

The Student Volunteer Movement: The Missions Watchword

Characteristics of the Movement

1. Theology: Premillennial. Most of these movers believed in the imminent return of Christ. By preaching the gospel to the whole world, they could usher in the Lord's return.
2. Profile: Professional, educated and young. Recruitment took place not so much in churches but across college campuses.
3. Methodology: Controversial.
 - Primacy of evangelism replaced education and ministries of compassion.
 - Attempts at identification criticized for compromising the gospel.

Pre-SVM Major Figures

1. Samuel Mills (1783-1818)
 - Son of Congregational minister in Connecticut, mother had dedicated him to mission work as a child.
 - While enrolled at Williams College (Williamstown, Mass.) in 1806, he and four friends were praying near Hoosack River, caught in thunderstorm, found shelter in haystack. Prayed about their own missionary obligation.
 - Founded Society of Brethren in 1808 to promote missions among college students.
 - Enrolled at Yale for theological studies in 1809 and introduced Society of Brethren there. Met Henry Obookiah, the Hawaiian who inspired Hiram Bingham and co. to begin mission work in the S. Pacific.
 - Later studied at Andover Theological Seminary and organized (in 1810) the American Board of Commissioners for Foreign Missions (Congregationalist) which sent Adoniram Judson to the field. ABCFM was first foreign missions society in N. America.
 - Served brief term as a domestic missionary to poor in Mississippi and New York City. Died at age 35 on a ship returning from trip to Africa in search of homeland for freed African-American slaves.
 - In 1867, one of the five participants in the Haystack Prayer meeting located the original site, and the ABCFM erected a monument that remains to this day.
2. Robert Wilder (1863-1938)
 - Son of Royal Wilder, missionary to India.
 - Organized Princeton Foreign Missionary Society promoting missions among fellow students.
 - Participated with 250 other students in month-long Bible conference organized by D. L. Moody in July 1886 at Mt. Hermon, Mass. 100 of them signed Mt. Hermon Pledge committing themselves to missions. "It is my purpose, if God permits, to become a foreign missionary." (Also known as the Princeton Pledge)
3. D. L. Moody (1837-1899)
 - Born in Northfield, Mass., converted as a teenager in a Congregationalist Sunday school.
 - Moved to Chicago as a businessman in 1856, established a youth Sunday school which became the Illinois St. Church (non-denominational) in 1863. (Now called Moody Bible Church.)
 - Traveled widely in U.S. and U.K. conducting revival meetings with goal of "evangelizing the world in this generation."
 - Established Chicago Evangelization Society (later Moody Bible Institute) which has trained more missionaries than any other institution in the world.

Student Volunteer Movement.

1. Officially organized in 1888 with John Mott as chairman.
2. Organized a conference every four years, first in Cleveland in 1891 with 558 students in attendance. By 1920 almost 7000 attended the convention in Des Moines, IA.
3. In fifty years of existence, the SVM saw approx. 100,000 sign the pledge card, about 20,000 actually went to the mission field.
4. The SVM began to fade under influence of "Social Gospel" movement which discouraged evangelism in favor of "social" ministries. Only 465 attended the 1940 convention in Des Moines. SVM merged with other organizations in 1959 which eventually dissolved.

The Cambridge Seven

1. Seven high-profile students at Cambridge who were influenced by Hudson Taylor and D. L. Moody (on a tour of U.K. in 1882) to abandon other pursuits and commit to missions.
2. The seven included:
 - Montagu Beauchamp (distant relative of the royal family);
 - William Cassels (son of prominent businessman);
 - Dixon Edward (held commission in Royal Artillery, later became director of C.I.M.);
 - Arthur Polhill-Turner (son of an MP and popular cricket player) and
 - his brother Cecil;
 - Stanley Smith (son of prominent London surgeon, captain of rowing team);
 - C. T. Studd (son of wealthy parents and captain of cricket team, "the Cambridge Eleven," considered best cricket player in England at the time).
3. All seven spent several months touring churches and schools in British Isles before sailing to China in 1885. Many of them killed during Boxer Rebellion of 1900.

John R. Mott (1865-1955)

1. Raised a Methodist, he was among "Mt. Hermon Hundred" who signed the missionary pledge.
2. Never actually served as a missionary, but he promoted missions through worldwide travels for SVM and YMCA.
3. Helped organize Edinburgh Missionary Conference of 1910, first ecumenical international missionary conference of its kind.

Samuel Zwemer (1867-1952)

1. Known as the Apostle to Islam, spent most of his life as Reformed Church missionary in Cairo and Arabia though he only witnessed a handful of conversions.
2. His knowledge and sympathy of Islam, coupled with strong conviction about exclusiveness of Christ, reflected in his journal Moslem World.
3. Taught history of religion courses at Princeton in his later years.

Eli Stanley Jones (1884-1973)

1. Methodist missionary to India, graduate of Asbury Seminary (Kentucky).
2. Targeted intelligentsia of India (including Gandhi) and won a hearing (though few converts) through Christian Ashram movement.
3. His speaking and writing in USA led to increased interest in missions in after WWII.

Missions Strategy in the 20th Century: From “Three Selves” to Partnership

Henry Venn (1796-1873) and Rufus Anderson (1796-1880)

1. Venn (Anglican) and Anderson (Congregationalist) reacted against domination by foreigners of missions.
2. Argued that the “mission was just scaffoldin”g, i.e. temporary. Advocated “the euthanasia of mission” by making churches “self-supporting, self-propagating, and self-governing.”
3. But also argued for the Three C’s: Christianization, Civilization, and Commerce and the institutions within mission stations that represented those goals.
4. Problems?
 - Incompatible with “3 selves.”
 - Difficult to transfer leadership to nationals.

John Nevius (China, Korea)

1. Presented methods to first 7 missionaries to Korea in 1890.
2. Two “pillars” of the “Nevius Plan”:
 - Self-support from the very beginning.
 - Aggressive Sunday school to train unpaid leaders (and thus avoid any transfer of authority later on).
3. Nevius was still committed to “mission station” approach.

Roland Allen

1. Challenged whole mission station approach in Missionary Methods: St. Paul’s or Ours? (first published 1912).
2. Gist: Paul planted churches, appointed elders, moved to unevangelized “regions beyond.”
3. Argued that expensive mission stations with complicated organization made it difficult for missionaries to move on.
4. Advocated “the spontaneous expansion of the church” unencumbered by expensive mission stations.
5. Rejected any “infancy” stage in church development.

WWII to Moratorium

1. War forced missionaries to leave (1940s). Exposed the weaknesses of the mission station approach and importance of “3 selves” (1950s).
2. Donald A. McGavran (1897-1990)
 - Father of the “Church Growth Movement” (1960s and >70s) which endorsed “3 selves” as a definition of an “indigenous church.”
 - Disciples of Christ missionary to India;
 - a. saw churches grow best when caste boundaries were tolerated rather than removed.
 - b. I.e. Plant churches among all castes, but Christians in castes don’t intermingle.
 - Other elements of McGavran’s “Church Growth” philosophy:
 - a. Emphasize evangelism
 - b. Concentrate on the receptive
 - c. Target people groups, not just countries
 - d. Identify with people
 - e. Contextualize the gospel
 - f. Follow “indigenous” principles
 - g. Plant churches
 - h. Convert whole families when possible
 - i. Use “germinal” or reproducible methods
 - j. Stress leadership training

- k. Do statistical studies to evaluate objectively
 - Church Growth philosophy disseminated through Fuller Theological Seminary in 1970s-80s.
- 3. “3 selves” criticized as early as 1970s as too secular
- 4. Some tried to salvage “3 selves” strategy by adding “selves.”
 - E.g. Hiebert (1985) and “self-theologizing”
- 5. Nationals tired of being treated like children, especially in nationalistic, anti-colonial climate. Some demanded freedom from foreign control (1960s and >70s).
- 6. Call for a temporary “moratorium” on Western missionaries (early 1970s) to re-group and re-define relationship between mission and national churches.
 - E.g. John Gatu (PCA Kenya) in 1972.

