

We Felt Like Grasshoppers by Dick Anderson, Crossway Books, Carol Stream IL: 1990 (34 Quotes selected by Doug Nichols)

1. Willis Resigned, the Last of Sixteen, From AIM

In the midst of change **Willis** resigned from AIM. No one had proved that God provides for His believing servants in answer to their prayers more than him. But discouragement on this issue led this godly pioneer out of AIM—**the last of the first sixteen**. **Three** had died (Scott, Toole, Allen); five were **invalided** home (Mrs. Allen, Minnie Lindberg, Jeannie Edwards, Severn and John Codd); **four** resigned, (Hotchkiss, Krieger, Wilson and Margaret Scott); Miss Reckling returned home and Mr. Scott joined the government at Machakos with his wife and other daughter. (Page 27)

2. Missionaries See Death Not as a Hazard but as a Privilege

When you said goodbye to a missionary son or daughter bound for Africa, you know you may never meet again. Missionaries saw death not only as a hazard but also a privilege. Sweating out their fevers and doubling up with stomach cramps, they found solace in a Lord who knew all about suffering. If the final call came, colleagues sorrowed deeply but after the funeral rededicated themselves joyfully to searching for a harvest which must surely follow such costly sacrifice. (Page 29)

3. God's Hallmark is Death, Go Forward

As President of the Missionary Council when the news of Scott's death broke, Hurlburt felt the time had come to tell them, 'God has laid the African work on my heart'. After consulting the missionaries the council asked him to become Director of AIM. But by the time this process was completed Hotchkiss was the only remaining member and the mission was in debt. Was God telling the council to close down or perhaps to ask another mission to take over the infant work? In the midst of the discussion **Dr. A.T. Pierson**, as council member, said, 'Gentlemen, the hallmark of God on any work is death. God has given us that hallmark. Now is the time to go forward. (Page 31)

4. Guiding Principle for Missions, Full Information, No Solicitation

The guiding principle for the mission's approach to their constituency became, 'As to the work, full information; as to funds, no solicitation'. (Page 32)

5. Freedom of Station Heads in Their Own Stations

No officer of the mission has any authority to force his personal ideas upon his fellow workers. Particularly is large freedom given to each head of a station who may shape the character of the work on his station, but all other workers are also free to choose as far as possible the station where they can work with greater liberty, and if not happy, may be changed to another point. (Page 34)

6. Stauffacher Met With God Daily

Like Scott, John Stauffacher had cut short his college education in order fulfill his call as soon as possible. But he read avidly, worked hard at the language and used his knowledge to Greek in translating the Maasai New Testament. Wherever he lived he sought a trysting place where he met God daily—a log in the Kijabe forest, a tree house at Rumuruti—and from such communion he could preach confidently and plan with assurance. (Page 44)

7. The Church Is Without Excuse to Preach the Gospel to all Creatures

John (Stauffacher) spoke to his colleagues on the subject, “Side-Tracked for 2,000 years’. He said “The Church is absolutely without excuse in failing to obey the command to preach the Gospel to every living creature’. Africa’s tribes were ready to listen. Missions had been diverted from the main task of proclamation. “Many times more effort and money were spent in trying to reform, educate and civilize than would have been necessary to evangelize the whole world.’ His passion mounted as he declared that ‘the church ... has ever been led aside from her real work to do that which in itself is good and true, but of secondary importance .’ Referring often to the task of civilizing and educating he urged, ‘All we can hope for is to train those who shall do it while we speed on from tribe to tribe until the whole world has been reached.’ (Page 46)

8. The Troubles of Journey the Stauffacher Babies

By April Hurlburt’s health had improved sufficiently for him to return. Immediately eleven missionaries, with the Stauffacher babies, set off to Mahagi Port in Congo. Despite the aid d of Belgian officials they grappled with immense difficulties. Storms blasted their flimsy tents and tore apart huts hastily constructed of grass and poles. Mosquitoes hummed around them as soon as the sun set and then virulent malaria laid them low. Thieves, encouraged by their weakness, robbed them mercilessly so that one morning a lady rose to discover that she possessed nothing in the world save her night attire and a blanket. After two false starts they chose a base, Kasengo, high on a hill where, in the midst of their struggle to survive and to advance further, they gathered frequently to pray and to listen to God’s Word. ‘Without this,’ John wrote, “I fell certain that the continued annoyance and the prolonged strain would have caused us to go to pieces.’ (Page 46, 47)

