



CHRISTIAN RESOURCES

THE HISTORY OF MISSIONS IN THE 19TH CENTURY

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THE GREAT CENTURY OF MISSIONS



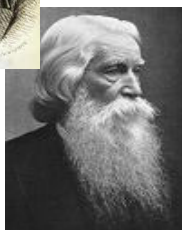
CENTRAL ASIA



FAR EAST



AFRICA



PACIFIC ISLANDS

By: Bishop Warwick Cole-Edwardes

Footprints into Africa

INTRODUCTION

Stephen Neil said that in 1800 it was by no means certain that Christianity would be successful in turning itself into a universal religion. The question was, would the profound power of the Evangelical Awakening in the 18th century make a difference? Would Christianity survive the modern era? The 19th century was therefore critical, and instead of falling before the onslaught of rationalism, Christianity continued to expand strengthened by an evangelical fervour that soon penetrated every continent on the globe. The 19th century was the *Great Century* for Christian expansion, such an amazing time for missions.

Enjoy this brief overview of an incredible time in the history of missions. May these stories of Eliot, Carey, Judson, Martyn, Duff, Livingstone, Moffatt, Morrison, Taylor, Paton, and Chambers stir us all to do even greater things for God.

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A. FACTORS FAVOURING 19TH CENTURY WORLDWIDE PROTESTANT MISSIONS

1) Age of Romanticism

- a) Reliance on emotions and imagination rather than on reason (18th century Age of Enlightenment and rationalism).
- b) Time to put theory into practice
 - i) Reform movements began in newly industrialized nations
 - ii) Churches/Christian organisations reached out as never before through participation of volunteer workers.

2) Decline of Hinduism, Buddhism, Mohammedism and Catholicism

- a) "Christians sensed that they could fill the vacuum" (Martin Marty)
- b) 19th Century became an "evangelical Protestant" era:
 - i) British Isles - evangelical Christians had powerful influence in the highest levels of government and commerce.
 - ii) America - church membership increased from 10% to 40%, denominations developed rapidly, Sunday School movement in Britain and America grew rapidly.

3) A century of political changes

- a) A time of relative world peace, although there were revolutions and social upheavals in Europe and a bloody civil war in America.
- b) Western nations were quickly becoming world powers through scientific and technological advances.
- c) A period of secularization
 - i) The State no longer held responsibility for the propagation of the Christ faith.
 - ii) Individuals were becoming responsible for their own personal spiritual condition.

4) 18th Century Evangelical Revivals in England under Whitfield and Wesley

- a) Led to an awakening of Christian leaders and laymen to their responsibility to worldwide evangelism - led to missionary movement (William Carey in England, and Samuel Mills in America).
- b) The "great age of societies" - Baptist Missionary Society (1792), London Missionary Society (1795), Church Missionary Society (1799), Netherlands Missionary Society (1797), Basel Mission (1815), American Board of Commissioners for Foreign Missions (1810), American Baptist Missionary Board (1814).

5) Colonialisation and Industrialization

- a) Industrial Revolution - brought new power to Europe, and with it, an urge to conquer.
- b) Colonialism and Imperialism
 - i) Became accepted government policies, brought the "ends of the earth" into new contact.
 - ii) The East India Companies had paved the way for safe travel to and residence of missionaries in Eastern countries.
 - iii) Ralph Winter: "Protestant missionary efforts led the way in establishing all around the world the democratic apparatus of government, the schools, the hospitals, the universities and the political foundations of new nations."

6) Summary

- a) It was the tiny company of 19th century missionaries, who, in a relatively short period of time, turned Christianity into the largest and most dynamic religious faith in the world.
- b) They were common people turned heroes, whose commitment and courage inspired succeeding generations to follow their example.
- c) This was the age when little children dreamed of true greatness - of becoming a Carey, a Livingstone, a Judson, a Paton, a Slessor, or a Hudson Taylor.

B. MISSIONS IN SOUTH CENTRAL ASIA

1. General

- a) In spite of tremendous barriers, Christianity was planted in India, (the home of the world's oldest and most complex religions - Hinduism, Buddhism and Islam) and elsewhere in South Central Asia - only Christianity offered the people release from the binding chains of the caste system, reincarnation, etc.
- b) Through the influence of William Carey, who ushered in the "Great Century" of foreign missions, the evangelism of the world began to be viewed as a primary obligation of the Christian church. The sacrifices of Willem Carey, Adoniram Judson and others were immeasurable - no price was too high for bringing Christianity to this area.
- c) Yet this area would never be a fertile field for Christianity, where still today only a tiny minority (less than 3%) of the population profess Christianity.



India

2. William Carey

- a) The "Father of Modern Missions" began as an impoverished English shoemaker - during his 40-year career, showed a dogged determination to succeed; he never gave up! (ascribed it to his ability to "plod")
- b) Born 1761 in England, poor family, apprenticed at 16 years, shoemaker until 28 years. Married Dorothy at 20 years (she was 5 years older) - a mismatch, great economic hardship.
- c) Converted as teenager, actively associated with Baptist Dissenters, devoted leisure time to Bible study and lay ministries - 1785 became pastor of small Baptist church - slowly became convinced that foreign missions (to convert the heathen!) was responsibility of the church (revolutionary ideas at that time!)

