

SECTION II

MISSIONS IN THE NINETEENTH AND TWENTIETH CENTURIES

In this summary we merely trace the progress of evangelical mission work, with occasional mention of Catholic missions.

Before beginning a survey of this most significant period let us point up some important historical events which affected the march of mission work. Several of these were in the 1850s. About 1858 the Second Evangelical Awakening crossed the Atlantic from America to Britain and spurred a fresh wave of mission activity from that quarter. The Sepoy Mutiny occurred in 1857 causing the British government to take over the rule of India from the British East India Company. In this decade sixteen treaty ports in China were opened to foreigners, and Christians and missionaries gained entrance. Admiral Perry opened Japan to American trade in 1853. The publication of Livingstone's explorations challenged England, and especially the Anglicans, to missionary action in Africa.

Two world wars, the first from 1914 to 1918, and the second from 1939 to 1945 affected mission work in various ways. Communications were interrupted and resources depleted, but world need became common knowledge. Some who went forth to war returned to those countries as ambassadors of peace. War destroys, engenders hatred, lowers moral standards; but it also drives some to dependence on God and opens some areas to gospel witness. In the span embracing both world wars Communism became a militant world force opposing Christianity wherever it gained a footing.

The twentieth century spawned a large number of Faith Missions. Bible colleges supplied thousands of missionaries. The Student Volunteer Movement drew young people from secular as well as church schools for world missions. From 1888 until 1920 John R. Mott headed this movement. Today the Inter-Varsity Christian Fellowship is successor of the Student Movement. Many innovations in mission methodology have come in the past fifty years, notably the use of mass media, Bible correspondence courses, and theological education by extension.

After World War II colonialism began to collapse, especially in Asia and Africa. The map of Africa has been scrambled with new independent nations, some encouraging Christianity and others suppressing it. A world economic crisis has curtailed mission work in recent years. Some old line denominations have retrenched or closed their work. Exceptions are Southern Baptists and the Assemblies of God. It is regrettable that space forbids us to mention any but the more notable mission triumphs and failures of this period.

LESSON 5

ASIA

India

India is the second most populous nation in the world. It occupies an area of 1,270,000 square miles. Hinduism is the principal religion. It traces its history back to about 2,000 years before Christ. It is animistic; but philosophically is pantheistic. The next most populous religion is Islam which boasts about 100,000,000 Muslims. The people of India are friendly, but missionaries have encountered, in addition to established non-Christian religions, some prevailing problems: caste, over-population, poverty, and illiteracy. In recent decades we must include the problems of Communism and nationalism; but the caste system was legally abolished thanks to the work of Mahatma Gandhi and other reformers.

We have mentioned the earlier witness of Pantænus, Xavier, Ziegenbalg, Plütschau, and Schwartz in India, and summarized the work of Carey, Marshman, and Ward who settled in Serampore when the British East India Company refused them residence in Calcutta. From its entrance into India in 1614 this Company opposed mission work. The Company did, however, have chaplains to minister to their own people. One of these who was truly a missionary was *Henry Martyn* (1781-1812). Arriving in Calcutta in 1806 he spent a brief time with Carey and was encouraged to use his literary gifts for translation of the Scriptures. He learned Hindustani, Arabic, Persian, and Sanskrit. He completed a well revised Persian translation of the New Testament and was revising the New Testament in Arabic when after seven years his health failed. En route to England he died in Persia in 1813.

The British East India Company, perhaps unwittingly, sparked an event that changed the course of missions in India. In 1857 the *sepoys*, soldiers of the Bengalese Army of the Company, mutinied. They galled under orders which they felt compromised their Hindu faith and many believed they were being driven to the Christian position. Others, who desired the overthrow of the Company, fanned the fires of rebellion. Thirty-seven missionaries and many Indian Christians were killed in the mutiny. The Company was dissolved, the British Parliament assumed rule, and proclaimed Queen Elizabeth Empress of India. She immediately published her intent to treat all religions with impartiality. While mission work suffered temporarily, the way was opened for freer endeavour in the future.

In India the oldest and principal religion is H_____. The next most populous religion is I_____.

(Hinduism, Islam)

Conditions which retard mission work are: c_____, over p_____, p_____, and i_____.

(caste, population, poverty, illiteracy)

In seven years Henry Martyn made great contributions to Christianity in India. COMPLETE THESE STATEMENTS.

Martyn was a chaplain of the B_____.
E_____. I_____.
C_____. He arrived in Calcutta in _____.
He learned these languages: _____,
_____, and _____. He translated the New Testament to _____ and A_____.

(Compare your answer with the text.)

Answer true or false.

The Sepoy Mutiny resulted in:

Dissolving the British East India Company.

Rule of India by the British Parliament.

Freer missionary endeavour.

(All true)

In 1813 the charter of the British East India Company was amended to provide for an Anglican ecclesiastical establishment in India. *Thomas Fanshaw Middleton* (1769-1826) was installed as the first bishop in India in 1814. His greatest achievement was the founding of Bishop's College in Calcutta for training young men for the ministry. *Reginald Heber* (1783-1826) was the second bishop of Calcutta, serving only three years before death took him. A renowned hymnologist, Heber was author of "From Greenland's Icy Mountains," "Holy, Holy, Holy," etc. He was greatly beloved by the Indian people. The greatest of the early bishops of Calcutta was *Daniel Wilson* (1778-1858). Arriving at age fifty-four, he served until his death some twenty-five years later.

