

General Introduction

No type of missionary literature has had a greater influence on the Christian world than the journals and diaries of the great missionaries. David Brainerd's journal strongly influenced Carey and Henry Martyn, and Martyn's journal in turn made a continuing impact for the missionary cause in the early part of the great century. The following journals and diaries are representative of the accounts of the "journeys of the soul" which have been produced through the Christian centuries. Though they cover a wide historical range, there are common strains of Christian devotion and missionary zeal in them all. What a debt the Christian world owes to these missionaries who took the time to keep these records and who were open and candid enough to share the pain and struggle and the joy and victory of their missionary pilgrimages!

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"Confession" ¹
Patrick

Introduction

Patrick, the pioneer missionary to Ireland, belongs to that company of great missionaries which began with the apostle Paul. The latest calculations places his birth at 389 and his death at 461, though one tradition has him living to around the age of 120. He was a native of Britain, the son of a deacon and grandson of a presbyter. At the age of sixteen he was carried

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into slavery in Ireland. Later, when he was back in Britain, he had a vision and a call to return to Ireland as a missionary. It appears that he was opposed in this effort by his own countryman. He did find his way to Ireland, however, and amid difficulties was able to achieve considerable success in his evangelistic labors.²

Although Patrick was limited in his education, he came in time to be widely recognized and highly regarded. Many stories of miracles performed by his hand came to be circulated. Despite his limited learning, a number of literary works are attributed to him. His best known is "Confession," which is more of personal autobiography than a journal. It is not a confession in the normal sense of the term. Another work by Patrick has come to be known as "The Letter." In addition, he wrote a hymn known as "The Lorica of St. Patrick." Also a collection of sayings bears his name. His "Confession," though somewhat disjointed, reflects a profound knowledge of the Scriptures. In fact, a significant number of his autobiographical lines are expressed through a kind of biblical paraphrase. A life of Patrick was written by Muirchu around 700 or a little before. An earlier work by Bishop Tirechan, dated between 664 and 668, though not a formal biography, contains valuable data of a biographical and historical nature.³

Confession

1. I, Patrick the sinner, am the most illiterate and the least of all the faithful, and contemptible in the eyes of very many.

My father was Calpurnius, a deacon, one of the sons of Potitus, a presbyter, who belonged to the village of Banavem Taberniæ. Now he had a small farm hard by, where I was taken captive.

I was then about sixteen years of age. I knew not the true God; and I went into captivity to Ireland with many thousands of persons,

according to our deserts, because we departed away from God, and kept not his commandments, and were not obedient to our priests, who used to admonish us for our salvation. And the Lord *poured upon us the fury of his anger,*⁴ and scattered us amongst many heathen, even *unto the ends of the earth*, where now my littleness may be seen amongst men of another nation.

2. And there the Lord *opened the understanding* of my unbelief that, even though late, I might call my faults to remembrance, and that I might *turn with all my heart* to the Lord my God, who *regarded my low estate*, and pitied the youth of my ignorance, and kept me before I knew him, and before I had discernment or could distinguish between good and evil, and protected me and comforted me as a father does his son.

3. Wherefore then I cannot keep silence—nor would it be fitting—concerning such great benefits and such great grace as the Lord hath vouchsafed to bestow on me in the land of my captivity; because this is what we can render unto him, namely, that after we have been chastened, and have come to the knowledge of God, we shall exalt and *praise his wondrous works* before *every nation which is under the whole heaven*.

9. On this account I had long since thought of writing; but I hesitated until now; for I feared lest I should fall under the censure of men's tongues, and because I have not studied as have others, who in the most approved fashion have drunk in both law and the Holy Scriptures alike, and have never changed their speech from their infancy, but rather have been always rendering it more perfect.

12. Whence I who was at first illiterate, an exile, unlearned verily, who know not how to provide for the future—but this I do know most surely, that *before I was afflicted* I was like a stone lying in the deep mire; and *he that is mighty* came, and in his mercy lifted me up, and verily raised me aloft and placed me on the top of the wall. And therefore I ought to cry aloud that I may also *render somewhat to the Lord* for his benefits which are so great both here and in eternity, the value of which the mind of men cannot estimate.

13. Wherefore then be ye astonished, *ye that fear God, both small and great*, and ye clever sirs, ye rhetoricians, hear therefore and search it

out. Who was it that called up me, fool though I be, out of the midst of those who seem to be wise and skilled in the law, and *powerful in word* and in everything? And me, moreover, the abhorred of this world, did he inspire beyond others—if such I were—only that *with reverence and godly fear* and *unblameably* I should faithfully be of service to the nation to whom the love of Christ conveyed me, and presented me, as long as I live, if I should be worthy; in fine, that I should with humility and in truth diligently do them service.

14. And so it is proper that according to *the rule of faith* in the Trinity, I should define doctrine, and make known the gift of God and *everlasting consolation*, without being held back by danger, and spread everywhere the name of God without fear, confidently; so that even *after my decease* I may leave a legacy to my brethren and sons whom I baptized in the Lord, many thousands of persons.

23. And again, after a few years, I was in Britain with my kindred, who received me as a son, and in good faith besought me that at all events now, after the great tribulations which I had undergone, I would not depart from them anywhither.

And there verily *I saw in the night visions* a man whose name was Victoricus coming as it were from Ireland with countless letters. And he gave me one of them, and I read the beginning of the letter, which was entitled, "The Voice of the Irish"; and while I was reading aloud the beginning of the letter, I thought that at that very moment I heard the voice of them who lived beside the Wood of Foclut which is nigh unto the western sea. And thus they cried, as with one mouth, "We beseech thee, holy youth, to come and walk among us once more."

And I was exceedingly *broken in heart*, and could read no further. And so I awoke. Thanks be to God, that after very many years the Lord granted to them according to their cry.

24. And another night whether within me or beside me, *I cannot tell*, *God knoweth*, in most admirable words which I heard and could not understand, except that at the end of the prayer he thus affirmed, "He who *laid down his life for thee*, he it is who speaketh in thee." And so I awoke, rejoicing.

25. And another time I saw him praying within me, and I was as it were within my body; and I heard [One praying] over me, that is,

over *the inner man*; and there he was praying mightily with groanings. And meanwhile I was astonished, and was marvelling and thinking who it could be that was praying within me; but at the end of the prayer he affirmed that he was the Spirit. And so I awoke, and I remembered how the Apostle saith, *The Spirit helpeth the infirmities of our prayer, for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered, which cannot be expressed in words*. And again, *The Lord our Advocate maketh intercession for us*.

30. Therefore *I thank him who hath enabled me* in all things, because he did not hinder me from the journey on which I had resolved, and from my labour which I had learnt from Christ my Lord; but rather *I felt in myself* no little *virtue proceeding from him*, and my faith has been approved in the sight of God and of men.

36. Whence came to me this wisdom, which was not in me, I who neither *knew the number of my days*, nor cared for God? Whence afterwards came to me that gift so great, so salutary, the knowledge and love of God, but only that I might part with fatherland and kindred?

37. And many gifts were proffered me with weeping and tears. And I displeased them, and also, against my wish, not a few of my elders; but, God being my guide, in no way did I consent or yield to them. It was not any grace in me, but God who overcometh in me; and he withstood them all, so that I came to the heathen Irish to preach the Gospel, and to endure insults from unbelievers, so as to *hear the reproach of my going abroad*, and [endure] many persecutions *even unto bonds*, and that I should give up my free condition for the profit of others. And if I should be worthy, I am ready [to give] even *my life for his name's sake* unhesitatingly and very gladly; and there I desire to spend it even unto death, if the Lord would grant it to me.

38. Because I am a debtor exceedingly to God, who granted me such great grace that many peoples through me should be regenerated to God and afterwards confirmed, and that clergy should everywhere be ordained for them for a people newly come to belief, which the Lord took *from the ends of the earth*, as he had in times past promised through his prophets: *The Gentiles shall come unto thee from the ends of the earth, and shall say, As our fathers have got for themselves false idols, and there*

is no profit in them. And again, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

39. And there I wish to wait for his promise who verily never disappoints. As he promises in the Gospel, *They shall come from the east and west and from the south and from the north, and shall sit down with Abraham and Isaac and Jacob; as we believe that believers will come from all parts of the world.*

40. For that reason therefore, we ought to fish well and diligently, as the Lord forewarns and teaches, saying, *Come ye after me, and I will make you to become fishers of men.* And again he saith through the prophets, *Behold I send fishers and many hunters, saith God, and so forth.*

Wherefore then, it was exceedingly necessary that we should spread our nets so that a *great multitude* and a throng should be taken for God, and that everywhere there should be clergy to baptize and exhort a people poor and needy, as the Lord in the Gospel warns and teaches, saying, *Go ye therefore now and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.* And again he saith, *Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* And again, *This Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.*

And in like manner the Lord, foreshewing by the prophet, saith, *And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.* And Hosea saith, *I will call them my people, which were not my people; and her one that hath obtained mercy which had not obtained mercy.* And it shall come to pass, that in the place where it was said, *Ye are not my people; there shall they be called the children of the living God.*

41. Wherefore then in Ireland they who never had the knowledge of God, but until now only worshipped idols and abominations—how has there been lately prepared a people of the Lord, and they are called children of God?

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*The Journal of Matthew Ricci*⁵
Matthew Ricci

Introduction

Matthew Ricci (1552-1610) was born in Macerata, Italy, of an aristocratic family. He had the best of early education, and in 1571 he entered the Society of Jesus in Rome where he studied philosophy and theology. He also studied mathematics under Christopher Clavius, regarded as perhaps the greatest mathematician of his time. Ricci was one of the most learned men of his day, and he used his learning in gaining an 'entree' to China. He began his missionary career in 1583 and labored there until his death.⁶

Ricci was the prototype of the great Jesuit missionaries to China. He mastered Mandarin, the language of royalty and the scholars, and was careful in studying and understanding the culture and customs of the Chinese. He learned their classics and was sympathetic toward the veneration which the scholars had for Confucius and the other Chinese philosophers and religious leaders. Though he was unapologetically Christian and always identified himself as a priest, he adopted the dress of the Chinese scholars. Because of his learning and affability, he became an official member of that distinguished and honored circle. He amazed the Chinese with his knowledge of science and mathematics. He further astounded them with his world map, for the Chinese scholars of the time believed China to be the center of the world, surrounded only by barbarians. Among his literary accomplishments was a Chinese translation of Euclid. At the time of his death, he was the emperor's official astronomer and mathematician.⁷

away from home and took refuge in a church, he was possessed with the idea of being a monk. Even as a soldier, he lived like a monk. In time he was able to free himself from the military and pursue his ambition to be a monk. He became so famous for his piety and compassion that he was virtually conscripted to become a bishop. Even after he became bishop of Tours, however, he maintained the simple and rigorous life-style of a monk. He died in 397. Until recent times, Martin was to France what Patrick has been to Ireland. The following excerpts from his biography will reveal the forces that shaped his life and the nature of his work as a missionary-bishop.²

Sulpitius Severus (360?-410?) was a contemporary of Martin and was one of his greatest admirers and defenders. He seemed to sense the greatness of Martin in an unusual way. To write Martin's life became an obsession with him. He says: "I panted, I burned to write his life" (chapter XXV). He was so awed by Martin that his reverence for him was almost unreal. In chapter XXV he tells of his visit to Martin. Martin welcomed him "with amazing humility and loving kindness." He was overwhelmed when Martin stooped to wash his feet. He said: "I had not the courage to resist . . . I was so subdued by his authority that it would have seemed a sacrilege to prevent him from doing his will." He was enthralled by the manner and speech of Martin: "And in the words, the conversation of Martin, what gravity! What dignity! How penetrating, strong, prompt, easy were his answers to questions about the Gospels." Because Martin's austere manner offended some, Severus was his chief defender. He wrote numerous letters defending him and wrote a number of dialogues on his miracles.³

Christ appears to St. Martin

Accordingly, at a certain period, when he had nothing except his arms and his simple military dress, in the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many, he happened to meet at the gate of the city of Amiens a poor man destitute of clothing. He was entreating those that passed by to have compassion upon him, but all passed the wretched man without notice, when Martin, that man full of God, recognized that a being to whom others showed no pity, was, in that respect, left to him. Yet, what should he do? He had nothing except the cloak in which he was clad, for he had already parted with the rest of his garments for similar purposes. Taking, therefore, his sword with which he was girt, he divided his cloak into two equal parts, and gave one part to the poor man, while he again clothed himself with the remainder. Upon this, some of the by-standers laughed, because he was now an unsightly object, and stood out as but partly dressed. Many, however, who were of sounder understanding, groaned deeply because they themselves had done nothing similar. They especially felt this, because, being possessed of more than Martin, they could have clothed the poor man without reducing themselves to nakedness. In the following night, when Martin had resigned himself to sleep, he had a vision of Christ arrayed in that part of his cloak with which he had clothed the poor man. He contemplated the Lord with the greatest attention, and was told to own as his the robe which he had given. Ere long, he heard Jesus saying with a clear voice to the multitude of angels standing round—"Martin, who is still but a catechumen, clothed me with this robe." The Lord, truly mindful of his own words (who had said when on earth—"Inasmuch as ye have done these things to one of the least of these, ye have done them unto me"), declared that he himself had been clothed in that poor man; and to confirm the testimony he bore to so good a deed, he condescended to show him himself in that very dress which the poor man had received. After this vision the sainted man was not puffed up with human glory, but, acknowledging the goodness of God in what had been done, and being now of the age of twenty years, he hastened to receive baptism. He did not, however, all at once, retire from military service, yielding to the entreaties of his tribune, whom

he admitted to be his familiar tent-companion. For the tribune promised that, after the period of his office had expired, he too would retire from the world. Martin, kept back by the expectation of this event, continued, although but in name, to act the part of a soldier, for nearly two years after he had received baptism.

High Esteem in which Martin was held

Nearly about the same time, Martin was called upon to undertake the episcopate of the church at Tours; but when he could not easily be drawn forth from his monastery, a certain Ruricius, one of the citizens, pretending that his wife was ill, and casting himself down at his knees, prevailed on him to go forth. Multitudes of the citizens having previously been posted by the road on which he traveled, he is thus under a kind of guard escorted to the city. An incredible number of people not only from that town, but also from the neighboring cities, had, in a wonderful manner, assembled to give their votes. There was but one wish among all, there were the same prayers, and there was the same fixed opinion to the effect that Martin was most worthy of the episcopate, and that the church would be happy with such a priest. A few persons, however, and among these some of the bishops, who had been summoned to appoint a chief priest, were impiously offering resistance, asserting forsooth that Martin's person was contemptible, that he was unworthy of the episcopate, that he was a man despicable in countenance, that his clothing was mean, and his hair disgusting. This madness of theirs was ridiculed by the people of sounder judgment, inasmuch as such objectors only proclaimed the illustrious character of the man, while they sought to slander him. Nor truly was it allowed them to do anything else, than what the people, following the Divine will, desired to be accomplished. Among the bishops, however, who had been present, a certain one of the name Defensor is said to have specially offered opposition; and on this account it was observed that he was at the time severely censured in the reading from the prophets. For when it so happened that the reader, whose duty it was to read in public that day, being blocked out by the people, failed to appear, the officials falling into confusion,

while they waited for him who never came, one of those standing by, laying hold of the Psalter, seized upon the first verse which presented itself to him. Now, the Psalm ran thus: "Out of the mouth of babes and sucklings thou hast perfected praise because of thine enemies, that thou mightest destroy the enemy and the avenger." On these words being read, a shout was raised by the people, and the opposite party were confounded. It was believed that this Psalm had been chosen by Divine ordination, that Defensor might hear a testimony to his own work, because the praise of the Lord was perfected out of the mouth of babes and sucklings in the case of Martin, while the enemy was at the same time both pointed out and destroyed.

Martin as Bishop of Tours

And now having entered on the episcopal office, it is beyond my power fully to set forth how Martin distinguished himself in the discharge of its duties. For he remained with the utmost constancy, the same as he had been before. There was the same humility in his heart, and the same homeliness in his garments. Full alike of dignity and courtesy, he kept up the position of a bishop properly, yet in such a way as not to lay aside the objects and virtues of a monk.

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Martin escapes from a Falling Pine-tree

Again, when in a certain village he had demolished a very ancient temple, and had set about cutting down a pine-tree, which stood close to the temple, the chief priest of that place, and a crowd of other heathens began to oppose him. And these people, though, under the influence of the Lord, they had been quiet while the temple was being overthrown, could not patiently allow the tree to be cut down. Martin carefully instructed them that there was nothing sacred in the trunk of a tree, and urged them rather to honor God whom he himself served. He added that there was a moral necessity why that tree should be cut down, because it had been dedicated to a demon. Then one of them who was bolder than the others says, "If you have any trust

in thy God, whom you say you worship, we ourselves will cut down this tree, and be it your part to receive it when falling; for if, as you declare, your Lord is with you, you will escape all injury." Then Martin, courageously trusting in the Lord, promises that he would do what had been asked. Upon this, all that crowd of heathen agreed to the condition named; for they held the loss of their tree a small matter, if only they got the enemy of their religion buried beneath its fall. Accordingly, since that pine-tree was hanging over in one direction, so that there was no doubt to what side it would fall on being cut, Martin, having been bound, is, in accordance with the decision of these pagans, placed in that spot where, as no one doubted, the tree was about to fall. They began, therefore, to cut down their own tree, with great glee and joyfulness, while there was at some distance a great multitude of wondering spectators. And now the pine-tree began to totter, and to threaten its own ruin by falling. The monks at a distance grew pale, and, terrified by the danger ever coming nearer, had lost all hope and confidence, expecting only the death of Martin. But he, trusting in the Lord, and waiting courageously, when now the falling pine had uttered its expiring crash, while it was now falling, while it was just rushing upon him, simply holding up his hand against it, he put in its way the sign of salvation. Then, indeed, after the manner of a spinning-top (one might have thought it driven back), it swept round to the opposite side, to such a degree that it almost crushed the rustics, who had taken their places there in what was deemed a safe spot. Then truly, a shout being raised to heaven, the heathen were amazed by the miracle, while the monks wept for joy; and the name of Christ was in common extolled by all. The well-known result was that on that day salvation came to that region. For there was hardly one of that immense multitude of heathens who did not express a desire for the imposition of hands, and abandoning his impious errors, made a profession of faith in the Lord Jesus. Certainly, before the times of Martin, very few, nay, almost none, in those regions had received the name of Christ; but through his virtues and example that name has prevailed to such an extent, that now there is no place thereabouts which is not filled either with very crowded churches or monasteries. For wherever he destroyed heathen temples, there he used immediately to build either churches or monasteries.

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*Raymund Lull, First Missionary to the Moslems*⁴
Samuel M. Zwemer

Introduction

Raymund (Ramón) Lull was born in Palma, the capital of Majorca in 1235. He inherited a large estate from his father who had received it as a gift for his part in the defeat of the Saracens. Raymund grew up as a page in the royal courts and lived a very profligate life as a youth. This style of life was changed, however, as a result of five visions which compelled him to a life of devotion and service to Christ. Because of his earlier contacts with Muslims, he developed an interest in them and was determined to Christianize them not by the sword but by persuasion. He was first connected with monastic life, giving himself to fasting and prayer. During this time he was often in a state of ecstasy experiencing visions. He was greatly tempted to become a monastic recluse. In his famous work, *The Tree of Love*, the Lover (Lull) meets a pilgrim in the forest. The Lover complains of the evil in the world and expresses the desire to live as a hermit among nature. The pilgrim rebukes him for his selfish retreat and tells him that his place is in the world, not out of it. He is to live as a missionary preacher and by this service bring honor to the Beloved (Christ). This was Lull's literary way of expressing his call to be a missionary.⁵

He, therefore, turned from his monastic life, learned Arabic (which he later taught), and made numerous missionary journeys into Moslem countries, returning occasionally to Europe, especially Paris.⁶ His devotional life was expressed through his literary works: *The Art of Contemplation*, *The Book of Love and the Beloved*, and *The Tree of Love*. His work among the Moslems was

attended with success but also with grave conflict. Samuel Zwemer's final chapter tells the story of Lull's last missionary journey and his martyrdom.

Samuel Marinus Zwemer (1867-1952) was born in Michigan, the son of Dutch immigrants. After completing college and seminary studies, he went with a group of pioneer missionaries to Arabia in 1890. Later their work was adopted by the Reformed Church of America. He was an especially effective missionary to the Muslims. In 1911 he began a scholarly journal, *The Moslem World*, which he edited for thirty-six years. From 1929 to 1937, he was professor of missions and history of religions at Princeton Seminary. He authored or jointly authored some fifty books. Some of his better known works are: *Arabia, the Cradle of Islam* (1900), *The Muslim Christ* (1912), and *The Cross Above the Crescent* (1943). He identified deeply with Lull, the first missionary to the Muslims.⁷

His Last Missionary Journey and His Martyrdom

The scholastics of the Middle Ages taught that there were five methods of acquiring knowledge—observation, reading, listening, conversation, and meditation. But they left out the most important method, namely, that by suffering. Lull's philosophy had taught him much, but it was in the school of suffering that he grew into a saint. Love, not learning, is the key to his character. The philosopher was absorbed in the missionary. The last scene of Lull's checkered life is not at Rome nor Paris nor Naples in the midst of his pupils, but in Africa, on the very shores from which he was twice banished.

At the council of Vienne Lull had rejoiced to see some portion of the labors of his life brought to fruition. When the deliberations of the council were over and the battle for instruction in Oriental languages in the universities of Europe had been won, it might have been thought that he would have been willing to enjoy the rest he had so well deserved. Raymund Lull was now seventy-nine years old, and the last few years of his life must have told heavily even on so

strong a frame and so brave a spirit as he possessed. His pupils and friends naturally desired that he should end his days in the peaceful pursuit of learning and the comfort of companionship.

Such, however, was not Lull's wish. His ambition was to die as a missionary and not as a teacher of philosophy. Even his favorite "Ars Major" had to give way to that *ars maxima* expressed in Lull's own motto, "He that lives by the life can not die."

This language reminds one of Paul's Second Epistle to Timothy, where the Apostle tells us that he too was now "already being offered, and that the time of his departure was at hand." In Lull's "Contemplations" we read: "As the needle naturally turns to the north when it is touched by the magnet, so is it fitting, O Lord, that Thy servant should turn to love and praise and serve Thee; seeing that out of love to him Thou wast willing to endure such grievous pangs and sufferings." And again: "Men are wont to die, O Lord, from old age, the failure of natural warmth and excess of cold; but thus, if it be Thy will, Thy servant would not wish to die; he would prefer to die in the glow of love, even as Thou wast willing to die for him."

Other passages in Lull's writings of this period . . . show that he longed for the crown of martyrdom. If we consider the age in which Lull lived and the race from which he sprang, this is not surprising. Even before the thirteenth century, thousands of Christians died as martyrs to the faith in Spain; many of them cruelly tortured by the Moors for blaspheming Mohammed.

Among the Franciscan order a mania for martyrdom prevailed. Every friar who was sent to a foreign shore craved to win the heavenly palm and wear the purple passion-flower. The spirit of the Crusades was in possession of the Church and its leaders, even after the sevenfold failure of its attempts to win by the sword. Bernard of Clairvaux wrote to the Templars: "The soldier of Christ is safe when he slays, safer when he dies. When he slays it profits Christ; when he dies it profits himself."

Much earlier than the end of the Middle Ages the doctrines of martyrdom had taken hold of the Church. Stories of the early martyrs were the popular literature to fan the flame of enthusiasm. A martyr's death was supposed, on the authority of many Scripture passages, to cancel all sins of the past life, to supply the place of baptism, and to secure admittance at once to Paradise without a sojourn in Purgatory.

One has only to read Dante, the graphic painter of society in the Middle Ages, to see this illustrated. Above all, it was taught that martyrs had the beatific vision of the Savior (even as did St. Stephen), and that their dying prayers were sure of hastening the coming of Christ's kingdom.

But the violent passions so prevalent and the universal hatred of Jews and infidels made men forget that "not the *blood* but the cause makes the martyr."

Raymund Lull was ahead of his age in his aims and in his methods, but he was not and could not be altogether uninfluenced by his environment. The spirit of chivalry was not yet dead in the knight who forty-eight years before had seen a vision of the Crucified and had been knighted by the pierced hands for a spiritual crusade.

The dangers and difficulties that made Lull shrink back from his journey at Genoa in 1291 only urged him forward to North Africa once more in 1314. His love had not grown cold, but burned the brighter "with the failure of natural warmth and the weakness of old age." He longed not only for the martyr's crown, but also once more to see his little band of believers. Animated by these sentiments, he crossed over to Bugia on August 14, and for nearly a whole year labored secretly among a little circle of converts, whom on his previous visits he had won over to the Christian faith.

Both to these converts, and to any others who had boldness to come and join them in religious conversation, Lull continued to expatiate on the one theme of which he never seemed to tire, the inherent superiority of Christianity to Islam. He saw that the real strength of Islam is not in the second clause of its all too brief creed, but in its first clause. The Mohammedan conception of the unity and the attributes of God is a great half-truth. Their whole philosophy of religion finds its pivot in their wrong idea of absolute monism in the Deity. We do not find Lull wasting arguments to disprove Mohammed's mission, but presenting facts to show that Mohammed's conception of God was deficient and untrue. If for nothing else he deserves the honor, yet this great principle of apologetics in the controversy with Islam, as first stated by Lull, marks him the great missionary to Moslems.

"If Moslems," he argued, "according to their law affirm that God loved man because He created him, endowed him with noble faculties,

and pours His benefits upon him, then the Christians according to their law affirm the same. But inasmuch as the Christians believe more than this, and affirm that God so loved man that He was willing to become man, to endure poverty, ignominy, torture, and death for his sake, which the Jews and Saracens do not teach concerning Him; therefore is the religion of the Christians, which thus reveals a Love beyond all other love, superior to that of those which reveals it only in an inferior degree." Islam is a loveless religion. Raymund Lull believed and proved that Love could conquer it. The Koran denies the Incarnation, and so remains ignorant of the true character not only of the Godhead, but of God (Matt. xi. 27).

At the time when Lull visited Bugia and was imprisoned, the Moslems were already replying to his treatises and were winning converts from among Christians. He says: "The Saracens write books for the destruction of Christianity; I have myself seen such when I was in prison. . . . For one Saracen who becomes a Christian, ten Christians and more become Mohammedans. It becomes those who are in power to consider what the end will be of such a state of things. God will not be mocked."

Lull did not think, apparently, that lack of speedy results was an argument for abandoning the work of preaching to Moslems the unsearchable riches of Christ.

For over ten months the aged missionary dwelt in hiding, talking and praying with his converts and trying to influence those who were not yet persuaded. His one weapon was the argument of God's love in Christ, and his "shield of faith" was that of medieval art which so aptly symbolizes the doctrine of the Holy Trinity.

Of the length, breadth, depth, and height of the love of Christ, all Lull's devotional writings are full.

At length, weary of seclusion, and longing for martyrdom, he came forth into the open market and presented himself to the people as the same man whom they had once expelled from their town. It was Elijah showing himself to a mob of Ahabs! Lull stood before them and threatened them with divine wrath if they still persisted in their errors. He pleaded with love, but spoke plainly the whole truth. The consequences can be easily anticipated. Filled with fanatic fury at his

boldness, and unable to reply to his arguments, the populace seized him, and dragged him out of the town; there by the command, or at least the connivance, of the king, he was stoned on the 30th of June, 1315.

Whether Raymund Lull died on that day or whether, still alive, he was rescued by a few of his friends, is disputed by his biographers. According to the latter idea his friends carried the wounded saint to the beach and he was conveyed in a vessel to Majorca, his birthplace, only to die ere he reached Palma. According to other accounts, which seem to me to carry more authority, Lull did not survive the stoning by the mob, but died, like Stephen, outside the city. Also in this case, devout men carried Lull to his burial and brought the body to Palma, Majorca, where it was laid to rest in the church of San Francisco.

An elaborate tomb was afterward built in this church as a memorial to Lull. Its date is uncertain, but it is probably of the fourteenth century. Above the elaborately carved panels of marble are the shields or coat-of-arms of Raymund Lull; on either side are brackets of metal work to hold candles. The upper horizontal panel shows Lull in repose, in the garb of a Franciscan, with a rosary on his girdle, and his hands in the attitude of prayer.

May we not believe that this was his attitude when the angry mob caught up stones, and crash followed crash against the body of the aged missionary? Perhaps not only the manner of his death but his last prayer was like that of Stephen the first martyr.

It was the teaching of the medieval Church that there are three kinds of martyrdom: The first both in will and in deed, which is the highest; the second, in will but not in deed; the third, in deed but not in will. St. Stephen and the whole army of those who were martyred by fire or sword for their testimony are examples of the first kind of martyrdom. St. John the Evangelist and others like him who died in exile or old age as witnesses to the truth but without violence, are examples of the second kind. The Holy Innocents, slain by Herod, are an example of the third kind. Lull verily was a martyr in will and in deed. Not only at Bugia, when he fell asleep, but for all the years of his long life after his conversion, he was a witness to the Truth, ever ready "to fill up that which is behind of the afflictions of Christ" in his flesh "for His body's sake which is the Church."

To be stoned to death while preaching the love of Christ to Mos-

lems—that was the fitting end for such a life. "Lull," says Noble, "was the greatest of medieval missionaries, perhaps the grandest of all missionaries from Paul to Carey and Livingstone. His career suggests those of Jonah the prophet, Paul the missionary, and Stephen the martyr. Tho his death was virtually self-murder, its heinousness is lessened by his homesickness for heaven, his longing to be with Christ, and the sublimity of his character and career."

12

*Henry Martyn: Confessor of the Faith*⁸
Constance E. Padwick

Introduction

Henry Martyn (1781-1812) was born at Truro, Cornwall, the United Kingdom, and received an excellent education at Cambridge. He was ordained in 1805 and left the same year for India as a chaplain of the East India Company. In Calcutta he came under the influence of Carey and his fellow missionaries. Their work in translation inspired him to a similar career. However, he was more scientifically trained for his work as a linguist than the self-taught Carey. Carey had worked in Sanskrit and the related languages of the Hindu world. Martyn decided to work in Arabic, Persian, and Urdu (Hindustani), the three major languages of the Muslim world. So accurate was his work that all subsequent translations in Urdu have been based upon it.⁹

Martyn divided his labors between his scholarly translation work and itineration as an evangelist. His health was poor, and he died of tuberculosis at the early age of thirty-one. Besides being recognized for his remarkable translation work, Martyn's early death made him a missionary hero, and he became a source of inspiration for the missionaries who followed him in the great century. A man of deep devotion, he left

Outline of the Biography

of
SAMUEL MARINUS ZWEMER

J. Christy Wilson, Apostle to Islam

Born at Vriesland, Michigan on April 12, 1867. Father was a Huguenot-Dutch immigrant to the United States who became a pastor in this country. Samuel was 13th. of 15 Children. All six sisters became school teachers. Of the five brothers, four entered the Christian ministry. There was a vital Christian home life: Bible reading and prayer at each meal.

Samuel entered preparatory department of Hope College in 1879, the college where he eventually received his AB.

Though he inherited his father's love for tools and carpentry, he read a great deal and came to be known as "lazy Sam" by the other boys.

His mother passed away in 1886. Before she died she told Samuel he had been placed in the cradle with the prayer that he might become a missionary.

During senior year in college, heard Robert Wilder speak and became a Student Volunteer.

Graduated in 1887 from Hope College and sold Bibles for the American Bible Society that summer.

Then went to New Brunswick Seminary. For field work taught Sabbath school and worked in the Troop Ave. Mission. Studied medicine on the side. Conceived the idea of the students and faculty supporting a missionary. Then sparked the formation of the Arabian Mission. Spent his vacations speaking for missions and the SVM.

Ordained as a missionary in May 1890. Traveled to raise money for the new mission before sailing.

Sailed in June 1890 for Beirut, visiting Scotland and Holland on the way. Once there, concentrated on learning Arabic (wrote, "...the gutterals belong to the desert and doubtless were borrowed from the camel when it complained of overloading).

With his companion, James Cantine, went to Cairo to confer with Dr. Lansing about a place to locate. Then travelled up and down the coasts of Arabia looking for a place to work. Sold Arabic Bibles and gave simple remedies.

Zwemer

Finally settled upon Basrah at invitation of Dr. M. Eustace, formerly a missionary to Persia and now resident physician for the British community at Basrah. Station opened in August 1891; made agent of the British and Foreign Bible society, set up Bible and book shop in the bazaar. Opposed by the local Turkish government so that they had difficulties renting a house.

Then visited Baghdad, interior province of Hassa.

Joined by younger brother Peter in 1892. Samuel set up a new center at Bahrein Islands. Peter settled at Muscat.

Samuel visited central Iraq in 1892, England and Ireland in 1893. Also reached the closed city of Sansa in Yemen twice, mostly selling Bibles but also preaching at the risk of real personal danger.

In entertaining two young ladies from Sydney Australia who were to settle at Baghdad under the CMS, Zwemer attracted to the young nurse, fell in love with her. Amy Elizabeth Wilkes became his wife on May 18, 1896.

Left for furlough in America in 1897. Daughter Katharina born in Michigan that year.

Took new recruits back with them to Arabia the following year.

Struck by heavy blow of death of second daughter, Ruth, at age four in 1904 and the passing of Katharina a week later.

To make his work more effective, adopted the name Dhaif Allah which means Guest of God.

In 1905 went on his second furlough. Raised \$32,886 the first year he was back. Very effective speaker.

Began to lose his sight by atrophy of the optic nerve. After gloomy diagnosis of American specialists, went to Germany where a famous oculist gave him hope. He did not lose his vision.

On this furlough, traveled for the Student Volunteer Movement and served as field secretary for the Reformed board of missions. Visited many colleges and conferences.

Zwemer

While in America, wrote Islam, A Challenge to Faith (1907) and The Unoccupied Mission Fields of Africa and Asia.

Went to Edinburgh for the 1910 General Missionary Conference, also a student conference in Denmark. Returned to Bahrein that year.

Then visited YM and YWCA conferences held in India.

Finished his third book, The Moslem Christ, in 1911 while in Bahrein. Put out the first issue of "The Moslem World."

Called to Cairo in 1912 to make his headquarters there and to head the work of missions to Moslems. Very active in many phases of literature, teaching, and traveling. Visited Europe and America for conferences, including the SVM convention in Kansas City in 1914.

During World War I he preached to British soldiers stationed in Egypt, felt that stability of British power was an aid to missions.

Visited Europe and America. Lectured at Princeton Theological Seminary in 1915.

In 1916 the parents and two children were struck down with typhoid but all recovered.

Elected president of the General Synod of the Reformed Church in America in 1923, but soon set sail for Egypt.

When in Cairo, often visited the oldest and greatest Moslem University, the Azhar.

Next phase of his fruitful life involved much travel. Covered North Africa in 1922, forwarding cooperation between the various missions, and also visited the Netherlands Indies. South African deputation in 1925 furthered race relations and the work among Moslems.

Before the South African campaign, visited Europe with an intensive speaking schedule, e.g., 36 times in 23 days. Afterwards visited Denmark, Sweden, Norway, there again working for unity among mission agencies.

Visited Poland and the Balkans in the interest of Moslems there, also Iraq and Iran, greatly stimulating the

Zwemer

use of literature as a means of work among Moslems.

Two major trips to India in 1924 and 1927-8. On first one held conferences awakening interest in the neglected Moslem work (a third of all Moslems live in India). On second trip held courses for workers among Moslems lasting about a week each.

First visited China in 1917. Showed how much greater effectiveness the work had when Moslems addressed by a separate attempt rather than together with other Chinese. Most extensive visit to China in 1933 after his daughter Nellie and her husband had taken up mission work there.

A field of great contribution was in the SVM conventions; then in organizing the first General Conference for work among Moslems in 1906 which marked the beginning of a new era in missions to Moslems; high point was the Lucknow Conference of 1911 of which he was chairman and at which he gave the opening address.

The Moslem World, the Nile Mission Press, the American Christian Literature Society for Moslems were part of his extensive effort for supplying literature for work among Moslems. He wrote nearly a book a year for over half a century.

Called to Princeton Seminary in 1929 to be Professor of the History of Religion and Christian Missions, installed in 1930. Very popular and influential. His wife died in 1937.

Retired in 1938. Moved to New York City and carried on writing.

Met and then married Miss Margaret Clarke in 1940. Continued in his extensive teaching and speaking.

Visited the Arabian Mission on its sixtieth anniversary at age 83.

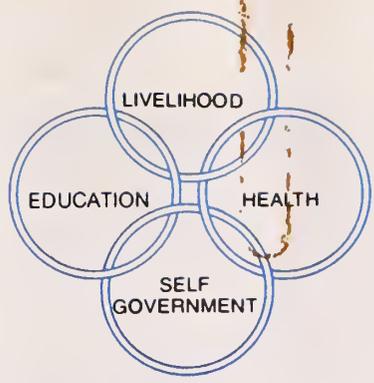
Of the six children, four survived. The home was deeply Christian.

On April 2, 1952, he quietly passed on when "the tired heart ceased to palpitate."

Received very high tribute from many quarters.

e.g. R. Mortensen: "Dr. Samuel M Zwemer...impresses one as being a rugged rock against which the waves of persecution, and hostile criticism and tribulation have dashed without making any lasting mark. To the Islamic world in all its solidarity, he has thrown out the challenge: 'What think ye of Christ, whose son is He?' And to the Christian church, so often indifferent and indolent: 'The Christianizing of the Moslem world, whose task is it?'"

JIMMY YEN



IIRRReport

INTERNATIONAL INSTITUTE OF RURAL RECONSTRUCTION

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Celebration at U.N. Honors IIRR Founder

"Admiration and affection openly expressed" was how the New York Times described the mood as 200 friends and leaders in diplomacy, politics, business, academia, and philanthropy flooded into the delegates' dining room at the United Nations on October 26. All came to join IIRR in paying tribute to one man who has strived throughout his life to release the capabilities of the world's peasants. The occasion marked both his 90th birthday and the 60th anniversary of the rural reconstruction program he pioneered. The man—Dr. Y.C. James Yen.

Glancing around the room at the faces of the many friends and colleagues who have shared Dr. Yen's triumphs in helping the world's poor to help themselves, one had the sense of being at the very center of modern history. Mr. A.W. Clausen, President of the World Bank, and Mrs. Anna Chenault, wife of the late World War II General, were there. Mr. Bi Jilong, Under-Secretary of the United Nations, also attended as did diplomats from Ghana, Guatemala, India, the Philippines, and Thailand. Ms. Susan Eisenhower, the former President's granddaughter, joined Mrs. William Meninger, Dr. Karl Meninger's sister-in-law, in presenting the People to People Foundation's Eisenhower Medallion to Dr. Yen in recognition of his "exceptional contributions to world peace and understanding."

President Reagan, though unable to attend in person, sent Dr. Yen a telegram to "recognize and show appreciation for your many contributions to the well-being of people around the world....Your work has influenced the course of development in a wide array of countries. Congratulations," the message concluded, "and have a most happy birthday."



Blowing out candles of Dr. Yen's birthday cake are, from right, Mr. David Rockefeller, Dr. Yen, Dr. Juan Flavier, and Mrs. George O'Neill, niece of Mr. Rockefeller.

