

In Memory



Rev. Samuel E. Boyle, D.D.
1905-2002

In Memoriam

The Rev. Samuel E. Boyle, D.D. (1905-2002)

by Jonathan Chao, International Director
Reformation Translation Fellowship

The Rev. Samuel E. Boyle was born on September 24th, 1905, in Beaver Falls, Pennsylvania.¹ He was received to glory on September 30th, one week after having celebrated his 97th birthday, at the Reformed Presbyterian Home in Pittsburgh, Pennsylvania.² A memorial service was held at the Home on October 2nd. The funeral service was held in Shawnee, Kansas, where he and second wife, Grace Boyle, spent most of his retired years with their youngest son, Bill Boyle. He was buried by the side of his second wife, Grace Robb Boyle (1913-1987). He was survived by his third wife, Mrs. Orlena Lynn Boyle, whom he married at the age of 86, when she retired from her missionary service in Japan. Dr. Boyle was also survived by five of his children, Scott, Margi, Tricia, Chris and Bill and their families.³ Five of the Chao family children attended the funeral and burial service: Ted, Jonathan, Jean, Grace, and Rose. Rev. Gene Spear, a fellow missionary to Kobe area, Japan, 1953-2001, gave an eulogy. A two-minute, taped memorial from my father, Dr. Charles H. Chao, his lifetime co-worker and friend, was played prior to Rev. Spear's eulogy.

Sam Boyle grew up in Topeka, Kansas. At the age of 18 he was thoroughly converted and he gave his life to Christ's service in response to a challenging sermon on Mark 8 preached by the Rev. William Robb, a missionary of the Reformed Presbyterian Church to south China. In response to Rev. Robb's challenge, "What does it profit a man, if he gains the whole world and loses his soul?" he dedicated himself to the Lord's service, available to Christ's service at any time and anyplace. After graduation from Geneva College in 1929, he entered the Reformed Presbyterian Seminary, graduating from there in 1932.⁴ He served in the pastoral ministry for two years before he felt called to China. In 1934 he married Grace Bell and together they sailed to South China the same year. As a missionary of the Reformed Presbyterian Church of North America, Sam Boyle and family ministered in Loting

1. Sam Boyle was born in the girls' dorm at Geneva College, where his parents worked.

2. The Home is where most retired missionaries and pastors of the Reformed Presbyterian Church live during their advanced years. It is one of the best old people's homes I have ever seen.

3. Three of his children and their families were present at the funeral. Chris Welsh attended the memorial service in Pittsburgh, where she and her family now live. Tricia is now serving in Armenia and could not make it.

4. Later Sam Boyle also studied at the University of Pittsburgh and Wheaton College as well as studying Chinese at the University of Southern California during the early 1960s.

and Tak-hing in the West River region of Guangdong Province, where the denomination began pioneer mission work in 1895. Just before he sailed, his mother told him that she had dedicated him to the Lord for China when she was pregnant with him.⁵ That was why he was called “Samuel.” Sam Boyle served in the above mission stations and churches from 1934 to 1941. During this time his wife gave birth to their first son, Robert Scott in 1937.

Soon after arriving in China, Rev. Boyle began to note the negative influence of liberalism on the Chinese churches. In 1940, six years after his arrival in China, he began to translate J. Gresham Machen’s *Christianity and Liberalism* with the help of an assistant, Han Jiali. By the time he returned to the U.S. in November of 1941 due to Japanese invasion, he had already completed the first draft. He kept this draft with care until his return to China after World War II in 1947. During his wartime furlough, his first wife, Grace Bell died in May of 1943 during childbirth. Two years later in September, 1945, he was married to his second wife, Grace Robb, daughter of Rev. William Robb, under whose preaching he gave his life to Christ. From this union Grace Boyle gave birth to three daughters, Margi (August, 1946), Tricia (August, 1947), and Chris (August, 1949), and one son, Bill (November, 1954).⁶ In 1947 the Boyles returned to Takhing, Guangdong, and then to Canton (Guangzhou) in the spring of 1948, where he started a mission church on Wei-xien [restoration] Road.⁷

