

BRAD RODERICK, PHD

Vol 6:2 2026

Brad Roderick, PhD, serves as Vice President of Academic Affairs and Director of the Stanway Institute for World Missions and Evangelism at Trinity Anglican Seminary.

Abstract

This article is one attempt—or perhaps I should say three—to find answers to that question. We will explore the three main nineteenth-century Anglican approaches to sharing the gospel and planting churches in places where one might think Anglican ecclesiology would limit success. The first is grassroots ministry, growing the church from the ground up, under the direction of a denominational missionary society. Second, we will explore the role of British chaplains who used their careers to gain access to unreached peoples. Finally, we will explore outreach approaches that began by sending missionary bishops who then allowed the church to expand into new territories. After this historical tour, we will explore the relative benefits and dangers of each approach as we consider how to move forward in reaching the more than 2 billion people considered to be “frontier peoples,” who currently have no sustained Christian missional presence.

Introduction

In his article “Globalization of the Anglican Communion,” Grant LeMarquand notes:

It seems almost an oxymoron to use the words “Anglicanism” (i.e., a church which is distinguished by its “Englishness”) and “globalization” in the same sentence. How can one speak of a “national” church being at the same time “global”? The vocation of Anglicanism, it seems, is to live in a tension between its historical rootedness in the British Isles, and its particular manifestations in 38 [now 42] provinces which extend to virtually every country in the world (LeMarquand 2013, 666).

The question LeMarquand raises is especially important today as Anglican missionaries consider how to enter frontier mission fields where there is no orthodox

episcopal oversight or perhaps no ordained presbyter. In such circumstances, how can Anglican churches be planted in Anglican ways? How can a denomination governed by an episcopacy expand into territories where there are no bishops?

One could assume this was a minor concern for a few hidden peoples living in the back of beyond. While preparing this paper, however, I had the opportunity to participate in the Universidad Anglicana Practica (Practical Anglican University), a training conference for new Anglicans and church leaders in Mexico sponsored by the Anglican Diocese of the Southwest. One day over lunch, I spoke with several members of a congregation that had no ordained clergy. The church is located about three hours from the nearest priest and is able to receive the eucharist only once a year when their Bishop, who lives in the USA, visits. They were asking how sacramental church planting could occur without anyone on-site authorized to administer the sacraments.

That conversation was just one of many I have had over the years, claiming that episcopal polity makes frontier missions impossible. And yet, as LeMarquand points out, the Anglican Communion exists at some level in virtually every nation. How did our forebears manage to accomplish the impossible and become a global enterprise? And how can that inform our missiological strategies today?

This article is one attempt—or perhaps I should say three—to find answers to that question. We will explore the three main nineteenth-century Anglican approaches to sharing the gospel and planting churches in places where one might think Anglican ecclesiology would limit success. The first is grassroots ministry, growing the church from the ground up, under the direction of a denominational missionary society. Second, we will explore the role of British chaplains who used their careers to gain access to unreached peoples. Finally, we will explore outreach approaches that began by sending missionary bishops who then allowed the church to expand into new territories. After this historical tour, we will explore the relative benefits and dangers of each approach as we consider how to move forward in reaching the more than 2 billion people considered to be “frontier peoples,” who currently have no sustained Christian missional presence (Joshua Project, n.d.).

Model One: Mission Societies

Anglican mission efforts preceded the nineteenth century, especially if we include as *Anglican* the Church in England prior to the development of the Church of England, as many historians do (see Moorman 1980). But the press for a “modern” missionary movement among members of the Church of England was first inspired, as was most of

the missionary effort in the nineteenth century, by the work of missionary pioneer William Carey (1761-1834).

Wilbert Shenk describes the motivation for a purely Anglican mission society in his biography of Henry Venn:

The early 1790s saw the formation of William Carey's Baptist Missionary Society and the interdenominational London Missionary Society. Even though most of them gave support to both of these new societies, the Clapham sect remained dissatisfied. They wanted a fully Anglican missionary society. Struggling for several years against apathy, opposition, and their own inexperience, they finally organized the Church Missionary Society (CMS) on April 12, 1799 (Shenk 1983, 2).