- d) 1792 published 87-page book, with far-reaching consequences (An Enquiry into the Obligation of Christians to use means for the conversion of the heathens) - challenged ministers at Baptist Association meeting!
- e) Famous quote: "Expect great things from God; attempt great things for God" - led to the foundation of the Baptist Missionary Society.
- f) Carey immediately offered himself as a missionary - Dorothy refused to go! - after a delay in travel plans, she changed her mind - went in 1793.
- g) Hostility from East India Company as well as family troubles (death of a child caused wife to become "deranged").
- h) Nevertheless, Carey spent hours in Bible translation work, preached, set up schools, established a Baptist church in Malda by 1795 - no converts after nearly 7 years.
- i) Moved to Serampore (for next 34 years) - became centre of Baptist missionary activity in India - a great success, "a harmonious example of missionary co-operation".
- j) Results: schools, printing works established, translation work continued (Carey made three translations of whole Bible (Bengali, Sanskrit and Marathi), translated N.T. and other Scriptures into many more languages and dialects, evangelism (slow - by 1818 after 25 years, only 600 baptised converts), founding of Serampore College (1819 - to train church planters and evangelists), became Professor of Oriental Languages (Fort William College in Calcutta).
- k) 1807 Dorothy died, children undisciplined - remarried Lady Charlotte Rumohr in 1808 (a happy union, she helped him in translations, disciplining children, etc. - she died in 1821. Two years later (at 62 years) married again - Grace Hughes, 17 years younger than he, took good care of him.
- l) Loss of priceless manuscripts in warehouse fire in 1812 - Carey began all over again!
- m) 1826 - split of Serampore Mission and Baptist Missionary Society due to clash between junior and senior missionaries (no more unity!)
- n) Carey died 1834.



Burma

3. Adoniram and Nancy Judson

- a) Arrived in India 1812 - America's first foreign missionaries - forced to leave due to barriers from East India Company.
- b) To Burma - spent rest of their lives under extreme hardship and privation.
- c) Born 1788, son of Congregational minister. At 16 studied at University, influenced by Deism through Jacob Eames, who died unexpectedly) - much soul-searching, arrived home from New York in 1808.
- d) Joined new seminary at Andover (established by his father and others) - "solemn dedication" to God some months later. Great concern for foreign missions (e.g. famous "Haystack Prayer Meeting" with Samuel Mills).
- e) American Board of Commissioners for Foreign Missions founded.
- f) Met Nancy Hasseltine, burdened for unevangelised too. Married 1812, sailed for Calcutta 13 days later. Both baptised by immersion in India (Congregationalists outraged!).
- g) Not welcome in India, and eventually ended up in Burma (Rangoon) - studied the difficult Burmese language - difficult ministry because people had no concept of an eternal God at all (only Buddhism). Toleration of missionaries depended on various viceroys (official harassment).
- h) Their home isolated, wanted to be where the people were - 1819 acquired a property on Pagoda Road, built a zayat (shelter for discussions, relaxing, etc) for meeting the people and Sunday services - few conversions and baptisms.
- i) Tropical fever - they suffered from bouts often and lost baby at 6 months old. 1822 Nancy back to England and America for extended sick leave.
- j) Adoniram to Ava to translate for medical missionary Price, but war between England and Burma - both men imprisoned and awaited execution - for almost a year. Nancy (with new baby Maria) pleaded for her husband's case continually, until both got sick - released $1\frac{1}{2}$ years later. Before they could be together again, Nancy and the baby died.

- k) Depression and withdrawal followed - lived as recluse in jungle. Slow recovery, new depth to his spirituality and new intensity to his ministry - travelled around Burma, found many signs of spiritual growth, a new spirit of interest.



- l) 1840 (fourteen years after Nancy's death) he completed the translation of the Burmese Bible. 1834 (at forty six years) he remarried Sarah Boardman - 8 children in 10 years, she died 1845 while en route back to USA (medical leave).
- m) Many speaking engagements, met Emily Chubbock, married 1846 - back to Burma later that year, for three years together, one child. In 1850 Adoniram died at sea and three years later Emily died at 36 years.

1. George and Sarah Boardman

- a. Arrived in Burma at close of Anglo-Burmese war, soon after Nancy Judson's death - worked among the Karens.
- b. Less than five years later George died of ill health (1831) - saw many come to Christ. Sarah continued for three years after George's death. Married 1834 to Adoniram Judson.
- c. Other missionaries continued the work to the Karens and by the 1850's there were more than 10 000 church members.



2. Henry Martyn

- a. Although East India Company rebuffed all missionaries in India, the various missionary societies eventually managed to send additional recruits (e.g. as chaplain of the Company).
- b. Most famous chaplain was Henry Martyn - arrived 1806 - became one of greatest Bible translators in Central Asia.
- c. Born in England 1781 - good schooling, then to Cambridge. Was converted, began contemplating foreign missions - influenced by David Brainerd and William Carey.
- d. Many hours per day in prayer and devotion, practiced self-denial (food) and celibacy (until Lydia came along!) - but willing to forego "the earthly joy of marriage".
- e. 1805 ordained as Anglican priest, sailed for India alone. Joined William Carey, started translation work (Serampore Mission) - four years later N.T. was available in Hindustani, Persian and Arabic.
- f. To Persia in 1810 (left India due to frail health), to work on Persian and Arabic translations. 1812 back to England (looking forward to seeing Lydia again!), but died at 31 years before he got there.



6. Alexander Duff

- a. One of the most innovative missionaries in India. Arrived 1830 from Scotland at 23 years, University educated - first foreign Scottish missionary.
- b. Set out to win the upper classes to Christianity (not the outcasts, as previous missionaries had) - supported by Carey and Ram Mohun Roy (educated Brahman liberal).

