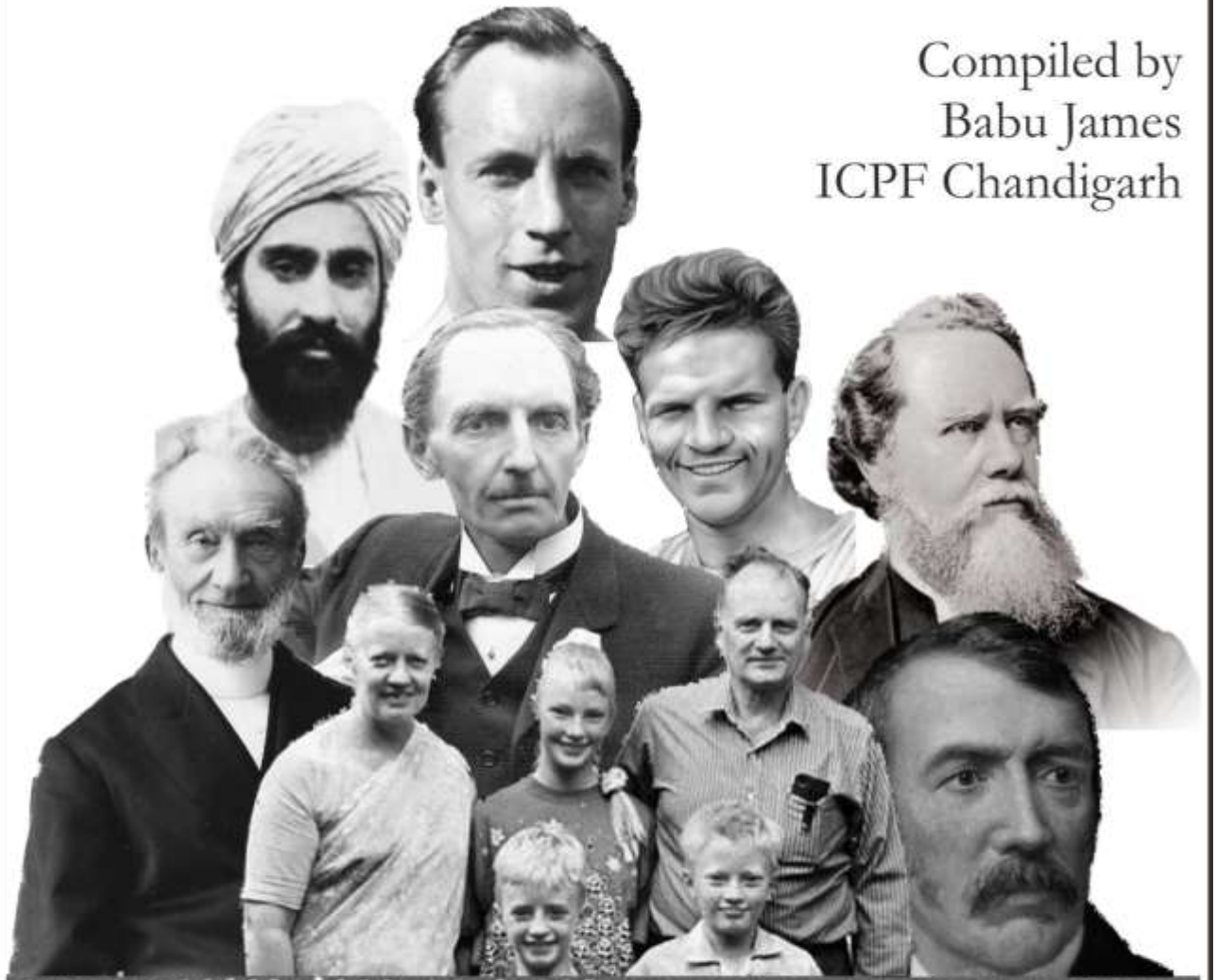


# Missionary Biography

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# C. T. STUDD

## **Forward Ever, Backward Never!**

"Some wish to live within the sound of Church or Chapel bell;  
I want to run a Rescue Shop within a yard of hell."—C. T. Studd



Charles T. Studd was a servant of Christ who faithfully served His Saviour in China, India, and Africa.

Charles Thomas Studd was born in England in 1860, one of three sons of a wealthy retired planter, Edward Studd, who had made a fortune in India and had come back to England to spend it. After being converted to Christ during a Moody-Sankey campaign in England in 1877, Edward Studd became deeply concerned about the spiritual welfare of his three sons and influenced them for the cause of Christ before his death two years later.

By the time C. T. was sixteen he had become an expert cricket player and at nineteen was captain of his team at Eton College. He was further educated at Trinity College, Cambridge where he was also recognized as an outstanding cricketer.

C. T. was saved in 1878 at the age of 18 when a visiting preacher at their home caught C. T. on his way to play cricket. "Are you a Christian?" he asked. C. T.'s answer not being convincing enough, the guest pressed the point and C. T. tells what happens as he acknowledges God's gift of eternal life received through faith in Christ: "I got down on my knees and I did say 'thank you' to God. And right then and there joy and peace came into my soul. I knew then what it was to be 'born again,' and the Bible which had been so dry to me before, became everything." His two brothers were also saved that same day!

But there followed a period of six years in a backslidden state. C. T. relates: "Instead of going and telling others of the love of Christ, I was selfish and kept the knowledge to myself. The result was that gradually my love began to grow cold, and the love of the world began to come in. I spent six years in that unhappy backslidden state." The Lord in His goodness worked in his life and after a serious illness of his brother and his going to hear D. L. Moody the Lord met C. T. again and restored to him the joy of His salvation.

The Lord continued to work in his life, and led C. T. to go to China. C. T. seeking to comfort his mother wrote: "Mother dear, I do pray God to show you that it is such a

privilege to give up a child to be used of God to saving poor sinners who have never even heard of the name of Jesus." C. T. was one of the "Cambridge Seven" who offered themselves to Hudson Taylor for missionary service in the China Inland Mission and in February, 1885, sailed for China. Once there, they followed the early practice of the Mission by living and dressing in Chinese fashion. He and the others began at once to learn the language and to further identify themselves with the nationals by wearing Chinese clothing and eating with them.

It was while in China that C. T. reached the age (25 years old) in which according to his father's will he was to inherit a large sum of money. Through reading God's Word and much prayer, C. T. felt led to give his entire wealth to Christ! It was his public testimony before God and man that he believed God's Word to be the surest thing on earth, and that the hundred fold interest which God has promised in this life, not to speak of the next, is an actual reality for those who believe it and act on it."

Before knowing the exact amount of his inheritance, C.T. sent £5000 to Mr. Moody, another £5000 to George Müller (£4000 to be used on missionary work and £1000 among the orphans); as well as £15,000 pounds to support other worthy ministries. In a few months, he was able to discover the exact amount of his inheritance and he gave some additional thousands away, leaving about £3400 pounds in his possession.

Three years after arriving in China, C. T. married a young Irish missionary named Priscilla Livingstone Stewart. Just before the wedding he presented his bride with the remaining money from his inheritance. She, not to be outdone, said, "Charlie, what did the Lord tell the rich young man to do?" "Sell all." "Well then, we will start clear with the Lord at our wedding." And they proceeded to give the rest of the money away for the Lord's work.