Through the introduction of Dr. J. G. Vos and Dr. Loraine Boettner, Rev. Boyle invited my father to be his co-worker in theological translation. Our family joined him in Canton in late December of 1948 after a short sojourn in Shanghai. Early the next year, 1949, Sam Boyle and my father started what has come to be known as the Reformation Translation Fellowship. They published a monthly *Christian Reformed Faith Monthly* in Chinese, which was distributed to the pastors throughout China. Due to the rapid advance of the Red Army, the Boyles left for Hong Kong, settling down in Cheung Chau Island in August, 1949. He made arrangements for our family to move there also in October of the same year. There on Cheung Chau Island Sam Boyle and my father resumed their translation work, using his study on 22 Peak Road. They continued with the publication of the

5. His mother had wanted to become a missionary to China, but could not go after she was married. She was a woman of prayer. She lived to 96 years.

6. Bill was born in November 1954 when the Boyles were on furlough after four years of pioneer mission work in Kobe, Japan (1950-1954).

7. It was changed to “Liberation Road” after 1949. It is located across the police headquarters of Canton. Today it is the HQ of the Public Security Bureau of the City of Guangzhou. The ground floor was used for church services. We lived on the second floor when we arrived in Canton in December of 1948.

journal, changing it to *Reformed Faith and Life* quarterly, which was sent to China until 1953. During this period my father worked with Sam Boyle on the revision of his draft translation of Machen’s *Christianity and Liberalism*, which was published in July of 1950, ten years after he started the project, and it marked the first book published by RTF. This book went through four printings in subsequent years. A revised edition will soon be published in Taiwan later this year (2002).⁸ Sam Boyle’s choice of this book was significant in that he saw the danger of liberal theology of the late 19th and early 20th century that accommodated to reason and science at the expense of the church’s historic commitment to the Scripture as the basis for all Christian faith and conduct. This sense of urgency to defend the historic Christian faith against humanistic theology and his desire to equip the Chinese pastors with sound theological literature may be said to be the original vision that led to the founding of RTF.

In the fall of 1950 Rev. Sam Boyle, Miss Mary Adams, and Rose Huston were assigned by the Foreign Mission Board of the Reformed Presbyterian Church of North America to start a new work in Kobe, Japan. Sam Boyle settled his family at Ichinotani⁹ in Suma-ku, a western district in Kobe, which is an international port city. In the beginning it was a little hard for him to embrace the Japanese whose bombs fell on the towns where he ministered in South China during 1939-41, but soon his passion for preaching the Gospel among the Japanese transformed him into a loving pastor whom the Japanese people loved dearly. Furthermore, at age 45 it was not easy to start learning Japanese, one of the most difficult languages in the world, but he did learn it well enough to be able to preach in it, sometimes with the aid of his cartoons.

Our family followed Sam Boyle to Kobe in late 1950, because he wanted to continue the translation work as a team with my father. He rented a big old house with ten rooms for us from a Jewish landlady. Our house was situated next to his house. We worshipped on the second floor living room of his house, listening to him preaching in English, which was then translated into Japanese. Miss Rose A. Houston conducted a Sunday school class for us children. It was in that Chao family Sunday school that I came to a saving knowledge of Jesus Christ.

Sam Boyle and my father worked together side by side for six years in Japan (1951-1956). My father would do the first draft, and then he would check the manuscript with my father sentence by sentence.

8. At the October 25-26th meeting of the American Board of RTF it was decided to publish this book in deluxe edition as a tribute to Sam Boyle.

9. Ichinotani means the “the first valley,” known as a famous historic battleground. It is situated in the western suburb of Kobe over looking the ocean.

Their study was in a room in our large house next to where Miss Mary Adams used to stay. When Miss Adams retired and returned to the States, my brother and I stayed in her room. After I was switched to English speaking junior high and high schools, Rev. Boyle would ask me to translate articles from *Tian-feng* (Heavenly Wind) monthly magazine published by the Three-self Reform Movement (TSRM)¹⁰ for him. He was watching the developments of the church under Communist rule. During this time he wrote a booklet entitled, *Jesus Christ or Karl Marx* [translated and published in Chinese by my father] and also *The Church in China Leans on One Side* [in English], in which he described how Chinese pastors caved in under government pressure exerted through the TSRM. In the accusation movement conducted by the TSRM during 1951, Rev. Samuel Boyle was on the “accused Western imperialists” lists in the West River area where he ministered. I had my first exposure to the early struggles of the church under Communism as carried out by the TSRM by reading and translating these articles in Kobe, Japan.