British missionary societies

The *London Missionary Society* sent its first worker to India in 1798. *Nathaniel Forsyth* settled in Calcutta, became self-supporting, but died of exhaustion in 1816. This society sent other missionaries in 1805 and 1812, established a centre in Madras and opened further centres in southern Travancore and in central and northern districts.

The *Church Missionary Society* in 1813 employed *Abdul Masih*, converted from Islam by Henry Martyn, and placed him in Agra. In 1816 this Society sent four missionaries to assist the ancient Church of the Thomas Christians. They established a school at Kottayam. During the next twenty years the missionaries won the love of the Thomas Christians, but discouraged them from becoming Anglicans. The Church Missionary Society from 1837 gave itself to evangelization in many parts of India. The station established by *Robert T. Noble* in Masulipatan among the Telugu-speaking people was one of its most fruitful.

Three Scottish societies entered India. The *Scottish Missionary Society* sent *John Wilson* and other workers to Bombay in 1829. During thirty-five years Wilson excelled as a linguist in Bombay. *Alexander Duff* (1806-78) arrived in Bombay in 1830, the first missionary of the *Church of Scotland*. He was the first to insist on English rather than the vernacular as the medium of higher education. When the *Free Church of Scotland* was formed in 1843 Duff and his colleagues transferred to that society.

In 1821 *General Baptists* sent missionaries who were advised by Carey and his associates at Serampore to locate on the Orissa Coast since the Bible was already in the language of that people and because that area was under British rule.

The *Society for the Propagation of the Gospel* has had work in India since 1835. In the 1840s they saw hundreds of converts on their Bengal field. Today about 140 missionaries of this Society co-operate with six dioceses of the Church of South India.

Irish Presbyterians entered India in 1841 with a mission at Kathiawar.

Give the date when each of the following missionary societies began work in India.

- London Missionary Society _____
- Church Missionary Society _____
- Scottish Missionary Society _____
- General Baptists _____
- Irish Presbyterians _____
- Society for the Propagation of the Gospel _____

(Compare your answers with the text.)

Christian Missions in Many Lands was launched by a group of Plymouth Brethren in Madras in 1836. This body established congregations throughout India.

The *Wesleyan Methodist Missionary Society* was formed in Madras in 1836 and thereafter established missions in Bangalore and Negapatam.

Child brides, some wives, widows, and female slaves in India were confined to *zenanas*, female apartments or harems. Mrs. Marshman and Mrs. Sarah Judson worked with such women in their day. A group of Baptist women in England formed the *Baptist Zenana Society*. Then followed the organization of the *Church of England Zenana Missionary Society*, the *Zenana Bible and Medical Society* (now the *Bible and Medical Fellowship*), and the *Woman's Union Missionary Society* formed in New York in 1860.

American societies

We have noted that the first missionary society in the United States was the *American Board of Commissioners for Foreign Missions*. This body sent missionaries to India in 1812. Denied residence in Calcutta, Samuel Nott, Samuel Newell, and their wives settled in Bombay. In 1819 this Board sent Dr. John Scudder, M.D., to Ceylon. In 1836 he moved to Madras. Dr. Scudder and his sons transferred to the work of his own church when the *Reformed Church of America* began its work in India in 1857. Dr. *Ida Scudder*, a granddaughter, founded the first medical college for women in Asia at Vellore in 1918.

The *American Baptist Convention* sent *Nathan Brown* to India in 1836. Missions were established in Assam, Bengal-Orrisa, and South India among the Telugu people. After thirty fruitless years all the missionaries left except the Lyman Jewetts. Dr. and Mrs. *John Clough* joined them in 1865. A marvellous revival broke out in 1878 during which 2,222 believers were baptized in one day. *Swedish Baptists*, who worked with the American Baptists in the northern state of Assam, organized their own mission society in 1944, and are known as the *Baptist General Conference*.

When Alexander Duff visited America in 1854 he stirred the *Methodist Episcopal Church* to send missionaries to India. Their first missionary was *William Butler* who reached Calcutta in 1856. After 120 years American Methodists still have a large investment of missionaries here.

American Lutherans formed a missionary society in 1841 and sent *C.F. Heyer* to the Telugus in southern India. They also supported the German Lutheran *T.E. Rhenius* who had left the Church Missionary Society to form an independent mission.

European societies

In 1834, the *Basel Mission*, representing both Lutheran and Reformed elements in European churches, sent three missionaries to Mangalore, on the west coast. One of these, *Samuel Hebich* (1803-66) had outstanding

Christian Missions in Many Lands was a mission group formed in _____, India by the _____.

(Madras, Plymouth, Brethren)

Zenana missionary societies were formed to send missionaries to the women of India who lived in *zenanas*. A *zenana* was a f_____ a_____ for child brides, female slaves, and widows.

(female, apartment)

The American Board of Commissioners for Foreign Missions sent missionaries to India in _____. Its first medical missionary was Dr. J_____ S_____ in 1819. His granddaughter Dr. I_____ S_____ founded the medical college for women in Asia at Vellore in 1918.

(1812, John, Scudder, Ida, Scudder)

After thirty fruitless years in India, American Baptists sent Dr. and Mrs. J_____ C_____ in 1865. A revival broke out in 1878 in which _____ were baptized in one day.

(John, Clough, 2,222)

success in reaching the British officers of regiments in his area. The Basel Mission was not lacking in evangelism, but pioneered commercial projects to train nationals in some trade and start them in business to raise their standard of living.