They served the Lord together in inland China through many perils and hardships until in 1894 after ten years in China, ill health forced the Studds to return to England, where they turned their property over to the China Inland Mission.

From 1896-1897, C. T. toured American universities in behalf of the newly formed Student Volunteer Movement. In 1900 the Studd family went to South India where C. T. served as a pastor of a church in Ooty for six years. From the time of his conversion, C.T. had felt the responsibility upon their family to take the Gospel to India.

China, then India, and now the heart of Africa. After their return home to England in 1906, C. T. was stirred by the need for missionary pioneer work in Central Africa. But again the path was not without obstacles. Penniless, turned down by the doctor, dropped by a Committee of businessmen who had agreed to support him, yet told by God to go, once more C. T. staked all on obedience to God. As a young man he staked his career, in

China he staked his fortune, now he staked his life. His answer to the Committee was; "Gentlemen, God has called me to go, and I will go. I will blaze the trail, though my grave may only become a stepping stone that younger men may follow." Leaving his wife and four daughters in England, C. T. sailed, contrary to medical advice, for the heart of Africa in 1910, where he continued to work until his death in 1931.

C. T. bore much fruit for the Saviour while in Africa as he endured weakness and sickness; loosing most of his teeth and suffering several heart attacks; but he endured hardness as a good soldier of the Lord Jesus Christ!

In a letter home, C. T. gave a last backward look at the outstanding events of his life:

***"My only joys therefore are that when God has given me a work to do, I have not refused it."***

Shortly after 10:30 p.m. on a July day in 1931, C. T. Studd went home to be with His Lord whom he had loved so dearly and served so faithfully! The last word he spoke was "Hallelujah"!

## JIM ELLIOT



January 2, 1956, was the day that 29-year-old Jim Elliot had waited for most of his life. He jumped out of bed, dressed as quickly as he could, and got ready for the short flight over the thick Ecuador (Eck-wah-door) jungle. Almost three years of jungle ministry and many hours of planning and praying had led Jim to this day. Within hours, he and four other missionaries would be setting up camp in the territory of a dangerous and uncivilized Indian tribe known then as the Aucas (Ow-cuz), known now as the Waodani (Wah-o-dah-nee). The Aucas had killed all outsiders ever caught in their area. Even though it was dangerous, Jim Elliot had no doubt God wanted him to tell the Aucas about Jesus.

Up As a little boy growing up in Portland, Oregon, Jim Elliot listened carefully as visiting missionaries told about life on faraway missions fields. He asked them questions and dreamed about being a missionary himself some day. It made him sad that so many people in other countries died without knowing about God.

Jim now began to feel it was time to tell the Aucas about Jesus. The Aucas had killed many Quichuas. They had also killed several workers at an oil company-drilling site near their territory. The oil company closed the site because everyone was afraid to work there. Jim knew the only way to stop the Aucas from killing was to tell them about Jesus. Jim and the four other Ecuador missionaries began to plan a way to show the Aucas they were friendly.

Nate Saint, a missionary supply pilot, came up with a way to lower a bucket filled with supplies to people on the ground while flying above them. He thought this would be a perfect way to win the trust of the Aucas without putting anyone in danger. They began dropping gifts to the Aucas. They also used an amplifier to speak out friendly Auca phrases. After many months, the Aucas even sent a gift back up in the bucket to the plane. Jim and the other missionaries felt the time had come to meet the Aucas face-to-face.

One day while flying over Auca territory, Nate Saint spotted a beach that looked long enough to land the plane on. He planned to land there and the men would build a tree house to stay safe in until friendly contact could be made.

The missionaries were flown in one-by-one and dropped off on the Auca beach. Nate Saint then flew over the Auca village and called for the Aucas to come to the beach. After four days, an Auca man and two women appeared. It was not easy for them to understand each other since the missionaries only knew a few Auca phrases. They shared a meal with them, and Nate took the man up for a flight in the plane. The missionaries tried to show sincere friendship and asked them to bring others next time.

For the next two days, the missionaries waited for other Aucas to return. Finally, on day six, two Auca women walked out of the jungle. Jim and Pete excitedly jumped in the river and waded over to them. As they got closer, these women did not appear friendly. Jim and Pete almost immediately heard a terrifying cry behind them. As they turned they saw a group of Auca warriors with their spears raised, ready to throw. Jim Elliot reached for the gun in his pocket. He had to decide instantly if he should use it. But he knew he couldn't. Each of the missionaries had promised they would not kill an Auca who did not know Jesus to save himself from being killed. Within seconds, the Auca warriors threw their spears, killing all the missionaries: Ed McCully, Roger Youderian, Nate Saint, Pete Fleming and Jim Elliot.

Late in the afternoon of Sunday, January 8, Elisabeth Elliot, Jim's wife, waited by the two-way radio to hear Nate Saint and his wife discuss how things had gone that day. But there was no call. As evening turned to night, the wives grew worried. They knew the news was not good.

The next morning another missionary pilot flew over the beach to look for the men. He saw only the badly damaged plane on the beach.

News quickly spread around the world about the five missing missionaries. A United States search team went to the beach, found the missionaries' bodies, and buried them.

But don't think Operation Auca ended there, because it didn't. In less than two years Elisabeth Elliot, her daughter Valerie, and Rachel Saint (Nate's sister) were able to move to the Auca village. Many Aucas became Christians. They are now a friendly tribe. Missionaries, including Nate Saint's son and his family, still live among the Aucas today.

Elisabeth Elliot even helped make a movie about Operation Auca called *Through Gates of Splendor*. It showed real life scenes of the five missionaries on the beach with the friendly Aucas. It also included footage of the two years she and her daughter spent living in an Auca village.

During his life, Jim Elliot longed for more people to become missionaries. In his death, however, he probably inspired more people to go to other countries to share the love of Jesus than he ever could have in life.

Make It Real! Questions to make you dig a little deeper and think a little harder.

1. Jim desired to serve God as a missionary. How do you desire to serve God?
2. Jim chose not to use a gun to protect himself when attacked by the Aucas. Why? What would you have done and why?
3. Jim's wife and daughter went to live with the Aucas after Jim was killed. Can you imagine choosing to live in the Auca village after such tragedy?

# WILLIAM CAREY



Ever met anyone whose love is so great that they would pay any price, make any sacrifice, undergo any hardship, to bring the Gospel of Christ to as many people as possible? William Carey was like that. As a young man in England in the late 1780s, William was obsessed with the conviction that the church must take God's Word to every nation. At this time most Protestants were not active in missionary activity. (The Moravians and their pioneering efforts were the major exception.)

Carey kept urging his fellow pastors to set up a missionary agency, but they always seemed to have more urgent problems closer to home. At one meeting an elder pastor reportedly snapped at him: "Young man, sit down. When God pleases to convert the heathen, he'll do it without consulting you or me."

But William Carey simply would not let anything stand in the way. The obstacles he faced were many and menacing, any one of which would have given most of us cause to turn back. A few examples:

**Lack of Formal Training:** William Carey did not go to school beyond the age of 12 when he became a cobbler's apprentice. He was educationally unqualified. Yet he knew God had given him a great gift for languages, and this must be used to share Christ with other cultures.

**Rejection:** When Carey was preparing for ordination in 1785, he was rejected when he gave his first sermon as a candidate. It took two more years for him to be eventually ordained to the ministry.

