

## The Discovery of “The Rest of the Story”

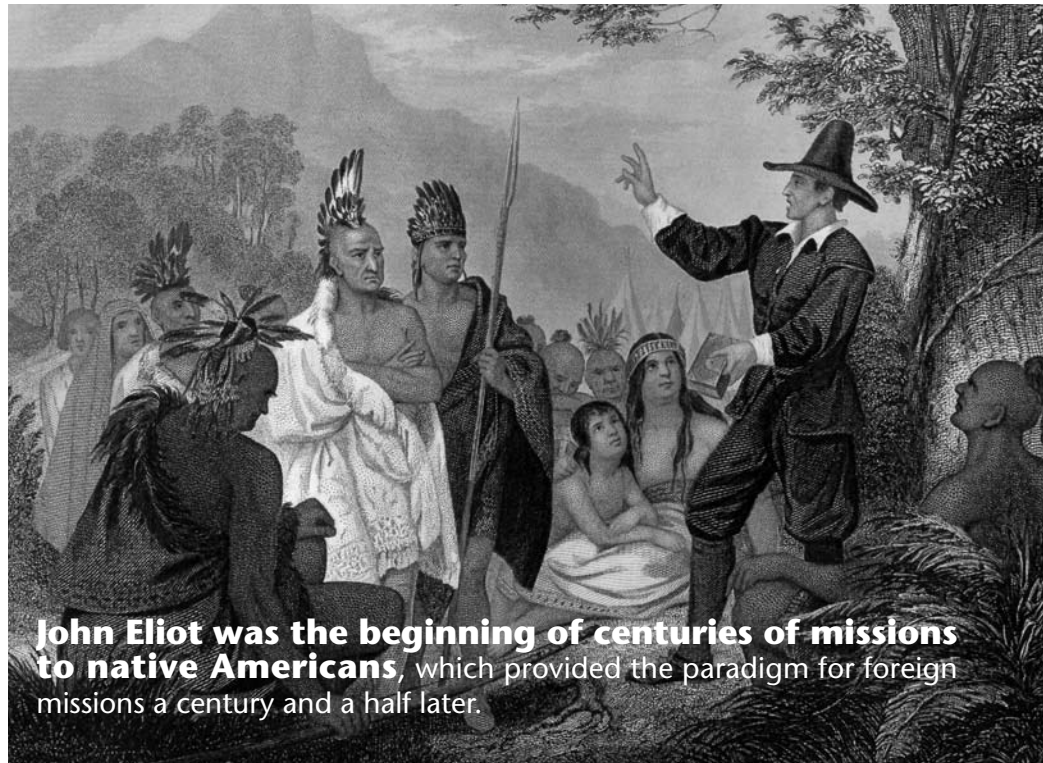
Gordon Olson

**I**t was pure serendipity that I stumbled across, as Paul Harvey calls it “the rest of the story.” In researching for my theology of salvation in the dusty stacks of the Drew Seminary library, I found an essay by Edward Dorr Griffin in a book of essays on general redemption (Christ died for all) by new divinity theologians.<sup>1</sup> Since he was identified as president of Williams College, I wondered if he was part of the roots of the American missions movement there. I found the answer some months later in the archives of Williams College. I concluded that Griffin was the virtually unknown mentor of the movement and a major figure in the Second Great Awakening in America. But this was just one of a number of such discoveries in the last few years.

Samuel Fisk’s books had alerted me to the importance of Andrew Fuller as mentor and backer of William Carey’s missionary initiative.<sup>2</sup> Sidney Rooy’s published dissertation pushed my search back farther.<sup>3</sup> So let us go back to the Richard Baxter/John Eliot connection.

The significance of John Eliot’s (1604-90) ministry to the Algonquians in Roxbury, Massachusetts has not been adequately recognized in

Print courtesy Billy Graham Center Museum



**John Eliot was the beginning of centuries of missions to native Americans,** which provided the paradigm for foreign missions a century and a half later.

recent works. A century ago the Godbeys called him the “morning star of modern missions,” but in a real sense he should be seen as the father of the modern missionary movement.<sup>4</sup> He did the whole thing in Roxbury: cross-cultural evangelism, Bible translation, training native American pastors, get-

ting a mission agency organized, and he also translated Baxter’s *A Call to the Unconverted*. He was the beginning of centuries of missions to native Americans, which provided the paradigm for foreign missions a century and a half later.