Partnership: Sending churches and mission field churches work to resolve four major issues:

1. How should missions and national churches work together?
2. Does the West still need to send missionaries or just support nationals?
3. Should the church in the West supply funding to the churches in the poorer countries?
4. How should churches cooperate in theological education?
5. *Can you hear the four selves in these questions?

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Jerusalem or Bust Earliest Mission Efforts of the Churches of Christ

The American Christian Missionary Society

1. Establishment:
 - “The establishment of this society marked the climax of years of intense effort on the part of Alexander Campbell to urge the brotherhood to found some kind of a general organization through which the entire brotherhood could cooperate to evangelize the world.” (West, *Search Ancient Order*, 1:170)
2. Established in 1849 amidst controversy.
 - Alexander Campbell swayed majority of brotherhood with his essays on church organization.
 - Yet there was dissent, dissent that would mount over time.
3. Alexander Campbell’s Reasoning about the Missionary Society:
 - The church in the aggregate has the responsibility of converting world
 - Christ gave no divine plan in this sense to function
 - Therefore the church is left free to devise its own plan.
 - The missionary society was a matter of expediency.
4. First convention
 - Dreamed of having one representative from every church.
 - These were to be “messengers” not delegates.
 - Campbell did not himself attend. Reported ill but some question the severity of the illness. Perhaps he had changed his mind?
 - W.K. Pendleton:
 - a. “We met, not for the purpose of enacting ecclesiastic laws, not to interfere with the true and scriptural independence of the churches, but to consult about the best ways for giving efficiently to our power, and to devise such methods of cooperation, in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of Providence, might suggest and approve.”
 - b. Believed the Missionary Society could take on some duties that single congregations couldn’t take on, like evangelization of destitute places
5. Articles of Constitution revealed the Basic reason for existence:
 - individual churches can’t evangelize the world, and an organization is needed.
 - Dues were to be paid by members.
 - “They shall establish such agencies as the interest of the Society may require, appoint them concerning their particular fields and labors, make all appropriations to be paid out of the Treasury, and present to the Society at each annual meeting a full report of their proceedings during the past year.”
6. Alexander Campbell was elected president, though absent.
 - Seems to have flip-flopped on the issue. Favored the Society as simply representing the cooperation of the congregations;
 - but he never went beyond that, as his writings in the Harbinger show.
 - Opposed to membership being only clergy.
 - Opposed to dictatorship.
 - 1866 American Christian Review, Ben Franklin was against the society, and was its greatest opponent, and the most widely read. Pendleton argued that Alexander Campbell didn’t oppose the society but only its abuse.

Earliest Organized Missionary Efforts of the ACMS

1. Jerusalem.
 - “They have named Jerusalem as especially worthy of a concentrated and protracted effort. The claims of Jerusalem are, with me, paramount to those of any other spot on the green earth.”
 - Kendrick, “How grateful the thought, that Jerusalem, which at the beginning gave us the gospel, should from our hands receive it back again.”
 - Dr. James T. Barclay offered to go.
2. Domestic work among smaller churches, under funded, great dissatisfaction.
 - Meanwhile trouble was brewing for the 1850 Convention, 1,000 preachers needed for domestic work alone... not enough. Free membership offered to each congregation for one representative and each additional representative at cost of \$25.
3. Liberia: Alexander Cross and family
4. Jamaica: J. O. Beardslee
5. Nova Scotia: W. W. Eaton

James T. Barclay

1. Barclay's background.
 - Grandfather early settler of country
 - Father moderately wealthy.
 - A graduate of Stauton Academy, VA.
 - Medical school of University of Penn.
 - Married Julia Ann Sowers.
 - Bought and restored Jefferson's Monticello.
 - Originally Presbyterian, he had an inclination toward doing missions in China. He stayed in USA out of respect for his mother until she died.
 - He and his wife were baptized by R. L. Coleman,
 - Barclay established a church in his home in Washington. Then later they met at the fire station and eventually city hall.
2. Source of motivation and convictions:
 - At home his wife was reading Romans 11 and his children were playing.
 - He thought: “Our constant prayer is for the fulfillment of the promises contained in that chapter.
 - “I have been reflecting on the question whether we can pray with confidence for anything which we are not willing to lend our aid for the accomplishment of... We have all been praying for the conversion of the Jews; yet no one has stepped forward to engage in the work.
 - “If the end is to be gained, someone must commence the undertaking. Shall, I, if I obtain the cheerful cooperation of my family.”
3. Selection:
 - He was selected early in 1850.
 - Some voiced opposition to Barclay because he had been a slave holder. (Note that the Missionary Society had a very pro-North and anti-slavery bend).
4. The trip to Jerusalem:
 - Departed September 14, 1850, boarding the *Devonshire*, sailed for Europe.
 - He encountered rough seas, got ill, and 21 days later arrived to London,
 - Left London on the *Hebe*. He then sailed for Malta, then boarded a steamer to Beirut, and then by horseback through Tyre, Sidon, Ptolemais, and Joppa to Jerusalem arriving Jan. 10, 1851.
5. Funding:
 - \$881.88 to Barclays to start trip,
 - another \$500 sent.

- Domestic mission work needed but neglected because all available funds were going to Barclays,
 - There was an unacted upon motion to send one to Pacific, since California growing.
6. Barclays First Work in Jerusalem:
- 12 Baptisms in Jerusalem first year.
 - General conditions of the so-called Christian section of the city were so deplorable that not one Mohammedan had been converted to Christianity (in general sense of the word) but many Christians had been converted Mohammedanism.
 - Preached and acted also as a physician.
 - Reported: 2,000 cases of sickness treated in first year.
 - First mission work of the churches of Christ was a medical mission.
7. Bethlehem:
- Dec. 1852, he rec'd word from **Bethlehem that 600 wanted to become Christians** "en masse".
 - Barclay objected on the ground that they hadn't been sufficiently taught.
 - Started school in Bethlehem,
 - a. opposition mounted against school, people refused to attend.
 - b. Miss Mary Williams over the school.
 - c. Son, Robert over hospital.
 - School didn't last long because of enticements and persecutions both from Catholics and threats from Jews. Catholics placed a doctor in the city and threatened those who went to Barclay's clinic and soon the hospital closed.
8. Overall Evaluation:
- Bought piece of property from Sheiks of Wady Farah. In the end they didn't have a title, so he lost out on the deal. Had wanted to erect refuge for the poor.
 - First three years had baptized 22.
 - Funds came slowly.
 - Barclay's physical condition worsened.
 - 1854 Jerusalem Mission closed, Barclay was brought home.
9. Barclay's second work in the Holy Land:
- James T. Barclay, *City of the Great King*, published in 1858 after four years of work.
 - 1856 Barclay approached AC with suggestion of reopening Jerusalem mission.
 - Found passage finally from Boston to Joppa, May 26, 1858.
 - Found all except two converts gone. Conditions deplorable.
 - In December he found a home but contracted rheumatism.
 - In May a malaria epidemic hit Jerusalem.
 - Left Jerusalem making his new home in Joppa.
 - Daughter married giving birth to twins who died.
 - 1860 revolt between tribes on Mt. Lebanon, and as a doctor he was very busy.
 - During the Civil War in America, funds ran out, forcing the closure of Jerusalem Mission.
 - According to convention reports, "Funds low... church too worldly."