Mr. David Rockefeller chaired the event. In his comments, he referred to the friendship that was formed in the late 1920's between his father, John D. Rockefeller, Jr., and Dr. Yen. "My father," he said, "was always enormously impressed by Dr. Yen, by his ideas and plans. And he helped Dr. Yen and his colleagues launch their first Social Laboratory in Ting Hsien, a North China rural county of 400 villages and 400,000 people." Mr. Rockefeller added that his brother Nelson applied many of Dr. Yen's ideas to aid the people of Latin America and that his niece, Mrs. George O'Neill, inspired by what she saw during a 1976 visit to IIRR, encouraged the Rockefeller Brothers Fund to set up a development project for rural women.

(continued on page 2)



Ms. Susan Eisenhower presents peace medallion to Dr. Yen.

JIMMY YEN



In foreground from left are Mr. Taj Mitha of the Aga Kahn Foundation, Mr. Russell Phillips of the Rockefeller Brothers Fund and an IIRR Trustee, and Mr. David Rockefeller.



Dr. Yen with Dr. James P. Grant, Executive Director of UNICEF.

(continued from page 1)

In concluding his remarks on the positive influence that Dr. Yen has had on three generations of his family, Mr. Rockefeller said with a smile, "You know Dr. Yen, I have seven grandchildren and I don't believe you've met them yet."

Dr. James P. Grant, Executive Director of UNICEF and a former co-worker of Dr. Yen's spoke next. "I am what I am," he said, "in part because of Jimmy Yen." Dr. Grant then told of his visit in the early 1930's with Dr. Yen in Ting Hsien, North China. There, the young Grant had his first exposure to the Barefoot Doctor program that Mao later extended nationally to bring primary health care to rural villages via trained village leaders.

"Dr. Yen," Dr. Grant continued, "was one generation ahead of his time in China. He was more than two generations ahead of his time for the rest of the world. One of the challenges for people like myself is how do we avoid having him be three generations ahead of his time today."

Mr. Manuel Manahan, former Philippine Senator and current Chairman of the Philippine Rural Reconstruction Movement, was the third speaker. He described in vivid detail the history of Dr. Yen's work in the Philippines, initiated amid the violent upheavals of the 1950's. At the invitation of the late Philippine President Ramon Magsaysay, Dr. Yen moved his rural reconstruction program into the center of the Philippine fighting in order to demonstrate in dramatic terms the viability of rural reconstruction as an alternative to

a military solution. "They built roads and artesian wells," Mr. Manahan said of the rural reconstruction workers, "and they appointed lawyers to help the peasants resolve some 27,000 cases of tenancy, many of which were won."

According to Manahan, the leader of the insurgents, Luis Taruc, was so moved by the rural reconstruction projects that, prior to surrendering, he told the former Senator, "I no longer have any reason to fight because the things I have been fighting for are now being done." Mr. Manahan concluded, "After Taruc's surrender, we had peace—peace that was secured not by force of arms but by understanding the basic aspirations of the people."

The final testimonial of Dr. Yen's achievements was given by IIRR's

President Dr. Juan M. Flavier who opened by noting how pleased he was that "Mr. Bernd Dreesman of the German Freedom From Hunger/Agro Action came all the way from Bonn, Germany and Dona Dolores de Pedroso of the Spanish Freedom From Hunger/Manos Unidas came, in spite of illness, from Madrid, Spain, to be with us tonight."

Dr. Flavier then brought the guests up-to-date on Dr. Yen's work, describing the goals and accomplishments of IIRR which Dr. Yen set up in 1960 to internationalize rural reconstruction. "We found," Dr. Flavier said, "that IIRR had a two-dimensional mission—first, to generate models for helping villagers attain self-reliance and, second, to share these models with people throughout the world. We now have six affiliated movements," he went on, "in Colombia, Guatemala, Ghana, India, the Philippines, and Thailand. We have also trained over 600 rural reconstruction workers from 36 countries. And we continue to develop and test new rural reconstruction models in our 80-village Social Laboratory in the Philippines." He ended by presenting Dr. Yen's birthday cake and leading the guests in singing "Happy Birthday."

After blowing out the candles—nine in all—one for every ten years of his life— Dr. Yen said, "My ninetieth birthday does not seem to me to be nearly as important as those sixty years of rural reconstruction to which I have devoted my life." Dr. Yen then recounted his on-going struggle to help the world's poor help themselves and, looking ahead to the future, at the goals and demands facing rural reconstruction, he said "The great challenge to



Dr. Yen recounts his story.

(continued on page 4)

NRRM Conference in N.Y.

International sharing of experiences and increased collaboration in rural reconstruction were the themes of the Second Conference of the Executives of IIRR's affiliated National Rural Reconstruction Movements (NRRMs) held October 28 and 29 in Manhattan. Assembled were IIRR Board members, IIRR senior staff, Dr. Restrepo of the *Colombian Movement*, Mr. Cordova of the *Guatemalan Movement*, Mr. Ampofo of the *Ghana Movement*, Dr. Reddi of the *Indian Movement*, Mr. Manuel Manahan of the *Philippine Movement*, and Mr. Navarro, IIRR's Director of International Extension who recently visited the *Thailand Movement*. The representatives from the Movements presented up-dates on their programs and highlighted the challenges now facing them.

From Colombia, a new program for preparing local school teachers to play active roles in community development was proposed. The teachers would be trained, with the collaboration of the nation's leading Teacher's University, in rural reconstruction at the Movement's center. These teachers would then share their expertise with their students to prepare them for leadership roles in rural development.

From Guatemala, the Movement's Training Center for Rural Monitors, set up in 1979 with the assistance of the USAID/Guatemala Mission, has provided basic training to 700 local leaders in such diverse subjects as family planning, animal husbandry, and farm management. In 1982, the grant was renewed for another three years, enab-

ing the Movement to further develop the school's curriculum, to do follow-up studies of alumni, and to increase the number of participants it can accept.

Confronted with the most severe external forces in the past few years has been the Ghana Movement. In addition to the recent attempted coups and the economic instability there, the summer's drought brought hardship to untold millions. "At the critical time," Mr. Ampofo told those present, "after the drought and the fire, it was clear who was organized and who was not." According to Mr. Ampofo, the Ghana Movement's training courses in nutrition and farm management and its rural health care program did much to mitigate the effects of the disaster and to help villagers conquer it.

IIRR's newest NRRM, the Indian Movement, continues to make bold strides in bringing rural reconstruction to the 14 villages of its Social Laboratory in Andhra Pradesh. Youth groups, women's organizations, labor unions, untouchables' societies, and others have formed and now play a critical role in initiating community projects. Currently, these include irrigation, sanitation, family planning, fishery, and cottage industry projects. Further, the Indian Movement collaborated with IIRR this November in conducting its first Regional Leadership Training Course. The course ran for three weeks and targeted rural reconstruction concepts to the specific needs of the participants who represented agencies from India, Bangladesh, Nepal and Sri Lanka.

(continued on page 4)



At U.N. Banquet are, from left, leaders of Colombian, and Ghana Rural Reconstruction Movements: Dr. Jose Manuel Restrepo and his wife, and Mr. Ohene Ampofo.

Of Special Interest

IIRR has received increased attention from the world press in recent months. One full length article, written by Kathleen Telsch of the **New York Times**, described Dr. Yen's lifetime commitment to the world's poor. It appeared in the Times on October 16. Almost the entire Oct. 25th issue of **The China Tribune**, a bi-monthly scholarly journal printed in Taiwan, was devoted to Dr. Yen and his work. Another general article covering IIRR's program appeared in the October edition of the **Asia/Hong Kong Reader's Digest**. **Copies of all articles are available from the U.S. Office.**

The first Senior Manager's Course was held at IIRR's Philippine Center from September 5 to 30 and drew eighteen senior-level development professionals from Bangladesh, Brazil, Ethiopia, Guyana, India, Indonesia, Nigeria, the Philippines, Sri Lanka and Uganda. The course covered such topics as project planning, implementation, evaluation, and the administration of development projects. Dr. G.N. Reddi, a 1979 graduate of IIRR's training course who later founded and now directs the Indian Rural Reconstruction Movement, joined IIRR's regular training staff to serve as one of the instructors.

Also in International Training, **IIRR has expanded its trainee recruitment and alumni follow-up programs.** In recent months, IIRR training staff have traveled to Brazil, Colombia, India, Kenya, and Thailand both to interview prospective candidates for IIRR's seven-week course in rural reconstruction and to evaluate the post-training performance of former course participants. The goal is to enhance the scope and relevance of IIRR's course which has, to date, trained representatives of more than 100 Third World development agencies from 36 countries.

Would you like to contribute more to IIRR? Consider a deferred gift; remember IIRR when drawing up your will.

(continued from page 3)

In Thailand, one of the most exciting developments was the recent formation of an Association of Thai Alumni of IIRR's International Training Course. This past October, the Association conducted a two-week training course for representatives of private Thai development agencies. The course was held at the Thailand Movement's center and was planned and run jointly by IIRR training staff and members of the Association. Like the Indian course, it targeted rural reconstruction concepts to the specific regional needs of the participants.

Lastly, the Philippine Movement celebrated its 31st anniversary this year. It is the oldest of IIRR's affiliates. Set up in 1952 amid violent social upheavals in the Philippines, the Movement's objectives have changed markedly over the years. No longer in the center of civil unrest, its major concerns are now solely of an economic and educational nature. Its School for Youth Farming, for instance, trains local youth in modern farm technology, machinery maintenance, irrigation, land surveying, and accounting. The Movement plans to set up cooperative farms at its center so that it can add financing and marketing to the school's curriculum.

CELEBRATION
(continued from page 2)

scientists today is to bridge the gulf between modern science and the peasant who comprises two-thirds of the global population. To enable the peasants to improve their quality of life and to reconstruct their communities, modern

technology must be simplified and humanized into terms that they can understand and apply." He concluded that the long-term goal of IIRR is to "level-up these two thirds so that they can join the privileged one third in building a peaceful world."

After Dr. Yen's speech, the banquet came to an end. With the guests departed and the tables cleared, all that remained of the spirit of the evening were the flags from each of the six countries where IIRR promotes rural reconstruction directly; the evening's program, with the Chinese character for peace and equality that was used in the 1920's and 1930's as the movement's logo; the poster-sized birthday card

signed by each of the guests; and, beyond the elegant dining room, the ever-inspiring Manhattan skyline—a skyline that, in a city founded by immigrants, is a remarkable testimony of man's capacity to build, create, and prosper. Suddenly, there was a deeper appreciation of all that man is capable of and, more, of all that must yet be done to release the innate capabilities of those locked into a cycle of poverty, illiteracy, disease and civic inertia. Thanks to Dr. Y.C. James Yen and his pioneering achievements in rural reconstruction, peasants worldwide are breaking out of this cycle and are moving ahead with confidence to build better lives for themselves.



Guests seated at banquet. In foreground from left are Mr. Arthur Taylor of RCTV, Mrs. Julia Chang Bloch of USAID, the Honorable K.R. Narayanan, Indian Ambassador to the U.S., and Dr. G.N. Reddi of the Indian Movement. In background, are, from left, Mr. Steve Duggan of Arthur Andersen, Mr. Lou Mitchell of IIRR's Board, Ms. Elise Smith of P.A.I.D., and Mrs. Lou Mitchell.

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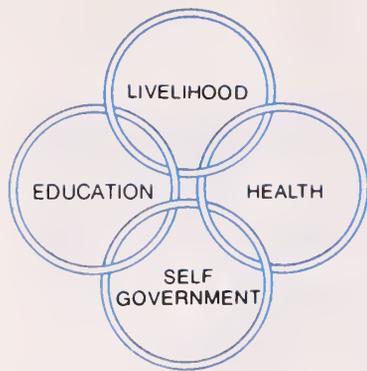
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IIRRReport

INTERNATIONAL INSTITUTE OF
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Volume 17, No.2

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'People's School' in Guatemala Promotes Self-Help For Rural Poor

Thanks to IIRR's affiliate in Guatemala, the threat of an imminent invasion of African "killer" bees has no sting for the beekeeping farmers in Jalapa Province.

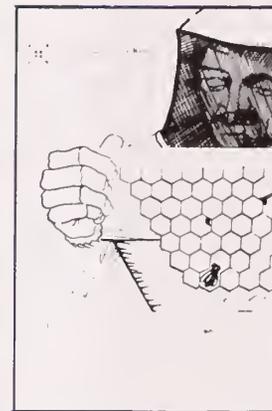
The wild African bees are the scourge of Latin American apiculture because, in some fashion not yet explained, they tend to supplant the domesticated Italian bees that are raised by the region's farmers. The African bees arrived in Brazil in 1957 and have been travelling northward at the rate of 200 miles per year. They are expected to reach Guatemala some time in 1984.

Recognizing the importance of beekeeping as a source of supplemental income to the rural poor, the Guatemalan Rural Reconstruction Movement (GRRM) began a beekeeping project at its Training Center for Rural Promoters at the end of 1982. Within a year, farmers throughout GRRM's social laboratory in Jalapa Province had been mobilized to prepare for the African onslaught and GRRM had won recognition as a world leader in this field.

Gold Medal Winner

At an international symposium held in Jalapa in November 1983, GRRM won first prize, a gold medal, for its implementation of new strategies to cope with the African bees. "The Guatemalan Rural Reconstruction Movement has done a remarkable job," reported **Prensa Libre**, Guatemala's leading newspaper.

To enable practical demonstrations of the state of the art, fifty artificial hives of the "Kenya" type were built at GRRM's Training Center and stocked with domestic bees. These Kenya hives not only provide better protection



As part of its award-winning beekeeping program, GRRM has introduced more than 300 improved hives into its social laboratory and has published a manual on how to cope with African "killer" bees.

against African bees but are more cost-effective than the traditional tree-trunk hives used by Guatemalan farmers.

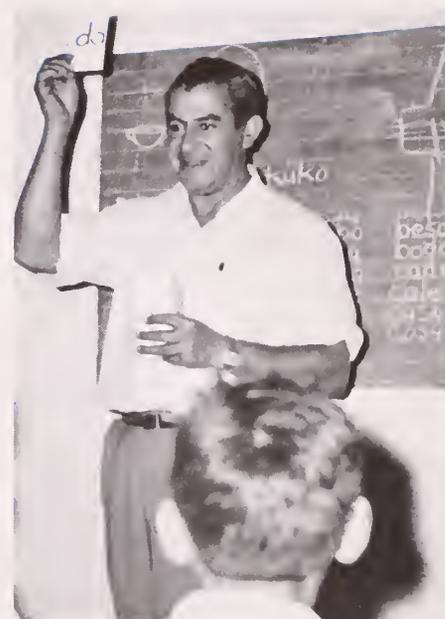
In 1983, 39 Rural Promoters received training in disease control, nutrition and the proper construction of beehives. In the course of the year, the Promoters shared these techniques and encouraged other local beekeepers to replace traditional tree-trunk hives with the Kenya type. More than 300 such hives have already been built in villages throughout GRRM's social laboratory.

Adapting the People's School

Established in 1965, GRRM was the second National Rural Reconstruction Movement to be affiliated with IIRR. Because of its fortunate location in South-eastern Guatemala, GRRM's social laboratory has not been affected by the political unrest in other parts of the country.

The beekeeping project is the latest

(continued on page 2)



Graduates of literacy courses at GRRM's Training Center teach fellow villagers to read and write.

(continued from page 1)

demonstration of GRRM's success in adapting IIRR's People's School system to Central America. Like IIRR's *Barangay* (Village) Scholars, GRRM's Rural Promoters are selected by their own communities and given short, intensive training programs in appropriate technology for grassroots development.

The Training Center for Rural Promoters was established in 1979 with the help of a three-year grant from the Guatemalan Mission of the U.S. Agency for International Development (A.I.D.). The Public Welfare Foundation and International Foundation have also contributed generously to this program. In 1982, A.I.D. gave GRRM a second three-year grant.

To date, GRRM has trained 755 Rural Promoters in 24 subjects. Upon returning to their villages, the Rural Promoters carry out what they have learned on their own farms and train others in their communities, thus generating a multiplier effect. GRRM extension workers visit the Promoters regularly and help organize village-level training sessions to ensure the effective introduction of the new ideas.

The resulting village-level projects receive credit from GRRM's revolving loan fund, which has been made possible by grants from the Organization of American States, the Inter-American Foundation and the Canadian government.

Intensive Training Courses

Participants in the training program are selected by Agricultural and Cooperative Committees in villages that are being assisted by GRRM. Each course averages five days in length, during which the Promoters live in and have their meals at the center. Classes are from 8 a.m. to noon and from 2 p.m. to 6 p.m. In the evenings there are roundtable discussions. Each course accepts 18 to 20 students. There are two courses in each subject so that Rural Promoters sent by all the committees can be accommodated.

In addition to apiculture, training courses in 1983 included soil conservation, rural health, community development, home education, marketing, literacy and production of wheat, beans, avocado pears, cattle and poultry.

Soil conservation, another new addition to the curriculum, is particularly important in the rugged terrain of Jalapa. In 1983, thirty Rural Promoters were trained in terrace farming, contour plowing and irrigation techniques. With the



The Public Health Course at GRRM's Training Center for Rural Promoters has resulted in the development of potable water systems for many villages in the social laboratory.

support of GRRM extension workers, the Promoters immediately began training small groups of farmers in their communities.

Other Rural Promoters demonstrated the advantage of new, high-yield varieties of wheat, corn, and beans developed at Guatemala's Institute of Agricultural Science and Technology.

Promoters at Work

Other examples of Rural Promoters in action in 1983 include:

- In the village of Tierra Blanca, the Rural Promoters guided villagers in construction of a new pond to start a fish-raising project.
- In El Roblar, a Rural Promoter trained fellow villagers in techniques of grafting fruits.
- In El Rodeo, a Rural Promoter treated village livestock to remove parasites.
- In El Carrizal, a Rural Promoter initiated a candle-making project to bring extra income to the women of the village.
- In El Durazno, a Promoter taught reading and writing to a class of 15 children and young adults.

In all, the Rural Promoters work with 37 Farmers Committees with 1,453 members and with 39 Women's Groups with 1,017 members. Eventually GRRM hopes to organize these Rural Promoters into local development councils so that they can represent the people in the development decision-making process. GRRM also hopes to federate

these local development councils into a regional council for development to strengthen representation at the higher levels of government.

GRRM Executive Director Juan Cordova writes that "the success of the Rural Promoter Training Program is clear from the enthusiastic participation of the Promoters in solving the problems of their communities and the positive response of the communities to the Promoters. This cooperative relationship has brought about a significant improvement in the people's standard of living and in the social and economic conditions of their communities."

Despite the uncertain future of the region, GRRM's work has enduring value. They have developed an effective model of rural reconstruction for their own nation and for all nations struggling against civic inertia, poverty, disease and ignorance. And the knowledge and skills acquired by the *campesinos* of Jalapa can never be taken away.

A Gift to Posterity

We have just celebrated our sixtieth anniversary and our second sixty years will take us well into the 21st century. With a deferred gift to IIRR, you can include the world's poor and disenfranchised among your heirs and help build a better future for all humanity.

3-Year Plan Sets New Goals For International Outreach

The international training and extension programs by which IIRR promotes rural reconstruction throughout the third world will be expanded and refined during the next three years.

IIRR's overall budget will also increase substantially—from 1.4 million dollars in 1983 to 2.3 million dollars in 1986. The 1984-86 budgets will be financed in part by a 2.4-million-dollar three-year matching grant from the U.S. Agency for International Development. It is IIRR's second three-year matching grant from A.I.D.

The three-year plan calls for much closer collaboration between IIRR and the six affiliated National Rural Reconstruction Movements (NRRMs), which are located in Colombia, Guatemala, Ghana, India, the Philippines and Thailand. Senior IIRR staff will assess the organization, program management capabilities and financial viability of each National Movement and will expand training opportunities for senior NRRM personnel. The possibility of joint research projects on new methods of grassroots rural development will also be explored.

To facilitate communication, IIRR is also publishing a newsletter reporting on NRRM activities. The first issue of

this newsletter, entitled **International Sharing in Rural Reconstruction**, appeared in the Fall of 1983.

International Training

Experiences of the National Movements will also be integrated into the International Training (IT) curricula. At least one senior staff member of a National Movement will serve in at least one training program per year. NRRM field experiences in adapting rural reconstruction to diverse cultural, social and economic conditions will also be incorporated into IIRR publications.

The International Training courses, which at present have more than twice as many applicants as can be accommodated, will be expanded and refined. The number of participants will increase from an average of 75 to 110 per year. At least one-third of these trainees will be working in the poorest third-world countries and at least 40 per cent will be senior managers in their agencies.

A comprehensive follow-up program is being implemented among the 700 development professionals from 37 countries who have attended International Training courses. This includes a post-training evaluation program to

(continued on page 4)



Mohammed Yunis of Kenya, one of the 700 graduates of the International Training program receives a memento from IIRR's Chairman, Y.C. James Yen. Under the three-year plan, the number of participants will increase from 75 to 110 per year.

Of Special Interest

The Indian Rural Reconstruction Movement (IRRM) is emerging as a major trainer for other development agencies in the subcontinent. Following its successful Regional Leadership Training Course in 1983, IRRM conducted a program for executive committee members of 120 Christian Children's Fund projects in South India in March this year. A second Regional Leadership Training Course will be held in December.

The response to the first leadership training course has been enthusiastic. The representative of the Philippine Rural Reconstruction Movement wrote in his report that the program was "very fruitful."

"I saw in India projects which were simple, replicable, practical, using indigenous resources and meeting basic needs," he wrote. "I met change agents whose rapport with people is tremendous, perhaps because they emerge from and are rooted in their communities. Hence, their potential for long-range contributions is enormous."

The Ghana Rural Reconstruction Movement (GhRRM) began commercial production of animal feed in September after GhRRM's new feedmill received a shipment of feed concentrate from IIRR. "There was great jubilation and visible signs of relief on the faces of the field staff when the consignment of 800 bags of poultry concentrate arrived at the Centre," reported GhRRM.

The feedmill is GhRRM's most important project. Other projects scheduled for 1984 include training of village health workers from the Ministry of Health, a project to use medicinal herbs grown by GhRRM to treat disease in the Mampong Valley Social Laboratory, operation of prenatal clinics and a preschool program.

Under a grant from the Canadian High Commission, GhRRM will also conduct two research programs in herbal remedies for poultry diseases and in methods of preserving root crops.

During his stay in Florida this winter IIRR's chairman and founder, Dr. Y.C. James Yen, was the subject of a front-page article in the Fort Myers News-Press. "Yen is a remarkable man—an indelible part of Chinese history, whose ideas have reached to the far corners of the earth, deep into the soul of the dirt poor nations", said the article. "Yen's well-thought-out ideas have led scholars to say his initial ideas about rural development were a half-century ahead of his time."

(continued from page 3)

analyze IIRR's influence on IT participants and their sponsoring agencies. To promote closer ties among alumni, a newsletter entitled **International Training Alumni News and Notes** was launched in 1983.

Alumni associations will be established in countries with large numbers of IIRR trainees. One such association has already been established in Thailand. With the support of IIRR, it conducted a training session in the Fall of 1983.

Field Research

As always, the foundation for IIRR's international outreach programs will be its work in its social laboratory in Cavite Province in the Philippines, where new

methodologies for integrated rural development are introduced, tested and refined. These programs will be strengthened and broadened so that international sharing can also be made more effective.

Three new development programs will be implemented. Among those being considered are:

- Mobilization of People's School Alumni for rural reconstruction in their own communities.
- Collaboration with local agricultural colleges to enrich their curricula and to develop projects for landless peasants.
- Alternative forms of primary education for small rural communities.
- Small industry development for the landless rural poor.

The A.I.D. grant includes \$200,000 towards a modest building program and towards purchase of much-needed equipment.

See IIRR in Action

IIRR is planning to initiate a special development education program which will give our friends and supporters a chance to visit our headquarters in the Philippines and get a first-hand experience of rural reconstruction. IIRR has already conducted similar courses on the "Philosophy and Practice of Rural Reconstruction" for several development agencies. The courses have included an overview of rural reconstruction, visits to village projects in IIRR's social laboratory, analysis of some key development issues and discussion of the integrated approach to development.

The first special development education course for IIRR's friends has been tentatively scheduled for March 1985. It will involve a one-week stay at IIRR's campus in Silang, Cavite Province (25 miles south of Manila). Optional side trips to other Asian countries can be arranged. For further information, please contact Mrs. Louise Frillmann at IIRR's New York office. Tel: 212-245-2680.



A People's School alumnus employs appropriate technology in a broiler project in Tibig village. IIRR is considering a program to mobilize these *Barangay* (village) scholars for a wider development role.

INTERNATIONAL INSTITUTE OF RURAL RECONSTRUCTION

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60th
Anniversary



1923
1983



Headquarters of Mass Education Movement (MEM) in Ting Hsien, North China. Calligraphy reads: Eliminate Illiteracy. Make New Citizens. **1926**



Y. C. James Yen, founder of MEM and IIRR at Ting Hsien. **1930**



THE WHITE HOUSE
WASHINGTON

May 6, 1948

Dear Dr. Yen:

I am pleased to have been able to discuss with you the problems of rural reconstruction in China. It is hoped that the program for rural reconstruction envisaged under the China Aid Act of 1948 will make an effective contribution to the solution of some of these important problems.

In this connection, I understand that Mr. Hoffman, in his letter of April twenty-seventh, 1948 to you, set forth some of the considerations related to the implementation of this phase of the China Aid Act and that you have discussed with him the part that your Mass Education Movement can play in the program for rural reconstruction.

I feel sure that the Mass Education Movement can make a constructive contribution to the success of the program and wish to express to you my sympathetic interest in your efforts to this end.

Sincerely yours,

Dr. Y. C. James Yen
Secretary
American-Chinese Committee of the
Mass Education Movement, Inc.
1790 Broadway
New York 19, New York

1948
President Truman's letter to Dr. Yen, discussing the latter's visit with him and the establishing of Joint Commission on Rural Reconstruction (JCRR) to help China's rural masses.



1930 Partial staff and family of MEM in Ting Hsien. Mrs. Yen, seated third from right, co-founder of MEM and IIRR.



1940 Graduates of MEM's College of Rural Reconstruction, established in WW II Szechuan, China.



Mrs. Yen awarding certificate to African participant in IIRR's training.



Top—IIRR's World Headquarters in Silang, Cavite, Philippines; and Dr. Yen (above) inspecting the site before construction began.



Dr. Juan M. Flavio, IIRR President

Participants from Thailand and South Korea at IIRR

Dr. Yen addressing international training participants.



Below—Farmer learning improved rice cultivation in IIRR's field research program.



Six national rural reconstruction movements (RRMs) affiliated with IIRR in Guatemala, Colombia, the Philippines, Thailand, India, and Ghana, working for uplift of their own peasant people.



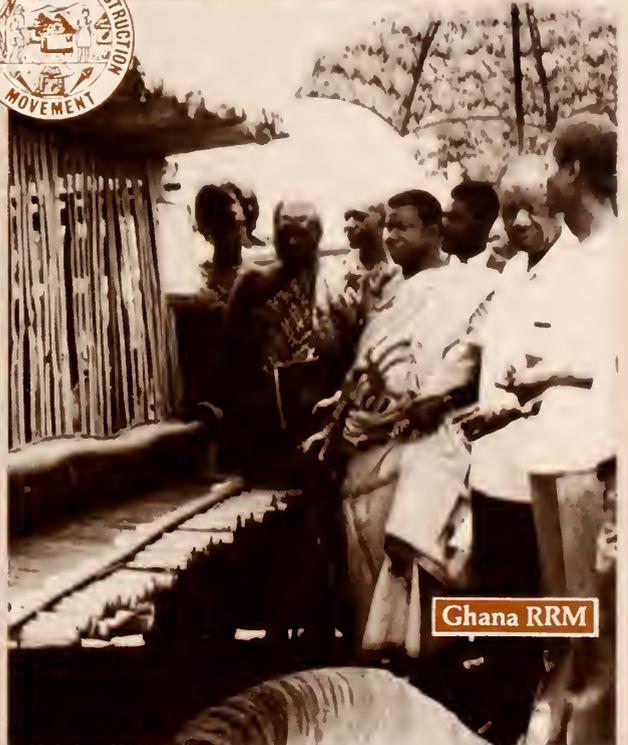
Thailand RRM



Guatemalan RRM



Colombian RRM



Ghana RRM

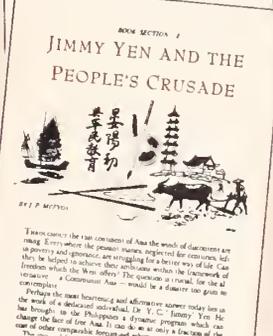
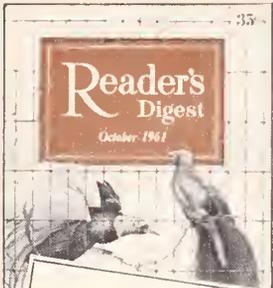


Philippine RRM



IIRR's Sixtieth Anniversary is particularly enhanced since it auspiciously coincides with the 90th birthday of its founder Dr. James Yen.

Articles published in Reader's Digest



1918

In WW I, Dr. Yen volunteered to go to France to work among thousands of Chinese laborers helping the Allies. His successful experience in teaching them to read and write led to his life work for the forgotten peasant people of China and the third world.



Gerard Swope, former General Electric President, prime mover of MEM and Trustee from 1928 to 1956.

Mr. and Mrs. DeWitt Wallace, co-founders of Reader's Digest, met by the Yens at Manila airport on visit to IIRR.

1969



John D. Rockefeller, Jr., who made first major challenge gift in 1929 to MEM to launch Ting Hsien Experiment.



1944 Albert Einstein and James Yen cited among "Ten Modern Revolutionaries" honored at 400th Anniversary of Copernicus in Carnegie Hall, New York City.



1952 Trustees meeting. L. to r. Dr. Yen, Supreme Court Justice William O. Douglas, Mrs. Gerard Swope, Mrs. Eleanor Roosevelt, Pearl Buck.

Dr. Yen riding on donkey to reach remote rural areas in Ting Hsien. 1930



Y. C. James Yen

"A wide gulf exists today between modern technology and the millions upon millions of peasants of Africa, Latin America and Asia. To enable the peasants to improve their quality of life and to reconstruct their communities, modern technology must be simplified and humanized into terms that they can understand and apply.

"One of our major tasks is to help bridge that gulf—to convert the scientific know-how of the experts into the practical do-how of the peasants."

Arthur J. Altmeyer
Chairman, IIRR



INTERNATIONAL INSTITUTE OF RURAL RECONSTRUCTION

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IIRR expresses its deep appreciation to the Reader's Digest Association for making this brochure possible.



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DING XIAN
(Ting Hsien)

WHERE IIRR HAS ITS ROOTS

A Report by Ping-sheng Chin

July 1984



"Dressed in rough cotton clothes, eating plain
home-cooked meals,
Tobacco bag tied to my belt, straw hat
covering my head,
I hold wooden hoe, toiling daily in the fields, ...
Scholars, workers, merchants, soldiers - none
think much of me,
But who could survive on this earth, without
farmers like me."

The four elderly men sang in unison on this summer morning of June. Their voices were slightly hoarse but still strong, and their faces looked ever so solemn. We sat around a long wooden table and listened, sipping tea and munching peanuts. The room was long but narrow, and the eaves of the roof kept the sun out.

What was extraordinary about this event in the village of Zhai Cheng in Ding Xian - what made it unforgettable - was that these men, now in their 70s and 80s, had been students of the People's School of the Mass Education Movement (MEM - IIRR's predecessor) in their youth, and had learned the song at the School. And so we were introduced to Ding Xian, where IIRR has its roots.

In 1926, Dr. Yen with his colleagues and their families made the unprecedented move from the city of Beijing to Ding Xian (or Ting Hsien as it was formerly spelled), a north China county (xian), which had 472 villages and 397,000 people at that time. They lived among the village people to study systematically and intimately the

problems facing peasant people of China until in 1936 when the Japanese invasion forced them to retreat to the interior province of Xichuan (Szechuan), West China. From that experience in Ding Xian emerged the integrated program of rural reconstruction, encompassing livelihood, health, education and self-government. It has not only been the foundation of IIRR's program but has also been adapted by hundred of agencies in third world countries.

My husband and I took our vacation in China last June, travelling hundreds of miles through central and northwestern China. Through the help of friends we obtained government approval to visit Ding Xian. We thus became the first members of IIRR's international family to visit Ding Xian since 1936.

The county seat is only three-and-one-half hours by express train from Beijing on the Beijing-Hankow rail line. One hundred twenty miles southwest of Beijing, Ding Xian reminds one of many other provincial towns in third world countries. One-story gray brick buildings with tiled roofs line the streets. Others stand behind eight-foot mud walls or newer gray brick walls with narrow doorways framed in the traditional tiled cupolas. Here and there one sees shops with windows displaying clothing and household wares. Some streets are paved, but more are hard-packed dirt roads. There are few of the trucks, buses, small tractors and passenger cars seen in villages on the outskirts of Beijing, Shanghai or the city of Xi-an, and none of the hustle and bustle of the big city population.

Ding Xian is not yet opened to foreign tourists, and there is no hotel to accommodate them. We were invited to stay in the Ding Xian Guest House, a large building with living and conference facilities. We were most warmly received, and because of our brief stay in Ding Xian, our hosts, officials of the Hebei Provincial and Ding Xian Political Consultative Committees, arranged a tight itinerary to allow us to see as many of the legacies of the Mass Education Movement and to learn as much about recent developments as time would permit. We rushed from

one project to another in an air-conditioned Toyota mini-bus, taking in fifteen events in two full days. As the Chinese expression goes, we "rode on horse-back to look at flowers."

We were most impressed and gratified by the public recognition given by local officials and local people to the pioneering efforts of Dr. Yen and his MEM colleagues to improve the economic and social conditions of Ding Xian's peasant people.

We heard repeated expressions of appreciation for Dr. Yen's work, and saw wall displays in the Xian museum, a women's hospital and a village center describing Dr. Yen's efforts "to eradicate the four fundamental problems of rural China - poverty, disease, ignorance and civic inertia." Two publications, a report on the proceedings of a county-wide technical consultative meeting held in February 1982, issued by the Xian Government, and a selection of historical events on Ding Xian issued by the Provincial Consultative Committee in 1983, contained numerous articles, some by Dr. Yen's former colleagues, tracing the development of his work and relating his programs in literacy education and agricultural improvement. Vice Mayor Yang Hung, one of the five mayors of Ding Xian (four are college graduates) briefed us. She classified Ding Xian's technical development in three major periods and cited MEM's work from 1926 to 1936 as the first.

Everyone was eager to tell about the famous Ding Xian pig introduced by MEM. In crossbreeding the Poland China pig with the Ding Xian sow, MEM greatly improved the local breed. Since then, further improvement was made by the Xian government. "Ding Xian Pig," now a recognized breed, is one of the best of China, outstanding for its lean meat, resistance to disease, and ability to retain its purity.

From the pig farm we were taken to an apple orchard where some thirty apple trees planted during MEM's time still stand. The thick, gnarled branches speak of their age. These trees are no longer productive, but they are left to stand as a monument to MEM's contribution to the county. Although pears used to be the dominant fruit

tree before the introduction of apples by the Movement, apples now outnumber pears. Production of apples is so high that even "ordinary people can afford to eat them."

The poplar tree was another MEM innovation in the region. Because of its fast growing characteristics, it is widely grown, both as a windbreaker and barrier against the sand of the Gobi desert and as a source of wood. Roads linking villages are lined on each side with poplar trees - usually in two or three rows - presenting an idyllic scene not easily forgotten. Elsewhere we also saw poplar trees - of all varieties - in provinces from Shan-xi to Xin-jiang to Inner Mongolia, spanning thousands of miles, all part of a gigantic government effort of "greening the country-side."

In the Ding Xian guest house, we met another group of elderly men who came to tell us their experiences with MEM. One used to be a bit player in the open air theater - a traditional form of entertainment in rural areas - adapted by MEM to introduce an educational message. With animated gestures and lively facial expressions, he told how he acted in one play where the peasants overcame the exploitation of the usurers. Another was a member of the survey team that conducted the economic and social survey of Ding Xian when MEM began its work, the first time such a survey was ever done in China. The third, in white cotton jacket and black pants, a typical formal attire of Chinese farmers, told quietly of his attendance at the People's School.

The Ding Xian museum - not yet open to foreigners - contains an amazing collection of ancient artifacts, some dating as far back as the Han Dynasty, 2,000 years ago. The museum is housed in a former Confucian temple with several courtyards. Two old trees planted by Soo Tung-po, a famous Chinese poet and a magistrate of Ding Xian during the Sung Dynasty (960-1280 A.D.), dominate one courtyard. A huge rock - a meteorite we were told - placed within a low wire fence, stands at another. In the museum there are displays of bronze ceremonial tripods, ancient roof tiles with handsome designs, miniature gray terra cotta

two-story houses, discovered by farmers in graves in the surrounding region.

What attracted me especially were two large wall displays tracing Dr. Yen's work from 1926 to the present, with photographs of Dr. Yen and his staff, and one of him on horseback taken in the '60s during his trip to visit our affiliated movement in Colombia. There were also on display MEM primers, survey studies, pictures of MEM file cabinets and of a kitchen cabinet and bathtub used by the Yen family. Where they found all of these I have no idea.

In Zhai Cheng Village, the first model village where MEM started its program and Dr. Yen taught some of the literacy classes, we saw the primary school for fifty children which the Movement established. Today, with the addition of several more buildings, it is a high school with 600 students. The land adjacent to the village used to be MEM's experimental farm. Today it is part of the green fields, stretching to the horizon.

In another village, Dong Che, as we sat around a long table in the courtyard of one of the farm families, the head of the district briefed us about its population and agricultural production. He spoke of how much they "want new technology, learn new technology, and use new technology" so they can further increase their production and improve their livelihood. (This illustrates the new emphasis on technology throughout China). He invited Dr. Yen to return to help them. Interestingly enough, there is already a move for technicians to "Dun Dian" - squatting in the villages to learn from the people. Obviously China is going back to Dr. Yen's credo, "Go to the people and learn from them."

As I watched and listened, I couldn't help wondering whether the scene has changed much from the days of the Movement: a village courtyard, farmers sitting around a table, glasses of hot tea and plates of peanuts spread around and villagers discussing their problems and searching for solutions.

At the county seat, we saw some of the old buildings with gray tiled roofs and uplifted roof corners that once served as offices of MEM. They are now the site of a small factory of electrical equipment. The yard was littered with machine parts. The MEM auditorium, the Examination Hall of the Xian Government in ancient times, now serves as the auditorium of the factory. It is still functional but somewhat in disrepair.

The former residence of Dr. Yen and his family - or what remains of it - is now occupied by a middle-aged woman, Lü Cai Yun, a doctor of Chinese medicine. She was dressed in the standard blue jacket and pants. She gave me both Chinese and western medicines to help rid me of a lingering cough and cold. Her husband, she told us, is an eye doctor trained in western medicine. She was so solicitous and kindly that it pleases me to know that her family now occupies Dr. Yen's home.