9. Welding Together Some 49,000 Through the AIM Congo Field

We can imagine the praise in the hearts of those two faithful pioneers as they attended a missionary conference soon after their return to Congo. The tiny missionary team had battled against fearful odds at Kasengu, had now multiplied to ninety-five. They discussed a simple form of church organization, welding together some 49,000 through the AIM Congo Field who have come out of darkness into marvelous light as a result of twenty-five years of prayer and toil and travail of souls. (Page 48)

10. Of Eight After Two Years Only Mackay Survived

Before leaving England in 1876, at the head of a party of eight CMS pioneers, Alexander Mackay warned supporters that ‘within six months they will probably hear that some one of us is dead’. In fact five succumbed during the first year and, at the end of the second, only Mackay survived. In words which Scott and his colleagues echo twenty years later he continued; ‘When the news comes, do not be cast down, but send someone immediately to take the vacant place’. (Page 53)

11. Mr. Wall Went to Africa to ‘Die for God’

Blackwater fever, meningitis, typhoid and dysentery attack reinforcements as they arrived. Miss Jacobson’s fiancé, Mr. Wall, typical of many setting out, said, ‘I feel I am to go to Africa, if only to glorify Him there by my death.’ Three weeks after he arrived in Africa he died. (Page 55)

12. Emil & Marie Maynards Prime Concern, Develop African Christians

Whenever missionary numbers drop, those who remain clarify their priorities. Like Emil and Marie, the Maynards’ prime concern was to develop African Christians. They called him ‘Nangi’ (meaning ‘Teacher’) because he spent his time expounding God’s Word. His wife was a trainer. As she laid the foundation of a strong health care program, she determined to build it around African staff. ‘We are here’ she said; ‘not so much to the work, as to get it done. (Page 56)

13. Most Important, Communicate with God Often

Most important of all, they communicated often with their Lord. By much conversation with God and diligent listening to all he said, the missionaries anchored their relationship webs firmly to the source of all love and humility, without which all else would collapse. (Page 57)

14. AIM Setting up a New Council.

Besides acquiring new members through Studd’s Cambridge ministry, AIM registered other gains. Studd and his follow applicants provided the impetus toward setting up a new home council. Controversy, handled with an eye to the Lord’s honor, developed maturity early in the life of their council and helped it refine the process of selecting new members. In addition the mission developed an unshakable commitment to the principle of international fellowship. (Page 60, 61)

15. Spiritual Giants, Holy Men

A scholar wrote, ‘If the early missionaries had not been spiritual giants they would not have gotten away with what they did, but they were holy men, of immense courage and personality. Their goodness was transparent, and their intolerance, though completely baffling to non-Christians, was nevertheless foreign’. (Page 78)

16. Lee Downing Was a Perfectionist

Like Blanche, Lee was a perfectionist. Even his few hairs (his daughter said ‘a dozen or so’) had to be carefully cut and combed. He hated to appear in public without a clean white shirt, tie and freshly pressed suit. He could not stand shoddy work in others and was even more demanding of himself. He would wrap, tie and address a package as if it was a work of art. He knew Greek and Latin well, along with a smattering of Hebrew, and quickly mastered Kikamba and Kikuyu. He could recite large sections of the New Testament from memory. In his photographs he looks austere but his children found him full of affection—a love, however, that knew the value of occasional stinging slap when a child erred.

Africans too were amazed at the strength in his scrawny limbs and nicknamed him ‘Arms of Iron’. He was more renowned for his spiritual power. A young missionary visitor heard him scraping the living room fire together two hours before sunrise so that he could settle down with his Bible. Immersion in God’s Word enabled him to feed people, both Africans and missionaries, by his godly conversation. Mable Easton reported on the ‘great outstanding blessing’ of his daily message to the Congo Missionary Conference in 1927—the fruit of ‘a life enriched by years of loving absorption in the Book of books’. At time of special perplexity he would disappear to his prayer hut in the forest. (Page 79)

17. The Salvation of a Herdboy

I was a small boy heading my father’s sheep and goats. The first white man I ever saw came to our village. The women and children very frightened, cried, ‘Kill the sheep and sacrifice it or we die. We looked upon a face like the face of God; it is white.’

