

## LESSON 4

# PROTESTANT MISSIONS FROM LUTHER TO CAREY

### An Overview

Luther, Calvin, Zwingli, and other reformers showed little or no interest in the conversion of the heathen in other lands. Local evangelism was not totally absent, as seen in the zeal of the Anabaptists who separated from Zwingli. But the fact remains that Protestantism scarcely concerned itself with foreign missions during its first hundred and fifty years. There are several reasons for this: (1) The primary purpose of the Protestant Movement was not to convert unbelievers, but to reform the Catholic Church. (2) Until the Peace of Westphalia in 1648 Protestantism was literally fighting for its life. Even then its survival was precarious. (3) Protestants, instead of uniting, fought one another: Lutherans against Reformed, Calvinists against Arminians, Anglicans against Puritans and Independents. (4) Reformers affirmed that the Great Commission was given to the twelve apostles who fulfilled it by preaching to the then known world. The obligation did not rest upon them. They held generally to the doctrines of election and millennialism which tended to make missionary effort useless in view of divine purpose. (5) The Reform churches normally operated under the authority and protection of a local or regional ruler and considered that he was responsible for the spiritual welfare of his region. (6) Protestant countries were slow to claim the New World. Catholic countries took an early lead in exploration, colonization and Christianization of new lands. The Portuguese and Spanish controlled the sea lanes and resisted intrusion of them.

There were occasional voices which spoke in favour of missions. *Erasmus* in 1524 confronted Luther on the doctrine of predestination, appealing for the evangelization of the world. A Dutchman named *Adrian Saravia* (1531-1613) and an Austrian named *Justinian von Welz* (1621-68) wrote pamphlets advocating foreign mission work. Von Welz backed his convictions by going as the first Lutheran missionary to Dutch Surinam where he met opposition from colonial authorities, and died before he was able to establish a Christian enclave.

### Dutch Missions

#### Indonesia

The Dutch East India Company, constituted in 1602, was required by charter "to care for the planting of the church and the conversion of the heathen." In 1619 it established headquarters in Batavia, and thereafter

Answer true or false.

Protestantism scarcely concerned itself with foreign missions the first 150 years because:

1. Reformers said the Great Commission was given only to the twelve apostles. \_\_\_\_\_
2. Protestants were concerned with reforming the Catholic Church. \_\_\_\_\_
3. Protestants were fighting for their own life until 1648. \_\_\_\_\_
4. Protestant views of election discouraged missionary effort. \_\_\_\_\_
5. Protestant countries were slow to claim the New World. \_\_\_\_\_

(Compare your answers with the text.)

Dutch missions was through the \_\_\_\_\_ Company.

(Compare your answers with the text.)

drove the British and Portuguese from Java, Malaya and Ceylon. The Dutch East India Company set up a seminary at Leyden, Holland in 1622 to furnish religious workers for these islands. After twelve years the seminary was closed. Ministers sent to the colonies were civil servants concerned chiefly with their own people, but a bonus offered for each convert baptized encouraged outreach. At the end of the seventeenth century the Dutch claimed 100,000 Christians in Java and 40,000 on the Isle of Amboyona. *Justus Heurnius* went to Batavia in 1624 and dedicated himself to evangelism and translations. His proposal that the church on his field be freed from the Dutch East India Company landed him in prison. Upon his release he went to Amboyona where he had a fruitful ministry. Translation of the New Testament into Malay was finished in 1666. In 1658 the Dutch drove the Portuguese from Ceylon, converting the schools and churches from Catholic to Reformed. They made the holding of office and land ownership dependent upon baptism and profession of the Calvinistic Confession of Faith. Hence there was an influx of members in Ceylon, Sumatra, and other islands they controlled. By 1725 the Dutch Protestants claimed 400,000 in the East Indies.

The Dutch offered a \_\_\_\_\_ for each new convert \_\_\_\_\_.

(bonus, baptized)

*Justus Heurnius* excelled in e \_\_\_\_\_, and t \_\_\_\_\_.

(evangelism, translations)

In Ceylon, holding office and land ownership was made dependent upon \_\_\_\_\_ and profession of the Calvinistic \_\_\_\_\_ of \_\_\_\_\_.

(baptism, Confession, Faith)

**Taiwan** (Formosa)

The Dutch took Taiwan from the Spaniards in 1624 and made an effort to plant churches, but were driven out by Chinese pirates in 1661. They did leave behind, however, some trained native workers and basic Christian literature, so that a trace of Christianity remained.

