

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

4-1-1927

Modern Protestant Missions Before Carey

Lorenz C. Wunderlich

Concordia Seminary, St. Louis, lr_wunderlichl@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [History of Christianity Commons](#)

Recommended Citation

Wunderlich, Lorenz C., "Modern Protestant Missions Before Carey" (1927). *Bachelor of Divinity*. 728.
<https://scholar.csl.edu/bdiv/728>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

Modern Protestant Missions Before Carey.

A thesis

presented to the faculty of

Concordia Seminary,

St. Louis, Mo.

by

Lorenz C. Wunderlich

**in partial fulfilment of the
requirements for the degree**

of

Bachelor of Divinity.

TABLE OF CONTENTS

	PAGE
Introduction-----	1
The Reformation and Missions-----	5
Early Enterprises-----	9
French Huguenots in Brazil.	
Attempts in Florida.	
Swedes in Lapland.	
Dutch Attempts-----	11
College of missions at University of Leyden.	
Conquest of Java--mission work.	
Spread to Formosa, Ceylon, Amboyna and Molluccas.	
Results.	
Justinian von Weltz-----	13
Proposal and arguments.	
Plan and method.	
Personal work.	
Among the Indians-----	16
Companius and Swedes.	
Roger Williams.	
John Eliot.	
Mayhew family.	
David Brainerd.	
David Zeisberger.	
Missionary Endeavors of the Eighteenth Century.-----	31
Among the Laplanders--- Olsen, Westen, Per Fjellstroem.	
Hans Egede.	
Pietism--- Spener and Francke.	
Danish-Halle missions in India.	
Ziegenbalg and Pluetschau.	
Schultze and Fabricius.	
Schwartz.	
Moravian Missions.	
 Bibliography	

MODERN PROTESTANT MISSIONS BEFORE CAREY

The church of Jesus Christ is essentially a missionary organization. She is the product of missionary effort, her progress depends on evangelising endeavors. The very existence of the Church calls for mission, her self-preservation demands it. Missionary enterprise, however, is not the device of man, it is God's thought, plan, and work; it is as old as the eternal counsels of God regarding the salvation of mankind.

Missionary work really began with the coming of Christ, more particularly on Pentecost. Commands to this effect, however, are found throughout the Old Testament. The very first Gospel in the garden of Eden contains the germ of all mission work. (Gen. 3,15) This promise was repeated to the various patriarchs (Gen. 12. 15. 17: "in thy seed shall all the nations be blessed"). The same thought continues throughout the Old Testament to a greater or lesser degree (Ps. 9,11; 18,49; 98), culminating in the glorious predictions of the prophets (Is. 2,3; 11,10; 12,4; 49,6; Jer. 16,19; Mal. 1,11 etc.) A direct command of Jehovah induced Jonah to preach to the Ninevites. According to the counsels of God, however, the time was approaching for the fulfillment of these prophecies, and thus in the fulness of time He sent his only-begotten Son. He is the true Pioneer of the work, the great Chief Missionary; He began the work and still continues it.

The Lord Jesus, in turn, gathered a group of disciples, prepared them for their later work and sent them out as missionaries. Shortly before His Passion, in a prayer for His disciples, Christ said: "As Thou hast sent me out into the world, even so I have sent them out." And again, after the resurrection: "As my Father has

sent me, even so send I you." (John 17,18; 20,21) They were to be willing workers (Matt. 21,28), and faithful as well (Luke 13,6-9). After the great work of Redemption He entrusted them with the Divine Commission: "All power is given to me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28,18-20. Of the five accounts of this commission this one is the most complete. Thus the disciples were appointed missionaries, a divine mission because of a divine commission.

Their appointment, like their call to the discipleship, of course was immediate. Nevertheless human agencies were not entirely excluded. Jerusalem recognized the work of Paul and Barnabas at Antioch (Acts 13,1-3; 15,22, 16,3; 18,3-19). Paul and Barnabas were sent forth by the church from Antioch. Aquila and Priscilla were commissioned by Paul. And this missionary command is not limited to the apostles only, later missionaries also have it, even tho the call is mediate. The sovereignty of Jesus Christ is not thus supplanted; those rightly called are ministers and missionaries of Christ (Rom. 10,15.) . Thus mission work is grounded on the words of Scripture, Old and New Testament, on the commands of Christ, and on the authority of God himself.

The realization of being an ambassador of God himself from the court of heaven to whatever earthly nation that may be,

this realization imprints dignity on the office of the missionary, confers value to his labor, mitigates and glorifies his toils and hardships, bolsters up his waning ardor and courage, nourishes his hopes, strengthens his fervent prayers, and, elevating his outlook above the necessary incidentals of environment and the seemingly endless monotony of oftentimes heartbreaking daily routine, it fixes his gaze upon the eternal Beyond, upon the heavenly glory. Verily the responsibility of this service is great, the honor is high and the glory is immortal.

The missionary activities, as stated above, are founded on the Gospel of Christ Jesus, the Savior. But it is indeed not the primary, nor the direct aim of the Gospel to ameliorate social, civil, political, industrial, and the evils of various other branches of human agencies and conditions. It was of supreme moment to the Savior, not so much to found a society for the betterment of temporal matters, but rather to lay the foundation and form the nucleus of a body which concerns itself with matters of eternity and immortality. However, since (the apostle tells us Rom. 1, 16: I Tim. 4, 8;) the Gospel begets a new life which is profitable unto all things in this life also, therefore the scattering and growth of the Seed is necessarily accompanied by a transformation along the line above mentioned.

The real aim of mission work, however, is the rescue from sin and death, an effectual escape from the power and kingdom of Satan and a translation into the kingdom of life. The center of the Gospel is Christ crucified, the Cross on Calvary; and with the passing of this principal thought, on which missionary activity

lives and thrives, will perish the ~~part~~ ^{part} of the world. Nor is this a narrow, bigoted and exclusive stand. The Gospel of the Cross does not ignore the temporal needs of man, it does not deride the infirmities to which mortals are subjected. The salvation of souls, however, is primary, the salvation from temporal ills secondary; the former, forever antecedent, the latter, eternally consequent.

This course has definitely been fixed by numerous passages of Scripture: "Go ye into all the world and evangelize all nations." It is not a case of redefinition, but merely a case of recognition and acknowledgement and appreciation of that fact which the Bible erects as limit and boundary. Romans 14,17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." John 18,36: "Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." It was the mission of Christ and still remains the chief mission of the Church to establish, build and extend this kingdom of Christ upon earth.

The Reformation and Missions.

In considering the question of the Reformations and Missions, the charges and counter-charges connected therewith, a number of facts, vital for a thorough understanding and a competent judgment, must be borne in mind.

With a few notable exceptions, the very idea of promulgating in foreign lands that type of Christianity prevalent in Europe, degenerate as it was, was becoming faint in the centuries immediately preceding the Reformation. It was met not only by a general apathy, but also by prohibitive measures, designed to intimidate even those who were ready to die for their expression of the truth. Thus the real motive, that of self-preservation, of the Crusades was cleverly veiled by the term 'militant missions'. For a number of years the "Church" had entirely ceased to be aggressive, with the exception of a flurry here and there to put to death the anathematized 'heretics'. Thus no thanks to Rome that the leaders of the Reformation were suffered to live instead of meeting the fate of Savonarola, Huss and countless others.

The Reformation, however, reopened the sealed Book of the time, the Bible; it restored the Gospel as the ordained inheritance and the common property of the people. And simultaneously with this restoration of the Word arose a new and added sense of responsibility and duty toward missions. Most of the authors who have treated the subject will brush this asseption aside as the mere assumption of a στερολόγος, as the naive creation of a biased mind. We shall, however, consider the objections and then advance against them arguments sufficiently adequate in our opinion.

The consensus of opinion on the negative side may be found in

the statement of Glover: "Despite of the clear conception and statements of the fundamental doctrines of evangelical faith, they (leaders of the Reformation) showed a remarkable ignorance of the scope of the divine plan and of Christian duty in relation to the Gospel. Great mission fields lay round about them—, yet for these they did nothing and apparently cared nothing".