My father used to send out readers’ response cards from Hong Kong to his readers in China until the *Reformed Faith and Life* was forbidden to enter China by the end of 1953.¹¹ Up to that time, however, he was getting hundreds of response cards from Chinese pastors from nearly every province in China. He would ask me to translate selected ones that showed their appreciation and had suggestions for the type of literature they would like to see published. The translated pieces were then sent to Dr. Vos as materials for his *RTF Newsletters* to donors. To raise support for the work of RTF, Dr. Vos formed an American board of RTF, Inc., in 1951 and called himself the “American Representative.”¹² Reading and translating those cards from China left an indelible impression in my heart. I could feel the cry from those pastors for sound theological literature to equip them for their ministry. Subsequently, as the Lord called me to return to Hong Kong, Taiwan, and China, I would always have the church in China as a whole in mind rather than serving any one particular denomination. For that was the concern of Sam Boyle and my father: to serve the whole church of China by providing sound theological literature of the Reformed per-

suation. In 1953 Loraine Boettner’s *Reformed Doctrine of Predestination*¹³ was published in two hard-bound volumes. Since then my father has translated nearly all of the major works of Dr. Boettner’s: *Inspiration of the Scriptures*, *The Reformed Faith*, *The Person of Christ*, *Immortality of the Soul*, *The Atonement*, *Millennialism*, etc. This period in Kobe, Japan, when Sam Boyle and my father worked together from 1951 to 1956, when my father went to study at the Reformed Theological Seminary in Pittsburgh, was the most productive period of their partnership in translation. Besides the above mentioned books, the following books were translated and published during 1951-56: *The Atonement*, by L. Berkhof (1953), *Calvin as Theologian and Calvinism Today* by B. B. Warfield (1955), *The True Meaning of Reformation* by J. G. Vos, *The Five Books of Moses* and *Prophecy and the Church* by O.T. Allis, (1956).¹⁴

My father is ten years younger than Rev. Sam Boyle, whom he regarded as his “big brother,” who looked after him and his family as his “little brother.” Rev. Boyle encouraged my father to take up theological studies in the Kobe Reformed Seminary as well as getting his B.A. in English literature from the Kansai Gakuyun University in preparation for his later theological studies in the U.S. Before my father left for his studies at the Reformed Presbyterian Theological Seminary in Pittsburgh in the fall of 1956, Rev. Boyle and Rev. Hansen ordained him in May. It was also in 1956 that Sam Boyle was given an honorary Doctor of Divinity degree by Geneva College, his alma mater and the place of his birth, in recognition of his missionary service in China and Japan, which included his founding of the Reformation Translation Fellowship.

In 1957 my father entered Westminster Theological Seminary as a second year student in the B.D. program (now called M.Div.). In 1958 the Lord open a way for our whole family to immigrate to the U.S., and we settled down in Los Angeles.¹⁵ In 1961 Rev. Boyle and family left the Japan mission field and returned to Los Angeles, intending to join my father for full time translation work. He studied Chinese language and literature at the University of Southern California to beef up his Chinese. However, this plan was soon changed when in 1963 the Christian Amendment Movement of the Reformed Presbyterian Church

10. The full name is “Protestant Anti-America, Aid-Korea, Three-self Reform Movement” when it was formally organized in July of 1950, but later changed to “Three-self Patriotic Movement in 1954” after the Korean War was over by 1953 when they held the first “China Christian Conference” in July of 1954.

11. It was in light of such circumstances that the RTF logo was designed as a shield with a torch of truth in the middle and surrounded by two phrases in Chinese, meaning, “But the Word of God is not bound.”

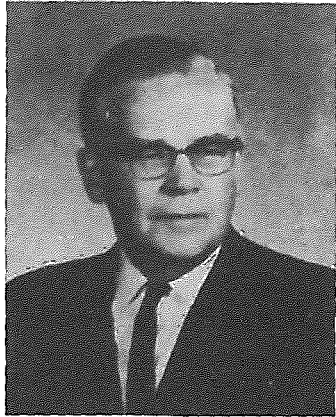
12. Dr. Vos was then pastor of the Reformed Presbyterian Church in Clay Center, Kansas. Later when he was called to serve as professor of Bible at Geneva College, Rev. Lester Kilpatrick, also a former China missionary of RPC, succeeded him. More recently, Rev. Bill Roberts of the RP Church in Bloomington, Indiana, has been serving as the American representative since 1990.