**Indifference of Colleagues:** William Carey's missionary concern was ignored until in 1792 he produced one of the most important books in all of church history: *An Enquiry Into the Obligations of Christians*. In it he argued that Christ's "Great Commission" in Matthew 28:19-20 was not just to the apostles but to Christians of all periods. It proved to be kind of the charter of the modern Protestant missionary movement. Carey showed that if Christians want to claim the comforts and promises of the New Testament, they must also accept the commands and instructions given there. Soon after the publication he delivered a famous sermon in which he admonished Christian leaders to "**expect great things from God; attempt great things for God.**" His colleagues formed a missionary society and sent Carey as their first missionary to India, along with a Dr. John Thomas.

**Family Tragedy:** Carey and his wife Dorothy lost three small children. In India Dorothy progressively lost her sanity and could not cope with the strain of living at a subsistence



level in India. They had three other young children to raise. No one would have blamed them if they had decided to pack it in and sail back home to more familiar and comfortable surroundings, but they stayed on.

**Slow Results:** William Carey spent seven years in India before seeing his first convert. And then there was the problem of the persecution of anyone who became a Christian because it meant breaking caste in India.

**Cultural Barriers:** At the time in India there were practices that Carey had to oppose as a Christian: children were sacrificed to the gods; widows were burned alive on their husband's funeral pyres.

**The Obstacle List Goes On:** There was official opposition from the British East India Company which did not want missionaries in India. There was the disastrous fire in 1812 at the mission printing plant that destroyed years of Carey's translation work. There were repeated attacks of malaria and cholera, impoverished living conditions, insufficient funds to eke out even a minimal existence. Carey had to take up secular employment just to survive.

**All For What?:** Was it worth it? Beyond a doubt. William Carey formed a team of colleagues (the Serampore Trio) whose accomplishments elevated them to first magnitude in all missions history. Carey's team translated the Bible in 34 Asian languages, compiled dictionaries of Sanskrit, Marathi, Panjabi, and Telegu--respected even today as authoritative; started the still influential Serampore College; began churches and established 19 mission stations; formed 100 rural schools encouraging the education of girls; started the Horticultural Society of India; served as a professor at Fort William College, Calcutta; began the weekly publication "THE FRIEND OF INDIA," (continued today as "THE STATESMAN"); printed the first Indian newspaper; introduced the concept of the savings bank to assist poor farmers. His fight against the burning of widows ("SATI" ) helped lead to its ban in 1829. We could go on if space permitted, but you get the idea. Equally important is the vision that Carey raised for missions. William Carey's life inspired tens of thousands to give themselves for the spread of the Gospel.

## SADHU SUNDAR SINGH



Sundar was raised a member of the Sikh religion. (Sikhism is a sect within Hinduism that was founded about 1500 A.D. that teaches belief in one God and rejects the caste system and idolatry.) Prior to his conversion, Sundar attended a primary school run by the American Presbyterian Mission where the New Testament was read daily as a "textbook." Sundar "refused to read the Bible at the daily lessons...To some extent the teaching of the Gospel on the love of God attracted me, but I still thought it was false." Though according to another testimony, Sundar confessed, "Even then, I felt the Divine attractiveness and wonderful power of the Bible."

In the midst of such confusion and while only fourteen years old, his mother died, and Sundar underwent a crisis of faith. His mother was a loving saintly woman and they were very close. In his anger, Sundar burned a copy of one of the Gospels in public.

"Although I believed that I had done a very good deed by burning the Bible, I felt unhappy," he said. Within three days Sundar Singh could bear his misery no longer. Late one night in December 1903, he rose from bed and prayed that God reveal himself to him if he really existed. Otherwise -- "I planned to throw myself in front of the train which passed by our house." For seven hours Sundar Singh prayed. "O God, if there is a God, reveal thyself to me tonight." The next train was due at five o'clock in the morning. The hours passed.

Suddenly the room filled with a glow. A man appeared before him. Sundar Singh heard a voice say, "How long will you deny me? I died for you; I have given my life for you." He saw the man's hands, pierced by nails.

Jesus was the last person Sundar was looking for. After all, Jesus was the 'foreign god' of the Christian teachers at his school... Amazed that his vision had taken the unexpected form of Jesus, Sundar was convinced in his heart that Jesus was the true Savior, and that He was alive. Sundar fell on his knees before Him and experienced an astonishing peacefulness which he had never felt before. The vision disappeared, but peace and joy lingered within him.

To meet Christ was only the beginning for Sundar Singh. He was a Sikh. Sikhs had endured terrible persecutions in their early history. As a consequence they were fiercely loyal to their faith and to each other. Conversion to Christianity was considered

treachery. Now every effort was made to woo or coerce Sundar Singh back to his ancestral faith.

Despite his family's please, bribes, and threats, Sundar wanted to be baptized in the Christian faith. After his father spoke words of official rejection over him, Sundar became an outcast from his people. He cut off the hair he had worn long like every Sikh man. Against great opposition, he was baptized on his birthday in 1905, in an English church in Shimla.

Conventional Indian churches were willing to grant him a pulpit, but their rules were foreign to his spirit. Indeed, he felt that a key reason the gospel was not accepted in India was because it came in a garb foreign to Indians. He decided to become a sadhu, so that he could dedicate himself to the Lord Jesus. He was convinced that this was the best way to introduce the Gospel to his people since it was the only way which his people were accustomed to. As a sadhu, he wore a yellow robe, lived on the charity of others, abandoned all possession and maintained celibacy. In this lifestyle, he was free to devote himself to the Lord. Dressed in his thin yellow robe, Sundar Singh took to the road and began a life of spreading the simple message of love and peace and rebirth through Jesus. He carried no money or other possessions, only a New Testament.

"I am not worthy to follow in the steps of my Lord," he said, "but like Him, I want no home, no possessions. Like Him I will belong to the road, sharing the suffering of my people, eating with those who will give me shelter, and telling all people of the love of God."

Sundar journeyed much. He traveled all over India and Ceylon. Between 1918-1919, he visited Malaysia, Japan and China. Between 1920-1922 he went to Western Europe, Australia and Israel. He preached in many cities; Jerusalem, Lima, Berlin and Amsterdam among others. Despite his growing fame, Sundar retained a modest nature, desiring only to follow Jesus' example: to repay evil with kindness and to win over his enemies by love. This attitude often caused his enemies to feel ashamed of themselves, and caused even his father to become a Christian later in life, and to support Sundar in ministry.

He was quite independent of outward Church authority in all his religious life, thought, and work. He dropped out of a Christian seminary that he briefly attended. Neither did he attach much importance to public worship because in his experience the heart prays better in solitude than in a congregation. He was also highly displeased with what he found when he toured western nations that for centuries had the benefit of the Bible and whose central figure of worship was Jesus. Sundar proclaimed almost prophetic denunciations upon Western Christianity, and laughed at the way the West looked down upon religious men of the East as mere "pagans" and "heathens." "People call us heathens," he said in a conversation with the Archbishop of Upsala. "Just fancy! My mother a heathen! If she were alive now she would certainly be a Christian. But even while she followed her ancestral faith she was so religious that the term 'heathen' makes me smile. She prayed to God, she served God, she loved God, far more warmly and deeply than many Christians." He travelled India and Tibet, as well as the rest of the world, with the message that the modern interpretation of Jesus was sadly watered down. Sundar visited Tibet every summer. In 1929, he visited that country again and was never seen again.