Earliest Efforts to Africa:

1. Another idea of D. S. Burnet arose in 1853 to send a missionary to Africa.
 - Alexander Campbell wrote to promote a mission in Africa as well as Asia (Liberia and Jerusalem). In the "land of Ham as well as land of Shem"
 - Ephraim Smith had volunteered to visit Africa and survey Liberia.
 - Alexander Cross, liberated slave to go with him.
 - a. D. S. Burnet had heard from KY Christian that they had the man for the task.
 - b. This Christian: "had overheard a certain negro addressing his slaves sometime before on the subject of temperance. This negro showed an unusual amount of

intelligence.”

- c. Burnet wrote back to the brethren in that county recommending that the freedom of Cross be purchased at once.”
 - d. Church at Hopkinsville began putting the “negro” through training course to help him to become more familiar with the Scriptures.
- Short-lived missionary and mission work:
- a. Cross sailed from Baltimore Nov. 5, 1853 with wife and 8 yr old son.
 - b. In 1854 arrived in Monrovia.
 - c. Only 2 months of preparation for the work.
 - d. He used little prudence of physical condition.
 - e. “In his zeal he went too far.” Wanting to quickly build a house, poled 14 miles up river under hot sun, his young son with him. Within a few days, fever hit him and he died. Right after him his son also. African mission tragically ended.
2. Other missions proposed:
- Indian to Cherokees
 - China, delayed for funds
 - Germany and France under consideration.
 - Home missions in demand. Especially for Chicago.
 - Tract Society published D. S. Burnett’s “Jerusalem Mission”

Jamaica

1. Plans for Jamaica J. O. Beardslee of Collamar, Ohio.
2. ACMS sent him and wife Jan. 20 1858 from NY to Jamaica arriving 7 days later.
3. 10 months later, 18 baptized.
4. The October ACMS convention enthusiastic: Jamaica thought of as stepping stone to Africa.
5. 1859 Report. Jamaica now 37 members.
6. 1862 Only encouraging mission wk report from Beardslee. 172 baptized in Jamaica.
7. Beardslee returned to states in 1867 leaving wk in hands of native worker.

Nova Scotia

1. W. W. Eaton to Nova Scotia 1858.
2. 47 baptized in 15 weeks.
3. Self-sustaining mission.
4. Encouraging to the ACMS.
5. William Patterson sent to replace Eaton
 - By Oct. had baptized another 35.

Crisis for the ACMS:

1. Jerusalem progress 0
2. Jamaica encouraging.
3. John I. Rogers of Leavenworth, Kansas. 15,000\$ in funds, things looking briefly better.
4. 1861 a ACMS, strongly Northern in sentiment, made loyal resolutions.
5. Resolutions increased criticism over the dangerous trend. Unpopularity of ACMS spread.
6. Only other missions were domestic: Nebraska, Virginia, Troy, New York.
7. Controversy abounding:
 - Funds lacking.
 - Ineffectiveness
 - War resolutions
 - ACMS begun to be seen as substitute for the church.

“Resolved, that we deeply sympathize with the loyal and patriotic in our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians, to ask our brethren everywhere to all in their power to sustain the proper and constitutional authorities of the Union.”

Observations:

1. It was difficult to believe that anyone could do missions without a missionary society.
2. The idea of a missionary society was not part of the old tradition bound institutionalized Protestant churches.
3. The death of the society was:
 - the composition and affirmation of resolutions favoring the North,
 - and the money membership issue.
4. Barclay went because they had prayed for the restored Israel. Theology does influence mission.
5. The society was not the perfect solution. Though they did get some missions started:
 - funding was shallow,
 - stays brief,
 - follow through difficult.
 - Still subject to the wave of public opinion about results and baptisms.

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Missions of the Churches of Christ in Zambia and Southern Africa¹

Climate of the Churches of Christ in the USA at the Turn of the Century (1900)

1. Churches were fighting out the “digressive war.” Issues were dividing the church:
 - The missionary society as a controlling institution.
 - The introduction of the musical instrument in worship
 - The establishment of Bible Schools was rejected and argued by some but not as divisive. Some charged that Christian schools were like the missionary society.
2. Papers and Christian schools take up the banner for missions
 - Gospel Advocate —by David Lipscomb
 - Gospel Herald— by J. N. Armstrong
 - Nashville Bible School— joint effort of Lipscomb and Harding
 - a. James A. Harding: “Hundreds of workers are in the field who have been trained one year or more in these schools [referring to other Christian schools]. They are leading thousands to Christ every year, and are planting many churches. The work is vast and marvelously fruitful. Let us put our lives wholly into the service of God, and so live that our own hearts will not condemn us...”
 - Potter Bible College— joint effort of Harding and Armstrong. Some of the earliest missionaries to Japan attending school here.
 - Western Bible and Literary College
 - a. Paragould, AR 1904
 - Cordell Christian College— J. N. Armstrong.
 - a. Passivist
 - b. Dow Merritt student here
 - Harper College, Harper Kansas
 - Harding College
 - a. Morrilton
 - b. Searcy

Harding: When invited to preach once in KY he tried to explain that he had no evangelistic-type sermons prepared and advised the preacher to find someone else. The indignant Adams replied that Harding had been reared in the church and Sunday School, that he had been to Bethany College and that if he could not preach, “he ought to be killed,” that he was to “shut his mouth, get his horse,” and go with him.

3. Role of Faith—D. Lipscomb and J. Harding disagreed
 - Lipscomb would raise an endowment, purchase land and plan for the future.
 - Harding believed that this was wrong.
 - a. against saving for old age
 - b. dependency on God
 - c. borrowed property (such as from the Potters) for Christian schools.
 - d. preachers shouldn’t stipulate salaries.
 - e. providence of God
 - McCaleb, “I believed then in the special guidance of God for all who put their trust in Him, and I believe it now, Twenty-five years of experience has only deepened my convictions.” 312 [Faith missions a necessity, spiritual deepening]
4. Manifest Destiny— America’s duty=mission
 - Indiana Senator Albert Beveridge: “He [God] has marked the American people as His chosen nation to finally lead in the generation of the world. This is the divine mission in America...The judgment of the Master is upon us: ‘Ye have been faithful over a few things: I will make you rule over many things.’”
 - D. Lipscomb: “The time is on us, as never before in the world’s history, for carrying the gospel to all the people. The heathen nations are thrown open to preaching of the gospel as never before. They are brought into contact with the nations that have been made strong and powerful by the presence of the Bible; and if they are not helped, they must be ground out by the stronger arms...These people must be helped quickly if at all. The work of helping and uplifting them must be slow and gradual; but if they will receive

¹ Notes adapted from Earl I. West, *Search for the Ancient Order*. vol. 3.

and retain it, it will be sure and lasting. ... No people without the Bible ever had a hospital, a school, an asylum to help the needy, the affected, the orphan.”

5. An Awakened Church

- J.P. Sewell “...only let those who are interested in the Lord’s work endeavor earnestly and constantly to spread the interest—to teach it constantly, earnestly and prayerfully...I wish that every gospel preacher on earth would begin at once an active campaign for the development of the missionary spirit...”
- J. M. McCaleb, could’t understand why the demonstrations were fervent, and Christians less so. “It seems to me the time has come when there should be a great awakening and God’s primitive order made known to the nations. I can see no possible excuse for delay...”
 - a. McCaleb, 10 lectures at Foster St. Nashville.
 - b. Publishes: *Christ, The light of the World*.
 - (1) Religion, temples, school life,
 - (2) outlook on different lands and practical aspects of mission work,
 - (3) encouraging churches to do mission work.