We were then taken to the foremost tourist sight of Ding Xian - the thirteen-story pagoda, built around 1000 A.D. in the Sung Dynasty. I was reminded of the picture of this pagoda that hangs in Dr. Yen's apartment in New York. While not restored, it seems to be in better condition than many others I saw in the country. The Provincial Government is considering restoring the pagoda and opening the museum, among other plans to make Hebei a tourist center. With its numerous historical sights including Cheng-de, an imperial summer palace of Qing Emperor Kang Xi, Shi-Jia-zhuang which is the provincial capital, and Bei-Dai-He, a beach resort that Mao Xedung used to frequent, the province could become one of China's foremost tourist attractions.

The Ding Xian I saw of course differs much from when Dr. Yen and MEM were there. While the number of villages has increased only from 472 to 508, population has more than doubled, to 910,000, following the national pattern. Production of wheat and cotton, two major crops, has greatly increased through more extensive use of fertilizers. Per capita income of the farmers was thirty yuan in 1934, and is now an average of 300 yuan.

There are now sixty small enterprises, including the manufacturing of fertilizers and small tractors. Hidden behind high walls, their presence is not noticeable in this very rural area, where fields of wheat, peanuts, watermelons, sweet potatoes and cotton dominate the green countryside. Cottage industries such as spinning and weaving, which the Movement introduced, no longer have a place, but homesewing and brickmaking seem commonplace.

Under the new "responsible system," the government is promoting what is called the "get rich first" program. Farmers eager to accept modern technology and working hard to increase their production, agricultural or otherwise, are encouraged to do so and are praised publicly for their diligence and high income.

In Dung Che Village, we met with three such "get rich first" farmers, whose annual family income is in the "double-ten" figures, or 10,000 yuan and up. Income from their supplementary enterprises - machine repairs, mushroom growing, aluminum production, exceed what they make from farming. Communes are being gradually dismantled, and land is cultivated by individual families. Each person is entitled to one-and-one-half mou of land (1 mou is 1/6 of an acre). Although the farmers do not own the land, whatever they produce above the quota they deliver to the government is theirs. Quotas are negotiated and farmers work on contractual basis. Many of the "get rich first" farmers are putting up six, seven, and eight-room row houses of gray brick, the front facing south as traditional Chinese houses.

Ding Xian is an average county, not as prosperous as those on the outskirts of big cities, where there are many more red or gray brick houses, some two stories high. There, farmers even rent out the extra rooms to make more money.

I saw a few threshers, and many pump houses for irrigating the field from wells three to five meters deep. Since there is no large-scale irrigation, farmers still depend on rain for their crops. This is another reason that supplementary enterprises are taking on more importance. Though harvests have not been bountiful in the last

couple of years, farmers have not suffered much because they have supplementary income. Planting and harvesting are still done by hand for labor is abundant. Small tractors owned by individual farmers are also evident in the countryside, though again, not as numerous as in villages nearer to the cities.

Throughout China, we read in papers and heard from friends, guides, taxi drivers and others we met on the train or in the hotel that the Chinese farmers today are doing very well indeed - much better than other professions - making over 10,000 yuan. A widely circulated story, reported even in the New York Times, is that some farmers have bought small planes to spread insecticides. Judging by the average income of farmers of Ding Xian, the "get rich first" farmers must be a very small minority - one percent at most. But it boggles the mind to see the government encouraging this capitalistic trend.

Ding Xian now has 584 schools, including three specialized, six senior high, sixty-five junior high and over 500 primary schools, one in every village. There are eight hospitals, and health centers in every district and health stations in every village, and 1,400 medical technicians. The saying goes that you don't have to leave the village for minor illnesses and the district for major illnesses. There are 20,000 television sets, averaging about one to every ten families. Electricity is available in all the villages, but no running water yet.

While some houses we visited have upright beds, many still have "kang" - the traditional brick platform which serves for sleeping at night and for social gathering during the day. They are heated in the winter with firewood. Toddlers still wear pants slit open in the back. These are links of the past with the present.

As in rural areas throughout the world, changes come slowly. There is no doubt people are more prosperous - most of their basic needs are met, but rural life has not changed much. While the pace is leisurely, life still entails a lot of hard work.

I came back laden with gifts for Dr. Yen. The most touching are two scrolls written by village scholars in beautiful calligraphy. One contains a couplet extolling Dr. Yen and his work, and the other contains the song of MEM. There is also an album of pictures of Ding Xian pagoda, of students of MEM's schools and training programs, of Dr. Yen's personal family possessions plus a cassette of the songs we heard sung by the men in their 80s. Probably the most fascinating gift is a pair of "health balls", made of stainless steel. Almost two inches in diameter, they are for exercising hands and fingers. As they roll around in one's hand, they tinkle musically. President Reagan was presented with a similar set during his recent trip to China. Above all, the officials of the Provincial and Xian governments, and the village people, repeatedly extended invitations to Dr. Yen to return to Ding Xian where he gave so much of himself.

The people of Ding Xian are proud to show us the Ding Xian of today. I could sense that they take pride also that their xian was the one MEM chose to start the scientific experiment of introducing modern technology to improve rural life. The Rural Reconstruction Movement of the 1920s and 1930s has given them a head start in China's new drive for technological progress. It is on that foundation that Ding Xian is building its future.

July 1984



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August 24, 1984

Dr. Samuel Hugh Moffett
31 Alexander Street
Princeton, N.J. 08540

Dear Dr. Moffett:

It was a pleasure meeting you yesterday at the luncheon hosted by the Luce Foundation.

As promised, I am sending herewith some current materials about the work that Dr. Yen started sixty years ago in China. From a national program for China it has now become an international program for the peasant people of third world countries.

Included is a commemorative brochure which was prepared for the 90th birthday celebration of Dr. Yen and 60th anniversary of Rural Reconstruction held last October 26 at the United Nations. This handsome piece was made possible through a special grant from the Reader's Digest.

Also included is a report of my recent visit to Ding Hsien (Ting Hsien) where Dr. Yen first developed the rural reconstruction program. You might find it also of interest.

I have taken the liberty of adding your name to our mailing list.

Sincerely,

A handwritten signature in blue ink that reads 'Ping-sheng Chin'. The signature is written in a cursive, flowing style.

(Mrs.) Ping-sheng Chin
Vice President

Enclosures

Dear Friends:



Y. C. James Yen
Chairman



Juan M. Flavier
President

Some highly significant events took place for the first time in the history of IIRR in 1982: the first Annual Board Meeting ever held at IIRR's center in the Philippines; the facilitation by IIRR of the first major loan from a European foundation to an IIRR-assisted farmer's economic institution in the Philippines; the first training for seven Philippine agricultural state colleges for more effective outreach programs.

But what stands out in bold relief is the first open dialogue that has ever taken place between IIRR trustees and almost a hundred IIRR technical and administrative staff. The Annual Board Meeting in the Philippines offered the rare opportunity of having the Board and the staff together in one place and allowed an open and totally frank exchange of ideas at the center of operation of IIRR. Questions of the deepest concern were brought up. For example, what should be the role in years to come of IIRR and of those who are associated with it? What should be our priorities in programs and projects when resources are limited? What should be our stand on sensitive issues where we work?

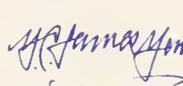
These are basic issues — issues that will determine how IIRR will remain a leader in rural reconstruction with programs relevant to the critical problems that still confront Third World countries.

The seriousness with which the staff approached

these issues and the equal seriousness with which the trustees responded are indications of the vitality and maturity of the organization and its willingness to examine itself with total openness. The answers will not be easy and will require long and thoughtful consideration.

To be sensitive to our role and our responsibilities in Third World countries is only one part of the matter. The other is the responsibilities we have towards our supporters. Your confidence and investment in the Institute have made possible our progress to date and we hope, in turn, that the progress made has fulfilled your ideals of bringing about rural progress in the Third World.

We invite your participation in the years to come in the dialogue that has been initiated within IIRR. Thus, we will be able to solidify our partnership in the difficult but vital task of helping the peasant people of Asia, Latin America and Africa attain a better life and meet their aspirations for human dignity.



Y. C. James Yen



Juan M. Flavier

Field Operational Research

The primary objectives of Field Operational Research are to identify critical problems confronting villagers and then to develop, test, and evaluate strategies that will empower them to surmount these problems.

This on-going process of field work, research, and documentation is carried out in IIRR's eighty-village Social Laboratory situated in Cavite Province in the Philippines. The province was chosen primarily for its geographic and social diversity. With lowland rice paddies, upland coffee and fruit growing regions, and coastal fishing grounds, Cavite represents a range of rural patterns typical not only of the Philippines but of many other developing countries as well.

By working directly with villagers to identify effective development strategies, IIRR field researchers insure both that theories will be grounded in reality and that field work will maintain the vitality needed to combat rural poverty.

Of the various studies undertaken by IIRR's Field Operational Research staff in 1982, two are of special interest.

STIMULATING SELF-HELP ACTIVITIES AMONG POOREST VILLAGERS

IIRR's project team selected four extremely depressed villages in the Social Laboratory and then used a participatory approach to resolve the who, what, and how questions that continue to plague development practitioners regarding low income groups.

Who are the people comprising the lowest income groups was the first question that needed to be answered. Team members observed village lifestyles, analyzed the comparative incomes of the villagers, and paid close attention to the details of the rapport-building sessions in order to identify those individuals in the villages with the lowest standards of living. Once these people had been identified and a system developed to guide other development practitioners similarly concerned about the lowest income groups, the research team moved on to the next question.

Marketing Assn. members demonstrate new rice thresher, purchased with first direct loan from a government lending institution.



What was the most critical issue facing the lowest income groups? The research team worked with villagers to help them isolate one key issue common to them all. In one community, the group identified electrification as their prime concern. Another village focused on the need for new homes to resettle the victims of a devastating typhoon, while the two other villages identified as their major concern the need for a reliable source of potable water.

How to help the lowest income groups resolve the critical problems identified was the final question that needed to be answered in order to complete the preliminary stage of building self-reliant and cooperative groups. Combining local resources with proven techniques developed in IIRR's Social Laboratory, the groups in each of the four villages prepared feasibility studies, presented plans to local officials, and, in the process, came to recognize the strength of cooperative and systematic action. Now, with the success of their first community projects, the lowest income groups in each of the four villages are better prepared to move ahead with confidence to resolve other pressing concerns.

MANAGEMENT AND FINANCING OF PEOPLE'S ECONOMIC ORGANIZATIONS

An extension of an earlier project that played a catalytic role in the emergence of twenty-eight village cooperatives and marketing associations, the 1982 project was designed to build the economic self-reliance of these groups.

Management training and financial administration courses were given to the leaders of the groups, and plans were drawn up to help them procure loans from outside lending institutions. The highlight of the project for 1982 was the securing of loans from outside lending institutions by two of the cooperatives, signifying that they are now recognized as economically viable.



Village self-help group in Hinyero, Philippines, completes first project with installation of artesian well.

OTHER ON-GOING PROJECTS

In Health, these include *Health and Nutrition through Socio-Economic Organizations*, designed to bring nutrition, family planning, and basic health messages to villagers through the cooperatives and marketing associations mentioned above. Another *Primary Health Care Project*, funded by the Swiss pharmaceutical company CIBA-GEIGY, will determine appropriate means of improving health standards in poor rural areas with limited access to health care.

The *People's School Project* moved into Phase II with the Institute coordinating an effort to transfer management of the school, which trains village leaders in a variety of subjects including basic health care, family planning, animal husbandry, and farm management, from IIRR to the local municipal governments. A related project was initiated in 1982 through the support of the International Development Research Centre of Canada. Its purpose is to analyze the *Adaptations of the People's School Model* as implemented by four other agencies in four socio-economically remote regions of the Philippines. The long-range goal is to determine the most effective strategies for adapting the People's School to meet diverse needs.

International Training

International Training is an essential component of IIRR's efforts to share rural reconstruction methods with development leaders worldwide. Held at the Institute's research and training center in the Philippines, the courses are specifically designed for directors, administrators, and technical specialists of development agencies operating throughout the Third World.

The curriculum includes IIRR's basic principles of rural reconstruction, the essence of the integrated four-fold approach, new strategies designed in the Social Laboratory, and a field internship during which trainees apply what is learned in the classroom to actual field situations.

Before returning to their home projects, trainees design re-entry plans for implementing rural reconstruction models. In this way, more than 400 development professionals from 30 different countries who have participated in International Training courses since the early 1970's are collaborating with IIRR to extend assistance to peasant people around the globe.

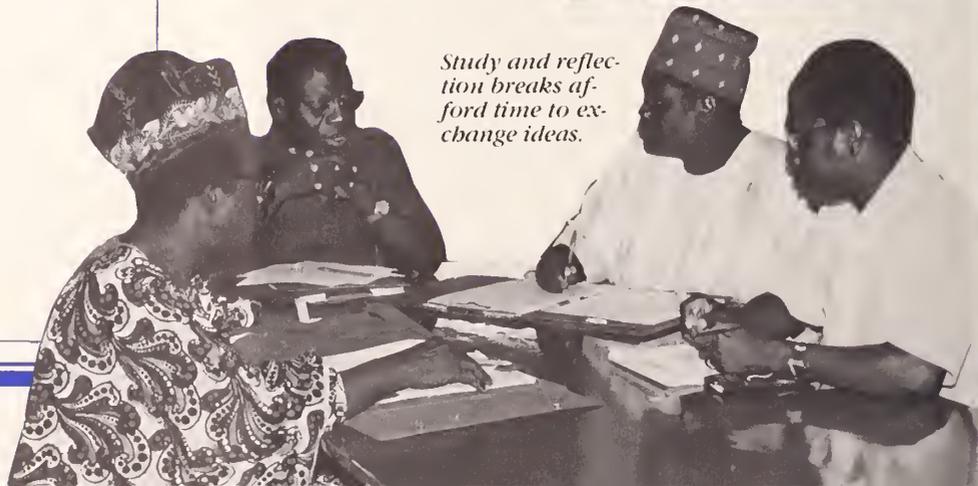
In response to increasing demand for IIRR's trainings, the Institute conducted five courses for diverse groups in 1982. Three short courses were undertaken at the request of Outreach International, the development arm of the Reorganized Church of Jesus Christ of the Latter Day Saints; World Vision International, also a Christian development agency; and the Sri Lankan development group known as the Mahaweli Communicators. Two other major courses were the special seminar for members of the Philippine Agricultural Education Outreach Project and the 17th International Training.

PHILIPPINE AGRICULTURAL EDUCATION OUTREACH PROJECT SEMINAR

The special seminar was held from April 26 to June 5 for thirty-one technical staff members of seven Philippine state agricultural colleges participating in



Re-entry plans are presented for class assessment and discussion.



Study and reflection breaks afford time to exchange ideas.

the Agricultural Education Outreach Project (AEOP). AEOP, under the direction of the Philippine Ministry of Education and Culture and with the support of the U.S. Agency for International Development, is part of a Philippine effort to create self-reliant, indigenous development programs and was specifically designed to better prepare Philippine agricultural students for participation in national extension services.

To enhance the field component of their program, AEOP selected IIRR's training course for the success IIRR has had in two vital areas — training rural reconstruction workers and implementing rural reconstruction programs. The course was seven weeks long and provided the thirty-one specialists in agriculture, nursing, animal husbandry, research, economics, and rural sociology with an overview of the principles of rural reconstruction. It also prepared them to plan and implement people-centered activities at the village level.

In follow-up studies conducted in December 1982 and in January 1983, IIRR was able to analyze the impact that the training had on AEOP. While the participants of the training identified specific skills

A trainee designs plans for implementing IIRR models in his native South Korea.



that they had successfully applied in facilitating group cooperation and mentioned that they enjoyed a better rapport with the village people, AEOP directors commented on the heightened sense of commitment, motivation, and self-confidence displayed by the participants in their field endeavors. The success of this first training has already led to close collaboration and exploration of long-term relations between IIRR and the seven state agricultural colleges that participated in the training.

17TH INTERNATIONAL TRAINING

The other major event in the 1982 training schedule was the 17th International Training. Held from August 25 to October 16, the 17th International Training drew 34 participants from Bangladesh, Colombia, Ghana, Guatemala, Hong Kong, India, Indonesia, Nepal, Nigeria, Papua New Guinea, the Philippines, and Thailand. The participants also came from a wide range of technical backgrounds including agricultural engineering, animal husbandry, rural sociology, economics, education, management, and public health.

The seven-week course met these diverse needs first by providing a comprehensive overview of the principles of rural reconstruction and second by placing the trainees in appropriate IIRR Social Laboratory projects for the field internship module of the course. This second part of the course has proven key to the success of the International Training program as it provides a chance for experiential learning and hands-on application of classroom models. Upon completion of the field internship, the trainees prepared plans for integrating rural reconstruction techniques into their home projects.

Throughout these trainings, the common denominator has been the determination — on the part of both IIRR staff and trainees — to bring proven rural reconstruction techniques to peasants in remote corners of the world.

Field Internship gives trainee chance to practice newly learned animal husbandry techniques.



International Extension

Promoting private initiative in developing countries is one of IIRR's major objectives and is essential to IIRR's efforts to extend proven techniques to villagers throughout the Third World. Rather than operate directly in these regions, IIRR helps concerned nationals to organize autonomous Rural Reconstruction Movements for the uplift of their own peasant people. While IIRR provides modest financial support, the Movements raise much of the funds for their own operating budgets.

At present, six National Rural Reconstruction Movements operate independently in Colombia, Ghana, Guatemala, India, the Philippines, and Thailand. These Movements apply and adapt IIRR's philosophy and the methods and techniques of rural reconstruction to the socio-economically diverse settings in which they work.

Through this adaptive process, IIRR aims to gain insights regarding the international application of the models it has developed and to determine the most effective strategies for implementing them worldwide.

In 1982, National Rural Reconstruction Movements in Colombia, Ghana, Guatemala, India, the Philippines, and Thailand continued to extend and improve programs designed to meet the needs of their countries' peasant people.

NEWEST AFFILIATED MOVEMENT BRINGS RURAL RECONSTRUCTION TO INDIA

Of all of the Movements, perhaps the most exciting in terms of its progress in the past year was the **Indian Rural Reconstruction Movement**. Established just over three years ago in the drought-prone region of Chittoor District of Andhra Pradesh by Dr. Goturi Reddi, a 1979 graduate of IIRR's International Training course and a rural sociologist, the Indian Movement has made remarkable headway in releasing the previously untapped human resources of the local youth, women, laborers, and untouchables.

In the fourteen villages where the Indian Movement operates, twenty-two village groups have emerged. These include youth groups, agricultural labor unions, labor contracting cooperatives, artisan associations, untouchables' groups, and women's organizations. The progressive nature of the work of these village groups and the initial gains they have achieved in transforming dreams into working realities have earned them the recognition of the local people. In the local government elections, for instance, representatives of these groups captured 43 of the possible 65 seats. With this new-found political leverage, villagers have been able to work together with the government to promote

Indian Movement's Advisor for Education and Culture (second from right) reviews project plans with village leaders.



Members of Colombian Rural Women's Assn. of Garment Makers design factory uniforms as part of their steadily growing business.



self-propelling development schemes.

In one village, negotiations were initiated with the Department of Power and Irrigation to begin a project that will irrigate 300 acres belonging to small and marginal farmers. Villagers also applied to local commercial banks for loans to begin sericulture, fishery, forestry, livestock, and cottage industries. Other villages began water management, dry farming, sanitation, nutrition, family planning, and a wide range of other projects. Moreover, the historically repressed untouchables have played an integral role in the social transformations taking place and have emerged as a powerful force for promoting change. The net result of these achievements is that once factionalized and inert social groups now recognize the power of cooperative action.

HIGHLIGHTS FOR SOME OF THE OTHER MOVEMENTS

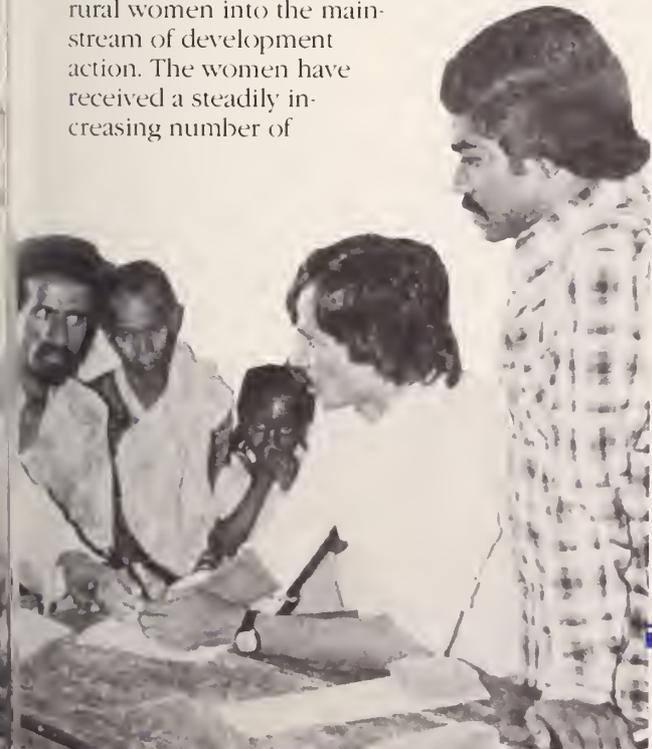
• The Colombian Rural Women's Association of Garment Makers, established in 1980, is an outgrowth of the **Colombian Rural Reconstruction Movement's** efforts to bring rural women into the mainstream of development action. The women have received a steadily increasing number of

orders for uniforms and clothing from local factories, schools, and families. With assets standing now at P229,000 (U.S. \$1=P76), the association has proven itself a viable and stable source of income for its members.

• **The Ghana Rural Reconstruction Movement** expanded its facilities in 1982 to include a modern new cooperative feedmill to be managed jointly with the village people where the Movement operates. The feedmill is part of GhRRM's rural industries thrust and will provide thirteen village cooperatives with feed for livestock-raising ventures. Further, it is hoped that by purchasing the corn and wheat, two essential ingredients of the feed, from local farmers, the new feedmill will not only encourage diversification into livestock but will also stimulate agricultural production.

• In 1976, three senior staff members of the **Guatemalan Rural Reconstruction Movement** participated in an IIRR International Training session. In 1979, their plan to establish a Training Center for Rural Monitors, patterned after the IIRR People's School, came to fruition with a three-year grant from the Guatemalan Mission of the U.S. Agency for International Development. With this first three-year grant, the Guatemalan Movement trained over 600 local leaders from 60 villages and hamlets of eastern Guatemala in a wide variety of technical subjects including marketing, nutrition and animal husbandry.

A second three-year grant was signed in 1982 to enable the Guatemalan Movement to strengthen and expand its training program to include a broader base of village representatives and to assist those already trained to more effectively share their knowledge and skills with other villagers.



Trustees Convene at IIRR Center

Held for the first time in the Philippines, the 1982 Annual Meeting of the Board of Trustees broke new ground in terms of strengthening the Board's relationship to the field programs. The heightened sense of commitment and enthusiasm was evident throughout the five-day visit which drew members of the Board from Thailand, the Philippines, and the United States.

Board members discussed in depth some of the long range plans needed to maintain the responsive nature of IIRR's three major activities — Field Operational Research, International Training, and International Extension. With the increasing attention that these activities have received from world leaders in development during the past few years, it has become more important than ever to prepare these long-range plans.

In addition to discussing IIRR's three major activities, the Board made full use of their time at the Institute to experience these in action. Present for the closing ceremonies of the 17th International Training session, they met with participants individually and in small groups to learn their impressions of the training. While the participants' responses were generally most favorable, the Board showed particular interest in their recommendations for possible improvements.

Next on the agenda was a meeting in a village in the Social Laboratory with twelve former trainees of the IIRR People's School. These Barangay (Village) Scholars came from their villages to express to the Board the impact that IIRR has had on their lives. They spoke of increased rice yields, of improved quality of dairy cattle, of growth in income through the newly introduced technology of inland fish culture, of increased health facilities, and, in general, of the higher standards of living that they now enjoy.

These Barangay Scholars also spoke of their efforts to share their newly acquired skills with others in their villages. Two notable examples were



Mr. Snob Nilkambaeng (Left), IIRR Trustee and Chairman of the Executive Committee of the Thailand Movement, with Vice President Dr. Antonio de Jesus.



Mr. James Johnson, Vice Chairman of the Board, presents certificate of completion to 17th International Training participants.

Trustees and staff are briefed on operations at IIRR-assisted cooperative.



the Barangay Scholar in Fisheries, who was able to train five others in his village in inland fish culture, and the Barangay Scholar in Health, who incorporated the modern medical techniques into his already established traditional health practice.

The Board members next went to the sites of Field Operational Research projects to visit fish ponds, piggery projects, and experimental rice fields on various farms. They were also given a detailed account of management and operations at the new site of the Cavite Farmers' Feedmilling and Marketing Cooperative where they came to fully appreciate the achievements of this and other IIRR-assisted people's economic organizations. Lastly, the Board talked with residents of a squatters' community, left homeless by a 1982 typhoon, where IIRR field staff worked with the community on their resettlement.

Following the two days of field visits, the Board met with IIRR staff to discuss some of the emerging challenges in rural reconstruction. The open and stimulating dialogue led Dr. Yen to conclude, "I am impressed by the great conviction with which all of our colleagues have spoken. They have demonstrated creativity which bodes well for the future of rural reconstruction."

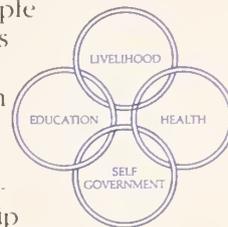
The official Board meeting gave the Trustees a chance to synthesize and review the issues that surfaced during the field visits and the discussions with the staff. Further, the presence of Mr. Manuel P. Manahan, Chairman of the Philippine Rural Reconstruction Movement, and Mr. Snoh Nilkamhaeng, Chairman of the Executive Committee of the Thailand Rural Reconstruction Movement, facilitated creative discussion of International Extension and the various means by which IIRR can strengthen its relations with the National Movements. With the success of this first Board Meeting held at IIRR's center of operation, IIRR hopes to hold similar meetings in the future so as to insure continued exchanges between IIRR field staff and the Board.

The International Institute of Rural Reconstruction has served since 1960 as a world center dedicated to helping peasant people in developing countries to help themselves.

IIRR is the outgrowth of more than sixty years of experimentation and model-building under the leadership of Dr. Y.C. James Yen, IIRR's Founder and Chairman. Dr. Yen first began his efforts in the 1920's in Ting Hsien, a North China rural county of 400,000 people, where he and his colleagues pioneered an approach to rural reconstruction that integrated efforts in livelihood, education, health, and civic responsibility.

The Ting Hsien Experiment, as this early program was called, has since become a landmark of the Integrated Approach to Rural Reconstruction.

Today, the International Institute of Rural Reconstruction's interdisciplinary staff continue to follow the Integrated Approach and work to convert their knowledge and skills into systems that villagers can use to break through the interlocking barriers of poverty, illiteracy, disease, and civic inertia.



Summary Financial Statement⁽¹⁾

For the Year Ended December 31, 1982,
With Comparative Totals for 1981

REVENUES:	CURRENT FUNDS		INSTITUTE SELF- SUFFICIENCY FUND	PROPERTY AND EQUIPMENT FUND	TOTAL FUNDS	
	Unrestricted	Restricted			1982	1981
Contributions	\$143,282	\$291,102	\$ —	\$ —	\$ 434,384	\$574,577
U.S. Government Grant—Agency for International Development (AID)	90,555	417,317	—	—	507,872	340,793
International leadership training fees- USAID	14,350	—	—	—	14,350	14,425
Other agencies	100,183	—	—	—	100,183	140,657
Interest income	85,632	5,182	—	—	90,814	105,674
Harvest income (net)	—	—	(17,714)	—	(17,714)	(10,566)
Other	66,575	(6,759)	—	10,260	70,076	52,212
Total Revenues	500,577	706,842	(17,714)	10,260	1,199,965	1,217,772
EXPENSES:						
Program services-						
International leadership training	198,082	82,458	—	14,916	295,456	365,352
Field operational research	78,035	304,936	—	38,780	421,751	466,002
International extension	37,011	141,807	—	5,967	184,785	135,968
Total program services	313,128	529,201	—	59,663	901,992	967,322
Supporting services-						
Management and general	194,864	25,335	—	—	220,199	224,018
Program development	32,340	—	—	—	32,340	26,184
Fund raising	77,802	—	—	—	77,802	55,244
Total supporting services	305,006	25,335	—	—	330,341	305,446
Total expenses	618,134	554,536	—	59,663⁽²⁾	1,232,333	1,272,768
Excess (deficit) of revenues over expenses before investment transactions	(117,557)	152,306	(17,714)	(49,403)	(32,368)	(54,996)
NET REALIZED GAIN (LOSS) ON SALE OF INVESTMENTS	(98,835)	1,803	—	—	(97,032)	(419)
Excess (deficit) of revenues over expenses	(216,392)	154,109	(17,714)	(49,403)	(129,400)	(55,415)
OTHER CHANGES IN FUND BALANCES:						
Interfund transfer	(19,850)	(9,747)	9,911	19,686	—	—
Translation gain (loss)	(7,272)	(36,257)	6,178	(46,128)	(83,479)	(15,447)
Recovery of (provision for) unrealized loss on marketable securities	242,800	(2,000)	—	—	240,800	(64,000)
Other adjustments	8,714	3,200	11,788	1,778	25,480	(39,020)
FUND BALANCES, beginning of year	912,779	148,980	(68,848)	229,998	1,222,909	1,396,791
FUND BALANCES, end of year	\$920,779	\$258,285	(\$ 58,685)	\$155,931⁽³⁾	\$1,276,310	\$1,222,909

NOTES:

1. Data extracted from IIRR financial statements for the year ended December 31, 1982, examined by Arthur Anderson & Co., certified public accountants.
2. Depreciation of property and equipment in 1982.
3. Value of IIRR property and equipment after depreciation.

4. Latest annual report filed with the Department of State, New York State, available by writing to IIRR or New York State, Department of State, Office of Charities Registration, Albany, New York 12231.

With Heartfelt Thanks

IIRR's donors have shown a heartwarming commitment to the Institute's work through their continued support in 1982. We are grateful to all our contributors, large and small, for the strong endorsement which their gifts represent. Major contributors are listed below:

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Contributions to the International Institute of Rural Reconstruction are tax-deductible. The following are two simple, appropriate forms for helping rural people in Third World countries beyond your lifetime:

General Legacy

I devise and bequeath to the International Institute of Rural Reconstruction, Inc., whose principal offices are at 1775 Broadway, New York, N.Y. 10019, the sum of _____ dollars (\$_____) to be used in furtherance of its general purposes.

Specific Bequest

I bequeath to the International Institute of Rural Reconstruction, Inc., whose principal offices are at 1775 Broadway, New York, N.Y. 10019, the following described property: (number of shares of stock or face value of bonds or debentures with name of company and description), to become part of its general endowment and to be used in furtherance of its general purposes.



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*International
Institute of
Rural Reconstruction*

*Annual Report
1982*



Ralph Winter: An Unlikely Revolutionary

TIM STAFFORD

WHEN RALPH WINTER WAS A STUDENT at Princeton Theological Seminary, someone pointed out that the chapel was 200 years old. "Oh, well," he replied, "in California when a building is 20 years old we tear it down and build a better one." His remark went all over the seminary campus as an example of what to expect from Californians with no respect for culture or tradition.

Thirty years later Winter, now a balding, respected expert on missions, still scandalizes with his penchant for irreverence. Practically everyone, pro or con, concedes that he is a genius whose original thinking has stirred up the world of missions. But he draws strong reactions. Some revere him as a visionary, three steps ahead of the church. Others see him as an impractical agitator. One prominent Christian leader observes, "Ideas come out of his mind a mile a minute. Ninety-nine out of 100 will not work. One is a good one. But that place [the U.S. Center for World Mission] is a mess. There's no sense of order."

Yet Peter Wagner of the Fuller School of World Mission thinks history will record Winter as one of the half-dozen men who did most to affect world evangelism in this century. And Jack Frizen, executive director of the Interdenominational Foreign Missions Association (IFMA), believes we are seeing a turning point in world missions, the greatest move since the period after World War II: "The Lord is using Ralph to stir up a new generation."

James Reapsome, editor of the *Evangelical Missions Quarterly*, cites two

major mission revolutions since the sixties, both of which are more closely identified with Ralph Winter than with any other individual. "What might be called the 'unreached people groups' strategy," writes Reapsome, "has shaken the missions community to the core."

Those who study missions engage in earnest debate over Winter's ideas and statistics, and sometimes shake their heads over his methods. But no one ignores him. His ideas have set the agenda for missions in this generation.

Mission Ferment

Winter has brought to the minds and consciences of evangelical Christians the hidden or unreached peoples—that huge number who now have little chance to hear the gospel, let alone respond. Though most Americans still view missions as a dull subject, missions leaders feel the stirrings of new excitement, especially among young people. The success of Inter-Varsity's Urbana missionary convention is only the most visible sign. New organizations are springing up, research is proliferating, new methods and approaches are being tried, and a whole new generation of young people—many from secular universities—is applying to go out. Third World countries, too, have been establishing mission boards and sending out missionaries. The attention of evangelical mission boards has shifted toward new horizons, "frontier missions." While continuing to help churches founded a century ago, nearly all evangelical missions are once again actively setting their sights beyond, toward those people groups that have no church.

Wherever you poke your finger in all this, you find Ralph Winter. Winter will not accept the common belief that a church can put so many resources into world mission that it neglects its home

soil. He believes there can be no genuine renewal without a renewal of the church's ultimate concerns. That means following Jesus to seek the lost, leaving the 99 sheep to seek the single lamb. "Unless and until, in faith, the future of the world becomes more important than the future of the church, the church has no future."

He sees the U.S. Center for World Mission, the Pasadena conglomerate he founded and tirelessly boosts, as a lever to help tip the whole Christian world over the edge: a huge evangelistic snowball gathering momentum and size. At that point, Winter claims, he only wants to be along for the ride. "I would rather be ahead of something that is happening, than the head of something that once happened."

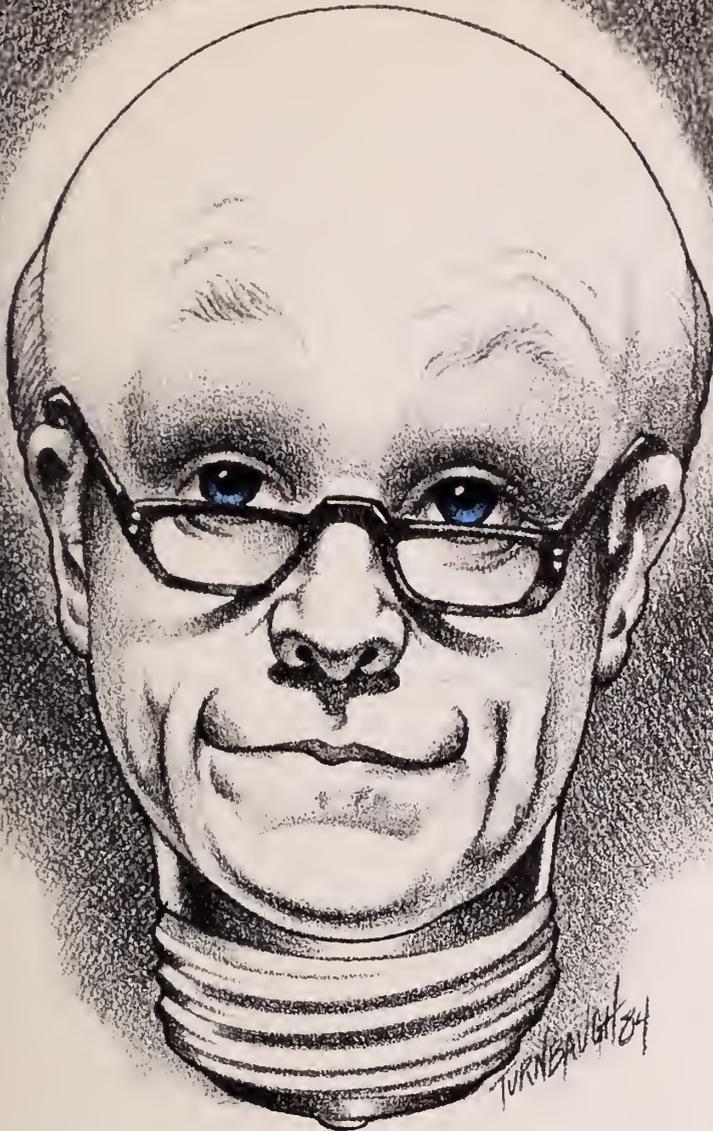
Winter the Person

One expects a charismatic, riveting figure, a man to mesmerize crowds. Ralph Winter is instead a bookish, mild-mannered professor who wears neat coats and ties he salvages from the missionary storeroom at Lake Avenue Congregational Church in Pasadena, where he grew up and still attends. Until recently, he and his wife drove two of the oldest moving automobiles in Southern California. (Their new, three-year-old car is a mixed blessing, Winter says, "Now we have to lock it.") His speaking style is offhand and professorial; and while it rivets some, it puts many ordinary people to sleep.

He is perennially optimistic, spinning off new schemes. "He can give you more ideas on his lunch hour than you can implement in a year," says Lorne Sanny, head of the Navigators and an old Winter friend. Winter also has a peculiar power for gathering almost fanatical disciples. With no money and a negligible constituency behind it, his

RALPH WINTER





This bookish, mild-mannered professor has set the agenda for world evangelization in this generation.

organization holds, tenuously, a piece of property where about 40 different mission-related organizations—the majority of which he had a hand in starting—have offices. This is the U.S. Center for World Missions, dedicated to stirring up other people and organizations to reach the hidden peoples.

The center occupies a former college campus on several blocks of a quiet residential district in the Pasadena hills. It is a striking place to visit, with an atmosphere that is part school, part corporation, part revival. About 300 people live and work there, nearly all having raised their own financial support to live at a common missionary level. Most are recently out of college or seminary, without experience, but with a great deal of idealism, commitment, and, in many cases, intellectual bril-

liance. (There are, for instance, quite a number of computer wizards recently from Cal Tech.) A sprinkling of gray heads, mainly retired missionaries, have come to help. Middle-aged veterans—“those who have something to lose,” Winter says—are few.

The center has little central administration since Winter prefers to start an organization, get it moving, and turn it loose to run on its own. He thinks many small groups, loosely linked, have more dynamism than one large dinosaur. “If people don’t want to function together,” Winter says, “it doesn’t matter whether they are under your administration or not.” Most of the organizations have no legal tie to the U.S. Center, yet they are clearly part of the movement, and they meet regularly for prayer, discussion, and problem solving. You hear excited

talk about corners of the world you never heard of before—the Maldive Islands, for instance—and terms such as “unimax people” or “redemptive analogies.” The center buzzes with energy and with what can only be called evangelical fervor.