### ***Sundar's Faith for All Mankind***

Few Christians know that Sundar was not afraid to raise his voice in favor of "universalism." He could never deny to all non-Christians the possibility of entering heaven. In 1925 Sundar wrote, "If the Divine spark in the soul cannot be destroyed, then we need despair of no sinner... Since God created men to have fellowship with Himself, they cannot for ever be separated from Him... After long wandering, and by devious paths, sinful man will at last return to Him in whose Image he was created; for this is his final destiny."

In February, 1929, the year Sundar disappeared on his final missionary trip to Tibet, he was interviewed by several theology students in Calcutta, India, where he answered their questions:

(Question #1) What did the Sadhu think should be our attitude towards non-Christian religions? -- The old habit of calling them 'heathen' should go. The worst 'heathen' were among us [Christians]...

(Question #2) Who were right, Christian Fundamentalists or Christian Liberals? -- Both were wrong. The Fundamentalists were uncharitable to those who differed from them. That is, they were unchristian. The Liberals sometimes went to the extent of denying the divinity of Christ, which they had no business to do.

(Question #3) Did the Sadhu think there was eternal punishment? -- There was punishment, but it was not eternal...Everyone after this life would be given a fair chance of making good, and attaining to the measure of fullness the soul was capable of. This might sometimes take ages."

# PANDITA RAMABAI



***"A life committed to Christ has  
Nothing to Fear  
Nothing to Loose  
Nothing to regret" – Pandita Ramabai***

**Pandita Ramabai** was a scholar, poet, visionary and an eminent social reformer. She lived during the times in India, when women were not allowed to study or work and were also considered lower than men. They had no role in the society except to marry and bear children for their husbands. Child marriages were widespread and the child widows were left to abuse and slavery from the family and society. They were considered as "curse" and they often lived terrible lives filled with agony and pain.

Ramabai was born to High caste Hindu Brahmin named Anant Shastri. He was a social reformer and believed in educating girls. When he was forty, he had married a 9 year old girl. He was very learned in Sanskrit and he read the old Hindu Scriptures – the Puranas in temples for livelihood. He taught Sanskrit to his young wife, for which he was highly despised and abandoned from the family and society. So he went around from village to village with his wife and three children reading the Puranas to the temple priest, in the fairs, holy places and wealthy Hindu people who could not read in those times. The Hindus believed they got merit by listening to the sacred words. They would give money and gifts to those who read the Scriptures for them. In this way the family traveled hundreds of miles on foot, never resting, and living a very simple life with adequate food or clothing. They never had to beg or work to earn a livelihood; the sacred readings were enough to bring them all they needed.

Years went by, Ramabai was 13 now. Her parents were getting ill and she had her older brother Srinivas. One other sibling had passed away. The country went through a huge famine in that time. People had nothing or very little to share. There came a time when there was no food at all for them to eat for days. They ate wild leaves and few berries occasionally if they found. Sadly, in that destitute condition too weak and sick, her father passed away. Before dying he took Ramabai and said, "Always go on in the path of God. Always make it your aim to serve God. I have given you into God's keeping". After this they travelled on, in few months the same conditions took her mother's life.

Brother and sister were now left utterly alone. Ramabai began to lose her faith in the religion where she had suffered so much. They decided to give up their wanderings and come to Calcutta. Here, they were welcomed by the Hindu priests as they too were high caste Brahmins. They were amazed to hear Ramabai read the Puranas in Sanskrit. They were astonished by her wisdom. There were very few women who could read Sanskrit but Ramabai even knew its grammar. So they bestowed her with the highest known title of "Pandita" (Scholar). Soon they were invited to give lectures and to visit places of learning.

The more, she studied the Hindu Scriptures; she became more unhappy and restless as she could not find peace and God. After all the struggles and pain she went through, his brother became ill and died too. Now, she was all alone in this world and so decided to marry. There was a lawyer who was not a Brahmin but was from a lower caste called "Shudras", he loved Ramabai and had asked her to marry him many times before. So they both got married. This was very shocking and unheard of to her friends and relatives as Ramabai was a high caste Brahmin. But he cared for her and loved her.

One day Ramabai saw a small book in his husband's library called the "Gospel of St. Luke". It was in Bengali and she read it to the end. When she inquired about it to her husband, he said he had got it from the mission school. She wanted to know more and so her husband let a missionary come to their home to explain her about the book. This went on for some days, she felt very peaceful by reading this book. And she wanted to become a Christian which her husband would never agree to.

Just after 18 months of their marriage, Ramabai's husband encountered Cholera and he died. They had a beautiful daughter named *Manorama (joy of the heart)*. As a Hindu widow, she had no place in her husband's home so she took her daughter and set forth to go to her home state and came to Pune. Ramabai studied English here and also wrote a book called "**Morals for women**".

One day, when Ramabai was reading in her home a little child widow came to her door. She was very sick. She had nowhere to go. Ramabai took her inside and cared for her. She took in this child like her own daughter. Now she knew what she had to do. She wanted to start a home for such widows where they will be loved and care for. Fired by this thought she tried to raise the necessary money but no one would give her any. She had so little of her own. It was a time of great disappointment for her.

But she had made friends with an English missionary Miss Hurford during that time. She was going home back to England and suggested that Ramabai can accompany her. Ramabai's book had bought in little money, just enough to pay the passage for her and Manorama. Ramabai was very afraid crossing the ocean and go to a foreign land. But she knew that God was calling her and she had to go.

In England Ramabai and her daughter went with Sister of Mercy at Wantage. Here she found that her long pilgrimage to find God is over when she felt the love and compassion of Jesus Christ. She went to Cheltenham College and taught Sanskrit in return.

From here she came to America. She found American people very enthusiastic and helpful. She went and gave many lectures and wrote a book "**High Caste Hindu Woman**". She started educating the West about the conditions of women in India. American women offered to help with her plan to start the home for widows. They formed Ramabai Association and promised that if she would start a school for the young widows they would help for 10 years.

Ten years seemed like a life time to her. She returned to India overjoyed to start her mission. When she came to Bombay (now Mumbai) she was welcomed by her old friends. They were happy to help Ramabai in her mission only if she would not teach them anything about the new God she had found in the West. Ramabai agreed to do so. She would herself travel around the country and bring back young girls who are widows suffering in pain and agony.

Ramabai had seen some land a little far from Pune in Kedgaon and brought it for the girls to stay. She started a school called "Sharda Sadan" (House of knowledge) in which she taught reading, writing, history and nature study. She started here with 20 girls. But

that year they had famine. Ramabai herself set out to bring children who are hungry and begging. She brought back 200 of them. She built huts and let the new gals stay.

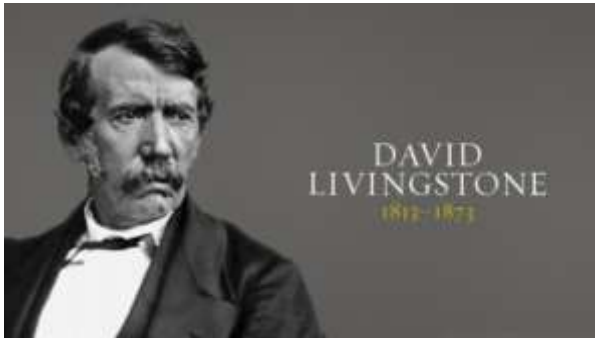
Ramabai also got 2 helpers, one Indian and other English, who shared her burden with helping young gals. She systematically taught the older girls first who in turn would take charge and help the younger girls. Gradually she had 2000 gals living in Mukti Mission (The home of Salvation).