We answer: First of all, even as it is generally accepted in our day, so for that time and age the claim for the distinction between home and foreign missions is entirely justified. And if this legitimate distinction be adhered to, the Lutheran church is not at all placed on the defensive, in fact, in the former field she can readily take the offensive; and while we must admit that there was a seeming laxity in carrying the Gospel to foreign fields, yet even in this case, while explanations may be in order, excuses are entirely irrelevant. The unbiased observer must consider the fact that the organization founded by Luther had just loosed itself from the tentacles of the ^{Roman} octopus, consequently a brief breathing space was only natural. The statement with which one historian describes the situation on the continent is applicable: "A victim escaping the folds of a boa-constrictor is presumably not in the condition of a vigorous athlete." A tender shoot will not produce the fruit of a matured tree. We are bound to find shortcomings, but the leaders cannot be judged by these alone. It is by far easier to discover the flaws in a diamond than to estimate its actual worth. In a certain respect these leaders were victims of circumstances; Luther and his co-workers were human beings and as such limited by the environment of their time.

Next, we call attention to the fact that the leaders of the Reformation followed the example of the Lord Jesus and his disciples. It is true, Jesus Christ came to save all men, and He gained salvation for all souls. Nevertheless, if we trace the course of His public ministry, we readily see that He completed His Judean ministry and practically the entire Gallilean work before He entered upon the so-called Perea ministry; that He concentrated, as it were, on the task at Jerusalem and in Judea on the one hand, and that at Capernaum and in Galilee on the other; that He loosed the bonds of Jewish legalism and Pharisaic self-righteousness to proclaim the freedom of the Gospel and the doctrine of Christian liberty; that He deemed it of prime importance thoroughly to ground His disciples in His Doctrine before entrusting them with the Divine Commission. Throughout the period of His public ministry it is indisputably evident that His unflinching interest was as vitally concerned with home missions as with those in foreign territory, in fact, almost predominantly so. Nor is it necessary to call attention to the persistency of Paul, the ordained apostle to the "foreigners", of invariably preaching in the synagogues before directing his attention to the heathen. Even so Luther and his colleagues, with Wittenberg, the new Jerusalem, as a center, industrially labored in the ever-widening circle round about restoring the Gospel.

Furthermore, the Reformation was a great missionary movement in itself; the men were submerged by the work at their very doors, directing all efforts to home missions. The bonds of Roman legalism had to be broken before the pure Gospel could once more offer to man a firm foundation. And last, but not least, it is of great importance to bear in mind that the foreign fields were practically barred to

the Lutherans, the facilities of transportation being almost entirely in the hands of Rome.

Critics who deny the existence of missionary endeavor during the Reformation often try to offer the reprehensible excuse of inadequate conception on the part of Luther of the Scriptural appeal. This opinion, however, is incorrect and the result of false deduction. The great Reformer on repeated occasions, especially in his exegesis on the Commission in Mark, convinces us of a more than adequate understanding of the Biblical command. He rightly judged this command applicable to all people of all time. In addition he also composed the mission Hymn: "Es wollt uns Gott genaedig sein." What more satisfactory evidence for a thorough realization of the force of Christ's injunction can be demanded! The fact remains that missions received a new lease on life when Luther by the grace of God restored the Gospel in it's truth and purity.

The charge that the period immediately following the Reformation was rather destitute in missionary activity will find attenuation in the rather unexpected rejuvenation of the papal power and the subsequent earnest attempt to regain the strangle-hold on the spiritual throats of the people; in the consideration of the resulting conflicts between the orthodox defenders on the one side and the vacillating theologians on the other, the latter always maneuvering points of doctrine to the extent that the young organization was constantly in danger; finally, the Thirty Years' War was not exactly conducive to extensive evangelisation. As to the extremely erroneous opinions adhered to by certain orthodox theologians, namely that Christ and the apostles had entirely met all obligations over against the heathen nations, we can only say that

these can neither be connived at nor condoned.

Bibliography: (a), (b), (c), (d), (f), (g) and (t).

The First Enterprises.

Shortly after the death of Luther, in the year 1555, a small band of Frenchmen, including several clergymen, having been attracted by the so-called advantages of the New World, set sail for Brazil. They were under the patronage of one of the greatest powers next to the king of France, the Admiral Gaspard de Coligni, himself a Huguenot. Naturally the prince strongly favored the move, ardently though secretly nourishing the hope that this colony would in time become an asylum of refuge for his Protestant brethren. For the same reason the hearty support of Calvin was also received. This year (1555) namely brought about the abdication of the emperor Charles V in favor of his son Philip II and thus the Protestants had ample cause for serious apprehension.

A certain Villegagnon was the leader of the enterprise. Upon their arrival in Brazil the condition of the savage tribes "impressed them deeply", and every effort was made to reach them. Villegagnon at once demanded additional men from Coligni and Calvin. Accordingly in the following year 314 souls including two clergymen, having embarked on three ships furnished by the government, arrived at Rio de Janeiro. Very little, however, could be accomplished in the way of evangelising the natives because of the unforeseen difficulties which arose. The colonists endured untold hardships. The leader proved to be an unprincipled adventurer, an apostate from the Protestant faith. Consequently persecution set in; some of the

colonists were put to death, the remainder embarked for Europe within less than a year. Thompson fittingly concludes: "Such were the character and the speedy close of the first missionary venture,— it proved tragically abortive."

Two subsequent attempts of a similar character were made in Florida in 1564 with equally disastrous results, the ardor and the efforts of the colonists being quenched by the inveterate hatred of the neighboring Spaniards over against the Huguenots. The evangelising colonists were driven out by the Spanish forces.

Another attempt, by nature really a home missionary movement, was made in 1559. Sweden had the honor of being the originator. The enterprise had the hearty support of the king of Sweden, Gustavus Vasa, who thus set a precedent which was devotedly followed by his successors. It was under this king that the Reformation had finally been introduced in Sweden, and he seemed to feel a great obligation to his widely scattered heathen subject on the northeastern borders of his kingdom. As a result of the general inauguration of evangelical missions, a missionary was sent to the Laps with, however, comparatively little effect. Not until the reign of Charles IX was any noticeable headway made. He erected churches and parish-houses and dispatched a number of Missionaries to Lapland. Due, however, ^{partly} to the frigid climate which cooled the ardor of the men, caused them to take their abode in the southern districts and to restrict their activities to an occasional trip upward and inland; and partly to the fact that incompetent men were sent out, this attempt could point to only very meager results. In 1611 Gustavus Adolfus established some schools for the people; his chancellor Oxenstiern continued the work and so it was placed on a more solid foundation.

The various subsequent attempts of this period were at best sporadic and the results comparatively negligible. One gains the impression that there was a lack of competent leadership, an absence of efficient management and a dearth of consecrated missionaries.

Bibliography: (c), (d), (f), (r), (s).

The Early Dutch Attempts.

These endeavors of the Dutch will be treated rather briefly, because, properly speaking, they were purely and simply commercial enterprises, the opening of foreign colonies and monopoly of new trading fields merely being attended by missionary effort.

Already in the year 1612 a college was established at the university of Leyden which included the training of Missionaries. One of the professors, a certain Walaecus, the later president of the college, gave instructions regarding the methods of reaching and converting the heathen. This was the direct result of the counsel asked for by the East India Company regarding the advisability of a training school for such who cared to go to foreign fields. And thus the impetus was given for missionary work to be carried on at many points. The conquest of Java was followed by the introduction of Christianity. The island having^{Java} divided into a number of sections, each of these is said to have been supplied with a church and school. The more efficient natives were fully trained and used as assistants to colonial pastors, wherever these could be supplied.

The first Dutch minister appeared on Formosa, the island off the coast of China in 1627. Later Robert Junius is said to have converted about 800 heathen; at least that number of natives was

baptized. He trained native assistants, provided pastors for 25 congregations, and reported in 1641: "the people are no longer heathen." Unfortunately all this work came to an abrupt end through the slaughter instituted by a Chinese pirate, Coxinga, and thus Formosa was again subjugated to heathenism.

The Dutch also succeeded in advancing into the southern peninsula of India, and the year 1636 saw the establishment of a congregation at a point twenty miles from Madras. Six years later, Hornhonus arrived as the pioneer missionary at Ceylon. In 1647 Christianity is said to have been introduced in Amboyna.

Somewhat prior to this, another attempt was made in Brazil. The Dutch East India Company had obtained some possessions in Guiana, then a part of Brazil, and had dispatched a certain John Maurice with twelve ships. He arrived at Pernambuco in 1637. He exhibited much wisdom and efficiency in governing the colony by introducing religious toleration. Under his guidance schools were built and translations were made into the vernacular. After the forced resignation of this able leader (1644), the colony began to decline and the mission left no permanent results.