The *German Evangelical Mission Society* began its work in 1841 by sending missionaries to the Gonds in the hills near Nagpur. A cholera epidemic claimed six missionaries. The remaining missionaries established a successful ministry in the Ganges Valley among the aborigenes. The *Gossner's Society* has had work in India since 1839.

Recent societies

Numerous faith missions were attracted to India around the turn of the twentieth century. The *Christian and Missionary Alliance* sent missionaries in 1887 who co-operated with the *North Berar Faith Mission*. The two merged in 1892. The *Church Missionary Society* developed centres at railroad stations both north and east of Bombay.

The *Ceylon and India General Mission* was organized in England in 1893. Most of its work was concentrated in the Bangalore area. In 1937 when the Mission decided to close its work in Ceylon, its staff was transferred to North India.

The *Evangelical Alliance Mission* entered India in 1905. Rev. and Mrs. *O.A. Dahlgren*, who had been in the Khandish district of the Bombay Presidency, were the first missionaries of this Mission. In 1947 two couples were sent by this Mission to work on the Tibet-Nepal border.

American based missions are Canadian Baptists who have during this century worked to build the 110,000 member Convention of Baptist Churches of the Northern Circars, Conservative Baptists since 1943, and Southern Baptists since 1962.

India based national missionary organizations include: The *National Missionary Society*, *Indian Missionary Society*, and the *Indian Evangelical Mission*. The *Mar Thoma Syrian Church* of Malabar, with 250,000 members, supports about 250 missionaries in 150 mission stations. The number of missionaries from the exterior is on the decline, partly due to government restrictions.

Largest Protestant and Evangelical bodies include: The *Church of Northern India*, 700,000; *Church of South India*, 1,200,000; eleven Baptist bodies, 734,000; twelve Lutheran bodies, 363,000; three Methodist bodies, 600,000; three Presbyterian bodies, 144,000; fifteen Pentecostal groups, 100,000; Federation of Evangelical Churches, 80,000.

Pakistan and Bangladesh

When India received its independence in 1947 the heavily populated Muslim areas on the northwest and northeast became West Pakistan and East Pakistan. In a

Name three European missionary societies that entered India before 1850.

(Compare your answers with the text.)

Supply the correct membership from these figures: 363,000; 600,000; 734,000; 700,000; 1,200,000.

- The five largest Protestant and Evangelical bodies are:
- Church of South India with _____ members.
 - Church of North India with _____ members.
 - Eleven Baptist bodies with _____ members.
 - Three Methodist bodies with _____ members.
 - Twelve Lutheran bodies with _____ members.

(Compare your answers with the text.)

brief, but bloody turmoil Hindus went to India and Muslims went to the Pakistans. In 1971 East Pakistan became Bangladesh and West Pakistan was known simply as Pakistan. The inhabitants of both countries are predominantly Muslims. Poverty reigns; approximately 85 per cent are illiterate.

Charles W. Forman, sent by the *American Presbyterian Mission* to Lahore in 1849, laboured there forty years. Forman High School for girls and Forman Christian College were named in his honour. The United Presbyterian Church of North America has majored on education in Pakistan and Afghanistan. They also have four hospitals. The United Christian Hospital in Lahore is jointly supported by eight missions. Since 1957 the Presbyterian work in Pakistan has been integrated with that of the United Church in Pakistan.

The *Church Mission Society* opened a mission station in Karachi in 1850, followed by others in Peshawar, Multan, Narowal, Bannu, Lahore, and Quetta, where there is a large hospital. Women's work is supported by the *Church of England Zenana Missionary Society*.

American Methodists began their work in 1873, also at Karachi. Work was started at Lahore by Bishop *William Taylor* with a revival among English-speaking inhabitants. This work was turned over to the British Methodists in 1900 and the American Methodists turned their attention to indigenous groups.

The *Salvation Army* entered Lahore in 1883, opening a second centre in Karachi. Several mission organizations are now at work in Pakistan, including *The Evangelical Alliance Mission, Assemblies of God, Conservative Baptists, Associate Reformed Presbyterian Churches, Church of the Nazarene, World Evangelization Crusade and International Missions, Inc.*

The *Baptist Missionary Society* entered East Pakistan (now Bangladesh) in 1795. The work was started at Dinajpur and spread to Jessore, Dacca, Barisal, Khulna, Chittagong, and Rangpur. In this Islam area they had majored on primary schools. *Australian Baptist Foreign Missions, Inc.*, has had extensive work here since early in this century. These two Baptist groups have about 125 churches each. *Southern Baptists* began here in 1957. They have eighteen churches and a publication centre. The *Association of Baptists for World Evangelism, Worldwide Evangelization, the Church of God, Assemblies of God* and *Seventh Day Adventists* also work in Bangladesh. In Pakistan Protestants make up 1.0 per cent of the population and in Bangladesh 0.4 per cent.

Burma

Burma lies between Bangladesh on the west and Thailand on the east. About three-fourths of its 20,000,000 people are of Mongolian descent. The Burmese are predominantly Buddhists. The three principal indigenous tribes are Kachins, Chins, and Karens, all basically animists. Only a small number of Buddhists

Since American P_____ entered Pakistan in 1849 their mission work has been through s_____ and h_____.

(Presbyterians, schools, hospitals)

The B_____ M_____ S_____ entered East Pakistan (now Bangladesh) in _____.