Challenges and Struggles for Missionaries and to the Call for Missions

1. Some responded that they shouldn’t go abroad until they had finished the work in the USA.
 - America offered golden harvest. G.G. Taylor, who worked in New England, questioned the sending of Zora Huffman and Olera Craig (two women) to Japan with such a great need at home.
 - McCaleb: “The more we do at home, the more it helps us in Japan; and the more we do in Japan, the more will we do at home”
 - Lipscomb: **“It never builds up one truth to depreciate another; nor does it help one field of labor to disparage another.”**
2. Missions had trouble keeping interest up in USA while doing work.
 - “Congregations often fell to supporting the latest traveler to tell them of a work. Churches supporting one work would suddenly switch their funds to another and leave the former without money to continue.”
3. Recording keeping and reporting to even the smallest supporter of the smallest expenditure for fear of casting suspicion on the work.
4. Ailing Health
 - Klingman’s wife who contracted tuberculosis, returned to California with her sick children: “It is a little discouraging to be sure, that nearly every one who has volunteered has had to come home in broken health.”
 - Bishop: tuberculosis in Japan, died in California.
5. Natural calamities
 - Flood wiped out Klingman’s home in the typhoon of 1910
6. Adapting to a New Culture
 - language barrier
 - puzzling habits
 - McCaleb arriving in Japan, saw nationalism, and emperor worship incomprehensible.
 - a. Christians were wanting to close worship with a national song
 - b. McCaleb said, “This meeting is not for the purpose of celebrating the emperor, but Christ; it is the meeting for the Lord Supper; hence to close this meeting with the national song was a great mistake. For this reason I could not sing it with you.”
7. Riots
 - close of the Russo-Japanese war.
 - Bishop family saw mobs set fire to the Home Minister’s House and police station.

8. Pressure to produce results:
 - 16 baptisms in Tokyo in 1909, while for \$50 a tent meeting could be held in USA.
 - Missionary response was to work harder.
9. Discouragement over defections.
 - Klingman was baptized by James A. Harding, student at Potter Bible College eventually left and went to the Disciples.
 - S.O. Martins and McHenrys missionaries to India became 7th Day Adventists.

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John Sherriff in Africa²

1. Background:

- Born: New Zealand Oct. 23, 1864
- Stone mason in Melbourne.
- Married in 1889 to Marguerita Wilson who went insane, kept in an asylum, incurable, 20 years. He visited during return visits.
- Served first within local church teaching Sunday School Class but felt he wasn't doing enough. He left Feb. 5, 1896 for Cape Town South Africa.

2. Spirituality:

- Later when going inland to the Makuni Mission, crossing a dry river bed by the moonlight, he had to get out and push the wagon: "Crawling along behind the wagon through the forest in the moonlight, I thought to myself: well, this is just the kind of a time I would like the Lord to come and find us struggling to carry out His last command. And I look heavenward and felt quite sure He was smiling down upon us and saw all that was going on."
- "I have always been a compulsory missionary, or evangelist, that is the the love of Christ has always compelled and constrained me to do what I have attempted to do, and had there not been another Christian in the world I should have done what I have done, and Lord willing, will do again, as I have time and opportunity."

3. Initial Work:

- In Cape Town he knew only one person who he had baptized in Australia.
- He placed an ad in paper for "believers in Christ to meet for breaking of bread" and 12 came.
- July 1897 left for Bulawayo, Rhodesia.
 - a. logical center 1,374 mi from Cape Town,
 - b. commercial 6,000 pop. railroads radiated from there.
 - c. "Place of the killing" Had been village where white and black men were being "killed like rabbits". Politically unstable, uprising of 2,000 men in Oct 1903.

4. Beginnings in Bulawayo:

- Sherriff kept Christ in his life.
- Jan 2, 1898 walking through settlement, saw through a window, natives around a candle trying to read English.
- Feb. 2, started school. One pupil to start, George Mckenna (Makena), then Agrippa Mzozyana. Both converted, Makena died early, Agrippa faithful co-worker.
- 7 other whites and 91 blacks converted by Sherriff's infectious zeal.
- He worked as a Stone mason.
- In 1902 he made a visit home because of fatigue.
 - a. Rallied others such as F. L. Hadfield to join him.
 - (1) Sherriff called him "an able and faithful preacher...full of the missionary spirit." Mechanic. 35 yrs old, two children, came to Africa with the promise of \$22 per month salary from New Zealand churches.
 - b. After Sherriff's first wife died, his mother begged him to have another family,
 - c. Invited Emma Dobson to assist in missions. She kept house for him. A few years later, the were two married.
 - 1906 current building outgrown, as mason, built another. Short try in Johannesburg, but Sherriff said "golden city" "too giddy and godless for a quiet fellow like me." 344



² Notes from Earl I. West, *Search for the Ancient Order* vol. 3.

Hadfields joined in one year later back in Bulawayo. Hadfield “an able and faithful preacher...full of the missionary spirit.” Mechanic. 35 yrs old, two children, promise of \$22 per month salary from New Zealand churches.

5. Vision:

- 1907 purchased 400 acre farm, 5 mi from Bulawayo.
- Wanted to establish an Agricultural Mission School.
- Agrippa and other students moved here.
- Built homes, worked on farm, 50 acres given to church,
- Sherriff continued mason business. each evening til 7 pm then taught evening classes to “late into the night.”
- 21 enrollment.
- Hadfield worked at the school. 3 months later three young men converted, Andrew, Dick and Jim.
- Agrippa, able colleague, taught him language, Sherriff hard of hearing. Agrippa had a clicking speech defect and it was some time before Hadfield learned this was not part of the language.

6. Other Mission stations opened by Sherriff:

- He and Agrippa rode bicycles to Krall, 4 mi
- Jack Mzila opened Senkoba mission in Northern Rhodesia, were sparse, and the work left to Peter Masiga.
- Mzila went to Macheke in Mashonaland in Southern Rhodesia, great success, asked Sherriff to come help. Such respect for Sherriff, that no native preachers allowed to speak until Sherriff had first done so.
- Mashonaland more productive. After WWI, Merritt, Shorts, Lawyers, would settle and work.
- After WWI Sherriff continued in zeal, totally deaf.
- He made trips to Toronto, Louisville, St. Louis, Abilene, to raise funds and recruit workers.
 - a. Ray and Zelma Lawyer, joined the W.N. Shorts who had come in 1923 to live at the Sinda mission in Northern Rhodesia.

7. End of Sherriff’s life:

- 1930 Sherriff had skin disease,
- He returned to Forest Vale in 1933.
- June 30, 1935, a Sunday, he was weak. He worshipped, and after communion murmured, “Lord, hold me!” His last words in bed at home were: “Eager eyes are watching, waiting, for the lights along the shore.”

Dow Merritt³

1. Preparation:

- Attended Cordell Christian College, influenced by J. N. Armstrong, but went off and served in the military.
- Traveled on a military freight ship as a medic to places like Mexico, Russia and Constantinople. He ran the sick bay and was the decision maker.
- En route to Africa, the captain asked, “What madness drives you to expose such a lovely little family to the dangers of a wild and unhealthy country like N. Rhodesia?” Merritt was very happy to tell of his experiences of faith.
- Married to Alice in June 1919. Determined to have a Christian home.
- He and his wife were to go with George and Sally Benson. Funds were raised first for the Bensons to leave. When civil unrest broke out in China, the Bensons went to the Philippines and the Merritts answered the call of Will Short to go to Africa.

2. Forest Vale Mission

³ Notes adapted from Dow Merritt, *The Dew Breakers*.

