

John G. Paton: Missionary to the Cannibals of the South Seas by Paul Schlehlein, The Banner of Truth Trust, Carlisle, PA (2017). (54 Quotes selected by Doug Nichols.)

1. The Gospel Brought to the South Seas Islands.

This is the story of an island of cannibals, their journey out of darkness, and the man who led them to the light. It is a story that begins with heads slung in shame, only to be raised in joy before the Lamb who bore their disgrace.

Such indignity and humiliation came from, among other things, their proclivity for the abominable act of cannibalism. But just as stars shine brightest in a moonless sky, so the grace of the Lord Jesus flashes most brilliantly before the man-eaters of the New Hebrides, as this re-telling of a South Sea missionary shows:

‘Isaia, have you yourself ever tasted human flesh?’ The eyes seek the ground, and the mottled foot for a minute or two toys with the grass. Without raising his eyes he touches his lips with his finger. It is enough. He has eaten and is ashamed. ... At last, the old, uncomely face is raised again, and on it there is an expression of sadness, tempered with nascent joy. It is far more beautiful, that face, than the traveler had judged at first. ‘It is true, sir, I have eaten. I am full of shame. But, sir, it was in the days of darkness before the light ... came to Fiji. God is good-hearted and I am forgiven.’ [pages xiv-xv]

2. A Hero with Evangelistic Zeal.

Missionaries like Paton need to be heard afresh. Our slumbering congregations devoid of zeal and passion need heroes with his kind of evangelistic pluck. Paton was an icon in his day—a household name in Great Britain and Australia. Contemporaries such as C.H. Spurgeon called him the ‘King of the Cannibals’. [page xv]

3. Bare-knuckled Bravery.

In our world of diplomacy and emotional sensitivity, the South Seas missionary comes with bare-knuckled bravery. We need men like Paton to put steel in our spines, love in our hearts, and assurance in our minds that there are times to double the shot and shorten the fuse. [page xvi]

4. All Christians Need to Tell Others of Christ.

The Patons believed *all* Christians are called to tell others of Christ; his son refusing to blunt the edge of duty for the Western world wrote: ‘We argue, fearlessly, that what has been done in the haunts of savagery can be done in the slums of civilization.’ [page xvii]

5. Seeing Reward After Years of Toil.

Happy was John Paton, missionary pioneer, to lay down his life in ‘loneliness and apparent failure’. For years he sowed terrain that stole away his family, his health, and his most vibrant years, only in God’s grace to reap a harvest that would take decades to mature and an eternity to enjoy. The sower and the reaper may rejoice together Jesus said (John 4:36); the life of Paton is an invitation to delight in both. [page xix]

6. Giving God One’s Best.

God gave his best, his Son, to me; and I give back my best, my all, to him. — John G. Paton. [page 3]

7. Consecrated Men Do God’s Work.

Mission must look back before it marches forward. Like God’s ark, the missionary enterprise is carried on the shoulders of consecrated men. [page 4]

8. Scotland – Great Producer of Missionaries.

This may indicate why a country like Scotland—smaller in size than South Carolina—could produce such an array of missionaries in the nineteenth century. Alexander Somerville observed: ‘Scotland, small as she is, has already told on the destinies of the world.’ Within a hundred years, she sent out missionaries such as Alexander Duff (India), David Livingstone (Africa), William Chalmers Burns (China), Robert Moffat (South Africa), Mary Slessor (Nigeria), Robert Morrison (China), Eric Liddell (China), and hundreds of others history, not heaven, has forgotten. They were sent and supported by church leaders such as Thomas Chalmers, Andrew and Horatius Bonar, Robert and James Haldane, and Robert Murray M’Cheyne.