**The Danish-Halle Mission**

The call to evangelical mission work was occasioned by the movement called pietism. It began with a Lutheran pastor *Philip Jacob Spener* (1635-1705), who first at Strasbourg and later at Frankfort led his people to a deeper concern for their own salvation and that of others. Bible study and prayer meetings were conducted in homes. Emphasis was placed upon holiness, fellowship, and witness. When the universities of Saxony closed their doors to the pietists, Spener opened a school at Halle. Following Spener's death *August Hermann Francke* (1663-1727) became head of the school and of the movement.

MATCH the statements about pietism in Column A with information in Column B.

A	B
Pietism was led by	Francke
It began at	Halle
Its activities were	holiness
Emphasis was on	prayer
Its school was at	salvation
	Bible study
	witness
	Spener
	Strasbourg
	fellowship

(Compare your answers with the text.)

**India**

In 1699, when Frederick IV came to the throne of Denmark, he felt the obligation to furnish spiritual guidance to his Indian subjects in the tiny Danish settlement of Tranquebar which had been founded in 1620. His court chaplain Doctor Franz Luetkins suggested he appeal to Doctor Francke at Halle for missionaries. *Bartholomew Ziegenbalg* and *Heinrich Plütchau* who had studied with Francke were recommended. These two arrived in Tranquebar in 1706. Plütchau returned to Germany after five years. Ziegenbalg died after thirteen years, at age 36, but not before he had realized a

Make a list of the accomplishments of Bartholomew Ziegenbalg.

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monumental work. He believed that church and school should work together, so he founded an industrial school, a school for training catechists, and the Jerusalem Church. He believed that natives should have the Scriptures in their own language, so he mastered Tamil and finished a translation of the New Testament in 1714. The Society for the Propagation of Christian Knowledge furnished money for a printing press. Before his death Ziegenbalg had translated as far as Ruth in the Old Testament. Eight additional missionaries arrived before his death, two of them printers.

The greatest name connected with this Mission is Christian Frederick Schwartz (1724-98) who served India forty-eight years. He laboured at Tranquebar (1750-65), Trichinopoly (1765-77), Tanjore (1777-98) and Tinnevely. A man of impeccable character, as charitable as he was learned, he had the confidence of all from the rajah down. He was versed in Portuguese, Tamil, Persian, which was the language of the court, and Hindustani. Before his death the first Protestant mass movement in India had begun. Between 1795 and 1805 the Tanjore missionaries and their Indian colleagues baptized about 5,000 people.

### Greenland

Hans Egede, a product of the Missionary College at Copenhagen, lived with his family in Greenland from 1722 to 1736. It was difficult to master the Eskimo language and the superstition of the people seemed impenetrable. Egede and his wife, through selfless devotion during a smallpox epidemic in 1733, won the love of the people. After that many responded to his message. About 1734 his son Paul, who had learned Eskimo as a child, began attracting multitudes through his preaching and baptized many. With eyesight failing, Paul managed to produce a New Testament in Eskimo in 1766.

### British Missions

The discovery of North America sparked colonization by the British. There was speculation as to how to deal with the American Indians who clearly had not been evangelized by the apostles. The charter which Charles I granted the Massachusetts Company in 1628 stated that they were "to win and incite the natives . . . to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith." The officials, however, did not bother to obey this injunction. Mission work was done by a few individuals supported by friends or societies.

Roger Williams (1604-84) is credited with being the first Protestant to learn an American Indian language (Narraganset) and to work with success for their conversion. He lived among these Indians six years. Although he is renowned for being a champion of religious liberty and for founding Rhode Island Colony, his continuing

(Compare your answers with the text.)

Christian Frederick Schwartz served India \_\_\_\_\_ years.

(forty-eight)

Outstanding missionaries of the Danish Mission at Tranquebar were B \_\_\_\_\_ Z \_\_\_\_\_ and C \_\_\_\_\_ F \_\_\_\_\_ S \_\_\_\_\_

(Bartholomew, Ziegenbalg, Christian, Frederick, Schwartz)

H \_\_\_\_\_ E \_\_\_\_\_ was the first missionary in Greenland. His son P \_\_\_\_\_ produced the first New Testament in E \_\_\_\_\_.