What are we judge of these seemingly extended efforts? Even the most confirmed skeptic must admit that the work was extensive and seemingly fruitful, at least territorially and numerically. There was, however, a remarkable lack of permanent results. The Dutch missions rapidly declined and almost disappeared. And the cause lies in the fact that conversions were made through secular inducements instead of through the Gospel; the most superficial instruction was given; indiscriminate baptisms were performed; the development of Christian character was deemed unnecessary. Therefore

later missionaries found the professed christians so degenerate that they could scarcely be distinguished from the heathen.

Bibliography: (a), (b), (c), (d), (g), (f), (i), (s).

Justinian von Weltz.

It may be well to insert at this point an account of the heroic part played by a layman in an earnest appeal for a more complete recognition of the mission obligation. While certain theologians were trying to define the limits and the contents of the Divine Commission, Justinian von Weltz boldly voiced his convictions on the prevailing conditions in the Church and issued a general call to do mission work.

Von Weltz was an Austrian baron, born at Chemnitz, December 12, 1621. Due to the almost total suppression of Protestantism in Bohemia at this time and the persecution which followed, his family departed for Saxony. Being reared in such an age of oppression it was only too natural that the first publication of the young nobleman was a treatise on tyranny entitled "Tractatus de Tyrannide". The young man was deeply impressed by the missionary duty of the Christians regarding the Mohammedans and the heathen in general. Accordingly in the years sixteen hundred and sixty-three and four he issued a series of five tracts which formed an earnest exhortation to the German nobility, university professors, clergy and people in regard to the claims of the unevangelised. Their titles in a measure convey to us an idea of their content:

1. "Vom Einsiedler Leben"
2. "Kurzer Bericht wie eine neue Gesellschaft unter den rechtgläubigen Christen Augsburgischer Confession aufgerichtet werden koenne."

3. "Eine christliche und treuherzige Vermahnung an alle rechtgläubigen Christen der Augsburgischen Confession, betreffend eine besondere wahre Gesellschaft, durch welche nächst göttlicher Hilfe unsere christliche Religion moechte ausgebreitet werden."
4. "Einladungstrieb zum herannahenden groszen Abendmahl und Vorschlag zu einer christlichen Jesusgesellschaft, behandelnd die Besserung des Christentums und die Bekehrung des Heidentums."
5. "Wiederholte treuherzige und ernsthafte Erinnerung und Vermahnung, die Bekehrung ungläubiger Voelker vorzunehmen."

Von Weltz propounded three pertinent questions: "Is it right that we keep the Gospel to ourselves? Is it right that we, having many theological students, restrict their activities to the home parishes? Is it right that we Christians spend so much money for clothing, eating and drinking and not concern ourselves with thoughts as to the means of spreading the Gospel?" Nor was his plan the impractical scheme of a bombastic declaimer, of a notorious agitator. He advocated the establishment of a college of missions in each university, each of which was in turn divided into three departments, that of geography and church history, of evangelistic methods and of oriental languages. And his opinions were supported to the extent of 12000 Thalers, which he deposited toward the establishment and the equipment of a seminary for the training of missionary candidates.

His actual plan was most practical and so feasible that parts of it are still in use. It was Von Weltz' idea to divide the whole organisation into three classes. a) There were those whose interest in missionary endeavor was evidenced by ample donations, financial or otherwise. In other words the necessary means had to be on hand. b) Another part of the plan was the discriminate use of

these means by a competent board. Thus the possibilities in the foreign districts would not be limited by the incompetency of the home base. c) Finally, consecrated workers were demanded whose efforts were not gauged by, and steeped in, mercenary considerations, but who would labor for the love of Christ.

Some few clergymen felt the weight of Justinian's appeal, but apparently nothing came of it. One of the most prominent men in the Church, Ursinus of Ratisbon, earnestly opposed the plan and tried to refute the arguments. He openly and boldly declared that the Greeks were responsible for the Mohammedans, while the Greenlanders and the Laps were the natural burden of the Swedes and Danes. Of the heathen in general, he said: "The holy things of God are not to be cast before such dogs and swine." Such rebuff and ridicule from those who logically should have been his enthusiastic supporters made Justinian despair. True to his own convictions, however, he sold his property, and, having been ordained "apostle to the Gentiles" by a poor priest in Holland, sailed for Dutch Guiana. Here he soon fell prey to the inhospitable climate and sealed the courage of his convictions with his death.

The life of Justinian von Weitz was a continual succession of reverses to his cherished plans, and it may seem as though all his efforts were in vain. Far from it, however. With his unimpeachable motives and earnest perseverance he did much to awaken the consciences of men. Glover's remark is pertinent and appropriate: "He was a corn of wheat, which, cast into the ground to die, brought forth abundant and abiding fruit."

Bibliography: (b), (c), (d), (f), (g), (r).

Among the Indians.

The extensive colonization program, indulged in by the various nations of Europe, also provided the ways and means to Christian missions for increased activity. Various governments of the Continent considered it their duty, not only to fill their colonial possessions with men who were destined to become pioneers of territorial extension; the rulers also took it upon themselves to provide for the spiritual wants of their people. Thus quite evidently, the lines between church and state were often overlooked, in some cases entirely eliminated. These endeavors, with a few isolated exceptions, were almost entirely concerned with the evangelisation of the tribesmen of the so-called New World. And as has been the case hithertofore, we shall again try to complete the treatise of the work on this continent, even tho it may merge into and pass beyond the movement in other districts, which in point of time would demand first attention. For the subject matter of this period can not well be separated.

We recall that the kings of Sweden took a lively interest in the dissemination of the Gospel among those who did not possess it. Thus Gustavus Vasa had exerted his influence on the Laps; thus the interest was continued by Adolphus as much as possible until his death, and thus the program was continued by his Chancellor Oxenstiern. The year 1637 marks the date of the first Swedish settlement in America on the west bank of the Delaware. This colony was called New Sweden. That the Swedes had missionary views in mind from the outset may be seen from the purpose of their colonization program outlined in the charters of their

colonies, which read in part: "The planting of the Christian religion among the heathen, the honor of the kingdom, and the commercial interests of the subjects." Missions to the Swedes were of prime importance.

The most noted of clergymen in this colony, John Comenius, arrived with the third expedition 1643. His missionary endeavors among the Delaware preceded the labors of Eliot in Boston. He preached in the vernacular and completed various translations. Among these, Luther's Small Catechism was the first piece of Christian literature in the Indian language. King Charles XI, in response to appeals, is said to have sent three pastors and a shipment of Bibles, hymnals, books of devotion, and numerous copies of the Catechism in the Indian tongue. Soon, however, the Swedes seemed to lose interest. The colony adhered to the Swedish crown only a few years. In the ensuing conflict with the Dutch of New Amsterdam (1655), the principal colonists were imprisoned; the remaining, being absorbed by their surroundings, gradually lost their native language and customs, and missionary interest, altho lingering awhile, gradually ceased entirely.

Sweden, however, was not the exception in this field, England did work along the same lines. The autocratic rule and the high-handed policy of English rulers was the direct cause for the increasing immigration to America. The freedom of religious thought and expression was diametrically opposed to the absolute intolerance existing in the Island empire. Thus it would be a stretch of human charity to say that either the sovereigns or the colonists primarily had in view the evangelisation of the Indians. The settlements in New England were primarily concerned with the wel-

fare of the settlers, their efforts of converting the tribesmen were secondary. Nevertheless, extracts from the charters of the various colonies, which had been drawn up by men who were constantly engaged with religious work, quite conclusively proved that missionary activity was not to be excluded entirely. Thus the charter granted to the Mass. Bay Colony 1628, provided that "the good life and orderly conversation (of the people) would be such as to win and incite natives of the country to the knowledge and obedience of the only true God and Savior of mankind." The propagation of the Gospel is spoken of as, "the thing they do profess above all to be the aim in settling this plantation." The Pilgrims also avowed the intention, not only to extend the territorial possessions of England, but also the church of Christ among the natives. It is therefore interesting to know that this missionary idea was embodied in the original seal of the Massachusetts Colony. It represented the figure of an Indian uttering the words of the man of Macedon: "Come over and help us." Above all, however, it must be borne in mind that all efforts expended, prompted by the price of their own convictions, or otherwise, produced accounts for the people in the mother country which served to arouse, as well as to stimulate the interest which was so essentially basic for the later activity in foreign fields.