John Paton did not leave Scotland unescorted but followed in a long line of godly men. [page 4]

9. John Geddie – Faithful Worker in New Hebrides.

After fifteen years in Aneityum, the Geddies returned to Nova Scotia to tell the stirring accounts of God's work in the New Hebrides. They returned to the islands in 1866, but Geddie's health was poor. He died on December 14, 1872. The natives placed a placard in his honour behind a church pulpit in Aneityum. It read, in part: 'In memory of John Geddie, D.D., born in Scotland 1815 ... Missionary sent from Nova Scotia to Aneityum for twenty-four years. When he landed in 1848, there were no Christians here, and when he left in 1872 there were no heathen.' [pages 16-17]

10. Paton Urged to Stay in Glasgow.

At first Paton was urged to stay because of his gifting. After all, Glasgow mission was enormously successful. Wouldn't life among the cannibals be a waste of his time and talents? The opposite tactic was used with John Geddie, with one venerated father of the congregation saying that he 'did not know a more unsuitable person than Mr. G.; that except zeal, which was the lowest of all, he did not possess one qualification for the work.' [page 18]

11. Fear of Death Was the Cause of Urgings to Stay in Scotland.

...they begged him to stay due to the prospects of danger and death. The famous missionary John Williams had been killed and eaten less than two decades earlier, the tragedy still fresh on everyone's minds. One dear Christian saint cried: 'The cannibals, you will be eaten by cannibals!' To this Paton replied:

Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms; and in the Great Day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.[page 19]

12. Questioning His Calling.

While his congregation pleaded with him daily to stay, Paton began to question the legitimacy of his calling; ‘Am I carrying out God’s plan or my own ambition? Yes, with the friction in the air and lions in the path, Paton would not turn aside. Constrained by Christ’s love and buoyed by a pious lineage, John Paton gave himself to the New Hebrides. [page 20]

13. Laboring for Christ – the Highest Calling.

I have thought of the dignity of laboring for Christ among the heathen. To be occupied in this work is the highest glory of men. –John Geddie, from his farewell address. [page 21]

14. Trust God to Know What He Is Doing.

‘Feeling immovably assured that my God and Father was too wise and loving to err in anything that he does or permits, I looked up to the Lord for help, and struggled on in his work.’ [page 28]

15. Living Statements of What the Lord Is Doing.

In his *Autobiography* he rarely if ever mentions the Scripture texts used in his addresses, though the *Brisbane Courier* in 1886 reported that he preached from Acts 16:9 and the Macedonian Call. Instead, he focused on the needs of the New Hebrides, immersed with God’s biblical commands to obey. This may have stemmed from the influence of his brother James, who encouraged his brother not to preach normal sermons while travelling the globe. ‘John, you should just begin straight away and tell what you have seen and experienced in your work in the islands, and what the natives say and do—that is what the people want to hear. They can get sermons every Sunday, but not living statements of the doings of the Lord in the islands of the sea.’ [pages 39-40]

16. Observed the Sabbath Ardently.

An ardent Sabbatarian, he refused to use public transportation on Sundays, often walking long distances between his church meetings. ‘No tramcar conductor, no railway porter, no busman will ever stand up in the Judgment and say, “You robbed me of my Sabbath.”’ [page 40]

17. Be a Great Reader.

A story unto themselves is that of the missionary wives on the New Hebrides—saints so easily forgotten yet indispensable to the work. They were made from solid cloth. Among them was Mrs Jessie Inglis, who on one occasion asked a missionary colleague what she was reading. Her friend quickly dismissed the question, citing her hectic schedule of housework and babies. Jesse countered: ‘Read no books! And what do you think you will become? Your husband is a great reader; he is reading daily; and if you read none, will you be any companion to him ten years hence? No, do what you like but you must read.’ [page 62]

18. Missionary Wives Examples of God’s Place of Women – High and Lifted Up.

On an island where women were degraded and discarded, the missionary wives served as living monuments to the change that comes through Christ. Geddie writes: ‘It is chiefly through the instrumentality of the missionary’s wife, that those of her own sex are to be raised from the depths of degradation and misery, and elevated to the position that God has assigned them.’ When Scriptures and the Spirit work in tandem within the human soul, women are raised in honour before their families, not lowered as slaves in the harems of their husbands. [pages 62-63]

19. Illness and Death during Ministry.

The bouts of suffering continued as well. Writing back home on January 1, 1881, Margaret recounts the painful days of the previous year. She suffered for five months night and day from painful rheumatism, diphtheria, and bed sores. Once she was reduced to a skeleton, her family held round-the-clock prayer vigils. Most including her husband, thought her time had come. But when sixteen-year-old Bob rushed home from Australia, she rallied. The sight of her towering son whom she had not seen for three years revived her waning soul. Death was in the cup and very nearly swallowed, but God once again dispensed mercy to the Paton family.