- Met and worked with the comical Sherriff.
 - a. hard of hearing,
 - b. anxious to shoot a branch off of a tree that he thought was an antler to a deer.
 - c. interrupted a question/study period between an African and Merritt, and said to the African, you ought to be studying the Gospels (not 1 Corinthians from whence came the question).
- Merritt states that his intent was that he expected to make caring for the sick his work in No. Rhodesia.
- 3. Sinde Mission
 - Arrived to join the Shorts, who had been followed two years later by the Lawyers, and now two years later the Merritts. All lived in one house since Lawyers were to soon move north to work with people whose Chief was willing. 150 miles north.
 - Mission work:
 - a. "The general idea was that primary schools be set up in villages in the mission's neighborhood to become feeders to a higher school at the mission. The mission school would be a boarding school so that the pupils would have the advantage of a Christian environment while they continued their education. The missionaries planned to develop a responsible African leadership in the church."
- 4. Kabanga Mission
 - 66,000 bricks made for the construction of the school. Ended up paying workers a day's pay if they would haul 150 bricks. Before they hauled 80 in nine hours. After they did the 150 and were done by noon. 54.
 - Tragedies that befell the Lawyers:
 - a. Lawyers camp caught fire and everything burned.
 - b. Merritt was working as speedily as he could to finish his house before the rains came. Ray came along with a bit of smirk on his face as he headed toward a herd of Hartebeest with his gun and a hunter named Siamabwe. The hunter had a spear in his hand. 20 Minutes later Siamabwe came running back with news that Ray had injured himself quite badly. Merritt ran to the scene to find that Ray had used the spear to scare off a dog who would ruin his hunting. He had done so with the sharp part of the spear toward him, tripped and fallen on the spear. The wound was deep going through his groin toward his kidney, a loop of intestines hanging out. The hospital was 140 miles away. Ray would die before he got there.
 - Adopted a little baby that was going to be buried alive with her mother. Martha.
- 5. *Dew Breakers*
 - tells the story of their life and work
 - customs and diseases of the people.
 - hunting lions, adventure, expeditions, building.
 - witch doctors
 - matriarchal society
- 6. Wrote letters to get Alva Reese and Leslie Brown to come and join the work.
- 7. Zambian Ambassador to Canada spoke at his funeral here in Searcy.

J.C. and Joyce Shewmaker⁴

1. Background:

- Jimmy:
 - a. Born April 29, 1902 Paragould AR
 - b. Family studied Bible daily, baptized at 10. Attended Lipscomb at first.
 - c. 1923 John Sherriff spoke to student body.
 - (1) Told students how he worked as stonemason during day, taught English and Bible at night.
 - (2) Told story of one student, Peter Masiya, walked 200 miles to study and started first church of Christ in N. Rhodesia. 1912.
 - (3) "Such talk stirred something in Jimmy and he responded to Sherriff's call for more missionaries," although would be years before going.
 - d. Dow Merritt stayed with Shewmakers in 1926.
 - e. A.B. Reese had been in school with Jimmy went in 1928.
 - f. William Short 1928 said that there was a great interest in learning in Africa and teachers were badly needed.
 - g. Reese would make finally push in 1938 in Guy.
 - h. Note: Never underestimate the influence of friends on the decisions of others.
 - i. Left in 1939 for Zambia and returned in 1977
- Joyce
 - a. In Louisville Joyce attended Portland Christian School.
 - (1) Desired to pursue her education
 - (2) Long range goal: to do mission work in Japan. (Her interest had been sparked by Hermon Fox, Harry Fox, O.D. Bixler, and B.F. Rhodes from Japan though also exposed to the Boyers and Smiths from Brazil and the Merritts and Scotts from N. Rhodesia.)
 - b. When her mother Claudia died the family was on the verge of disintegration. Her younger sisters Blanche and Hilda were sent off to Potter's Orphan Home. Only grown Joyce remained.
 - c. Attended Freed Hardeman, then Harding with tuition scholarship and job for other expenses.
 - d. Dreamed of becoming a missionary.
- Together
 - a. Joyce sat behind Jimmy in chapel. They had a date every social hour. JC snuck a kiss and had to promise not to do that again.
 - b. Joyce agreed to Jimmy's marriage proposal on three conditions:
 - (1) finishing her degree
 - (2) taking her sisters from the orphans home
 - (3) paying of her debts.
 - c. She had doubts..."As she walked down the stairs, in the white flanel dress she had sown for herself, she prayed to God that He would decide by striking her dead if Jimmy was not the one who He wanted her to marry. She lived, and they were married."
 - d. Teaching jobs in Wiseman, then Guy AR. Repaid debts, brought Blanche and Hilda into home. Joyce was an independent, hard working type of person. Stanford born 1934. July 8th. Eddie, JC's brother came to live with them.
 - e. Complications with preganancy of second child Jack Neely Dec. 27, 1938. Dr. suggested save her life by crushing baby's head. Joyce refused and both survived.

2. Faith and Getting to Africa

- A. B. and Margaret Reese visited with them in Guy, AR and convinced them to go to Africa.

⁴ Notes adapted from Charles Royce Webb, *Putting Out the Fleece*.

- They traded in their Ford for a 1938 Chevrolet truck just like Reeses. Drove to Michigan to get the truck. They packed what they could onto the truck and sold everything else. They didn't even have the boys toys. Jimmy had \$40 in his pocket.
 - As they left, Arch Poole, member of Church missed them at home. He raced to catch them. He said goodbye and gave them a haunting scolding, "J.C. you are the biggest fool I've ever seen! You are taking these boys to Africa to bury them!"
 - Visited churches on the way in Nashville, Louisville, Detroit, and saw Niagara Falls.
 - Arrived to NY with neither funds for passage nor to ship truck. They made an arrangement with shipping company that they would pay shipping when they arrived. If they were unable, the shipping company would sell the truck to pay debt. When they arrived, the shipping was already paid for. Years later in 1974, Jimmy was told that four men each took half month's wage in advance to pay truck's shipment.
 - "We 'put out the fleece' by telling the Lord we would sail for Africa if He furnished the means... During that ten days [waiting for ship to leave] we prayed as never before. Money came from here and there until we had our boat tickets, freight paid on the car and money in hand for the incidentals and customs." "We left, as many of our fellow missionaries have done, without a sponsoring church, even without the definite promise of a treasurer to forward funds. So far as we knew there would be no funds to be forwarded." "God has never let us down."
 - In NYC, ran into George Benson who was visiting the world's fair. Collected \$100 for them. Carlos Janes (the man who collected their funds for many years) sent \$1000, a big box of toys, stroller, and a basket of fruit for the voyage.
 - Stopped in South Hampton England.
 - At Capetown, Shewmakers not allowed to disembark because they lacked the \$20 landing fee.
 - Truck problems, supposedly repaired at Port Elizabeth Chevrolet plant, began again after only 75 miles of travel.
 - Southern Rhodesia stayed two nights with Emma (John) Sherriff.
3. Educational Missions in Zambia
- Others working around that time: Shorts 1923, Lawyers 1926, George Scotts 1927; Reeses 1929; Merritts 1926, William Browns 1929, Hobbys 1938; Myrtle Rowe 1938, Brittell, 1938; Shewmakers 1939; Miss Claassen 1943; E. L. Echols 1944; Brittell 1946.
 - Rationale of schools: "Of course the one big aim in operating schools is to promote the cause of Christianity...assuming that an intelligent Christian should normally be stronger than an ignorant one."
 - Evangelistic work was to be done mainly by the Africans: "Just as the best teacher of the native is the native himself, so it is true that the native is the best one to preach to his own people."
4. View of the people and of mission
- Joyce wrote: "You could never imagine the condition of these people: how poor in this world's good and how poor in spirit...So many people in the homeland are quibbling over questions of no profit and permitting these to die and go to Hell without any knowledge of God. Our hearts were made full the first time we were able to hear these humble black people pour out their souls in their own native tongue to their God and to our God. They were using the old familiar tunes of our hymns. One never could for one minute regret anything that might have been given up when we see how these people want to know the will of the Lord."
 - Jimmy in speak of the mission school wrote: "Would it not give you joy unspeakable to be instrumental in giving one poor black soul his first knowledge of God and see the beam of TRUE joy on his face for the first time?"
 - Indigenous Work:

- a. When establishing a new school they intended to make it self-supporting.
 - b. “By our meager experience and the experiences of other missionaries, we believe it is like carrying a child in your arms all the time to continue to carry the load, that be reason of time, the natives should be carrying for themselves.”
- On topless natives:
 - a. Nancy thought it would excite men, Joyce wrote, “I can assure that it doesn’t”
 - b. J.C. showed some pictures to people in the USA and it was very shocking to some people. He said, “Surely you can stand it a little; I see it all the time.”
 - Marriage, burial customs:
 - a. If the mother died they usually buried the child with the mother, because they knew it wouldn’t live.
 - b. They took good care of their old people.
 - c. Girls usually engaged by the time she came to age of puberty.
5. Self-support
- “When we went to Africa, Jimmy said Brother Sherriff was a rock mason who supported himself, and he said if Brother Sherriff can do it I can surely find something I can do. We intended to support ourselves.”
 - JC dealt in cattle
6. Tragedy Strikes
- 10/30/1940 “Brother Janes, the Lord has led us into deep waters lately. After a brief illness of two days, our small son, Jack, died in the hospital at Livingstone on October 19.”
 - He died of cerebral malaria convulsions. Later, their daughter almost died of the same. Buried him beside Ray Lawyer
 - Joyce: “I’m sure God in his infinite wisdom has had a purpose in it all.” “I don’t have faith to wholly and completely cast the burden off.”
 - Methods: “The new school will be completely indigenous. That means that the natives will finance it in every way. They will pay the teacher, feed him, and build the school house and the teacher’s house.” “By our meager experience and the experiences of other missionaries, we believe it is like carrying a child in your arms all the time to continue to carry the load, that be reason of time, the natives should be carrying for themselves.” 79 JC describes their work and approach on this page. “They have to know Jehovah before they can love Him.” 79.
 - On topless natives: Tongas more advanced than the isolated topless. Nancy thought it would excite men, “I can assure that it doesn’t” J.C. showed some of those on the screen, over here and it was very shocking to some people. He said, “Surely you can stand it a little; I see it all the time.” 80
 - Marriage, burial customs. 80 If the mother died they usually buried the child with the mother, because they knew it wouldn’t live. Took good care of their old people.
 - Girls usually engaged by the time she came to age of puberty. No word for virgin in their language. Custom of dowry. Cattle money. Go off to town to work, to pay tax, or get a dowry.
7. Non-sectarian Influence of J. N. Armstrong:
- Springfield church asked for clarification of JC’s position on premillennialism. JC wrote saying that they could talk when they arrived. Their response: “Your position is not clarified upon the question asked; and since it is not there will be no invitation to visit the Springfield Church of Christ.”
 - “It looks to me like a position could be best clarified by telling what one is, rather than what he is not. I claim only to be a simple Christian, keeping my mind and heart open to all truth revealed in the Bible, and reserving the freedom to teach anything I find

revealed there. To say what I am not would include and endless list and take endless time to compile it."

- "Isn't it enough to say, 'I believe and teach the Bible alone.' Must we also sign a creed? Doug, I will have to be counted out, if it takes this. I can't sell my birthright for a mess of pottage." "I was bought for freedom. ... No, I cannot give up my freedom in Christ for filthy lucre's sake." "But if these hands must take some time to make tents that the gospel might be preached, they are not too good to do it. My first duty is to look to my own heart, to see that it is clean and pure before Him and then trust Him for the necessities of life."
- "I am not a follower of any man, or group of men, paper or college. I have never subscribed myself to any creed, except the NT, and so am not an 'Ist' or 'ite' of any kind. I take no statement from anyone, which cannot be verified by the Bible. I fain would take my stand with Christ and Him alone." statement follows.

8. Clash with the younger generation of missionaries:

- Exit from colonialism.
- The Culture of American south in 1930's and the missionaries of this period more closely identified with the views of the British colonizers.
- In 1965 a new wave of younger missionaries came to Namwianga.
 - a. civil rights in America.
 - b. anti-establishment spirit. training in missions that emphasized more sympathetic view of other cultures and the ideal of identifying with felt needs and aspirations of a people
 - c. Embraced new relationship between missionary and national. No longer paternal but fraternal.

9. Overall Observations:

- Educational missions reflected the method of most Christian missions at the time.
- The Shewmakers were "God-Reliant" and thus practice "faith missions."
- Vocational following the pattern of Harding teachers.
- Motivation: to save the heathen
- Joyce saw herself as an equal partner much the same way that J.N. Armstrong's wife was a full partner with her husband.
- Fear or apprehension about culture: Concern for the kids to have too much contact with the pagan Africans.

Missions of the Churches of Christ in Japan and China

Early Beginnings in Japan: The “Wagner-Fujimori Mission”

1. Frederick August Wagner.
 - Born in Germany, 1836
 - Converted while traveling in the USA 1875 by reading McGarvey’s commentary on Acts.
 - Wrote tracks in German
 - Musician and great conversationalist.
 - In Detroit he worked with Plum street congregation.
 - Japanese boy, Otoshige Fujimori, drew his interest. Wagner took him into his home, taught him NT Christianity, and loved him like a son. Fujimori baptized 1894.
2. 1895 Wagner and Fujimori went to Japan with Campbell’s idea of “colonizing, civilizing, and Christianizing.”
 - 1898 voyage to Yokohama, met Fujimori’s father.
 - Purchased 12 acres for the colony.
 - In 1899 employed a teacher to start a school who was later discovered to be a heavy drinker of sakki, dismissed, but school continued as an orphans home and home for the elderly.
 - Nine converts in 1899. By march 1900 17.
 - Once McCaleb spent the night on his dining room table, elevated to keep him out of the reach of fleas.
 - Wagner served as colony doctor with homeopathic medicines.
 - Fujimori, 8 children, great worker,
 - Took in Kawaguchi, former gang thief, taught converted, later supported by Foster St. church.
3. 1901 F. A. Wagner very sick, about to die, concerned for Fujimori’s communication and keeping support of American churches.
4. Fujimori continued, est. Takahagi, or “Central Church” by 1914 baptized 169 people. Converted others who started other churches.
5. Wife, dedicated, died in 1909. shared in burdensome work of helping the aged, orphans, and poor, at the colony.
6. “Wagner-Fujimori Mission” was a unique experiment in missionary methods.

Disciples/Churches of Christ Division in Japan

1. McGarvey’s dream of promoting society, while opposing mechanical instruments, would prove to be impossible.
2. Eugene Snodgrass
 - disciple of McGarvey
 - Married to Mattie R. Pemberton,
 - 4 mos. later sent by Society 1888 to Japan, Shonai then Tokyo in 1889.
 - Conflict with Board began because of his unwillingness to use the instrument.
 - By 1893 he broke with the society and taught in Kanazawa Government School.
 - 1894 return to Japan as independent missionary. printing, school for destitute children.
3. W.D. Cunningham went under board, independent, then self supporting by teaching school.
4. On the occasion of missionaries in Japan wanting to publish a paper,
 - those supported by the society wanted to get approval of executive committee.
 - “Since the independents disagree, the event proved to be a milepost on the way to a total separation.”