Of those who devoted themselves to this work we are going to treat only the most essential ones, namely Roger Williams, John Eliot, the Mayhew family, David Brainerd, and David Zeisberger.

Most of the books surveying the field failed to make much mention of Roger Williams. His work, however, was of such a nature,

that it is noteworthy, both for its pioneer character and for the interest which it aroused for the North American tribesman. Williams was born in England in 1599. Some authorities claim that he entered Jesus College, Oxford; other state that he was graduated a Bachelor of Arts from Cambridge in 1625. He took orders in the church of England, but soon became an extreme Puritan and, in order to avoid persecution, he sailed for America. (1630) Williams became assistant to Skelton, the pastor of Salem. It was here that he gave voice to his opinion that the magistrates could not punish the breakers of the Sabbath,---the first germ of the idea of the separation of church and state in the New World. Persecution soon drove him to Plymouth, where he acted as assistant for two years. After the death of Skelton, Williams was recalled to Salem to fill the vacancy. He now propounded these two views with great firmness: the king of England has no right to appropriate and grant lands without purchase, because these are the rightful heritage of the natives; the authorities of the state cannot interfere with the church, because the power of the government extends only to the body, the goods and the outward estates of man, not to his conscience. It was now fully decided by the magistrates that this 'agitator' should be sent to England. Williams, however, fled from the colony. It was in the middle of winter and he was forced to seek shelter with the Indians. The following spring, having purchased a tract of land from the natives, Williams founded a colony and named it Providence. This settlement was a democracy, governed by the will of the majority in civil matters, embodying the principles of liberty of conscience and separation of church and state. Needless to say, it became a haven

of refuge for Quakers, Dissenters and Independents. During a journey, in which he was successful in securing a charter for his colony, Williams had prepared a treatise entitled, "Key to the Languages of America." He included in this comments on the manners, habits, laws and religion of the Indians. Later on he published a treatise: "A discourse touching the propagation of ^{the} ~~the~~ Gospel of Jesus Christ." Roger Williams continued to be the head of the colony, and, throughout this time until his death, 1683, he was actively engaged in missionary tasks among the tribesmen, though not primarily so. His efforts constitute a call to duty which Christians had over against the original Americans; his staunch friendship for the natives, his labor for their material and spiritual welfare and his bold defence of their rights against the usurpation of his countrymen form a glowing vindication of the earnestness of his convictions.

Bibliography: (a), (c), (d), (f), (g), (p), (r), (s).

John Eliot.

John Eliot has rightly been called the "Apostle of the Indians," and in point of importance and length of service, he truly deserves first rank in the list of those who earnestly and eagerly labored to complete the spiritual conquest of the red man. Eliot was born in 1604 at Widford, England, about twenty miles north of London. He was graduated from Cambridge after having distinguished himself as a master of philology. (1622) At about this time he came into contact with Thomas Hooker, to whose influence he later attributed his conversion and some of his deepest spiritual blessings; him he also followed to America in

1631, rather than to submit to the dictates of an unauthorized hierarchy. In the absence of the minister at Boston, Eliot officiated as pastor until his removal to Roxbury in October of the following year. At Roxbury he labored for almost sixty years.

Then John Eliot began his work in Massachusetts. The Indians at once aroused his curiosity and interest. Therefore he set to work to master the Indian tongue, specializing in the Pequot dialect of the ~~the~~ Iroquois tribe. To facilitate the work he took into his home an Indian, and assiduously applied himself to the task of gaining command of the vernacular by the tedious process of observing word by word as they fell from the lips of this uncultured mouth-piece.

It is only natural that we ask: What were the motives of this great missionary? What inspiring incentives sustained him in his arduous tasks? It is evident that his interest was not aroused by any pecuniary considerations, for it was not until 1648, that a gratuity of 10 pounds was voted him. He himself says: "God first put into my heart a compassion for these poor souls and a desire to teach them to know Christ and to bring them into his Kingdom." Gookin, a neighbor of Eliot, gives as motives for the work: "First, the glory of God in the conversion of some of these poor desolate souls; secondly, his compassion and ardent affection for them as of mankind in their great blindness and ignorance; thirdly, to endeavor to accomplish the promise given to the King, i.e., that one principal end of their going to plant these countries was to communicate the Gospel to the native Indians."

By the year 1646, Eliot had sufficiently mastered the language to speak intelligibly on divine matters, and in October of

of that year, he preached the first sermon in the wigwam of one of the chiefs. From then on the demand for his services were so insistent that the latter became a regular occurrence. The spirit of religious inquiry was aroused, sin became an admitted fact, pardon an obvious necessity and the grace of Christ the means. All this served to stimulate the interest of the missionary, so that he threw himself whole-heartedly into the work in spite of the enmity of the medicine-men, in spite of the privations and the plots against his life.

Among the difficulties combatted by Eliot was the hostility of the heathen tribesmen to the converts, the former being harassed by the latter in every conceivable manner. This evil the missionary determined to check by the organization of the so-called "praying-towns", the first one being situated at Natick, about 18 miles from Boston. A constitution was drafted for them, based to a great extent on the Mosaic Law. Native pastors and teachers were trained to teach their own country-men. The entrance requirement of these towns included the adherence to the following covenant: "The grace of Christ helping us, we do give ourselves and our children to God to be his people. He shall rule over us in all our affairs, not only in our religion and affairs of the church, but also in all our works and affairs of this world." Ruling elders were selected; tithing was introduced; a board distributed salaries and saw to other wants; the congregation sang the psalms in rhymes. And under this change of civil affairs, quite naturally these towns prospered internally and externally. By 1671 Eliot had assembled 3600 converts in 14 towns under 24 carefully trained ministers—, a monumental achievement, if one weighs the odds against him.

The outstanding literary product of Eliot was his translation of Holy Scripture into the Moheccan dialect. All circumstances considered, this achievement was an unparalleled one. Almost no assistance was at hand, and the entire first copy is said to have been executed by a single pen. The New Testament appeared in September 1661, the Old Testament followed in 1663. This was the first Bible to^{be} translated and (later on) to be printed in America. The second edition of the New Testament in 1680 was followed by the second edition of the Old Testament five years later. Eliot also translated the catechisms, some of the Psalms of David, arranged an English-Indian phrase book, a primer and a grammar.

The treatment of the Indians by the national government of this period is often referred to as the dark page in American history, and the treatment of the converts by the white settlers constituted one of Eliot's most severe trials. Alcoholic liquor, the sale of which was forbidden, was distributed among the natives with the most devastating results. Hostilities broke out between the "Covenanters" and the whites. As a result most of the praying towns were entirely demolished. All that remains today of the former Natick is the grave-stone of one of the native teachers who had been ordained by the "Apostle of the Indians."

This, however, is not the final estimate of Eliot's work. It is true that Eliot was never acclaimed with universal approbation during his time; that the selfish white settlers ardently hated him and pronounced his work a failure; that even among the Indians his life was in constant jeopardy. All this he cheerfully accepted with joyous resignation in the motto: "Prayers and pains, by faith

in Christ Jesus, will do anything." Nevertheless, he exerted great influence on men, already during his own life-time, and his biography has been a source of consolation and encouragement to many others since. Thus it was mainly due to the interest aroused by Eliot's work that a number of Missionary societies were formed, such as: For the Promotion and the Propagation of the Gospel in New England; (1649) Society for the Promotion of Christian Knowledge (1698); Society for the Propagation of the Gospel in Foreign Parts (1701). His life exerted great influence on such men as Baxter and Carey. As one historian puts it: What Augustine was to the Angels of Britain, that Eliot was to the Indians of America.

Bibliography: (a), (b), (d), (f), (g), (o), (p), (r), (s).

The Mayhew Family.

This family holds a very unique position among those who labored in missionary fields, rivalled perhaps only by the Moravian Boemisch family and the later well-known Scudder family in India. The Mayhews have the distinction of having a continuous line of missionary service running through five consecutive generations, their combined efforts extending through 150 years. Since all of them belong to the same group and labored in practically the same field, we shall treat them as a group, even though chronologically, some of them would fall somewhat later.