Perhaps most startling of all, considering that in September of next year they face an \$8.5 million payment on the college campus, the center has no fund-raising office. Every individual, from Ralph Winter down, spends up to an hour in a back room each morning opening and responding to mail from a particular zip code area of the U.S. Winter says they have never written a letter to someone who did not write to them first. Furthermore, by principle, they never ask anyone for more than a one-time \$15.95 gift. By this means,

Ralph Winter: An Unlikely Revolutionary

they reckon, they will have to reach about a million people to secure the property. Last year, facing a \$6 million payment, they put their hopes on a sort of chain letter. It raised only \$1 million, and they slid into an interest penalty that requires them to make much higher quarterly payments. This time, facing an even bigger payment, they are hoping a chain of home parties will do the trick.

Something is happening in Pasadena, something unlike anything else in the evangelical world. It is not yet quite clear what it will prove to be: whether a passing wave of youthful enthusiasm, or the beginning of a movement that will change the direction of the Christian church.

The California Spirit

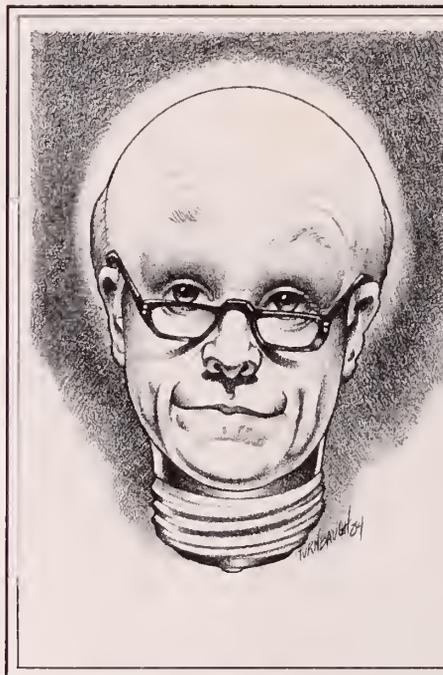
Winter is a quintessential Californian, proven by the fact that his father was one of the chief planners for the Southern California freeway system. Winter does not belong to the Southern California of hot tubs and Johnny Carson, but to a California symbolized by the crew-cut ingenuity of Cal Tech. Southern California itself is a wild idea—seven million suburbanites clinging to the sides of mountains and drinking water piped from Arizona. It has bred a number of people, Winter among them, who think that anything is possible.

Winter is also a product of the strong, creative Southern California evangelical subculture, which has been growing steadily since World War II. More mission organizations, Winter says, are now headquartered in the Los Angeles area than in any other place in the world. Winter's parents were Presbyterians, but more loyal to the Christian Endeavor movement, an early parachurch group that helped establish the modern "youth group." Through a CE meeting Winter made a serious Christian commitment.

When their church decided to drop CE, the Winter family moved to Lake Avenue Congregational Church. There Winter encountered the Navigators, and their all-or-nothing style of discipleship helped shape him. Dawson Trotman, six blocks from his home, became a mentor. Lorne Sanny led the high school Bible club that sometimes met in the Winter home, where Ralph still lives. Sanny remembers Winter "then as today . . . an idea man, and not the

ideas that ordinary people would think." Winter's brother David, now president of Westmont College, remembers ideas discussed avidly around the dinner table. "Ralph was deeply curious about life. He was an experimenter, an inventor. He was constantly making something work better than it did—home-made firecrackers, for instance, which

tie—to the point where one night he telephoned his elderly, saintly pastor to inform him that he would not be able to read Scripture the next morning in church. When his reason came out—these were the 1950s—the pastor was aghast, and argued with Winter over the phone for an hour. Finally the pastor insisted that Winter read Scripture



Winter is the quintessential Californian, proven by the fact that his father was one of the chief planners of the Southern California freeway system.

practically killed him. He always had a better way to do it. There was hardly anything he didn't think he could improve."

Winter studied engineering at Cal Tech and graduated while in navy pilot training during World War II. After the war he began ten years as a professional, peripatetic student. He attended or taught at Westmont College, Princeton Seminary, Fuller Seminary, Pasadena (Nazarene) College, Prairie Bible Institute, Columbia University, and Cornell University. He ended with an M.A. from Columbia, a Ph.D. from Cornell (in anthropology and linguistics), and an M.Div. from Princeton. He refers to that period as his years of "wilderness wandering," when he groped for a sense of direction. He developed a reputation as a troublemaker, always willing to take up a position others thought irreverent.

While at Fuller, for instance, he concluded that, in view of the crushing needs of the world, it was wrong to spend money on neckties. The conviction grew on him that he could not honor the Lord while wearing a neck-

tie no matter what he wore. He did, in a fatigue jacket. He wore khakis long afterwards, an almost unimaginable wardrobe during those staid years. Only later, when he studied anthropology, did he conclude that he should imitate local customs so that people he spoke to would listen to him. He adopted a dress suit and bow tie, and wore those as religiously as the khakis.

"Navigators plus anthropology was a heady combination," he says, "because anthropology loosens you up from all human customs and allows you to re-think why you do what you do. Dawson [Trotman] was an anthropologist to the extent that he said, 'Always ask why you do what you do the way you do it.' That's a radical question."

After graduating from Princeton, Winter and his wife, Roberta, went to Guatemala as United Presbyterian missionaries. The Winters do not approach family life conventionally. Roberta has worked with him side by side on every project of their married life, including seminary's Hebrew homework. As their four daughters grew up, they joined the

team. When the oldest was 12 and the youngest 7, the Winters found it a nuisance to dole out allowances. They solved the problem in a way only Winter would think of: adding their daughters' signatures to the family checkbook. The bank was aghast, but the Winters never experienced any problems. The four, now in their twenties, three married, have grown into strong Christians, and with their husbands have joined wholeheartedly in the cause of the U.S. Center.

In Guatemala the Winters worked with an Indian tribe, starting schools, small factories, and cooperatives. Most memorably, they joined other missionaries to launch a theological education program that did not require a busy pastor to leave his church to study. This program spread over the world as Theological Education by Extension (TEE), and endures to this day as a significant movement. After ten years in Guatemala, Winter was asked to join the newly formed Fuller School of World Mission. There, for the next ten years, he continued to spread the TEE philosophy and taught the history of missions.

Never content just to teach, Winter remained an activist, helping to launch such organizations as the William Carey Library, which publishes low-cost books on missions, and the American Society of Missiology, a scholarly body. But in the early seventies new ideas began to percolate in his head. Teaching and studying the history of the church fed his naturally big ideas: he looked for the pattern of what God had done in the 4,000 years since Abraham. He began to assemble facts and statistics about the parts of the world where the gospel had penetrated, and where it had not. Others, especially Ed Dayton of World Vision, were thinking along similar lines. But Winter put the whole picture together. He saw a startling, and at first frightening, situation. Not only were most of the world's people without the gospel, most of them would never get the gospel no matter how fast the church grew. Multiplication was not enough.

Winter's Thought

The founding idea of the Fuller School of World Mission was Donald McGavran's observation that Christianity does not usually spread out indiscriminately, like ink in water, but along the lines of cultures and languages. To "jump"

from one culture to another is unusual; we should expect "church growth" usually to occur within the boundaries of a particular culture. For instance, a Korean church in Los Angeles will not tend to "grow" in numbers by adding white Anglo-Saxons; it will add fellow Koreans.

Winter simply flipped that idea on its head. If churches normally grow within the boundaries of culture, then a culture that has no church may never be reached by normal church growth. When Winter made rough calculations of which people-groups around the world had churches of their own and which did not, he found that between 75 and 85 percent of the world's non-Christians had no church whatever within their social and linguistic boundaries, and thus, humanly speaking, no chance to hear the gospel *ever*—no matter how much the existing church grew and evangelized. They had no Christian neighbor to tell them the news, if you define "neighbor" in terms of culture and language.

The insight crystallized for him in Korea, where he and several members of the Fuller faculty were sleeping on the floor of a retreat center. "I woke up and said something like 'the special problem I had never seen before was that though there were all these people to reach, we cannot "grow" into them. . . .' So Glasser [Arthur Glasser, who teaches the theology of missions at Fuller] said something I'll never forget, because he put it beautifully. 'Ralph, what you're saying is that if every single congregation in the world had a fantastic spiritual explosion, and would reach out to *everybody* within their social matrix, 80 percent of the world's non-Christians would be untouched.' "

From there it did not take Winter long to redefine the missionary task. Most of what missionaries were doing—and what he himself had done in his ten years as a missionary—involved helping an existing church. Missionary evangelism had been so successful, in effect, that it had obscured the original purpose of missions. Church growth and support was needed, but only if it did not overlook the dramatically more significant task, without which the Great Commission would never be fulfilled. Missionaries must go to people groups with no church at all and establish a beachhead. Once that beachhead is in

place, it can grow outward to reach the entire people group. Without a beachhead there is little hope for evangelism.

By 1974, at the Lausanne Congress on World Evangelization, Winter was a plenary speaker on this very subject. The congress was a watershed for many church leaders, forcing them to think about the whole globe, and Winter's ideas kindled a spark in many minds. He, however, left feeling uncertain he had convinced anyone. "But I had convinced myself," he says, and from that meeting his life has been preoccupied with the Hidden Peoples. ("Unreached" or "Frontier" peoples are terms for the same thing.)

In fact, the usually slow-moving mission agencies responded with great speed. Within two years the IFMA and EFMA, two leading mission consortiums, had accepted the Hidden Peoples as their first priority. But Winter was frustrated; he felt nothing was happening. In late 1975 a piece of property came to his attention, a vacant college campus in the hills a few miles from Fuller. He had once taught Greek there. He saw in the campus just the facility needed to make things happen. He had no money, no organization to back him. The other Fuller faculty were not ready to try a multi-million-dollar purchase so quickly. But for Winter it was all or nothing. Resigning his tenured position, he went out to raise personal financial support for the first time in his life. He, his wife, and a few loyal individuals launched the U.S. Center for World Missions in a rented portion of the college. They hoped to buy the whole thing. In the campus they saw a chance for the creative ferment that Winter loves. They hoped to start a national revival of missions—to fan the spark into a blaze.

Winter's Faith

The acquisition of the campus of Pasadena Christian College is a story of cliff-hanging prayer meetings, of large checks arriving at the last moment, of spiritual battles with a Hindu sect that also wanted the campus (and, for a time, shared it with the U.S. Center). So far, nearly \$6 million has been paid on the campus. With \$8.5 million coming due in a year, the center has very little money in the bank, no mass mailings or TV spots in the works, and no rich uncles (that they know of) waiting to write stupendous checks. Inevitably,

Ralph Winter: An Unlikely Revolutionary

conversations on the campus fairly often turn toward the subject of money. The consensus for some time has been that if God wants the center to continue he will have to do a miracle.

Winter claims, though, to have lost no sleep over it. "I don't think many people understand faith. Faith is not something you dig up, it's something that is given to you. When my wife and I made this decision to leave Fuller and walk into a situation which was itself ridiculously unlikely, we didn't do this because we had some scheme so we could see our way clear. As we look back on it, we don't know how we could have possibly made that decision. But one thing we are absolutely sure of is that in all of that early founding period, we were not the initiators. We felt carried. I felt that a great arm picked me and my wife up. It's almost as if we couldn't have resisted.

"But read Hebrews 11. The author lists men and women who have had great victory through faith. Then, without skipping a beat, he mentions people who were tortured, persecuted, killed. They had faith too. Faith isn't what rescues you. It's what guides you. It may guide you to the cross, or it may guide you to victory. You don't know. If you knew, it wouldn't be faith.

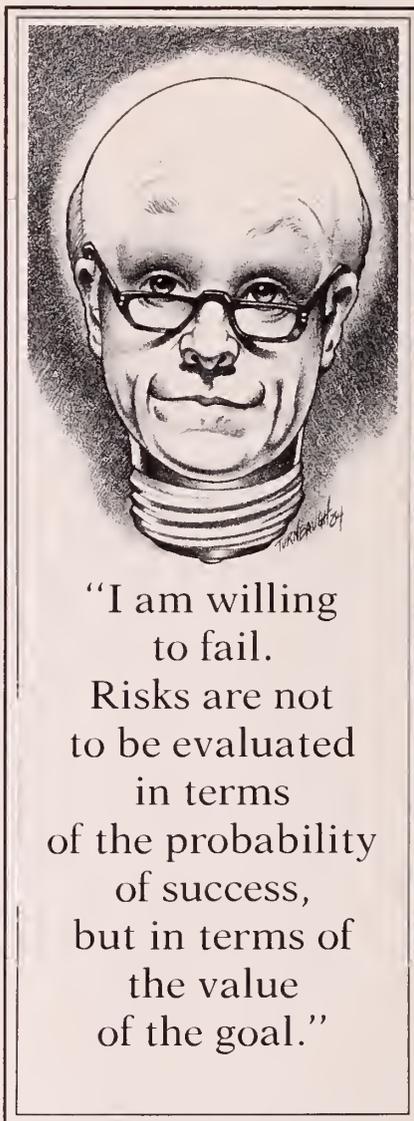
"Most people don't understand Ralph Winter is willing to fail. If I weren't willing to fail, you would have to call me crazy. If I were to say that I knew [this center] would definitely succeed, it would be nuts. I'm not sure it will succeed. I only know it is worth trying. Risks are not to be evaluated in terms of the probability of success, but in terms of the value of the goal."

Nobody who knows Ralph Winter is quite willing to call him crazy, or to bet that he will fail. His brother David, initially skeptical, says, "The ultimate security of any organization is whether it is accomplishing something." He sees so much dynamism at the center that it must survive somehow. "When our [Westmont College] students go to study at the center they come back with their lives changed." The IFMA's Jack Frizen adds, "I'm optimistic they'll make it because of their dedication. They're down before the Lord, as few Christians I know today."

Winter's resourcefulness must also be counted. Lorne Sanny says, "A lot of people get bright ideas, but they don't

have the courage or the perseverance to follow them through. Whatever he pursues, though he may have a very thin strand to hang on to, he thinks of creative possibilities—and he perseveres."

Peter Wagner puts it more simply. "Ralph Winter can do anything. If he



wants to design a rocket to take him to the moon, he'll do it."

"People ask me," says Winter, "Why do you need a campus to do what you want to do?" I ask them, "Why does Wheaton College?" Great ideas are not always intangible. Wheaton is an idea put into practice. Our idea is considerably more modest. The campus, after all, isn't even good enough for a modern college anymore. That's why it was for sale. It's just good enough for missionaries, a facility where a great variety of missionaries and mission organizations who are dedicated to the Hidden Peo-

ples can work together."

Meanwhile, other of Winter's ideas are making themselves tangible around the world, as a new generation of missionaries moves toward new frontiers. Missiologists wrangle over whether Winter's estimate of 17,000 unreached people groups is accurate, or whether his way of defining them is adequate. But no one doubts thousands of such groups exist, largely untouched by the Good News. A new consensus for global evangelism seems to be forming, and Winter says he and others have experienced a great switch to hope. The Hidden People concept seems to stress, at first, the discouraging magnitude of a task yet to be done. Now Winter says, "It is actually a small job when you think of it. There are perhaps 2.5 million Bible-believing congregations around the world. And there are, I estimate, about 17,000 mission fields to be approached. That's about 150 congregations per mission field. It doesn't seem impossible to plant churches in each of those mission fields."

That switch to hope—turning a dark picture upside-down so it looks light—is Winter's signature. His critics are sometimes baffled by the speed with which his ideas evolve. By the time they have thought through a critique of some dazzling bolt of Winter lightning, Winter has moved on, reshaping his ideas. His changes do not seem self-protective, however. They are the flashes of a brilliant and uncannily optimistic mind working at high speed to get somewhere. He will not, and probably cannot, think only on a local scale. Nor are his ideas well-staked-out territory that he expects to stand on and defend. He has maintained an engineer's mindset, preoccupied first and last with the question, "Will it work?" If an idea works well today, he expects to make it work better tomorrow. His mind keeps churning toward the farthest, dimmest spot in the universe: toward the frontiers of the gospel, toward those who have not yet heard. He expects us to get there. □

Tim Stafford, a free-lance writer living in Santa Rosa, California, served as a missionary to Kenya. His latest book is *The Friendship Gap (Inter-Varsity, 1984)*, a discussion of cross-cultural missions.



Prof. Samuel Moffett
Contemporary Asian Christianity
Book Report # 1

Hudson Taylor and Maria
by J.C. Pollock

This short but powerful account of the lives of Hudson and Maria Taylor, describing their love and undying commitment to take the gospel to inland China, is much more than an historical sketch. The lives of Hudson and Maria emerge from the pages as "epistles, ... known and read of all men."

The book exudes a sense of intimacy with the couple that can be explained only by the fact that Pollack drew his material from Hudson's original manuscript letters, journals and papers. Clearly, Pollack endeavored to reveal the sensitivity, compassion, humor, humanness, and yet the greatness of this man Hudson.

The story traces Hudson from age 12, when he was a sickly boy with a "silly dream" of taking the good news to China, through his adventures as a young man preaching on the Asian continent and the establishing of the China Inland Mission. Two major themes run throughout the book. One is Hudson's struggle to upturn traditional Western-oriented mission practices with a new approach which was far more sensitive to the Chinese people. The second is Hudson's longing for companionship and his lovesick attempts to gain the marriage hand of several young ladies, culminating in his love for "the girl with a squint," Maria Dyer.

Maria, a teacher at Ningpo, is dedicated and skillful in the language, a lady in every sense of the word. To the reader, it

Hudson Taylor

is clear she is the perfect match for young Hudson, but to Miss Aldersey, the founder and principal of the school and unofficial guardian of Maria, Hudson seems uneducated, unruly, and definitely unsuitable for her.

In spite of Miss Aldersey's objections, love grows between Maria and Hudson. However, a resistance to their union grows among some members of the mission. In the end, after much struggle, they are together and the rest of the book documents their beautiful love story and their work together for the people of China.

Hudson and Maria's dedication, their struggles, their courage against insurmountable odds, their adventures in beginning the China Inland Mission, with the slanderous attacks they suffered by those who should have loved them, make up the meat of the rest of Pollack's book.

What shines brighter than all of the events, however, is the steady character of Christ exemplified by both Hudson and Maria. Their undaunted faith, patience, kindness, preference for others, and deep concern for the souls of China speak of their commitment to the Lord Jesus. It seems Christ Himself beckons through the pages to the reader to come unto Him in the same humility and faith His servants Hudson and Maria have.

I found this book inspiring and have been "provoked unto love and good works" by the lives of these two missionaries who were so yielded to God. May the impact of this book, their lives, and the Master's call to me through them, not fade amidst the affluence and daily routine of my present situation.

- 23 Schreuder to John W. Colenso, Oct. 10, 1859 (NMS archives) The English is Schreuder's own.
- 24 For our purpose here it is sufficient to mention the names of Kraemer, Andersen, Newbigin, and Vicedom, and the reports of the conferences at Tambaram, Whitby, Willingen, Ghana, and New Delhi

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The Legacy of J. Hudson Taylor

J. Herbert Kane

One of the greatest names in mission among evangelical circles is that of Hudson Taylor. He was a spiritual giant who built an enduring enterprise by faith and prayer.¹ He believed in influencing people through God by prayer alone, and demonstrated to the Christian world that it is no vain thing to trust in the living God. The secret of Hudson Taylor's life and ministry may be summed up in four simple propositions: "There is a living God. He has spoken in His Word. He means what he says. And He is willing and able to perform what He has promised."²

Hudson Taylor was born into a devout Methodist family in Barnsley, Yorkshire, England, on May 21, 1832. Even before his birth, his parents dedicated him to the Lord. While still a youth he decided he wanted to be a missionary to China. At seventeen years of age he experienced a quiet but rather unusual conversion, not unlike that of John Wesley, which resulted in a full assurance of salvation that never left him.³

To prepare himself for missionary service, Taylor studied medicine and surgery in Hull and later in London. Upon moving to London, he chose to "live by faith" in modest quarters in a run-down part of town, subsisting on brown bread and apples, reasoning that if he could not "eat bitterness" in London he would not survive in China. In his spare time he devoured everything he could find on China, studied the Chinese language, brushed up on his Latin, and tackled Hebrew and Greek.

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In 1853 Taylor sailed for China under the auspices of the Chinese Evangelization Society (CES), whose leading missionary, Karl Gutzlaff, had created something of a sensation in Europe by his widespread travels along the coast of China. His influence on Hudson Taylor was profound. "Gutzlaff's courage, originality, adventurousness, adaptability to Chinese customs, his principles and methods left a deep impression on the young man who was to follow him. When Hudson Taylor reached China, his actions and attitudes suggest that he was emulating Gutzlaff, albeit subconsciously."⁴

Hudson Taylor's early years in Shanghai and Ningpo were marked by difficulty and distress, much of it occasioned by his own mission, described by Stephen Neill as "curiously incompetent."⁵ When the CES failed to meet his meager support of \$400 a year, he was obliged, from time to time, to depend on the hospitality of others—a very humiliating experience for such a sensitive, conscientious person. In addition, from the beginning his manner and lifestyle led others to think of him as brash, venturesome, and something of a maverick. His decision to shave his head, grow a pigtail, and wear Chinese dress scandalized the foreign community.⁶ Even some of his fellow missionaries considered him a crackpot. In 1857, after much soul-searching, he resigned from the CES so that, in his words, he could "live by faith."⁷

After several years of arduous toil in Ningpo, Taylor suffered a breakdown in health. He returned to England in 1860, shortly after the Treaties of Tientsin opened inland China to Western merchants and missionaries. During his six-year stay in England, he became increasingly burdened for the eleven provinces of inland China that were without a single missionary. He offered his ser-

HUDSON TAYLOR

vices to several mission boards, but none of them had the necessary resources to support such an uncertain venture. Consequently, he had to launch out on his own.

On a Sunday in June 1865, unable to bear the sight of hundreds of smug Christians in Brighton enjoying the consolation of a Sunday morning service while 400 million people were perishing in China, he left the service and made his way to a deserted beach. There, in an agony of soul, he surrendered to the will of God, and the China Inland Mission (CIM) was born. On the flyleaf of his Bible he wrote: "Prayed for twenty-four willing, skillful laborers at Brighton, June 25, 1865."⁸

When Hudson Taylor arrived in China in 1866 with a group of inexperienced missionaries, with no denomination behind them and no visible means of support, his closest friends questioned his sanity. When these raw recruits, including single women, were sent upcountry far beyond the protection of the foreign gunboats, where they faced the hostility of the superstitious peasantry egged on by the scholar/gentry class, the incredulity knew no bounds. Everyone predicted disaster; but it did not happen. With no weapon but truth and no banner but love, those young workers, two by two, penetrated the interior of China against incredible hardship and opposition.

By 1882 all but three of the eleven closed provinces had resident missionaries. From time to time special calls went out for more workers: 70 in 1881; 100 in 1888; and 200 in the depth of the depression in 1931–32. In each instance the goal was reached. Eventually the CIM grew to be the largest mission in China, with almost 1,400 Western workers and a church membership of over 100,000.⁹ All of this was the result, under God, of one man's vision and passion. Kenneth Scott Latourette wrote: "Hudson Taylor was, if measured by the movement which he called into being, one of the greatest missionaries of all time, and was certainly, judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular."¹⁰

The influence of Hudson Taylor went far beyond China and the CIM. He is widely regarded as the father of the faith-mission movement,¹¹ which today embraces over 30,000 missionaries in well over 500 mission societies in all parts of the world. Many of the so-called faith missions based in England and North America adopted the principles and policies laid down by Taylor. To the present they are popularly known as "faith" missions, though they themselves would be the first to deny that they have any monopoly on faith. In North America eighty-five of these missions are members of the Interdenominational Foreign Mission Association with headquarters in Wheaton, Illinois. An even larger number of faith missions remain completely independent, without membership in any association.¹²

Taylor's periodic visits to the homelands included—besides England—Canada, the United States, Australia, Scandinavia, and several European countries. Everywhere he was in great demand as speaker and missionary statesman. His message was always the same: the speedy evangelization of the most populous nation on earth.

Faith missions have sometimes been dismissed as "sects." But Hudson Taylor was anything but sectarian. On his world tours he appealed to missionary-minded people in all denominations and urged them to support more actively their own programs, with their gifts and especially with their prayers. In China he managed to hold together hundreds of workers from most of the major denominations. The first bishop of West China, W. W. Cassels, was a member of the CIM. Hudson Taylor attended and addressed the General Missionary Conference in Shanghai in 1890, which called

for a thousand workers for China in the next five years. In Europe and North America he moved freely in ecumenical circles, attending the great missionary conferences in London and New York, where his powerful ministry was always appreciated. In the United States he shared the platform with such ecumenical leaders as Dwight L. Moody, A. T. Pierson, John R. Mott, Robert Wilder and Robert Speer among others.

"Everyone predicted disaster; but it did not happen."

One of Hudson Taylor's outstanding characteristics was his humility. He had no desire to build an empire or to make a name for himself. Indeed, he was constantly bemoaning his own lack of faith, hardness of heart, and general unfitness for the enormous task thrust upon him. It grieved him deeply when people spoke of him as a "great leader." His one ambition was to be well pleasing to God. On one occasion in a large Presbyterian church in Melbourne he was introduced as "our illustrious guest." Taylor quietly began his address by saying: "Dear friends, I am the little servant of an illustrious Master."¹³ Sherwood Eddy, who heard him speak at the Detroit Convention of the Student Volunteer Movement in 1894, said: "He was one of the purest, humblest, most sensitive souls I ever knew, fervent in prayer, mighty in faith, his whole life dedicated to the single object of doing the will of God. I felt myself in the presence of a man who had received a Kingdom which could not be shaken, without or within."¹⁴

Hudson Taylor was also marked by a broad and generous spirit. His first concern, naturally, was for the welfare of his own workers; but he was more interested in the evangelization of China than in the growth of his own mission. He eschewed rivalry and deplored competition. Deliberately avoiding the "occupied" cities near the coast, he sent his workers to the "unoccupied" regions of inland China.

Even though China was Taylor's first love—on one occasion he said that if he had a thousand lives he would give them all to China—he was equally glad when workers were called to other parts of the world. In his thoughts and prayers he embraced the whole household of faith. He knew what it was to rejoice with those who rejoice and to weep with those who weep. He was genuinely interested in the success of others, and was pleased when their work prospered. One reason he refused to appeal for money was his concern that in so doing he might siphon off funds from the established missions and thereby hurt their work. Not without reason has Ralph Winter described the CIM as "the most cooperative servant organization yet to appear."¹⁵

Nowhere was Taylor's generous spirit more clearly seen than in his handling of the Boxer indemnities. Following the Boxer Rebellion in 1900 the Western powers forced a prostrate China to compensate the missions for their losses. Although the CIM suffered heavier losses than any other Protestant mission, Hudson Taylor refused to submit any claims or to accept any compensation.¹⁶ He considered such demands contrary to the spirit of love as exemplified in the gospel of Christ.

In many respects Hudson Taylor was a man far ahead of his time. Nowhere was the unholy alliance between the gospel and the gunboat closer than in China; yet in the heyday of Western imperialism, when others were waving the flag and demanding the pro-

tection guaranteed to them by the "unequal treaties." Taylor saw the evils of the colonial system and instructed his workers to look to their Heavenly Father, not to the foreign gunboats, for protection. CIM workers were expected to take joyfully the despoiling of their goods (Heb 10:34) and not to seek compensation. When riots broke out, as frequently they did upcountry, the missionaries could request protection from the local authorities, but not from the foreign consuls.

When Hudson Taylor and a group of CIM workers were almost killed in a riot in Yangchow in 1868, the British authorities in China, looking for an excuse to settle old scores, dispatched a flotilla of gunboats up the Yangtze River to Nanking and a company of marines to Yangchow—all against the expressed principles of Hudson Taylor. To make matters worse, the whole ugly affair was debated in the House of Commons and reported in *The Times* (London), resulting in a clamor for punitive action against China, on the one hand, and the recall of the missionaries, on the other. Though he was helpless to do anything about the situation, Taylor was sick at heart over the developments.

Nor was Hudson Taylor content to remain silent about the infamous opium trade. As editor for many years of *China's Millions*, he carried on a running battle with his own government over the evils of the nefarious trade. Closely allied with Taylor in this crusade was Benjamin Broomhall, general secretary of the CIM, a co-founder with James L. Maxwell of the Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic. For years, Broomhall was editor of *National Righteousness*, the official organ of the antiopium campaign.

Realizing the vast untapped potential in the churches at home, Hudson Taylor appealed for recruits having "little formal education." What China needed, in the mid-nineteenth century he believed, was evangelists, not scholars and theologians. Later on, when the Bible school movement got under way in the 1880s, many of the recruits came from that source. For many years humble Bible school graduates formed the backbone of the mission. Many of them made excellent missionaries, learning to read, write, and speak Chinese with commendable fluency and accuracy.¹⁷ The women, as well as the men, were required to enroll in the stiff language course prescribed by the mission.

As might be expected, these men and women were most effective in reaching members of the lower classes. As a result, the CIM-related churches were composed mostly of the peasants and artisans found in such large numbers in inland China. The mission supported a number of Bible schools, but no colleges or seminaries. The mission did, however, have some outstanding linguists. F. W. Baller's *Primer* and R. H. Mathews's *Chinese English Dictionary* were used far beyond the boundaries of the CIM.¹⁸ Moreover, the mission had its own Chinese hymnal and two language schools for new workers—one for women, in Yangchow, and the other for men, in Anking.

Through the years the mission has been blessed with a goodly number of fine writers: Mrs. Howard Taylor,¹⁹ Marshall Broomhall, Isabel Kuhn, Phyllis Thompson, Leslie I. Fyall, A. J. Broomhall, Henry W. Frost, Robert H. Glover, J. Oswald Sanders, and others. *China's Millions*, first published in 1875 and for many years edited by Hudson Taylor, is one of the oldest house organs of its kind.²⁰ Altogether the mission has produced 550 books, scores of booklets, film strips, field reports, and one full-length film on Hudson Taylor.²¹

Hudson Taylor never claimed to be a missionary statesman; but he was a good administrator, ran a tight ship, and almost single-handedly opened inland China to the gospel. From first to last he was an evangelist, primarily interested in the "salvation of

souls." Schools and hospitals were opened and maintained, but they were of secondary importance. He believed that 400 million Chinese were lost in sin and darkness and would perish eternally without a saving knowledge of Christ. To this end he gave all his time, thought, energy, and prayer. His burden for the spiritual welfare of the Middle Kingdom was expressed eloquently and passionately in his book *China: Its Spiritual Need and Claims*, which did for China what William Carey's *Inquiry* did for the world.

Taylor was not greatly concerned about the *kind* of churches raised up. Each pioneer missionary was free to establish denominational polity—Congregational, Presbyterian, or Episcopal, but once established, denominational policy could not be changed by later missionaries—only by the churches themselves.²² He had no desire to build another denomination; consequently the churches were never organized into a national body. This was perhaps his greatest weakness.

Another unique feature of the CIM was the fact that headquarters was located in China, not in the homeland. It made sense to Hudson Taylor to have the directorate as close as possible to the scene of action, rather than having the work directed by remote control from London, Philadelphia, or Toronto. Moreover, the members of the directorate were all missionaries with several decades of service behind them. Missionary work in inland China in the nineteenth century was a difficult and delicate operation and required the oversight of men with experience as well as wisdom. A weakness of this arrangement was the failure to recruit Chinese leaders to serve on the directorate; but the CIM was not alone in this. Very few missions in those early days had national figures in positions of leadership.

The fact that the CIM had all its work and workers in one country made it comparatively easy to locate the directorate overseas. However, the practice was continued when, following the mass evacuation of China, the mission branched out into ten countries of Asia in the early 1950s. Since then international headquarters has been located in Singapore.

In the mainline denominations married women were not required to function as missionaries, though some of them did. They were primarily homemakers for their husbands; and when children came along, they assumed responsibility for their education at home. Not so with the CIM. All women, married and single, were missionaries in their own right, were required to learn the language, and were expected, within reason, to carry their share of the work. To make this possible Hudson Taylor in 1881 established a school in the coastal city of Chefoo. All parents were required to send their children to the Chefoo School for twelve years of education. Children went home to be with their parents over the long Christmas vacation. Parents spent their summer vacations in Chefoo. In this way they managed to keep in touch with their children. Missionaries working on the borders of Tibet and other remote areas were able to see their children only once every three years.

The Chefoo School grew to be the largest and most sought-after school of its kind in China. The curriculum, based on the British system, was heavily weighted in favor of classical courses designed to prepare the graduates for entrance into Oxford or Cambridge University. A large number of graduates went on to college in the various home countries. Business people and members of the diplomatic corps vied with one another for the few vacancies at Chefoo. The most illustrious graduate was Henry R. Luce, co-founder of *Time* newsmagazine.²³

CIM missionaries were a very diverse group. Hudson Taylor drew his recruits not only from all the major denominations in Great Britain but also from the other English-speaking countries as

well as from Germany, Switzerland, and Scandinavia. Workers from continental Europe were members of a dozen associate missions, each with its own home council, support base, and recruiting system. In China they were all part of the large CIM family, working under the direction of CIM superintendents. For all practical purposes they were considered CIMers. That this large, international, heterogeneous group of active, strong-minded missionaries could achieve and maintain a high degree of harmony over a long period of time was a tribute to the wise, gentle, but forceful leadership of Hudson Taylor.

Taylor was a firm believer in the faithfulness of God. Indeed, it was the cornerstone of his whole theology. Accordingly, he insisted on living by faith, which to him meant looking to God alone to furnish the personnel and the money needed to maintain the operation. On more than one occasion he said that God's work carried on in God's way would never lack God's supply. CIM workers were exhorted to look to God, not the mission, to meet their daily needs.

Taylor adamantly refused to go into debt even when funds were low. He argued that if his ways pleased the Lord, God would meet all his needs according to His promise in Philippians 4:19. If funds were withheld, that was a sign of God's disapproval. In that case, the project was delayed or canceled. Available funds were used first to pay outstanding bills; the missionaries shared what was left over. During times when funds were low, all felt the pinch from the latest recruit to the general director. This practice not only kept the missionaries on their knees, it also made for a strong esprit de corps in the entire CIM family. To this day the mission adheres to this twofold policy—no indebtedness and no solicitation of funds.²⁴

It would be a mistake to imagine that Hudson Taylor was a spiritual giant whose inner life was completely free of conflict. Following the Yangchow riot, funds fell off, opposition increased, and difficulties multiplied until Taylor was discouraged to the

point of despair. Writing to his sister he said: "My mind has been greatly exercised for six or eight months past, feeling the need personally and for our Mission of more holiness, life, power in our souls. I prayed, agonized, fasted, strove, made resolutions, read the Word more diligently, sought more time for meditation—but all without avail."²⁵ About that time (1875) as Hudson Taylor reports

"Taylor adamantly refused to go into debt even when funds were low."

it, a sentence in a letter from a fellow missionary was "used to remove the scales from my eyes and the Spirit revealed to me the truth of our *oneness with Jesus* as I had never known it before."²⁶ Later, when recounting the experience to a friend, Taylor exclaimed, "God has made me a new man!"²⁷

This experience, as life-changing as his earlier conversion, enabled Taylor for another thirty years to bear the enormous burdens of a rapidly growing mission by casting them on the Lord (1 Pet. 5:7). Never again was he in danger of giving way to despair. Even the horrendous losses of the Boxer Year of 1900 failed to rob him of his peace of mind. He had learned to trust God.

Arthur F. Glasser, for many years a member of the CIM, said of Hudson Taylor: "He was ambitious without being proud. . . . He was biblical without being bigoted. . . . He was Catholic without being superficial. . . . He was charismatic without being selfish."²⁸ By all odds, Hudson Taylor was one of the truly great missionaries of the nineteenth-century.

Notes

1. Hudson Taylor's life bears comparison with that of George Muller, his lifelong friend. Taylor learned much concerning the life of faith from Muller; and Muller, in spite of vast responsibilities of his own, gave periodically and generously to the work of the China Inland Mission.
2. Leslie T. Lyall, *A Passion for the Impossible* (London: Hodder and Stoughton, 1965), Preface.
3. While his mother was in another city praying for his conversion, Hudson Taylor picked up a tract, thinking to read the story and skip the moral, and was struck by the phrase "the finished work of Christ," which came home to him in full force and with new meaning.
4. Marshall Broomhall, *Barbarians at the Gates* (London: Hodder and Stoughton, 1981), p. 180.
5. Stephen Neill, *Christian Missions* (Baltimore: Penguin Books, 1964), p. 333.
6. The pigtail worn by Chinese men was a sign of the Chinese subjugation to the Manchus over a period of 300 years, which ended with Sun Yat-sen's revolution of 1911.
7. Taylor left the CES without any bitterness on his part.
8. Taylor worked two missionaries for each of the eleven closed provinces and two for Mongolia.
9. Following the mass evacuation of China in the early 1950s, the membership dropped to around 250. As one by one other countries of East Asia were entered, the membership climbed back to 950, where it stands today.
10. Kenneth Scott Latourette, *History of Christian Missions in China* (New York: Macmillan, 1929), p. 259.
11. There were faith missions before the CIM, but none of them had the growth and impact of the CIM.
12. Some of these, such as Wycliffe Bible Translators, New Tribes Mission, Christian Missions in Many Lands, and Baptist Mid Missions, have thousands of members on their rolls.
13. Dr. and Mrs. Howard Taylor, *Hudson Taylor and the China Inland Mission. The Growth of a Work of God* (London: China Inland Mission, 1918), p. 493.
14. Sherwood Eddy, *Pathfinders of the World Missionary Crusade* (New York: Abingdon-Cokesbury, 1945), p. 194.
15. Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, Calif.: William Carey Library, 1981), p. 172.
16. The CIM lost fifty-eight adults and twenty-one children at the hands of the Boxers.
17. In the author's China days (1935-50) Ray Frame was the best Chinese speaker in the mission. He was a graduate of Prairie Bible Institute, Three Hills, Alberta.
18. During World War II, when the United States was preparing to send GIs to the China theater of the war, Harvard University republished Mathews's *Dictionary* for use in its crash course in Chinese.
19. Dr. and Mrs. Howard Taylor's two volumes on the life and ministry of Hudson Taylor constitute the "official" biography of Taylor. The volumes went through eighteen editions and appeared in many European and other languages, but are now out of print. A one-volume condensation, by Phyllis Thompson, was published by Moody Press in 1965.



THIS MAP SHOWS SOME OF THE CITIES VISITED BY HUDSON TAYLOR IN HIS JOURNEYS FROM SHANGHAI



Mary Slessor of Calabar, her life and her work

Mary was born on December 2, 1848, in Aberdeen, Scotland. She heard of Calabar from her earliest days, for her mother talked often of that place. Her father was a drunkard, and this darkened the homelife. An old widow won her to Christ at an early age. At eleven Mary began working in a textile mill, ten hours each day. After the death of her father, Mary became the chief supporter of her mother and brothers and sisters. She taught in sabbath school and the missions among the underprivileged; this time with the rough children of her neighborhood stood her in good stead in later years. Mary's interest in Calabar deepened through these years; Calabar, a place where sickness, disease, and death awaited Europeans who ventured there. The negroes there were most degraded; they were considered the slum dwellers of negro-land. When, in 1874 the news of Dr. Livingstone's death reached England, the land was stirred, many offered themselves for service in the dark continent; among them was Mary. August 5, 1876 she sailed for Calabar.