According to the CMS version of their story, a group of people began meeting to pray about how best to influence society with the power of the gospel:

The founders of CMS were committed to three great enterprises: abolition of the slave trade, social reform at home and world evangelisation. The Reformation and the abolition of monasteries and religious orders left the Church of England without vehicles for mission, especially for outreach to the non-Christian world. This new membership society agreed to be loyal to the leadership of bishops and an Anglican pattern of liturgy but not dominated by clergy and emphasised the role of laymen and women. Much of what we call the Anglican Communion today traces its origins to CMS work (Church Mission Society, n.d.).

Once the CMS had organized, they faced the same question Anglicans face today. How would they go about their goal of world evangelization in places where there were no bishops, especially with their emphasis on empowering laity for ministry? The short answer to that question is with great difficulty and much controversy.

The conflict between mission societies and the bishops came to a head in India, where the bishops, especially Daniel Wilson, Bishop of Calcutta, argued that the mission societies needed to be under proper ecclesial authority. From the point of view of Stewart Brown,

The bishops insisted on exercising authority over the CMS missionaries, including the authority to supervise missionaries and assign them to mission stations. The CMS missionaries, however, believed that they

were accountable primarily to their local CMS committees, which were often led by laymen, and to the CMS parent committee in London (Brown 2017, 57).

The conflict was largely resolved under the leadership of Henry Venn, chief Secretary of the CMS from 1841 until 1872, and a close friend of Bishop Wilson. As stated by Max Warren,

Venn, by virtue of his gifts, his enthusiasm and his limitations, was bound to be involved in controversy in what was a highly controversial age. Because he was operating on an ill-defined frontier, as ill-defined ecclesiastically as it was politically, much of his controversy, in the main temperately conducted, was with bishops. Both parties were concerned with the respective boundaries of responsibility, of episcopal oversight on the one hand and of the initiative of a voluntary society on the other (Yates 1978, 1).

The primary reason for conflict was not over authority, per se, but Venn's absolute insistence that the church established in the pioneer area would be indigenous and that the European influence would be kept at a minimum, a process he called "the euthanasia of missions" (Yates 1978, 17).

According to Wilbert Shenk:

Venn's key concept was to build up an ecclesiastical structure from the simplest unit of a Christian "company" to a full-fledged church consisting of districts. He inveighed against the fallacy of importing a complete church system, which missionaries imposed on a group of people without considering their resources. The system must grow upwards rather than being imposed from outside (Shenk 1983, 45-46).

In the end, however, Venn did his best to accommodate the institutional ties within the Church of England, even incorporating Bishop Wilson's own words in a statement of submission to the proper ecclesial authorities that he included in all CMS annual reports from 1839 to 1877 (Stanley 2017, 120). But he did not pay much attention to other structures, like the Scottish Episcopal Church or the Protestant Episcopal Church in the United States of America (now commonly referred to as The Episcopal Church or TEC). And he had very little patience for those who advocated for missionary bishops (Yates 1978, 17-18).

However, in spite of the challenges, within fifty years of being founded, the CMS had missionaries serving in China, Japan, Persia, the Middle East, India, and both Western and Eastern Africa (Church Missionary Society, n.d.). And by the end of the century, in addition to the over 1,600 missionaries who had been deployed, nearly 500 indigenous clergy had been ordained, and more than 5,000 lay teachers had been trained (*Church Missionary Atlas* 1896).

Model Two: Chaplains

Another model for missions during this time period was the chaplain. Stephen Neill notes:

Early Anglican expansion can be conveniently summarized under the not unattractive association of “Gain and the Gospel.” English interests were propagated by companies of merchant adventurers; where these went, they took their chaplains with them, and in most countries secured the right to maintain worship according to their own Church, though often in the face of considerable opposition and under rigid limitations. (Neill 1978, 203).

Many of these chaplains serving in South Asia worked directly for the British East India Company; in other places, often they were sponsored by The Society for the Propagation of the Gospel in Foreign Parts (SPG) or the Society for Promoting Christian Knowledge (SPCK). In each case, soon after arriving in the colonies, many would begin to work with expats from other countries, and eventually the national population, leading to the rapid expansion of the Anglican faith around the globe (Strong 2015).

An early supporter of the chaplaincy model was Charles Simeon, a leader of the Clapham Sect and an important voice in the founding of the CMS. Originally, the missionary society approach was strongly encouraged by Simeon. He appreciated the commitment of the CMS to provide a denominational structure to undergird missionary enterprises. Soon, however, he began to be concerned that the CMS and the missionaries they sent did not have enough support from ecclesial authorities (Bennett 1998, 6). Simeon remained committed to the need for episcopal polity, and he never stopped urging his disciples or his friends in the CMS to work as closely as possible with local bishops in the field.