The same was not true for their son Walter. In the same year, Papa’s ‘wee shadow’ entered eternity at two years of age. So high was the anguish,

Margaret said, ‘I have sometimes feared it would sweep out of reason.’ John was devastated, rarely eating and pacing the floor for hours at night. Later that year they left Aniwa. Their fifteen years of day-by-day ministry on the island had come to a close. It would be eight years before they would visit the island again. [page 64]

20. Converts Trained to Be Self-supporting.

In all my work amongst the natives, I have striven to train them to be self-supporting, and have never helped them where I could train them to help themselves. — John G. Paton [page 65]

21. Donations for the Ministry Flooded In.

Donations for the mission’s ship flooded in. Sometimes as many as seventy communications per day would arrive, enclosed with money with notes such as: ‘From a working man who prays for God’s blessing on you and work like yours every day in family worship.’ If people insisted the gift go to him personally, he flatly refused the gift. With so much money passing through this poor missionary’s fingers, one wonders if ever envy crept in. Indeed, it seemed the only emotion to be awakened was one of sanctified jealousy. When one wealthy businessman kept his company running for no other reason than to support God’s cause, Paton wrote: ‘God, who knows me, sees that I have never coveted money for myself or my family; but I did envy that Christian merchant the joy that he had in having money, and having the heart to use it as a steward of the Lord Jesus!’ [page 70]

23. Death of John Paton.

On January 28, 1907, at the ripe old age of eighty-two, John Paton was laid to rest in Melbourne, Australia, in the Boroondara cemetery. After decades of near misses and the worst dangers imaginable, the Lord put him to rest in *his* time. Paton’s desire was granted, that he ‘might be permitted of God to work to the very end.’

He had lived long enough to see the day when thousands of converts on the islands were singing praises of their Savior the Lord Jesus Christ. Like John G. Paton, many suffering believers wonder why God allows painful things to happen. Yet Paton’s life in retrospect shows how God was employing those

trials to prepare him for greater usefulness. Those who are forced to uproot prematurely may see in Paton one who diligently followed the hidden ways of God. ‘God moves in a mysterious way’, the poet has memorably said. The means God uses to displace and change may be painful, but never purposeless; traumatic, but never trifling; bitter, but always beneficial. [pages 74-75]

24. Paton’s Father’s Love.

Paton’s working-class father was filled to the brim with masculine instruction and tender oversight. He invested deeply in the emotional lives of his children. He did not shrink from physical affection or from weeping in their presence. When John was ‘launched upon the ocean of life’ to attend seminary, his father walked with him for the first six miles in tears and almost unbroken silence. The father gripped his boy: ‘God bless you, my son! Your father’s God proper you, and keep you from all evil!’ After embracing, Paton ran off, ascended a hill, and then recounts the memorable parting:

I watched through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as he had given me. The appearance of my father, when we parted—his advice, prayers, and tears—the road, the dyke, the climbing up on it and then walking away, head uncovered—have often, often, all through life, risen vividly before my mind, and do so now while I am writing, as if it had been but an hour ago. [page 80]

25. Pure Joy in Christ’s Work.

This work ethic carried him through all of his years and travels. While in his seventies, he criss-crossed the globe, speaking to thousands, sometimes in as many as ten meetings weekly and five meetings on a Sunday. That which spurred him on was the exhilaration that comes from hard work! ‘My only stimulant was the ever springing fountain of pure joy in the work of my Lord and Saviour Jesus Christ! [page 87]

26. Scotch Presbyterianism Produced Great Foreign Missionaries.

Scotch Presbyterianism has produced three unsurpassed heroes of foreign missions—Alexander Duff, David Livingstone, and John G. Paton. They all belonged to the old granite formation, and were all lineal descendants of the Covenanters. – Theodore L. Cuyler [page 89]

27. Lost Souls Going to Hell.

Lost souls were the visitors endlessly knocking upon Paton’s conscience. He spoke often of the ‘wail of the perishing heathen in the South Seas’. The claims of the cannibals sounded in his ears. Hell motivated him as it has legions of others throughout church history. The pioneer, Hudson Taylor, spoke to his listeners about the ‘great Niagara of souls passing into the dark in China. Every day, every week, every month they are passing away!’ [page 91]

28. In 1910 Liberalism in the World Missionary Conference.

Scotland’s capital hosted the World Missionary Conference in 1910, just three years after Paton’s death. It was supposed to be a high water mark in the evangelization of the world. Instead, liberalism had taken root in the movement and the gathering was a flop. Missionary fervor is housed in the womb of divine retribution. Kill the mother and the baby dies.

