

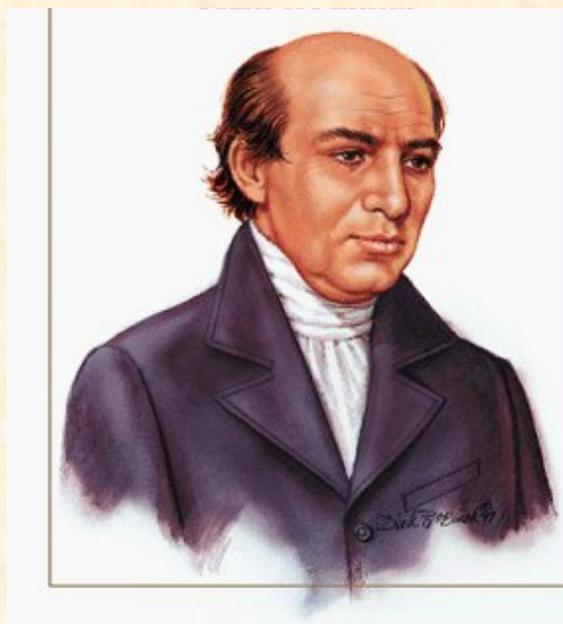
# Lesson 6:

## Colonialism, Commercial expansion, Cultural transformation and Christian mission.

the “Golden Age of mission” focused on global interiors  
**1800 – 1915 AD**



## Mission representative of the period: William Carey



**William Carey** – 1761-1834 – The climate was right for Carey to convince the foot dragging English Protestants that it was time and it was their responsibility to enter into global missions!

*“Use a variety of means to spread the gospel”*

# The essence of William Carey

Missions was both vital to the Kingdom and our Christian obligation – his actions spoke louder than words being the first English speaking missionary in modern times!

It is important for native people to have God's word in their own language. His Bible translation formed the Protestant mission theological priority of presenting the translated word first.

His work led to mission agencies that could function alongside of the church.

He believed conversion methods were evidenced through education, health care and justice  
Use all lawful means and accept one another's "lawful" means  
Biblical "law", Social "law" and Personal "law"

Conversion was the goal of mission

Christ and the gospel are unique

Social Action is part and parcel of mission (must help needs)

Carey addressed missions in a time when there were clear struggles and differing goals

The mission struggles:

Breakdown of Uniqueness of Christ and other religions offering 'good' things

Differing goals in mission

Conversionist model – only goal (all else is waste)

Conversionist plus – other goals can be used

Holistic – conversion is one of many good goals of mission

Aconversionist – conversion should not be a goal but can be a pleasant outcome

Anti-conversionist – conversion is an act of manipulation and imperialism and is wrong. Leave people alone and help them become better people.

# Highlights of William Carey's Story

1761 Born in Northampton, England. Raised Anglican. Schooled until 12. As a child: nature-lover, studious.

1775 -1777 apprenticed to shoemaker.

1779 became Dissenter.

1781, married Dorothy Plackett (with whom he had five sons, two daughters).

1782 first preached.

1785 Baptist lay preacher "Church's primary responsibility is foreign missions." dreamed of missionary work.

1787 ordained Baptist minister.

1792 published *Enquiry*, the classic delineation of missions, and helped found Baptist Missionary Society.

1793 arrived India. Spent seven years in Malda with no converts

1794 left deadly Sundarbans for indigo plant at Mudnabati.

1795 Dorothy mentally ill.

1797 completed New Testament in Bengali language.

1800 January, opened base in Serampore, near Calcutta.

1801 began teaching at Fort William college (Calcutta)

1802 printed New Testament in Bengali.

1802 infanticide banned (for which he was partly responsible).

1805 began 'free schools'

1807 Dorothy (insane) died.

1808 printed New Testament in Sanskrit (key to all subsequent translations).

1808 married Charlotte Rumohr.

1812 Fire destroyed presses.

1818 founded Serampore College.

1820 founded Botanical Society. 1821 Charlotte died.