The scene of their extended activity was Martha's Vineyard and the group of lesser islands surrounding it off the New England coast. A grant on these islands had been secured by Thomas

Mayhew Sr., a former merchant of London, in 1641. A year later the settlement was begun and Mayhew became the governor of the territory granted to him. His son Thomas Jr., was deeply moved by the degradation of the Indians, and, possessing a great amount of natural ability, he determined to attend to the spiritual needs of the tribesmen. He won their confidence, studied their language and soon acquired a fair command of it. Mayhew began his formal pulpit ministrations in 1646 and worked with such fervor and zeal that he had 100 converts four years later, and almost 300 after eleven years of labor. Chiefly to gain aid in behalf of these converts, he sailed for Europe in 1657 to make an appeal to the Society of the Propagation of the Gospel. The ship, however, in which he had taken passage, was lost at sea, and thus the young missionary perished.

His father, although 70 years of age, now took up the work. He induced the Indians on Martha's Vineyard to retain the Gospel which they had accepted, and repeatedly acted in the capacity of mediator between the natives and the English authorities. The elder Mayhew continued his labors until the end of his life, which came at the age of 91 in 1681.

John Mayhew, a grand-son of the old governor, born in 1652, acted in the capacity of minister to the English colonists at Tisbury, a city adjoining the home base at Edgartown on the island. He also was interested in the welfare of the aborigines and preached to them alternately twice per week. No accurate gauge of the success of his work seems to be at hand. His life extended over 35 years, his death occurring in 1689.

The mission, however, was continued by his son Experience, born in 1673. He had the advantage of being acquainted with the

vernacular from early childhood. 1694 marks the beginning of his service among the Indians as well as the superintendance of a number of their assemblies. Since he had such a well-developed "Sprachgefuehl", he was employed by the Society of the Propagation of the Gospel in New England to prepare a translation of the Psalms and the Gospel of John, a task which he completed with great accuracy in 1709. 18 years later, he completed another valuable book entitled, "Indian Converts". This gives an account of the lives of various Indian men, women and youths worthy of note and remembrance. Experience died in 1758 at the age of 85. He in turn was succeeded by his son Zechariah, who devoted his entire life to the missions among the Indians in the employ of the above-mentioned society. His death occurred in 1806. Thus the Mayhew family earnestly concerned themselves with the evangelisation of the Indians, a remarkable record of work by the same family among the same people.

Bibliography: (a), (b), (d), (f), (g), (i), (p), (s).

David Brainerd.

David Brainerd was an American, having been born at Haddam, Conn., in 1716. He entered Yale College in 1739, and, having indulged in a personal criticism of one of his instructors, was expelled three years later. In 1642 he received an appointment from the Scotch Society for the Promotion of Christian Knowledge as apostle to the Indians. He labored among the Indians at Kaunameek, a settlement between the modern sites of Stockbridge Mass., and Albany. He arrived at this place in 1743 and his work, extending for one year, included the establishment of

a school for children, extended preaching in the vernacular, prayer meetings and social reforms, in which he aimed especially at the abolition of the drinking habit and the various superstitious practices. His surroundings here were far from favorable. He was repeatedly subjected to all manner of abuses from the Dutch colonists and forced to endure great personal privations. In addition, he was already at this time in the grasp of the wasting disease, consumption, which had made great inroads on his constitution.

After the expiration of one year, by order of the commissioners, Brainerd proceeded to the Delaware tribes in Pennsylvania, at a point approximately fifty miles north of Philadelphia, seventy west of New York. He was formally ordained a month after his arrival in June 1744, and in October of the same year he made an extended missionary journey to the Indians on the Susquehanna, 120 miles away. This visit was repeated in each of the two subsequent years. One year was consumed by the work in Pennsylvania, then Brainerd removed the scene of his activity to Crosswicks, New Jersey, at a point approximately 60 miles southwest of New York. It was at this place that he met his greatest success. In the course of less than one year, 77 natives were baptized, 38 of whom were adults. Having placed this little flock under the care of an assistant, Brainerd made another journey to the Susquehanna tribes (1746). This was his third journey to that region. By this time the dread disease, pulmonary consumption, had gained such great headway that he was compelled to relinquish his work in the latter part of the year 1747. He found an asylum in the home of his friend and admirer, *Jonathan Edwards*, where he died in October 1747 at the admirer, Jonathan Edwards, where he died in October 1747 at the

age of twenty-nine.

Thus closed the brief but active career of David Brainerd. He may not have been as brilliant a man as Eliot, he was not a very great scholar; he may not have been as successful among the Indians as Eliot, but his principles were lofty ones and many were inspired to follow them. His energy was indefatigable; his love for the work was such that it seemed to brook no delay. It seems that at all times he was conscious of the fact that his life would be brief; that he was determined to work while it was day. He derived comfort from his great motto: "There is no greater satisfaction than joy in God and a life in the service of the Master." Perhaps few others endured more severe hardships and suffered greater privations than Brainerd. Thompson remarks: "Suitable food and medicine were rare, great exposures were frequent, hardships constant, debility and sickness inevitable." And yet his indomitable courage and inexorable resolution permitted him no leisure to the very end. But his memoirs were a source of inspiration to many. It was Brainerd's journal that influenced and inspired Jonathan Edwards, Henry Martin and William Carey to work in the mission fields for the kingdom of Christ.

Bibliography: (a), (b), (d), (f), (g), (r), (s).

David Zeisberger.

David Zeisberger was born in Zauchtenthal, a village in Moravia at the mouth of the Oder river, on April 11, 1721. At this time the Moravians were being persecuted, and so David's parents sought refuge at Hernhut, Saxony. Later they joined a company of settlers and came to Georgia under Ogelthorpe, leaving

David Jr. behind. At the age of fifteen the lad was transferred to the Herrendyk colony in Holland not far from Utrecht. In 1738 he joined his father and mother in Georgia. Two years later a small band departed from this colony and landed at Philadelphia in 1740. A settlement was made on the Lehigh river and called Bethlehem. It was at this time that David finally decided to devote his time to missionary work among the Indians.

Early in 1745 Zeisberger went into the Mohawk valley to perfect himself in the language. Ten days later he was placed under arrest on the suspicion of being an English spy. After having been in prison for seven days, he was freed by the intercession of influential men.

Zeisberger became assistant missionary in April 1748. This year also marks the beginning of his English-Indian dictionary. A year later he was formally ordained as minister and missionary. Now began a succession of events in which mission stations were established, schools were built and social improvements of the savages were aimed. Journeys were made to the capitals of the Mohawk and Seneca tribes. Gnadenhuetten, Main and Friedenshuetten were founded. Of these the first was the most important and the most successful. Zeisberger was highly respected among the red men; he was made a sachem and the keeper of the archives of one of the tribes. He made a trip to Europe for the sake of gathering funds, returned after two years, but was soon forced to abandon his stations in Pennsylvania on account of the French-Indian war. From 1755-1765 he worked among the Indians in southern Penn. Carolina. In 1772, following the westward course of the Indians, he established a number of missions in Ohio. Here

Here he was kindly received by the Delaware chiefs, a tract of land was granted him and thus the work was greatly facilitated. The converts of the remaining Susquehanna group joined the Delaware group and the colony was named Schoenbrunn. Soon Gnadenhuetten, Lichtenau and Salem sprang up and it seemed as though Zeisberger's work was to be crowned with more success in Ohio than it had met in Pennsylvania. But these auspicious beginnings were to meet a bitter end. Civil war broke out, the Indians were accused of treachery, a period of persecution and suffering followed. The Indians were finally forced to leave the settlement founded for them by Zeisberger, and in 1781 the remaining towns were destroyed. The massacres at Schoenbrunn, Gnadenhuetten, and Salem in the absence of the leaders form one of the blackest pages in history. All these troubles and persecutions disheartened Zeisberger. He therefore went north and founded a mission station in Michigan on the Clinton River. From here he moved to the mouth of the Thames in Canada. An entire township had been granted him by the government and a station was established at Fairfield. Hereafter, in 1789, he returned to the original site in Ohio and founded Goshen, where he labored about ten years, and there he died on November 17, 1798.

Altogether David Zeisberger labored among the Indians sixty years. Of the 13 larger towns which he established during his life-time, scarcely one remained at his death. He was the outstanding Moravian missionary among the Indians. He was also a thorough scholar, mastering several dialects and producing an abundance of literary work. The latter includes: Delaware hymn book, German-Onandega lexicon, a translation of the harmony of the

Gospels, an Onandega grammar, a Delaware grammar, a dictionary and sermon books in the Delaware. Many of these important books are still preserved in the library of Harvard College.