13. In 2001 a revised edition, with an index added to it, has been published by RTF headquarters in Taiwan under editorship of John Shen.

14. For RTF titles currently in print, please see Reformation Translation Fellowship Catalogue, 2002-2003, published by RTF Publishing Company, Taiwan, 2002, which can be obtained from the American representative, Rev. Bill Roberts or by writing directly to RTF headquarters in Taipei: P. O. Box 366, Peitou, Taipei 112, Taiwan.

15. The move of our family from Japan to the U.S. was made possible by a gift from Mr. Fedrick Nymeyer of South Holland, Michigan, in response to my father’s deputation preaching in the summer of 1957. In 1958 I entered Geneva College.

called on him to head up this work.¹⁶ Reluctantly he accepted this post until his second return to Japan and later his retirement from the Japan field. The two men were never able to pair up together again for the translation work of RTF. My father worked alone most of the ten years



THE REV. SAMUEL E. BOYLE, D.D.
Moderator of Synod, 1966

of his stay in the U.S. during 1958-1968, except for 1961-63. In 1968 my father, mother, and two youngest sisters moved to Taipei in order to carry out the work of translation, production, and distribution/sales of RTF literature in Taiwan and in other parts of the world. Altogether my parents served for 24 years in Taiwan from 1968 to 1992, when they retired. Rev. Boyle was glad to see over 80 titles of Reformed theological literature translated and published during the course of my father's translation career. He would continue to encourage my father and helped to promote the cause of RTF serving as chairman of the Board.

After his final retirement from the Japanese mission field, Dr. and Mrs. Boyle lived in Orlando, Florida, with Mrs. Boyle's mother (Mrs. William Robb). After she died at the age of 95, they moved to Shawnee, Kansas, and lived with their youngest son, Bill and family. He was still very active preaching in different churches. In 1987 his wife, Grace Robb Boyle, died of cancer and was buried in Shawnee. For five years he lived in Shawnee with his youngest son, Bill and his family.

In 1991 Miss Orlena Lynn retired from forty-one years of service at the Covenanter Bookstore in Kobe, Japan. Then we all heard the good news that in 1992 at the age of 86 Sam Boyle married Orlena Lynn as his third wife. It was said that Sam Boyle is the only Reformed Presbyterian minister who had three wives, one succeeding the other, the first two due to death. Orlena Boyle went to China in 1949 as a single missionary of the Reformed Presbyterian Church. As China was closed due to the Communist revolution, she went to Japan in early 1951 to join the other RP missionaries. In 1951 Orlena started the Covenanter Bookstore¹⁷ at Sam Boyle's suggestion. Under her able leadership the Bookstore became the center of Reformed literature in

Japan. The newlyweds lived in Shawnee for eight years before they moved to the Reformed Presbyterian Home in Pittsburgh. Sam Boyle enjoyed a "second spring," as the Chinese say it, with the Lord's gift of Orlena as his helpmeet during his advanced years.

Sam Boyle was a visionary and an encourager. As a teenager growing up in Japan, I knew him and his wife Grace. I knew him as a humble man who loved the Lord and who loved the Chinese people. He and his wife's love for our family, together with other RP missionaries, were examples of what it means to be authentic Christians. As the leader of his mission group, he was well respected and loved. I have never heard of quarrels among them. He was also well loved by the Japanese believers. We also knew him as a cartoonist who could draw very fast and amazingly realistically. He would often illustrate his preaching with his cartoons. He was easily accessible to anyone who sought his counsel or advice. When I was growing up as a teenager, I was perplexed by the problem of time and eternity, especially after reading Augustine's *Confessions*, which I did not understand too well as a teenager. So I asked Rev. Boyle, as we normally called him: "Is time a part of eternity or different from eternity?" He paused a little and then told me, "I think time is created by God at the time of creation." I felt that was a good answer. Actually that was what Augustine taught, as I learned later. As I was called to the ministry at the age of 16 in 1953, I looked upon him and my father as models of what it means to serve the Lord as ministers of the Gospel. As they had sought to serve the Chinese church as a whole, I too, developed a worldwide view of the Chinese church, which always included the church in China. Both Sam Boyle and my father gave me encouragement as I prepared myself for the ministry throughout my student days, including my seminary training. Sam Boyle often talked about making RTF a Chinese indigenous work and hoped to see the rise of Chinese scholars to write theological literature for the needs of the Chinese church. Unlike many other missionaries who dominated over their Chinese colleagues with a sense of superiority and distrust, he treated my father as a brother and demonstrated his love and care in action. It is rare in the history of missions in China for a missionary and his Chinese colleague to sustain such a long and an undying friendship and mutual respect for over 50 years till the day he died. That sense of love and respect was expressed movingly in my father's taped eulogy played at Sam Boyle's funeral service in Shawnee on October 6th. That love and respect remain in my father's heart and will remain in our hearts as long as we live.