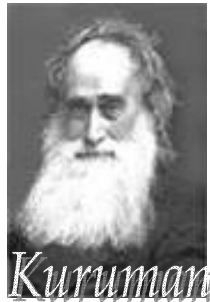
- c. Started school with five students, became 300 by end of the first week - taught Western arts and sciences and the Bible - began the concept of combining education with evangelism.
- d. Criticism - mainly secular education; only thirty-three converts during his lifetime (yet they all became prominent Christians in their fields!).
- e. His work came before his family - left four children with a "widow-lady" for eleven years - described by his son as staunch, sober and humourless.
- f. Highly acclaimed as missionary statesman - "most eloquent orator" of his century - through his influence, hundreds of volunteered for foreign missionary service, and tens of hundreds contributed financially.



C. MISSIONS IN AFRICA

1. General

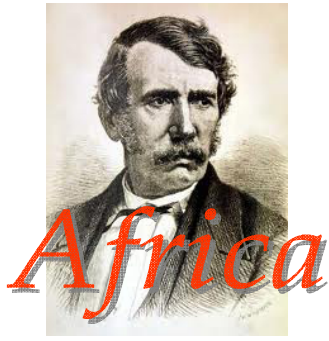
- a. Known for centuries as "white man's graveyard" - has claimed the lives of more Protestant missionaries than any other area in the world - yet it has been one of the most fruitful mission fields in the world.
- b. Church growth for the 19th century missionary pioneers was painfully slow, but they risked all to open the way for Christianity in Africa.
- c. Moravians arrived in Cape Colony in 18th century, followed by London Missionary Society - Robert Moffat began penetrating the interior.
- d. Movement from south to north - by mid 19th century had spread up west coast (beginning with Sierra Leone), and the east coast (beginning with Ethiopia and Kenya). Missionaries were an integral part of colonialism (and with it trade, commerce and farming), yet opposed many evils that imperialism and colonialism stood for - e.g. slave trade, racialism.
- e. Criticisms - they often failed to appreciate the distinctive qualities of unfamiliar cultures and failed to make Christianity compatible with the customs of primitive societies - they viewed Africans (or any unchristianized peoples) to be degraded because of their lack of Christian moral teaching.



2. Robert and Mary Moffat

- a. The patriarch of S.A. missions (one of Africa's greatest missionaries of all time!) - influence for more than 50 years - overshadowed by his son-in-law David Livingstone.
- b. Yet far greater missionary - evangelist, translator, educator, diplomat, explorer.

- c. Born in Scotland (1795), humble circumstances, limited education, career in gardening in England. Converted 1814. Studied theology under Rev. William Roby, and then accepted by LMS for mission field on second attempt - sent to South Africa.
- d. Shocked by strong prejudice against missionaries and the open immorality and dissension of missionaries.
- e. On trip to Namaqualand, met and stayed with Afrikaner (a fearsome Hottentot who had been converted) almost two years.
- f. Three years later (1819), while in Cape Town to introduce Afrikaner to the LMS, he married Mary Smith - happy union - lasting 53 years.
- g. Built a station at Kuruman, combining Christianity and civilisation (bountiful irrigated lands) - became a model station.
- h. Many hardships - primitive conditions, tribal superstitions of Bechuanas, theft.
- i. 1823, Moffat averted impending destruction of Bechuanas by negotiating with nomad tribes - became known as diplomat and military leader.
- j. Very few converts - failure to learn the language (used Cape Dutch, trade language) - 1827 left Mary and children to spend time with tribesman for eleven weeks to learn!
- k. Returned, began translating Bible (took twenty-nine years) - printers unwilling, feared "equalising effect") it would have on the "inferior race" - so he printed it himself.
- l. Started school (forty pupils) - religious awakening followed. First baptisms 1829, great stone church built in 1838.
- m. His career mainly associated with Kuruman, but his influence felt hundreds of miles around - his philosophy, "Bible and plough" was practised here - initiated a thirty years friendship with Africa's infamous chief, Moselekatse.
- n. Had ten children, seven survived to adulthood, five became actively involved in African missions. Retired after fifty three years (and only one furlough) - readjustments in England difficult, Mary died within a few months, he travelled for thirteen years as missionary statesman, speaking on the needs of Africa.



3. David Livingstone

- a. "Never in the annals of missionary legend has a man been more lionized than David Livingstone" (Tucker) - the hero of Victorian England, fuelled African missions for nearly a century.
- b. Frail and temperamental, with serious personality flaws which hindered his ministry throughout his life.
- c. Born in Scotland, humble beginnings but brilliant mind and insatiable desire for learning - worked in textile mill at ten years, night classes.
- d. Converted in his teens, plan to become missionary doctor to China - studied medicine and theology.
- e. Introduced to Robert Moffat, to Africa in 1840 (under LMS). Thirteen weeks of language study on board ship. Two and a half year apprenticeship at Kuruman - many exploring trips.
- f. 1843 left for Mabosta - mauled by lion (maimed for life!). Married Mary Moffat in 1845 (Robert's daughter). Friction with other missionaries at Mabosta, to Chonwane (eighteen months - happy time), to Kolobeng River in 1847 (after second child born) - lived "nomadic" life for seven years - unsatisfactory.
- g. Sent Mary and five children back to England in 1852 (after much criticism from in-laws and others).
- h. His first and greatest expedition across the Zambezi - primarily an explorer, but never abandoned evangelism - arrived at Luanda on the coast six months later (made history) - trip back along Zambezi to Linyanti, discovered Victoria Falls.
- i. Continued exploring Zambezi as a possible trade route from the East - encountered in humane slave traffic of Portuguese and Arabs - felt only a combination of "Commerce and Christianity" could save Africa (through legitimate commerce, via a navigable trade route).
- j. Arrived on East Coast 1856 - back to England after fifteen years in Africa. After three days with family, undertook speaking tour for one year (1857)
- k. Wrote, "Missionary Travels and Researches in South Africa", inspired the founding of new mission societies. Left the LMS,

accepted commission from British government (including funding and equipment).