(Baptist, Missionary, Society, 1795)

have become Christians. The greatest response to the gospel has been from the Karens.

English Baptists

Felix Carey, son of William Carey, and James Chater, went from Serampore to Rangoon in 1807. Chater was soon transferred to Ceylon (Sri Lanka) and Felix Carey took a government position. The English Baptist project came to an end.

American Baptists

Mention was made of the appointment of the Adoniram Judsons to India by the American Board of Commissioners for Foreign Missions. Judson, through study of the Scriptures, became a Baptist en route to India and resigned from the American Board. Baptists in America then formed the "General Convention of the Baptist Denomination in the United States for Foreign Missions." This eventually gave rise to the *American Baptist Foreign Mission Society*. Adoniram Judson (1788-1850) and his wife *Anne Hasseltine Judson* were their first missionaries. The British East India Company would not permit the Judsons to remain in India. Since Burma was not far distant, William Carey suggested they go to Rangoon, which they did in 1813. Judson threw himself wholeheartedly into learning Burmese from the people, without aid of grammars or dictionaries. Soon he was preaching from a *zayat*, a typical booth, on the main street of Rangoon. After five years he baptized his first convert. In 1824 the Judsons moved to Ava, the capital. Some six months later the war between England and Burma broke out and Judson, accused of spying, was thrown into a hot filthy prison in chains where he remained twenty-one months. His wife during that time ministered to him, had a child, almost died of smallpox, and did die shortly after Judson's release. Judson retired to Moulmein to work at translation, but returned periodically to Rangoon to care for the believers. Before his death Judson had translated the entire Bible into Burmese, wrote a grammar, and almost completed his English-Burmese dictionary. At the time of his death Burmese Baptist churches had about 7,000 members, with 163 missionaries, pastors, and assistants.

George Dana Boardman (1801-31) was pioneer among the Karens. When he opened a station at Tavoy in 1828 he was aided by the first Karen convert, *Ko Tha Byn*. Boardman died after three years, but *Ko Tha Byn* was a flaming evangelist and carried the work forward. According to Latourette the Karens had 11,878 church members in 1856 and 47,530 in 1914. Today their membership exceeds 100,000 and they have about 1,800 national workers. The Karens took the gospel to the Kachins. Baptists also established work among the Chins. There are seven autonomous Baptist conventions in Burma. Dr. Stephen Neill observed that "except for the

Dr. Stephen Neill says: "Except for Roman Catholics, Burma was a Baptist country." Supply the name of the first missionary to Burma of these two Baptist bodies and their dates of arrival.

English Baptists: Missionary _____
Date _____

American Baptists: Missionary _____
Date _____

(Compare your answers with the text.)

Roman Catholics, Burma was a Baptist country."¹ Baptists were the first and largest group of Evangelicals, but by no means the only ones in Burma.

The Church of England

The *Society for the Propagation of the Gospel* (Anglican) sent *John Ebenezer Marks*, a converted Jew, to Burma in 1859. During forty years of service Marks built St. John's College for girls at Rangoon and Royal School at Mandalay, paid for by the King of Burma and attended by his four sons. The S.P.G. continues its work among the Karens and Chins.

Another Anglican society working in Burma is the *Bible Churchmen's Missionary Society*, organized in 1924. They began working with the Kachins in 1924, extending their field to the Khumis in the Arakan Hills in western Burma. They have majored in hospitals and dispensaries.

Methodists

English Methodists work in the northern part of India, and American Methodists in the south. When England annexed upper Burma in 1886, English Methodists answered their responsibility by sending a group of missionaries to Mandalay in 1887. A group of Indian Methodists who moved from Calcutta to Rangoon appealed to American Methodists for help. In 1889 they sent *R.E. Carter* and his wife to Rangoon.

Other missionary societies in Burma are: *Lakher Pioneer Mission* (British), the *Salvation Army*, *Seventh-day Adventists* and *Assemblies of God*. Largest church bodies are: Baptists, 650,000; Anglicans, 30,000; Assemblies of God, 50,000; Methodists, 22,000.

Sri Lanka (Ceylon)

The island republic of Sri Lanka was known as Ceylon until 1972. It lies just fifty miles southeast of the southern tip of India. There are 10,000,000 Sinhalese and 3,000,000 Tamils on the island, plus lesser numbers of Moors and Malays. About 66 per cent are Buddhist, 18 per cent Hindus, with minorities of Muslims and Christians.

Early Portuguese colonists planted Roman Catholicism on the island. The Dutch drove them out, suppressed Catholicism and promoted Protestantism. A few Dutch Reformed churches still function. When the English took over in 1796 British missionary societies began looking at Ceylon. The *London Missionary Society* had missionaries there from 1804 until 1818. The *Baptist Missionary Society* sent *James Chater* from Burma to Colombo in 1812. The B.M.S. gradually transferred responsibility of administration and property to Ceylonese Baptists. A few Southern Baptist missionaries were requested in 1977 to augment the remaining British

The four largest Protestant church bodies in Burma are:

Church	Membership
_____	_____
_____	_____
_____	_____
_____	_____

(Compare your answers with the text.)

Ceylon was renamed S _____
L _____ in _____

(Sri, Lanka, 1972)

British missionary societies began working in Ceylon, now Sri Lanka, in _____.

(1796)

¹ Stephen Neill, *A History of Christian Missions* (Harmondsworth, England: Penguin Books, 1964), p.295.