Later, he grew frustrated by the lack of good candidates willing to serve with the CMS. The perception, at least among university-trained potential missionary

candidates, was that missionaries were more likely to be craftsmen and schoolteachers than ministers and scholars. Struggling with these two issues, episcopal polity and the lack of quality candidates,

Simeon gave serious thought to an alternative channel for missionary activity. East India Company chaplaincies—a respectable vocation for university graduates—would allow Simeon to send his best students to India while avoiding the establishment’s restrictions on missionaries per se. From 1805 to 1820, Simeon encouraged more than three dozen students to apply for India Company chaplaincies (Bennett 1998, 6).

One of the most famous examples of the chaplaincy approach is Henry Martyn (1781-1812). Henry Martyn was born in Truro, England and studied at Cambridge, where he came under the influence of Simeon, who in turn brought him under the influence of Christ. Martyn sensed a call to ministry and served as a curate with Simeon before accepting a chaplain’s commission with the British East India Company. He specifically chose to serve in this bivocational role as opposed to serving as a missionary with the CMS, because he needed to earn more than a CMS stipend provided to support his sister Sally, after his family’s inheritance was lost (Latourette 1944, 109).

Upon arriving in Calcutta, Martyn met William Carey and his team. The Serampore missionaries recognized his brilliance and encouraged him to continue his translation work. Besides preaching to Europeans and Indians, Martyn devoted himself to translating the Bible into Arabic, Urdu, and Persian. Eventually, he came to be regarded as one of the greatest Bible translators of Western South Asia (Bennett 1998, 266).

In October 1806, he proceeded to Dinapur, where he was soon able to conduct worship among the locals in their heart languages. In addition, Martyn went on to establish schools for the local children where they could study the Scriptures. In April 1809, he was transferred to Cawnpore (now Kanpur), India, where he translated the Book of Common Prayer into Urdu and preached to both British and Indians in his own compound, despite interruptions and threats from local non-Christians (Bennett 1998, 266).

Tragically, he became ill and was advised to return to England for medical care. He spent a year in Persia (modern Iran) to gain strength in the drier climate, using the time to check his Arabic translations of the Scriptures and work with others to complete the New Testament in Persian (Farsi). Feeling better, he restarted his journey to England, but died in Tocat, Turkey at the age of thirty-one (Bennett 1998, 267).

While the chaplain model was effective in many areas, it was not universally considered the best way forward for world evangelization in areas where the Empire had dominion. First, many, if not most, of the chaplains only worked with the colonials and were not keen to evangelize the nationals around them. Second, as Brown summarizes quite well:

There were, however, concerns over such a loose and unsystematic provision of clergy in the settlement colonies, and a belief that a scattering of chaplains could not meet the long-term spiritual needs of the settlers. For many Anglicans, it was imperative to bring to the colonies the full benefits of the Established Church of England—including endowments, episcopal government, diocesan and parish structures, schools and colleges, and a close alliance of the Church and state. This, some claimed, had been the lesson of the American Revolution and the loss of the North American colonies in 1783, which they argued would not have happened had the colonists been instructed under a proper Anglican establishment with colonial bishops (Brown 2017, 51).

One answer to these concerns was our third model, missionary bishops who brought with them a fully formed and established church.

Model Three: Missionary Bishops

E.B. Pusey was one of those who found missionary societies to be lacking both direction and proper oversight. In a word, said Pusey in his famous two-part sermon, “The Church the Converter of the Heathen,” they are *desultory* (Pusey 1859).

Pusey began his message by describing the inadequacy of Scripture distribution as a means of global evangelization. “It is not by the written word only, but through the Word of God, living in and quickening His chosen temples, sanctifying them, and testifying His own presence by the holy awe of the habitation wherein He dwells, that so great a work must be established.” It is not the word, but the message of the preacher that brings faith. He illustrates this point by drawing his hearers’ attention to the founding of the church in Britain, where their “simple minded though barbarian forefathers were, without the written word, by the zeal of those who ‘forsook all and followed’ Christ, converted unto God” (Pusey 1859).