16. The aim of the Christian Amendment Movement was to seek the support of members of the U.S. Congress to introduce an amendment to the Constitution of the United States to recognize Jesus Christ as the Lord of that nation.

17. The Covenanter Bookstore is also being used as the Kobe Theological Hall of the Reformed Presbyterian Church of Japan.

Sam Boyle Memorial Service – RP Home

Oct. 2, 2002

by James I. Faris

Covenanter missions work in China had just begun a little over a century ago, and a dear woman in America with a missionary heart began to pray fervently, like Hannah of old, for a son who would serve God as a missionary in China. In 1905, God gave her that son, whom she named Samuel following in Hannah's footsteps. Sam Boyle's birth in the women's dormitory of Geneva College, where his parents worked, began a full life of 97 years which was richly blessed by God.

Sam grew up in a poor but hardworking Christian family that loved the Lord Jesus Christ. Sam was a sharp-minded little rascal with an eye for good times and more than a few pranks. His career as an artist began in church; he drew pictures in the Psalters during the services. After a few weeks of drawing, an announcement was made from the pulpit asking the offender to erase his work – Sam's mortified mother listened in utter humiliation.

In high school, Sam honed his abilities as a cartoonist through a correspondence course, and began a promising career as a political cartoonist with the Topeka Daily Capitol. In later days, Sam would see God open doors for the gospel in foreign lands through his pictures, synod would be entertained, and hundreds of children would always remember Sam's ability to incorporate any line into a complete picture. But in his early days Sam was full of himself as a cartoonist – far from his mother's secret prayer that he go to China.

Then, God broke Sam's young heart through the preaching of Will Robb, a missionary to China. He preached from Mark 8 – “What does it profit a man if he gain the whole world and loses his soul?” Sam turned to Jesus Christ that week and said in tears that he was willing to do “Whatever God wants” – the dominant theme of his remaining 79 years.

Sam was ready to do whatever God wanted, and he actively pursued God's purposes for his life. I have been very impressed by Sam's work ethic. He worked hard in every area of life, and

we see it especially academically. He studied at Geneva College, the Reformed Presbyterian Theological Seminary, the University of Pittsburgh, and Wheaton College. He knew that the mission field, home or abroad, was no place for a slouch and he took every opportunity possible for further learning. On top of that, he learned two foreign languages, laboring to learn Japanese in his mid-40's, which are not prime language acquisition years – but Sam did it because he was willing to do whatever God wanted.

God put the nation of China on Sam's heart in the early 1930s, and Sam went there by faith in 1934. As he prepared to leave for China, his mother finally told him of her secret prayer of over 30 years. Untold thousands have heard the gospel and responded through Sam's faithful years of ministry there and later in Japan. In order to translate reformed literature into Chinese, Sam founded the Reformation Translation Fellowship in 1948. Sam knew that the communists could kick missionaries out of China, but they could never rid the land of God's word and its truth. In 1995, I heard the last sermon Sam ever preached; his text was 2 Timothy 2:9 and his voice will ring in my ears till I die — God's word is not bound! I reminded Sam the night before he went to be with the Lord that God's word remains unbound and it is still going forth around the world today. He couldn't communicate much, but he shot a quick smile when I quoted 2 Timothy 2:9 – it was the passion of his life. Recently, RTF published an amazing five volume set of reformed works for pastors. They contain 37 English volumes including works by J. G. Vos, Lorraine Boettner, and many others. Sam's belief in the power of the printed word also inspired the idea of the Covenanter bookstore in Kobe Japan, which still serves the church in Japan today.