He was Bwana Sywulka who first opened Matara. He called us together to tell us about the love of the Son of God. His words were to me like taste of honey. After a few days he left our ridge to camp on another. I left my father’s herd with another herdboy while I went to the ridge where the tent was pitched to hear more. My father gave me a beating and forbade me to listen to the white man.

The lad ran away from his father’s cattle to hear more of the Son of God but the old man followed to plead with him to return home. When entreaty failed, he beat him and finally disinherited him. Johana felt he must remain and learn to read the words which ‘burnt like a fire’ in his hart that he might ‘go over all the ridges of Kikuyuland to explain to the herdboys the good affair of salvation.’ As soon as he could read a little, he helped teach other errant boys who contrived to escape from their herds for a period. (Page 86)

18. It is never desirable that the Gospel of Christ should be regarded as something foreign

Bewes was right to affirm that 'it is never desirable that the Gospel of Christ should be regarded as something foreign, too closely associated with an alien rule, nor that missionaries should appear as Government agents, still less as Government policemen.' (Page 93)

19. Every man has to choose which world he wants

Mau Mau hated such loyal Christians and found them softer targets than the white farmers with their powerful weapons and police force. They visited the home of a recently converted teacher and persuaded his wife and brother to take the oath, but he repeatedly refused. 'Every man has to choose which world he wants,' he told them, 'you have chosen this world, but I have chosen the world of Jesus and His kingdom. Kill me if you like, but I shall go to be with him.' They shot him through the mouth and with the blood flowed words, 'Lord, forgive them, for they do not know what they are doing.' (Page 93)

20. Archbishop Luwum Murdered, Silvanus Want takes his Place

After the Vollors left Uganda severe tests fell upon the church. Idi Amin murdered Archbishop Luwum and the bishops asked Silvanus Want to take his place as their leader. When they all gathered in the great cathedral to celebrate Wani's appointment, he insisted on going through the ceremony with his feet bare in order to identify with Uganda's poor who were suffering deeply at that time. 'In heaven there will be no archbishop,' he would say later, 'just those who have washed their clothes in the blood of the lamb.'

The Vollors finally retired to England in 1966 but found it hard to settle. Three years later the elderly saint tumbled downstairs, fatally fracturing his skull. When the news broke in Mvara hundreds of Christians crowded into the large church which Bert had built. Rev Benoni, one of his early disciples, walked up the aisle carrying a big key and said, 'God gave the keys of heaven and hell for the whole world to Peter, but He gave the key for West Nile to Bwana Vollor.' (Page 102)

21. Boy Not Afraid to Die Because He Is a Christian

A fourteen-year-old boy called Owor told the doctor, "I have rabies and am going die.' Months before a mad dog had bitten him and now the scar itched and the sight of water threw him into a violent spasm. Owor continued, 'I am not afraid because I am a Christian.' He gently comforted his distressed mother. Two weeks later he passed on. (Page 110,111)

22. Earl perfected the art of getting things done through people.

Earl's homecall came in 1985 and Helena's the following year. Tributes poured in. One missionary said, 'Earl perfected the art of getting things done through people.' Several

commented on the lifelong romance between the couple and remembered that, as an old man, Earl often spoke about their wedding and said, 'We've been on our honeymoon ever since.' (Page 120)

23. Beck delegated diagnosis, treatment and care to trusted Africans

The Beckers and their small group of missionary colleagues could only cope with the crowds by delegating the straightforward diagnosis, treatment and care to trusted Africans. By this time the developing school system provided him with staff who could just read. He tried to make time each day to instruct them. 'As a teacher Dr Becker was a strange amalgam of infinite patience, inveterate optimism and nearly impossible standard.' Over and over he insisted that 'any person is precious in the sight of the Lord.' Students must learn that God valued an alien tribesman, an insignificant pygmy or filthy pauper enough to send his Son to die for them. At the same time he would not allow a brand of medicine in Oicha which he would be ashamed to practice in Philadelphia. (Page 123)