Baptist missionaries. In 1814 *English Methodists* sent missionaries headed by *Thomas Coke* (1747-1814) who had worked in the United States and the West Indies. He died en route to Ceylon, but the work continued.

The *American Board of Commissioners* began work in the Jaffna Peninsula in 1815. Its work was merged with the Ceylon Diocese of the Church of South India.

The Anglican *Church Missionary Society* entered Ceylon in 1818. This work has been with the Sinhalese and Tamils. They are the strongest non-Catholic body on the island.

The *Ceylon and India General Mission* sent twelve missionaries from Scotland in 1893. In 1937 it transferred its missionaries to northern India, but recently has considered returning to this island. The *Salvation Army* has had work here since 1883; the *Lutheran Church-Missouri Synod* since 1927.

Major church bodies are: Anglicans, 54,000; Methodists, 26,000; Pentecostals, 7,000; Baptists, 5,000; Presbyterians, 2,000; Church of South India, 6,000.

Nepal

Nepal is a tiny country in the Himalaya Mountains between India and Tibet. It was the birthplace of Gautama Buddha. Its religions are Buddhism and Hinduism. Closed to other religions until 1950, the government finally agreed to admit missionaries for educational and medical purposes only. Conversion from the official religion, Hinduism, is illegal and punishable. Roman Catholics opened a hospital in Katmandu in 1953. The following year the *United Mission to Nepal*, based in India, began work on the Abode of Peace Hospital in Katmandu. The *American Leprosy Mission* located a leprosarium in Bhangahan. About 8,000,000 Nepalese live abroad, and some of these have been converted to Christianity, especially in northern India. Christians returning to Nepal form small fellowship groups. There are perhaps fifty of these.

Tibet

Tibet remains closed to the gospel. Its religion is Lamaism, a corrupt form of Hinduism. The Lama has long been considered sacred. The Tibetans, of Mongolian origin, have been ruled by Communist China since 1951. For centuries there has been trade between Tibet and India. Mission bodies which have planted stations near the border in India are: *Central Asia Mission*, the *Moravian Church* at Leh since 1857, the *Mar Thoma Church* and *The Evangelical Alliance Mission* which has primary and high schools and a hospital on the frontier. The Moravians ordained two Tibetans to the ministry in 1955.

The A _____, arriving in _____, have the largest work with _____ members.

(Anglicans, 1818, 54,000)

Nepal, closed to foreign religions until 1950, agreed to admit missionaries for e _____ and m _____ purposes only.

(educational, medical)

There are about f _____ Christian fellowship groups here.

(fifty)

List mission groups that have planted stations near the border of Tibet.

(Compare your answers with the text.)

Malaysia and Singapore

Malaysia came into being in 1957. It includes the states of Malaysia, Sarawak, and Sabah, with a total of 14,000,000 inhabitants. The federation is an independent nation within the British Commonwealth. Singapore, with a population of 2,400,000 is not a part of the federation, but is within the British Commonwealth. In the thirteenth century Islam was introduced to Sumatra and Malaya and the Malays, formerly Buddhists, became Muslims. Today the population of Malaysia includes Indians, Chinese, Malays, Eurasians, Europeans and others. Buddhism, Islam, Hinduism and Christianity are all represented.

Francis Xavier planted Roman Catholicism in Malacca early in the sixteenth century. Dutch colonists brought Protestantism in 1641 and the British occupied Malacca in 1824. With this came the mission societies.

British Societies

The *London Missionary Society* sent *William Milne* to Malacca in 1818. He founded the Anglo-Chinese College and opened stations in Penang and Singapore. When the trade Treaty of Nanking was signed in 1842, the L.M.S. moved its staff to China. A few missionaries elected to remain.

The *Anglican Society for the Propagation of the Gospel* sent missionaries in 1848. Non-Europeans were sent in the 1860s to work with the Chinese and Indians in Malaya.

English Presbyterians opened work in Penang in 1851.

American Societies

American Methodists sent *William F. Oldham* and his wife to Singapore in 1885. As the Mission grew in strength it sent workers to the Philippines, Sarawak, Borneo, Java and Sumatra.

Southern Baptists were transferred from China to Singapore in 1950-51. In 1975 the Baptist churches of Singapore organized the Singapore Baptist Convention, and the following year the East Malaysia Baptist Convention was formed.

When the *China Inland Mission* (Overseas Missionary Fellowship) was forced to evacuate China it transferred more than 100 workers to Malaysia. Other bodies at work here are: *Christian Missions in Many Lands*, *United Lutherans*, the *Mar Thoma Church*, *Malayan Evangelical Mission*, and the *Salvation Army*.

Thailand (Siam)

Thailand, meaning "land of the free," boasts a population of 48,000,000. It is the only country in Southeast Asia that did not fall prey to western colonialism. Until 1949 it was known as Siam. The population is Thai, Chinese, and Laotian, in this order, but there are also Malays, Cambodians and others from neighbouring

Many racial groups compose the population of _____ . Its religions are: _____ , _____ , _____ , and _____ .

(Compare your answers with the text.)

Francis Xavier brought Catholicism to Malaya and Singapore in the _____ century; Dutch Protestants came in _____ ; British missionaries began arriving in _____ .

(sixteenth, 1641, 1818)

The *China Inland Mission* transferred more than _____ missionaries to _____ , bringing expansion of evangelical work.