All that needs to be said of David Zeisberger in the following eulogy by DE Schweinitz: "While the chronicles of America magnify the men who wielded the sword and were great in war, or swayed her councils and earned illustrious names under the dome of her capitol, the church of God enshrines the memory of this humble missionary of the Cross, who for twelve years more than one-half of a century wielded the sword of the Spirit, wrestled with principalities and powers of evil where spiritual wickedness reigned in high places, and fulfilled all Biblical conditions of heroism, watching, standing fast, acquitting himself like a man, being strong." And so, true it is: the traveler, descending Goshen Hill, who turns into its way-side cemetery to read the tomb-stones, finds the resting-place of David Zeisberger, stands at the grave of a hero.

Bibliography: (a), (d), (e), (f), (g), (m), (s).

Other Missionary Labors of the Eighteenth Century.

From the survey of the field thus far, we have seen that most of the efforts expended were sporadic attempts of individuals, and that necessarily so. Great changes had been reached in the world as well as in the church. Even the most biased observer must admit that modern missions finally must be traced to the Reformation. True doctrine had to be revived before there could be an active christian life. Geographically a new world had been discovered

which provided an outlet for various heroic, nevertheless isolated attempts at evangelisation. With the eighteenth century, however, the beginning was made of so-called systematic groups, sufficiently adequate for an organized attempt in foreign fields, and sufficiently strong enough to train individuals, send them out, and in some measure provide for their material wants. In short, the work of missions now seems to ^{cease to} be one of individual effort altogether and gradually to put into practice the theories of Justinian von Weltz.

This fact, however, does not exclude a number of individual attempts. In the year 1703 Isaac Olsen, a teacher, came to work among the Finns at Warangen. His efforts extended over a period of fourteen years with comparatively excellent results. It is related that his Finns had by far a more complete indoctrination than most of the members of the Norwegian church of that time. An adequate measure of the results is given in the report that one of his pupils, a child of eight, knew the Catechism completely, and was able fluently to read the Psalter and to understand it. Since his efforts were restricted more or less to his parish the need still remained great.

Thomas von Westen is the most familiar and important of the missionaries among the Finns. He was born in Trondjen in 1682 and was obliged to pass through a cycle of want and hardship, privation and suffering from his early youth. After a benefactor enabled him to study, a pursuit which had formerly been denied because of his financial conditions, he was induced to take up medicine instead of theology, his favorite subject. This, however, did not deter him from applying himself to his hobby, languages,

He even accepted the position of librarian without pay as a furtherance to his ambition. In 1710 he became pastor of a parish at Wedoen to which the duties of lector and manager of missions to the Finns were added after six years. Thus he practically had charge of the home base for missions to the Finns.

Westen's principal work among the Finns was the result of missionary tours, which he undertook in 1717, 1718, and 1722. While on the first journey he appointed a number of itinerant teachers, encouraged the building of churches and placed a chaplain over Olsen's charge. The latter he brought back with him and recommended him for the post of Finnish teacher and interpreter at the Seminary which had been established in 1717. On his second journey he was accompanied by a number of volunteers whom he placed at various stations; he also saw several churches in the course of erection. One of the assistants translated Luther's Catechism, wrote a grammar for the Finns and compiled a vocabulary. The third journey was begun in 1721. Von Westen was already permitted to note the great progress in the work. The young people earnestly studied the Bible, clamored for education and social improvements. It is said that the entire district contained over 2,500 converts in 1725. During all these years Westen wrote many missionary treatises, most of which were chiefly of a practical nature. Of these the "History of the Finnish and Lap Missions" was never published and now probably is lost. The missionary died, a poor and rather neglected man on April 9, 1725, in the city of his birth. His institutions continued for a time after his death, but the lack of properly fitted men with the proper amount of enthusiasm and consecration, resulted in the gradual, if not entire

neglect of the work. The church of Sweden was inspired by the reports of the activity of von Westen and collection were taken, the entire land actually being taxed for missions. The proceeds of this revenue were used for the erection of churches and the appointment of teachers and pastors among the Swedish Finns. The chief of these later missionaries was Per Fjellström (1719-84). He was an able teacher and translator, his work in the latter capacity including a translation of the Catechism, a few Psalms, and the New Testament.

Hans Egede.

Another striking example of devoted consecration and heroic endeavor in missions is offered us in the efforts of Hans Egede, the eminent Danish missionary, rightly called the apostle of Greenland. He was born in Harstadt, Norway, January 31, 1686, and, having been educated at Copenhagen College, became pastor at Drontheim. Here Egede heard the story of the evangelisation in Greenland under Lief the Lucky, and of the attendant obstacles connected with it and of the then present conditions. He at once conceived the project of a mission to Greenland and offered for the work. This plan was strongly opposed by his wife and parish and their opposition was not overcome for a number of years. In 1717 Egede, after having been unsuccessful in enlisting the merchants of Bergen for the cause, appealed to King Fredrick the Fourth of Denmark. Four years later he and his family set out in a company of forty-six souls in the ship "Haabet". Their destination was reached July 4, of the same year, after a dangerous voyage. They were on the whole hospitably received by the natives, whom they found to be Esquimos. The prospects for mission work were exceed-

ingly discouraging and for some years the mission had a hard battle for its life. With rare enthusiasm Egede and his wife attacked the great task of learning the unwritten language, coining new words wherever the occasion demanded it. In 1723, they had sufficient command of the language for simple questions, on January 10 1725 Egede preached the first sermon in vernacular.

The settlers were entirely dependent upon the uncertain annual provisions from Denmark. In 1728 an unsuccessful attempt was made to establish a military colony in Greenland. Now the support from the home base became more and more uncertain, until in 1731, the colonists were recalled by the new Danish king, Christian the Fourth. The Egedes, however, persuaded a few of them to remain in Greenland and thus succeeded in laying the foundation of the present colony of Christian Eskimos.

Egede had been in Greenland for a decade by now, and he was encouraged to see some results of his ardent labors, especially among the children. By 1731 he had baptized 150 children. In 1733 the king of Denmark suffered a relapse to his former policy and again promised the annual support. The same year witnessed the arrival of three Moravians, David, Christian and Matthew Stach, whose disposition and character, however, caused division of doctrine and made them a total liability. By this time everything was running smoothly when the terrible plague of small-pox broke out in the colony. All of the adults fell victim to the plague and out of 300 families only three remained. The number of dead was computed at 3000. Egede's health now began to fall and in 1735 he came back to Denmark, leaving behind his son Paul. He died in 1758, after having held the office of superintendent for missions

at Copenhagen from 1740 to 1747. Two books comprise the history of his life's work.

After his death the work in Greenland was somewhat neglected. But, in spite of the lack of interest at home, it was not permitted to die an accustomed slow but usual death. The colony exists to this day, and it may be said to the credit of missions that the last pagan there died many years ago.

Bibliography: (A), (b), (c), (d), (f), (g), (r), (s), (q).

Pietism.

The Pietistic movement deserves mention in this connection because of the renewed impetus it undoubtedly gave to the general interest in missions, the importance and scope of which, however, is quite generally overestimated by most historians. Pietism may have been a revolt against Formalism but not against the so-called Dead Orthodoxy. That term constitutes a contradiction in itself. Most historians usually lose sight of the fact that the undue emphasis placed on sanctification by Pietism, removed into the background all basis for sound doctrine.

Nevertheless, honor to whom honor is due. One cannot take away the deserved credit of this movement. It in a very great measure increased the general interest in missionary activity. The beginning of this movement must be attributed to the appointment of Jacob Phil. Spener (1635-1705), as pastor at Frankfort, 1662, and the attainment of general recognition of his more distinguished follower, August Herm. Francke (1633-1727) as a member of the faculty at the University of Halle. This school was destined

to become one of the strongest centers of missionary influence and the nucleus of the first systematic foreign missionary work. Count Zinzendorf of Herrnhut and his association with Halle will be treated later.

Danish-Halle Missions in India.

In 1704, the King of Denmark, Christian IV, having been thoroughly convinced of Denmark's duty towards the heathen, commissioned his Court Preacher Doctor Luetkens, an intimate friend of Francke, to provide for several missionaries. No suitable men being found in Denmark, Luetkens appealed to his friend, Professor Lange at Berlin. He selected Ziegenbaig and Pluetschau as proper candidates. Thus Germany provided the real means, the men; Denmark the financial means; and the rest of the world compassion and sympathy.