Rooy shows how Baxter (1615-91)

The *Occasional Bulletin* is published three times a year by The Evangelical Missiological Society (EMS). For more information about EMS, an application for membership in EMS, or a copy of the *Occasional Bulletin*, write: EMS, P.O. Box 794, Wheaton, IL 60189.

#### **NATIONAL OFFICERS**

**President, F. Douglas Pennoyer**  
13800 Biola Avenue, LaMirada, CA 90639-0001  
Phone: (562) 903-4844 Fax: (562) 903-4851  
Email: doug.pennoyer@truth.biola.edu

**Exec. V.P., Administration, Tom A. Steffen**  
13800 Biola Avenue, La Mirada, CA 90639-0001  
Phone: (562) 903-4844 Fax: (562) 903-4851  
Email: tom.steffen@biola.edu

**Exec. V.P., Constituency Relations**  
**Keith Eitel**  
P.O. Box 1889, Wake Forest, NC 27588  
Phone: (919) 761-2233 Fax: (919) 761-2232  
Email: keitheitel@bigfoot.com

**Natl. V.P., Finance & Membership**  
**Elizabeth Lightbody**  
820 N. LaSalle Blvd., Chicago, IL 60610  
Phone: (312) 329-4421 Fax: (312) 329-4359  
Email: elizabeth.lightbody@moody.edu

**Natl. V.P., Corporate Affairs**  
**Scott Moreau**  
501 E. College Avenue, Wheaton, IL 60187  
Phone: (630) 752-5949 Fax: (630) 752-7125  
Email: A.S.Moreau@wheaton.edu

**Natl. V.P., Publications, Kenneth D. Gill**  
Billy Graham Center, Wheaton College  
Wheaton, IL 60187-5593  
Phone: (630) 752-5533 Fax: (630) 752-5916  
Email: Kenneth.D.Gill@wheaton.edu

**Occasional Bulletin Editor, Bob Lenz**  
1385 W. Hile Road, Muskegon, MI 49441  
Phone: (231) 799-2178 Email: Boblenz2@cs.com

#### **REGIONAL OFFICERS**

**Northeast V.P., Larry A. Poston**  
1 South Boulevard, Nyack, NY 10960  
Phone: (845) 358-1710 Fax: (845) 358-4345  
Email: postonla@nyack.edu

**Southeast V.P., Mike Barnett**  
7435 Monticello Rd., Columbia, SC 29230  
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Email: mcbar@pobox.com

**North Central V.P., Robert J. Priest**  
2065 Half Day Road, Deerfield, IL 60015  
Phone: (847) 317-8137 Fax: (847) 317-8128  
Email: rpriest@tiu.edu

**South Central V.P., Michael Pocock**  
3909 Swiss Avenue, Dallas, TX 75204  
Phone: (214) 841-3689 Fax: (214) 841-3697  
Email: MPocock@dts.edu

**Northeast V.P., Mikel Neumann**  
5511 S.E. Hawthorne Blvd., Portland, OR 97215  
Phone: (503) 517-1894 Fax: (503) 517-1801  
Email: mneumann@westernseminary.edu

**Southwest V.P., Tim Lewis**  
1539 E. Howard St., Pasadena, CA 91104  
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Email: Tim.Lewis@WCIU.edu

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3622 East Galley Road  
Colorado Springs, CO 80909-4301  
Email: ddiaso@comd.org

**Canada V.P., Glenn A. Flewelling**  
Box 4291, Three Hills AB T0M 2N0 Canada  
Phone: (403) 443-5835 Fax: (403) 443-5540  
Email: glenn.flewelling@prairie.edu

was virtually the first Protestant missiologist and mentor of John Eliot by extended correspondence. When Baxter was silenced by the king in 1660 he wrote extensively about the hindrances to world evangelization. He had just published his classic, *A Call to the Unconverted*, which is a great example of confrontational evangelism.

In his correspondence with Eliot he argued that we need “general, unfixed ministers” who are not pastors of churches, to do the work of evangelism and missions. This was out-of-the-box thinking for Protestants. However, Eliot didn’t follow

*in the Soul*, which God greatly used in the conversion of George Whitefield and William Wilberforce and in the lives of John Wesley and Edward Griffin later.<sup>6</sup>

Edwards had been pastor of a Scotch Presbyterian church in New York City in 1723 and was impacted by the beginnings of the First Great Awakening in New Jersey under Theodore Frelinghuysen and the Tennants, who had been impacted by pietism.<sup>7</sup> When he assumed the pulpit of grandfather Stoddard’s church in Northampton in 1727, he began to preach forthright confrontational evangelistic sermons. His series on

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his advice in resigning his church to focus on the Algonquin ministry.<sup>5</sup> It is significant that Baxter refused to be called either a Calvinist or an Arminian. Apparently Eliot agreed with him theologically. Cotton Mather’s biography of Eliot was most significant, since William Carey read it and referred to Eliot at least four times in his *Enquiry*.