(100, Malaysia)

lands. Buddhism is the official religion. In theory there is religious freedom, but in practice Christians are ostracized.

The first Protestant missionaries to Siam were *Karl F.A. Gützlaff* and his wife, sent by the *Netherlands Missionary Society*. In Siam only three years (1828-31), they worked night and day to translate the Bible into Tai, and portions into Lao and Cambodian. The death of his wife, and ill health, caused Gützlaff to move to China.

The *American Board of Commissioners for Foreign Missions* had missionaries in Siam from 1831 until 1849. *Dan Beach Bradley*, M.D., by introducing smallpox vaccination, and *Jesse Caldwell*, as tutor to the future king Mongkut, did much to bring Christianity into favour.

American Baptist work in Siam had its beginning in Burma. Mrs. Anne Hasseltine Judson, while attending her husband in prison, learned Thai from Siamese prisoners brought to Rangoon. She translated a catechism and one of the Gospels into Thai and the Baptist Press in Serampore printed them. Then the Baptist Mission in Burma sent *John Taylor Jones* and his wife to Bangkok where they worked with the Thai and Chinese. Two years later the *American Baptist Board* sent *William Dean*. He organized the first evangelical church in Siam in 1837, among the Chinese. American Baptists gave up their work in 1914, but left a strong Chinese church. They have recently returned to Thailand to work with tribes of tongues common with those in Burma.

The *Presbyterian Board of Foreign Missions* sent *William P. Buell* and his wife from America to Bangkok in 1840. Work was difficult and slow, but in time the Presbyterians had the largest and most influential evangelical work in Siam. In 1934 its churches formed the Church of Christ in Thailand. Missionaries now work through this Church.

Disciples of Christ have been in Thailand since 1903; *Seventh-day Adventists* since 1918; the *Christian and Missionary Alliance* since 1929. *Southern Baptists* entered Thailand in 1949 when they were forced to leave China. In Bangkok they have a seminary, student centre, and publication centre, and a hospital in Bankla. The *Overseas Missionary Fellowship* came in 1952 and has more than 200 missionaries here. Other groups in Thailand are: *World Evangelization Crusade*, *New Tribes Mission*, and *Oriental Boat Mission*. Largest denominations are: Church of Christ in Thailand, 30,000; Baptists (4 groups), 12,000; Pentecostals, 8,000.

Indo-China

Indo-China embraces Vietnam, Laos, and Cambodia with a combined population of about 18,000,000. The dominant religion of all three countries is Buddhism.

In Lesson 3 we noted the work of French Jesuit priests here in the seventeenth century. At times they prospered, but mostly suffered intermittent persecution for two centuries. Under pretext of halting persecution of

Mr. and Mrs. K _____ F.A.
G _____ arrived in Siam (now Thailand) in _____
In three years they translated the Bible
into _____.

(Karl, Gützlaff, 1828, Thai)

Answer true or false.

Anne Hasseltine Judson learned Thai from Siamese prisoners in Rangoon. This led to the sending of the first Baptist missionary to Burma. _____

(true)

Indo-China includes V _____,
L _____, and C _____.

(Vietnam, Laos, Cambodia)

their faithful, the French sent an expeditionary force to Indo-China in 1862. Occupation of the peninsula was completed in 1885. Under government protection Roman Catholics in Indo-China grew to a million and a half, but the land was all but closed to Protestants.

The first Protestant work in Laos was by the *Swiss Brethren* in 1902. The *Christian and Missionary Alliance* came in 1929 and the *Overseas Missionary Fellowship* in 1957.

The *Christian and Missionary Alliance* entered Vietnam in 1911. They established their work on an indigenous basis and it prospered. Workers were soon sent to Laos and Cambodia. The Alliance Press published the Bible in Annamese (language of the Vietnamese) and in Cambodian.

South Vietnam signed a pact of independence with the Communists in 1954. The *World Evangelization Crusade* entered South Vietnam in 1954. *Southern Baptists* began sending missionaries in 1959. The Communist conflict that followed in the 1960s embroiled all of Indo-China and these lands were again closed to missionaries.

Indonesia

Indonesia includes Sumatra, Java, Kalimantan (Borneo), Sulawesi (Celebes), West Irian, and about 3,000 smaller islands with a combined population of 144,000,000 and endowed with rich natural resources. The people are largely of Malay and Polynesian origin; some 25 languages and 250 dialects are spoken. The Islam religion spread over Sumatra and Java in the thirteenth and fourteenth centuries. Major religions are Buddhism, Hinduism and Islam. Buddhism has died out except among the Chinese. Hinduism prevails in Bali. Elsewhere Islam prevails except among some animistic tribes.

Portuguese traders brought Christianity to this part of the world in 1509. The Dutch drove out the Portuguese a century later and planted Protestant doctrine. Dutch domination was broken by the Japanese invasion of 1941. Actual independence came to the United States of Indonesia in 1949. Since the unsuccessful Communist coup in 1965 there has been political stability. Christianity made great gains from 1960 to 1963. Annual Protestant growth of the approximately nine million church members is 5.5 per cent.

Sumatra

Probably the first missionaries to Sumatra were *Henry Lyman* and *Samuel Munson*, sent by the *American Board of Commissioners* in 1833. After studying Malay and Chinese, they entered the interior with an interpreter. Mistaken for Muslim spies they were killed and eaten by the Bataks. The *Basel Evangelical Mission* sent missionaries in 1858. It was the *Rhenish Missionary Society* which opened up the work among the Bataks in the Lake

Name two important contributions of the Christian and Missionary Alliance to the evangelization of Vietnam.