What a land - formless, mysterious, terrible, ruled by witchcraft and the terrorism of secret societies; where the skull was worshipped and blood-sacrifices were offered, where guilt was decided by ordeal of poison and boiling oil; where scores of people were murdered when a chief died and whose wives decked themselves in finery and were strangled to keep him company in the spirit-land; a land also of disease and fever and white graves. After thirty years of missionary labor in Calabar, the membership of the churches was 174. Mary soon found her place in teaching and visiting the natives on the field, talking to them of Christ and His resurrection.

In June 1879 she returned home for a short visit. When she returned to the field in October of 1880 she was in charge of Old Town; a real missionary at last. Her loving service slowly changed the environment; the god of the town was banished, the behaviour of the people improved, the chiefs admitted their laws and customs were at variance with God's ways. The evils of twin murder were slowly being overcome. In these days her power over the reasoning of the native chiefs increased; she sat long hours in their palavers, patiently leading them to the right conclusions. When they would not yield she would sit and knit, throughout a day and a night if need be, until the chiefs would weary and grow hungry; but she had her way. Her strenuous labors brought on a sickness and in 1883, the month of April, she was carried on board a ship and sent home again. The next year she returned to the field once again, refreshed and eager to carry on her work.

After working at Duke Town, Creek Town, and Old Town, all close to the trading areas, in the year 1888 she went inland to the fierce tribe of Okoyong. They were terrorists. Fighting among different Houses was fierce. For months she had to live in the King's harem, an experience she would never forget. Soon she was teaching the natives to read, conducting their worship, and leading them into a knowledge of God. Witchcraft and sorcery had to be overcome; by her fearlessness Mary led some of the natives out of their inherited bondage to these things. All of the natives had a hand in the building of "Ma's" house; the day of its completion was a day of days! Drink was a greater obstacle to her progress than superstition and custom. By opening up trade relations she gave the people something constructive to do with their time. Her loving care and quiet devotion to Christ weaned the natives from their old ways, and they would secretly come to her, thanking her for what she was doing for them.

SLESSOR

Much in need of a rest, once again she travelled to her home, arriving there in January of 1891. In February of the following year she returned for Calabar.

Homes, a chapel, and a boathouse were erected with free native labor. Ma's fame spread, and so did her influence. After working for seven years, her report of work accomplished was astonishing. Professions of Christ, improvement in conduct, submission to white authority, infanticide and twin-murder declining, drinking on the decrease, eagerness for education; all this because of one life. All the while she was battling illhealth and sleeplessness, left absolutely alone on the station for a three year period. Miss Slessor soon felt that her days in Okoyong were drawing to a close for the station required organization in detail only; the district was now civilized.

Although loving hands beckoned to her from Scotland to come home for a rest, she gazed into the interior of Africa and saw vast regions of untouched areas, and she answered the challenge. Soon, in 1902, at the age of 54, Mary went into Arochuku. Her furlough, coming shortly after that, was spent in the bush, working. Soon a church was built, and in 1905 she moved further inland yet to start another congregation. An institution for the women was opened up, and then she began to serve the British government on the court because of her way with the natives.

By 1909 her health became so bad that she had to give up much of her outside work. When a motor car was made available she was aided in her travels.

In 1910 another challenge came, when a group from a degraded tribe in Nigeria came down to ask her spiritual help; they wanted to become Christians. She went up and helped them.

Shortly after this her friends at the mission arranged for a vacation at the Canary Islands. These days were very restful. Governmental recognition of her worth, and honors were bestowed upon her. These made her redouble her efforts. In every new area there were battles to be won with the chiefs before ground would be granted, chapels would be built, and the old laws over-ruled. Then the slow work of breaking down prejudices and superstitions would follow.

When the great war broke, her costs increased greatly. The news of Allied reverses brought about attacks of ill health which almost cost her life. Her strength slowly left her, until early in the morning of January 12, 1915 God took her to Himself. Her body was laid to rest in the Duke Town cemetery after a simple ceremony which was quietly attended by all those whom she had loved and helped.

"Love for Christ made her a missionary. Like that other Mary who was with Him on earth, her love constrained her to offer Him her best, and very gladly she took the alabaster box of her life and broke it and gave the precious ointment of her service to Him and His cause."

Mary Slessor of Calabar, W. P. Livingstone, Hodder and Stoughton, London, New York, Toronto, MCMXVI.

1. Arousing interest in missions. "She believed that argument and theory had no effect in arousing interest in missionary enterprise; that the only means of setting the heart on fire was the magnetism of personal touch and example..." p. iv.2
2. How Mary Slessor grew in her Christian life. "It was by surrender, dedication, and unwearied devotion that she grew into her power of attainment, and all can adventure on the same path. It was love for Christ that made her what she was, and there is no limit set in that direction. Such opportunity as she had, lies before the lowliest disciples; even out of the commonplace Love can carve heroines." p. v.8
3. Her conversion was through fear of eternal torment. "It was hell-fire that drove her into the Kingdom, she would sometimes say, But once there she found it to be a Kingdom of love and tenderness and mercy, and never throughout her career did she seek to bring any one into it, as she had come, by the process of shock and fear." p. 3.7
4. Her thirst for knowledge. "In order to study she began to steal time from sleep. She carried a book with her to the mill, and, like David Livingstone at Blantyre, laid it on the loom and glanced at it in her free moments." p. 4.9
5. Her mother's wisdom. "When one duty jostles another, one is not a duty." p. 5.5
6. The Bible in her life. "She owed much to her association with the Church, but more to her Bible. Once a girl asked her for something to read, and she handed her the Book saying, 'Take that; it has made me a changed lassie.'" p. 8.3
7. Her courage shown in early years. One gang wanted to break up the mission in which she worked evenings. "The leader carried a leaden weight at the end of a piece of cord, and swung it threateningly round her head. She stood her ground. Nearer and nearer the missile came. It shaved her brow. She never winced. The weight crashed to the ground. 'She's game, boys', he exclaimed." p. 9.7
8. Meditation and labor. "I canna do it". "Canna do what?" "I canna meditate, and Doddridge says it is necessary for the soul. If I try to meditate my mind just goes a' roads." "Well, never mind meditation," her friend said. "Go to work, for that's what God means us to do," and she followed his advice. p. 11.7
9. Whiskey and women missionaries. "At the docks (her sailing for Calabar in 1876) they saw going on board the steamer Ethiopia, by which she was to travel, a large number of casks of spirits for the West Coast. 'Scores of casks!' she exclaimed ruefully, 'and only one missionary!'" p. 20.4
10. Overcoming darkness. "...it was not a case where one could say, 'Let there be light,' and light would shine. The work of the Mission was like building a lighthouse stone by stone, layer by layer, with infinite toil and infinite patience. Yet she often found it hard to restrain her eagerness." p. 27.9

11. The untrustworthy interpreter. "Interpretation she had already found to be untrustworthy, and she was told the tale of a native who, translating an address on the rich man and Lazarus, remarked, in an aside to the audience, that for himself he would prefer to be the rich man!" p. 28.3
12. Native African's good word for he @vil. "Somebody said to her, 'Mammy, I believe you would say a good word about the devil himself.' 'Well,' she replied, 'at any rate he minds his own business'." p. 29.4
13. A missionary's homesickness. "It was home-sickness, and there is only one cure for that. It comes, however, to pass. It is not so overpowering after the first home-going, and it grows less importunate after each visit. One finds after a short absence that things in the old environment are, somehow, not the same; that there has ceased to be a niche which one can fill; that one has a fresh point of view; and as time goes on and the roots of life go deeper into the soil of the new country, the realisation comes that it is in the homeland where one is homeless, and in the land of exile where one is at home." p. 33.1
14. Her one passion was to tell of Christ. "But to preach the love of Christ was her passion. With every visitor who called to give compliments, with every passer-by who came out of curiosity to see what the white woman and her house were like, with all who brought a dispute to settle, she had talk about the Saviour of the world." p. 34.7
15. When her loved ones at home passed on she said "There is no one to write and tell all my stories and troubles and nonsense to. Heaven is now nearer to me than Britain, and no one will be anxious about me if I go up-country." p. 51.4
16. Request for prayer. "Pray for us here. Pray in a business-like fashion, earnestly, definitely, statedly." p. 55.3
17. Pressing onward. "She was of the order of spirits to which Dr. Livingstone belonged. Like him she said, 'I am ready to go anywhere, provided it be forward.'". p. 55.7
18. The place of gin in West Africa. "Gin or rum was in every home. It was given to every babe: all work was paid for in it: every fine and debt could be redeemed with it: every visitor had to be treated to it: every one drank it, and many drank it all the time. Quarrels were the outcome of it. Then the guns came into play. After that the chains and padlocks." p. 60.3
19. Facing the strange African forest in the middle of the night, she knew real fear. "Her heart played the coward; she felt a desire to turn and flee. But she remembered that never in her life had God failed her, not once had there been cause to doubt the reality of His guidance and care. Still the shrinking was there; she could not even move her lips in prayer; she could only look up and utter inwardly one appealing word, 'Father!'" p. 65.1

20. Living in a chief's harem was like hell. "Had I not felt my Saviour close beside me I would have lost my reason." p. 73.9

21. The hold which the witchdoctors had. "The belief in witchcraft dominated the lives of the people, like a dark shadow more menacing than the shadow of death. Taking advantage of their superstition and fear, the witch-doctors - some of the cunningest rogues the world has produced - held them in abject bondage, and Mary was constantly at battle with the results of their handiwork." p. 78.5

22. Drink. "All in the community, old and young, drank, and often she lay down to rest at night knowing that not a sober man and hardly a sober woman was within miles of her." p. 86.4

23. Influence of a Scottish song. Charlie Ovens, a carpenter used to come to her mission and sing "auld Scot songs". Tom, his native assistant, said "I don't like these songs, they make my heart big and my eyes water." p. 91.6

24. Her greatest victory. "This was the longest and severest strain to which she was subjected; it was her worst encounter with the passions of the natives, her greatest conflict with the most terrible of their customs, and she came out of it victorious. For the first time in the dark history of the tribe the death and funeral of one of the rank of a chief had occurred without the sacrifice of life. In some mysterious way she had been able to subdue these wild people and bend them to her will...There were, indeed, some amongst those who knew her who had a lurking suspicion that she was more than woman." p. 99.3

25. The native attitude toward native practices. "We are all weary of the old customs but no single person or House among us has the power to break them off, because they are part of the Egbo system." p. 102.7

26. Their love for her and gratitude for her work. "And one by one, secretly and unknown to each other, the free people came to her and thanked her gratefully for the state of safety she was bringing about, and charged her to keep a stout heart and to go forward and do away with all the old fashions, the end of which was always death." p. 102.8

27. She lived for her people. "Mr. Ovens states that she was at their beck and call day and night; she taught in the schools, preached in the church, and, as he puts it, 'washed the wee bairnies herself,' and dressed the most loathsome diseases, all with tenderness and gay humour." p. 103.7

28. Concerning the possibility of a marriage, she said "I lay it all in God's hands, and will take from Him whatever He sees best for His work in Okoyong. My life was laid on His altar for that people long ago, and I would not take one jot or tittle of it back." p. 114.5 (she did not marry)

29. God's keeping power in her life. "Never in all her dealings with the tribes was she molested in any way. Once only, in a compound brawl, in which she intervened, was she struck, but the native who wielded the stick had touched her accidentally. The cry immediately went up that 'Ma' was hurt, and both sides fell on the wretched man, and would have killed him had she not gone to the rescue." p. 127.8
30. Her busy life. "She apologised for reading her Bible in bed on Sunday mornings; it gave her a rest, she said, before she began her day's work. As her Sunday began at 5:30 a.m. and ended at 7 p.m., and during the greater part of that time she was walking, preaching, and teaching, she might well allow herself the indulgence." p. 132.7
31. The slow work of redemption. "Although force of circumstances made her the instrument of law and order her chief aim was to win the people to Christ, and all her efforts were directed to that end. It was for souls she was always hungering, and the lack of conversions was her greatest sorrow. Nevertheless she was making progress. The people were becoming familiar with the name of God and Christ and the principles underlying the Gospel, and there were many who leant more to the new way than to the old, whilst some in their hearts believed." p. 145.5
32. The simple faith of her first convert. "To one old woman, the first Christian, was given a copy of 'The Light of the World'. Holding it reverently she exclaimed, 'Oh! I shall never be lonely any more. I can't read the Book, but I can sit or lie and look at my Lord, and we can speak together...It was explained that the picture was an allegory, and the woman understood...". p. 149.7
33. After a lengthy palaver Mary was fatigued and urged the chiefs to keep their pledge so that they could reap the benefits after she was no longer with them. They replied "God cannot take you away from your children until they are able to walk by themselves." p. 154.2
34. To a friend back home who told of the crowded Synod meeting she wrote "I am seldom in Duke Town or Creek Town, and hear little in the way of sermons, and have little of the outward help you have. But Christ is here and the Holy Spirit, and if I am seldom in a triumphant or ecstatic mood I am always satisfied and happy in His love." p. 163.6
35. Failure on the field. "If missions are a failure it is our failure and not God's. If we only prayed and had more faith what a difference it would make!" p. 167.7
36. Appeal for men. "Where are the soldiers of the Cross? In a recent war in Africa in a region with the same climate and the same malarial swamp as Calabar there were hundreds of officers and men offering their services, and a Royal Prince went out. But the banner of the Cross goes a-begging. Why should the Queen have good soldiers and not the King of Kings?" p. 168.1
37. Her interest in young people at home was great. "Life is so great and so grand, eternity is so real and so terrible in its issues. Surely my lads out here are not to take the crown from my boys at home." p. 173.6

38. The importance of small tasks. "Everything, however seemingly secular and small, is God's work for the moment, and worthy of our very best endeavour." p. 193.6
39. The Gospel more powerful than guns. "Primitive peoples often bend more quickly before Christ than break before might of arms." p. 194.9
40. Priority of the Gospel over education. "Uganda was evangelised by this means, and the teachers there could only read the gospels and could not write or count; the Mission understood its business to be to spread the Gospel, and all who could read taught others and spread the news. Perhaps we educate the people too much, and make them think that education is religion." p. 196.5
41. Native humility. "Ma, I've been so frightened you would take our teacher away because we are so unworthy. I think I could not live again in darkness. I pray all the time. I lay my basket down and just pray on the road." p. 204.1
42. The great need. "But calls came every day from other regions. A deputation from the interior of Ibibio pled, 'Give us even a boy!' Another brought a message from a chief in the Creek: 'It is not book that I want; it is God!' The chief of Akani Obio again came. ... 'Oh Britain, surfeited with privilege! tired of Sabbath and Church, would that you could send over to us what you are throwing away!'." p. 212.3
43. The inner Mary. "She had really two personalities. In the morning one would hear evildoers getting hotly lectured for their 'fashions', and in the evening when all was quiet she lifted one up to the very heights regarding the things of the Kingdom. She always had a wonderful vision of what the power of the Gospel could make of the most degraded, though bound by the strongest chains of superstition and heathenism. One might enter her house feeling pessimistic, but one always left it an optimist." p. 237.2
44. A Mohammedan's tribute. "Only God can make you such a mother and helper to everybody", he had said at his first interview, and on leaving he had taken her hand and bent over and kissed it, and with tears in his eyes invoked a blessing upon her. Few expressions of respect from white men had touched her more, though she was half afraid her feeling was scarcely orthodox." p. 258.2
45. Onward still. "It is a dark and difficult land, and I am old and weak - but happy." p. 263.1
46. Strength for each task. "I begin every day, almost every journey in pain, and in such tiredness that I am sure I can't go on, and whenever I begin, the strength comes, and it increases." p. 265.6
47. Concerning a proposed trip to Scotland she said, "We shall have our fill of talk and the silences which are the music of friendship." p. 278.9

48. Humorous stock after 36 years as a missionary. "I'm lame and feeble and foolish; the wrinkles are wonderful - no concertina is so wonderfully folded and convulated. I'm a wee, wee wifie, verra little buikit - but I grip on well, none the less." p. 281.5

49. Her power was prayer and her Bible. "The power which enabled Mary Slessor to live so intensely, to triumph over physical weakness, and to face the dangers of the African bush, and gave her the magnetic personality that captivated the hearts of white and black alike, was derived from her intimate and constant contact with the Unseen, and the means of that contact were prayer and the Bible." p. 293.2

50. Self analysis. "Don't think there is any difference in my designation. I am Mary Mitchell Slessor, nothing more and none other than the unworthy, unprofitable, but most willing, servant of the King of Kings. May this be an incentive to work, and to be better than ever I have been in the past." p. 307.5

51. Concerning great Conferences. "After all it is not committees and organisations from without that is to bring the revival, and to send the Gospel to the heathen at home and abroad, but the living spirit of God working from within the heart." p. 320.2

52. "Love for Christ made her a missionary. Like that other Mary who was with Him on earth, her love constringer her to offer Him her best, and very gladly she took the alabaster box of her life and broke it and gave the precious ointment of her service to Him and His cause.

Many influences move men and women to beautiful and gallant deeds, but what Mary Slessor was, and what she did, affords one more proof that the greatest of these is Love." p. 347.5

JESUS - THE DOOR TO LIFE

Our theme on this "World Day of Prayer", thanks to the Christian women of Brazil is "Jesus, the Door to Life". Doors are about as sharp a Biblical image as we can find to throw light on Jesus' teaching about life and death. "I am the door"; said Jesus, "if any one enters by me, he will be saved, and will go in and out and find pasture." (John 10:9).

I want to tell you a story about how that door to life was opened to thousands of people along the coast of Africa. The story begins over a hundred years ago - and I'll follow to some extent a summary of it by Dr. Robert Holland, late pastor of the Shadyside Presbyterian Church of Pittsburgh.¹ But let me ask you first: Have you ever met a Christian from Nigeria? If not, it is quite likely that you will because on the average, almost one out of every two Nigerians today is a Christian - or, at least a serious inquirer.

But it wasn't always so. Back in the 1850's it was about as frightening a place as existed on the face of the earth. And not many people outside knew much about it. But God did. He had His eye on that coast. And He worked in a most extraordinary way to bring the transforming life and power of Christ to a place of death and fear. It wasn't even called "Nigeria" in the 1870's. It was known as the Ivory Coast. The Scottish Presbyterians had a small mission base there in a place called Calabar in the Bay of Biafra. And they sent reports home to Scotland about the frightening conditions and the suffering of people there. And some of those reports made their way back to a little church in the small town of Dundee.

There in that little Scottish town at that time was a

¹. From a sermon preached by the Reverend Dr. Robert Cleveland Holland in the Shadyside Presbyterian Church, Pittsburgh, Pa. on Sunday, 29 June, 1980. It is one of a number of his sermons gathered into a book, "Robert Holland at Shadyside", published by the Shadyside Presbyterian Church, 1985.

MARY SLESSOR

account. In March of 1876 she got on a train for Edinburgh. It was her first train ride and proved to be the beginning of a long journey that would radically change her whole life and the lives of many others. She was twenty-eight years old; she wasn't very tall and she was painfully shy. She was the most unsophisticated woman you could ever imagine! When she got to Edinburgh and climbed the stairs out of Waverly Station, and saw the tram-cars and the horses and carriages along busy Princes Street, she wondered if she would have to go back home because she couldn't see how she would ever be able to screw up the courage to cross over and find in George Street (one block away) the offices of The Board of Foreign Missions. But she did. And slowly she began discovering that God could provide resources of strength and courage which she did not have in herself,, but that she needed. She was soon introduced to other Christians in Edinburgh with a commitment to missions. The Foreign Board, to their great credit, encouraged her and gave her a few months' training; and in August she sailed for Africa. Some friends from Dundee went down to the docks at Liverpool to see her off and they reported that the ship on which she sailed was "loaded to the gunwales with kegs of whiskey for the Ivory Coast, and only one missionary."

Calabar in those days was ruled by witchcraft and terrorism and fear. Frightening things were going on. Human skulls, for example, were thought to be sacred symbols. Blood offerings were common. And so were such things as ordeals by poison or by boiling oil to see if a person was innocent or guilty. When a chief died, his whole family and even his helpers and his slaves were slaughtered so that they could travel with him to wherever he was going on his vague journey into the after-life. Twins were quite commonly borne by mothers in that place and any multiple births were thought to be a devil's curse. The babies were taken from their mothers at birth and stuffed into a clay pot and left out in the jungle for the hyenas and the vultures to finish off.

young girl who had started working at the age of eleven in the mills where canvas sails were woven for the British Navy. She was what they called a "loom assistant". Her name was Mary Slessor and she went to work there because her father was an alcoholic and was unemployed, and her mother had the care of her smaller sisters at home. Mary became the family bread-winner. This was in the year 1859. About fifteen years passed with Mary going to work every morning at six and wearily trudging home at six in the evening. Saturday was also a full day's work like any other. There was one week's vacation in the summer, but no holidays except Christmas and the stern Scottish Sabbath. Mary spent her Sundays in a little Church at the end of the street where she lived. It was inimpressive, except that it was God's house, His Word was read and taught and trusted, and it was a praying church. For volunteer work Mary helped at a rescue mission operated by her Church in the district of the unspeakable tenement houses of industrial Dundee. The slums of the cities of Scotland in Victorian times were the worst of any in the English-speaking world; and this little working girl had a passion somehow to be of help; she wanted to be of service in some way to those in need. Mary Slessor had one other interest in her life, though it was pretty much academic: she was gripped by the stories she would hear in Church from foreign missionaries home on furlough and their written reports from the field.

In the winter of 1874, the news spread through Scotland that David Livingstone had died in Africa at the age of sixty, in his tent, on his knees in prayer. Livingstone's death galvanized British Christians in their zeal for foreign missions. Thousands in the Churches of England, Scotland and Wales volunteered to go and take Livingstone's place. Mary Slessor was one of those who volunteered! Her sisters were grown by this time and now had jobs of their own; and her mother, bless her heart, encouraged Mary's sense of call. Mary even had a little extra money saved; because while the other women in the mill operated one sixty-inch loom, Mary took charge of two, earned more, and opened a savings

It was into this scene that the twenty-eight-year-old working girl from Dundee arrived on Saturday morning, September 11th, 1876. Remember, this was a young woman almost too timid to cross a city street back home, who now found herself among people whose homes and villages were scattered over thousands of miles of rivers, swamps and bush. This was territory almost completely unexplored by Europeans.

But it was raided by Europeans. Not all the fear was from inside the country. You see, this was not only the Ivory Coast, but the Gold Coast and the Slave Coast. The market for slaves had by this time closed in the United States. But there were other countries in South America (including Brazil) and some Arab countries still eager to purchase human beings. So the young Scots girl had a double mission - to speak of the kind of love - God's love - that rescues from pagan fears, and to speak out boldly against the wrongs inflicted on that coast by her own people. The terror of the slave trade came from outside - from the so-called "Christian" West. She opened the door to God's perfect love that casts out all fear.

The district of Calabar was thirty miles east and west, forty-five miles north and south; and that was the territory at the beginning, which was assigned to be Mary Slessor's responsibility: to tell all those who were there about Jesus Christ, the only door to real life and, through Him, to change their lives. Imagine being given such a mission when at home this little woman had been too timid even to pray aloud at prayer meeting in her own home Church. This was the shepherd God chose to make a witness to Christ in one of the world's worst hell-holes.

Mary Slessor spent the remaining thirty-nine years of her life in Nigeria. The first thing she did was to build her own home with her own hands; and while it was still going up, some twins were born nearby. She had discovered what was done with twins on the Ivory Coast. She was horrified, and she announced that her new house would be a sanctuary, a refuge, for

unwanted babies. In time, her foster-children numbered hundreds.

She fought slave traders and whiskey dealers. And she built more houses up and down the Calabar River, not to live in herself, except as she traveled around, but to expand her ministry to outcast children. She taught, preached, and nursed. At last she began to see results, to watch her corner of Nigeria changing, responding to the Gospel, putting into practice the techniques of agriculture which she had learned by sending back to Scotland and getting books on the subject. So many people began coming to Christ through her ministry that she started to organize Churches.

Even the British government became impressed with her work and eventually appointed her their agent in Calabar. Then it wasn't long before she became the British magistrate there, and finally their supreme court justice. The people loved her, idolized her and accepted without question that her word was law. Many called her "Ma" and they also called her "the white African". Finally she grew older and ill with blood poisoning, but instead of giving up or planning retirement, she moved deeper and deeper into the jungle taking the Gospel farther inland than it had ever gone before. She lived to see roads built into remote regions, and to actually ride in automobiles along those roads, and in boats on the river pushed no longer by paddles but by diesel engines. No matter how exhausted she was she refused to give up; and in her sixty-eighth year, literally burned out, she was full of anxiety over how little she felt she had done, even though just one of the churches she started now had over ten thousand members. News of the 1914 War in Europe broke her heart. And on January 13th, 1915, she lay down in the last of the houses of refuge she helped build in a place called "Duke Town" and passed through the door of eternal life. It was just at that lovely time of evening which she often called "The time of the singing of the birds..." And she was just a working girl from Dundee.

How strange that God should choose such a person to

bring the Gospel to Nigeria. And yet, it isn't strange at all. Mary Slessor was a woman of no personal pretensions. She was just a little branch in the root. But the root was Jesus Christ, the author of life. She knew that Jesus Christ is the only way to life and now 49% of the 80 million people of Nigeria know it, too.

This story began 100 years ago. But look what has happened since the Good News of Christ first came there. Today, Nigerian Christians send out 3000 of their own missionaries, supported not only by their financial gifts, but also by their prayers. There will soon be as many African as non-African missionaries on that continent. Each year about 6.2 million more Africans join a Christian Church. By the year 2000 Africa may well be the home of more Christians than anywhere else in the world. The growth has been so rapid that some time at the end of 1981 or the beginning of 1982 - for the first time in 1200 years, there were more non-white Christians in the world than white. Back in Mary Slessor's day missionaries came from Scotland to Nigeria. Today the fifth-largest denomination of Protestant Christians in all of the Third World is in Nigeria and Nigerian missions fan out all across that whole continent and some may soon be spreading out to other continents, even to the United States.

The Koreans, among whom I lived for 25 years, have a well-known proverb, "Under the lamp is the darkest spot". We in our part of the world have been under the lamp of the Gospel all our lives. Let's not let the fire go out. I want to thank our Christian sisters in Brazil for so clearly reminding us that Jesus Christ is the only door to life - both now and forever. And that that door is opened through prayer.

Eileen F. Moffett
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Ma Slessor: The "Tornado"
Pioneer Missionary to Ibibioland

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SLESSOR

Outline of Paper

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Ma Slessor: The "Tornado"

I. Introduction

Ma Slessor is my chosen variation of the many titles given to Mary Robert Slessor (actually she was Christened Mary Mitchell Slessor, after her mother). I have chosen this title for this paper because it is the one by which the Ibibio and Efik peoples of Southern Nigeria are familiar with. She was locally known by all and sundry as Ma Slessor (Ma meaning Mother in Ibibio, evidently a reverential treatment and respect of her personality).

Historians have referred to her under many titles such as: "One Redhead,"¹ the "White Queen of the Okoyong,"² the "White Queen of the cannibals," and recently the "Tornado."³ My deepest respect for her is best described in the words of Jeanne M. Serrell--"A girl unafraid."⁴ She was truly "a little woman (with) a great task."⁵

It is to be borne in mind that the missionary field of Ma Slessor was quite unlike the ones known to us or known to the Euro-American electronic church. The roads were almost trackless, the forest was virgin, the rivers rolled endlessly by along their courses, unmolested by the chemical wastes of a technological society. The wild beasts ferociously roamed the so-called "jungles" for food. These beasts crisscrossed the tracks of human traffic and made such humans their prey. Nor shall it be forgotten that the mosquitoes with their bites and the heat of tropical sunshine, made life to any immigrant from the temperate zone certainly unbearable. Perhaps in this

alone, the historians are right to have described the area as "the Whiteman's grave."⁶ Into this graveyard, Ma Slessor stepped out of ship and proclaimed the Gospel of Jesus Christ; living, eating, and suffering with them; identifying with the Ibibio people whom she had grown to love so much; not discriminating through racist and prejudiced theological language and doctrine; not socially trying to be a mere improver of their lot; but ministering to them under the greater compulsion and higher love to the One who had died for her own sins, risen, and saved her by grace unto the glory of God. She may have made some mistakes. But her love for the people covered those mistakes. Her story is written in the annals of the history of the Church in Ibibioland, in Nigeria, and in Africa.

II. Ma Slessor: A.D. 1848-1915

(i) Her Background

Ma Slessor's background dates back to the first half of the 19th century life in Britain and Scotland. She was born into a poverty stricken town where people lived in "wretched, ^unsanitary conditions, at bare subsistence level. Illegitimacy was common." "Families were ill-fed, babies briefly suckled and subsequently neglected. Boys would be employed, at good wages until they became men, then be turned adrift in favour of younger children. Cholera, smallpox and typhus were endemic; scarlet fever and diphtheria caused much suffering."

Dundee, the town where she grew up is described as

Being then without the luxury of gaslight. The town was in almost total darkness in the evenings, the only light visible in the streets being dimly burning oil-lamps, widely apart, while the gloom in the wynds and closes was pierced by glinting rays that came through open doors, or chinks in the window shutters of the dwelling houses, from the flickering flame of a candle or "crusey"; while the taverns, chiefly those about the High

Street and its vicinity, were filled with cronies or rollicking companions, who sat and gossiped or exchanged news, and laughed or sang over a jug of foaming ale.⁸

"No allowances were made for physical exhaustion"⁹ and "it was in Glasgow that a police superintendent said that he could find a thousand children who had no names, or only nicknames like dogs, but in the demoralising atmosphere of Dundee, with its scarcity of work for men and over-employment of women, the condition of the young can be imagined."¹⁰ It is no wonder that Ma Slessor had to begin to work in the weaving mills at the age of eleven.

Religiously, her family background was Calvinism--her mother belonged to the United Presbyterian Church. "Their Church supported work in China, India, and East Africa, but it was the brave new mission venture in Calabar, in tropical West Africa that particularly enthralled the children."¹¹ This was the "age of wonder" and in Tennyson's words: "The old order changeth, yielding place to the new."¹² Commenting on this period on the Social Revolution, ca. 1885-1906, M.B. Synge writes:

Perhaps one of the greatest modern developments is that which has taken place in regard to the position of women in England... Today society is still somewhat bewildered over her new status. Due to a series of uncontrollable circumstances, she has found herself independent, and often forced to support herself by finding labour in the overcrowded markets of our great cities.¹³

Perhaps, the spirit of that time played much role in guiding Mrs. Slessor, to train Mary for the job that she dreamed of. Whatever it was, Mary Slessor was to overcome the hazards of those times and to emerge as one to be used of God in far away Africa.

(ii) Her Nativity

Ma Slessor was born in the days of Queen Victoria (1837-1865)¹⁴ at Gilcomston, Aberdeen, on 2nd December, 1848, "year of ferment and

revolutions."¹⁵ Her father was Robert Slessor, a shoemaker who due to his drinking stupor and bouts, was unable to be present at the birth of Mary. He brought the family into desperate financial ruins by drinking "away the family earnings," leaving Mrs. Slessor "the mainstay of a family, all of whom were characterized as delicate."¹⁶ He may have died in 1856 or 1859 when the family "was broken up"¹⁷ and "the family journeyed to Dundee, the busy smoky town on the River Tay, where there were many large mills and factories."¹⁸

Robert Slessor had died, "as did three of the young Slessors, in childhood."¹⁹ So long as her father lived, much of the force of her character went into shielding her family against the worst effects of his drunkenness. After the death of her father, "...life for Mary's own family was easier."²⁰

It was Mary Mitchell Slessor, her mother, who labored with Ma Slessor to raise the family of seven. Mary and her mother often were driven to shameful exigencies. Her mother was a good weaver and an excellent Church attendant. Mrs. Slessor brought home the news about missions. She followed every step of the progress of The Calabar Mission which had been established two years before Mary was born. "Year by year they read in the Missionary Record of the hopeful arrivals on the coast."²¹ Mrs. Slessor would not stand between her daughter and whatever God's grace held in store. She must have been overjoyed, though very sick, when Ma Slessor set sail to Africa years later. It is very correct to state that Mrs. Slessor prepared her daughter with the necessary family conditions, maternal, spiritual and educational, for the great trip that she was to make.

We have already noted that Ma Slessor was born into Scottish turbulent times of the first half of the 19th century. She lost her father early in life; four other members of the family were to follow soon after. It might be correct to state that she grew up as a self-made lady. "By the age of fourteen, Mary had become a skilled weaver at the power loom--like her mother."²² "The scars of childhood may have inhibited thoughts of marriage."²³ Indeed, all three of the Slessor girls who survived to womanhood--Mary, Susan, Janie, remained single. Soon Ma Slessor began to teach in the Bible Class and Prayer Meeting of her church. She taught in the Sunday School, too. In her early twenties she volunteered as a teacher for the newly formed Queen Street Mission, close by both church and factory.²⁴ This may have provided the training ground for her.

Ma Slessor was an avid reader. She was a slim, quiet girl,²⁵ who would read on her way to work, idolized David Livingstone, and read Milton and Carlyle. She also read Doddridge's The Rise and Progress of Religion in the Soul. This book had influenced William Wilberforce. However, she had difficulty in speaking before a large gathering. But her persuasiveness and appeal won for her the ear of many groups that she had already begun to address. She claimed that her conversion to Christ was due to the hell-fire preaching of a widow in the district. This lady was used to calling Mary and her friends off the streets and gather them around the fireplace. With characteristic illustration she would say:

If ye dinna repent and believe in the Lord Jesus Christ,
your souls will burn in the lowin' bleezin' fire forever
and ever!²⁶

"The words seared into Mary's soul" and her conversion took place as a result of that widow's dreadful warning. The story is told how

Ma Slessor won her first converts at Dundee:

One night, when she was on her way to conduct a meeting, a gang of young louts set upon her in force, surrounding her and barring her passage. Ominously, the ringleader swung a lump of lead on the end of a cord as he warned her to go away and stop bothering them. The girl refused. If she had learned one thing in those streets, in the mills, in the Saturday nights with a blustering, violent drunk in the home, it was not to show fear.

The lead swung closer, level with her face. She removed her hat (for it was a precious new one decorated with cherries), but the lively blue eyes in the eager boyish face remained determinedly unafraid. The rest of the gang watched in hypnotic silence. Mary prayed inwardly as the weight went round and round, closer and closer until it just missed her forehead; but she would not permit herself to flinch. Suddenly, the ringleader threw down his weapon. He had met his match. "She's game, boys!" he cried. And being a man of no half measures, he herded his astonished henchmen before him into Mary's prayer meeting.²⁷

"Like beaten foes, they followed her, and went to the meeting and into her class, and after that there was no more trouble. The boys fell under her spell, grew fond of her, and in their shy way, did all they could to help her."²⁸ Later she would treasure a photograph of the leader of this gang in remembrance of the words: "She's game, boys!"

"The death of David Livingstone in 1874 provided the final spur."²⁹ In December of that year, she began to make initial inquiries about the work at Calabar. The requirements were for her to possess a good capacity in speaking the Efik language as well as English. In May, 1875, she made formal application for service in Calabar and in December, she was accepted. She was twenty-seven-years-old and had never travelled out of Scotland.

(iv) Ministry in Ibibioland in Nigeria

1st Trip

Ma Slessor sailed to the West African coast of Nigeria in a ship called Ethiopia. She embarked on the steamer at Liverpool on the 5th

of August, 1876 and arrived in Calabar, September 11, 1876. Miss Slessor sighed as "scores of casks (of gin) and only one missionary" boarded the steamer. She went, in the midst of great difficulties, with no other white companion; save her Bible, her faith in God, and her unflinching determination to reach the hinterland with the Gospel. Her salary was sixty pounds a year, plus twenty-five pounds initial outfitting allowance. Dr. MacGill's words would remain her marching orders; for said he:

You go not in your own strength...Count then prayerfully on His presence all the way to the end.⁵⁰

Ma Slessor arrived in the thirtieth year of the mission among the Ibibios. The Calabar Mission was established in 1846 by Rev. Hope Waddel and a small company of West Indians. There were at the time a staff of twelve Europeans, (not counting wives), one ordained African, and eighteen African agents. The aim of the missionaries was "not to evangelize the various tribes of Africa, but to raise up a native agency to do so."⁵¹

She was appalled by the conditions she found. Her house was now a hut, much different from that at No. 17 Harriet Street, Dundee. The transport she would need was a wooden canoe, graciously supplied by King Eyo. Moreover, she would have to walk for miles to carry on her engagements. She was first assigned to Duke Town to teach in the Mission School.⁵² After three years, she visited home. In those three years, she mastered the Efik tongue quickly--so quickly it astonished everyone. The Africans declared she was blessed "with an Efik mouth."⁵³ She also became "fast" friends with King Eyo VII of Creek Town. King Eyo was regarded as a Christian King by the British Consul, Sir Harry Johnston.⁵⁴ This first trip can be dated September

1876-June 1879.

2nd Trip

Her second trip to Calabar (1880-1883) was a time of preparation for the thrust into the interior. Sad to say, the Mission was not interested in Missionary adventures into the inland. While the Methodists, Anglicans, French Catholics, and American Baptists were endeavouring to move inland, the Presbyterians confined themselves to the coast and at Calabar. During the second term of service, she was assigned to Old Town to work alone, except for the help of a young Efik woman, several boys and girls who would need her training. It was here that her pattern of life took shape.³⁵ She often lacked money, and so lived just at the same social level of the people, eating the food they ate, sleeping on the mat as they did, and not complaining. She dispensed medicine, supervised three informal schools and preached on Sundays at small gatherings. Her walking rounds took her to Akim, Qua, and soon, she began to go further afield. It was at this time she travelled and visited James Town (then Ibaka) thirty miles to the west. On her return, she became so ill that she was invalided home in April 1883, the very year that Samuel Edgerley, one of the missionaries, died.³⁶

3rd Trip

The third trip of Ma Slessor (December 1885-1891) was fruitful. Not only had she taken to Scotland one of her rescued children, Atim Eso (who was christened Janie Annan Slessor at Wishart Church, Dundee), but she was given permission to settle at Creek Town. W. P. Livingstone records that the stationing at Creek Town was in 1885. Since Ma Slessor's mother had taken ill in November, and her sister

had been ill since the previous year, it is probable that she arrived at Creek Town on December 4, 1885. Her mother died on December 31, 1885, of bronchitis. Three months later, March 1886, her sister died. "Within a year, Ma Slessor had lost the last three members of the family. In her grief she wrote:

There is no one to write and tell all my stories and troubles and nonsense to. Heaven is now nearer to me than Britain, and no one will be anxious about me if I go up-country.⁵⁷

I have wondered that she did not collapse under the weight of her bereavements. Now she was ready for the expansion she dreamed of. It must be remembered that nobody had dared travel from the coast into the interior. She chose Okoyong, a rival warring village to Calabar. On August 4, 1888, twelve years after she arrived at the coast,³⁸ she canoed to the interior alone, to the village of Okoyong. King Eyo supplied his royal boat for the trip, together with men to row the canoe. The Okoyong people were unfriendly, though they never attempted to harm Ma. Evidently they were opposed to her fight against the killing of twins, the menace of witchcraft, and the drinking habits of the people. She stood her ground against every sort of evil; and these were many. Beaten often by rain, watching feuding chiefs all night and trying to keep them from war, clearing the bush herself and building her hut, she became often sick. In 1890, she had been more than four years on the coast, under continuous pressure and strain. She had to go on furlough and recuperate. This trip also concluded with romance: Ma was engaged to Charles Morrison, a twenty-four-year-old young missionary. He proposed to marry Ma Slessor who was now forty-two. Ma Slessor consented on the condition that they should work together at Okoyong. This marriage never materialized because the Mission Board disapproved of Morrison's transfer to Okoyong,

and Mary refused to change her condition for the marriage.³⁹ Ma Slessor went home in 1891. Morrison died at North Carolina.