Bartholomew Ziegenbaig was born June 24, 1683. Becoming interested in the Pietist movement, he studied at Halle and soon was on intimate terms with the leaders at the University. He was harassed by religious scruples, and only the earnest solicitations of his friends induced him to accept the call from Denmark. It was of great consolation to him that Henry Pluetschau, a fellow-countryman, fellow-student, and friend was also to be his fellow-missionary. The entire project, however, was received with misgiving everywhere.

Ziegenbaig and Pluetschau set sail in November, 1705 and arrived at Tranquebar, a city 150 miles south of Madras, on the

on the east coast of India, in July, 1706. This is what the historian, Richter, calls the birthday of the Protestant Missions in India.

And now arose that sad and prevalent obstacle which had continually hampered the work of missionaries even before their time. Although they had the warm personal and financial support of the Danish king, these two men encountered extreme opposition and hatred on the part of the King's own subjects. Their work was hindered in every conceivable way by government officials as well as by the agents of the Danish East India Company. This company even went so far as to hire plotters who were to check the work of the missionaries. These numerous obstacles, however, did not deter the two missionaries. They at once set out to learn the Tamil language so that they might preach as soon as possible and also begin the preparation of a Tamil version of the Bible. And in this respect the main credit must be given to Ziegenbalg, not because Plutschau was not devoted to the cause, but due to the fact that he soon returned to Germany on account of ill health, never again to return to the field. Therefore Ziegenbalg can be said to be the founder of the Danish Tamil Mission.

As mentioned, the language problem was attacked with tireless industry. Ziegenbalg had no recourse to books; therefore he sought the services of a native teacher and learned the language with the children. In eight months he was able to speak the language quite fluently. Next the missionary persuaded the wealthy Europeans to send their slaves to him for two hours per day for the edification and instruction of teacher and pupil. In August,

1707 the first church was completed. According to the accepted statistics remarkably rapid advance was made in the mission. Toward the end of the year 1707 nine Tamils were baptized; this number was swelled to 35 in 1708 and to 101 two years later. In 1719 Ziegenbauch had 429 converts. In October 1708 he began the supreme task of translating the New Testament, because he realized that this was the only foundation on which Christianity could exist and would endure. The translation was completed in 1711. The arrival of a small printing press in Roman and Tamil characters from the home base greatly facilitated this work. By 1714 Ziegenbauch had completed the translation of the Danish Lutheran Liturgy, Hymns, tracts, and the dictionary of the language.

Due to the continued opposition from all sides at Tranquebar, and the fact that an ever increasing flow of contributions provided necessary means, Ziegenbauch had already made several great missionary tours thru the kingdom Tanjore. He had in view the extension of the scene of his activity and the evangelisation of all India. But before this plan could be put into execution the home base had to be visited, the proper atmosphere created, and all opposition put to an end. Therefore he decided to make a trip to Denmark. Ziegenbauch arrived in Europe in 1715, and his tour of the various countries was a veritable triumphal, almost royal, procession. The purpose of his trip was accomplished, and the two noteworthy incidents of his journey were the royal reception in England and his marriage to a certain Dorothea Saltzmann. The young couple set sail for India and arrived at Tranquebar in 1716. During his absence, an able assistant, by the name of Gruendler,

Ziegenbalg's most faithful friend and competent colleague, had taken charge of the work. Soon after his arrival training schools and seminaries were established on a small scale. In 1718 a new church supplanted the old inadequate structure at Tranquebar, and it was called New Jerusalem; in addition other churches were planned. Suddenly, however, a serious blow struck the young mission. A certain von Wendt took charge of the mission board at home, a man guided by hopelessly narrow ideas and principles. He instructed the missionaries to follow the "Apostolic" example, to embrace poverty, go out two by two, preaching the gospel, and do away with such superfluities as churches, schools, and colleges.

This pierced the heart and broke the spirit of a man devoted to the cause. He fell an easy prey to a malady and died on February 23, 1719, at the early age of 36. At the time he was engaged in the translation of the Old Testament in the Tamil dialect. This work he had completed to the book of Ruth. His colleague Gruendler followed him to the grave a year later.

Three distinct lines of operation were pursued by Ziegenbalg: public conferences on religion; preparation and circulation of Christian literature; and the translation of the Bible into the vernacular. Of these three, two are diligently followed to this day.

In Madras, after several rather unsuccessful attempts by Ziegenbalg, the work was begun by Benjamin Schuitze (1728-1741). He founded schools for Portuguese and Tamils, and tried to teach the children English as well as the principles of Christianity. He

He collected funds for a church building and gathered little bands of disciples. He translated the book of Common Prayer into the Tamil, studied and wrote with great affluence, but with few results, due to his slovenliness and hurry.

Upon his return to Germany 1741, his work was continued by Philip Fabricius (1742-1791). This man possessed a rather sensitive nature, and was not well fitted for the difficult conflicts of the unsettled days at Madras. Out-stations were established by him around Madras at Puplicat, Sabras, Chingleput, and Vellore. His chief claim to renown, however, is in the capacity of a translator. His translation of the Bible into the vernacular is without equal among the early editions, and even now furnishes the basis for translations. In 1774 he issued a Tamil hymnal, containing over 100 hymns; four years later his Tamil grammar for young missionaries appeared; 1779 saw the completion of the Tamil-English, and 1786, that of the English-Tamil part of his dictionary.

The last years of his life were spent in a debtors' prison as the result of the money he lost in investments, into which he had been inveiled thru his own good nature and credulity, his weak memory and his inability to judge prudently in money matters. Fabricius died, weary of his life of misfortune and hardship, on January 23, 1791.

Another missionary, whom Dr. Richter calls "the brightest star in the constellation of Danish missionaries", was Christian Fredrick Schwartz. Dr. Pierson designates him as "the founder of the native Christian Church in India."

Schwartz was born October 22, 1727, at Sonnenberg, in Neumark Germany. At the age of 20 he went to the University of Halle. While studying under the younger Francke, his interest was aroused in missions when he witnessed the printing of the Bible in the strange Tamil letters. He decided to devote his life to this cause. Accordingly he received instructions in the Tamil tongue even before he left Halle, from the missionary Schultze, who had returned from India. On July 18, 1750, Schwartz landed at Cuddalore, and remained in South India, till his death in 1798.

His career in India was as remarkable as it was long. Four months after his arrival he preached his first sermon in Tamil in the church of Ziegenbalg. During the first dozen years (1750-1762) he labored at Tranquebar. At the same time he made several lengthy journeys, to Madras, Ceylon, Tanjore, and Trinchinopoly, gradually widening the scope of his activity and his knowledge of the country and people. During these twelve he is said to have baptized 1238 natives. The next sixteen years (1762-78) were spent at Trinchinopoly, where he established a large mission station, built a church and school, and several out-stations. He now came under the patronage of the English Christian Knowledge Society, in whose employ he remained the remainder of his life. It was at Trinchinopoly that Schwartz established a close personal connection with the English troops, serving as chaplain in the garrison a great number of years. He also became a popular favorite with the royal house of Tanjore. It was mainly due to this intimate friendship that Schwartz removed his abode to Tanjore, where he lived and worked the remainder of his life. Here he had

splendid results, for it was the chief religious center of the Hindoos. By 1780 he had established two churches in this place, and it is said that the congregation at this place alone numbered 2800 souls at his death. He also mastered English, Persian, Hindustani, and Portuguese, and acquainted himself with the Hindustani literature, thereby extending the scope of his knowledge and influence even to the greatest princes and the most learned Brahmans of the time. This was in addition to all his missionary activities, for he preached incessantly, and is reported to have covered the whole eastern coast of India.

His knowledge of all affairs and his perfect integrity made him the ideal medium between the English and the rebellious native princes. He was trusted by both sides, and loved by all. Thus he acted as mediator between Hydar Ali, a powerful rebel prince, and England, and that at the former's request. And at the death of the Rajah Tulsi, this heathen prince instituted Schwartz as guardian to his adopted son and heir Serfogi. Many other examples could be related, which depict Schwartz as the diplomatic missionary, but that has no lease on space here.

When at last he died, in February, 1798, He left behind a legacy of 10,000 pounds for the church, a great number of converts, and the good name, "royal priest of Tanjore". His career was a truly remarkable one, Noble marble monuments were erected to his memory by the East India Company. And the grateful Serfogi placed another marble monument in the garrison^{church} at Tanjore, upon which he himself inscribed the epitaph, the first English verse ever to be written by a Hindoo.

Glover, however, makes this pertinent remark: "A more precious

and abiding monument than all of these is the rare record of fruitful service to the multitudes and the fragrant memory of a life that magnified Christ, his Master, before all men."