(Hans, Egede, Paul, Eskimo)

The love of the Eskimo people in Greenland was won by the unselfish devotion of Egede and his wife during a \_\_\_\_\_

(smallpox, epidemic)

Is the following statement true or false?

The officials of the Massachusetts Bay Company took their charge to win the American Indians to Christ seriously. \_\_\_\_\_

(false)

The first Protestant to learn an American Indian language was \_\_\_\_\_

(Roger, Williams)

concern was for evangelizing the Indians.

John Eliot (1604-90) came to America in 1631, the same year Roger Williams arrived. He was pastor of the Presbyterian church in Roxbury, Massachusetts, but soon became interested in the Pequot tribe of the Iroquois Indians and learned their language. His work with the Indians aroused interest in England and resulted in the formation of the *Society for the Propagation of the Gospel in New England* in 1649. This society supported John Eliot in his work with the Mohicans. The first baptism took place in 1651. Finding it most difficult for converts to survive under tribal conditions, Eliot gathered the Christians into "Praying Towns" which grew in number to fourteen and had about 3,600 Christian inhabitants. He translated the Bible into Mohican and wrote a grammar of that language.

Thomas Mayhew was governor of Martha's Vineyard. His grandson *Experience Mayhew*, and five generations of succeeding Mayhews, ministered to the Indians. Experience also gathered converts into "praying Indian villages." By 1670 the number of converts had reached about 3,000.

David Brainerd (1718-47) is the best known of the missionaries to the Indians. His diary, edited by Jonathan Edwards, has influenced many young people to give their lives to foreign missions. Brainerd was an abnormal, introspective pietist, with a burning compassion to win the Indians. He lived among them between the Delaware and Susquehanna rivers. He was to have married a daughter of Jonathan Edwards, but tuberculosis and intensity of labour burned out his life in four years. The *Society for the Propagation of Christian Knowledge*, organized in Scotland in 1709, supported Brainerd. This society should not be confused with the *Society for Promoting Christian Knowledge* organized as an independent Mission within the Anglican Church in 1698. The latter was a supporting society which published literature and has book stores around the world. In 1701 the Anglican Church organized the *Society for Propagating the Gospel in Foreign Parts* (SPG). This body represents the High Church and was active in the American colonies and the West Indies. The *Christian Missionary Society* (CMS), representing the Low Church, was not organized until 1799.

We must not ignore the tremendous impact that the spiritual awakening led by John Wesley and George Whitefield had upon evangelical work both in England and the American colonies. John Wesley was a missionary under the SPG in Georgia from 1735 to 1737. His work was disappointing, but he met a Moravian missionary named Spangenberg whose piety, faith, and joyous spirit created in Wesley the desire for such a life. Back in England he sought out the Moravians. At a prayer meeting at Aldersgate he experienced the change of heart he had sought. Wesley also visited Herrnhut, the headquarters of the Moravians and conferred with their

The Society for the Propagation of the Gospel in New England was formed in England as a result of the efforts of \_\_\_\_\_ among the

\_\_\_\_\_

(John, Eliot, Indians)

The Mayhew family ministered to Indians for \_\_\_\_\_ generations.

(five)

The best known missionary to the American Indians was \_\_\_\_\_

(David, Brainerd)

John Wesley was highly influenced by a Moravian missionary in Georgia named \_\_\_\_\_

(Spangenberg)

Later Wesley was c\_\_\_\_\_, and with his com-

Continued on the next page.

leader, Count von Zinzendorf. After this, Wesley and his co-worker Whitefield engaged in intensive preaching crusades which set Britain aflame and spread to the American colonies.

panion G \_\_\_\_\_ W \_\_\_\_\_  
 evangelized Britain and the American Colonies.

(converted, George, Whitefield)

### Moravian Missions

What was the origin of these Moravians? We meet their spiritual ancestors about the middle of the fifteenth century in Bohemia. They were called *Unitas Fratrum* (United Brethren) and Bohemian Brethren. They seem to have been made up of followers of John Huss, of Wycliffe, and of Waldenses. Anabaptists, spiritual descendants of Hubmaier, appear to have joined them in Moravia, where they became known as Moravians. These evangelical Christians were almost wiped out by Rome's counter reformation which resorted to force. In 1722 a remnant of the Moravians, led by Christian David, was given refuge by Count von Zinzendorf, on his estate in Saxony. This colony was known as *Herrnhut* (The Lord's Watch). It became the centre of a missionary movement which girdled the globe.

