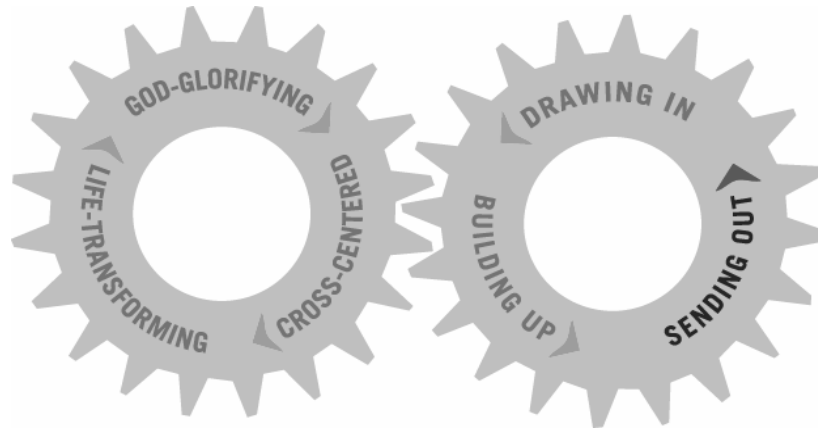


EAST VALLEY BIBLE CHURCH TEMPE

The Vision of East Valley Bible Church Tempe: Testimonies of the Sent Ones for Jesus Christ



“Above all, he was the very first Englishman who seems to have thoroughly understood what Dr. Chalmers aptly called the ‘*aggressive system*’. He was the first to see that Christ’s ministers must do the work of fishermen. They must not wait for souls to come to them, but must go after souls, and ‘compel them to come in.’ He did not sit tamely by his fireside, like a cat in a rainy day, mourning over the wickedness of the land. He went forth to beard the devil in his high places. He attacked sin and wickedness face to face, and gave them no peace. He dived into holes and corners after sinners. . . In short, he set on foot a system of action which, up to his time, had been comparatively unknown in this country, but a system which, once commenced, has never ceased to be employed down to the present day. . . We understand better how to go to work now than we did a hundred years ago. But let us never forget that the first man to commence operations of this kind was George Whitefield, and let us give him the credit he deserves.” p 37-38. *J.C. Ryle, ‘The Christian Leaders of the Last Century (or England a Hundred Years Ago), 1868.*

“His globe was his other Bible. . . he was moved to tears over a geography lesson. . . continents, islands, peoples. . . he would cry, ‘And these are pagans, pagans!’” p 48, *Carey*

“. . . To see God’s word as the progressive unfolding of God’s world-missionary purpose.” p 48, *Carey*

“Not by deluge nor other such judgment will God deal with the world’s sin. God now calls people by the grace of Christ’s cross. The apostles published it near and far, as their Lord bid them. Cultured and barbarian peoples alike received and were blessed. Zealous Christians of later centuries also published it – sometimes with great response, but never in vain. Now only a few seem to care and obey. It is time for Christian people to awake from the love of money and ease.” p 65, *Carey*

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“The term ‘foreign missions’ he never uses. All, whether at home or abroad, were one.” *p 71, Carey*

“To disturb and destroy the religious beliefs, rites, and ceremonies of any people is to make an attack on the sanctuary of the soul, which can only be excused if he who delivers it has the certainty that what he offers is indeed the pearl of great price, to obtain which the surrender of the most sacred possessions cannot be regarded as too high a sacrifice.” *p 126, Carey*

“I am almost grown callous, and am tempted to preach as if their hearts were invulnerable. But this dishonors the grace and power of God, who has promised to be with His ministers to the end; and it destroys all energy, and makes preaching stupidly formal.” *p 169, Carey*

“If like David, I am only to gather materials, and another to build the house, my joy shall not be less.” *p 169, Carey*

“We cannot be content unless Ninevah shall be brought to repentance. Nothing but the salvation of men can satisfy us. . . It was their agony for conversions which cost them their tears. They looked for nothing short of personal faith, a new birth, and wholehearted consecration.” *p 191, Carey*

“They were closely restudying the history of the Reformation, and were deeply impressed by the length of the struggle. They realized that its victory had cost centuries of witness and effort. They saw that if Rome’s perverted form of Christianity yielded only to long-sustained pressure, even in the advanced West, India’s ancient religions would never be overtaken, nor Islam’s progress be retarded, without long-term measures.” *p 323, Carey*

“We are ready to think that our labors may operate on the people more slowly than we once expected, but in the end and more effectually. . . This may not be so encouraging, and may require more faith and patience; but it appears to have been the process of things in the Reformation.” *p 323, Carey*

“No nation ought to hoard the gospel like a miser. . . Christianity is for all men at all times in all places. The labourers were few and the harvest great.” *p 51-52, Livingstone*

“It upset Livingstone to see so many missionaries living in safe and comfortable localities in the south – treading on one another’s heels, and sometimes corns – while innumerable villages in the north remained unvisited.” *p 65, Livingstone*

“The whole of the country of Sebituane is unhealthy. He wrote that he was at a loss what to do, but will not give up the case as hopeless. Shame upon us missionaries if we are to be outdone by slave traders.” *pp 117-118, Livingstone*

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“Too many missionaries were only too ready to settle down and make themselves as comfortable as possible; whereas the great need was for men to move on, to strike out into the regions beyond. To go into all the world and preach the gospel to those who had not received it, rather than to those who had already heard the message of eternal salvation over many years yet shown no fruit.” pp 119-120, *Livingstone*

“I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only in reference to whether giving or keeping will most promote the glory of Him to whom I owe all my hopes in time and eternity.” p 133, *Livingstone*

“As in India, we are doomed to perpetual disappointment, but the knowledge of Christ spreads over the masses. We are like voices crying in the wilderness. We prepare the way for a glorious future in which missionaries telling the same tale of love will convert by every sermon.” p 141, *Livingstone*

“We work for a glorious future which we are not destined to see, the golden age which has not been but will yet be” p 151, *Livingstone*

“Can the love of Christ not carry the missionary where the slave-trade carries the trader?” p 162, *Livingstone*

“Christian disciples are sent men and women –sent out in the same work of world evangelism to which the Lord was sent, and for which He gave His life. Evangelism is not an option accessory to our life. It is the heartbeat of all that we are called to be and do. It is the commission of the church which gives meaning to all else that is undertaken in the name of Christ. With this purpose clearly in focus, everything which is done and said has glorious fulfillment of God’s redemptive purpose.” pp 87-88, *Coleman*

“We must always remember, too, that the goal is world conquest. We dare not let a lesser concern capture our strategy of the moment. . . There can be no substitute for total victory, and our field is the world. We have not been called to hold the fort, but to storm the heights. p 95, *Coleman*

“We must keep our purpose clear. The times that we come apart from the world are not a release from the conflict, but only a strategic maneuver to gain more strength for the attack.” p 112, *Coleman*