1822 married Grace Hughes. 1827 broke with B. M. S..

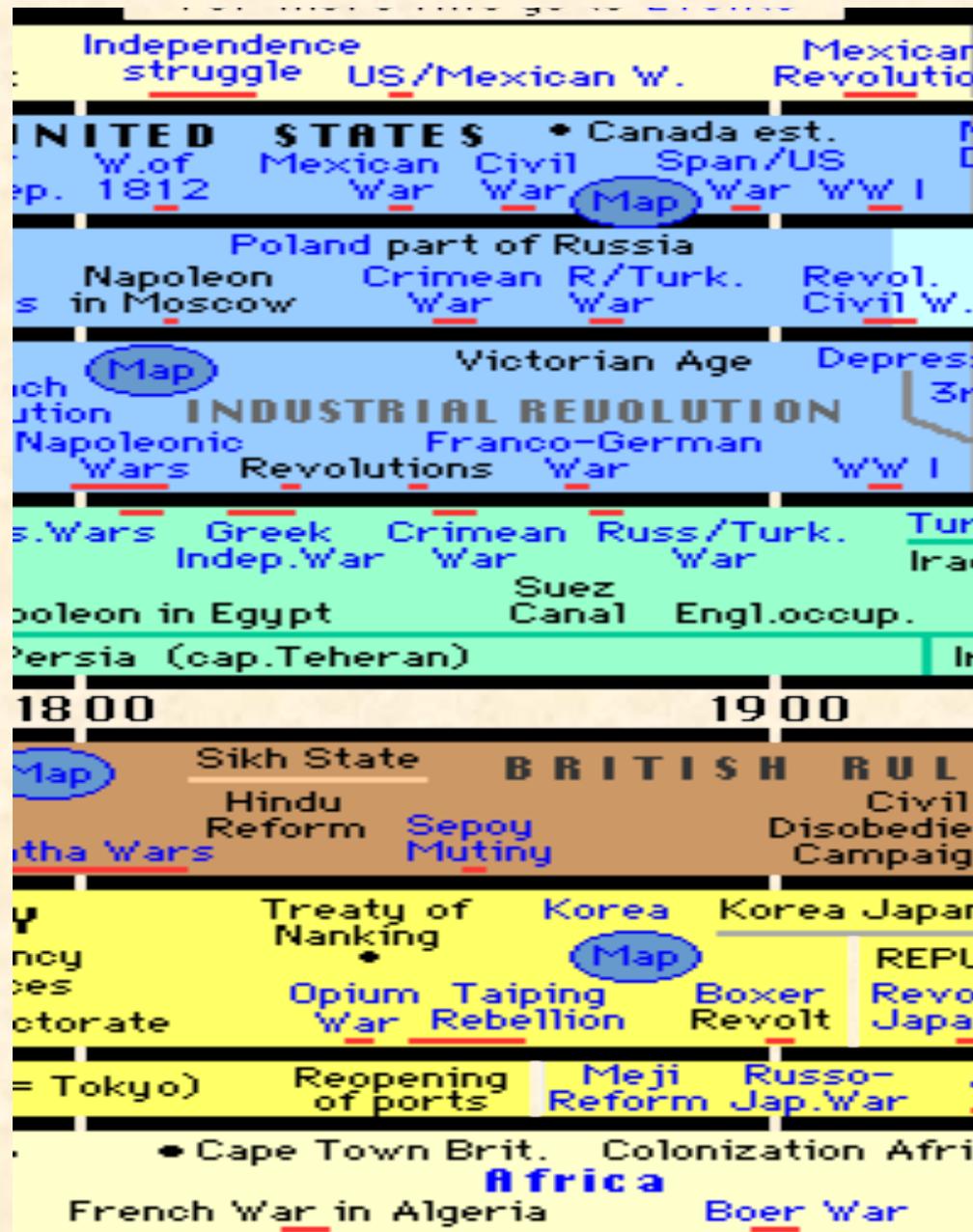
1829 Sati (widow burning) banned (for which he was partly responsible).