- l. On return, found Zambezi not navigable, explored Shire River and Lake Nyasa. Other missionaries followed him, many dying. Mar joined David in 1861 (without children), but died there.
- m. Returned to England 1864, less success on second expedition, reputation tarnished, therefore less acclaim (complaints: autocratic style and difficult personality).
- n. Third and final expedition 1865 - to discover source of the Nile - saw no other whites for seven years. Suffered from malnutrition, fever, haemorrhoids, thieving.
- o. Did not discover Nile, yet at peace with himself and surroundings - reports that he had died. Editor of New York Herald sent reporter Henry Stanley to find him.
- p. 1871 found him at Ujiji (Lake Tanganyika) - "Dr Livingstone, I presume!" - close friendship developed, lived together four months and four days - Stanley converted.
- q. Livingstone found dead 1873 (one year after Stanley returned) - his body mummified, carried one thousand five hundred miles overland, state funeral at Westminster Abbey.

4. Henry M Stanley

- a. Livingstone's death had tremendous psychological impact on English-speaking world - spurred volunteers for missions.
- b. Born 1841 as John Rowlands - illegitimate, in custody of cruel man, ran away to New Orleans as teenager - adopted by Henry Stanley (wealthy childless merchant).
- c. Chequered career, eventually becoming freelance journalist (many experiences) - 1871 sent to Africa on assignment by New York Herald, met Livingstone who became hero and father to him.
- d. After his return after four months, wrote, "How I found Livingstone" (best-seller) - back to Africa on exploratory expedition one year later - wrote passionate letters, pleading for missionary volunteers.
- e. Nine hundred and ninety nine day journey from Mombasa (east) to mouth of Congo River (west) - costly exercise (started with three whites and three hundred and fifty six Africans, ended with eighty two Africans - through death and desertion) - yet a monumental achievement.

- f. Hated Africa and feared its people. Yet his expedition encouraged missionary societies - e.g. Livingstone Inland Mission (seven stations, but short-lived) - struggle for decades by other missions to link east and west coasts with chain of mission stations.

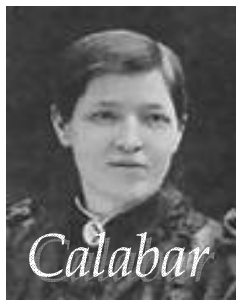
5. George Grenfell

- a. Inspired by Livingstone, drawn to Africa after his death. Born England 1849, converted at ten, committed himself to African missions - one year at Baptist College in Bristol to prepare.
- b. At twenty-five years accepted by Baptist Missionary Society (1874) - to Cameroons. Lost his wife one year after marriage, remarried "coloured" local woman.
- c. Assigned to do pioneer work on Congo River - to set up network of mission stations across Africa - used river steamer "Peace" (his home for years) - lost four children in the Congo.
- d. Unfriendly cannibal tribesman, restrictions on missionaries by Belgian government.
- e. Yet there was surprising success - supervised Baptist missions in Congo for 20 years, and great spiritual awakening in Bolobo (his own mission station), as well as other areas.
- f. Prevented from completing the network of missions stations, but he continued to do pioneer work until his death from African fever in 1906.

6. Alexander Mackay

- a. While Grenfell (Baptists) were moving into Africa from west, Church Missionary Society moved from the East - begun by Johann Ludwig Krapf (Lutheran) long before Stanley arrived (station in Mombasa in 1844) - lost wife and baby, et continued for another twenty years.
- b. Mackay arrived 1876 - well-educated Scot, engineer, studied linguistics and theology - one of eight missionaries, five of whom died in first year, and Mackay only one left after second year.
- c. Constructed two hundred and thirty mile road from coast to Lake Victoria by 1878, crossed lake in boat - to Entebbe to meet King Mtesa.

- d. MacKay preached to Baganda people, translated Bible, taught people to read, a few baptisms and eighty-six members after two years.
- e. Problems: attempts on his life, cold-blooded persecution of Christians after Mtesa's death - full scale civil war between Protestant and Catholic natives. Threats that MacKay would be expelled, but too valuable as skilled engineer - until 1887.
- f. He continued his ministry in Tanganyika - translation, printing of Bible, ministry to refugees from Uganda.
- g. Died at 40 years from malaria in 1890. Succeeded by Alfred Tucker, resulting in church membership of sixty five thousand.