The missionary significance of Jonathan Edwards (1703-58) to both the British and American movements is only partly understood today. The publishing of Brainerd’s diary and Edwards’ own missionary service among the Mohicans are well known. Not only did Carey and Martyn read the diary, but Philip Doddridge (1702-51) read it and in 1741 proposed the formation of a mission society to the Congregational ministers in the English midlands.

However, they were not ready to move ahead. Doddridge had been influenced by Baxter’s theology and had written *The Rise and Progress of Religion*

justification by faith prepared his congregation for the first revival, which sermons impacted Andrew Fuller in England half a century later. A series on the “History of Redemption” stimulated a second time of revival, which sermons were “put in treatise form by John Erskine and first published in 1774 in Edinburgh.”<sup>8</sup> By 1784 Erskine republished his *Call to Prayer for a Revival*, which impacted the principals of the British foreign mission movement, and contributed to the second awakening in New England, out of which the American movement came.

One overlooked consequence of Edwards’ own missionary ministry was that his son was only five years old when they came to Stockbridge, and like many missionary children, became very fluent in Mohican and later wrote a book about the Indian dialects. The junior Edwards, having been a teenager when his father died, was taught theology by his father’s two protégés, Samuel Hopkins and Joseph Bellamy, who had both begun

to teach general redemption. In 1771 Hopkins had proposed the sending of freed Negro slaves back to Africa as missionaries, but the revolutionary war blocked his plans, and despite repeated efforts he could never garner enough support for the project before his death.<sup>9</sup> Dr. Jonathan Edwards, Jr. in turn disciplined Edward Griffin in New Haven, and, I suspect, infected him with missionary insights as well as the "New Divinity" theology.

The New Divinity has been poorly understood today. They called themselves "Consistent Calvinists," but they were neither consistent nor Calvinists. They all held to general redemption, as proved by the anthology of essays on the subject collected by Park in 1859. In his introductory essay Park argued that there were elements in the theology of the senior Edwards which paved the way for the New Divinity, which has rightly been called neo-Edwardsian theology. A number unfortunately denied substitution in the cross, and many held to aspects of free will, especially seen in the New Haven outgrowth of grandson, Timothy Dwight and Nathaniel Taylor.

Apparently, most did continue to hold to unconditional election, which caused some internal tension. Most significant, however, is that this movement spawned the Second Great Awakening and the American missions movement.<sup>10</sup> But first we must go back to England in sequence.

The Wesleyan awakening was part of the root of British missions. Whitefield had mentored John Wesley in confrontational open-air preaching. After the American revolution Wesley sent Thomas Coke (1747-1814) to America to ordain Francis Asbury as the first Superintendent (Bishop) of the beleaguered Methodists, who were still connected with the Anglican church. By 1786 Coke brought five missionaries to the West Indies, who saw a great harvest among the Negroes, Carib Indians and whites.<sup>11</sup> Obviously this is six years before Car-

ey's own Baptist mission, but little noted because Coke did not found a mission society. It seems that he must have carried on his many missionary projects under Wesley's personal oversight. Years later he decided to become a missionary himself and died leading a team of missionaries out to Ceylon.

Andrew Fuller (1754-1815) was moved from extreme Calvinism by the writings of Abraham Taylor, President Edwards, and the neo-Edwardsians. His 1784 book, *The Gospel Worthy of All Acceptation*, caused a firestorm among his particular Baptist colleagues. As a colleague, friend, and mentor of Carey, he preached at his ordination. When Carey proposed a mission society, Fuller became the first home director of the Baptist mission and traveled extensively to promote its work. Out of this came his extensive theological works, published in four complete editions. Timothy Dwight had Yale grant him an honorary doctorate.<sup>12</sup>

age in soul agony over the death of his deistic mentor and the claims of the Bible, Edward Griffin was there with Prof. Moses Stuart of the new Andover seminary. It was probably Griffin who gave Judson a copy of Thomas Boston's *Man's Fourfold State*, which convinced him to go to Andover as an incidental student to check out the claims of Christ. In three months he came to assurance of salvation, and by summer Griffin arrived on campus as professor of "pulpit eloquence." By September someone (probably Griffin) gave him a copy of Buchanan's missionary sermon, "The Star of the East," which started him on his way. When Mills and the other Williams graduates came on campus and connected, they consulted with Griffin about the next step. The rest is history.