1830 reunited with B. M. S..

1834 June 6, died and buried at Serampore where he had served for 34 years and saw 600 converts.

Hailed as 'Father of Modern Missions'.

# Historical Highlights 1800-1915



# Mission Highlights 1800-1914

## Late 1700's Mission Societies

1. Baptist Mission Society 1792
2. London Mission Society 1795 (Now Council for World mission)
  - a. Interdenominational
3. Church Missionary Society (Now Church Mission Society)
  4. American Board of Mission 1812 (United Church Board of World Ministries)

## 1800 Awakenings –

- a. led to anti slavery movement and cultural change
- b. Great Britain :George Whitefield and John Wesley

## Colonialism

1. To bring 'civilization' to these heathen populations

**1800's** consolidating the papacy which decreed a new mission focus, a reformation of Holy orders and the restoration of the Jesuits. Gregory led the way with recruiting, training and deploying a new generation of Catholic ministers and missionaries. Lay mission arose at the same time due to lack of funding for mission

**Early 1800's** Most missionaries were unaware of good ecclesiology and unaware of their colonialistic flavoring. In addition, not enough attention was paid to indigenous leadership training and the training that did occur was hasty and ineffective. For a long time there was not indigenous episcopate leadership, often any type of upper level representation was "assistant-like" and merely a figure head. Eventual growth toward independence in the Anglican church, and the decline of missions led to more indigenous led local churches.

## 1830's Beginning of the women's missionary movement

1. Forty sent only women
2. After fundamentalist/ modernist controversy
  - a. Roll back – in order to prove conservatism

## 1910 Edinburgh World Missionary Conference

Still ruminating in success of mission celebrated beachheads in every continent

The hope Realization of the promise 1/3 of the world was Christian

Jerusalem and Madras – how to relate to the other world religions

The problem beginning of split between fundamentalist and liberals and Led to split with different mission conferences

## 1915 WW I

# Roman Catholic Highlights 1800-1915

## 1) Starting from a place of decline (prior to this, the innovators were Catholic)

- a) Inquisitions and Conquests
- b) Liquidation of the Jesuits
  - i. They were the Army of God
  - ii. The church felt they were over accommodating to Culture and Clement liquidated them as an anathema forever
- c. French Revolution: anti-religion, anti-papacy
  - i. With the power decline there was more innovation. Approach from the bottom up.
  - ii. The Babylonian captivity of the church – the Pope was imprisoned
  - iii Church in chaos due to political factors

## 2) Seeds of Recovery

- a) Powerful papacy
  - i) Like martyrdoms, the pope was elevated and the church unified behind the office.
  - ii) Papal Kingdom established in Rome
- b) Rebuilding of the Jesuits, new missionary orders
  - i) Pius VII
- c) Interested laity:
  - i) magazine, a lay Propagation of the Faith, still under control of the church
- d) Global structures: bishoprics, prefectures, vicariates
  - i) organizing the world with a passion

## 3) Challenges

- a) Lack of trained, indigenous priests (education)
  - i) Slow in turning the mission over to indigenous
  - ii) Had less lay leader training than Protestants due to lack of schools
- b) Extreme foreignness:
  - i) structure and clergy
  - iii) Latin
- c) Link between imperialism and mission
  - i) common problem among Protestants
  - ii) came with military and merchants
  - iii) Given preference among authority
- d) Paternalism
  - i) powerful

# Orthodox Church Highlights 1800-1915

## 1) Russia

### a) Great Century Losses:

i) Loss of establishment (the geographical focus of Orthodoxy) and Competition

a.) No strategy to combat the loss of franchise

ii) Apostasy

a). Monopolizing religion leads to shallow belief

iii) Summary

a) Old techniques of governmental pressure w/o theological base produces nominal Christians

b.) View of mission

i. Liturgy is the mission

a. Methodius and Cyril translated liturgy

ii. Sole proprietary

a. Mission as geography

b. Monopoly

c. The established – ‘state church’