After a long and perilous history, Moravians were given refuge at a place they called \_\_\_\_\_

(Herrnhut)

Count *Nicolas Ludwig von Zinzendorf* (1700-60) was raised by a pietist grandmother and studied with the pietist educator August Francke at Halle. These two men became the greatest missionary proponents of their time. At the marriage altar, Zinzendorf and his bride compacted to dedicate their possessions and lives to the service of Christ. In 1727 Zinzendorf became superintendent of Herrnhut and in 1737 was ordained bishop of the Moravian Church. In 1731 he and three Moravian brethren attended the coronation of Christian VI in Copenhagen. While there they met two Eskimos who had been baptized by Hans Egede, and also a baptized negro servant from the Danish West Indies. Hearing that the Greenland Mission would probably be abandoned, Zinzendorf determined to ask the Moravian Brethren to fill the breach. On August 21, 1732 they agreed to send missionaries to the Danish Island of St. Thomas to work with negro slaves. Zinzendorf later visited this work. In 1733 Christian David was sent to Greenland and in 1734 missionaries were sent to St. Croix, also in the Virgin Isles. In succeeding years missionaries were sent to Persia, China, Ceylon, the East Indies, Constantinople, Caucasus, Egypt, and Samoa, all of which were suspended. But work in the West Indies, among the American Indians, in Surinam, South Africa, Australia and elsewhere was effective and gave permanent results. William W. Sweet traces the work of the Moravians with the Indians from New York through western Pennsylvania to the Tuscarawas River in Ohio where three villages were established. He says: "Tents gave way to log cabins, while the churches were unable to accommodate the great number of Indian worshippers. Such was the situation in the great Moravian Mission when the

The leader of the Moravian church at Herrnhut was Count v \_\_\_\_\_ Z \_\_\_\_\_

(von, Zinzendorf)

The Moravian Brethren sent missionaries to these countries:

W \_\_\_\_\_ I \_\_\_\_\_  
 G \_\_\_\_\_  
 P \_\_\_\_\_  
 C \_\_\_\_\_  
 C \_\_\_\_\_  
 E \_\_\_\_\_ I \_\_\_\_\_  
 E \_\_\_\_\_  
 N \_\_\_\_\_ A \_\_\_\_\_  
 S \_\_\_\_\_ A \_\_\_\_\_  
 A \_\_\_\_\_

(Compare your answers with the text.)

American Revolution began."<sup>1</sup> According to Robert H. Glover the Moravians sent out one missionary to every ninety-two members.<sup>2</sup>

### The Birth of Modern Missions

William Carey (1761-1834) has been called "the father of modern missions." Obviously he was not the first evangelical missionary of his era. But he was the spark which ignited the modern mission movement. He appeared in history at the propitious moment, without doubt brought to the Kingdom for such an hour as this.

Many factors converged to make this the propitious time for an energetic call to mission endeavour. Exploration and discovery had opened up a vast new world. Exploration was followed by exploitation. Colonies were established to perpetuate that exploitation. Protestant nations, late in entering the competition, had founded colonies in numerous parts of the world. Colonization was on the verge of reaching worldwide proportions. Scientific inventions, such as the steam engine and the steam boat, strengthened communications and enlarged the horizons of discovery.

Europe was beginning to recover from the seventeenth century religious wars which left her impoverished in human and material resources. Individualism had begun to manifest itself as seen in the English Bill of Rights, the American Revolution, and the French Revolution. Mission work is peculiarly an individualistic enterprise.

Humanitarian movements were appearing in Europe and in England such as the establishment of orphan homes, prison reform, and concern about the slave traffic.

Bible production had increased to the extent that the Scriptures were now in hands of the laity. This contributed to the spread of the pietistic movement which called for personal holiness and witness. The message of pietism spread to the American Colonies and to England. John Wesley and George Whitefield were touched by the Spirit and used to spread the fires of evangelism on two continents. Robert Millar's *History of the Propagation of Christianity and the Overthrow of Paganism* (1723) with its appeal for concerted prayer for the heathen found its mark. Jonathan Edwards in 1747 wrote a pamphlet calling all Christians to pray concertedly for the spread of the gospel. John Sutcliff in England introduced Edward's pamphlet to the Northamptonshire Ministerial Association in 1783. The Northamptonshire Baptist Association, to which Cary belonged, issued a call for united prayer for the heathen by all Christians. *The Diary of David Brainerd* had already touched Carey's heart,

<sup>1</sup> William W. Sweet, *Story of Religion in America* (New York: Harper and Row, 1950), pp. 108-9.