William J. Bishop (d 1913)

1. Printer: McGarvey's Acts, Harding's daily Bible reading guide.
2. Died 1913 of Tuberculosis
3. Married widow Alice Davis June 8, 1899,
 - short honeymoon, fund raising,
 - little money on the way to San Francisco,
 - God provided funds visiting churches on the way,
 - dep for Japan Oct. 14, arrived Nov 21.
4. Work in Japan
 - Printed: *The Voice*, children's weekly.
 - Koishikawa and Kanda two congregations in Tokyo, only 2 miles apart,
 - Bishops had responded to Snodgrass's appeal for help and for printing.
 - By 1900 Alice's health was declining. Died March 9, 1900 of TB/consumption.
 - He worked harder to get over grief.
 - a. "There were many times when the oppressive weight of loneliness pressed down upon me and gave as keen a sense of pain as any suffering from physical disorder. At such times, no employment gave me relief. Often I walked miles in an effort to get away from the pain of being alone."
5. On return to USA,
 - preached in Paris, TX.
 - Lived in home of elder JD Elliot and married his daughter Clara May.
 - Went to Potter Bible College and spoke of Japanese work.
 - Don Carlos Janes, a student listened intensely and resolved then and there to spend the rest of his life in mission work. [Janes became the fund handler of the Shewmakers].
6. Return to in Japan Nov. 24 1902.
 - Worked with the Koishikawa congregation,
 - Hiratsuka was his "Timothy."
 - Printing. Tracts such as "Bible answers to Earnest Inquiries".
 - West tells story of a paper lantern hung of sign and door "Sekkyo ari" (preaching here). in 1905.
 - Fujimori and McCaleb preached to audiences of 80 to two hundred.
 - a. A Japanese brother stood on the street corner, urging people to enter.
 - b. McCaleb preaching,
 - c. Fujimori answering questions of an interested individual
 - d. while Bishop was upstairs running off tracts.
7. Health failing return to the states 1909.
8. 1911 Bishops with three children ready to return.
9. Health problems again in 1912,
 - TB Sanitarium in Monrovia California.
 - Body weak and voice gone.
 - Passed April 4, 1913. 41 years old.
 - "The next day his wife boarded a ship in Tokyo for San Francisco not aware that her husband was no longer alive."

C. C. Klingman

1. Background:
 - Conversion during meeting held in Louisville by James A. Harding, entered Potter Bible College in 1901.
 - Married Clemmie Bell in Dallas, held meetings.
 - Sought support and left August 15, 1908 from SF,
 - arrived in Yokohama harbor, met by McCaleb.
2. Work:

- Tokyo,
 - Taught in school, preached, in 1910 wrote, "I am so overworked, I feel I am not doing justice to the language, my English Sermons, reports nor my health."
 - His wife Clemmie had TB in 1912, returned to L.A. Clemmie had granulated eyelids and required surgery.
3. Sickness and "defection"
- Arriving in SF April 1912, Klingmans ill, together with 4 children.
 - Went to Riverside to see a doctor.
 - Bitterness creeping in he vowed never to return to Japan, nor would he have "the heart to encourage any one else to go."
 - Worked with Japanese in California.
 - Clemmie died Jan. 1916.
 - Left to join the Disciples of Christ.

Tomie Yoshie Bible Woman

1. Background:
 - Presbyterian mission school in 1898,
 - met McCaleb introduced by classmate. Stayed in McCaleb home.
 - "the warmth of their welcome was impressive."
 - Wanted to go to help women in China but McCaleb said, she would be unprepared unless she first accepted Christ.
 - Father's anger caused her to hesitate. Baptized in the river one block from McCaleb's home.
2. 1 yr at Potter Bible College, NY Columbia university, worked to support both herself and her parents back in Japan. In Cincinnati visited Don Carlos Janes, and Detroit to visit George Klingman and tell the women of the congregation the story of her conversion.
3. Work:
 - 1911 ready to leave. Traveled together with C. G. Vincent.
 - Taught children and
 - worked with women.
 - Supported financially by an anonymous American Christian lady.
 - Tomie taught her own mother
 - 60 school children Zoshigaya.

C. G. Vincent

1. resigned from preaching at Cameron Ave church in Detroit. Raised support, visited Western Bible and Literary College, JN Armstrong's "Conscience Culture."
2. 1911 joined in SF with others ready to go:
 - Tomie Yoshie, Yunoshuke Kiratsuke, Bishops, Klingmans 22 missionaries, some bound for china and india.
3. Financial concerns, Vincent "We believe God will supply our needs and that we will reach our field of labor in due season" [faith missions]
4. Wife was quite ill and special house had to be built for her to live in. Funds were very slow to come.
5. 1916 health forced retreat to Battle Creek Mich, Sanatorium.

Gertrude Remington

1. Nurse, attd. church where Harding preached.
2. Wrote McCaleb "I am resting in God's care, and hoping He may prosper my way to Japan very soon if I can work for Him to His glory there. I shall be glad to come the first minute I see the way open. Harding spoke well of her.
3. Dep. Jan 26, 1904.

J. M. McCaleb

1. Summary:

- Together with Americans, 9 Japanese coworkers. 1892-1909 McCaleb noted 28 people had entered the work, 12 men, 16 women, 5 died. 7 churches, 654 baptized. Tokyo Bible school had enrolled 307 boys
2. Noted need for schools and operated the Kanda Ward school (formerly by Carmie Hostetter: turned over to him in 1897
 3. MC's school was Zoshigaya Gakuin. Boarding school from which to radiant NT Christianity.
 4. "My heart is set on tis work if it be His will," he wrote, "I have learned to labor and to wait. He has taught me to keep asking. When He sees that I am prepared for the work, He will see me at it. His promises become special to every man who commits his way unto Him; they lie back of this very work, I have in hand, it be in harmony with His will and I believe it is."
 5. Bible and Secular school model. Students attended secular during the day and Bible school in the evening.
 6. Ancestor controversy. McCaleb refused to allow students to raise flag, they had uprising and charged McCaleb of being a Socialist,
 7. Park Preaching
 - four parks. to hundreds of people.
 8. MC returned to USA in 1899, 1909, and 1918.
 - Saw need for some one taking an interest in foreign mission work to keep the churches interested.
 - Don Carlos Janes would later devote himself to traveling among the churches where he would show slides and arouse interest in foreign work.
 - Highland Ave, in Louisville, would act a sa intermediary for churches who wished to send money to Japan. One of the first sponsoring congregations.
 9. McCaleb's incredible quote about money:
 - I have not been so poor in many a day. I am come absolutely to the limit of all human resources. There is no way I can turn for deliverance. If a I take out my purse and open it, there is not a dollar in it. If I go to the bank, I have not a dollar there. My income in Japan is not now enough to defray my own personal expenses—less than twenty-five dollars each month. There is not a friend I can approach who has it to lend; and if there were, this would only defer the stress, to increase it later on. I am even a month behind with my personal living. In looking around, in whatever direction I may turn, I see not means of deliverance from any human source. I am expected to pay something like one hundred thirty dollars at the end of this month to meet current expenses. To the natural eye, there is at most, not more than twenty-five dollars in sight."
 - My hands are as if they were tied. My strength is gone, my effort unavailing. I am as helpless as an infant. I was going astray, feeling that much depended on me. Then it was I... [then] The Lord threw his lasso around me. I struggled long and hard against him. looked around in every direction for deliverance, but he drew me all the tighter with the cords of love till I tripped and fell. The fall seemed hard and I panted under it. But I finally said, "Lord, you have conquered. I give up. The struggle is over. No longer do I look around but I look up..." Gospel Advocate nov. 30, 1916, 1183.
 - 25 years in Japan with 2 trips home by 1917. "I believed then in then special guidance of God for all who put their trust in Him and I believe it now. Twenty five years' experience has only deepened my conviction."
 10. He had left his 12 year old daughter in boarding school in the States, returning to see her now 19 years old.