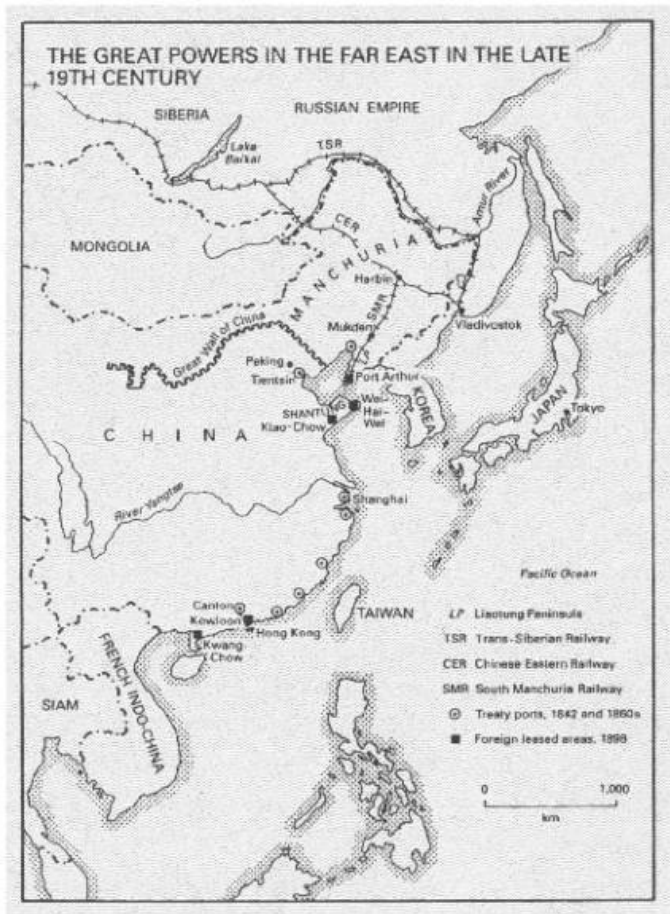


7. Mary Slessor

- a. "Her success as a missionary pioneer was amazing, and the oneness she felt for the Africans has been equalled by few". (Tucker).
- b. Born in Scotland in 1848, poverty, alcoholic father. Began working in textile mills at eleven years - for next thirteen years was primary wage earner of family.
- c. Converted young, very involved in local Presbyterian Church, taught Sunday School, after father's death volunteered for home missionary work - began with Queen Street Mission - spoke at open-air meetings with much opposition.
- d. Early interest in missions e.g. Calabar Missions - after brother's death, she took his place (after she heard of death of Livingstone).
- e. 1876 at twenty-seven years sailed for Calabar (slave trade and deadly environment!) - had to wait and do "routine" things in Duke Town before going to do pioneer work in interior. Furlough after three years, and then back to old Town.
- f. Lived simply, sending money back home - no more routine! - supervised schools, dispensed medication, mediated disputes,

mothered unwanted children (e.g. twins who were to be killed after birth); circuit preacher on Sundays - tirelessly fought against witchcraft and spiritism and heathen ritual - gained much respect.

- g. A three-year furlough, then mother and sister died, leaving her alone. 1888 to Okoyong, untamed area in the north - stayed there fifteen years (minus two furloughs) - 1892 became first vice-consul in Okoyong (government position which she held for years) - highly respected as a judge.
- h. Little spiritual progress though - yet organised schools, taught practical skills, established trade routes, preparation for missionaries to follow.
- i. Lived a lonely life (never married Charles Morrison as planned) - lived very irregular life and "lived native" (not too concerned about health and hygiene).
- j. 1904 left Okoyong with seven adopted children - to Itu at sixty-six years in her mud hut (forty years later).
- k. During her years in Africa, there had been dramatic increase in missionary work - independent and denominational missions e.g. Christian and Missionary Alliance, Sudan Interior Mission, Africa Inland Mission, Sudan Interior Mission.



D. THE FAR EAST

1. General

- a. Late 18th and early 19th centuries, Japan, Korea and China were strongly isolationist (motivated by national pride!) - Christianity unwelcome (regarded as barbarians or foreign devils!) - Confucianism, Taoism and Buddhism ruled.
- b. China - Nestorian Christians came in 7th century to 14th century; R.C.'s came at end of 13th century (1293 - Friar John); 16th century - R.C. work inspired by Francis Xavier (with the Jesuits); early 19th century, protestants under Robert Morrison.
- c. Chinese authorities fiercely resisted opium imports from Britain - led to open warfare in 1839 (Opium War - resulting in Hong Kong being ceded to Britain, plus five coastal ports for trade).
- d. Opium legalised in 1850's, mission societies moved in.



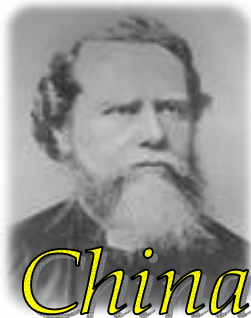
2. Robert Morrison

- a. First protestant missionary in China - worked twenty-five years with only twelve converts.
- b. Born in England 1782. Involved in shoemaking and repair from young age. Free time spent studying Scriptures. Converted at fifteen years - interest turned to foreign missions.
- c. After mother's death (1802), to London for two years ministerial training - accepted by LMS, to Canton via USA (arrived 1807) - evangelism of Chinese prohibited by East India Company, therefore his language work done in secrecy.
- d. Lonely, but learnt the language from two R.C. converts - compiled a dictionary and translated Bible - offered position of translator by East India company.
- e. Married Mary Morton (women not allowed in Canton) - spent six months with her in Macao, and six months in Canton - Mary's ill-health obliged her to return to England with two children in six years later (1815) - brief reunion six years later, died shortly after (1821).
- f. First convert seven years after arrival. Rivalry between him and Joshua Marshman (Serampore) re translation of Bible (1808) - credit given to Morrison now.
- g. Returned to England after translation in 1824 - a celebrity - speaking engagements, special lecture series and language lessons.
- h. 1826 back to Canton with new wife Elizabeth and two children. Increasing pressure (plus four new children), had to send wife and children back to England - died in 1834 of frail health - coincided with death of William Carey (two months earlier).

