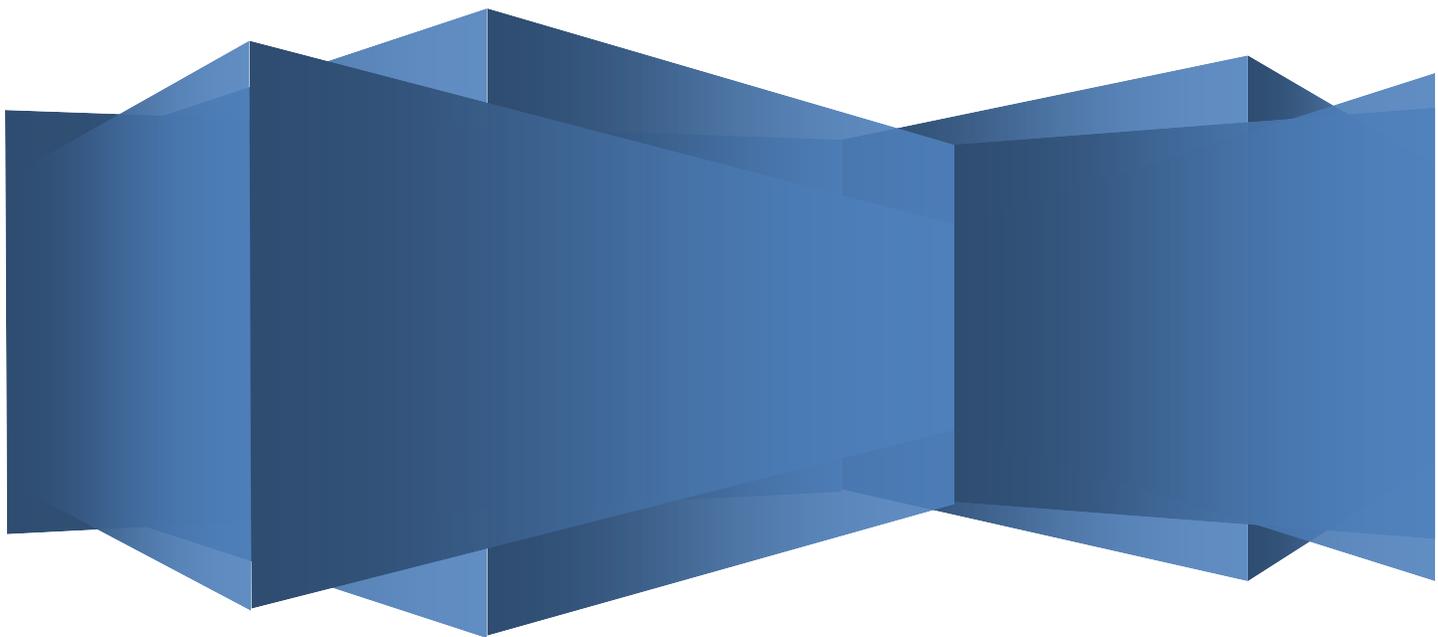


The Reformed Faith And Missions

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The RPCNA & Missions

_____ Missions (active church-planting among people much like ourselves, or different but living nearby) = one of those *new* ideas which is very ancient. In the early 1800s, RPCNA home missions reached out to Freedmen/Blacks in the Southeast, Jews in inner-city Philadelphia & Cincinnati, Native Americans in Oklahoma, and poor whites in Kentucky: _____, sacrifice, fruit, closure, or transition → a “normal” congregation.

Pre- Civil War: How to deal with slavery problem? _____!? More typical = keep freed slaves in America, either in southern states or move them to northern areas; education & _____ were key components. Before 1865, we had churchmen working with former slaves in South Carolina, _____, Miss., Wash. D.C., and _____/Alabama: the school, 1874, grew to 600! In 1964, 179 church members [much smaller today]. The schooling function was taken over by the secular state long ago ... but this *free* education is humanistic.

Our ministries to Jews (Philadelphia & Cincinnati) made sense as a specialized focus when minority groups lived close to one another for mutual encouragement and retaining of the _____’ old-world cultures. Today, a Reformed parachurch works with Jews in many places all over the English-speaking world (CWI).

Ministry to Oklahoma’s Kiowa Indians (1888). Our COVENANT OF _____ calls us to repent for our oppression and injustice → *aboriginal* and *colored* people. A school was the centerpiece; a public school came in 1918.

Our mission to the poor in Kentucky was started by missionaries forced home from _____ in the 1940s (Lillian McCracken, Rose Huston, and Mary Adams). The ministry was centered on work with school children. In both home and foreign missions in our 150+ years, many _____ have been key: “*Bible women.*”

“In a certain Presbyterian church in Glasgow, there was a young man of unusual zeal. ... *Since none better qualified can be got, rise up and offer yourself* [for service in the South Seas]. ‘*You will be eaten by cannibals!*’ ... ‘*If I can but live and die, serving and honoring the Lord, it will make no difference to me whether I am eaten by cannibals or by worms; and in the Great Day my _____ body will arise as fair as yours ...!*’” John G. _____ became a hero in the history of missions. Paton’s life & ministry confirms it was God’s call as God cared for, directed, and used him ... in spite of many hardships. John G. Paton had “*Covenanter*” roots; ordained by the RPC of Scotland in 1858 prior to his departure. Before his int’l labors, he taught school boys, distributed tracts, and labored as an inner-city missionary in poor Glasgow. RPCS ... Glasgow ... 2011?!

In 1856 we began work in Syria, Turkey, and Cyprus (“*The _____*” ~ an OF word for *orient* or the *East*): schools, medical ministries, and congregations; heroism & sacrifice, even loss of life. Syrian work ended in the 1950s due to Syrian state policy; our labors in Turkey lasted from 1882-1932. Today’s work in Cyprus has an unusual relationship with the RPCNA as our work there had to end, officially, in the 1970s (war). We are back in close connection since the 1980s with the congregation which is basically its own denomination. TCCF aims to minister to mixed-race _____ (Euro/Cypriot) & _____ on the island seeking “*freedom.*” Read **Acts 11** with care: Cypriot Jews were among first Christians to get it about taking the gospel to Gentiles.

Our labors in *Asia*: 1895, Tak Hing. Evangelistic, educational, medical, industrial. A church of 800 grew up, with outlying missions in hill country; also Manchuria. Westerners were expelled in the late 1940s due to the rise of communism, and works officially closed in 1950. Some servants: J. G. _____, Sam _____, Ch. Chao. Closure freed up Boyle/etc. for _____; in 60+ years, bookstore → 4 congs. + 2 missions + theological hall. RTF, from an early collaboration of S. Boyle and C. Chao. Mission to immigrants living in West Coast Oakland.

Today, members with specific skills and callings → international settings where they are involved in ministry ... hoping one day official RPCNA works might begin. Most dramatic = SOUTH SUDAN (Africa), where Canadian members sponsored missionaries → _____-4-Christ → radio ministry, Sudanese pastors, 1700 worshipers!

Matt _____: heart for youth, zeal for extending gospel, passion for Reformed faith/life → *short-term.*

“*Dust to glory*” re. _____ (1 → 12 congregations since 1960s) & SE Canada. “*Imagining*” future works in Central America, _____, Pakistan, Korea. “*Understand our times*” ~ international ministry to pursue here.

A Missions Reading List, for Beginners!

(with thanks to Matt Filbert of [R. P. GLOBAL MISSIONS](#))

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- John G. Paton (*Missionary To The New Hebrides*). BANNER OF TRUTH TRUST. 1994.

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