<sup>2</sup> Robert H. Glover, *The Progress of World-Wide Missions* (New York: Harper and Row, Enlarged edition, 1960), p. 53.

Draw a circle around the correct answer.  
According to Glover, the Moravians sent one missionary for each 92, 192 or 902 members.

(92)

William Carey was not the first evangelical missionary, but he provided the \_\_\_\_\_ for the \_\_\_\_\_ movement.

(spark, modern, mission)

William Carey has been called the "father of modern missions". Place a tick mark by each of the following conditions which helped make this the propitious time for mission endeavour.

Colonization was reaching world-wide proportions. \_\_\_\_\_

Means of transportation had improved. \_\_\_\_\_

A wave of individualism was manifest. \_\_\_\_\_

Humanitarian movements were popular. \_\_\_\_\_

Scriptures were in hands of the laity. \_\_\_\_\_

Wesley and Whitefield had sparked fires of evangelism. \_\_\_\_\_

Pamphlets urged prayer for the heathen. \_\_\_\_\_

(All contributed)

and the reading of *The Last Voyage of Captain Cook* had caused him to dream of the conversion of the heathen in those far away places. The fulness of time had come. God raised up William Carey to urge upon others obedience to the Great Commission.

William Carey was born August 17, 1761 at Paulersbury, a village of Northampton. His father was a parish clerk and schoolmaster. William became an avid reader with a lifelong compulsion to learn. He was apprenticed as a shoemaker at age sixteen. His work was of such excellence that the employer placed a pair of the shoes Carey had made on display. Carey, a member of the State Church, often argued religion with a Dissenter companion, William Warr. While attending a church service with Warr, Carey experienced conversion. Association with John Ryland and Andrew Fuller led him to the Baptists. Dr. John Ryland, the younger, baptized Carey in a river near his church in 1783. Carey became a Baptist pastor, first at Moulton and then at Harvey Lane Baptist Chapel at Leicester, never ceasing to support himself largely by making shoes. Carey read as he cobbled, learning Latin, Greek, Hebrew, French and Dutch. He made an outline map of the world which he hung before his cobbler's bench. On it he wrote the population and religious statistics concerning each country or island.

In 1789 Dr. John C. Ryland, Sr., moderator of the Northamptonshire Baptist Association, asked Carey to suggest a subject for discussion. Carey proposed the question: "Whether the command given to the apostles to teach all nations was not obligatory on all ministers to the end of the world." Ryland, a confirmed Calvinist, called out: "Sit down young man; when God wants to convert the heathen, He'll do it without your help or mine." John Ryland, Jr., Andrew Fuller, Samuel Pearce, and John Sutcliff shared Carey's missionary vision. In 1792 Carey published his *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*.<sup>3</sup> Dr. Herbert Kane opines that this book "deserves a place alongside Martin Luther's *Ninety Five Theses* in its influence on subsequent church history."<sup>4</sup> The first section of Carey's *Enquiry* shows that the Great Commission is still binding on all Christians. In the second section Carey sketches missionary history from Pentecost to his day. The third section gives an analysis of the religious status of the world in his day, country by country. The fourth section deals with objections, and the fifth urges Christians to promote mission work. On May 30, 1792 Carey preached his famous sermon at the Baptist Minister's Association at Nottingham. His text was Isaiah 54:2,3; his two great challenges: "Expect great things from God; attempt great things for God." His

What two books stirred Carey's heart for the heathen?

(Compare your answers with the text.)

Carey supported himself by making \_\_\_\_\_ . He read as he \_\_\_\_\_ d.

(shoes, cobbled)

Carey proposed discussion of whether the Great Commission was not b\_\_\_\_\_ on all m\_\_\_\_\_ .

(binding, ministers)

Give a brief outline of Carey's *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*.

(Compare your answer with the text.)

Carey preached his famous sermon from I\_\_\_\_\_ .

(Isaiah, 54:2,3)

<sup>3</sup> In 1942 the Baptist Missionary Society published in London a reproduction of the *Enquiry*.