2. Karl Gutzlaff

- a. Regarded as a "saint, a crank, a visionary, a true pioneer and a deluded fanatic".
- b. Born in Germany 1803 - commissioned by Netherlands Missionary Society in his early 20's - missionary to Indonesia. Became independent of society after two years.

- c. Then to Bangkok, Thailand - donned native dress and native lifestyle - realised task of translating Bible into Siamese and Cambodian and Laotian languages.
- d. Wife and infant died, ill health forced him to leave Thailand in 1831. Began journeying (for two years) along Chinese coast in whatever sailing vessel he could - preached, distributed tracts and portions of Scripture - moved and ministered inland until outbreak of Opium War (1839).
- e. Job as interpreter for British during Opium War, home in Hong Kong - planned to train Chinese nationals as evangelists to go inland - goal to evangelise China in one generation - reports of success phenomenal!
- f. Distribution of thousands of N.T.'s and tracts, 2871 converts (great success!) - back to Europe in 1849 - travelled and preached throughout British Isles and Continent - found out in 1850 his Chinese workers were deceiving him (not distribution, but selling the literature back to printers, then back to Gutzlaff!)
- g. Returned to China but died in 1851, reputation tarnished. Chinese Evangelization Society was born out of his efforts (Hudson Taylor's society in 1853) - had great influence on Taylor.



3. Hudson Taylor

- a. "No other missionary in the 19th century since the apostle Paul, has had a wider vision and has carried out a more systematized plan of evangelizing a broad geographical area than Hudson Taylor - his sights were set on reaching the whole of China (400 million people).
- b. He started the China Inland Mission (faith mission) - while he lived there were more than 800 missionaries working under him

- continued to grow after his death - supported by his wife Maria and sadly, when she died, Jennie.
- c. Born in England (1832) - he already had an early passion for missions from his father at age of five years. Converted at age seventeen years - goal to be missionary in China.
- d. Trained in medicine, started programme of self-denial (food and finances) - preparing to live by faith alone. Resulted in frail health. In love with young teacher, but broken off because of her lack of interesting china.
- e. Sailed for China in 1853 (under auspices of Chinese Evangelization Society - Shanghai in 1854. Very lonely at first, especially as "support money" did not come.
- f. Long hours of language study - very difficult and depressing - not happy living with other missionaries - yet clung to his deep personal faith in God.
- g. Started making journeys to interior - up Yangtze River, visited nearly sixty new settlements - decided to become Chinese, adopt Chinese dress and culture (shaved and dyed his hair etc.) - became his trademark. His travelling companion William Burns did the same (ridiculed by other missionaries).
- h. Travelled to interior, dispensing medical treatment - in competition to local doctors (often driven out of towns).
- i. Not adequately supported financially by CES, depended much on private donations - resigned from CES in 1857. Independent and lonely - failed in wooing two ladies in England. Then met Maria Dyer in Ningpo.
- j. Maria born in China (to missionary parents) - to England after parent's death, but back to China in late teens to teach at girl's school.
- k. 1857 Hudson proposed to her, but stymied by Miss Aldersey (missionary who started the school) - much opposition from missionary community. Months passed between brief meetings. Maria's uncle eventually gave his approval (in England) and they were married in 1858 - a true partnership.
- l. Three years in Ningpo, in charge of hospital. Back to England 1860 to recuperate health and to study further in medicine, re-translated the Ningpo N.T. - during this time the China Inland Mission came into being.
- m. As he spoke, people moved by his passion for lost souls (" a million a month dying without God") - looked for dedicated men and women among the labouring classes (not the highly-

educated) - headquarters established in China itself - purely a faith mission (no salaries offered).

- n. CIM was established officially in 1865. Hudson, Maria, and their four children went back to China with fifteen recruits, to join eight previous recruits - Taylor's leadership challenged, division and dissension among missionaries (concerning issues like wearing native dress, etc).
- o. In 1867 his eight-year-old daughter died, brought missionaries of CIM together again.
- p. Open hostility to missionaries in interior - first violence in 1868 (fire in Yangchow) - adverse publicity in England, financial support plummeted, prospective recruits lost interest - missionaries continued, their courage a testimony, opened doors for effective witness.
- q. Continuing opposition and criticism - Hudson in dark depression - until he learnt to "abide" in Christ, rather than struggle in his own strength.
- r. 1870 sent three children back to England for education (one had died), shortly afterwards Maria (thirty-three years) and her newborn baby died. Hudson lonely, and shortly afterwards married Jennie Faulding.
- s. Back and forth from China to England every few years (to see his children, to keep the fires of CIM burning), and each time returned with more recruits - excelled in dedication and zeal. His wife Jennie led a group of single women missionaries to interior of North China.
- t. Hudson's plan:- to get one thousand evangelists to reach two hundred and fifty people each day, then China would be evangelised in three years - by 1882, CIM had entered every province, in 1865, it had more than six hundred and forty missionaries there.
- u. Emphasis on "spreading the knowledge of the gospel throughout the Empire as quickly as possible", but there was a weakness in this policy - rather, needed to build a strong local ministry and church (seen in the hostility towards foreigners in the Boxer Rebellion and Communist takeover some decades later).
- v. Closing years of 19th century - tension and unrest (westernization clashed with tradition). In 1900 came an order to kill all foreigners, and exterminate Christianity (one hundred and thirty five missionaries and fifty-three children were murdered, of those ninety-one from CIM).