## 2) A rediscovery of the Orthodox tradition

a) Piety and Self consciousness recovered

b) Three heroes re-mined their traditions

i) Michael Jakovlevitch (“Makary”)

a) Apostle to the Kalmucks

b) “Thoughts on the Methods...”

c) Contribution: Catechumenate (full formal training of converts)

ii) John Veniaminov (“Innokenty” )

a) Apostle to the Aleutian Islands

b) “A Guide to the Kingdom of Heaven”

c) Contribution: Spirituality

iii) Ivan Kasatkin (“Nikolai” )

a) Contribution: Independent missions

# Contemporaries of Carey 1800-1914

## **Marcus and Narcissa Whitman**— c. 1835's- Congregationalist

- civilization and evangelism were inseparable. They worked among Nez Perce – Oregon/WA
- worked with Henry & Eliza Spaulding
- large compounds and farming approach to mission provision

## **Adoniram Judson**— c. late 1700 to mid 1800's - Congregationalist turned Baptist

- first American foreign missionary and first Protestant to settle in Burma
- In Burma – imprisoned 17 months in squalor and released during Anglo Burmese War
- use of the Zayat (meeting house of Burmese) for 'church'
- death of wife and son caused great depression – lived reclusively for a time
- published Burmese Bible in 1834
- remarried Emily and died at sea in 1850

## **George and Sarah Boardman** – c. early to mid 1800's

- ministry in Burma among the Karens
- George died and she married Judson
- Kho Tha Byu was their able assistant
- their work was a durable one – today many thousands of Christians among the Karen people

## **Henry Martyn** – c. early 1800's

- Anglican priest – chaplain to East India company and died after a brief mission period in India
- "Let me burn out for God" was his motto. He lived an ascetic life of self-denial.
- powerful intellect – excellent in translation

## **Alexander Duff** – c. mid 1800's eloquent orator from the Church of Scotland

- India – established a school program for the elite of the high caste – boys and later girls
- thousands of students but only 33 recorded converts

**Robert & Mary Moffat** – c. early to mid 1800's

- Presbyterian turned Methodist, founder of Kuruman mission in South Africa
- father-in-law of David Livingstone
- translator of Bible into dialect of Bechuana

**Ko Tha Byu** – c. early to mid 1800's

- convert and disciple of Adoniram Judson and one of the first Karen Christians
- became associated with the Boardman's school. Had a powerful ministry among his own people

**Samuel Adjai Crowther**, – c. mid 1800's

- first African born native to become Anglican bishop
- his first converts were his mother and sister who had been separated when taken by slavers

**David Livingstone** – c. mid to late 1800's and focused on the interior of Africa

- Independent Chapel upbringing
- married Mary Moffat
- was as much explorer as traditional missionary
- believed in the need to open the country to commerce as a means of souring the slave trade which was supported by chiefs taking people from adjacent tribes for sale
- his work crossing the continent "walk across Africa" unintentionally opened the continent further to the ravages of the slave trade. He never forgave himself
- heart buried under a Mpundu tree and his body carried out mummified

**Henry M Stanley** – c. late 1800's

- professed conversion through Livingstone
- hated Africa, feared its people
- his one published article in the Daily Telegraph led many to come to Africa in mission.
- did a trip across Africa in 999 days – inspired missionary zeal

**George Grenfell** – c. late 1800's - Congo – pleaded for more missionaries to help

- Baptist missionary (BMS - Carey's society)
- second wife was a 'coloured' woman
- Belgian government prevented him from completing a series of stations along the Congo river

**Alexander Mackay**– c. late 1800's - Anglican - CMS

- came as a result of the call by king Mtesa for missionaries
- opposition from RC's and Muslims
- protestant and Catholic native Christians entered a civil war – stopped only by British intervention