<sup>4</sup> J. Herbert Kane, *A Global View of Christian Missions* (Grand Rapids: Baker Book House, 1975), p. 85.

hearers, though sympathetic to his appeal, postponed action, appointing a meeting for October 2 at Kettering. On that day about a dozen pastors and one layman met at the home of widow Beeby Wallis in Kettering and formed "The Particular Baptist Society for Propagating the Gospel Among the Heathen," later known as the *Baptist Missionary Society*. An offering was taken amounting to thirteen pounds, ten shillings, and six pence, – about fifty dollars. Reynold Hogg was elected treasurer and Andrew Fuller secretary. October 2, 1792 has been compared with the Day of Pentecost as a watershed in Christian history.

The first business of the mission society was to find and assign missionaries. They turned to Carey who through reading of Captain Cook's explorations was inclined to go to the Tahities. A Baptist ship's surgeon, Dr. John Thomas, had lived in Calcutta, India, had preached in their language, and wanted to return as a missionary. It was agreed that Carey and Thomas would go to the Bengal region. Carey's wife refused to go. Carey took his eldest son Felix to the ship, then returned and persuaded his wife to accompany them. She never adjusted to life in India, but became mentally unbalanced and died a few years later. The Careys and the Thomases sailed on a Danish ship to Calcutta because the East India Company opposed mission work in their colonies and on their ships missionaries would be considered illegal passengers. The Careys and Thomases arrived at Calcutta on November 11, 1793. Carey set to work to learn Bengali and Sanskrit. In order to help support the mission Carey worked for five years as superintendent of an indigo factory, all the while studying languages, working on translations, and preaching to the employees.

In 1799 *William Ward*, a printer, and *Joshua Marshman*, a linguist, were appointed to reinforce Carey. Advised by a sympathetic East Indies Company official not to settle at Calcutta, they went to Serampore, in a Dutch colony some sixteen miles to the north. Carey and his family joined them there. These three men became known as the "Serampore Triad," each complementing the other. The missionary families had separate living quarters in the same compound, but shared the same table, pooling their income for the support of the mission.

Carey, while living at Serampore, laboured largely in Calcutta. His ability in Bengali and Sanskrit won him appointment in 1801 as Sanskrit lecturer at the government college in Calcutta, where he became full professor in 1806. Carey and Marshman dedicated themselves to translations while Ward published the fruits of their labours. Before Carey's death he and Marshman had put the Bible, or some portion of it, into forty-four languages. Carey translated the whole Bible into Bengali, Sanskrit and Marathi. He sent missionaries and natives on preaching trips as far distant as Burma, where his son

The Baptist Missionary Society was organized  
O\_\_\_\_\_.

(October, 2, 1792)

The first missionaries appointed to India by this Society  
were W\_\_\_\_\_ C\_\_\_\_\_ and  
J\_\_\_\_\_ T\_\_\_\_\_.

(William, Carey, John, Thomas)

William Ward, Joshua Marshman, and Carey were called  
the "S\_\_\_\_\_ T\_\_\_\_\_."

(Serampore, Triad)

Before C\_\_\_\_\_ died, he and  
M\_\_\_\_\_ had put the Bible, or parts of it into,  
\_\_\_\_\_ languages.

(Carey, Marshman, 44)

Felix opened a preaching station. A monumental accomplishment of Carey was the establishment in 1819 of Serampore College to train native Christians and send them forth among their own people. This was the first college in India to attain accreditation for Bachelor's degrees. Much could be said of Carey as a horticulturist and as a social reformer who struck out against the practice of throwing children as sacrifices to the Ganges and burning widows on the funeral pyre of their husbands. After forty years in India without a furlough, Carey died on June 9, 1834. Before his death mission stations had been established in sixteen centres of India. This man, who claimed for himself no virtue other than dogged determination, inaugurated a new era in mission advance.