- w. Taylor in Switzerland (recuperating from mental and physical exhaustion) never recovered from the news. Resigned in 1902 as General Director, spent remaining years there. Jennie died in 1904, and Taylor went back to China in 1905 where he died 1 month later.
- x. CIM grew - 1914 was the largest missionary organisation in the world (peaked in 1934 with one thousand three hundred and sixty eight missionaries) - expelled in 1950 by Communist government. 1964 changed name to Overseas Missionary Fellowship.

4. Jonathan and Rosalind Goforth

- a. Had the greatest personal response to his ministry of all the missionaries of his day - "China's most outstanding evangelist" (Kane) - wherever he went, revival followed.
- b. Born 1859 in Ontario, converted at eighteen years of age, moved to foreign missions through appeal by Dr George Mackay (Formosa). Attended Knox Bible College - became one of the most respected students.
- c. Met and married Rosalind in 1885, applied to CIM - sailed for China in 1888 - many hardships, separations, lost five of eleven children, one thousand mile flight during the Boxer rebellion.
- d. Powerful evangelist (crowds up to twenty five thousand), unconventional methods (opened their home for tours, then gave gospel message) - paid dividends later when travelling from town to town, warmly welcomed by the people.
- e. Ministry interrupted by Boxer Rebellion (1900), thereafter family life changed - began itinerant ministry - one month at a time in new villages (Rosalind to minister to the women, him to the men, and jointly in the evenings, her playing the organ) - became stepping stone for great revivals in later years.
- f. Revival ministry began 1907, extended to Korea and Manchuria - kept up his ministry until he was 73, even though blind.
- g. Opposition: Roman Catholics were taking his converts away through offering employment and free education. Also, conflict with Mission Board, because he followed the Holy Spirit's leading, rather than theirs.
- h. Last 18 months of his life spent travelling and speaking in Canada.



E. THE PACIFIC ISLANDS

1. General

- a. "Paradise on earth" (Oceania - 1500 islands, 3 major groups) - reached by Franciscan friars in 1521 (through Magellan), then Protestant missions later stirred through Captain Cook - 1795 LMS formed to send missionaries to Tahiti and other South Sea islands.
- b. First Protestant missionaries were British (later Australians, America and Germans) - bitter rivalry between them and R.C.'s (French).
- c. Transportation a problem - mission-owned ships played a key role. Native missionaries became the main strength of Christian missions here.
- d. Problems: to begin with islanders feared Europeans, their religion was a primitive form of animism (evil spirits), traders and sailors opposed missionaries - an obstacle to their pleasure and financial gain.
- e. "People movements" - large families and whole tribes converted.

2. Henry Nott and the "Duff" missionaries

- a. In 1796, thirty missionaries, their six wives and three children left London for Tahiti on the mission ship "Duff" (LMS) - dropped them off on Tahiti, Tonga (incitement caused by three sailors) and Marquesas (very "forward" women).
- b. Civil war led to missionaries leaving Tonga, and John Thomas returned in 1820's - witnessed encouraging progress during his twenty-five years there.
- c. Tahiti - Henry Nott the only one who persevered. Born in England 1774, sailed at twenty-two years. To begin with, one of many missionaries, but ended up as "one of three".
- d. Hard times - no contact with home for four years (Duff captured by French); hedonistic and authoritarian king Pomare, whose son made profession of Christianity (wanted weapons to cope with the rebellion - Nott remained during rebellion).
- e. A wife "imported" for Nott - disaster! Breakthrough for Christianity in 1815 (victory over the rebels) - Pomare publicly denounced heathen idols and altars - delayed Pomare's baptism for seven years - followed by many people making their faith public - resulting in absence of infanticide, cannibalism and war.

3. Hiram Bingham and Hawaiian Missions

- a. Cannibalism, infanticide and spirit worship were common in Hawaii - discovered by Captain Cook in 1778, killed in 1779. Trade established with the west, became favourite stopover for trading ships.
- b. Hearts of Americans stirred for Hawaiian missions through Obookia (young boy) - 1819 the American Board sent missionaries and Christian workers - led by Hiram Bingham and wife Sybil.
- c. New king was in power (idolatry and human sacrifice had been outlawed, tribal warfare seemed over) - given permission to work there - goal was to raise the people up to an "elevated state of Christian civilization".
- d. Opposition from sailors (denied sexual favours), yet progress at amazing speed - churches and schools established, overflowing with eager students. First baptism 1823. Dramatic conversion of Kapiolani, ridiculed people's superstition, testified to power of God - tremendous testimony.

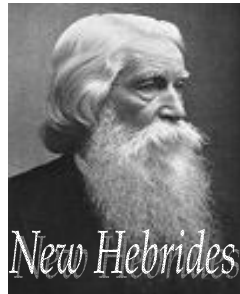
- e. Spread to all the islands by 1830 - yet a big problem with sexual immorality.
- f. Danger of materialism for missionaries (starting their own "businesses") - yet evangelistic work continued with surprising success - 60 missionaries by 1837 - solid foundation work for 20 years.
- g. Revival, especially under Titus Coan's itinerant ministry.
- h. Influx of R.C.'s after 1840 (morally lax) and return to USA of Bingham, and ever-increasing drift toward materialism, caused decline in evangelical Christianity - political ties with USA grew, adversely affecting the church.