But lest his audience think missionaries sent by mission societies could be the answer, he quickly continued his message,

The desultory way in which Missionaries are sent out, not responsible, or, in the best cases, scarcely responsible to Bishops, under no control except of such as have no right to any control over them, departs as widely from the Apostolic and Scriptural plan of converting the heathen as that of circulating the Scriptures only; and is likely in the end to produce mischievous effects, as the other to fail of any. . . . *The Missionary Society set forth in the Prophets, by our Lord and by His Apostles, is the Church*” (Pusey 1859).

Pusey was convinced that the only way to reach the nations was to found a Church, and to commit to doing nothing without a bishop and the backing of the entire ecclesial authority of one’s sending province. Mission work, therefore, could only be done properly through an arm of the state. In the case of his discourse, he gave the example of the SPG, first incorporated by Royal Charter in 1701. Later, he commended the work of the Universities’ Mission to Central Africa (UMCA).

The UMCA (1857-1965) was started by the Anglo-Catholic/Tractarian movement as a result of David Livingstone’s (a Presbyterian) call for help (Faught 1997, 304). What set the UMCA apart from the missionary society approach generally associated with groups like the CMS is that the evangelical societies saw the development of episcopal leadership to be an end result of the work. Missionaries would share the gospel, convert the heathen, and plant churches, but the first bishop in an area should be a national. In reality, this goal was more often aspirational than actual, and racism often prevented bishops from being appointed or, if appointed, being accepted (Oluwatayo 2011).

The UMCA, and the Episcopal Church after them, felt that the sign of the Church (capital C intended) being in an area should be a bishop with the apostolic authority to share the gospel and establish local churches. Therefore, the first missionary sent would generally be a bishop.

As the name implies, the UMCA focused its efforts on Central Africa. As Brown reports,

Members of both Cambridge and Oxford Universities now undertook to support a mission up the Zambezi, to regions outside the crown’s dominions. They were joined by members of Durham University and

Trinity College, Dublin, to form an Anglican Universities' Mission to Central Africa (UMCA). The Convocation of Canterbury agreed that the Central Africa Mission should be headed by a missionary bishop, and in early 1861, Charles Frederick Mackenzie, an Anglican missionary serving in Natal, was consecrated bishop of Central Africa by the South African bishops at a service in Cape Town (Brown 2017, 62; see further Faught 1997).

For a time, the UMCA partnered with the SPG, but parted ways in 1881, becoming a stand-alone Anglo-Catholic missionary society, encouraging their missionaries to adapt a monastic approach, including celibacy and simplicity, to missions (Stanley 2017, 129).

In the United States, The Episcopal Church had a different focus. Rather than trying to cross oceans to reach other nations, they wondered how the church could be established in the frontier territories on their own border. On 25 September 1835, leaders of the Church gathered to consecrate their first missionary bishop, Jackson Kemper, to reach the Native Americans of the American Northwest (what we now know as Wisconsin).

In his consecrating sermon, the Rt. Rev. George Washington Doane, Bishop of New Jersey, explained the purpose of this role,

In places where the Church has long been settled, there will be a settled ministry. The people will supply themselves, or be supplied, through means which are substantially their own, with the word and ordinances of God . . . In places where the Church has not been introduced, or has but partial and precarious lodgment, it, of course, cannot be so. To them emphatically applies the argument of the Apostle (Doane, 1835).

Doane continues his sermon by outlining the role of the Apostle Paul, the ultimate missionary bishop, as an example for Kemper, who was to “go in the Spirit . . . to preach the gospel to a ruined world . . . (knowing that) He who hath called you will give you strength” (Doane 1835). In the contemporary era, the argument is often made that the modern-day missionary is the equivalent of a biblical apostle (see Dent 2011). Doane was reminding his hearers that in Anglican ecclesiology, the modern-day equivalent of an apostle is by definition a bishop who should continue the apostolic ministry of missions.

Applications for Today

As diverse as these three approaches were, they all had two things in common. First, as a result of each approach, the gospel was preached, churches and the Church were established, and ministries that they initiated continue to the present day. Second, none of these methods were perfect, and mistakes were made, sometimes with disastrous results. In the following section, I want to consider what we can learn to do and to avoid doing from their examples. And I hope we can take confidence in knowing that God is always working in spite of our imperfect strategies.

Before moving on, however, I would like to point out that these methods all had a third commonality. They occurred under the auspices of Empire. While this topic is far too complex to adequately discuss in the context of this paper, each of these methods of missionary outreach were dependent on and impacted by, for good and bad, their proximity to the British Empire (see Neill 1966 and Twiss 2015).