4th Trip

Ma Slessor returned to Okoyong in 1892, this being her fourth trip (1892-1898). "In Okoyong where she won very admirably the confidence of the people...the chiefs...often went to her for advice. She was indeed influential with the people, and as a result, she was, in 1892, made a Vice-Consul of the Niger Coast Protectorate by Major MacDonald, the Consul-General. With her boundless energy, she was able to combine her evangelical work with administrative duties in a remarkable way."⁴⁰ This was a British Government position that Ma assumed. During this period, Mary Henrietta Kingsley, niece of the novelist, Charles Kingsley, and author of Travels in West Africa, visited Ma Slessor. This was probably in 1895. She collapsed in ill health and was rushed to Duke Town, Calabar, for nursing. Mary Kingsley was a naturalist and opposed missionary intervention in native customs. However, she and Ma Slessor were to remain good friends until her death in South Africa. Not only was Ma's health constantly failing during this time, she lost so many friends and "her children" that the constant burials weighed much on her. At a time she dug the grave of Chief Edem, knocked together the coffin, and buried him herself. Chief Ekpenyong died too. The loss of these two friendly chiefs and four babies in a row depressed her. Smallpox became endemic and even threatened her work and survival. However, she had managed to change station--from Ekenge to Akpab, where there was a busy marketplace. In 1898, she was persuaded to go home because "her life was at stake." To her credit it is stated that "Anyone visiting Okoyong

could see that the beginning of a peaceful and productive life had been made and that it was the lone white woman's ascendancy over the people that kept the bad old customs in check."⁴¹ She had opened a child-care centre at Akpab. Why the Mission Board at Calabar and in Scotland never sent other missionaries to aid her has been excused by many silly reasons.⁴² But "Mary was inured to the flies, mosquitoes, cockroaches and rats that other mission ladies combat."⁴³ She wrote:

How could I leave the bairns in this dreadful land? Who would mother them in this sink of iniquity? I do not think I could bear the parting with my children again. If I be spared a few years more I shall have a bit of land and build a wee house of my own near one of the principal stations, and just stay out my days there with my bairns and lie down among them.⁴⁴

She had become a social dynamite in any African community.

5th Trip .

The fifth trip of Ma Slessor may probably lie between 1899-1907. She had visited home in 1898 with her four babies, Janie (16), Alice, Magie, and Mary, all under five. During that furlough, she had recuperated, had had many speaking engagements, and had pled that the Home Mission send male missionaries to train the natives. Basil Miller wrote of Ma Slessor as saying, "Schools and teachers go with the Gospel. You can't have one without the other." And again: "Always she carried medicine for sick bodies as well as Christ's medicine for their sin-sick souls. She found that human ministrations did far more to break down the wall of heathen opposition than her talks given at Sunday meetings."⁴⁵ She had also opened up trade relations between the people of Okoyong and Calabar. From Calabar, she had moved to Ibaka (James Town), Creek Town, Ekenge and Akpab (both in Okoyong), and now she would venture further inland into the Ibibio country.⁴⁶ This bold step was to take place during this fifth trip. Ma Slessor

was now 50.

She arrived from Scotland at Akpab in Okoyong. Her family had undergone some changes. Janie married Akiba Eyo in December, 1899. This marriage, however, floundered. Janie became an evangelist, standing in for Ma in all aspects of her work. She died in 1918, three years after Ma had "slept" in the Lord. Annie married a Christian trader and had the first "live" grandchild. Iye, a slave mother, had been bought and freed by Ma's savings. Actually, Ma paid for her freedom. Daniel MacArthur Slessor became the first male in her family. Daniel was an orphan nursed by Jean. He had been confided to Ma's care by Okon Ekpo, a leading chief of the district. Daniel became a leader in the Church, a graduate of the first secondary school in the area. After college, he joined the government service, became a journalist, and had contacts from all over the world.

During this trip, Ma began pioneering work in the Enyong Creek--Ibibio coastlands. But she had to wait in Calabar until the British expedition in Arochuku was over. After the destruction of Ibritam Inokon, the so-called Long Juju of Aro in December 1901 on Christmas Eve, a Government base was established at Itu. Troops took over the shrine and Arochuku by March 1902. We note here that because the Mission Board never wanted further expansion, Ma refused to worry about their money.

Fortunately she had many friends personally interested in her work who were generous with gifts. The indigenous foods--yams and beans and cassava, palm oil and chickens, eggs and fish--were cheap and easily procured. And Africans rarely accept services without returning something in kind--probably much of their food was given them.⁴⁷

Perhaps due to this relationship with the Board, and to affirm her independence, she had resigned her post as Vice-Consul in 1901, a

position she had held for twelve years at Okoyong." She had fought tooth and nail for the privilege of planting Christianity in the new regions, yet remained sublimely innocent of any personal claim upon them."⁴⁸ She started a pioneer station at Itu in 1903 and reached Arochuku the same year, trekking for miles most of the time. She considered Itu a strategic site for missionary conquest of the interior. Itu lay as the gateway to Calabar and Ikot Ekpene. She met Chief Onoyom Iya Nya of Akani Obio at this time. This chief had in the past been witnessed to by another black friend from Calabar. But the hunger for the Gospel was such that she sent a boat to stop Ma on her way to Itu on the Cross River. The story of Chief Onoyom and his greatness is recorded in Gollock's Lives of Eminent Africans.⁴⁹ In August, 1903, at the end of fifteen years of pioneering work, the visible church at Okoyong was born. Eleven persons in a congregation of 213 were baptized for the first time and the first communion was served. Seven of those baptized were Ma's "children." "(That) day marked the end of her first pioneering period."⁵⁰

Without the authority of the Mission Board, she left to settle at Itu, Janet Wright, a new volunteer, holding the work at Akpab for her. She had been due for home leave in January 1904, but she gave it up. In July, she decided to move away from Okoyong and take up permanent residence at Itu. She was now 55. Daniel Slessor, six at the time, tells us of the scene at their departure to Itu:

It was a most pathetic morning; wailing rent the air, you cannot imagine a whole people so stricken and distressed; swarms of them came from distant villages afar, with all sorts of presents including yams, plantains, goats, chickens, eggs-so plentiful that if all were accepted, there would be no room in the Mission launch, "Jubilee." I had no tears to shed. My brother and sister of the same womb were weeping profusely; my remote relatives were half in tears, half wondering if they would ever see Etim (my native name) again. The

Obong and Elders comforted them. "Ma will take good care of him for us." At Ikunetu, as the Launch moved off for Itu, the great wail went up like thunder, men and women weeping. Ma stood on the upper deck, waving emotionally, but her thoughts remained in the Mission house far away up the hill. As the Launch turned the bend, she collapsed into her armchair, "Oh my people, my people, my friends!"⁵¹

These last lines resound the Davidic lamentation over the much-loved Absalom, "My Son, My Son." It is beyond doubt that Ma loved the Ibibio's and she was loved, too. It was Mina Amess who succeeded Ma at Akpab in Okoyong and "carried on the work for thirty-three years." Mina moved in to Okoyong in 1907. But Ma "was in the grip of a single vision--to press forward" and Itu became her new station.

While at Itu, Ma cooperated with Charles Partridge, the then District Commissioner who was to remain her friend and confidant the rest of her life. In June 1905 Ma was persuaded to move to Ikot Obong. She also agreed to be the Vice-President of the Native Court--"a new name for her old function." Now she was under the District Commissioner in the performing of this task. Her first mobile transport--her first bicycle was a gift from the Commissioner. She was 56 when she received the bicycle and was very pleased to receive the wonderful gift. She was the magistrate for four years. She was also invited by the High Commissioner to become permanent Vice-President of Itu Native Court. She presided over the chiefs and elders and recorded proceedings. She spoke and led these Court proceedings in Efik. These Courts were held twice a week. What a spectacle she must have made to the excited natives as "White" Ma shuttled between Ikot Obong and Itu on her bike!

The cases (covered) a wide field--lands, debts, contempt of court, defamation of character, wife-stealing, child-stealing, adultery. In the background of most of the cases (was) the dread of witchcraft. Plaintiffs constantly (asserted) that curses (had) been

laid on them, on their houses, on their wives. ...Mary did not hesitate to bend the court to effect changes of custom where she could. But it may be wondered how more doctrinaire Christians, visiting her court sessions, reacted to the swearing-in of witnesses on the native mbiam--or the spectacle of Mary bringing a difficult case to an end by ordering the opposing parties to chop mbiam in an undertaking to keep faith.⁵²

Certainly, the Calvinist hierarchy at Calabar and Scotland would have raised dust.

It was her "lucid letter" which led to the establishment of a medical station at Itu by the Mission Board." It was to consist initially of a simple, sixteen-bed hospital, with an operating theatre and dispensary, and a launch so that the doctor could visit outlying dispensaries."⁵³ This was one of Ma's most cherished dreams.

Yet the Mission Board tried to force her to retreat from Itu and Ikot Obong back to Okoyong. But she remained adamant and determined to stay and give her attention to the Ibibios, "those oppressed clans squeezed between the slave-dealing Aros and the no less predatory coastal traders." She described them:

They are the food and oil producers...and they have been so numerous that they have been the happy hunting ground for slaves, and the down-trodden of Calabar and of all the middle tribes. They were bought for half the prices of the Aros, and hence they are sulky, deceitful and in every sense inferior. They are nevertheless the workers; alert, lithe, silent, they glide past everyone as quickly as they can, as if in fear. But they can be won...⁵⁴

A story is told of how a company of 800 Ibibios from Eket had travelled to consult the Long Juju at Aro. Only 136 of them "straggled more dead than alive into the government headquarters in Eket."⁵⁵ That was in 1899. The story of the rest of the company may be found in the slaveyards of Europe and America or from the blood-dyed currents of the Cross River. Ma Slessor's reaction to the pressure from the Mission Board was, "Whether the Church permits it or not, I feel I

must stay here, and even go on further, as roads are made."⁵⁶ She was "disenchanted with the ponderous methods of the Church." But her health deteriorated so much so that she was persuaded to take her home leave which had been overdue. This was to become her last visit to Scotland. It was February 1907. For nine years she had not visited home. Daniel, Akpan Ma, travelled with her to Scotland. But before long, she had decided to end the home visit. She was back to Africa the same year.

Last and 6th Trip

This trip was made in 1907 and culminated in her home-going to be with the Lord Jesus Christ. Uppermost in her mind were two projects--the establishment of an Industrial Training Centre for Women and a trip to Ikpe Ikot Nkun where she had been invited years earlier by the natives to build a church for them. Her work at Ikot Obong was to be overseen by a Miss Peacock and a Miss Reid, leaving Ma free to move farther inland, to Use Ikot Oku where she established the Training Centre for "twin-mothers and other distressed women." These centers were built by native volunteers. It was a sort of an agricultural farm. Sad to say, the Mission Board never supported this work and it soon came to an end. She was, however, not to be tied down by this. She dreaded "institutional work." "She was the feet of the Church, and those feet could not rest."⁵⁷ She gave up the Court work in 1909. The following year, she visited Ikpe many times and began to build at this new place. She alternated between Ikpe village and Use village for three years, "always sick at heart because going to one meant leaving the other 'shepherdless.'" We are further told that Rev. Efiong Utitt of Ikot Obong "had the foundation of Christian education from Slessor's work."⁵⁸ Rev. Utitt from then on served "as

a Missionary Assistant."

She was invited and persuaded to accept the invitation to spend a holiday at the Canary Islands, with all expenses paid by a Miss Cook in Edinburgh. It was for Ma a "pressing invitation." But Jean went with her. That was in 1912. Back from that trip, another treat awaited her. She was maneuvered into the limelight to meet the Governor of United Nigeria, Sir Frederick Lugard, and to shake the Governor's hand.

In July, 1913, she visited Okoyong at the invitation of Miss Amess. The occasion was the opening of a new Church. It was her first visit after seven years, and the last visit. She was also elected, by the recommendation of Governor Lugard, the Honorary Associate of the Order of St. John of Jerusalem, an order dedicated to the relief of the sick and suffering. She received it as a tribute to Christian Missions at large and declared, "If I have done anything in my life it has been easy because the Master has gone before."⁵⁹ This was the official recognition of her work by the British Government. She had received a Royal Medal. The same year she began work at another village-- Odoro Ikpe. If one looked at the map, one would appreciate how far inland she had gone. The Mission Board was still at the coast, believing no one else could do what she was doing. But it was Christ doing the work for her. Her namesake, Mary, is said to have married David Adeyemo, a government Ford truck driver, based at Lagos. What a joy this must have given to her! It was another hope for a "grand-child" for Ma. Adeyemo was a Yorubaman, from a tribe far West.

Her illness began in August 1914, the year of the first World War. News of the war reached her and she was "deeply troubled" both for her homeland and the missionfield. The Germans had thrown out

the British missionaries in adjacent Cameroons. By September, her condition had worsened. When Daniel came home from school during the Christmas break, "he burst into tears at her wasted appearance." "She was greatness passing away. She could still be carried to church to lead the services." Her last letter is dated 2nd January, 1915. At times she was found praying and pleading (in the Efik language), "O God, release me," evidently wanting more time for more work. In the second week of January, she passed away. She died on Wednesday, January 13, 1915, at the age of 67 at Use Ikot Oku, "where she wanted to be, among her adopted people, surrounded by her 'children' and 'grandchildren,' and 'a monument was erected there in her memory.'"

Mary Robert Slessor "was buried in the cemetery overlooking the harbour in Calabar, beside her old friends, tribute after tribute heaped upon her." "In Scotland, she was all but canonized." A Memorial Home was dedicated by the Women's Foreign Mission Committee in her honour. In 1916, there was issued an appeal for 5000 pounds for the upkeep of the Memorial home. "A Memorial Room, in Dundee's city museum has as its centrepiece a stained glass window depicting the main episode of her life."⁶⁰ Queen Elizabeth II in 1956 laid a wreath at the foot of the cross above the grave of Mary Slessor on Mission Hill in Calabar. Daniel Slessor and his daughters laid a wreath on Mary Slessor's grave in 1965, fifty years after her death. Moennich was right when she wrote that, "The heroic work of Mary Slessor is still remembered." Falk summarized this remembrance when he wrote *inter alia*:

Mary Slessor, frequently called "The White Queen of Calabar," had a very fruitful ministry and was instrumental in bringing the Gospel to the people of the interior. In 1888, after twelve years of service at Calabar, she was assigned to the Okoyong, a tribe that disrespected the laws and rights of its neighbors.

Her influence on the people was unusual and her decisions were recognized by the chiefs and the people. After five years of service among the Okoyong, she moved on to the west of Cross River to the Aro. Fearless and undaunted, she visited people who had kept away from contact with outsiders, both whites and blacks, and established her base at Itu. The society was not ready to expand its ministry; nevertheless, due to Mary Slessor's influence, in 1906, the chief of all the Aros announced that he would rule in God's ways. Near the end of her ministry Mary accepted an invitation from Ikpe and planted a church in the old slave centre on the Enyong Creek. Having carried the gospel, by which slave-raiding tribes changed their life patterns, deep into the interior of the Cross River regions, she died on January 13, 1915, and was buried in Calabar.⁶²

Falk's text is the most up-to-date work on the history of the African Church.

V. Influence In African Church History

"When people said Mary 'lived native' they referred not only to her preference for mud houses and African food, but to the intimacy of her relations with the children. She did not make the distinction most missionaries did between their private life and service to the people. Nurslings she took into her own room and bed"⁶³ (underlining mine).

"Probably no missionary today would approve of its workers identifying themselves so closely with their charges...In her own time some considered it wiser to leave the children in their own villages at some risk, urging the parents to take care of them, rather than to whisk them into safe-keeping as Mary did."⁶⁴ She used legal pressures sparingly because,

After all, we are foreigners and they own the country so
I always try to make the law fit in, while we adjust things
between us.⁶⁵

That identification with the people, that oneness, that sense of non-superiority, has and will always be the secret, coupled with genuine love of any missionary. Even if all said and done the missionary's

love is unrequited, the stasifaction is sufficient for that missionary.

It is written of her by Mr. Luke: "Where the Church has failed a single woman has stepped into the breach."⁶⁶ Mr. Macgregor, Principal of Hope Waddel Institute, said that she was "no ordinary woman."⁶⁷ Others said: "She was always on the move, difficult to find, and would not take care of herself."⁶⁸ And what of her contemporaries? "The men came and went...tackled their problems with energy and common sense and without the severe moral opprobrium that irritated Mary in her fellow missionaries."⁶⁹ I may add that those sort of missionaries advanced themselves in the derogatory press that fed Western Europe and America at the expense of the image of the black man or woman. It is said that "many of them took a sceptical view of missionary endeavour. Their own approach to the people was more that of a school prefect who recalls what it was like to be a turbulent, lower-school ignoramus and is determined to see fair play. They were "gentlemen" in the specific Victorian sense and sometimes seemed to Mary too "fine" for the tasks that awaited them."⁷⁰ Any wonder that the African Church leaders in the 1950's quickly reacted to this sort of hypocrisy and sought their independence.

Ma Slessor therefore stands out as a beacon of light who had no theology from the niggerologic schools of racist mission organizations in the Western hemisphere. She was truly a servant of God and of the Lord Jesus Christ. Even Mr. T.D. Maxwell, later Justice of the Supreme Court of Nigeria, "said of Mary's early service as magistrate that the litigants emphatically got justice--sometimes more than they wished!" And "at least in Spirit, Mary Slessor's was the court where no woman lost a case."

Ma Slessor said: "My life, my all, Lord, I entreat,

Take, and use, and make replete
 With the love and patience sweet
 That made Thy life so complete."⁷²

And

I'm a witness to the perfect joy and satisfaction of a single life--with a tail of human tag-rag hanging on. It is rare! It is as exhilarating as an aeroplane or a dirigible or whatever they are⁷³ that are always trying to get up and are always coming down.

Ma Mitchell Slessor was indeed a "Tornado" for Christ. Her work, her influence, her light in Ibibioland, in Nigeria, in Africa has not waned. It will not. Would to God that Africa had only ten of her kind. Wherever she walked--or was carried over new ground, she took it for Christ. She was Eka Kpukpru Owo, "Everybody's mother." Carol and Gladys believe that "to the Africans, 'holiness,' was beside the point. It was her whole-hearted identification with them and their needs that secured her a lasting place in the hearts of Efik, Okoyong, Aro and Ibibio."⁷⁴ They are right.

Wherever along the lower reaches of the Cross River, and particularly the Enyong Creek, an African woman earns her own living, wherever a mother of twins rears her children and her husband stands loyally by her; whenever parties to a quarrel seek the mediation of the courts instead of leaping for their matchets, something endures of the spirit of a slight, red-haired woman who in the midst of this region was whirlwind, earthquake, fire, and still small voice.⁷⁵

Ma Slessor will ever remain a legend--a long-lived missionary tradition in Nigeria--and the first woman magistrate of the British Empire. She was truly, in my judgement, the greatest that God ever gave to the Ibibioland.

Endnotes

¹Carol Christian and Gladys Plummer, God and One Redhead: Mary Slessor of Calabar (Grand Rapids: Zondervan Publishing House, 1971).

²W. P. Livingstone, The White Queen of Okoyong (Mary Slessor): A True Story of Adventure, Heroism, and Faith (London: Hodder and Stoughton).

³Sarah Howard, "Some Called Her a 'Tornado': Mary Slessor," Eternity Magazine, Vol. 52, No. 12, December 1981, pp. 48-49. There is yet a new biography on Mary Slessor entitled: The Expendable Mary Slessor.

⁴Jeane M. Serrell, Great Missionaries for Young People (New York: Fleming H. Revell Co., 1922), p. 47.

⁵Ibid., p. 53.

⁶Christian and Plummer, p. 24.

⁷Ibid., p. 7.

⁸Ibid., p. 14.

⁹Ibid., p. 15.

¹⁰Ibid., p. 17.

¹¹Ibid., p. 12.

¹²M. B. Syngé, A Short History of Social Life in England (London: Hodder and Stoughton, 1906), p. 369.

¹³Ibid., p. 387.

¹⁴Ibid., p. 353.

¹⁵Christian and Plummer, p. 11.

¹⁶Ibid.

¹⁷Livingstone, p. 4.

¹⁸Livingstone gives the date as 1856 (See page xi). But Christian and Plummer say that it was "in 1859, they sold up and moved to Dundee," (p. 13).

¹⁹Christian and Plummer, p. 13.

²⁰Ibid., p. 17.

²¹Ibid., p. 21.

²²Ibid., p. 15.

²³Ibid., p. 17.

²⁴Ibid., p. 18.

²⁵Serrell, p. 48.

²⁶Christian and Plummer, p. 16.

²⁷Ibid., p. 19.

²⁸Livingston, p. 14.

²⁹Christian and Plummer, p. 22.

³⁰Ibid., p. 24.

³¹Ibid., p. 31.

³²The Efik Bible had been translated completely by 1868, eight years before her arrival. St. John's Gospel had been translated in 1858, the New Testament in 1862, and the Hymn Book was to be published in 1955.

³³Christian and Plummer, p. 33.

³⁴Ibid., p. 35.

³⁵Ibid., p. 38.

³⁶To this day, a Secondary School in Calabar bears this name in his memory.

³⁷Christian and Plummer, pp. 51-52.

³⁸Jeane Serrell tells us that, "In the twelve years of her stay, she had taken into her heart and into her home, at different times, five little coloured children, most of them twins who had been abandoned in the bush, and left to die,--as twins were supposed to bring bad luck, and a curse to any household. With these, she undertook the journey to her new settlement, for they could not yet take care of themselves, and could not be left behind" (p. 57).

³⁹It should not be supposed that Ma Slessor needed this marriage because of loneliness in her middle-age life. She was satisfied in her devotion and dedication to God.

⁴⁰Obio-Offiong, Udo-Ekong Etuk: A First Step to the Study of Ibibio History (Aba, Nigeria: The Aman Press, 1958), p. 42. The full name of the Consul-General was Sir Claude Macdonald.

⁴¹Christian and Plummer, p. 104.

⁴²Ibid., p. 110, paragraph one. These so-called "colleagues" of Ma represent the type of missionaries that Africa no more can tolerate. When Africans react against missions today, it is a reaction against these bunch of do-gooders.

⁴³Christian and Plummer, p. 110.

⁴⁴Ibid., p. 111.

⁴⁵John B. Grimley and Gordon E. Robinson, Church Growth in Central and Southern Nigeria (Grand Rapids: William B. Eerdmans Publishing Co., 1966), p. 276.

⁴⁶These villages lie on the creeks of the Cross River. There had not yet been a thrust into the region to be known as the mainland of the present day Cross River State of Nigeria.

⁴⁷Christian and Plummer, p. 133.

⁴⁸Ibid.

⁴⁹G. A. Gollock, Lives of Eminent Africans (New York: Negro Universities Press, 1969), p. 132-138.

⁵⁰Christian and Plummer, p. 130.

⁵¹Ibid., pp. 137-138.

⁵²Ibid., pp. 144-145.

⁵³Ibid., p. 136.

⁵⁴Ibid.

⁵⁵Ibid., p. 123.

⁵⁶Ibid., p. 140.

⁵⁷Ibid.

⁵⁸Obio-Offiong, p. 42.

⁵⁹Christian and Plummer, p. 178.

⁶⁰Ibid., p. 8.

⁶¹Martha L. Moennich, World Missions (Grand Rapids: Zondervan Publishing House, 1950), p. 152.

⁶²Peter Falk, The Growth of the Church in Africa (Grand Rapids: Zondervan Publishing House, 1979), pp. 132-133.

⁶³Christian and Plummer, pp. 118-119.

⁶⁴Ibid., p. 119.

⁶⁵Ibid.

⁶⁶Ibid., p. 135.

⁶⁷Ibid.

⁶⁸Ibid.

⁶⁹Ibid., p. 161.

⁷⁰Ibid.

⁷¹Ibid., p. 151.

⁷²Livingstone, p. x.

⁷³Christian and Plummer, pp. 177-178.

⁷⁴Ibid., p. 183.

⁷⁵Ibid., p. 184.

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MARY SLESSOR:
NINETEENTH CENTURY MISSIONARY PIONEER

by Howard B. Chapman

July 14, 1983

SLESSOR

Nineteenth century missions has been characterized as a time of expansion and heroics. However, there were a few individuals who by their accomplishments and characters stood out from the rest. One of these remarkable people was Mary Slessor of the Calabar Mission.

The region known as Calabar is located in the southeast section of modern Nigeria, along the Cross River, which flows into the Bight of Biafra. Tropical rain forest covers the area and the river mouth is a maze of channels, islands, and thick mangrove swamps.

The mission first began work among the Efik tribe, located in the region around the mouth of the river. They migrated into the area around 1700, probably as the result of a defeat in a tribal war.¹ They became fishermen and traders, and initially had a relatively peaceful existence. The disrupting factor was the slave trade. Although there are records of Europeans obtaining slaves in the region as early as 1505, the real push did not come until the middle of the eighteenth century. Coastal tribes, particularly those located near natural harbors like the Cross River, began to grow powerful as providers of ports and labor to the Europeans. The Efik began to prosper. They drove out other tribes, and then fought among themselves in order to get the most from the white man.

The social system that emerged was not a pleasant one. Life was cheap and people could not trust one another because of the continual power struggles. A House rule was set up, similar to

¹Rev. Hugh Goldie, Calabar And Its Mission (Edinburgh: Oliphant Anderson & Ferrier, 1901), p. 12.

the clans in Scotland. Each House had its headman, each village had a chief or king. Over this was an organization called the Egbo order that through its alleged link with the spirit world wielded religio-political power.²

Some cruel customs were practised. Three of them were to become major points of conflict when the missionaries arrived. First, there was the slaughter of wives, servants and slaves every time someone of importance died, in order to provide a retinue in the spirit world. Second, twins were regarded as the result of evil spirits, and therefore were killed immediately after birth. Finally, guilt or innocence was decided by a trial of poison.

The end of the slave trade did nothing to improve things. First there was economic chaos as the result of a large population dependent upon a market that had disappeared. Then a new product for export was found--palm oil. Europeans continued to trade, the power struggles continued, and the living conditions continued to decline. In 1833 the explorer MacGregor Laird described Calabar as "the most uncivilised part of Africa ever I was in."³

The Scottish United Presbyterian Mission arrived in 1846, after three years of negotiations with the kings of the two major ports, Duke Town and Creek Town. The missionary band was composed of three Scots, Rev. Hope Wadell and Mr. and Mrs. Samuel Edgerley, and two Jamaicans, Mr. Andrew Chisolm and Mr. Edward Miller. The latter were ex-slaves and it was hoped they would better survive

²James Buchan, The Expendable Mary Slessor (Edinburgh: St. Andrew Press, 1980), p. 38.

³Ibid, p. 37.

the climate and that eventually the entire mission would be from the West Indies. Progress was extremely slow. The Efik, while wanting the education and prestige that the missionaries brought, did not want to change their ways. Again and again there was confrontation as the missionaries tried to end the slaughter at funerals and rescue newborn twins. During the next thirty years there were few converts and there was little expansion beyond the coastal towns. This was due largely to the chaotic conditions among the tribes and the high mortality rate among the missionaries.⁴ These were the conditions Mary Slessor found when she arrived.

Mary Slessor was born in 1848 in Aberdeen, Scotland. Her mother was a weaver, her father an alcoholic shoemaker. Her childhood was one of poverty and struggle. Her father was never able to hold a job for very long. The family moved to the mill town of Dundee in 1858, where Mary and her mother were able to find work. Although Mary's mother was a religious woman, Mary had little to do with the church until she had a conversion experience at age 15. She began to read her Bible and church publications and realized her own inadequacies in education. She attended night school in an attempt for self improvement. The local minister and his wife, Rev. and Mrs. James Logie, befriended her and helped her develop from a rough "mill lassie" to a polished young woman. Mary repaid them by helping with the various programs run by the church in the Dundee slums.

In 1874 one of Mary's heroes, Dr. David Livingstone, died. An idea began to form in her head of following Livingstone into

⁴Ibid, p. 45.

Africa. At first she thought it ridiculous. But the idea persisted and with Rev. Logie's encouragement she applied to the church mission board. She was accepted and on September 11, 1876, she arrived in Duke Town.

Her first few years were spent teaching at the school in Duke Town and learning to speak Efik. She found the life regimented and formal with excessive protocol as the missionaries tried to maintain their position with the upper class of the towns, as well as the European merchants.⁵ It wasn't long before she began to want to work on her own among the forest tribes, particularly a warlike tribe to the north, the Okoyong. But the mission was not about to send a new recruit off on her own to a dangerous region. So for the time she had to be content.

In 1880 the mission did transfer her to her own station at Old Town. From there she began to set up schools and churches in nearby villages and began to work at becoming one of the Africans. She ate their food, stayed in their huts and showed them that she loved and respected them. She was not afraid to confront them. They were shocked that she intervened in their trials and her attempts at justice and mercy were regarded as ludicrous. She began rescuing newborn twins and for the rest of her life she usually had a band of orphans with her. Perhaps, most importantly, she showed she was not afraid and could not be intimidated by them.

She began to get results. Behavior was changed and people began to question whether the old ways and customs were right.

⁵Ibid, p. 51.

The mission noticed the effort she was making. Two deputies reported that "she enjoys the unreserved friendship and confidence of the people, and has much influence over them."⁶ They also noted, perhaps with a hint of criticism, that she seemed to prefer to live among the Africans rather than with the other white people.

In 1885 she was stationed at Creek Town and it was not long before she began to work on mission heads, Rev. Hugh Goldie, and Rev. William Anderson, to allow her to go to the Okoyong. For a while they put her off, and not without reason. Goldie described the Okoyong in his book as follows:

"They are fierce and war loving, setting little value on human life, whether their own or that of others, and sitting down even to their meals with their guns and cutlasses ready. They are the 'princes of drunkards', and are sunk in superstitions that make them the terror to themselves and a constant source of dread to their neighbors."⁷

To send a woman to such a tribe seemed foolhardy. But, gradually, Mary prevailed.

In 1888, after obtaining approval from the board and negotiating with the tribe, she moved to live among the Okoyong to the town of Ekenge. Initially she progressed very slowly. The Okoyong practiced all the cruel customs of their neighbors and because of the strong influence of alcohol were perhaps more volatile and dangerous. She first began working with her medical kit, cleaning and bandaging sores, treating fevers and infections. A breakthrough came when she successfully treated one of the chief's wives. She started to

⁶W. P. Livingstone, Mary Slessor of Calabar (London: Hodder & Stoughton, 1915), p. 35.

⁷Goldie, p. 342.

teach the children during the day, the adults at night, and holding services on Sunday. Mary soon realized that if she was going to accomplish anything, she had to end the drinking and fighting. To do this, she tried to encourage the Okoyong to set up trade relations with the Efik. At first both tribes laughed at the idea, but gradually she succeeded and the standard of living among the Okoyong improved.

The British government was expanding its control throughout West Africa and in 1892 the Consul General at Duke Town asked Mary if the Okoyong were ready to have a vice-consul appointed over them to supervise their native courts. She quickly said they were not, and then much to her surprise she was offered the post. She hesitated but after being convinced she would have little interference from the government, she accepted and became the first woman to hold such a position in the entire British Empire.⁸ Her knowledge and insight into the tribal culture enabled her to succeed in dispensing justice and she became respected and admired throughout all of Calabar. Gradually, over the years, a small group of converts formed among the Okoyong.

Colonial expansion was now at its height and in 1901 the British government sent a military expedition to subdue a rebellious tribe, the Aro, located across the Cross river from the Okoyong. After the defeat of the Aros, the government leaders asked Mary to accompany them to help negotiate a settlement. She agreed and while there, saw a new opportunity for the mission. This time she took matters into her own hands.

She moved across the river and opened a station at Itu, and informed the mission board after the fact. The board was shocked

⁸Buchan, p. 138.

initially, but realized first that her outreach was to their advantage, and second that Mary Slessor could not be easily stopped. So they gave their approval but on the condition that they be informed prior to any new venture. Thus it was that she spent the rest of her life "dragging a great church behind her into Africa."⁹

She now began to work with fervor. New stations were opened. New recruits arrived to fill these posts, some as a direct result of Mary's inspiration. A hospital was built at Itu in 1905, and named the Mary Slessor Hospital in her honor. In 1907 Mary opened a settlement for women who for various reasons were ostracized from their communities. Now instead of working in a village for years before a church or school could be built, representatives from the outlying villages were coming, telling her they had already built a "God-house" and when could the teacher come?¹⁰

Mary was becoming well known for her accomplishments. The British government made her an Honorary Associate into the Order of St. John of Jerusalem in 1913. She was embarrassed by the publicity and didn't seem to know what she had done to merit such attention. When she was presented the silver cross which came with the award, she accepted on behalf of the mission and said, "If I have done anything in my life, it has been easy, because my Master has gone before."¹¹

Throughout her almost 40 years in Africa her health had been a continuous problem. Finally, the battle against malaria, skin

⁹Ibid, p. 180.

¹⁰Ibid, p. 187.

¹¹Ibid, p. 233.

disorders, dysentery, rheumatism, and malnutrition became too much. She died on January 13, 1915, at the home she had built in Use. She was buried at Duke Town, mourned in Africa and throughout Great Britain.

Today Mary Slessor is not without critics, especially among modern Nigerian historians. She is seen as the epitome of missionary imperialism for her dual role as missionary and vice-consul.¹² However, she accepted the post to protect the Africans from over zealous colonial officials, and her insights into tribal customs helped promote the culture, not crush it. She is regarded as an opportunist, hanging on the tail of the British military as it invaded the Aro territory.¹³ But she was invited as a catalyst for peace by both the Africans and the British. And while the Aro territory may have been secured before she arrived, the Okoyong territory certainly was not.

Perhaps it should be said that Mary Slessor was a woman of her time and culture and therefore open to some criticism. Still, She does provide a good model for us today. A new recruit once asked her what she should do to influence Africans. The reply came: "Do, lassie? Do? You don't have to do, you just have to be, and the doing will follow."¹⁴ She should be remembered not for what she did but for what she was. She was as much as possible an African, and through her identification with and love for the people she brought many into the Kingdom.

¹²O. U. Kalu, ed., The History of Christianity in West Africa (London: Longman Group Ltd., 1880), p. 160.

¹³E. A. Ayandele, The Missionary Impact on Modern Nigeria 1842-1914 (London: Longmans, Green and Co. Ltd., 1966), p. 114.

¹⁴Buchan, p. 166.

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MARY MITCHELL SLESSOR (1848-1915)
PIONEER MISSIONARY TO WEST AFRICA

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Grace P. Harrows
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SLESSOR

Introduction

Two years after the establishment of the Calabar Mission in West Africa, Mary Mitchell Slessor was born on December 2, 1848 at Gilcomston, Aberdeen, Scotland. Born into a poor family, Mary was the eldest girl of seven children. With the death of her eldest brother Robert and later the death of her younger brother John and lastly the news of the death of David Livingstone in Africa, Mary wanted to fill the shoes of David Livingstone and to go to Africa as a missionary.

During her childhood, Mary would help her mother take care of her baby brothers and sisters. In her daydreams, she would pretend she was teaching school to black children. Mary caught the same interest her mother had in Africa and its peoples. At that time, in 1846, the United Presbyterian Church in Scotland had just started a new mission in Calabar with the opening of a new station in Duketown by Mr. Anderson.

From the first time she heard about the killing of twin babies and the terrible treatment of the mother of the twins, Mary would tell her gentle mother that she was going to be a missionary to Africa, to Calabar in particular, and that she was going out to teach the little black children - real ways.

Her brothers kidded her saying that the church doesn't send out girls as missionaries. But little did they know that at age twenty-eight, young Mary was to be appointed by the United Presbyterian Church of Scotland in 1876 to sail to Calabar as missionary teacher. Not only was this a girlhood dream come true, but it fulfilled a deep longing of Mary's patient mother that one of her children should become a missionary to Calabar, West Africa.

I. A Brief Historical Sketch of Missionary Efforts on the West Coast from 1846-1884 in the area where Mary was to work

To the east of Lagos, East of the Niger, in 1846, the United Presbyterian Church of Scotland started a mission in Calabar on the old Calabar river. A presbytery in Jamaica initiated this mission. In 1829 Hope Masterton Waddell, a minister of the United Secession Church, had been sent as a missionary to Jamaica. Waddell's presbytery began dreaming of a mission to Africa in the 1840's and appointed him to create an interest in this dream in Scotland. Waddell as leader of the Calabar group, was a member of the first party which landed near the mouth of the Old Calabar River in 1876. This pioneering party consisted of both Jamaican and Scottish missionaries who had served in Jamaica and a Jamaican mulatto. "In addition to Scotch missionaries, some of whom had previously seen service in Jamaica, several of Negro blood later came as reinforcements from that West Indian isle."¹

The local chief although he never became a Christian became a friend of the party and supported many of their enterprises, and regularly attended their services. Although they made friends with this key leader and had his backing, a strategy which Mary Slessor later adopted (E.G. ^{with} King Eyo VIII of Creek Town), another group of the inhabitants were afraid the slave trade which had been going on for two hundred years would be disrupted. The people welcomed the Jamaican members though they had not always well received them before.²

These pioneers began their work in a bustling trade center where slave trade played a principal part, liquor was sought after, and life was insignificant and trashy. The belief regarding the hereafter demanded attendants to be killed and buried with their dead chief

to wait upon him in his future life. Sorcery was prevalent and gave rise to many deaths among the inhabitants. Newborn twins were cruelly destroyed and old people were killed. These killings were habit among these heathen people with evil ways. Imparting a regard and reverence for human life was an important value which the missionaries accomplished successfully as the "ritual extermination of human life" was eventually terminated.³

Several men, namely Hugh Goldie, William Anderson and Alexander Robb made several significant literary contributions. Hugh Goldie, who came in 1847 reduced the Efik tongue to writing and composed a dictionary of the Efik language. In 1862 Goldie finished the translation of the New Testament in Efik, which William Anderson had begun earlier. In 1868, Alexander Robb finished the translation of the Old Testament. So eight years before Mary Slessor came to Calabar, the Bible had been translated into the Efik tongue. It is also interesting to note that in addition to the Bible, a translation of Pilgrim's Progress had been made by Robb and was much valued by the people.⁴

A native ministry's fresh start was made. Among the Efik people a church was set up and in 1872 Esien Ukpabio, the first believer and catechist, was ordained to the Christian community.⁵ For many years the missionaries' toils were limited to the Efik people. These people absolutely monopolized trade with the interior. They opposed the white man going inland and making contact with other tribes because they were afraid that their extremely profitable trade would be ruined. In 1874 a dead chief was succeeded by a Christian.⁶ In the 1880's when the territory was made a British protectorate, contact with and expansion into the interior was possible.⁷

To advance up the Cross River to the interior was the Presbyterian Mission's plan. Its desires started to materialize as stations were opened farther inland in the 1880's. In 1887 a ministry began at Ikotama. At Unwana, a little over one hundred miles from Calabar, in 1888, James Luke looked into the feasibility of extending their work up the river.⁸ War, sickness and death of the workers prevented further expansion at that time. In spite of these factors the mission was extremely influential in that area.