Mills became a home missionary to the frontier and connected with Griffin again in Newark, complaining

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Early in his evangelistic ministry in Connecticut Edward Griffin (1770-1837) led Samuel Mills, Jr. to the Lord. After 1800 he saw many hundreds come to Christ in his ministry in northern New Jersey and at First Presbyterian Church in Newark. He was invited to speak at the General Assembly in Philadelphia in 1805 and gave a missionary message, "The Kingdom of Christ." Mills, now a student at Williams College, came to hear his mentor and distributed copies of the sermon on campus. This is the untold background of the monumental Haystack Prayer Meeting of 1806.

When Adoniram Judson, Jr. came back to his father's Plymouth parson-

about the lack of Bibles on the frontier. He got Griffin to instigate the formation of the American Bible Society (1814) and the United Missionary Society (1816). By 1821 Griffin became the President of Williams College, where he recruited another generation of foreign missionaries until his retirement.<sup>13</sup>

The lessons of history would seem to indicate that there is a fourfold sequence. First an evangelism-friendly theology leads to confrontational evangelism. Then we note that both great awakenings started with this confrontational evangelism<sup>14</sup> and out of this came the modern missions

Continued on page 6

## EMS Reports for 2004

### NORTHWEST

This year saw the beginning of two annual EMS-NW meetings. The first, academic, followed the national theme with papers read and responses given. Most of those attending were professors from the various colleges, universities, and seminaries or academics serving in missions or denominations. The second meeting followed the normal more popular format where a major speaker brought missiological insight to help church and mission leaders better accomplish their tasks..

April 16, 2004 from 4:00 p.m. to 9:00 p.m. the academic meeting was held at the WorldView Center, Portland, Oregon. About thirty academics met to hear three papers and their responses read on the topic, "Loyalty to Christ in a Syncretistic Age." Below is a list giving the authors, titles, and responders to the papers.

1. Dr. Donald K. Smith, *WorldView Institute, Putting First Things First, A Biblical Look at Priorities*. Responders: Dr. Richard White of Portland State University, and Al and Cheryl Jensen of S.I.L.

2. Drs. David and Cindy Strong, of Simpson College, *Dwarves, Elves, and Vampires: A Case Study of Syncretism in Light of Filipino Folk Beliefs and Practices*. Responders: Dr. David A. Stockamp, Coordinator of Church Relations for Covenant World Mission, and Dr. Enoch Wan, Western Seminary.

3. Dr. Ron Stansell, George Fox University, *The Battle of the Titans: Lamb of God Meets Emperor of Rome*. Responders: Dr. Ron Holcomb, AIM International and Dr. Herbert Hofer, Concordia University.

Following each paper and its re-

sponses was a time of lively interaction of the thirty people attending. It was decided that the academic meetings should be continued next year. We also shared the evening meal together.

May 1, 2004 from 9:00 a.m. to 3:00 p.m. the more popular level EMS meeting took place, also at the WorldView Center. Over one hundred people from area churches, schools, and mission groups attended to hear and interact with Paul Borthwick. His subject, "The Role of the West with the Rest: Where do Western Churches and Mission Agencies Fit within the Context of Global Christianity" involved four lectures:

1. *A Changing World—Clashing Civilizations and the Next Christendom*.

2. *A Changing America—The Implications of Demographic Shifts and Ethnicity*.

3. *A Changing Market—What It Means to Mobilize the Postmodern Generation to Mission Involvement*.

4. *The Ephesians Movement and the Significance of Global Christianity*.

These four lectures were interspersed with mini-reports from various mission ministries in and through the Pacific Northwest. After each mini-report (about five minutes) someone prayed for that ministry. The ministries mentioned included the following: MissionsFest Northwest, Northwest Medical Teams, The Children's Missions Camp, Perspectives on Islam course, and ACMC.

**Next year's dates:** March 12, 2005, 8:30 a.m. to 3:30 p.m. at the WorldView Center for the general EMS meeting. April 15, 2005, 4:00 p.m. to 9:00 p.m. at the WorldView Center for the Academic meeting.