For 20 years Pandita Ramabai went on working and caring for her large family. She passed away on 5th April, 1922. It has been more than 100 years since she started a humble beginning of Mukti Mission. Her vision still continues in the lives of many women and young girls today who have found hope and new life at Mukti Mission.

***"People must not only hear about the kingdom of God, but must see it in actual operation, on a small scale perhaps and in imperfect form, but a real demonstration nevertheless."***

# DAVID LIVINGSTONE

Missionary-explorer of Africa



The whole civilized world wept. They gave him a 21-gun salute and a hero's funeral among the saints in Westminster Abbey. "Brought by faithful hands over land and sea," his tombstone reads, "David Livingstone: missionary, traveller, philanthropist. For 30 years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and to abolish the slave trade." He was Mother Teresa, Neil Armstrong, and Abraham Lincoln rolled into one.

## Highway man

At age 25, after a childhood spent working 14 hours a day in a cotton mill, followed by learning in class and on his own, Livingstone was captivated by an appeal for medical missionaries to China. As he trained, however, the door to China was slammed shut by the Opium War. Within six months, he met Robert Moffat, a veteran missionary of southern Africa, who enchanted him with tales of his remote station, glowing in the morning sun with "the smoke of a thousand villages where no missionary had been before."

For ten years, Livingstone tried to be a conventional missionary in southern Africa. He opened a string of stations in "the regions beyond," where he settled down to station life, teaching school and superintending the garden. After four years of bachelor life, he married his "boss's" daughter, Mary Moffat.

From the beginning, Livingstone showed signs of restlessness. After his only convert decided to return to polygamy, Livingstone felt more called than ever to explore. During his first term in South Africa, Livingstone made some of the most prodigious—and most dangerous—explorations of the nineteenth century. His object was to open a "Missionary Road"—"God's Highway," he also called it—1,500 miles north into the interior to bring "Christianity and civilization" to unreached peoples.

## Explorer for Christ

He had the temperament of a book-reading loner. He held little patience for the attitudes of missionaries with "miserably contracted minds" who had absorbed "the colonial mentality" regarding the natives. When Livingstone spoke out against racial intolerance, white Afrikaners tried to drive him out, burning his station and stealing his animals.

He also had problems with the London Missionary Society, who felt that his explorations were distracting him from his missionary work. Throughout his life, however, Livingstone always thought of himself as primarily a missionary, "not a dumpy sort of person with a



Bible under his arms, [but someone] serving Christ when shooting a buffalo for my men or taking an observation, [even if some] will consider it not sufficiently or even at all missionary."

Though alienated from the whites, the natives loved his common touch, his rough paternalism, and his curiosity. They also thought he might protect them or supply them with guns. More than most Europeans, Livingstone talked to them with respect, Scottish laird to African chief. Some explorers took as many as 150 porters when they traveled; Livingstone traveled with 30 or fewer.

On an epic, three-year trip from the Atlantic Ocean to the Indian Ocean (reputedly the first by a European) Livingstone was introduced to the 1,700-mile-long Zambezi. The river was also home to Victoria Falls, Livingstone's most awe-inspiring discovery. The scene was "so lovely," he later wrote, that it "must have been gazed upon by angels in their flight."

Despite its beauty, the Zambezi was a river of human misery. It linked the Portuguese colonies of Angola and Mozambique, the main suppliers of slaves for Brazil, who in turn sold to Cuba and the United States. Though Livingstone was partially driven by a desire to create a British colony, his primary ambition was to expose the slave trade and cut it off at the source. The strongest weapon in this task, he believed, was Christian commercial civilization. He hoped to replace the "inefficient" slave economy with a capitalist economy: buying and selling goods instead of people.

### **The ill-fated Zambezi expedition**

After a brief heroic return to England, Livingstone returned to Africa, this time to navigate 1,000 miles up the Zambezi in a brass-and-mahogany steamboat to establish a mission near Victoria Falls. The boat was state-of-the-art technology but proved too frail for the expedition. It leaked horribly after repeatedly running aground on sandbars.

Livingstone pushed his men beyond human endurance. When they reached a 30-foot waterfall, he waved his hand, as if to wish it away, and said, "That's not supposed to be there." His wife, who had just given birth to her sixth child, died in 1862 beside the river, only one of several lives claimed on the voyage. Two years later, the British government, which had no interest in "forcing steamers up cataracts," recalled Livingstone and his mission party.

A year later, he was on his way back to Africa again, this time leading an expedition sponsored by the Royal Geographical Society and wealthy friends. "I would not consent to go simply as a geographer," he emphasized, but as biographer Tim Jeal wrote, "It would be hard to judge whether the search for the Nile's source or his desire to expose the slave trade was his dominant motive." The source of the Nile was the great geographical puzzle of the day. But more important to Livingstone was the possibility of proving that the Bible was true by tracing the African roots of Judaism and Christianity.

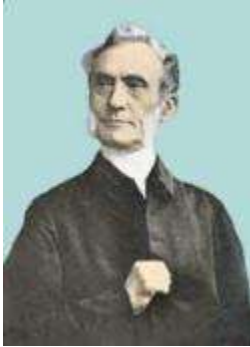
For two years he simply disappeared, without a letter or scrap of information. He reported later that he had been so ill he could not even lift a pen, but he was able to read the Bible straight through four times. Livingstone's disappearance fascinated the public as much as Amelia Earhart's a few generations later.

When American journalist Henry Stanley found Livingstone, the news exploded in England and America. Papers carried special editions devoted to the famous meeting. In August 1872, in precarious health, Livingstone shook Stanley's hand and set out on his final journey.

When Livingstone had arrived in Africa in 1841, it was as exotic as outer space, called the "Dark Continent" and the "White Man's Graveyard." although the Portuguese, Dutch, and English were pushing into the interior, African maps had blank unexplored areas—no roads, no countries, no landmarks. Livingstone helped redraw the maps, exploring what are now a dozen countries, including South Africa, Rwanda, Angola, and the Republic of the Congo (formerly Zaire). And he made the West aware of the continuing evil of African slavery, which led to its being eventually outlawed.

# GEORGE MUELLER

Orphanages Built by Prayer



"The children are dressed and ready for school. But there is no food for them to eat," the housemother of the orphanage informed George Mueller. George asked her to take the 300 children into the dining room and have them sit at the tables. He thanked God for the food and waited. George knew God would provide food for the children as he always did. Within minutes, a baker knocked on the door. "Mr. Mueller," he said, "last night I could not sleep. Somehow I knew that you would need bread this morning. I got up and baked three batches for you. I will bring it in."

Soon, there was another knock at the door. It was the milkman. His cart had broken down in front of the orphanage. The milk would spoil by the time the wheel was fixed. He asked George if he could use some free milk. George smiled as the milkman brought in ten large cans of milk. It was just enough for the 300 thirsty children.

**The Boy Was a Thief:** George Mueller was not always a person of such great faith and good character. As a young boy growing up in Germany in the early 1800s, he often stole money from his dad. As a teenager, he sneaked out of a hotel twice without paying for the room. One time he was caught by police and put in jail. As a Bible college student, George loved going to bars, drinking, gambling, and being the life of the party. He also loved making fun of people, especially Christians.