Sam loved to preach God's word wherever he happened to be in God's world. The greatest story of Sam's preaching came when preaching through an unbelieving interpreter in Japan. It was not his preference to use an unbelieving interpreter for preaching, but it was the best he could do. Speaking of Jesus Sam proclaimed “On the third day, Christ rose from the dead!” The interpreter responded, “They're never going to believe this.” “Say it anyway,” replied Sam. Sure enough, that man himself was

converted soon after that event. He boldly preached the gospel of King Jesus to princes in Washington D.C. with the Christian Amendment Movement, and to paupers, the world's poorest on the mission field. God gave Sam grace to be firm in his convictions and tactful in his approaches as he preached the whole counsel of God and the Kingship of Christ over men and nations. He preached it in season and out of season. Without a doubt, God used Sam as one of the greatest influences for good in the Reformed Presbyterian Church in the Twentieth Century.

God blessed Sam richly with three wives (though one at a time!). Sam did some research and found that he was indeed the only Covenanter minister to have ever been married three times. God also gave Sam six children, one dying in infancy. His family also made sacrifices on the mission field, but Sam did not forget them. I lived with Sam and Orlena one summer and was always impressed to hear Sam pray Isaiah 54:13 for his children and grandchildren every night in family worship – “And all thy sons shall be taught of the Lord, and great shall be the peace of Israel.”

Of course, we will all remember the little things about Sam: his characteristic smile, his artwork, his love for ice cream, his love for Hershey's candy bars, and his famous sense of humor.

But Sam also lived a difficult life. He fought giants. He fought against great odds in China, Japan, and Washington. It was sometimes discouraging. No doubt it was in these tough times that his sense of humor developed even more. However, what really kept Sam going when conditions were discouraging was his walk with God. If his sense of humor grew in the tough times, his walk with his Lord Jesus Christ did all the more. Recently, an excerpt was found from his personal journal from March 19, 1938. As this time, Sam would have been in China for about four years.

It is titled, MY COVENANT.

“Because I believe life is to be lived on facts and by decisive choices rather than by feeling or fears, I surrender my whole will and life to Almighty God, asking Him to accept what I have so often withdrawn because of fear or disobedient pride, and take

me as a yielded vessel for breaking, moulding, cleansing and glorifying. This is an agreement covering every phase of my ego, involving (without reserve) all that concerns me and mine. I quietly dare now to throw everything, once for all, into His fire. Let come what may I shall never erase this decision. Failures will not retard but spur me on to keeping this tryst. So help me God. In Christ's Name. Amen.”

God gave Sam grace to be faithful all the days of his life. He was willing to do whatever God wanted, and he did. That last day before he passed into glory, I thanked Sam for his ministry and example. And I said, “Sam we need to see God raise up more men like you in the church.” At that point he tried to speak, but the frailty of his body would not allow words to come.

Now, Sam's life on this earth has ended and he has gone to be with the Lord. Yet, the testimony of what God did in and through his life still speaks clearly today. That testimony quietly challenges mothers of this generation to fervently pray for children whom they can give back to God, it challenges us to proclaim the supremacy of Jesus Christ over every man and nation, and it especially challenges young people to consider the claims of Jesus Christ, to give up every aspiration to earthly fame, to give up every love for earthly comfort and laziness, to submit to King Jesus, throwing everything into His fire, giving themselves as yielded vessels, and being ready to do “whatever God wants.”

Samuel E. Boyle Memorial

By Rev. Gene W. Spear
(at the funeral, Oct. 5, 2002)

Scripture: Titus 1:7-9

“For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.”

This is just the kind of man my dear brother, Dr. Sam Boyle, was.

Dr. Boyle insisted that I call him Sam, and Mrs. Boyle, Grace, so that is what I will do today.

Sam and I were both members of the Topeka congregation. The first thing I remember about Sam is that he preached a sermon at Topeka and announced that he and his wife would be going off to China. He would be there for seven years. I was seven years old, so I calculated that I would be fourteen when he returned. How faithful! How courageous! I thought. He would go to a pagan nation full of idols, a place where they spoke a completely different language, and he would try to make them Christians!