(Compare your answers with the text.)

The Communist conflict in the _____ closed these lands to missionaries.

(1960s)

Describe briefly the nation of Indonesia.

(Compare your answer with the text.)

Indonesia has enjoyed political stability since _____.

(1965)

Draw a line under the correct answer. Which of the following missionary societies opened Christian work among the Batak people of Sumatra?

- American Methodists
- The Basel Evangelical Mission
- Rhenish Missionary Society

(Compare your answer with the text.)

Toba region. Fifty years later the Toba Batak Church had 112,000 members. Work of the Rhenish society also resulted in the Simalungen Protestant Church which is entirely autonomous.

American Methodists began work with the Chinese in 1912, and then with the Bataks along the eastern coast, resulting in an abundant harvest.

Java

The *Netherlands Missionary Society* began work among the Muslims in Java in 1848. Their first missionary was *J.E. Jellesman* who witnessed some 2,000 conversions in ten years before death claimed him. This work gave rise to three indigenous churches: The Church of West Java, the Church of Mid-Java, and the Church of East Java. The oldest church, dating back to Dutch occupation, is the *Western Indonesian Protestant Church*, with a membership of 350,000. Tracing its origin to *P. Janz* who came in 1851, the Java Evangelical Christian Church, with Mennonite help, has grown to a membership of about 30,000.

Southern Baptists, who came in 1951, have a publication centre in Bandung, a hospital in Kediri, and a seminary, student centre, and mass media centre in Semarang. The Union of Indonesia Baptists boasts 194 self-supporting churches and mission stations, with 124 national pastors. John Caldwell Thiessen affirms "it is easier to obtain converts among the Javanese Moslems than from among the Moslems in any other part of the world."²

Sulawesi (Celebes)

The *Netherlands Missionary Society* entered the northern peninsula of Celebes in 1822. The Minahasas of this region were predominantly Christians within fifty years. In 1890 work was begun among the Toradjas of central Celebes. After a slow beginning, a mass movement towards Christianity began about 1910. In 1928 the *Christian and Missionary Alliance* established a centre at Makassar, the capital. They co-operated with the *Chinese Foreign Mission Union* for the establishment of a Chinese congregation.

Kalimantan (Borneo)

The *Rhenish Missionary Society* began work with the Dyaks of Southeast Borneo in 1836 with little success. Their work in 1925 was turned over to the *Basel Evangelical Missionary Society* which has witnessed a large harvest of believers in the southern part of the island. The *Christian and Missionary Alliance* has worked in East Borneo since 1929 and West Borneo since 1933. Other mission organizations with work here are: *Regions Beyond Missionary Union*, *Overseas Missionary Fellowship*, *New Tribes Mission*, and *World Evangelization Crusade*.

² John Caldwell Thiessen, *A Survey of World Missions* (Chicago: Inter-Varsity Press, 1956), p. 297.

The Western Indonesian Protestant Church is the oldest _____ church in Java. It has _____ members.

(oldest, 350,000)

Who made the following statement?

"It is easier to obtain converts among the Javanese Moslems than from among the Moslems in any other part of the world."

(John Caldwell Thiessen)

These people in the Celebes were predominantly Christian within fifty years of the opening of Christian work: The _____

(Minahasas)

In Borneo, the Rhenish Missionary Society in 1925 turned their _____ work _____ over _____ to _____ the _____ Missionary Society.

(Basel, Evangelical)

West Irian

The Indonesian government gained control of West Irian in 1963. The absence of roads and the mountainous terrain impede travel and civil control of some of the interior tribes.

The *Utrecht Missionary Union* began work here in 1855. Rapid growth began about 1910. Today there are about 100,000 professing Christians in West Irian. Principal mission entries in this century have been by the *Christian and Missionary Alliance* in 1939, *The Evangelical Alliance Mission* in 1952, the *Unevangelized Fields Mission* in 1957 and the *Regions Beyond Missionary Union* in 1957. The *Missionary Aviation Fellowship* since 1954 has been the chief means of transportation for these organizations.

Molucca Islands

The Dutch carried the knowledge of Christianity to Amboina nearly three centuries ago. The *Netherlands Missionary Society* sent *Joseph Kamm* in 1815. It resulted in the Molucca Protestant Church which today has about 275,000 communicants.

The Philippines

The Philippine Islands have a population of some 25,000,000. Ninety per cent live on eleven or more than 7,000 islands. The inhabitants are largely of Malay descent, speak eight trade languages and many dialects. Ferdinand Magellan introduced Catholicism here in 1521. Missionaries came from Mexico and Spain. Baptisms were *en masse*. So long as Spain controlled the islands, Protestantism was excluded. After the United States won the Spanish-American War in 1898 and obtained the Philippines, the doors were opened to evangelical work. During World War II Japan controlled the islands for a season, but after the war the United States gave the Philippines their independence on July 4, 1946. Today about eighty per cent of the people are nominally Roman Catholic, two per cent Protestant, and two per cent Muslim.

American Presbyterians arrived in Manila in 1899, *Methodist Episcopal* missionaries came in 1900, and *American Baptists* went to the Panay and Negros Islands the same year. All three prospered and expanded their work. The Methodists have the largest work in the islands. The *Disciples of Christ* settled in northern Luzon in 1901.