**Surprised by a Bible Study:** One day, a friend invited George to go to an off-campus Bible study. He went only because he wanted to make fun of the Christians later. But to his surprise, he liked the Bible study. For the first time, he saw people who really knew and loved God. He attended each evening. Before the end of the week, he knelt at his bed and asked God to forgive his sins.

George's friends saw a change in him immediately. He no longer went to bars or made fun of people. He spent more time reading his Bible, talking about God, and going to church. Soon he found that his friends did not want to be around him anymore.

When George told his father that he had decided to become a missionary, his father became very upset. He wanted George to have a high-paying job and not be a poor missionary. He told George that he would not give him any more money for school. George knew he had to do what God was calling him to do, even if his dad didn't support him.

**An Hour after He Prayed, the Answer Came:** George went back to college without knowing how he was going to pay his tuition. He did something he thought was a bit silly for a grown man to do. He got on his knees and asked God to provide. To his surprise,

an hour later a professor knocked on his door. He offered George a paid tutoring job! George was amazed! This was the beginning of George Mueller's dependence on God.

**Almost Dying Turned out for the Best:** After finishing college, George was ready to begin his missionary work in London, England. But there was one problem: Germany required all healthy men to serve at least a year in the army. George wanted to get to his mission as quickly as possible; however, he became very sick. His illness was so serious that he almost died. It also made him unable to serve in the army. He was now free to go to England as a missionary.

**No More Rich Seat/Poor Seat:** George became the pastor of a small church in England. The church wanted to pay him a good salary from the money it received renting pews to rich church members who sat at the front of the church. (Poor members had to sit in the "cheap" seats in the back.) George told them that this had to stop if they wanted him to be their pastor. Even so, he did not allow the church to pay him a salary. He trusted God to meet his needs, and God did. George and his family never missed a meal and were always able to pay their rent. George began to sense, however, that God had something else for him to do.

**Praying Food into the Home:** Each day as George walked the streets, he saw children everywhere who had no mom or dad. They lived on the streets or in state-run poorhouses, where they were treated badly. George felt God calling him to open an orphanage to take care of the children.

George prayed, asking God to provide a building, people to oversee it, furniture, and money for food and clothing. God answered his prayers. The needs of the orphanage were met each day. Sometimes a wealthy person would send a large amount of money, or a child would give a small amount received as a gift or for doing chores. Many times food, supplies or money came at the last minute, but God always provided without George telling anyone about his needs. He just prayed and waited on God.

More than 10,000 children lived in the orphanage over the years. When each child became old enough to live on his own, George would pray with him and put a Bible in his right hand and a coin in his left. He explained to the young person that if he held onto what was in his right hand, God would always make sure there was something in his left hand as well.

It has been more than 165 years since George Mueller took in his first orphan. His vision continues today as Christians around the world are inspired by his faith to depend on God to meet their needs and the needs of helpless children. You can see the story of George Mueller's life in a video called *The Obstacle to Comfort*.

**Make It Real! Questions to make you dig a little deeper and think a little harder.**

Do you see any similarities between George Mueller's and the Apostle Paul's decisions to follow Jesus? How did George change after he became a follower of Jesus?

What did Mueller mean when he told the orphans to "hold onto the Bible in your right hand"?

Describe a time when God has answered your prayers and provided for you or your family.

What resources do you have that you could use to help others who might be in need of food or shelter?

# HUDSON TAYLOR

Faith missionary to China



## Radical missionary

Taylor was born to James and Amelia Taylor, a Methodist couple fascinated with the Far East who had prayed for their newborn, "Grant that he may work for you in China." Years later, a teenage Hudson experienced a spiritual birth during an intense time of prayer as he lay stretched, as he later put, "before Him with unspeakable awe and unspeakable joy." He spent the next years in frantic preparation, learning the rudiments of medicine, studying Mandarin, and immersing himself ever deeper into the Bible and prayer.

His ship arrived in Shanghai, one of five "treaty ports" China had opened to foreigners following its first Opium War with England. Almost immediately Taylor made a radical decision (as least for Protestant missionaries of the day): he decided to dress in Chinese clothes and grow a pigtail (as Chinese men did). His fellow Protestants were either incredulous or critical.

Taylor, for his part, was not happy with most missionaries he saw: he believed they were "worldly" and spent too much time with English businessmen and diplomats who needed their services as translators. Instead, Taylor wanted the Christian faith taken to the interior of China. So within months of arriving, and the native language still a challenge, Taylor, along with Joseph Edkins, set off for the interior, setting sail down the Huangpu River distributing Chinese Bibles and tracts.

When the Chinese Evangelization Society, which had sponsored Taylor, proved incapable of paying its missionaries in 1857, Taylor resigned and became an independent missionary; trusting God to meet his needs. The same year, he married Maria Dyer, daughter of missionaries stationed in China. He continued to pour himself into his work, and his small church in Ningpo grew to 21 members. But by 1861, he became seriously ill (probably with hepatitis) and was forced to return to England to recover.

In England, the restless Taylor continued translating the Bible into Chinese (a work he'd begun in China), studied to become a midwife, and recruited more missionaries. Troubled that people in England seemed to have little interest in China, he wrote *China: Its Spiritual Need and Claims*. In one passage, he scolded, "Can all the Christians in England sit still with folded arms while these multitudes [in China] are perishing—perishing for lack of knowledge—for lack of that knowledge which England possesses so richly?"

Taylor became convinced that a special organization was needed to evangelize the interior of China. He made plans to recruit 24 missionaries: two for each of the 11 unreached inland provinces and two for Mongolia. It was a visionary plan that would have left veteran recruiters breathless: it would increase the number of China missionaries by 25 percent.

Taylor himself was wracked with doubt: he worried about sending men and women unprotected into the interior; at the same time, he despaired for the millions of Chinese who were dying without the hope of the gospel. In 1865 he wrote in his diary, "For two or three months, intense conflict ... Thought I should lose my mind." A friend invited him to the south coast of England, to Brighton, for a break. And it was there, while walking along the beach, that Taylor's gloom lifted:

"There the Lord conquered my unbelief, and I surrendered myself to God for this service. I told him that all responsibility as to the issues and consequences must rest with him; that as his servant it was mine to obey and to follow him."

His new mission, which he called the China Inland Mission (CIM), had a number of distinctive features, including this: its missionaries would have no guaranteed salaries nor could they appeal for funds; they would simply trust God to supply their needs; furthermore, its missionaries would adopt Chinese dress and then press the gospel into the China interior.

Within a year of his breakthrough, Taylor, his wife and four children, and 16 young missionaries sailed from London to join five others already in China working under Taylor's direction.

### **Strains in the organization**

Taylor continued to make enormous demands upon himself (he saw more than 200 patients daily when he first returned) and on CIM missionaries, some of whom balked. Lewis Nicol, who accused Taylor of tyranny, had to be dismissed. Some CIM missionaries, in the wake of this and other controversies, left to join other missions, but in 1876, with 52 missionaries, CIM constituted one-fifth of the missionary force in China.