—Mikel Neumann

### SOUTHWEST

It is a privilege to serve as the Southwest Region's Vice President as F. Douglas Pennoyer has now become the EMS President.

I hope to continue the model of increasing EMS membership and stimulating one another's missiological thinking through our gatherings.

The theme this year is Business and Missions. The date is April 29, 2005 and will be at the US Center for World Mission in Pasadena, California. We hope to see all of you there!

To submit a paper, an abstract is due by Feb. 11th, and the completed paper due by April 15th. As in years past, we want to support budding missiologists in presenting their work. If you are in contact with any students that may have an interest in this topic, encourage them to submit an abstract.

An incentive for you to be at the regional meeting is the unbelievably low membership fee. The normal EMS membership fee is \$30, but if you attend this meeting, registration AND membership fee will be covered for a mere \$20! However, if you choose to attend but not become a member, the registration fee is \$10. Don't forget that membership fees cover your subscription to the *Occasional Bulletin* and the annual EMS Series book.

Last, mark your calendar for the EMS national gathering on September 22-24, 2005. It will be at the Minneapolis Airport Marriot and will be held in conjunction with the IFMA with the theme Business and Missions.

—SW Regional Vice President, Tim Lewis



## EMS Honors Dr. David Hesselgrave

At the recent Annual Meeting of the EFMA/IFMA/EMS, Dr. David Hesselgrave was honored by the Evangelical Missiological Society for his many years of service to EMS and the Kingdom of God. Dr. Hesselgrave, with encouragement from Dr. Donald McGavran was a key person in the formation of the first evangelical organization of teachers of missions in 1968, known as the Association of Evangelical Professors of Missions [AEPM]. He served as the president of this organization from 1982-84, and as Executive Director of the Evangelical Missiological Society [EMS], which grew out of AEPM, from 1990-95, traveling extensively through the USA promoting this organization. Dr. Hesselgrave has made so many contributions to the EMS and to the lives and ministry of its members, they cannot possibly be listed here. We are, however, supremely thankful to God to have him as a friend and fellow member in his 80th year and beyond, and count it a privilege to honor him in this small way.

—Norman Allison, EMS president (2001-04)

## How Can I Say THANKS?

The days that immediately preceded the 2004 Triennial in St. Louis turned out to be hectic ones for my wife Gertrude and me. In the end, while en route to Texas on a mission of mercy, we made it to the Airport Marriott just minutes before my paper was scheduled to be presented. All told, we spent about ninety minutes at the conference before resuming our trek to San Antonio.

I don't know how to thank EMS colleagues enough for those ninety minutes. Thanks to the John Ormes for going out of their way to meet and care for us upon our arrival; to Norman Allison, Michael Pocock and the Executive Board for the "recognition plaque," and to the Program Committee for the privilege of attending and participating in the conference.

And, oh yes, thanks to those who listened and commented on my paper "Syncretism--Mission and Missionary Induced?" A kindly comment from one of my former students caused me to realize that, though I had attempted to answer that question in the affirmative, I had not offered any explicit correctives. So I have tried to do that in the final version. In making adjustments in the paper I was reminded that, from the very beginning, the EMS has been about candid, courteous, kindly dialogue with a view to encouraging, correcting, and otherwise helping one another. Important in the past, I sincerely believe that this kind of endeavor is most hopeful for a future in which mission issues promise to become increasingly complex, increasingly critical and crucial.

A recent greeting from Paul and Vivian Beals—Paul is still suffering the effects of a serious stroke of several years ago—reminded me again of the debt all of us, and especially I, owe to colleagues without whose contributions EMS would never have become a reality and could never continue. I hesitate to name names because there have been so many. But I must mention the late Donald McGavran who originally proposed the formation of just such an organization; the late Kenneth Mulholland who "signed on" almost from the beginning; and, of course, present board and committee members such as Norm Allison, Mike Pocock, Gailyn VanRheenen, Liz Lightbody, Chuck Corwin, Ken Gill, Bob Lenz and others who continue to serve so faithfully and so well. Thank you all.

David J. Hesselgrave  
Rockford, Illinois



## Opportunity for Students

**I**want to take this opportunity to inform you about a fine opportunity for students who are concerned about ministry in the very diverse cultural setting of North America today. For several years the Ethnic America Network has been sponsoring annual Ethnic Workers Summits.