The *Protestant Episcopal Church* began ministering to the Anglo-American community in Manila in 1902, but extended its work to Luzon and Mindanao. The *American Board of Commissioners* (Congregational) went to Mindanao in 1903. *Seventh-day Adventists* since 1910 have worked in Luzon, Mindanao, and Visayas. The *Association of Baptists for World Evangelism* came in 1928 and have worked in Luzon, Mindanao, Palawan and Visayas.

Is the following statement true or false?

Since 1954, the Missionary Aviation Fellowship has been the principal means of transportation for mission groups working in West Irian. _____

(true)

Answer these statements about the Philippines true or false.

Catholic mission work began with the arrival of Ferdinand Magellan in 1521. _____

Protestant work opened up after the Spanish-American War of 1898. _____

Today the inhabitants are 80 per cent Catholic, 10 per cent Muslim, and 5 per cent Protestant. _____

This is one of the more responsive mission fields in the world today. _____

(Compare your answers with the text.)

The largest church in the Philippines is the *Philippine Independent Church* with some two million members. Of Roman Catholic origin, it revolted in 1902 and in recent years has moved towards evangelicalism.

After World War II a number of mission organizations entered the Philippines. *Southern Baptists* came in 1948. Majoring on lay evangelism and theological education, they contributed to the organization of three conventions: the Chinese Baptist Convention of Churches, the Luzon Baptist Convention, and the Mindanao Baptist Convention, which had a total of 522 churches in 1979. The *Overseas Missionary Fellowship* entered the Mindanao field in 1952 and is reducing languages to writing. Other bodies which have entered the Philippines in recent years are: the *Wycliffe Bible Translators*, *General Baptist Conference*, *Conservative Baptists*, *New Tribes Mission* and *Far Eastern Gospel Crusade*.

The largest church in the Philippines is the Philippine _____ Church. It has more than two _____ members.

(Independent, million)

Southern Baptists have majored on _____ evangelism and _____ education.

(lay, theological)

Home Study Exercise

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

1. Name the two most populous religions in India.

2. Name five of the problems most commonly confronted by missionaries in India.

3. Who was Henry Martyn and for what was he noted?

4. What mission society, international in scope, was begun by a group of Plymouth Brethren in Madras, India?

5. To whom did the *zenena* missionary societies minister?

6. For what was Dr. Ida Scudder noted?

7. Name the five largest Protestant or Evangelical bodies of Christians in India according to size.

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-
8. What two institutions were used frequently by missions to reach the people of India?

 9. What was the name of Sri Lanka before 1972? How did the evangelical message come to this island?

 10. How is it possible to penetrate Nepal and Tibet with the gospel?

 11. What races and religions are common to Malaysia?

 12. What faith mission sent more than 100 workers to Malaysia when forced to leave China?

 13. Who were the first missionaries to Siam and what did they accomplish in three years?

 14. What lasting mission contribution was the Christian and Missionary Alliance able to make before Communists closed Indo-China to missionaries?

 15. In what country has it been easier to convert Muslims than in any other?

 16. Why are the services of the Missionary Aviation Fellowship essential to the mission groups which work in West Irian?

 17. What event introduced Catholicism to the Philippines?

What event opened the door to Protestant missions there?

 18. What is the largest evangelical denomination in the Philippines?

 19. What has been the major thrust of Southern Baptists in the Philippines and what is the extent of the work to which they are related?

Supplementary activity (*Levels 2 and 3*). Read pages 103 to 206 in *A Global View of Christian Missions* by J. Herbert Kane and answer the following questions.

1. Study the maps in Kane's text on pages 105 and 147.
 - (1) Locate the place where Carey worked in India; also the place where the Judsons worked in Burma.
 - (2) Locate Bangladesh on the map.
 - (3) Which country is now Sri Lanka?
 - (4) The country designated by Kane as Khmer Republic is what country on his map on page 147? (In 1982 it was named Kampuchea.)
 - (5) The name of what country means "land of the free" and has never fallen to a foreign power?
 - (6) What country recently opened its borders to educational and medical missionaries?
 - (7) Which country absolutely forbids entrance to missionaries?
 - (8) Write in the total population of each country and total them. Did you get a total of more than one billion?
2. In fifty words write a summary of the work of Adoniram Judson.
3. Would you characterize the ministry of George Dana Boardman in Burma as richly fruitful? Why?
4. Protestant growth in Indonesia since the 1960s has been about five per cent per year. Explain this response in a region strong in Buddhism, Hinduism and Islam.
5. Summarize the history of the Philippine Independent Church.

Advanced activity (*Level 3*).

1. Give the cause of the Sepoy Mutiny and show how the resolution of this problem opened up India to mission work.
2. Reviewing Kane, list the names of missionaries who engaged in Scripture translation and the languages to which each translated.
3. List the medical missionaries mentioned in Kane together with their fields. Summarize the contribution of Dr. Ida Scudder.

Seminar Discussion

1. Discuss the effects of these events upon subsequent Protestant mission work:
 - (1) Early Roman Catholic mission work in Asia
 - (2) Conquest and colonization in this area by the Dutch
 - (3) Conquests in northern India and parts of southeast Asia in the twelfth and thirteenth centuries.
2. Discuss difficulties faced by missionaries in Asia.
3. Discuss types of mission work suited to developing countries and those wary of Christianity.
4. Discuss the place of national churches in future evangelization of Asia.
5. Discuss aviation missions, areas where needed, and their role.