Observing the conference from afar in Calabar, veteran missionary Mary Slessor was not surprised:

Where are the men? Are there no heroes in the making among us? No hearts beating high with the enthusiasm of the gospel? Men smile nowadays at the old-fashioned idea of sin and hell and broken law and a perishing world, but these [ideas] made men, men of purpose, of power and achievement, and self-denying devotion to the highest ideals earth has known. [pages 91-92]

29. Refusing to See the Wrath of God.

D.A. Carson is right: “If we refuse to see what the Bible says about the wrath of God, we will certainly fail to see what the cross achieves.” [page 92]

30. Not Seeing God's Wrath, Missing God's Love.

Sooner or later, those ashamed of the doctrine of hell will cower in compunction before the demands of the Great Commission. If we lose the doctrine of damnation, gone not only is a powerful stimulant for world evangelism but also the glory of the gospel itself. Carson concludes:

If we turn away embarrassed from what the Bible teaches of God's wrath, we will never glimpse the glory of what the Bible says about God's love, supremely manifested in Christ Jesus. [page 93]

31. Paton Was Needed on the Field, Not in Glasgow.

More than hell motivated Paton. For him, a need *did* necessitate a call, at least in part. Few were caring for the cannibals abroad, while many were willing to take up his Glasgow post. He reasoned it would be easier to find replacements at home than volunteers abroad.

I clearly saw that all at home had free access to the Bible and the means of grace, with gospel light shining all around them, while the poor heathen were perishing, without even the chance of knowing all God's love and mercy to men. [page 94]

32. Asked Parents' Permission to Go to the Field.

In the face of so many negative voices, John Paton—thirty-two years of age and independent as a lion—still humbly laid the matter before his godly parents. Their reply shows how integral their support was toward his calling:

We feared to bias you, but now we must tell you why we praise God for the decision to which you have been led. Your father's heart was set upon being a minister, but other claims forced him to give it up. When you were given to them, your father and mother laid you upon the altar, their first born, to be consecrated, if God saw fit, as a missionary of the cross; and it has been their constant prayer that you might be prepared, qualified, and led to this very decision; and we pray with all our heart that the Lord may accept your offering, long spare you, and give you many souls from the heathen world for your hire. [page 95]

33. Is Life Worth Living?

Paton's calling was clear because the right things motivated him. The horrific depths of hell, the shocking dearth of workers, and the wise counsel of parents were matched only by the highest joy of all:

My heart often says with itself—when, *when* will men's eyes at home be opened? When will the rich and the learned and even the princes of the earth renounce their shallow frivolities, and go to live amongst the poor, the ignorant, the outcast, and the lost, and write their eternal fame on the souls by them blessed and brought to the Saviour? Those who have tasted this highest joy, 'the joy of the Lord', will never again ask—*Is life worth living?* [pages 100-101]

34. A Reason to Have Courage.

One theologian has observed that the most frequent negative prohibition from the lips of the Lord Jesus is 'fear not!' Yet the Lord never taught that the way to avoid fear was to muster up some kind of irrational courage.

God doesn't simply command courage with no reason behind it. In nearly every incident where God says 'fear not', there follows a reason to have courage, and that reason is God himself, his name and his perfect plans. [page 103]

35. On Lockstep with the Plans of God.

Paton found courage in 'being in Jesus'. He was not fooled like the Jews, who expressed shock that boldness could be displayed in the 'uneducated' (Acts 4:13). His resolve came from the knowledge that he was in lockstep with the plans of God. 'Had it not been for the assurance that I was engaged in his service, and that in every path of duty he would carry me through or dispose of me therein for his glory, I could never have undertaken either journey.' [page 113]

36. Do Not Forget the Omnipresence of God.

The eminent Puritan Stephen Charnock argued the reason that so many good men are overcome by fear of their enemies is because they have forgotten the omnipresence of God. 'If the presence of God be enough to

strengthen against fear, then the prevailing of fear issues from our forgetfulness of it.' [page 114]

37. Overcoming Fear by Faith.

Great courage is the feeble overcoming fear by faith, not the resourceful overcoming risk with resolve. [page 114]

38. God Blesses and Supports His Servants Even unto the End of the World.

Paton, *Autobiography*, p. 117. For Paton, the omnipresence of Christ was a source of courage for the head *and* the heart. 'Oh that all my readers knew and felt this, as in those days and ever since I have felt that his promise is a reality, and that he is with his servants to support and bless them even unto the end of the world' (p.164).[page 114]

39. God's Will be Done.

'Thy will be done' was the letterhead above all his prayers, even when kneeling before his would-killers.