Because there continued to be so many Chinese to reach, Taylor instituted another radical policy: he sent unmarried women into the interior, a move criticized by many veterans. But Taylor's boldness knew no bounds. In 1881, he asked God for another 70 missionaries by the close of 1884: he got 76. In late 1886, Taylor prayed for another 100 within a year: by November 1887, he announced 102 candidates had been accepted for service.

His leadership style and high ideals created enormous strains between the London and China councils of the CIM. London thought Taylor autocratic; Taylor said he was only doing what he thought was best for the work, and then demanded more commitment from others: "China is not to be won for Christ by quiet, ease-loving men and women," he wrote. "The stamp of men and women we need is such as will put Jesus, China, [and] souls first and foremost in everything and at every time—even life itself must be secondary."

Taylor's grueling work pace, both in China and abroad (to England, the United States, and Canada on speaking engagements and to recruit), was carried on despite Taylor's

poor health and bouts with depression. In 1900 it became too much, and he had complete physical and mental breakdown. The personal cost of Taylor's vision was high on his family as well: his wife Maria died at age 33, and four of eight of their children died before they reached the age of 10. (Taylor eventually married Jennie Faulding, a CIM missionary.)

Between his work ethic and his absolute trust in God (despite never soliciting funds, his CIM grew and prospered), he inspired thousands to forsake the comforts of the West to bring the Christian message to the vast and unknown interior of China. Though mission work in China was interrupted by the communist takeover in 1949, the CIM continues to this day under the name Overseas Missionary Fellowship (International).



# ERIC LIDDELL

Greater than Gold



The crack of the starter gun echoed through the stadium on the hot Friday evening in July of 1924. Eric Liddell sprinted forward in his unusual running style, his head thrown back, his arms waving at his side, his feet barely touching the track as he ran. No one, not even Eric himself, thought he had a chance of winning the 400-meter race. But Eric was determined to do his best. Eric Liddell was Scotland's fastest sprinter. He was their hero. He had won every 100-meter race he had run since early in his running career. His quick speed earned him a spot on the 100-meter British Olympic team.

**A Day of Rest:** However, Eric Liddell had announced to his country that he could not run in the Olympic 100-meter race because the finals were scheduled on a Sunday. Sunday was a day of worship and rest for Eric. He would not run even if he were his country's only hope of winning an Olympic gold medal. This made the Scottish people very upset with Eric. They wrote bad things about him in the newspaper. Some people even called him a traitor. But Eric stood firm. He had never run on Sunday and never would, not even for an Olympic gold medal.

With very little time remaining before the Olympics began, Eric trained and qualified for another race that was not scheduled on a Sunday. Eric knew his chance of winning the 400-meter race was slim because two of the runners in this race had set world record times. In addition, on the day of the race, Eric was assigned the worst lane. But a note in his pocket encouraged him. The team trainer had given it to him before he left his hotel room. It read, "He who honors Him, He (God) will honor." Liddell knew his decision not to run on Sunday honored God.

**Going for the Gold:** As Eric rounded the turn on the track where all the runners usually come together, he expected to see the world record holders ahead of him. But he was there alone. He threw his head back even more than usual and pumped his legs as fast as he could. Eric crossed the finish line first, winning the gold medal! He had also set a new world record! Eric received a hero's welcome when he returned home. The newspapers now tried to outdo each other praising him. But Liddell knew their praise would not last long. He would soon announce his plan to stop running and go to China to tell people about Jesus.

**Off to China:** Eric Liddell was born in China. His parents were missionaries there. He spent his early childhood playing among the Chinese children. He spoke their language perfectly. He knew God was calling him to return to China to help teach the Chinese people about Jesus. It was a dangerous time to return however. Japanese soldiers had invaded China and were treating the Chinese people badly. They killed many of them, burned their villages, and destroyed their crops. When Eric arrived in China, it was even

worse than he expected. It was not the land he had left many years before. The Chinese, whom he once played with, now did not want foreigners in their country.

Despite the difficulties Liddell stayed. He was sure God had called him to China. He began teaching at a British-run Chinese college. He loved teaching the boys and challenging them in sports. Life would not remain so simple for him though. The conditions in China were growing worse by the day. The mission's board chairman asked Eric to move to the area in which he had grown up. The people there needed comfort and hope in the midst of the Japanese devastation. Many Chinese people in this area also hated Christians. Missionaries were likely to be shot without question. Eric discussed it with his wife and though it was hard to leave, he knew he was the best person to go.

Eric Liddell worked long hours traveling in the war torn area preaching and tending the sick. Many times, he had to carry the injured to the hospital on his bike over rough roads while dodging gunfire. Sometimes it would take an entire day to get to the village hospital. In the meantime, the Japanese were taking over more of the country and there was talk that all foreigners would be locked up.

**Captured, but not Stopped:** The day quickly arrived when all foreigners were forced to move into an overcrowded prison camp. They lived in very bad conditions. There was no running water, the bathrooms did not work, and they were given only a small bowl of soup and bread at each meal. Eric made the best of it though. He knew they could be there for a very long time. He set up church services, schooling for the children, sporting activities, and helped take care of the sick. He became the most respected person in the camp because of his good attitude.

However, after being in the camp for almost two years, Liddell became very sick. He had a stroke and was unable to walk. The man, who had helped so many, now could not help himself. One morning Eric, the super athlete, who was now only 43, began to have trouble breathing. A little girl, who had come to visit, ran to get help. When she returned with a friend of Eric's, he looked up at his friend and said, "It is surrender." Eric died that same day. It was later determined that he had a large brain tumor. The entire camp mourned his death. When news reached Scotland a few months later, the entire country also mourned the death of their beloved athlete who died at such a young age.

Eric Liddell would not have ever imagined it, but his devotion to God and commitment to spread the story of Jesus did not end in that brutal prison camp. His life and testimony is remembered around the world. His story has touched the hearts of millions through a movie about him that won the Academy Award. It is called *Chariots of Fire*.

### **How Well Did You Read the Story?**

Why didn't Eric Liddell want to run in the Olympic 100-meter race?

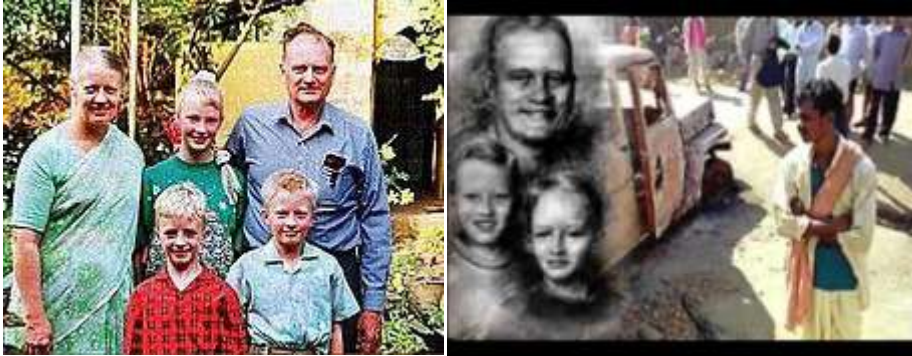
What did Eric find in his pocket on the day of the 400-meter race? How did it encourage him?

Why did Liddell decide to stop running in races?

What kind of difficulties did Eric find in China?

What were the conditions like in the prison camp? What was Eric able to accomplish there?