Dr. Stephen Neill described Carey as "extraordinarily independent and modern in his outlook. He saw missionary work as a five-pronged advance, with equal attention directed to each of the five elements: (1) the widespread preaching of the Gospel by every possible method; (2) the support of the preaching by the distribution of the Bible in the languages of the country; (3) the establishment at the earliest possible moment of a Church; (4) a profound study of the background and thought of the non-Christian peoples; (5) the training at the earliest possible moment of an indigenous ministry."<sup>5</sup>

### New Support for Modern Missions

Carey's appeal was heard not only by Baptists, but by other denominations as well. The organization of the Baptist Missionary Society in 1792 was followed by a rash of missionary societies in England and on the Continent, as follows: London Missionary Society, 1795, interdenominational, but chiefly serving independent churches; Scottish Missionary Societies, organized in Edinburgh and Glasgow in 1796; Netherlands Missionary Society, 1797; Church Missionary Society of the evangelical wing of the Church of England, 1799; Religious Tract Society, 1799; British and Foreign Bible Society, 1804; Wesleyan Missionary Society, 1813; Basel Missionary Society, 1815; Berlin Missionary Society, 1824; Rhenish Missionary Society, 1828; North German Missionary Society, 1836; Gossener Missionary Society, 1836; Edinburgh Medical Missionary Society, 1841; London Medical Missionary Society, 1878; the Salvation Army, 1878.

### The Carey Counterpart in America

America churches were in close touch with those in England. William Staughton was present at the organization of the Baptist Missionary Society and contributed to the initial offering. The next year he went to Philadelphia where he served as a bond of co-operation. Baptists in

<sup>5</sup> Stephen Neill, *A History of Christian Missions* (Harmondsworth, England: Penguin Books, 1964), p. 263.

Carey established \_\_\_\_\_ College in \_\_\_\_\_.

(Serampore, 1819)

Carey is also known for his efforts at \_\_\_\_\_ reform.

(social)

List the five-step approach that Carey took towards missions as suggested by Dr. Neill.

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(Compare your answer with the text.)

List ten missionary societies organized in Europe and Britain soon after the organization of the Baptist Missionary Society.

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(Compare your answers with the text.)

What member of the Baptist Missionary Society moved to America where he circulated a letter from Carey?

(William, Staughton)

the Colonies were transmitting funds to the Baptist Missionary Society as early as 1793. Carey wrote to American Baptists and his letters were reproduced and circulated.

The first organized move in America towards instituting foreign mission work came from a group of students at Williams College at Williamstown, Massachusetts in 1808. Samuel J. Mills, instigator of the move, had in 1802 felt a call to preach to all nations. At Williams College he shared his missionary passion with fellow students James Richards, Francis Robbins, Harvey Loomis, Gordon Hall, Luther Rice, and Byron Green. They met regularly in a grove of maples for prayer and discussion. One day their meeting was interrupted by a thunderstorm and they took refuge in a nearby haystack. When the storm had passed they arose and committed themselves to form a band "to effect in the person of its members a mission to the heathen." These young men became known as the "Haystack Group." In 1808 Rice, Mills, Richards, and Hall went to Andover Seminary, a Congregational school founded in 1808 for training ministers and missionaries. Here they were joined by Adoniram Judson, Samuel Nott, and Samuel Newell. With encouragement from members of the faculty, on June 28, 1810 Judson, Nott, Mills, and Newell walked six miles to Bradford to petition the General Association of Massachusetts (Congregational) to send them out to the heathen. This resulted in a move the following day to constitute a foreign mission board. The first annual meeting of the *Board of Commissioners for Foreign Missions* was held on September 5, 1810. Mills did not get to go as a missionary, but later organized the United Foreign Missionary Society, and was instrumental in the organization of the American Bible Society in 1816.

In February of 1812 the Board sent Judson, Nott, Newell, and Hall, with their wives, and Rice who was single. Judson travelling on the *Caravan* and Rice on the *Harmony*, knowing that English Baptists were already in India, studied the matter of baptism using their Greek New Testaments. Judson and his wife were convinced that Baptists were right and asked baptism at the hands of William Ward. When Rice arrived he followed the example of Judson. Naturally they resigned immediately from the Congregational Board. Rice, since he was single, volunteered to return to America for a year to organize support for the Judsons. Luther Rice travelled up and down the eastern states informing Baptists of their mission opportunity. Representatives met in Philadelphia May 18, 1814, and formed the "General Convention of the Baptist Denomination in the United States of America for Foreign Missions." Dr. Baldwin of Boston was elected president, Dr. William Staughton of Philadelphia, corresponding secretary, and Luther Rice was made agent of the Convention. He never returned to India.

Other missionary agencies were formed thereafter

What college student in Massachusetts led fellow students to pray regularly for the heathen?

\_\_\_\_\_

(Samuel, J., Mills)

A group of young men who arose from a thunderstorm to commit themselves to foreign missions became known as the "\_\_\_\_\_."