I...assured them that I was not afraid to die, for at death my Saviour would take me to be with himself in heaven, and to be far happier than I had ever been on earth. I then lifted up my hands and eyes to the heavens, and prayed aloud for Jesus ... either to protect me or take me home to glory as he saw to be for the best. [page 115]

40. Death Brings Life.

Courageous people know the casket of death for one may mean the cradle of life for another. [page 117]

41. Immortal until God's Work Is Done.

I realized that I was immortal till my Master's work with me was done. The assurance came to me, as if a voice out of heaven had spoken, that not a musket would be fired to wound us, not a club prevail to strike us, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing stone the fingers, without the permission of Jesus Christ.

This is why Paul would say: ‘With full courage now as always Christ will be honored in my body, whether by life or by death’ (Phil 1:20). God’s servants are most courageous when life or death is a win-win. [page 118]

42. Daily Paton Courted Fatality.

If the apostle Paul spoke of being in danger ‘every hour’ (1 Cor. 15:30), so could John Paton. Daily he courted fatality. Each moment on Tanna was a struggle to sustain life. Ruth Tucker refers to his *Autobiography* as play-by-play coverage of cannibals clubbing missionaries. ‘Mere survival was a constant mental and physical strain, and staying alive was itself an achievement worth noting.’ [page 119]

43. Showing God’s Love Even to the Point of Risking Our Life.

Simon Kinstemaker affirms the risk factor by reminding Christians that when the honour of God’s name and the advancement of his church demand that we love our brothers, ‘we ought to show our love at all cost—even to the point of risking and losing our lives.’

Risk is the inescapable consequence of missionary work. [page 123]

44. Questions for Prospective Church Members.

Eight questions that prospective church members should agree upon:

1. Do you believe that Jehovah is the only true God?
2. Do you believe that in the only true God there are three persons, namely Jehovah the Father, Jesus Christ the Son, and the Holy Spirit?
3. Do you believe that the Bible is the word of God?
4. Do you believe that you are sinner in the sight of God, and unable to save yourself?
5. Do you believe that Jesus Christ came into the world and died in order to save us from our sins, and now lives in heaven to bless us?
6. Do you believe that the Holy Spirit alone by means of the truth enlightens and sanctifies the heart?
7. Do you resolve that you will now give up the service of Satan, and all bad conduct, and serve Jesus only?

8. Do you acknowledge it to be your duty to train up your children in the fear of the Lord, and seek to bring others to the Saviour? [pages 142-143]

45. Raising Funds by Broad Appeals to Churches.

Paton's simple method of raising funds was remarkable both by today's standards and his own. He never overtly solicited funds from individuals in general or the wealthy specifically, but made a broad appeal to the churches of the needs of the New Hebrides. [page 150]

46. Great Motivator to Give Generously.

He was also a pleader. Despite his physical weakness, his love for the islands transformed him such that the audience hung on his every word. 'As a pleader,' his son said, 'he had no equal.' One preacher in Glasgow knew this and when encouraging his people to give generously to the mission, he added that they should only bring the amount of money they intended to give that evening, 'else you will return home leaving all in the collecting plate'! [page 150]

47. Implored Converts to Give Up Idolatry.

He preached the past *and* present aspects of salvation and expected the same kind of all-encompassing life-change the apostle Paul did, who implored his converts to turn to God from idols (1 Thess. 1:9). Contrary to some modern missionary strategies urging a free salvation without a sin renunciation, the apostle Paul did not gloss over the pagan beliefs of his native audience. He implored 'converts from a pagan background to abandon important parts of their heritage and to give up central convictions and patterns of behavior of their culture.' [page 152]

48. God Rules over All Things.

From what fabric is such dogged evangelism woven? From where comes such concern for the lost and such determination to win them? From the unshakeable truth of the rule of God over all things, including the seeking, softening, and saving of sinners. Does God's sovereignty over salvation kill missionary zeal? For this consecrated crew of South Seas missionaries, the thought was preposterous.