Mission Societies

Mission societies continue to be an important part of gospel witness in the Anglican communion. The Church of England currently recognizes ten major missions agencies, including the modern iterations of the SPG, the SPCK, and the CMS (The Church of England n.d.). The Anglican Church of North America, through their ministry partner New Wineskins, identifies twenty-eight member agencies, including two sending agency partners: Anglican Frontier Missions (AFM) and the Society of Anglican Missionaries and Senders (SAMS) (New Wineskins, n.d.). These agencies work primarily in partnership with existing Provinces to strengthen the work of national churches.

But mission societies are not limited to British and American Provinces. One aspect of Anglican missions that did not exist in the nineteenth century is non-Western partners. The Global Anglican Communion's website includes a list of partner agencies. However, the agencies specifically working as mission societies are made up entirely of those related to the CMS (Anglican Communion, n.d.). One area for future consideration could be the increase of non-Western-based or modeled mission societies.

Not unlike the early days of Anglican mission societies, current mission strategies often lack a unified approach to episcopal oversight. Some workers in the field are directly tied to the bishops in their area of service, others look to their sending bishop for guidance, and some work is under the supervision of their agency, especially when there is no orthodox bishop with jurisdiction over the field.

Perhaps a clear statement of submission, similar to the one Venn adopted for the CMS would help clarify clear lines of authority and episcopal oversight. In the current climate of multiple jurisdictions, some orthodox and others not, careful thought will need to go into which ecclesial body should be approached by the mission society. Also, consistent with the aspirations of the CMS, that authority should be national led as soon as possible.

Chaplaincy Approaches

Today, the chaplain as missionary model continues to be practiced around the world, in many forms, including by those who pastor the expatriate community. Pastors of international churches or staff for existing provinces in otherwise unreached areas are uniquely suited to use their platform not only to impact the expatriate community, but also to develop strategies to reach the frontier peoples around them.

Another option currently in vogue that is similar to the chaplain model is the bivocational minister, especially those serving in the Business as Mission (BAM) category. While not exactly a chaplain, since they are not in the field as a religious worker, serving in a secular business can allow Christian workers to live among the unreached, build relationships, share the gospel, and plant churches (see Johnson 2022).

One word of warning, however, is worth considering. The BAM approach can result in divided loyalties, leading people to try to do too much, which often leads to burnout. Trying to learn a new culture, a new language, fulfill the duties of an expat worker, perhaps with a family also adjusting to expat life, all while reaching a people group in one's "spare time," can be overwhelming.

Andrew Brashier stresses that in a model of this kind, it is possible that the worker will become distracted or defeated by trying to do too many things at once. He points out that "we can't make disciples if we are running ourselves ragged and not investing in the images of God we serve." His concern is that bivocational missionaries can be consumed with the busy-ness of their jobs that they lose sight of the needs of the people they have come to minister to. He continues, "If you do not begin your focus on delivering the Word and Sacrament then you can't advance to discipling your flock in the Scriptures and Christian walk" (Brashier, 2020).

As was true of the nineteenth-century chaplains, another potential problem with this strategy is the lack of continuity. If the BAM worker loses his or her job, returns home due to some unforeseen circumstance, or even loses interest after being

overwhelmed by too many responsibilities, the work could end suddenly with no one to carry on the ministry.

For this model to be effective, therefore, a plan needs to be in place for episcopal oversight for the work, especially sacramental ministry. Someone who feels called to serve on a BAM platform will need to clarify whether they will be under a local bishop or a sending bishop and have a plan for transferring the work to national leadership and a national province as soon as possible, if not from the very beginning.

Missionary Bishops

While most provinces in the communion have a missions department, these departments are primarily oriented to valuable ministries within their own countries. But missionary bishops have continued to be a significant part of the story of growth in “home missions” settings.

The Church of Nigeria, for example, grew from two dioceses in 1951 to sixteen dioceses in 1979, seventy-six dioceses in 1990, and 161 dioceses in 2009. Missionary Bishops providing mission focus, training and equipping as well as godly oversight, were a key factor in the Church of Nigeria becoming the largest Province in the Anglican Communion (Nedison 2020, 237-240). In the Anglican Church of North America, new geographic dioceses, like Yellowstone and the Great Plains, are being planted under the leadership of missionary bishops.