4. John Williams

- a. "One of the most innovative and far-sighted missionaries to the Pacific islands - the 'Apostle to the South Seas'".
- b. Born in England 1796, apprenticed to ironmonger, involved with rowdy youths. Converted and worked all out for the Lord - disciplined by his pastor with passion for foreign missions.
- c. At twenty years of age married Mary and sent to South Seas by LMS.
- d. Settled on Raiatea (for thirteen years) - home of Polynesian god Oro (human sacrifices and infanticide - no moral codes).
- e. Williams felt people needed to be civilised before they could be evangelised - tremendous zeal for evangelism, but bulk of missionary work assigned to native converts.
- f. To solve transport problem between islands, Williams built a ship - leading to conflict with mission directors, and Williams eventually having to give his ship up.
- g. Spent next few years building up believers and translating Scriptures - frustrated - wanted to commission and transport native missionaries to the various islands, periodically visit them and guide them in their ministry - once again began building a ship ("Messenger of Peace") - used for Polynesian itinerant ministry - also opposition from fellow missionaries.
- h. By 1834 (after eighteen years) every island within two thousand miles of Tahiti had been visited - returned home to appeal for funds and reinforcements (1834) - mainly from his book Missionary Enterprises in the South Seas.
- i. Enough money raised to buy another mission ship ("Camden") - sailed back in 1839, but found that islanders were turning away

from Christianity, disillusioned and tired of the constant demand of the missionaries".

- j. 1839 sailed for island in New Hebrides, Erromango. Clubbed to death by natives. Lost seven of ten children in infancy.



5. John Paton

- a. International publicity surrounding death of John Williams - resulted in many young men taking his place e.g. John Geddie and wife to island Aneityum in 1848 - spent lives translating Scripture, conducting evangelism and training native workers - conversion of whole population.
- b. Geddie's success stimulated John Paton - born 1824 in Scotland, staunch Presbyterians, converted at seventeen years, worked in ghettos of Glasgow for ten years - stirred by great need in South Pacific.
- c. Sailed 1858 after ordination and marriage to Mary - Tanna, New Hebrides.
- d. Problems: nakedness, warfare and killings, tropical fever (Mary and their infant child died within three weeks of each other in 1859).
- e. Very slow progress initially, mostly accomplished by native teachers from Aneityum (from John Geddie).
- f. 1862, Tanna in civil war, Paton's life threatened, escaped to trading vessel - speaking tour in Australia and England - collected money for mission ship Dayspring and missions in general. Remarried and returned to New Hebrides (Aniwa).
- g. Controversy concerning "punishment" of islanders by man-of-war (supposedly supported by Paton).
- h. Impressive results in Aniwa - 2 orphanages, church, and schools - brought in strict puritanical laws.

- i. Later years of his life as missionary statesman, travelling Australia, Britain and USA - raising funds. Translated Bible into Aniwan language. Died at eighty-three in 1906.

6. James Chambers

- a. One of greatest 19th century missionaries to New Guinea - Scottish-born Presbyterian minister - later martyred.
- b. In 1866 sailed (under LMS) - worked ten years with his wife Jane, on Rarotonga - 1877 left to go to "Stoneage" area of New Guinea (cannibalism) - went as peacemaker, genuinely came alongside and befriended the people - they loved him.
- c. Jane died 1879, buried his sorrows in work for Christ - within five years cannibalism and heathen temples were removed.
- d. Furlough to England after twenty years, remarried but lost wife soon to jungle fever.
- e. Bringing gospel to unreached areas was his continual passion - clubbed to death, chopped into pieces, cooked and eaten in 1901.

7. John Coleridge Patteson

- a. One of the most effective missionaries in South Pacific. Born 1827, best education, ordained as Anglican priest.
- b. Sailed for South Seas 1855 (under Bishop Selwyn's influence - from New Zealand). Worked as a team together - Patteson made Bishop of Melanesia - brought native boys to New Zealand to mission school to be trained, then to be sent back to their people as evangelists and teachers, then helped them in their ministry.
- c. Patteson directed the training school - also became fluent in twenty different Melanesian languages and dialects.
- d. Outside commercial interests in the islands (e.g. sugar and cotton plantations established) led to slave trading by seamen ("blackbirders") - islanders became suspicious of Patteson.
- e. Second tour of Melanesia in 1871 - disappointing. He was murdered by islanders out of revenge towards blackbirders.

8. Florence Young

- a. The blackbirding business actually opened portions of the Solomon Islands to Christianity - Florence Young worked within the "system" to reach the wretched labourers with the gospel.
- b. Her teaching ministry in Queensland's sugarcane plantations began in 1882 - class grew from ten to eighty. Soon branched out to other Queensland plantations.
- c. Gift from George Mueller used for establishment of Queensland Kanaka Mission - helped by nineteen missionaries, thousands enrolled in classes, some carrying messages back to their own people.
- d. Called to China in 1890 (CIM), but returned in 1900 - new laws forbidding blackbirding and use of forced labour. Islanders sent home.
- e. Florence and others sailed to Solomon Islands to establish churches - 1907 mission changed its name to South Sea Evangelical Mission (many of her family members became involved) - leading to vibrant evangelical Christianity taking root (even today!)

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