24. Becker & His Quick Sense of Humor

This hard working doctor who began each day at 5 a.m. with an hour of personal prayer and Bible study, seemed austere to some. But his colleagues recognized his quick sense of humor. A patient, coming round from anesthesia, demanded a fee for allowing the doctor to remove his tumor. Reaching for his scalpel the doctor replied, 'Very well, I'll put it back.' (Page 123)

25. Misbelief in Congo Independence

Pastor Zefania prayed in the Oicha church, 'Lord we've standing at the door of independence and we don't know what is on the other side.' Less stable people looked forward to an era of free education in the schools, free treatment in hospitals and free money in the bank. Many failed to dig their gardens believing that the government would distribute free food. (Page 125)

26. The Pioneers Relied Heavily on God's Power

Often the pioneers—black and white—in these daunting ventures felt their frailty. Weakened by disease, satanic opposition, inadequate preparation, and ethnic prejudice, they leant heavily on God's power, trusting him to work despite their deficiencies. Through him, they rescued sinners, nurtured churches, translated the Scripture and built up leaders. (Page 145)

27. Sending Missionaries to Other Countries

One of Peter's joys was to send a young missionary couple to the Taposa. The Zaire churches had sent Missionaries to Sudan, but these two were the first Kenyans to venture outside their own country expecting to devote their lives to serving another people group. The Sudan AIC welcomed them and accommodated them in a rebuilt

house in Kapoeta, where they set about learning the language and building relationships with the people. (Page 162)

28. Serving in Leadership

The first thirteen members of AIM gladly followed their Superintendent, Peter Cameron Scott. When he died they looked to his assistant, Fredrick Krieger, to direct the infant operation, but Krieger led unwilling and the team fell apart.

Charles Hurlburt took over and, for twenty-six years, attempted to keep the growing family of missionaries united in fellowship and purpose. By 1920 he needed to visit teams spread over large areas, poorly connected by roads, as well as colleagues in USA, Britain, and Australia. Inevitably the leaders became remote. In each country missionaries elected a council and director to provide overall supervision but much of the responsibility rested on the individual in his or her location. To many, their General Director seemed out of touch and his pronouncement dictatorial.

Before Hurlburt resigned, the American Council appointed a 'Committee of Direction' but these five men in New York could never provide the vision and nature that characterized the early days. Without international direction each council became autonomous in its own area and the missionaries, often reacting against firm leadership of the past, developed a large measure of independence. The loose organization simulated personal initiative but stifled united action.

Twenty-nine years after the departure of Hurlburt AIM took hesitant steps toward what he has called 'overall leadership' by establishing the International Conference to coordinate the work worldwide with a subordinate Central Field Council to tie the council in Africa together. In practice the mission relished consultation but rejected control. The system faltered.

But the need for a central leadership group to serve the mission increased. In 1968 leaders stated, 'The International Conference recognizes the need for a full study of Mission Administration. They commissioned a consultancy called the Christian Service Fellowship to perform this evaluation and then distribute their frank report (of 283 pages) throughout the mission for study.

Prodded by this study, the Conference decided to change the central body to an International Council, empowered 'to provide close and effective co-operation and spiritual unity between councils and to be the final administrative body of the mission. It shall be charged with the formulation and co-ordination of general mission policy and practice, at home and on the field. Heeding the consultants' advice they appointed an International General Secretary (IGS) and envisaged Associate Secretaries for specific functions. 'The International Council,' they stated, 'exercises its jurisdiction over the Mission's work through the IGS.' In the flush of a new beginning the IC drew

up 'Goals for Seventies'. One of these resulted in a major outreach initiative, another is closer relationships with African churches, a third in more effective care for missionaries. (Page 203, 204)

29. As a mission get Older it can Lose its Sense of Missions

They forced John to think radically. In an article entitled 'Continuity and Change', he pleaded for loyalty to the purpose of the founding fathers, 'As a mission gets older, it can lose the passionate sense of mission that brought it into existence. Such a change must be resisted at every level and at every turn.' But without discriminating changes the organization could not face the new conditions and opportunities.' 'Change then becomes a necessity concomitant of continuity in reality its foundation.' (Page 238)

30. Associate Secretary for Outreach

Sitting in the meeting, I sensed a new fire of zeal as we identified with AIM men and women in the past facing impossible tasks. We decided that,

on this, the 80th anniversary of the mission, we commit ourselves anew to fulfillment of our evangelistic mandate. Unreached areas, representing thousands and thousands for whom Christ died, present themselves to us as did our present field at the beginning of the century ... We commend to ... our constituency, the need to pray and trust God for 100 workers in 5 years ...together with the necessary material provisions.