Reports from Sam and Grace were interesting. They had a house to live in, but the blinds were too short. At night they would see little eyes peeking in the windows under the blinds. They didn't have much privacy.

After Chinese language study, Sam began to evangelize. For one thing, he went to the marketplace, set up his easel and began to draw pictures of Bible characters, etc. He also wrote Chinese characters which stirred up the curiosity of shoppers. When people gathered around, he began to explain his drawings and give them the Gospel of Christ, adding more pictures and more Chinese characters. I think he was a very effective evangelist.

Seven years later, Sam returned to continue evangelizing, but the communist soldiers were coming in and the Chinese Christians urged him to go home. Since it was dangerous for all of the Christians, Sam helped the Charles Chao family also to get out of China and take up residence in Hong Kong with him.

Furthermore, Sam and Mr. Chao began to organize the Reformation Translation Fellowship (RTF) to translate good Reformed books into Chinese. This was a work of great foresight, for the Chinese

church would be in great need of such study materials. There was no money laid up for such a project, so this was a great act of faith. Other people also had faith and helped with this work.

Since Sam and his family could not work in China, God led them and the Board of Foreign Missions to start a new work in Japan. This was not easy for Sam, for he had lived in China when the Japanese were bombing and destroying the cities in China. He and his family had to flee from such attacks at times. It was a great struggle for Sam to get over his antagonism toward the Japanese nation. Also, there was that very difficult Japanese language. But Sam and the lady missionaries who came out of China began to have worship meetings in his Ichinotani home. It was a big house on the top of Ichinotani Hill. The mission also decided to purchase a store to establish the Covenanter Book Store. This was also a great venture of faith, for they did not have the necessary funds. Out of their own pockets, the missionaries made the down payment. And God provided enough funds to pay for that property. It was the first Christian Book Store in Japan. Orlena Lynn took charge and made it a witnessing enterprise which reached people all over Japan. Sam also helped the Chao family, Mr. & Mrs. Chao and seven children, come from Hong Kong to Japan to work with him on the RTF. This was another great venture of faith, for no funds had been prepared for this move or for their sustenance in Japan. Later he helped them come to the United States to continue R.T.F. work.

The Boyle family returned to the U.S. for a furlough, and in August 1955, the Boyle family, the Spear family, and Eleanor Faris traveled to Japan on an old ship, the Hikawa Maru. It was a wonderful trip, except for the typhoon that hit us shortly before arriving in Japan. All the missionaries were studying Japanese and we joined in the worship at Ichinotani Church, which later became the Higashisuma Church. We learned a lot from Sam and Grace and the lady missionaries. For years we depended much on Sam and Grace for advice. When there were unusual situations or problems, we often called Sam. It even became a joke in our home. Whenever there was some problem the children would say, “Well, you had better call Sam.” And so we spent years together studying Japanese, preaching and teaching, and seeing the Japanese church slowly grow by the Grace of God.

Finally, I would like to mention some of the fine characteristics of Sam. The first thing is that Sam was a man of faith. As I mentioned, there were no funds on hand to help the Chao family leave China. But Sam went ahead with it in faith that God would provide the funds. The starting of a new work in Japan was an act of faith. The language and

the society were very different from that in China. It was like starting all over again. There was also no money available to start the R.T.F. or to carry it on, but Sam and the others went ahead with it. There was no money to purchase the book store property, or the books, or pay helpers, but Sam and the missionaries believed God would provide. When it was proposed that the Spear family be sent to Japan as missionaries, there were no adequate funds. When it seemed that we could not be sent, Sam boldly asked the Synod to agree to send the Spears to Japan if the church raised \$5000 over and above the budget. In answer to his faith, and the faith and prayers of others, the additional funds were provided and we were allowed to go to Japan with the Boyle family. We are thankful for this man of faith.

The second characteristic of Sam is that he handled problems promptly. He did not let problems go on and on. When church discipline was needed, Sam went and talked with the person or persons involved. He was not severe, but was determined to deal with the problems properly. Sam was the missionary-pastor who started the Higashisuma congregation, and the one who started the Kasumigaoka congregation. Under his leadership by the grace of God both of these congregations grew to be organized and self-supporting congregations.