## GRAHAM STUART STAINES



**Dr. Graham Stuart Staines (1941 – 22 January 1999)** was an Australian Christian missionary who along with his two sons Philip (aged 10) and Timothy (aged 6) were burnt to death by a gang while sleeping in his station wagon at Manoharpur village in Keonjhar district in Orissa, India on January 22, 1999. In 2003, the Bajrang Dal activist Dara Singh was convicted of leading the gang that murdered Staines and Singh is now serving life in prison. Staines is considered a martyr by many Christians.

He had been working in Orissa among the tribal poor and especially with leprosy patients since 1965. Hindu groups allege that he forcefully converted or lured many Hindus into Christianity, but Staines' widow Gladys Staines denied these allegations. She continued to live in India caring for leprosy patients until 2004 before going back to Australia. In 2005 she was awarded the fourth highest civilian honour in India, Padma Shree, in recognition for her work with leprosy patients in Orissa.

**Life history:** Dr. Graham Stuart Staines was born in 1941 at Palmwoods, Queensland, Australia. He visited India in 1965 for the first time and joined Evangelical Missionary Society of Mayurbhanj (EMSM), working in this remote tribal area, with a long history of missionary activity. Staines took over the management of the Mission at Baripada in 1983. He also played a role in the establishment of the Mayurbhanj Leprosy Home as a registered society in 1982. He met Gladys June in 1981 while working for leprosy patients, and they married in 1983, and had worked together since then. They had three children, a daughter (Esther) and two sons (Philip and Timothy). Staines assisted in translating a part of the Bible into the Ho language of India, including proofreading the entire New Testament manuscript, though his focus was on a ministry to lepers. He spoke fluent Oriya and was very popular among the patients whom he used to help after they were cured. He used to teach how to make mats out of rope and basket from Saboigrass and trees leaves.

**Death and Reaction:** On the night of 22 January 1999, Graham Staines had attended a jungle camp in Manoharpur, an annual gathering of Christians of the area for religious and social discourse. The village is situated on the border of the tribal-dominated Mayurbhanj and Keonjhar districts of Orissa. He was on his way to Keonjhar with his sons, who had come back on holiday from their school at Ooty. They broke the journey for the camp, and spend the night in Manoharpur, sleeping in the vehicle because of the severe cold. Gladys had stayed back in Baripada. According to reports, a mob of about 50 people, armed with axes and other implements, attacked the vehicle while Staines and the children were fast asleep and his station wagon where he was sleeping was set afire by the mob. Graham, Philip and Timothy Staines were burnt alive. Some villagers tried

to rescue Staines and his sons, but were unsuccessful. They tried to escape, but the mob allegedly prevented their attempt to escape.

**Graham Staines and family:** His murder was widely condemned by religious and civic leaders, politicians, and journalists. The US-based Human Rights Watch accused the then Indian Government of failing to prevent violence against Christians, and of exploiting sectarian tensions for political ends. The organisation said attacks against Christians increased "significantly" since the "Hindu Nationalist" BJP came to power. The then Prime Minister of India, Atal Behari Vajpayee, who was a leader of BJP, condemned the "ghastly attack" and called for swift action to catch the killers. Published reports state that church leaders alleged the attacks were carried out at the behest of hardline Hindu organisations while the Hindu hardliners accused Christian missionaries of forcibly converting poor and low-caste Hindus and tribals. The convicted killer Dara Singh was treated as a hero and reportedly was protected by some of the villagers. In an interview with Hindustan Times, one of the accused killers, Mahendra Hembram, told that "they were provoked by the "corruption of tribal culture" by the missionaries, who they claimed fed villagers beef and gave women brassieres and sanitary towels."

**In India:** On his 24th birthday, on 18th January 1965, he arrived in India. As Graham walked the streets of Baripada in Orissa, his heart melted at the hapless plight of the people suffering from leprosy. He showed a deep commitment to God and men and had a clear missionary vision. He felt deep in his hart that it was his divine call and commission to communicate the love of Christ to the untouchables of the community by serving them. He joined the Evangelical Missionary Society of Mayurbhanj in 1965 and started his work with leprosy patients. He learnt Oriya, Santhali and Ho, the languages spoken by the local villagers and tribal people. As a matter of fact, even the Government authorities banked on him for composing a song in the Santhali dialect, to popularize the polio immunization drive among the tribes.

**"The Lord God is always with me to guide me and help me to try to accomplish the work of Graham, but I sometimes wonder why Graham was killed and also what made his assassins to behave in such a brutal manner on the night of 22nd/23rd January 1999. It is far from my mind to punish the persons who were responsible for the death of my husband Graham and my two children. But it is my desire and hope that they would repent and would be reformed."**

**Supreme Court of India Judgement:** A trial (sessions) court in Bhubaneswar, the capital of Orissa State, sentenced the convicted ring leader Dara Singh of the mob to death by hanging for killing Staines and his two sons. In 2005, the Orissa High Court commuted the sentence to life imprisonment. The Supreme Court upheld the High Court decision on 21 January 2011.

*"In the case on hand, though Graham Staines and his two minor sons were burnt to death while they were sleeping inside a station wagon at Manoharpur, the intention was to teach a lesson to Graham Staines about his religious activities, namely, converting poor tribals to Christianity," the court said. The Court stated "Our concept of secularism is that the State will have no religion. The State shall treat all religions and religious groups equally and with equal respect without in any manner interfering with their individual right of religion, faith and worship." Yet, condemning religious conversions, the Court also said "It is undisputed that there is no justification for interfering in someone`s*

*belief by way of `use of force`, provocation, conversion, incitement or upon a flawed premise that one religion is better than the other".*

Dismissing the Central Bureau of Investigation's plea for death penalty to Singh, a Bench of Mr Justice P Sathasivam and Mr Justice BS Chauhan endorsed Orissa High Court's finding that his crime did not fall under the rarest of rare category. In its 76-page judgement, the court came out strongly against the practice of conversion. However, four days later, on 25 January 2011, the Supreme Court of India in a rare move expunged its own comments with regards to conversions from its Verdict.

### **Gladly Staines**



During the month of June in 1981, while Graham was working with leprosy patients in Baripada, is a city in Mayurbhanj district in the state of Orissa, India, there was a tall beautiful and soft-spoken lady who involved in a youth mission was headed to India as part of a global youth mission, Gladis Weatherhead of Ipswich, Queensland, Australia as part of the mission, come to Baripada and circumstantially met him. Graham married Gladys in 1983, in Australia and returned to serve in India together and they worked together since then. Gladys, who was trained as a nurse, was an apt and suitable helper for Graham at the Mayurbhanj Leprosy Home. This sacrificial couple made their home in an old house within the mission compound in Baripada and chose a very simple lifestyle. They had three children, a daughter, Esther Joy and two sons, Philip Graham and Timothy Harold. His family-life also stands as a shining example.

Dr.Graham Stuart Staines spent 34 years of his life serving the people with love, extending the grace of our Christ and had been working in Orissa among the tribal poor and especially with leprosy patients since 1965. After Graham's alive, Gladys continued to live in India caring for leprosy patients until 2004 before going back to Australia. Shortly after the sentencing of the killers, Gladys issued a statement saying that she had forgiven the killers and had no bitterness towards them. In 2004, she decided to return to Australia to stay with her daughter and father. She however said that she would continue to look after the people she and her husband had been looking after so far. In 2005, she was awarded the Padma Sree, a civilian award from the Government of India, in recognition for her work with leprosy patients in Orissa, India.