(Haystack, Group)

What Congregational mission society resulted from this student movement, and when?

\_\_\_\_\_

\_\_\_\_\_

(Compare your answers with the text.)

State how Judson and Rice became Baptists.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(Compare your answer with the text.)

The General Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed on \_\_\_\_\_ 18, \_\_\_\_\_.

(May, 1814)

in America: the Methodist Episcopal Church, 1819; the Protestant Episcopal Church, 1821; the Presbyterian Church, 1831; the Evangelical Lutheran Church, 1837; and the Foreign Mission Board of the Southern Baptist Convention, 1845. The number of sending and supporting bodies in the United States has multiplied until today there are almost five hundred.

List other missionary agencies formed in the United States.

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*(Compare your answers with the text.)*

## Home Study Exercise

**Basic activity** (*Levels 1,2 and 3*). After reading the study guide text, answer the following questions.

1. Give five reasons early reformers gave little attention to mission work.

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2. What inducement did the Dutch East India Company use in Indonesia for making and baptizing converts? What inducement did it use in Ceylon?

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3. Summarize the beginnings, purpose and methods of the pietist movement.

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4. Name the pietist missionaries sent to the Danish settlement of Tranquebar, India, early in the eighteenth century.

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5. Summarize the work of Christian Frederick Schwartz in India.

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6. What won the love of the people of Greenland for Hans Egede, and what contribution did his son Paul make?

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15. List Carey's accomplishments as

- (1) A linguist: \_\_\_\_\_
- (2) An educator: \_\_\_\_\_
- (3) A social reformer: \_\_\_\_\_

16. List ten missionary societies organized in Europe and Britain within fifty years after the Baptist Missionary Society was organized.

- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
- (3) \_\_\_\_\_
- (4) \_\_\_\_\_
- (5) \_\_\_\_\_
- (6) \_\_\_\_\_
- (7) \_\_\_\_\_
- (8) \_\_\_\_\_
- (9) \_\_\_\_\_
- (10) \_\_\_\_\_

17. How did Carey's work influence missionary interest among Evangelicals in America?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

18. What was the importance of the "Haystack Group"?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. What missionary agencies were organized in these years in the United States?

- 1810 \_\_\_\_\_
- 1814 \_\_\_\_\_
- 1819 \_\_\_\_\_
- 1821 \_\_\_\_\_
- 1831 \_\_\_\_\_
- 1837 \_\_\_\_\_
- 1845 \_\_\_\_\_

**Supplementary activity** (Levels 2 and 3). Read pages 73 to 99 in *A Global View of Christian Missions* by Kane and answer the following questions.

1. Describe the Moravian missionaries: their roots, preparation, dedication, stamina and accomplishments.
2. Show how pietism influenced the Moravian mission movement, how the Moravians occasioned a change in John Wesley, and how Wesley and Whitefield prepared the way for missionary outreach in Britain and America.

3. Name three British missionary societies which were active before Carey was born.
4. Give four examples of transplantation of church groups from Britain to America by immigration.

**Advanced activity** (*Level 3*).

1. Describe the nature and influence of the University of Halle according to Kane and Nichols.
2. State what each of the five sections of Carey's *Enquiry* deals with.
3. Dr. Herbert Kane states that Carey's *Enquiry* "deserves a place alongside Martin Luther's *Ninety Five Theses* in its influence on subsequent church history." What evidence can you give to justify this statement?
4. List five elements in missionary work as advocated by Carey according to Dr. Stephen Neill.
5. How did the conversion of Adoniram Judson and Luther Rice to Baptist convictions lead to the organization of a Baptist missionary society in America?

### **Seminar Discussion**

1. Discuss the "Companies" commissioned by Protestant countries to colonize abroad: Provision for teaching Christianity, methods used, and attitude towards missionaries sent by societies.
2. Discuss the theology and philosophy of pietism.
3. What was the effect of pietism on the Moravian Brethren? What was the influence of the Moravians for inciting mission work among other evangelical groups?
4. In what way were the "praying villages" of John Eliot and Experience Mayhew in New England different from the reductions of the Jesuits in South America?
5. What political, social, and religious developments in the eighteenth century made Carey's work as a mission catalyst easier?
6. What mission-minded men in England and America gathered support for Carey and his companions in India?
7. Evaluate the work of the "Serampore Triad."