Sarah Andrews (d. 1962)

1. Background:

- Baptized by J B. Bradley in Dickson, TN 1906.
 - She intended to work within the bounds of NT teaching and
 - would teach women and children and help the sick and the poor.
2. Work
- 1916 arrived in Japan. mastered language.
 - had severe nervous affliction, but adapted nevertheless, and worked with English speaking students in Tokyo.
 - Her work saw 10 people baptized in less than a year.
 - Planted churches beginning with children and women's Bible studies.
 - Only missionary to stay in Japan during WWII. Under house arrest, weakened by starvation, crawled to tend to Japanese wounded.
 - Returned home after war, very sick, then back to Japan: "This is my work and my people. I can do more there on a cot than here on my feet."
 - Her favorite verse: Philip. 4:6

Hettie Ewing (b. 1896)

1. Went to Japan in response to two verses: "She has done what she could," and "no one who puts the hand to the plow . . ."
2. Studied language and culture while working with a Japanese church in L.A.
3. Served in Japan from 1926-1957, with time out for ACU and WWII.

George Gurganus (1916-1992?)

1. Harding graduate, missionary to Japan from 1949-1957, returned to teach missions at Harding, then ACU.
2. First missions professor with a Ph.D. (in communication, Penn State). Significant influence in missions education.
3. Edited *Guidelines for World Evangelism* (1976).

Joe Cannon (b. 1927)

1. Raised in Canada, attended Harding (1943-1947) where he was influenced toward missions by J. N. Armstrong and Dr. Benson.
2. Spent 35 years (1948-1983) in Pacific Rim nations:
 - Japan,
 - Okinawa and
 - Papua New Guinea.
3. Published several short books including *For Missionaries Only* (1975)

George Benson (1898-1992)

Missionaries of the Churches of Christ in Europe⁵

Holland

1. Jacob C. Vandervis and Bill L. Phillips first to arrive after WWII.
 - Vandervis converted to Mormonism, became “high priest,” moved to Salt Lake, and heard Otis Gatewood in a debate in 1942. Convinced of Mormon error he was baptized and dreamed of returning home.
 - Two men left together in July 1946.
 - No benevolent work undertaken because the people were well enough fed.
 - First evangelistic attempt in Haarlem: newspaper ad with 12 responses. (the church in Haarlem closed its doors in 2003).
2. William Richardson (d. 2004)
 - Joined other two in 1947
 - Helped local sister with children’s class on Friday evenings
 - 10 converts by this time.
 - appeals were made by other workers.

Switzerland

1. Delmar Bunn
 - From Pepperdine to Zürich in 1946 to better learn the language and enter Germany when feasible.
 - Rents hall and begins church. Only two of those attending are Swiss.

Germany

1. Otis Gatewood (1911-1999)
 - Life summary:
 - a. ACU, then first M.A. graduate from Pepperdine.
 - b. Evangelistic work among Mormons in Salt Lake City.
 - c. First missionary to Germany after WWII, sponsored by Broadway (Lubbock, TX).
 - (1) NOTE: Dramatic increase in number of missionaries after WWII.
 - d. Helped establish Michigan Christian College (now Rochester College) with dream of training missionaries. Hosted first World Missions Workshop there in 1960.
 - e. Moved to Vienna for 29 years where he established International Christian University.
 - During the war urged churches (1942): “If we can send our sons to Germany to kill and destroy, we should also be willing to send them to sacrifice their lives, if need be, to preach the gospel of peace.”
 - a. William Green, and elder in Berkeley, CA, pleaded with him to go but Gatewood felt he was already involved in a mission among Mormons which he could not leave.
 - b. 1945 Lectureship meeting at Pepperdine. 50 present only two willing to go.
 - (1) Delmar Bunn (who was to study German in Switzerland first)
 - (2) Roy Palmer family would go under the condition that another family go as well.
 - (3) When no one volunteered, Alma Gatewood piped, “Then we’ll go” and Otis agreed.
 - (4) 1945 survey trip to Germany with leaders of Broadway church.
 - (5) Frankfurt chosen because it was in the American sector and mayor promised help.

⁵ Notes adapted from Earl Edwards, “The Beginning of Mission Efforts of Churches of Christ in Europe in the Period 1945–1950” HUGSR, 1981

(6) Left NY in 1947, left families in Switzerland, and cont'd on to Germany.

c. Work:

- (1) Conditions appalling. 120,000 of 500,000 in Frankfurt had been killed and fighting for every bite to eat.
- (2) Relief work, "impossible to preach to naked and starving people."
- (3) Teaching
- (4) Boys home
- (5) by 1948 92 had been converted.
- (6) churches also in Heppenheim, Heidelberg and Munich.

d. Other workers arrived:

- (1) Lloyd Collier
- (2) Delmar Bun
- (3) Kathryn Patton
- (4) Herman Ziegert.

Belgium

1. S. F. Timmerman 1948, joined by Floyd H. Horton.
2. Liege
3. Exposed to the need by a Belgian woman (Noel) baptized in the States.
4. Arrived to find 16 Christians already there.

Italy

1. G. Harold Paden (1922–2001) Life Summary
 - Decorated ski trooper in WWII in Italian Alps.
 - Formed a team at Pepperdine of 13 members including Carl Mitchell and Howard Bybee. Went to Rome in 1949.
 - Faced much persecution at hands of (Catholic) govt.
 - His brother, Cline Paden, established Sunset School of Preaching to train missionaries.
 - In later years, Harold served among Mexicans and Indians in New Mexico.
2. Harold Paden had been a paratrooper, skier in the war in Italy and encouraged his brother Cline to return with him.
3. Cline and William Hatcher made 3 month survey trip in 1947. Witnessed great physical needs but stated those spiritual were even greater.
4. With 100,000 orphans in Italy, plans were to establish an orphanage to train and develop the young men to reach their own countrymen.
5. Combination of teaching and benevolent work.
6. Hatcher and Paden traveled among numerous USA congregations raising funds.
7. Gordon Linscott family, a student, arrived first to Rome in August of 1948 helped prepare for arrival of 15 in Jan. 1949.
 - Harold Paden family
 - Cline Paden family
 - Wyndal Hudson
 - Joe R. Chisholm
 - William Hatcher family
 - K. D. Pittman family
 - Jack McPhearson family (wife was Italian born).
8. Packages
9. 52 baptisms by June 1949
10. Catholic Opposition:
 - public debates
 - automobiles sabotaged
 - legal problems, orphans home license revoked in 1949.

- Cline was expelled from the country for re-attaching a sign in 1955.
- persecution led to the publicization of the church's existence and more than 500 were baptized by 1950.

Motivations:

1. Compassion from personal contact as soldiers
2. Christian Chronicle editor Olan Hicks raised the banner.
3. Visionary missionaries such as Otis Gatewoods
4. Churches willing to take risks, lead, and support missionaries.

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Howard Norton

1. Popularized team missions in Churches of Christ when, along with Don Vinzant, Howard formed a team of 16 families from ACU to plant churches in Sao Paulo, Brazil beginning in 1961.
2. Described their plans and preparation in book he edited, *Steps Into the Mission Field* (1978).
3. Inspired other efforts, such as “Exodus Movement” in which ACU graduates moved to Northeast as vocational ministers to plant churches.
4. Later, some of the team members established “Continent of Great Cities” which recruits missionaries for L. America.

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