The next summit will be held in the Dallas-Forth Worth area from April 7-9, 2005. The summit will have an academic track for those who wish



to make the conference a part of their academic preparation for ministry. Students can enroll in the spring 2005 semester for an independent study which would include the Ethnic Worker's Summit. Over forty Dallas-Forth Worth area ethnic pastors have endorsed this conference. Plenary sessions and over forty work shops will highlight the summit. Independent reading assignments are required for completion of academic credit.

Registration and payment should be completed by February 15, 2005. Please contact Dr. Michael Pockock at Dallas Seminary for details, registration and required reading (for credit) information. Phone 214-841-3689. E-mail: mpockock@dts.edu

Future Summits will be: Atlanta 2006, Seattle 2007 and St. Louis 2008 (about the same time of year—Spring). All will have an academic track.

Continued from page 3

movement. We also see what Glover called a step-by-step spiritual lineage of "true apostolic succession of spiritual grace and power and world-wide ministry."<sup>15</sup>

### Endnotes

1. Edwards A. Park, ed., *The Atonement: Discourses and Treatises by Jonathan Edwards, Jr., et al* (Boston: Congregational Board, 1859).
2. Samuel Fisk, *Divine Sovereignty and Human Freedom*, rev. ed. (Wipf & Stock, 2002).
3. Sidney H. Rooy, *The Theology of Missions in the Puritan Tradition* (Eerdmans, 1965).
4. J. E. & A. H. Godbey, *Light in Darkness: Missions and Missionary Heroes* (St. Louis, Imperial, 1892), p. 24.
5. Rooy, pp. 125-137.
6. *Ibid*, pp. 70, 292-3.
7. *Ibid*, pp. 286-294; C. C. Goen, *The Great Awakening*, "The Works of Jonathan Edwards," 4:155-6.
8. *Ibid*, pp. 287, 293.
9. Joseph A. Conforti, *Samuel Hopkins and the New Divinity Movement* (Eerdmans, 1981), pp. 142-158.
10. *Ibid*; for fuller documentation see my *What in the World Is God Doing?* 5th ed., ch. 8 and 9 and *Beyond Calvinism and Arminianism*, ch. 17.
11. This is alluded to by Carey in his *Enquiry*.
12. Andrew Gunton Fuller, *The Complete Works of Andrew Fuller*, 2 vols. (Boston, 1833), pp. 1:20-65.
13. John H. Hewitt, *Williams College and Foreign Missions* (Boston: Pilgrim Press, 1914); additional documentation in *What in the World Is God Doing?* 5th ed.
14. Keith J. Hardman, *Seasons of Refreshing: Evangelism and Revivals in America* (Baker, 1994), pp. 14-18. Sadly this great book is out of print.
15. Robert Hall Glover, *The Progress of World-Wide Missions*. Rev. and enlarged by J. Herbert Kane (NY: Harper, 1960), p. 88.

**Dr. Gordon Olson** is presently a Bible and missions conference speaker. He served as a missionary in Pakistan, taught theology and missions at Northeastern College, and is a board member Emeritus of Christar. Dr. Olson has also published a couple of books. He can be contacted at

# When is a Mission Trip Not a Mission Trip?

Jim Reapsome

**E**ight senior adults volunteered to go overseas for two weeks to do some repair and maintenance work at a conference center. The Sunday before their departure they stood with their pastor who prayed for them and commissioned them for their missionary assignment. They completed their work satisfactorily and everyone rejoiced at their safe return.

Their experience was far from unique. Thousands of like-minded U. S. Christians have done similar mission trips. The appeal of this kind of missionary service is widespread, not only for seniors, but also for junior high school students and everyone else in between. We lump them altogether as short-term missionaries.

By so doing, we risk blurring the line between biblical missionary service and works of labor and compassion that every Christian should do as part of his normal Christ honoring lifestyle. Help my neighbor build his deck? Sure. Why not? Take a sick friend to her doctor's appointment? Of course. We do these things in our own communities as a matter of course, but no one calls them missions trips. Why then do we call the same kind of work overseas a mission trip? Because we usually do it for missionaries in a cross cultural context. The flight to Bolivia makes it a mission trip because we left home and loved ones to do some work in a culture radically different from our own.