John Paton was a firm believer in the doctrines of grace. He stands as one soldier in a long line of godly missionaries who assailed the foreign field armed with resolve to ‘endure everything for the sake of the elect’ (2 Tim. 2:10).

Scripture teaches that God’s sovereign grace fuels the fervor of missions. Since the book of Acts is the most evangelistic and missions-minded book in the Bible, we would expect to find this truth throughout. And in fact, we do. [page 156]

49. God Opens Men’s Hearts.

How many times had the impenetrable human heart forced this missionary’s hands up in despair? But—he no doubt remembered—it is God who opens hearts. ‘Regeneration’, Paton would write, ‘is the sole work of the Holy Spirit in the human heart and soul.’ [page 158]

50. God Saves through Evangelism.

Luke reminds us that Christians are elected to believe, not because they believe. Those who believe do so because God determined it (Eph. 1:4). But God’s inscrutable plans do not negate man’s responsibility. Thus, elsewhere, Paul could guarantee the hands on deck, ‘there will be no loss of life (Acts 27:22), yet balance it with the warning ‘unless these men stay in the ship, you cannot be saved’ (27:31). God saves through the means of evangelism. [page 158]

51. Evangelism Was the Work that God Gave Man to Do.

His work of teaching the gospel never stopped. On Sunday catechism classes and a prayer meeting followed two morning sermons. The afternoon was given to hut-to-hut discipleship. Paton knew that while regeneration is the work of God evangelism is the task he has given men to do. The reward that comes from such consecrated duty is immeasurable. [page 159]

52. Paton’s Evangelism Called for Repentance.

Paton never succumbed to such erroneous ways of thinking. His evangelism never lacked a call to repentance, and this in spite of the hostility such a call

provoked. The gospel message must focus its attack precisely where the defences are strongest:

When we began to teach them that, in order to serve this Almighty and living Jehovah God, they must cast aside all their idols and leave off every heathen custom and vice, they rose in anger and cruelty against us, they persecuted every one that was friendly to the mission. [pages 162-163]

53. The Whole Island Brought to Faith.

Paton's belief in a sovereign God, coupled with his resolve to win the natives to Christ no matter the cost, no matter the sacrifice, no matter the loss, and no matter the penalty, is in the end what brought a whole island to faith.

This blessed blend of doing the work and dependence on God is a good reminder to those of all vocations and callings. Parents should remember that while teaching children the gospel, the message must always dwell beneath the banner: 'Salvation belongs to the Lord' (John 2:9). Laymen must keep in mind that the perfect illustration that will help a co-worker understand the gospel better is not *the thing* that will ultimately save them. Missionaries must not crumble when the locals cackle at the accent in which they speak. They may shun and scoff and spit and stew, but this will never negate the promise that God will unlock the hearts of sinners just as he did with Lydia. God's sovereignty does not kill missionary vigor. It assumes victory and guarantees success.

The sweet synthesis of divine election and tenacious evangelism kindled the wonder of the natives:

We slew or drove them all away! We plundered their houses and robbed them. Had we been so treated, nothing would have made us return. But they came back ... to tell us of their Jehovah God and of his Son Jesus. If their god makes them do all that, we may well worship him too. [pages 164-165]

54. Rousing People's Hearts for the Great Commission.

Hebrews 11 never mentions the drunkenness of Noah (verse 7), the dishonesty of Abraham (verses 8-9), the unbelief of Sarah (verse 11), the

deceit of Jacob (verse 21), the anger of Moses (verses 23-30), or the immorality of Rahab (verse 31). Instead the text focuses on their heroic acts of faith. The author of Hebrews was not dishonest when neglecting to show the vices of God's saints because his purpose was to encourage faith in the heart of believers to whom he addressed his brief word of exhortation (Heb. 13:22). Not saying everything that could be said is not the same as speaking erroneously. Missionaries of the past whose writings gravitate toward gospel victories were unashamedly seeking to rouse people's hearts for Great Commission work. In doing so they were following in the steps of the inspired penman. [page 176]