II. Broad Overview of Mary Slessor's ministry as a pioneer missionary

Mary Slessor (1848-1915), often called "The White Queen of Calabar" was one of the most noteworthy and extraordinary members of the mission. Her ministry was productive and she was instrumental in carrying the Gospel to the people of the interior. As earlier mentioned, she was born in Aberdeen, Scotland and worked in a Dundee factory as a girl and young woman before coming to the Calabar mission in 1876, where she spent herself in pioneering for most of her almost forty years. James Buchan's book title The Expendable Mary Slessor is a most appropriate title for Mary Slessor as she would pay out or spend all her energies and much of her money pioneering for her Lord. She would be consumed by use and would become used up for her Lord and High Commander, Jesus Christ, her Saviour and Master.

Brave and energetic, she battled the persistent social evils of the area, rescuing twins, combatting the poison ordeal, and protecting runaway slaves by sheltering them in her house, providing a refuge from those who would seek to do them harm.

After twelve years serving in Calabar in 1888 she was delegated to the Okoyong, a fierce tribe who disobeyed the laws and defied its

neighbors' rights. Mary had extraordinary power with these people. Brian O'Brien, pseudonym for Albert Hayward Young-O'Brien captures the idea of her unusual influence in the title of his book She Had a Magic. So does Virgil E. Robinson as he titles his book Mighty Mary. Her decisions were recognized by the chiefs and the people. She was indeed a true mediator and true peacemaker.

After serving for five years in the midst of the Okoyong, she pioneered on to the Aro to the West of Cross River. Bold and courageous, she called on people who had stayed away from association with outsiders, both whites and blacks, and set up her base at Itu. In spite of the fact that the Presbyterian mission was not ready to expand its ministry, in 1907 the chief of all the Aros made known that he would rule in all God's ways, because of Mary Slessor's influence. Towards the end of her ministry Mary responded to the request from Ipke and in 1910 she began work and began a church in Ipke, a former old slave center on the Enyong Creek.⁹ "Having carried the gospel, by which slave-raiding tribes changed their life patterns, deep into the interior of the Cross River regions, she died on January 13, 1915, and was buried in Calabar."¹⁰ "The Presbyterian mission had a fairly steady growth. In 1914 it counted 3,412 communicants and a Christian community of 10,792."¹¹

III. Mary Slessor as a Pioneer

With this broad overview of her ministry as a pioneer missionary in mind, we move to discuss her in light of the definition of a pioneer. According to the Merriam-Webster Dictionary the word "pioneer" came from the old French "peonier", foot soldier, and traces back to an early Latin word meaning "one with broad feet." Webster's two definitions of "pioneer" are: "1) one that originates or helps open

up a new line of thought or activity 2) an early settler in a territory." The verb "pioneer" means "1) to act as a pioneer 2) to open or prepare for others to follow; esp. settle."

Mary Slessor was a foot soldier indeed. I am sure she must have had broad feet from all the long walks through the forests of West Africa as she always went around barefooted and bareheaded. She also travelled by canoe and later she rode a bicycle when walking became hard for her.

As a soldier of her High Commander Jesus Christ, Mary learned the duty of obedience, self-discipline and self-sacrifice. "You have been taught by God that all work for others is first of all discipline for ourselves..." she wrote to a Mr. Hart in a letter in 1912.¹² She grew in courage, which she defined as overcoming fear with faith, and most importantly she had a profound understanding of what it entailed to be identified with Christ.

Ever since she committed her life to Jesus Christ at age twelve she had read the Bible seriously and had begun to comprehend the whole Bible message. As a brave, good soldier of Jesus she equipped herself well for the spiritual battle against all evil she was going to fight, for the most part alone. "When duty calls me, safety is God's business," was the response Mary gave to a Sunday School superintendent who told her that she shouldn't have jeopardized her life.¹³ This same sense of duty and confidence in God's safekeeping sustained her through many life-threatening situations she faced in pioneering. She actually believed in the text, "Fear not for I am with Thee."¹⁴

Mary Slessor was a woman who originated or helped open up a new line of thought or activity. She believed that African could

and should run their own outstations under the supervision, to begin with, of travelling white missionaries. Her innovative plan was to use Africans to open up new territories. Her beliefs upheld the aim of Hugh Goldie who founded the Calabar mission. His purpose was to "raise up a native agency to evangelize the various tribes in Africa."¹⁵ Mary's ideas were in accordance with early missionary policy in Africa which was to employ whites as catalysts and set up black leadership as soon as feasible. In fact a staff of eighteen African agents, one ordained African and a dozen Europeans awaited Mary upon her arrival to Calabar.¹⁶

More importantly, Mary wanted to help open up West Africa to the Gospel. In a letter to Sunday School Children in Dundee she writes, "Well, the people have agreed to do away with many of the bad customs they have that hinder the spread of the Gospel. You must remember that it is the long and faithful teaching of God's word that is bringing the people to a state of mind fit for better things."¹⁷ She wanted to help open up West Africa to the love of Christ, a new and unknown thought to primitive forest and river people. "Her passion was to preach the love of Christ."¹⁸

1. Mary's "Africanization"

By far, the most extraordinary new line of thought or activity which Mary modeled so magnificently is her "Africanization."¹⁹ Her "Africanization," her identification with the people years before this was seen to be essential in mission work, is the factor which marks her as being a woman way ahead of her time. This process of not just learning to live close to the African style or to live like an African, but of learning to be an African, is not only what distinguishes her from the men who went before her, but it is evident

of the extreme self-sacrifice she was willing to embrace to reach the lost African people. In a way it parallels the self-sacrifice God made when He sent Jesus in human form to reach the lost human race.

2. Three Aspects of Mary's "Africanization"

In focusing on Mary's "Africanization," we now move to discuss three aspects of it: 1) her coming to live with the people 2) her learning their language and 3) her learning their religion, customs, ways and the African mind.

Continuing our definition of pioneer as an earlier settler in a territory, Mary indeed was a pioneer. She was perhaps the first white woman ever to come locate permanently in West Africa and in most cases, she was the first white woman some of these isolated upriver tribes had seen or encountered. Mary came prepared to live like an African, and a poor African at that.²⁰ She knew she must settle among the people, live like them, eat their food, learn their language and win their acceptance and confidence. Mary's total commitment to settling with the African people is further evidenced by the fact that Mary whom James Buchan refers to as "this white African" used several of her furloughs to pioneer further upriver and also by the fact that Mary was buried in her "homeland" West Africa and not in the land of her birth, Scotland.

The second aspect of her "Africanization" was language learning. Mary mastered the Efik language so well that the Efik people said she had been 'blessed with an Efik mouth.'²¹

The third aspect of her "Africanization," namely her learning their religion, customs, ways and the African mind, was most unique and extraordinary to Mary Slessor's "Africanization." Few white

people have made up their minds to learn to understand the way the African mind works.²²

3. Obstacles that Mary faced

Having discussed her in her role as pioneer, we now move to obstacles that she faced in her work. Perhaps the greatest obstacle Mary faced, greater than war and evil customs, greater than sickness and death of fellow workers in West Africa, was the United Presbyterian Church of Scotland. Time and again she would plead with it to send more workers, all to no avail.²³ She was always "dragging a great church behind her" into Africa.²⁴ The church just did not have the money to send workers. But, also the man and woman power just didn't seem to materialize to help Mary. A comment from Tom Jarvie's booklet said, "the church was placing an unbearable burden on this frail woman of 62 because of its failure to send missionaries from Scotland."²⁵ Her church and its sluggishness and its lack of men and women workers was a big source of heartache and frustration to Mary.

But, she overcame these obstacles and absolutely nothing hindered her from being obedient to God's call, wherever it led her. People knew that she was willing to go anywhere on short notice and many came to her saying that they wanted to be "god-men and learn book."²⁶ In fact, at one point Mary Slessor had pioneered on and established two missions that her home church didn't even know about. An excerpt from a letter Mary wrote to the Secretary of the Women's Foreign Mission Committee illustrates her attitude:

Whether the church permits it or not, I feel I must stay here and even go on farther as the roads are made. I cannot walk now, nor dare I do anything to trifle with my health, which is very queer now and then, but if the roads are all the easy gradient of those already made I can get four wheels and set a box on them, and the children can draw me about.... With such facts pressing on me at every point you will understand my saying I dare not go back. I shall

rather take the risk of finding my own chop if the Mission do not see their way to go on. But if they see their way to meet the new needs and requirements, I shall do all²⁷ in my power to further them without extra expense to the Church."

Her simple, primitive, poor lifestyle and her desire to help her people all she could by "looking after the needs of her people and fighting the sin and ignorance which marred their lives," enabled her to use a large part of her salary to continue pioneering.²⁸

4. Further Accomplishments

Mary certainly acted as a pioneer and opened or prepared the way for others to follow; esp. settle. And others did. "Her four proteges, Martha Peacock, Beatrice Welsh, Mina Amess and Agnes Arnot, consolidated her work and proved that her ideas... were not only workable but the correct policy to meet the circumstances."²⁹ Mary set an amazing precedent for future women missionaries. She fleshed out a philosophy which she herself believed. Dr. Patricia Hill from Harvard expressed it so well when she stated that the conversion of heathen mothers is key in the conversion of other cultures. In Okoyong, "Ma" as Mary was called, gathered and trained a Christian household which included four black African abandoned twins named Jean, Alice, Maggie and Mary. Mary knew that only women could do this special work and it needed to be done first. Then the men missionaries could come in. Mary did much towards the advancement of women and towards women's independence, both in West Africa and in Scotland.

Mary was a peacemaker and a civilizing influence. Through much prayer and speaking for conversions, she influenced individuals to seek peace with God through Jesus, inner peace which He alone could give. Through her courtwork, she worked for peace among the tribes and among individuals. Instead of trading in heads or slaves, people now traded in palm oil and food, such as yams, plantains, and palm

nuts. Instead of twins and their mothers being outcasts of their families and their communities, now more and more twins and their mothers were being accepted back into their families and their communities. Mary Slessor's influence through her courtwork was so powerful that the British government linked up with her.

In fact this "partnership of colonial authority and missionary work which culminated in 1892 with her appointment as the first Vice Consul in Okoyong" is definitely one of her major recognized accomplishments in her life-work of pioneering in West Africa.³⁰ This position as government agent was later followed in 1905 by an appointment as Vice-President of the Native Court. Only six years before she died did she give up court work. This work was perhaps the most unusual and original activity of hers as a pioneer in West Africa.

As a consul she became what Dr. Livingstone had been.³¹ In this respect she did fill his shoes although in a different part of Africa. Truly she deserved the deep respect and admiration the British authorities gave her. But of more importance to her was the tremendous love her people showered upon their "Ma," their "Ma Akamba," their "Eka Kpukpro Owo" - "Mother of all the peoples."

Conclusion

As I have attempted to show, the secret of Mary Slessor's extraordinary influence and accomplishments as a pioneer missionary lies in her "Africanization." This process seems to be essential for some missionaries, but especially for pioneer missionaries like Mary. To heathen Africa she gave a new conception of womanhood, and to the world she gave a lasting example of Christian devotion and consecrated service. J.H. Morrison dedicates his book "To THE UNNAMED HEROES who have given their lives for the redemption of Africa." Mary

glessor of Calabar, the only woman mentioned, is focused on in the last chapter. Morrison ranks her right up there with Robert Moffat, the missionary pioneer; David Livingstone, missionary explorer; John Mackenzie, missionary statesman; Stewart of Lovedale, Laws of Livingstonia, Mackay of Uganda, Grenfell of the Congo and Coillard of the Zambesi. Indeed, she is one of Africa's unnamed heroines. Her noble life poses a challenge to every Christian man and women to live a dedicated life of service to the Lord Jesus Christ.

A tale well told, and a good survey of
the life and work of one of "God's greats" Your
services are good, and your appearance most
helpful.

It's been good to have you here.

A

FOOTNOTES

- 1) K.S. Latourette, The Great Century: The Americas, Australasia and Africa 1800-1914 (Grand Rapids: Zondervan Publishing House, 1970), p..439.
- 2) Peter Falk, The Growth of the Church in Africa (Grand Rapids: Zondervan Publishing House, 1979), p. 131.
- 3) Ibid., p. 131.
- 4) Ibid., p. 132.
- 5) Ibid., p. 132.
- 6) Ibid., p. 132.
- 7) Ibid., p. 132.
- 8) Ibid., p. 132.
- 9) Ibid., p. 133.
- 10) Ibid., p. 133.
- 11) Falk, p. 440.
- 12) J.H. Hudson, Let the Fire Burn (Dundee: Handsel Publications, 1978), p. 45.
- 13) Ibid., p. 44.
- 14) James Buchan, The Expendable Mary Slessor (New York: Seabury Press, 1981), p. 70.
- 15) Hudson, p. 57.
- 16) Ibid., p. 57.
- 17) W.P. Livingstone, Mary Slessor the White Queen (London: Hodder and Stoughton, n.d.), p.30.
- 18) W.P. Livingstone, Mary Slessor of Calabar (London: Hodder and Stoughton, 1915), p.34.
- 19) Buchan, p. 66.
- 20) Ibid., p. 66.
- 21) James H. Morrison, The Missionary Heroes of Africa (New York: George H. Doran Company, 1922), p. 251.
- 22) Buchan, p. 66.

- 23) Livingstone, White Queen. p. 103.
- 24) Buchan, p. 196.
- 25) Hudson, p. 63.
- 26) Livingstone, White Queen. p. 102.
- 27) Livingstone, Mary Slessor of Calabar. p. 226.
- 28) Livingstone, White Queen. p. 110.
- 29) Buchan, p. 244.
- 30) Hudson, P. 59.
- 31) Livingstone, White Queen. p. 61.

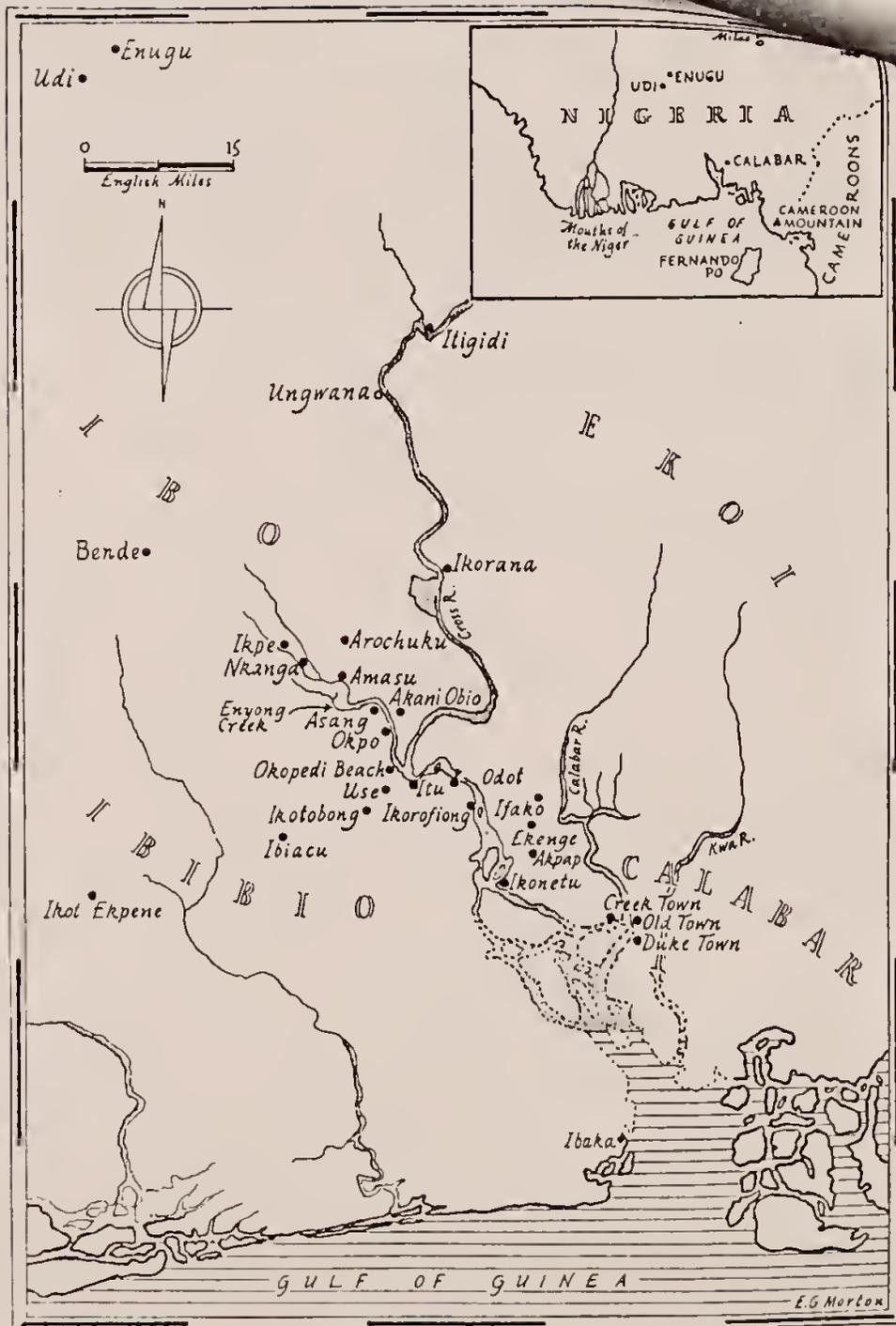
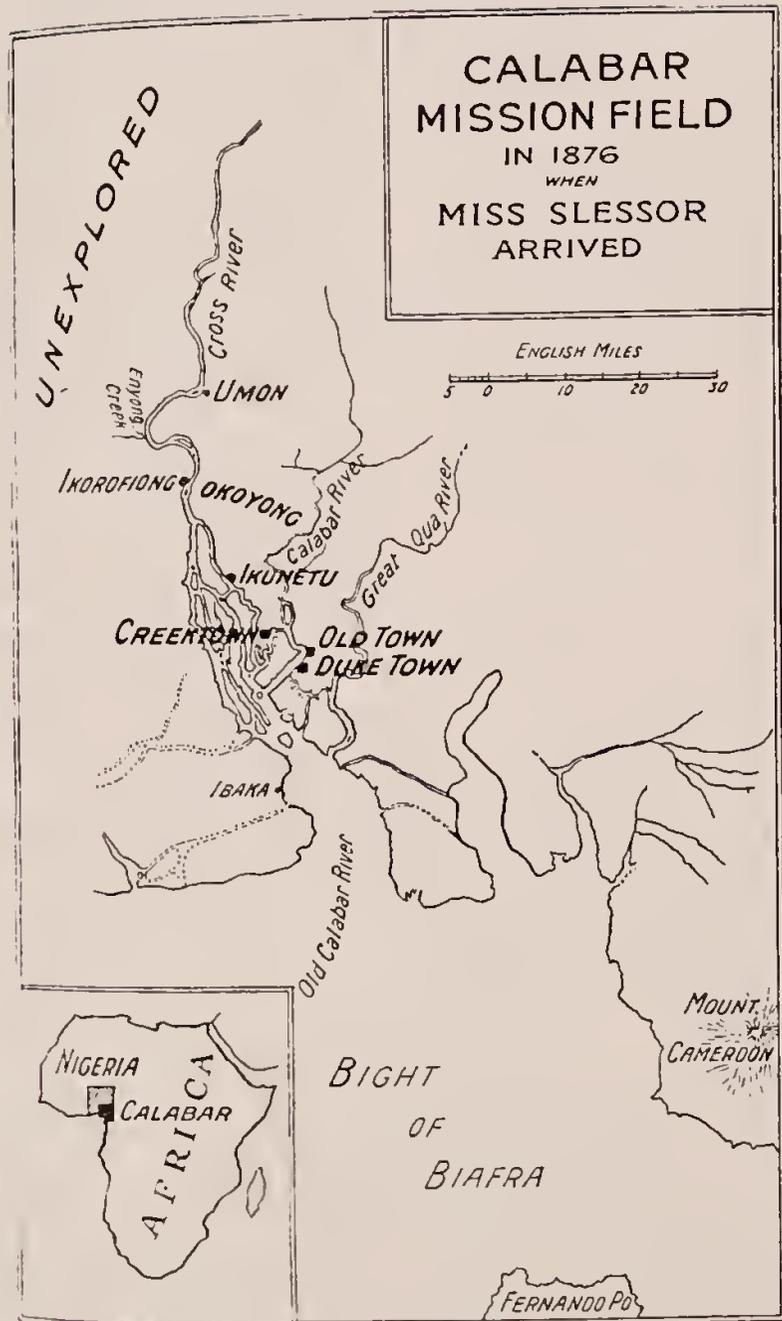
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My life, my all, Lord, I entreat,
 Take, and use, and make replete
 With the love and patience sweet
 That made *Thy* life so complete.
 MARY SLESSOR.

CHIEF DATES IN MISS SLESSOR'S LIFE

YEAR		PAGE
1848.	Born at Gilcomston, Aberdeen, December 2.	
1856.	Family went to Dundee.	13
1859.	Began work in a factory.	14
1876.	Appointed by United Presbyterian Church to Calabar as missionary teacher, and sailed.	22 and 23
1879.	Paid her first visit home.	27
1880.	In charge at Old Town.	27
1883.	Second visit home with Janie.	33
1885.	In Creek Town.	34
1886.	Death of her mother and sister (Janie).	34
1888.	Entered Okoyong alone.	38
1891.	Third visit home with Janie.	58
1892.	Made Government Agent in Okoyong.	61
1898.	Fourth visit home, with Janie, Alice, Maggie, and Mary.	73
1900.	Union of United Presbyterian and Free Churches as United Free Church.	92
1902.	Pioneering in Enyong Creek.	90
1903.	Started a Mission at Itu. Reached Arochuku.	89
1904.	Settled at Itu.	90
1905.	Settled at Ikotobong.	91
	Appointed Vice-President of Native Court.	93
1907.	Fifth visit home with Dan.	96
	Settled at Use.	98
1908.	Began a home for women and girls.	101
1909.	Gave up Court work.	88
1910.	Began work at Ikpe.	104
1912.	Holiday at Grand Canary.	107
1913.	Visit to Okoyong.	110
	Received Royal Medal.	112
	Began work at Odoro Ikpe.	114
1914.	Last illness, August.	122
1915.	Died at Use, January 13.	123



Sadhu Sundar Singh, a short biographical sketch of his life, his attitudes, and his influence, as taken from the book Sadhu Sundar Singh, by C. F. Andrews

Sundar Singh belonged by birth to the Sikhs of the Punjab, India. His father was wealthy. He was the youngest son of Sardar Sher Singh, having two brothers and a sister. His mother was very religious and taught him much about God. Many hours each day were given over to prayer. As he grew under his mother's care, Sundar's one desire in early years was to find God, but this desire remained unfulfilled for some years. When, at the age of 14, his mother and elder brother died, life was empty for him and he rebelled against God Himself. Shortly after this he had contact with the Presbyterian Church while attending a mission school, but in that they were trying to convert him he later entered a Government school instead. Sundar soon became a ring-leader of lads who would pester preachers of the Gospel. His violence broke into the open when one day he brought a copy of the Christian Gospels into his father's courtyard and publically burned it; this was the first time such an event had occurred in their village.

Because of this, his unrest increased. He arose one morning shortly after for early prayer. He determined to end his life if he got no satisfaction in this life. Suddenly there was a great light and, upon looking into the light, Sundar saw the form of Jesus Christ who talked to him. Kneeling at His feet, Sundar received the peace he had been searching for. Arising, the vision was gone. Later, Sundar testified that this was an objective vision.

Now he was a new man in Christ, serving his Lord, although it was hard as a lad in his household. He was excommunicated from the Sikh religion and driven from his home. He then went to live with Christian friends and was baptised on the day of his sixteenth birthday, having reached the legal age.

The Christian High School at Ludhiana seemed very strange to him, but the missionaries treated him kindly. He attended the Divinity School at Lahore for a time, but felt strangely fettered.

He became a wandering Sadhu for a year, and then took the vows and put on the robe of a Friar. As the years went on his fame went before him until he was much sought after to help at conventions for the deepening of spiritual life all over the North of India. In the course of his life he travelled throughout the Far East, and also to America, Australasia, and Europe. The more of the west's luxury he saw in contrast to the poverty of India, the more of a prophet he became.

That one characteristic of his life that overruled all else was that he sought step by step to literally follow the example of Jesus Christ. Although some looked to him as a wonder-worker, this displeased Sundar and he would direct them to Christ.

Children loved him; he loved the country people, and especially the simple Syrian Christians. He loved solitude because then he was closer to Christ; he lived more in the unseen world than the ordinary world. Still he was not a hermit, and always, just below the surface, a rich humor was found. Modern science and books held a great interest for him.

In his last years he held a deep sadness because of ill health, yet a radiant joy too. He took fewer preaching tours, and spent most of his time in writing, feeling that he could reach a wider audience that way.

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The events surrounding his last days are clouded with mystery. He started out, as was his custom every spring, on the roadway to Tibet, although he was poor in health and should not have begun the journey. Nothing more was ever heard of him. Although there was no evidence that he was killed by a fall or died by sickness, many nameless individuals die in just that manner and no one knows of their last days. He clearly had looked forward to an early death and had been disappointed when the Lord did not take him home at the age of 33; still he was faithful in proclaiming Christ until the very end. He probably died on the road into Tibet in May or June, 1929, at the age of 39 years.

Sadhu Sundar Singh, C. F. Andrews, Hodder & Stoughton, Limited,
London, 1934.

The village mystic sings, concerning India's thirst and search for the living God "The pearl-diver must dive to the bed of the ocean if he would win the pearl most precious". p. 12:4

2. Comparing his sister's devoutness to some Christians, he said "who spend five minutes, and then are tired, but who hope to spend all eternity in praising God." p. 46.5

3. Concerning the influence of his mother he said "At times I insisted that I should have food first (before prayer); but my God-fearing mother, sometimes with love and sometimes with punishment, fixed this habit firmly in my mind, that I should first seek God and afterwards other things." p. 57.5

4. Christianity the fulfilment of Hinduism. "Christianity is the fulfillment of Hinduism. Hinduism has been digging channels. Christ is the water to flow through these channels....The Hindus have received of the Holy Spirit. There are many beautiful things in Hinduism; but the fullest light is from Christ." p. 59.1

5. Very troubled in soul, he prayed early in the morning. Suddenly he received a vision of the Lord Jesus Christ. "I felt that a vision like this could not come out of my own imagination. I heard a voice saying in Hindustani: 'How long will you persecute me? I have come to save you; you were praying to know the right way. Why do you not take it?' So I fell at His feet and got this wonderful peace, which I could not get anywhere else. This was the joy I was wishing to get. This was heaven itself." p. 70.5

6. His love for Scriptures shown by his remorse at having burnt a copy. "These hands have burnt in scorn the Word of God. They are the hands of a sinner, whom Christ's love alone has redeemed. My only ground of pardon and forgiveness is the Cross of Jesus, my Lord." p. 77.4

7. His family ignored him. "Leave him alone. If he is left alone he will soon get over his madness." p. 81.5

8. His favorite Old Testament passages. "This Psalm of the Good Shepherd (23) and the fifty-third chapter of Isaiah were his two favourite passages in the Old Testament, which moulded and fashioned his whole life." p. 85.8

9. The importance of using nationalistic methods in evangelism. "The Water of Life has hitherto been offered to thirsting souls in India in a European vessel. Only when it is given in an Eastern bowl will it be accepted by simple men and women who seek the truth." p. 86.9

10. Suffering for the sake of Christ. "Bending close to his ear, I asked him how he was feeling...He opened his eyes and smiled absently, then in a voice almost too low to be heard said: 'I am very happy: how sweet it is to suffer for His sake!' This spirit is the key-note of his life and the dominating influence in all he does." p. 105.7

11. The duty to go where God leads. "There is only one comfort in the midst of all these troubles. They are endured for the sake of the Cross. For my sake, Christ left heaven and endured the suffering of the Cross. If I for His sake, in order to save souls, have left India and have come to Tibet, that is no great matter. But if I did not go, that would be sad indeed: for it was surely my duty to go." p. 116.8

12. The attitude of Tibet's Lamas toward washing. "The chief Lama rebuked him for it, saying: 'There is no harm in evil people washing their clothes, but for holy men to wash - that is a very bad thing indeed!'" p. 117.4

13. Contrast between the life of a Tibetan hermit and a Christian. "They shut themselves up in a dark cell. Some remain in this condition for a number of years. Some stay in darkness for their whole lives. They never see the sun and never come out. They sit inside and turn a prayer-wheel. Thus they live, just as if they were in the grave. On one side of their dark cells they make a small hole through which people put food for them to eat. I tried hard to talk with them, but did not get permission. I could only throw, through the hole, some passages of Scripture for them to read. From these hermits I learnt a great lesson. For these people go through all this suffering to gain that which is nothing at all. They do it to reach Nirvana, which holds no prospect of a future life and heavenly joy, but only leads to the extermination of life and spirit and all desires. This is their idea of salvation. How much more ought we to serve Christ and lay hold on eternal life, and in His service joyfully take up the Cross for His sake, who has given and will give us His heavenly blessing!" p. 119.4

14. Problem: Could the Christian faith become thoroughly akin to Indian conditions without losing its Christian character? "He boldly answered that Christ could walk along the Indian road and find there His companions and followers and friends. He believed that Christ could be truly found in India, if only Christians themselves did not obscure His presence." p. 130.2

15. He was both completely Indian and completely Christian. "What is typical about him is not a fusion of Christianity and Hinduism, but a fresh presentation of Biblical Christianity that is in many ways stimulating and illuminating for ourselves." p. 131.8

16. The busyness of the West. "Men in the West are so busy, that they have left prayer out of their lives altogether." p. 134.5

17. Close scrutiny of the records about Christ. "Christ had revealed to Sundar Singh the fullness of the Divine Life. He had brought God near to him in a human form. Therefore every detail of that character of the Master was studied by the disciple with intense and apt devotion." p. 139.4

18. His attitude toward the Bible. "The Bible is the Book of books, because it is the Book of God. It is my Guide and Light, and Food for my soul. Experience has proved the fact that there is no other book in the world beside this, which can meet the spiritual needs of men. It is now about a quarter of a century since this precious Book introduced me to its Author; and all this time I have found my Saviour to be exactly the same as recorded in this Book." p. 148.7

19. His longing to be with Christ. "This thought of death was ever present with the Sadhu after he had passed the allotted span of years that Christ had lived. A sadness had grown upon him when the Lord delayed His 'coming'." p. 149.9
20. George Bernard Shaw on how God speaks to us. The play is "St. Joan", and the dialogue as follows: "Joan: I hear voices telling me what to do. They come from God. Robert: They come from your own imagination. Joan: Of course. This is how the messages of God come to us." footnote on p. 168.9
21. His contrast of the country and city people. "Our Lord loved the country people best. He called them His own 'sheep'. He would never have called the city people by that name. They are clever with the cleverness of the serpent; and that leads to mischief." p. 174.9
22. He enjoyed trance-like prayer. "For hours he would remain in ecstasy, taking no food, but with every faculty of the imaginative mind fully alert." p. 179.2
23. God's use of our human imagination. "God uses our human imagination just as He uses every other faculty of men. The Presence of Christ, which the eyes of our mind make real to us, is no mere fancy; it is the greatest reality in the inner world of spirit today, without which human life itself would be impossible of realization in all its fullness." p. 181.4
24. His answer to the question of whether or not the spirit would survive body and mind. "When he found, during the fast, that the spirit became even more active than before, while body and mind were both sinking into a comatose state, he finally became finally assured that the spirit transcended the mind and had its own independent existence." p. 182.6
25. His Christ-likeness noted by children. "Hush darling" said the mother, "that wasn't Jesus; that was Sadhu Sundar Singh." "No, Mummy," said the little one, "I know who he was. That was Jesus!" p. 184.7
26. His interpretation of the words of Christ. "When a man turns towards me in true repentance, I cleanse the temple of his heart with the whips of love and make it a heavenly abode for the King of kings."
"With My finger I wrote upon the ground the sinful state of each of those who brought the sinful woman to Me for condemnation.... With My finger, too, I point out in secret to My servants their wounds of sin; and when they repent, with a touch of the same finger I heal them."
"The womb of Mary, where in a fleshly form I had My abode for a few months, was not a place so blessed as the heart of a believer, in which for all time I have My home and make it a heaven." p. 189
27. His motto. "To me, to live is Christ" was obviously the motto of his life. I have never met anybody in my life of whom this was more literally and absolutely true. p. 198.5

28. Although his health was bad, he nevertheless refused not to go into Tibet. "His whole physical condition, in those later years of his life, was such that no journey at all into the high altitudes of Tibet ought ever to have been undertaken...But no power on earth could persuade the Sadhu to give up the lifelong struggle which he felt to be divinely appointed." p. 209.2

29. The conclusion regarding his death. "The conclusion seems to be that he gave up his life in the service of his Master, sometime in the year 1929...while seeking to reach Tibet." p. 230.2

30. His greatest influence was in bringing men to Christ. "...the highest place is likely to be given to his singular influence in bringing those who met him, or heard him speak, back to the living Christ as their personal Lord and Master." p. 231.8

31. A missionary recounts his Christ-like appearance. "Whenever I look at him, as he speaks from the pulpit, I never have the least difficulty in knowing that he has seen Christ. My difficulty is to believe all the time that it is not Christ Himself who is speaking to us." p. 233.4

32. Prayer as ascending smoke. "Just as there must first be fire, if the smoke is to ascend heavenwards, even so the fire of the Holy Spirit must burn in our hearts, if our prayers are to rise like the smoke out of the fire. For prevailing prayer ascends right up to the heart of God." p. 235.1

33. Another witness to his Christ-likeness. "The whole force of his preaching seems to rest in the one strong conviction of Christ's love, which is the burden of his message. He is one who knows; one who sees Christ face to face. That quiet little church at Kotgarh, in the middle of the mountains, had no grandeur about it. It was all so poverty-stricken; and yet I felt truly that Christ was present there in the midst. I did not wish to speak to the Sadhu afterwards. Like every true prophet, the virtue goes out of him when he is giving a message. And I had received the message - that was all I needed. Now, after seeing and hearing him, I know that everything is possible. Today I have seen what man can become like, if he truly lives in Christ. For the Sadhu is very like Christ - even his face shows it; and his presence sheds it round about him, wherever he goes. It has indeed been wonderful to meet him." p. 235.5

34. The author's testimony. "Sundar's personal friendship has made me strong, when otherwise I might have been weak in the faith." p. 237.2

35. His message to the west and to the east. "Here in the West, where this memoir is being written, his life seems to tell us to get rid of our narrow divisions and our false racial pride; to break down the hard barriers between one race and another, so that we may all become one Man in Christ Jesus. And to the East, the Sadhu brings the message that Christ belongs to them no less than to the West; that it is their function to express Him truly as belonging to the East." p. 237.4

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MATTHEW RICCI: OPENING THE ROCK
David Harrell

Asian Church History
Dr. Samuel Moffett
June 20, 1983

Ricci

Amazingly, the number of Christians under the Chinese communists has not grown smaller, but has actually increased. This expansion despite great persecution is the product of seeds carefully planted by missionaries of the early twentieth century. The importance of preparing a strong Christian foundation was also recognized by the remarkable Jesuit missionary, Matthew Ricci. Through numerous astute decisions and a vibrant faith in God, he reopened China to missionaries in 1583 and left Christians a model that remains a valuable example of effective missions work.

With the change from the Yuan to the Ming Dynasty in 1368, active Chinese Nestorian and Roman Catholic missions seemed to disappear.¹ When Jesuits attempted to reenter the land two hundred years later, they encountered a country with a high culture, a unified political structure, and a self-contained existence behind a wall of isolationism. Confucian scholars were viewed with great prestige and served as officials in government. To assure their own political and social predominance, they had made orthodox Confucian philosophy the touchstone of truth.² In effect, the Chinese believed that their culture was the only refined culture in the world and that it had long since reached the peak of vital knowledge. A resulting barrier to missions was a widespread distrust and dislike for foreigners.

This feeling was so strong that the courageous Jesuit Francis Xavier could find no one willing to take the risk of sailing him from the island of Shangchwan to the mainland. After four months of waiting, he became ill and, while gazing at the inaccessible

coast of China, he died.³ Shortly thereafter, in 1554, Portuguese merchants were able to gain an agreement through which Canton would be opened to strictly limited trade. The Portuguese were granted the tiny peninsula of Macao on which to settle. Apart from these small commercial agreements, all efforts by missionaries to gain entrance to China were repulsed.

Except for minor exceptions, the first missionaries who attempted to enter China made no effort to learn either the Chinese language or customs. A break from the attitude of exaggerated Europeanism was finally made by an Italian Jesuit Alessandro Valignano who advocated a new approach: entering quietly into the Chinese culture and transforming it from within.⁴ At Valignano's request, another Jesuit, Michele Ruggieri, arrived in 1579 and proceeded to learn Chinese. Other Jesuits, who had been forcing converts to adopt Portuguese clothes, names, and customs, found it difficult to understand why a priest would waste his time on such an impossible task.

Two and a half years later, Father Matthew Ricci, traveling from India, joined Ruggieri in attempting to make Chinese contacts. The new Jesuit was ideally suited to the mission, for he also felt strong respect for the Chinese culture and people. This was combined with a sincere humility which enabled him to adapt himself to his environment. After some initial success at using the Portuguese trading fairs to spend time in Canton, the Jesuits' hopes were crushed when a new viceroy was appointed to the region. The new official declared,

...[Chinese] interpreters are soliciting the strangers and teaching them the ways of our people. Most serious of all, we are informed that they have persuaded certain priests from abroad to learn the Chinese language and study Chinese letters, and that now these priests are demanding a residence at the Capital, in order to build a church and a private home. This we declare to be injurious to the realm....The said interpreters will be put to a cruel death if they do not immediately desist....⁵

Matthew Ricci explains it as an act of God's grace that within the week after this edict was posted, an officer of the Viceroy's Guard appeared, inviting them to take over a piece of property in the town of Chaoching. Ricci and Ruggieri arrived on September 10, 1583, marking the first Christian establishment in the interior of China since the fourteenth century.⁶

During his years at Chaoching, Ricci's major goal was simply to consolidate the newly granted position. He saw that the primary job was not to produce a large number of poorly-taught converts, but to win for Christianity an accepted place in Chinese life. He sought to find a Sino-Christian synthesis that would not sacrifice basic doctrines, but would enable the faith to enter as deeply as possible into the stream of Chinese culture.