Aware that we knew little of these tribes and nations, the council members decided to appoint a new office (called the Associate Secretary for Outreach) to investigate, encourage and implement outreach into the new areas. To my great surprise, they asked me to undertake this task.

We soon discovered inaccuracy of the Counsel's estimate; 'thousands and thousands' of unreached should have read 'millions and millions'. We also underestimated the difficulties of the enterprise. Newly independent states looked askance at preachers from the colonial west and some hid behind dense ideological barriers of Marxism and Islam. (Page 266, 267)

31. Brazilians Joined AIM in 1987

The first Brazilian joined AIM's Mozambique team in 1987 and others followed including Sueli de Freitas. Fluent in Portuguese, they could start teaching as soon as they arrived and also commence work on an African language. Sueli plunged into a group of seven churches, determined to develop evangelists who could win and then teach other children. One church asked her to teach right threw the Bible which she gladly attempted but, at the same time, trained a young man who could continue the class after her departure. For Sueli expected God to move her northward to the Lomwe people and, to this end was already studying their language. (Page 307)

32. Religious Persecution in Korea for Thirty-Five Years by Japan

Before the communists, colonialists had oppressed the people of God. In 1907, when Japan was tightening its grasp on defenseless Korea, the Lord strengthened his young churches. A pastor, teaching a group in Pyongyang, the capital, had to give way as one after another cried out to God confessing sin. People continued in prayer for hours. A wave of conviction swept across the country, leading thousands to forgiveness and peace. God was preparing his children for a tide of persecution which flowed for thirty-five years under a cruel Japanese occupation.

In Jim Ju Japanese soldiers attached their flag, with its rising sun, to the pulpit. When Christian refused to bow their heads before it, they nailed the church door shut. Christians met in secret, often well before dawn, many went to prison and some died rather than compromise. Under the communists, they experienced a second era of opposition, more severe than the first. They learnt to depend upon God alone, drawing on his resources by a disciplined delight in prayer. (Page 312, 313)

33. One Man's Persecution Resulted in Churches in Babendi

A young man, blind in one eye, asked if he could go to teach the Babendi. Paul warned Tomasi that they might beat him, starve him, perhaps kill him. 'But Bwana' he replied, 'The Lord Jesus suffered for me; certainly I can suffer a little for him.'

The Bendi Chief arrested Tomasi, put a rope around his neck and commanded soldiers to force him to run to the government centre. Whenever they rested, villagers enquired why he was detained. He replied, 'For preaching the gospel of Jesus who died for your sins' and went on to tell them the way of salvation. Imprisoned at the government post, he passed on the same message to his guards. Next morning the judge ordered him to be laid on the ground and lashed with a hippo hide whip. He thanked God for the soldier assigned to flay him, 'My preaching the previous night made him friendly and he did not hit me as hard as he should. Released, he continued to preach and God established churches among the Babendi. (Page 318, 319)

34. A New Breed of Giants in Africa

At the start of the second century of ministry, AIM confronts a new breed of giants. They stalk Africa spreading war, famine and AIDS. They force impoverished millions into rural refugee camps and huge urban slums. Strengthening old faiths with new ferocity, they jealously guard most of the northern half of the continent and seek captives elsewhere. Into multiplying churches, they take advantage of the gross shortage of Bible teachers by injecting error. Modern giants may be cleverer than those who confronted Scott and Hurlburt, but they are no less awesome.

A new breed of grasshopper has arisen too, more black than white and numbering millions. While most of AIM's 1,150 missionaries still come from western lands, mature Africans in their partner churches far outnumber them and usually lead the

new assaults. Facing difficulties, disease and danger, they need Hurlburt's spirit if, like Celeb, they will scoff at the giants. 'Do not be afraid because we will swallow them up. Their protection is gone, but the Lord is with us.' (Numbers 14:9). (Page 334, 335)