But are those sufficient reasons to qualify painting, building, digging, and repairing as "mission" work? I don't think so. Such activities are valid expressions of our love and commitment to world missions, but in the strict sense, they do not qualify as mis-

sionary work. If they do, then everything we do for someone is missionary work. If everything is missionary work, then nothing is missionary work. Why not call them exactly what they are? Work missions, building and repair missions, housekeeping missions, temporary replacement missions, or whatever. The distinction is vitally important if we are to keep gospel proclamation, evangelism, church planting, and discipleship at the heart of what we are supposed to do.

I heard a devoted man talk for half an hour about how excited he was to be part of a team that had gone to Mexico for a week to put the roof on a church. I listened for some clues about what else they had done by way of ministry. Nothing. They could not speak to anyone. They did not hand out Spanish tracts or Bibles. They did not give their testimonies using interpreters.

Did I deny the value of their work? Not at all. Where they an inspiration to the pastor and his people? Of course. Did they do missionary work? I don't think so. Good work, yes; missionary work, no. Theirs was a work mission, not a mission trip.

I hope that I am not straining gnats and swallowing camels. It's important for sending churches and schools to be clear about what they are doing. Some teams can go to Mexico to put a roof on a church: others can go and do soccer evangelism, literature outreach, camp ministries, children's work, and so on—with the proper

qualifications and training. The latter, it seems to me, are doing missionary work.

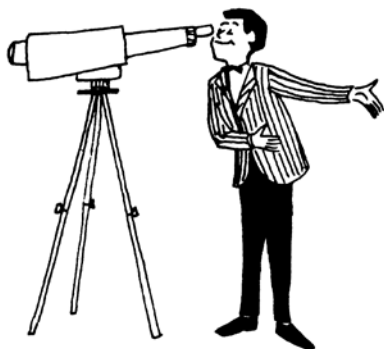
The eight seniors believed they were doing a noble service for the cause of Christ—and they were. The conference center needed and benefited from their skills and hard work. They were sent off with their church's blessing and prayers. However, not one of them thought they were doing missionary work. They did the kind of good deeds required of all believers by Jesus and the apostles. They took a step that more seniors should take—a step out of their U. S. comfort zones for the sake of Christ overseas. They



learned more about the people being taught and trained at the conference center. The building was improved and their lives were enriched. Hard workers? Yes. Compassionate Christians? Yes. Missionary work? No. Let's keep the biblical and historic definitions clear, so that no one can think that after building a church roof, or whatever, his or her work has fulfilled the extraordinary dimensions of the Great Commission.

**Jim Reapsome** served as editor of *Evangelical Missions Quarterly* (1964-1997) and *World Pulse* (1982-1997). He wrote the book *Final Analysis* (EMIS, 1998). Reprinted from *Mission Maker Magazine* by permission of STEM Press, Minneapolis, MN. For more short-term mission resources, visit [MissionMakerMagazine.org](http://MissionMakerMagazine.org) or [STEMmin.org](http://STEMmin.org). ■

## As seen through the LENZ



**Y**ou have heard of face lifts and tummy tucks. Magazines also get face lifts in formats and covers to give new appearance and attractiveness to the publication. One of the suggestions at the EMS executive meeting was for the *Occasional Bulletin* to have a new look. Our talented assistant, Dona Diehl, who does the lay out for *OB*, is also very creative. I asked her to design a new look for the *Bulletin*, and this edition is the result of her giftedness. Please send me your impressions and comments. We want to hear from you. Thanks Dona for

doing a great job with *OB*. You make me look good as the editor!

When did the modern missions movement begin? You may be surprised! Most of us think that William Carey was the father of modern missions. Gordon Olson takes us through a brief history covering the early “pre-Carey” days of missions, leading up to his significant contribution in world evangelism. Being the scholars we are, I have included the bibliography so that those who have a bent for church history can follow up on Olson’s observations, and tell us more of the “rest of the story.” Gordon has given us a valuable bibliography to study the topic.

We have included the presentation of a merit award (for lack of a better phrase) to Dr. David Hesselgrave for his years of faithful service to EMS/AEPM, and his gracious response to our honoring him. For those of you who know Dave personally, it is a typical response from this true gentleman (emphasis intended on the last word). I add my words of gratitude and indebtedness to him for his input in my life. He was one of my mentors in the doctoral program at TEDS. I choose him because I knew of his valuable contribution and insights in missions.

—Bob Lenz, Editor



**Evangelical Missiological Society**  
P.O. Box 794  
Wheaton, IL 60189

ADDRESS CORRECTION REQUESTED