The Diocese of Singapore is an outstanding example of a diocese engaging in frontier missions. They are making a significant impact in reaching the unreached under official and coordinated episcopal oversight involving the whole Church. Through their missions program, “The Diocese of Singapore oversees the mission work of seven other countries besides Singapore; namely: Cambodia, Indonesia, Laos, Nepal, Thailand, Timor-Leste, and Vietnam,” (Diocese of Singapore, n.d.). Their goal is to help develop future dioceses and even provinces under national leadership, a model that could be copied around the globe.

One challenge faced by those who are engaging new fields in this way is knowing when to follow Venn’s advice to “euthanize missions” and empower the younger churches, under the leadership of the Holy Spirit, to appoint their own bishops. Just as the nineteenth-century British church had difficulty in ceding authority to homegrown bishops, the churches of the Global South need to be wary of paternal and colonial attitudes toward their daughter churches.

It is quite possible, however, that the problem of having no bishop, or a foreign bishop, will prove to have been easier to solve than the question of what to do when there are too many bishops. With the fracturing of the Global Anglican Communion, many of the world's frontier peoples fall under competing jurisdictions and non-geographical structures, muddying the lines of episcopal oversight.

Conclusion

At the beginning of this essay, we saw that many people think Anglican polity makes frontier mission work impossible. But in realizing the Anglican Communion exists at some level in virtually every nation, we discovered how our forebears managed to accomplish the impossible by looking at the three main nineteenth-century Anglican approaches to sharing the gospel and planting churches (grassroots, chaplains, and missionary bishops). Each of these has its merits and challenges, and they continue in the present day. What they share in common is prayer and a reliance on the Holy Spirit.

The most important first step in moving forward, regardless of approach, therefore, is prayer. And so, I will conclude this article with the collect for Missionary Societies from the 2019 Book of Common Prayer:

Lord Jesus, you commanded us to make disciples of all nations: Bless all those who work together for the spread of the Gospel; make them faithful and true witnesses to proclaim your glorious Name. Send down the grace of the Holy Spirit upon all your people, that we may give cheerfully of our substance for the evangelization of the world, and that the light of your truth may shine brightly in every place. Hear us, O merciful Savior, who with the Father and the Holy Spirit live and reign, one God, world without end. Amen (Book of Common Prayer 2019, 651).

And then, having prayed, let us go “out to do the work [He] has given us to do, to love and serve [Him] as faithful witnesses of Christ our Lord” (Book of Common Prayer 2019, 137).

Brad Roderick, PhD, serves as Vice President of Academic Affairs and Director of the Stanway Institute for World Missions and Evangelism at Trinity Anglican Seminary.

Bibliography

- Adeuyan, Jacob Oluwatayo. 2011. *The Journey of the First Black Bishop: Bishop Samuel Ajayi Crowther 1806-1891*. Bloomington: Author House.
- Alger, Dan. 2023. *Word & Sacrament: Ancient Traditions for Modern Church Planting*. Greensboro: New Growth Press.
- Anderson-Morshead, A. E. M. 1909. *The History of the Universities' Mission to Central Africa 1859-1909*. London: UMCA.
- Anglican Church of North America. 2019. *The Book of Common Prayer and Administration of the Sacraments with Other Rites and Ceremonies of the Church According to the Use of the Anglican Church in North America Together with the New Coverdale Psalter*. Anglican House Media Ministry.
- Anglican Communion, n.d. "Organisations." Accessed 4 September 2025. <https://www.anglicancommunion.org/community/organisations.aspx>
- Brashier, Andrew. 2020. "The Multivocational Life." *North American Anglican*. Accessed 25 August 2025. <https://northamanglican.com/the-multivocational-life/>
- Bennett, Clinton. 1998. "Henry Martyn 1781-1812: Scholarship in the service of Mission." *Mission Legacies: Biographical Studies of the Leaders of the Modern Missionary Movement*, edited by Gerald Anderson, et. al., 264-70. Maryknoll: Orbis Books.
- Bennett, John C. 1988. "Charles Simeon 1759-1856: Church Loyalist and Mission Innovator." *Mission Legacies: Biographical Studies of the Leaders of the Modern Missionary Movement*, edited by Gerald Anderson, et. al., 3-10. Maryknoll: Orbis Books.
- Brown, Stewart J. 2017. "Anglicanism in the British Empire, 1829-1910." In *The Oxford History of Anglicanism, Vol II, Partisan Anglicanism and Global Expansion, 1829-c.1914*. Edited by Rowan Strong, 45-91. Oxford: Oxford University Press.
- The Church Missionary Atlas: Containing an Account of the Various Countries in which the Church Missionary Society Labours and of its Missionary Operations*. 1896. London: Church Missionary Society.
- Church Missionary Society, n.d. "Our History." Accessed November 13, 2025. <https://churchmissionsociety.org/about/our-story/>.
- The Church of England, n.d. "Mission Agencies." Accessed August 25, 2025. <https://www.churchofengland.org/resources/world-mission/mission-agencies>