Also, as you know, Sam had a great sense of humor. His jokes were funny and friendly. Even when there were great problems, sometimes tragic events, he continued to joke. This way he kept his balance and helped everybody to relax and think well.

Finally, Sam was very conscientious. He tried to do what was right. When his conscience bothered him about something, he began to correct what was wrong. Some things which might not bother us seemed to bother him much, and he tried to work things out so that he could always live in good conscience. He always wanted to be faithful to Christ. He has been a great encouragement to many.

I have no doubt that he had faith like the Apostle Paul who said, "I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that day." II Timothy 1:12. And we are thankful that Christ has been faithful to keep what Sam has committed to Him.

Grace At Work

by Rev. Robert Henning
Chairman of the RTF Board

Sam Boyle stirred the lives of many Christians in the early 1930s when he felt the Lord calling him to go to China as a missionary. It stirred the faith of the Reformed Presbyterian Church, when he was willing to go out by faith. I do not know many of the details but I remember hearing about a minister who was willing to go to China on faith because there were no funds to send another missionary. The Sam Boyle Fund was started. This impressed me as a young teenager. Our church youth group became interested in giving to the Fund. I do not remember how we gave or how much was given but it stirred my heart. By the grace of God funds were raised and in 1934 he and his first wife, Grace Bell, sailed for China.

His going to China answered a prayer which his mother had been praying for 30 years. She revealed this to him as they prepared to go to China. Their going to China raised an awareness of the need in China for the Gospel of Christ.

This fund for the Boyles continued to grow. It was not long until the Boyles were receiving more support than the other R. P. missionaries. Sam thought this was wrong and asked the Board of Foreign Missions to use funds from the Sam Boyle Fund to help support the other missionaries. At Sam's request the Fund was ended. The grace of God was at work.

In February 1941 Grace and their son, Scott, returned to the United States and Sam followed in August. In 1943 his first wife died and he married a second Grace, Grace Robb, in 1945. While he lectured for the Christian Amendment Movement for two years his heart was in China. He returned to China with his family in 1947. In 1948 with the help of Charles Chao the Reformation Translation Fellowship was organized. He saw the need for Reformed theological literature in China and contact with Charles Chao began another step of faith. The large Chao family joined the missionaries in Canton that year. The grace of God was evident when the Lord provided means to support the Chao family and enabled Charles to work with the RTF. Sam's vision and faith were evident as the RTF developed over the years with the help of Charles as the Executive Secretary. Today the church in China is reaping the benefit of Sam's vision and faith. The grace of God has been evident in many ways in the ministry of the RTF.

A change that proved very difficult for Sam was when the mis-

sionaries moved from Hong Kong to Kobe, Japan in 1950 because the communists closed Hong Kong. He shared with me the need for adjustment in his ministry in Japan in contrast to ministry in China. On the street corners in China his drawing of cartoons brought crowds. He had the opportunity to preach to many. In Japan cartoons turned people away. Besides, his language training was in upper class Japanese and he had difficulty in speaking to people and children in the street language. Grace shared with me one time when I was visiting them in Japan that Sam was spending a lot of time watching television. Sam took me aside one day and asked me to watch TV with him. We watched part of a children's program, part of a ball game, and short segments of other programs. Then Sam told me that by watching TV he was able to learn the language used on the street, in market places and in train stations. By the grace of God he overcame the difficult adjustment to this new culture but it took time for this change to take place. By the grace of God, he saw the gospel received and lives changed.

After two terms in Japan, he resigned from mission work and turned his efforts to the RTF. With his leadership and Charles Chao's translation work, literature was sent to China. The faith of these men laid a foundation for the continuing ministry of the RTF today. Jonathan Chao has felt a great responsibility in carrying on the work of RTF as a heritage that he has received from his father and Sam. The amount of literature going into China today is far beyond the expectation of anyone.

When Grace died in 1987, Sam continued his leadership in the RTF. His marriage to Orlena Lynn united two individuals who had a heart for China. Again the grace of God was manifest and we can be thankful for their continuing prayers and support of the work of RTF. May the Lord grant us faith in stepping out in new ways and continuing the support of the church in China by remembering that it is only by the grace of God that we continue this ministry. It is grace at work.

Treasurer's Footnote:

Those wanting to send memorial contributions to support the deluxe edition of *Christianity and Liberalism* can send them to:

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