Bibliography: (a), (b), (c), (d), (f), (g), (i), (j), (k), (l), (p), (r), (s).

Moravian Missions.

The mission work of the Moravian Church is undoubtedly without a parallel in mission history. Their efforts and their result in evangelisation have been designated as the "marvel of the world", and they surely can be termed as the marvel of all mission history. Their doctrines may not have been, and were not, at all times strictly orthodox; in fact, since it was in part of the Pietistic movement that the Moravian Church received its call, the whole organization has a thoroughly pietistic trend. Nevertheless, purely along the line of missionary endeavor, nothing has yet even approached the nature and the extent of this work of the United Brethren, as they designate themselves. The history connected with the founding of this organization and the subsequent bitter struggles, until the acquisition of a haven of refuge, really has no claim to detailed mention here, but it may serve to clarify the subsequent history.

The history of the formation of this church really finds its birthday in the work of Cyril and Methodius of the ninth century. Of somewhat more recent date, however, is the period preceding the Reformation, when a number of Bohemians, followers of John Huss, united with the Waldenses and Moravians under the name Uni-

tas Fratrum (1467). In spite of the bitter persecution endured they numbered 200,000 members in 400 churches. The hostility of the Jesuits, manifesting itself in open persecution in the seventeenth century, almost wiped out the order. The individuals remaining after a veritable carnage were called the "Hidden Seed". John Comenius, one of their greatest scholars, was banished from the country in 1638. Approximately eighty years later the remnant of this church was led from Bohemia by a certain Christian Dach to Saxony, where Count Zinzendorf granted them a part of his estate. On this grant they built Herrnhut, which remains the headquarters of the Moravian Church to this day. The Count became their leader and the church was soon called the Mission Church.

Of more immediate importance than this brief historical sketch is a survey of the life of Count Zinzendorf himself, for he was the guiding and controlling spirit of the entire movement. Zinzendorf, the son of an Austrian Nobleman, was born 1700 in Dresden. His education was received at the University of Halle. Here he was influenced by, and imbued with, Francke's missionary zeal. Here he also met Ziegenbalg. Later on with four friends he founded the Society of the Grain of the Mustard Seed, the members of which pledged themselves to give the gospel to all people. Zinzendorf's uncle, however, wanted him to prepare himself for a diplomatic career. Therefore the youth was sent to Wittenberg to study Law. After a lapse of three years (1719) he had to devote his time to travel. In Holland he saw the famous *Ecce Homo* picture, with the inscription, "Hoc faci te, quod

facit me?" and was greatly impressed; upon his return home, he accepted a high position in the Dresden governmental circles, which, however, he retained scarcely more than a year. For his life's motto he chose the following: "I have one passion, it is He, and He alone."

At the age of 22, he was married to the Countess Erdmuth-Dorothea and the young couple agreed to waive all social rights and dedicate themselves entirely to the service of Christ. He also waived all property rights, and purchased a tract of land from his grand-mother. To this place the Moravians came, at this place Herrnhut was built, and in 1727 Zinzendorf became the spiritual superintendent of the colony.

The immediate occasion which really converted the Moravian settlement into a missionary organization, was an incident occurring in 1731. Zinzendorf had been commissioned to represent the court of Saxony at the coronation of Christian VI, king of Denmark, the successor of Fredrick IV. While in Copenhagen, he saw two Eskimos, the converts of Egede, and was distressed at the information, that the Greenland mission would very likely be abandoned. At the same time his servant met a negro, Anthony by name, who impressed him with the great need of the Gospel in the West Indies. These incidents made a profound impression on the Count, and when they were repeated at Herrnhut, a number of volunteers came forward at once. In 1732 two men, Nitschmann and Dober departed for the West Indies. Their example was followed by the two Stachs and David, who sailed for Greenland the following year. At the same

time a large party was bound for St. Croix in the West Indies. Surinam, Dutch Guiana was occupied in 1735; two years later South Africa received its pioneer missionary, and from that time the extent of the labors of the Moravian Church seems to have been limited only by the size of the globe. Zinzendorf himself was so interested that he made several inspection tours, to the West Indies, (1739), and to Pennsylvania (1740). In both of these places, however, his reception was anything but hospitable. He also visited England (1751-1755). His death came on May 9, 1760, at Herrnhut. Thirty-two missionaries from England, Holland, Greenland, and North America, who were present in Herrnhut acted as pall-bearers. Zinzendorf also wrote a number of hymns, the most familiar of which are "Jesu, geh' voran", and "Christi Blut und Gerechtigkeit".

And now a word as to the extent of the work of the Moravian Church. They met with most success in Central America and the northern coast of South America, the West Indies, among the Indians in North America, in Labrador, Alaska, South Africa, and Central Australia. Glover gives the following statistics: "The 1914 report for these fields show 156 stations occupied, 1690 preaching places, 478 missionaries, over 200 native helpers, and 36,000 pupils in 440 schools." The Moravian Church counts some 90,000 adherents in foreign fields, in addition, diaspora stations are found in Norway, Sweden, Denmark, Russia, Poland, Germany, Switzerland, and the United States. All in all, quite a rapid stride after an auspicious beginning. Statisticians have estimated that this Church sends out one missionary to every 90

40.

members, while the proportion of other denominations is one to every 2000. This church presents the unique spectacle of having two-thirds of its members in foreign fields. Their seal carries a lamb on a crimson background, with the cross of the resurrection and a banner of triumph with the motto: "Our lamb has conquered, let us follow Him." And so I repeat, honor to whom honor is due. While the doctrines of the Brotherhood should solicit the correction of orthodoxy, their missionary zeal certainly merits nothing but admiration and praise. Thus Glover fittingly remarks: "They have presented to the Church of Christ a splendid object lesson of the great fundamental missionary principle, as taught in the Scriptures. They have recognized themselves in debt to the world, as trustees of the Gospel."

Bibliography: (a), (b), (c), (e), (f), (p), (q), (s).

We have completed a brief survey of a great field. It has been the object to give a sketch of the main movements and the main events of the missionary growth and development from the time of the Reformation to the end of the eighteenth century. We have perforce not attempted the impossible task of tracing every single rivulet to its source, but in following the main course of the stream, we have, for the most part, tried to explore the main tributaries. The latter course of procedure does not do justice to the work, the former, however, would have been well-nigh impossible. Therefore we have proceeded as we did.

Ministers, more especially ^{missionaries,} are veritable heroes in the fullest sense of the word. Regarding them, Pfeiffer says: "In every vicissitude, amid persecution, hardship and trial, their

reliance was on God's redeeming grace and almighty power, and their faith was not put to shame. It triumphed gloriously. It went from victory to victory. It overcame the world. It made them bold and patient and persevering. It bore fruit in lives of love, of self-denial, of prayer, of devotion unto the end. May their example be a source of inspiration to us in our labors in the cause of the twentieth century missions."

According to the uniform teaching of Scripture, the time between the ascent of Christ to the Father and His return to Judgment on the Last Day, is the time of missions. Nor is the church to allow speculation to reduce, enfeeble, or disrupt the task placed upon it by the Lord, namely the preaching of the Gospel of Christ to all nations. Now is the time for work, while it is day, before the night comes, when no man can work. Now is the day of grace and for work in the Kingdom of Grace, before the advent of the night which will precede and herald the Kingdom of Glory.

Bibliography.

1. Mission Studies, Pfeiffer. (a)
2. History of the Protestant Church, (German ed.) Warneck. (b)
3. Lutherische Mission, Plitt-Hardeland. (c)
4. Protestant Missions, Thompson. (d)
5. Moravian Missions, Thompson. (e)
6. Concise History of Missions, Bliss. (f)
7. Progress of World-wide Missions, Glover. (g)
8. A Tour of Missions, Strong. (i)
9. History of Missions in India, Richter. (j)
10. Apostles of India, Oglivie. (k)
11. Ev. luth. Mission in Ostindien, Baierlein. (l)
12. David Zeisberger, Schuh. (m)
13. Men and Missions (Series), Fuerbringer. (o)
14. Outlines of Missionary History, Mason. (p)
15. Lebensbilder, Krausg. (q)
16. McClintock and Strong Encyclopedia. (r)
17. Encyclopedia of Missions. (s)
18. Historical Geography of the Holy Land, Smith. (t)

* Bibliography in the manuscript will be listed not by the full title, but according to the alphabetical arrangement above.