- Dent, Don. 2011. *The Ongoing Role of Apostles in Missions: The Forgotten Foundation*. Bloomington: CrossBooks. The Diocese of Singapore, n.d. "Missions." Accessed September 4, 2025. <https://anglican.org.sg/missions/>
- Doane, George Washington. 1835. "The Missionary Bishop: The Sermon at the Consecration of The Right Reverend Jackson Kemper, D.D., Missionary Bishop for Missouri and Indiana." Sermon delivered at St. Peter's Church, Philadelphia, PA, 25 September 1835.
- Faught, Brad. 1997. "Tractarianism on the Zambezi: Bishop Mackenzie and the Beginnings of the Universities Mission to Central Africa." *Anglican and Episcopal History* 66, no. 3:303-328.
- Johnson, C. Neal. 2022. *Business as Mission in a Nutshell—All the Basics: The Essential Road Map for Christian Entrepreneurs*. Oklahoma City: Road Runner Press.
- Joshua Project, n.d. "Frontier Peoples." Accessed June 6, 2025. <https://joshuaproject.net/frontier/1>
- Latourette, Kenneth Scott. 1944. *A History of the Expansion of Christianity, vol VI The Great Century: Northern Africa and Asia*. New York: Harper Brothers.
- LeMarquand, Grant. 2013. "Globalization of the Anglican Communion" in *The Wiley-Blackwell Companion to the Anglican Communion*, edited by Ian S. Markham, J. Barney Hawkins IV, Justyn Terry, and Leslie Nuñez Steffensen, 666-76, Chichester, West Sussex: John Wiley & Sons.
- Moorman, J.R.H. 1980. *A History of the Church in England*. Third edition. Harrisburg: Moorehouse.
- Nedison, Foreman. 2020. "The Role of Missionary Bishops in the Growth of the Church of Nigeria." *The Global Anglican* 134, no. 3: 237-240
- Neill, Stephen. 1966. *Colonialism and Christian Missions*. New York: McGraw Hill.
- Neill, Stephen. 1978. *Anglicanism*. Eugene: Wipf & Stock.
- New Wineskins Missions Network, n.d. "Anglican Partners." Accessed August 25, 2025. <https://www.newwineskins.org/anglican-partners>
- Pusey, Edward Bouverie. 1859. *The Church the Converter of the Heathen: Two Sermons Preached on Behalf of the Society for the Propagation of the Gospel, at St. Mary's Church, Melcome Regis, 1938*. 4th ed. Oxford: John Henry & James Parker.
- Rowley, Henry. 1867. *The Story of the Universities' Mission to Central Africa: From its Commencement to the Withdrawal from the Zambesi*. New York: Negro University Press.

- Shenk, Wilbert R. 1983. *Henry Venn—Missionary Statesmen*. Maryknoll: Orbis Books.
- Stanley, Brian. 2017. “Anglican Missionary Societies and Agencies.” In *The Oxford History of Anglicanism, Vol II, Partisan Anglicanism and Global Expansion, 1829-c.1914*. Edited by Rowan Strong, 116-140. Oxford: Oxford University Press.
- Strong, Rowan. 2015. “Globalising British Christianity in the Nineteenth Century: The Imperial Anglican Emigrant Chaplaincy 1846-c. 1910.” *The Journal of Imperial Commonwealth History* 100: 302-411.
- Twiss, Richard. 2015. *Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way*. Downers Grove: InterVarsity, 2015.
- Yates, T. E. 1978. *Venn and the Victorian Bishops Abroad: The Missionary Policies of Henry Venn and their Repercussions upon the Anglican Episcopate of the Colonial Period 1841-1872*. London: SPCK.