From the outset, the struggling mission was met with difficulty. Probably because of the close proximity of the ill-mannered Portuguese traders, xenophobia was especially deep-seated in their part of China. Because of this, Ricci sought to keep a low profile religiously, while maintaining a Christian witness through his lifestyle.⁷ He also attempted to make contacts among the important scholar-official class. Various books, astronomical instruments, and curios excited much popular curiosity. A

map of the world drawn by Ricci had amazing results in gaining respect for his scholarship and in revolutionizing Chinese geography. Working constantly on improving his grasp of the Chinese language, Ricci also endeavored to find suitable words with which to communicate basic theological ideas. Copies of the ten commandments were translated and distributed. He felt that it was completely appropriate to employ the names of ancient local deities, Shang Ti and T'ei, as expressions for God. Ricci also felt that ceremonies in honor of the ancestors and of Confucius did not possess a religious significance that would make them compromising for Chinese Christians.⁸ In a further attempt at accommodation, Ricci and Ruggieri wore the robes of Buddhist monks.

Despite the efforts to create as little friction as possible, trouble did occasionally break out. Officials in Canton forced all of the Jesuits except for Ricci to return to Macao. Acting as an unofficial citizens' watchdog committee, a group of one hundred influential Cantonese submitted a formal request asking for Ricci's expulsion as well. Fortunately, the good friends that the Jesuits had made among the officials proved valuable, and the issue was decided in favor of the Catholics. This last incident prompted Ruggieri to travel to Rome to attempt to organize a papal embassy. Because of the sudden deaths of three successive popes and numerous delays, the plans were canceled and Ruggieri decided to retire.⁹

Although the mission in Chaoching had survived three successive viceroys, a new official in 1583 took steps to have all foreigners expelled. Because of Ricci's knowledge of Chinese politics and his shrewd negotiating, a compromise was reached in

which Ricci and his new assistant, Father d'Almeda, would be able to remain in China as long as they agreed to move to another city. Ricci and his friend left in August, 1589, confidently leaving behind eighty Chinese Christians.¹⁰

Arriving at their new home in Shaochow, the Jesuits discovered that hardship and persecution had followed them: d'Almeda died in 1591, his successor died in 1593, and there were several incidents of violent hostility by mobs. Although Ricci tried to intercede on behalf of two of the ringleaders to lessen their punishment, the Chinese judge refused to grant clemency.

During Ricci's years at Shaochow, he worked extremely hard to formulate a system of Christian apologetics. He read extensively the early Confucian classics and sought points of contact between Christianity and Chinese philosophy. In this way, he attempted to help his faith enter deeply into the life of China, having a similar attitude to that of the early Church Fathers to Greek thought. Ricci also changed from wearing the garb of the Buddhist monks to that of a Confucianist scholar, a position highly esteemed among the upper-class citizens.

While at Shaochow, Ricci became acquainted with the distinguished and brilliant scholar, Ch'ü Ching-ch'un. Ch'ü was especially interested in European science for he dreamed of being a successful alchemist. The Chinese scholar also listened carefully to Ricci's words about theology. After years of patient teaching by the Jesuit priest, Ch'u decided to conform to Biblical laws about marriage, to marry his concubine, and to become a Chris-

tian. This was a sign to Ricci that the Gospel was effective in reaching even the most intelligent Confucian scholars.

In 1592 Ricci left Shaochow in search of a more healthy climate. He hoped to reach Peking, or at least Nanking. Unfortunately, anti-foreign feeling was especially intense at this time because of Hideyoshi's invasion of Korea. Deeply disappointed at the Nanking officials' cool welcome, Ricci decided to settle in the city of Nanchang. The Jesuit's thorough knowledge of the Confucian classics, brilliance at mathematics, and photographic memory brought him much admiration and many new friends. The cordial welcome by the city's viceroy also helped Ricci to become securely established among the scholars. Ricci viewed the academics as a vital channel through which the Christian message could be introduced into Chinese society. "Naturally Ricci hoped... [to convert] some graduated scholars and officials,' but more important, he aimed through them to develop an atmosphere increasingly favorable to Christianity."¹¹

Ricci's final years in Nanchang provided important experience in dealing with numerous discussions with scholars on religious topics. Especially influential was a small treatise on friendship written by Ricci using material from great philosophers and the Church Fathers. Despite the fruitfulness of the Jesuit's Nanchang experience, he still had his eyes set on reaching Peking.

After long travels, Ricci actually did arrive in Peking. He found that the government was largely controlled by a group of immoral eunuchs.¹² As hostilities with the Japanese broke out

again, public feeling toward foreigners grew hostile. In addition, a promisory note upon which the priest was depending turned out to be a forgery. Ruefully, Ricci concluded that the time had not yet arrived for a mission in Peking. The trip was not a complete failure, however. Because of Ricci's careful geographical observations on the way, he was able to conclude that the fabled Cathay and China referred to the very same country.¹³

If the priest would not be accepted in Peking, he decided to try once more to enter Nanking. He was successful this time and met many high officials who eventually became some of his closest friends. Ricci also gained recognition for his successful defense of the Gospel against the attacks of a famous Buddhist scholar. The Jesuit spent most of his time conversing, although he did manage to revise his world map and to construct new astronomical instruments.

Early in 1600, Ricci made new plans for a trip to Peking. To the priest's delight, many of the top Nanking officials provided important letters of recommendation and a passport. A eunuch in charge of a small flotilla of ships taking silk to the royal court agreed to allow Ricci to travel with him.

Arriving in Lintsing in July, 1600, Ricci and his two companions were halted by the notoriously corrupt eunuch Ma-t'ang. Fortunately, after a period of virtual imprisonment, a message came from the emperor ordering the band to be allowed to continue. They finally arrived in Peking on January 24, 1601. The emperor was pleased with the gifts from the Jesuits, especially a picture of

Christ drawn with European perspective, and a clock which loudly chimed the hours. For political or personal reasons, the emperor agreed to allow Ricci to remain in Peking. :

Matthew Ricci's years in the capital were the most productive in his career. As superior of the China mission, he directed and inspired the labors of the Jesuits stationed at the other missions. He was constantly occupied with important visitors, all of whom expected a return call. Although Ricci admitted that most of his visitors were probably drawn out of curiosity, he said that it was still true that "without going out of the house, we preach to the gentiles, some of whom are converted, and as for...the majority of our visitors who do not renounce their false religion, which grants them the greater license, little by little through the contacts which they establish with us God softens their hearts."¹⁴ From the parlor of his house, scholars from all over the country would receive his message and return with it to their home towns. Not only were numerous friends being won to the support of the Church, but Christian influences were being diffused throughout the kingdom.

An equally important part of Ricci's ministry during these years was his literary activity. He strongly felt that, "In China more can be done with books than with words."¹⁵ Ricci published a short exposition, Twenty-five Sentences, on essential moral doctrines. In addition, he wrote his most important work, Treatise on the True Idea of God, a book that was published throughout Asia. This book was mainly a refutation of opinions with regard to the existence and nature of God and the soul, which were major points

of contention with Chinese philosophy. Ricci viewed the book as a basic preparation for the Chinese mind to facilitate receiving other doctrines of the Church. The Jesuit also published numerous documents on geometry and astronomy, as well as translating many landmark scientific books. For his work in these areas, Ricci has actually been called the scientific initiator of modern China.¹⁶ A final major work of Ricci's was Ten Paradoxes, dealing with the value of time, the problem of evil, death, judgement, and other subjects.

A third important area of Ricci's efforts while in Peking was his care for the growing Christian community. He baptized many new converts and gave special attention to Christians from lower class backgrounds. In a letter on August 24, 1608, Ricci reported that there were "already more than two thousand Christians, among them many scholars."¹⁷

On May 3, 1610, Matthew Ricci suddenly became very ill. Although he was served by the best doctor in Peking, he passed away eight days later. An imperial proclamation granted a plot of land and grave for the European who had been adopted by the Chinese as Li Ma-t'ou.

The true success of Ricci's ministry was especially seen in the generations after his death. His carefully planted church expanded, despite numerous controversies, and remained strong. For the contemporary missionary, while many of Ricci's traits are valuable, certain ones seem especially vital.

Ricci's most well-known characteristic was his willingness to contextualize. In an age when nationalism has so often been

confused with mission work, the Jesuit's respect for the Chinese culture seems especially laudable. Although it is hard to always know where to draw the line between cultural and fundamental areas of the faith, Ricci's effort to at least make Christianity something that the Chinese could relate to should be copied. In addition, Matthew Ricci seemed to stand firm on theological issues that he felt to be important. A major example of such a stand is on the doctrine of a monogamous marriage. Although many Chinese found this law hard to deal with, it served as a clear standard, marking the limits of compromise.

The priest's willingness to devote much of his time to learning the language and customs of China serves as an example that should be heeded today by both missionaries and civil servants. Especially admirable was Ricci's faithfulness to "keeping his hand on the plow," being able to give his whole life to work in China, acknowledging the fact that he would never return to his home in Europe.

After actually entering China, he illustrated still other important principles. In building a foundation for a new congregation, he emphasized the quality of converts over the quantity. Ricci allowed friendships to grow through common interests in such realms as science or scholarship; he would rely on his lifestyle for the lead in presenting a clear witness to the Gospel. While trying his utmost to achieve goals through natural means, he was willing and grateful to put simple faith in the miraculous grace of God to solve problems. For instance, in his use of the trade fairs or the giving of gifts, he did his best to be a useful tool for God and then left the matter completely up to sovereign will.

Matthew Ricci stands as a landmark in the history of China and of Christian missions. Although he possessed many unusual talents, he also pioneered many valuable methods for mission work that all are, or should be, able to follow. By devoting great effort to doing a job of quality and thought, he honored both himself and his faith. Asia today holds many dormant seeds planted by such stalwarts of the past. It is the pressing duty of contemporary Christians to be led by God to expose these seeds and to aid them in springing into flower.

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FOOTNOTES

¹Lecture by Dr. Samuel Moffett on June 8, 1983, Wheaton College, Wheaton, Illinois.

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⁴Dunne, p. 17.

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⁶Dunne, p. 21.

⁷Ricci, p. 154.

⁸K. S. Latourette, A History of the Expansion of Christianity, Vol. III (Grand Rapids: Zondervan Press, 1970), p.341.

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¹⁰Dunne, p. 31.

¹¹Dunne, p. 43.

¹²Ricci, p. 373.

¹³Felix Plattner, Jesuits Go East (Westminster: The Newman Press, 1952), p.134.

¹⁴Dunne, p. 91.

¹⁵Dunne, p. 94.

¹⁶Henri Bernard, Mateo Ricci's Scientific Contribution to China (Westport: Hyperion Press, Inc., 1973), p. 93.

¹⁷Dunne, pp. 104-105.

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Semester Term Paper

NEVIUS METHOD AND KOREA MISSION

EC 22 : Historical Development of Christian

Expansion

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NEVIUS

1. Chronological biography of Dr. John L. Nevius

- 1829 Mar. 4 : With his father Benjamin Nevius and his mother Mary Denton John L. Nevius was born of the second son. ¹
- 1845 - 1848 : He attended Union College. ²
- 1848 : He taught at school in Columbus, Georgia. ³
- 1849 Nov. 27 : In his letter to his brother Reuben, John expressed his religious experience of filling with the Holy Spirit. ⁴
- 1850 : He decided to begin at once his studies for entering the ministry of the presbyterian church. He finally decided to enter the Princeton Theological Seminary. On December 20, he arrived the Princeton Theological Seminary nearly a week after the semester began. It seems that he was very much influenced by Dr. Addison Alexander, James Alexander and Charles Hodge. ⁵
- 1853 Apr. 11 : He applied the missionary to Ningpo, China and received the final confirmation from the presbyterian foreign missionary committee on 18th of the same month. ⁶
- 1853 May 4 : He was ordained at Lawrenceville and he prepared a sermon on Gal. 6:14, " But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, I unto the world...." ⁷
- 1853 June 15 : He married to Miss Helen S. Coan. ⁸
- 1853 Sept. 19: They left Boston for China on board " Bombay " an old Indian Trader 800 tons capacity. She sailed round the Cape of Good Hope and arrived Shanghai February 1854. ⁹
- 1890 June 7 : Mr. and Mrs. Nevius arrived Seoul and left for Fusan on 17th and for Japan on 21st of the same month. ¹⁰
- 1893 Oct. 19 : He passed away at Chepoo, China. ¹¹

II. Missionary method by Nevius

His book "Methods of mission work" was published in 1886 at the close period of his missionary work,¹² in which he reviews his missionary work during the past 32 years and is proposing a new method. In his book, he clearly distinguishes the "old" and "new" method. The former depending largely on paid native agency and the latter deprecates and seeks to minimize such agency. But the ultimate goal of the both methods is the establishment of the independent, self-reliant and aggressive native churches.¹³

His new method is primarily based on the Holy Scripture and he writes "that he tried to apply the principles and practices adopted by the Apostles in early churches and recorded in the Scriptures" and he further confesses that the old method which he adopted during the past 32 years was his personal error.¹⁴

1. The old method

He analyzes that the missionaries would naturally seek the native paid agent because missionaries themselves and the home supporters are expecting the immediate results. And to the native agents, working for the foreign missionaries is an easy and profitable job among the harsh economical-social situation. Therefore, Dr. Nevius sums-up the old method like below;¹⁵

"The old method depends largely upon the paid native agency and strives by the use of foreign funds to foster and stimulates the growth of the native churches in the first stages of their development"

Dr. Nevius rejects the old method on the basis of following reasons;

a. Making paid agents of new converts affects injuriously the station with which they are connected.

It always injures the station(local church) in two ways; first

it removes the local leader and the christianity in and about their home ceased. Secondly it stirs envy, jealousy and dissatisfaction with the Lot of the local workers. ¹⁶

- b. Making a paid agent of a new converts often proves an injury to him personally. Some of these men, originally farmers, shopkeepers, peddlers and field workers find themselves are not suited to the long gown and the affected scholarly air, and thus they gradually lose their respect of their neighbors and influence over them. In case he is dropped from his position due to his incapacity, he can't fit back to his old life and often fall away from the christianity. ¹⁷

- c. The old system makes it difficult to judge between the true and false whether as preachers or as church members.

Local paid agents are apt to deceive missionaries and behave just like the spiritual. But many a case, this affected demeanor proves to be a self-deception which are the disguising for the financial gains. ¹⁸

- d. The employment system tends to stop the voluntary work of the unpaid agents.

"If other persons are paid for preaching why should not I be..?"

"If missionaries are so unjust and blind not to see my claims to to employed, I will leave the work of spreading christianity only to those who are paid for it." ¹⁹

- e. The employment system tends to excite a mercenary spirit and to increase the number of mercenary christians.

These men may become a diligent student of the Scripture, pass the examination as a candidate for baptism, but they are only interested in christianity as a means to an end. ²⁰

f. The old system tends to lower the characters and lessen the missionary enterprise both in the eyes of foreigners and the natives.²¹

Missionary is apt to regard his church members and agents are of average christian level. But generally the countrymen who are propagating a foreign religion are from a mercenary motives which are defined as a "rice-christians". True hope of spiritual and moral impacts among the countrymen are obliterated and harmed the mission works.

What Dr. Nevius argues in his rejections against the old method are generally acceptable from my personal experience of working with the Southern Presbyterian Missionaries in Kwang-Ju, Chonnam, Korea. I presume when China and Korea were extremely poor in 19th century, people might have disguised themselves as spiritual and competent christians to be selected paid helpers or workers for the foreign missionaries who paid them a considerably big amount of salary.

Secondly, the fact that they were able to associate with the foreign missionaries must have given them a pride enough to be pompous over the native country neighbors and the preaching job to the native people must have seemed to be a superior job to the field-working.....

Thirdly, by associating with the foreign missionaries, they were able to cherish the western culture such as medical benefits, getting chance to go abroad..... more directly than the native local people.

But when we reconsider the present Korean situation from the econo-socio-cultural perspectives, she is greatly modernized, especially economically stabilized. So blindness to money, superior job consciousness and the benefit of the western culture relating to the working for the foreign missionaries can not satisfy anymore even the poor country-

side evangelists. In other words, I cautiously dare to say that what Dr. Nevius argued about 100 years ago is automatically becoming true together with the spiritual and econo-socio-cultural development of Korea. I believe what Dr. Nevius rejected against the old method is only transitory from inception to maturity.

2. The New method

As Dr. Nevius proclaimed his new method around 1886 and visited Korea in 1890, it is reasonable to conclude his new method in relation to his visit to Korea.

a. Dr. Nevius visit to Korea

In 1890 June 7, at the invitation of the Korea mission, Mr and Mrs. Nevius came to Korea and spent two weeks discussion[^] the problems in Korea and held conferences on the missionary methods. Mrs. Nevius describes the atmosphere of the meeting like below;²²

"Indeed it was touching to see the young missionaries around him as round the father, with affection and deference, asking his advices on many questions. Evening after evening was spent in this way, he making a careful study of the present conditions want of the newly opened country, and the missionaries ready to carry into immediate execution suggestions and advices which commanded to them."

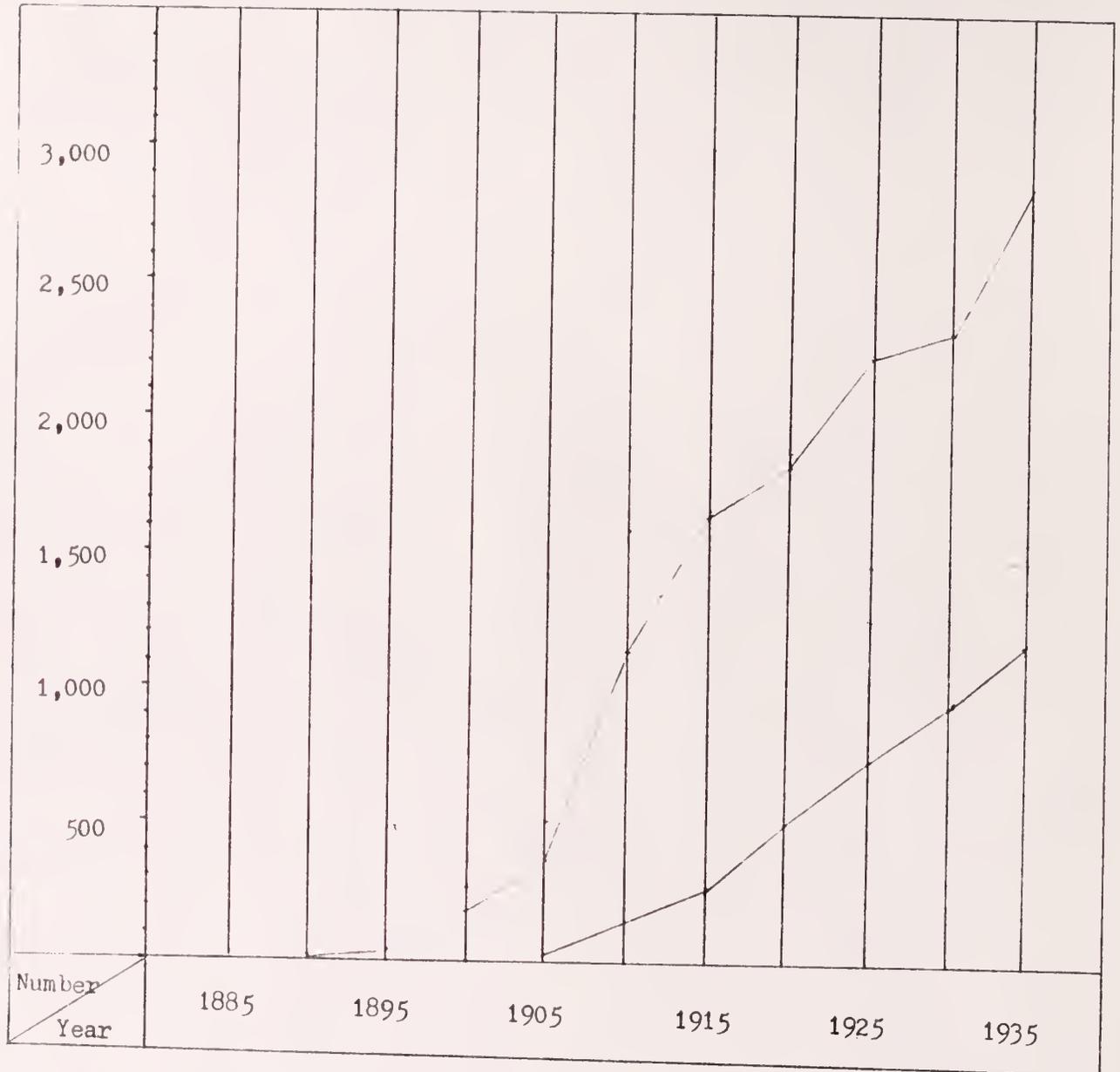
After Dr. Nevius left Korea,¹¹ Korea Mission generally agreed to adopt Dr. Nevius' suggestions as their principles as Dr. H. G. Underwood describes;²³

"After careful and prayerful consideration, we were led, in the main, to adopt this, and it has been the policy of the mission."

Further Mr. R. E. Speer's Report of a visit to Korea proves the adoption of the Nevius Principles like below;²⁴

"They passed a rule that every new missionary, upon arrival, should be handed a copy of the Nevius Book, and be required at the end of the first year, along with his language examination, to show that he also had come to understand the principles."

Chart I. : Church growth



— Organized church
— Unorganized church
— Total church

Chart I shows only the churches formed, unformed, and with the building.

Unorganized church^s grew between 1905-1920 dramatically, This can be explainly as the results of "Million movement" after the 1907 spiritual movement.

Organized church grew rather steadfastly as the leader_s of the church increaed and Theological Seminary produced ~~the~~ ministers.

Accordingly total church increased from 1905 rapidly onward.

5. Work among women and girls

One of the greatest contribution of christianity which is introduced by foreign missionaries was the raising of the women's status in Korean society as Dr. Rhode quotes from Yun, Chi-Ho;⁴⁵

"If the christian missionaries has^d accomplished nothing else in Korea, the introduction of female education alone, deserves our lasting graatitudes."

Christianity released women from ignorance, seclusion, humility and blind obedience and enhanced all their fine qualities as Dr. Rhode quotes from Mrs. Choi(Kim, Pilley);⁴⁶

1. The right to an education
2. New liberty to a marriage relations
3. Social intercourse had made a decided advance
4. Women's part in business and commerce
5. The growth of women's society"

Though we can not claim christianity alone has brought about all this changes, nobody will ~~not~~ deny that christianity has been a large factor in bringing about this transformation.

6. Education

As soon as missionaries landed Korea, they started to educate with biblical and secular subjects from primary school to the university and theological Seminary. But the educational policy was mainly the evangelization through education as Mr. R. E. Speer, Secretary of the Board states in 1897;⁴⁷

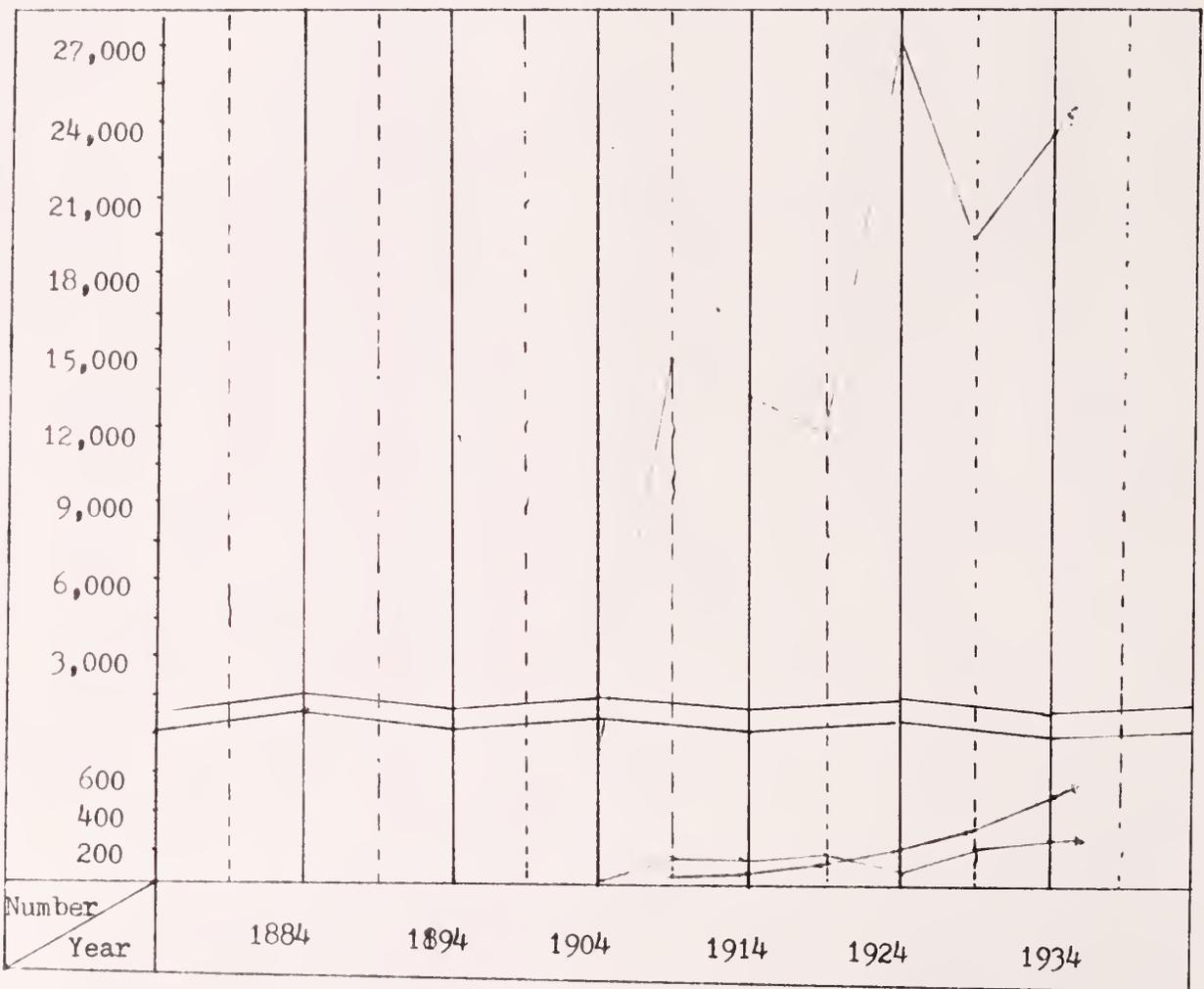
"The education of non-christians is not our commission. To such we preach Christ. Believers and their children we should educate for service... The greatest educational problem that faces us is that of keeping the educational work being secularized."

Therefore, kindergarden and primary and higher common school are closely related to the individual church and taught only by the christians. After the annexation by the Japanese government, following the new codes of education, it ^{v.a.} is not allowed to teach religious subjects in the school. Against this new regulation, missionaries resolved to

close schools in such a case as Syenchun Girls' High School.

Because of the above mentioned educational policy, presbyterian mission rather focused on the education of the Kindergarden, Sunday school boys and girls, primary school and higher common school than on the higher level education, for which they are often criticized for neglecting the training of the higher level of leaders for the Korean church as well as society. Following Chart II shows the educational policy of the Korea mission.

Chart II. Students of educational Institutes



Note: — Total students of primary and secondary school
— Total college students
— Total seminary students

Footnotes

1. Helen S. Coan Nevius, The Life of John Livingston Nevius, 1895, New York: Fleming H. Revell Company. P. 19.
2. Ibid. pp. 35 -40.
3. Ibid. p. 59. p. 67.
4. Ibid. Pp. 57-58.
5. Ibid. pp. 67 - 75.
6. Ibid. pp. 106 - 111.
7. Ibid. p. 112.
8. Ibid. p. 113.
9. Ibid. pp. 113 - 123.
10. Ibid. pp. 447 - 450.
11. Ibid. pp. 467 - 469.
12. The book "Methods of mission work" was originally an article titled "Chinese Recorder"; printed in Shanghai in 1885. In 1886, these articles were reprinted in a little book called "Methods of Mission Work". In 1899 this book was reprinted by his mission board with the new name , "Planting and development of missionary churches"
13. John L. Nevius, Methods of mission work, 1895, New York: Foreign Mission Libraay. P. 4.
14. Ibid. p. 5.
15. Ibid. p. 4.
16. Ibid. pp. 9 - 10.
17. Ibid. p. 11.
18. Ibid. pp. 11 - 12.
19. Ibid. pp. 12 - 13.
20. Ibid. pp. 13 - 14.
21. Ibid. pp. 14 - 16.

22. Helen S. Coan Nevius, Op. cit. pp. 447 - 448.
23. H. G. Underwood, The call of Korea, 1908, New York: Fleming H. Revell Company.
p. 109.
24. R. E. Speer, Report of a visit to Korea, 1897,
25. Charles A. Clark, The Nevius Plan for Mission Work, 1937, Seoul: Christian Literature Society. pp. 23 - 43.
Harry A. Rhodes. ed. History of the Korean Mission Presbyterian church U. S. A. 1884 - 1934, 1934, Seoul: Chosun Mission Presbyterian Church U. S. A. pp. 87 - 89.
26. H. G. Underwood, Op. cit. pp. 109 - 110.
27. Quarto Centennial Report, Korea Mission, Presbyterian church U. S. A. p. 18.
28. Ibid. p. 15.
29. Roy E. Shearer, Wildfire: Church Growth in Korea, 1966, Grand Rapids: Wm. B. Eerdmans Publishing Co. P. 119.
30. C. A. Clark, Op. cit. P. 102.
31. H. A. Rhodes, Op. cit. P. 248,
32. Young-Hun, Lee, The history of the Korean Church, 1978, Seoul: Concordia Press. P. 96.
33. H. A. Rhodes, Op. cit. p. 248.
34. Ibid. P. 249-250.
35. Ibid. P. 251.
36. Ibid. P. 253.
37. Quarto Centennial Report Korea Mission, P. 18.
38. C. A. Clark, Op. cit. P. 220.
39. H. A. Rhodes, Op.cit. P. 256.
40. C. A. Clark. Op.cit. P. 187.
41. Ibid. P. 140

42. H. A. Rhodes, Op.cit. P. 441-442.

43. R. E. Shearer, Op. cit. P. 199.

44. L. George Paik, The History of Protestant Missions in Korea 1832-1910, 1929,
Pyeng-Yang; Union Christian College Press. P. 205.

45. H. A. Rhodes, Op.cit. P. 258.

46. Ibid. PP. 262 - 263.

47. Ibid. P. 265.

48. Ibid. P. 272.

49. L.G. Paik, Op. cit. P. 153.

50. H. A. Rhodes, Op. cit. pp. 384 - 386.

51. L. G. Paik, Op. cit. p. 296.

52. H. A. Rhodes, Op. cit. PP. 392 - 396.

53. L. G. Paik, Op. cit. P. 282.

54. Ibid. P. 206.

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1. Summary

13th. century Europe was started to be divided into separate nations, Papacy was rather vacillating due to the internal rivalry but invoking the spirit of crusade and pursuit of Truth through philosophy: Thomas Aquinas, Bonnaventura, Albertus Magnus were the representative of this study.

Ottoman Turks rose, Mongolian Genghis Khan swept the central and eastern Asia and part of eastern Europe. Mohammedan world also expanded into Europe and reached its internal integration through intellectual culmination: among these scholars are Alkindi, Alfarabi, Avicenna and Allgazel but most of all the philosophy of Averros.

Among this ecclesiastical, political whirlpool, Raymund Lull was born in 1235 of family of Palma in the island of Majorca. Lull became seneschal at the court of king James II of Aragon. He led a life of utter immorality. But at the age of 30, he was born again and abnegated the worldly pleasures and resolved to become a preacher of righteousness. He sold his property gave up his court position and withdrew for 9 years, during which he won the title of "doctor illuminatus" and set up his motto "he who loves not lives not: he who lives by the life can not live."

Lull's lifework was three-fold; he devised a philosophical or educational system for persuading non-christians of the truth of christin⁷anity, he established missionary colleges, he himself went and preached to the moslems, sealing his witness with martyrdom.

~~Self-asserting~~ ^{Calling} himself the Athanasius of the 13th century, Lull dared to defy the Mohammedan world with the new weapons of love and christian philosophy intead of the crusader's weapons of fanaticism and sword.

For missionary preparation, he studied Arabic language for 9 years under the tutoring of ⁶ Saracene slave he bought and led spiritual meditation in what he calls contemplating God.

His education was not only theology, philosophy but also geography of mission and the language of the Saracens^s as stated above.

In 1291 he made his first missionary journey to^{the} Moslems^s, to Tunis and he pointed out two weak points of Mohammedan monotheism; lack of love in the being of Allah, and lack of harmony in His attributes.

In 1307 he made another missionary journey to the Moslems^s, to Bugia. In disputation with Mufi^t, Lull presented the Ten Commandments^s as the perfect law of God and showed Mohammed^t violated every one of ~~this~~^e divine precepts. Also he presented 7 cardinal virtues and 7 deadly sins and showed how bare Islam was of the former and how full of the latter. Anyhow, he was persecuted, put into dungeon, was enticed with wives, high places to apostate but he was stout^t and he finally was vanished^b.

In 1314 at the age of 79, he made his last missionary journey to^{the} Moslems^s, to Bugia. During the whole year, secretly among the little circle of converts, he preached but at length, weary of seclusion, he came forth into the open market place and preached. As anticipated, he was dragged and stoned to death^t on June 30, 1315.

The great weapons against Islam should never^e be carnal. Love and Love alone will conquer. But it must be an all-sacrificing, an all-consuming love - a love that is faithful unto death.

2. Comment

Raymund Lull's missionary outreach to the Moslem was one of the most impressive^t endeavor^s among the christian missionary heroes. His biography tells that internal change through Godly illumination was the first resolution to be a missionary and this was the never changing factor in his missionary career. What is more impressive was his thorough preparation in language and geography as well as spiritual armament.

Outline of the Biography

of

ROBERT MORRISON

Taken from Marshall Broomhall, Robert Morrison, A Master-Builder

Born Jan. 5, 1782. Son of a laborer in Northumberland, England; formerly Scotch Presbyterian.

Father moved to Newcastle, became last and best tree maker. Robert apprenticed in that trade.

Self-educated in time stolen from sleep in many subjects.

Went through conversion experience, purposed to serve the gospel of Christ. Then interested specifically in the ministry; went through rigorous self-examination lest he go without being "sent."

Entered Hoxton Academy in Jan. 1803; while there, moved with the need of foreign field through reading missionary magazines.

Applied in 1804 to London Missionary Society for acceptance as a missionary. Was very promising candidate and accepted. Sent to study at Missionary Academy in Gosport.

Then studied medicine, astronomy, and Chinese in London.

Sailed for China in 1807 via America.

Struggled with opposition from Chinese officials in his attempts to learn the language, staying at Macao and Canton.

Married Mary Morton in 1809, became Chinese translator for East India Co. in order to be less burden on home Society.

First translations of Bible printed: Acts in 1810, Luke in 1812. Edict of 1812 made it a capital crime to print books in Chinese on the Christian religion. He kept on, nevertheless.

Joined in 1813 by Mr. and Mrs. William Milne; but they were not granted permission to reside there, had to settle in Malacca where they established Morrison's dream, the Ultra-Ganges Mission.

Morrison carried on his translation work, efforts to print a dictionary. Troubled at this time by duplication of work with Marshman of Serampore.

Wife had to take children to England because of health. Left him very lonely.

University of Glasgow conferred DD on him in 1817.

2.

R. Morrison

Wife returned, was in good health, but died suddenly of cholera in 1821. Milne died in 1822. Time of great sorrow. Morrison carried on.

Visited Malacca and their Anglo-Chinese College there for six months in 1823.

After half year back at Canton, baptizing second Chinese convert (wife of the first), finishing Dictionary, returned to England in 1824.

Spent two years in England pleading the case of China: spoke, traveled, preached, promoted the School of Oriental Languages.

Married Miss Elizabeth Armstrong in Nov. 1824.

Returned to China in 1826. Now encouraged by help of an American merchant and interest in America in his work. American Board of Commissioners sent out reinforcements.

After twenty-five years, language acquired, Scriptures translated, but only ten converts baptized.

For reasons of health, second wife had to leave for England in 1833 with their children--deeply painful parting. Morrison himself failing.

With end of East India Co., appointed Chinese Secretary and Interpreter in 1834 under Lord Napier, the new Chief Superintendent of British Trade in China. Very taxing duties.

Spirit set free from this mortality on August 1, 1834 at the age of 52.

"He had raised for all time the level of the possible."

Reccared (586-601). Visigothic king, he was co-ruler with his elder brother Hermenegild (later canonized a saint), and both were sons of the last Arian ruler of Iberia, Leovigild. Although Reccared did not rule any specific territory, his father founded and named the city of Reccopolis (near present day Alcalá de Henares) after his son in 578. A planned marriage with the Frankish princess Rigunth to solidify political ties with the north never came to fruition. In 587 a year after assuming the throne (previously his brother Hermenegild had been murdered by his father's supporters for rebellion) he ordered the Arian bishops to settle their doctrinal differences with the Catholics. Under the guidance of Leander of Seville he was converted to the Catholic faith (Nicean), and almost all of the nobles and clergy followed him in the profession of faith. Reccared presided over the historic Third Council of Toledo (589) where he formally abjured publicly Arianism and called upon any remaining Arian bishops and nobles to likewise profess the Nicean Creed. From 588 to 589 there were a few sporadic revolts in Mérida, Toledo, and Narbonne, but none were ever any serious threat to the king. The Visigothic kings and Church never relapsed to Arianism again. He lived out the remainder of his reign without opposition and thus created the cultural ambiance that fostered the "Isidorian Renaissance" of seventh century Iberia.

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Alberto Ferreiro

Willibrord (ca. 658-739). Anglo-Saxon missionary. Northumbrian by birth, Willibrord was educated at the monastery of Ripon under the supervision of Wilfrid of York. In his early twenties he joined the English community at the monastery of Rath-Melsigi in Ireland, from where he was sent by Egbert to convert the pagans of Frisia. Willibrord and his band of twelve companions reached Frisia about 690, and from the very beginning received strong support from the Austrasian major domus (mayor of the palace), Pippin II. At a fairly early stage of his mission Willibrord travelled to Rome to seek the Pope's approval for his mission, and encouraged by Pippin, he visited Rome again in 695, whence he was consecrated by the Pope as 'the archbishop of the Frisians'. On his return, Willibrord received the castle of Trajectum (modern Utrecht) from Pippin, where he established the centre of his new ecclesiastical province. In 698 Willibrord founded the monastery of Echternach on a villa donated to him by Irmina of Oeren, mother-in-law of Pippin II. Willibrord's missionary activity was concentrated in the region of Frisia, although he also reached Thuringia, Denmark, and Heligoland (an island between the coasts of Frisia and Denmark). Despite many difficulties, Willibrord continued his mission with great success. He died at the age of eighty in Utrecht, and according to his will, his body was transferred to the basilica of Echternach.

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Yitzhak Hen