**David Tamil** – c. late 1800's

- called the "Apostle of the East" by Americans
- known for emotional swings and lack of focus
- baptism of the Holy Spirit changed him forever and ignited a ministry that took him all over.
- E. Stanley Jones was stirred by his preaching and healed
- known as "Black David" in Australia until his preaching impact changed their minds

**Bishop V.S. Azariah** – c. late 1800's - First Indian Anglican Bishop to India

- the YMCA had a lasting impact on him in preparation for ministry
- major impact in India – converts were expected to tell someone the little they knew as quick as they knew it. He used local languages and music for songs & ministry
- model inner life – travelled far and wide

**Mary Slessor**– c. late 1800 – early 1900's - Scottish missionary that worked in present day Nigeria

- she became renowned as a peacemaker
- unconventional methods for her day – used all information available
- her journeys took her further and further 'up country'
- 1903 before the first converts and the organization of a church
- first woman vice-consul in the British Empire

**Chi-oang and Do-wai** – c. early to mid 1900's

- Chi-oang was a Presbyterian mission convert at age 52
- mission to their own people in the highlands of Taiwan
- secret services behind the Japanese officials for training locals
- Do-wai had some formal theological training & worked at ministry in the highlands

**J Hudson Taylor** – 1832-1905 Founder of China Inland Mission. Father of Faith Mission Movement

- Built all ministry on faith and prayer – resigned from CES to live by faith and CIM born 1865
- Lived and incarnate life among Chinese (shaved head, pigtail, and Chinese dress)
- Went Inland, resident missionaries in all but 3 of 11 closed provinces. 100,000 members
- Hated debt and refused to appeal for funds.
- Accepted woman. Evangelist and great administrator
- Evangelist w/o pride, Catholic w/o superficiality, biblical w/o bigotry, charismatic w/o selfishness.

**John Livingstone Nevius** 1829-1893 – Influenced Protestant beginnings in Korea

- primary missionary job to preach the gospel and meet physical needs
- Nevius plan; a) personal evangelism through wide itineration, b) self propagation, c) Self Government, d) Self Support, e) Systematic Bible Study for all, f) Cooperation

**Henry Venn** 1796-1873 (Champion of Indigenous Church Principles – did not visit missions he oversaw)

Three self movement: self supported, Self Governing, Self Propagating  
Church development dependent on self reliant church  
Extensive system of mission sponsored schools

**Lottie Moon** 1840-1912 – Queen of the Southern Baptists

Substantial Christmas offering for the SBC overseas missions (4000 missionaries)  
Settled in China: established inland mission as a woman, mastered language, honoured custom & clothes  
Women's Missionary Union Board 1888

**John R Mott** 1865 -1955 – Architect of World Mission and Unity – Father of WCC (evangelical liberal)  
The evangelism of the world in this generation. Instrumental in Student Volunteer Movement.  
Became a citizen of the world – Ecumenism spurred by Methodist Holiness tradition.

**E Stanley Jones** 1865 -1955 Innovator in missions to India  
Methodist who sought to Indianize and de-Westernize the Christian message  
“Trust India with Christ and trust Christ with India”  
“World’s Greatest Missionary” according to Time Magazine

**William Taylor** 1821 – 1902 Formed South India Conference (Taylor University)  
Believed in self supporting missionaries like Paul.  
Live simply organize churches quickly and move on after training disciples to carry on the work

**Cl Scofield** – Wanted to reach Central America with the Gospel. Founded Central American Mission.  
Brought Spanish speaking missionaries to Central America. Also famous for Bible editing.

**Samuel Zwemer** c 1890 – Reformed – American Arabian Mission – Aggressive fundraiser  
Scholar, preacher, writer, evangelist and apologist to Muslims – 40 years on the field  
Dealt with Muslims as equals and respectfully, he learned from them as they learned from him

**Gustav Warneck** 1834- 1910 – First missionary professor on the continent  
Stressed importance of mission history, cultural anthropology and missionary science

**AB Simpson** 1843-1919 – Launched Gospel in all lands – Mission magazine  
Christian and Missionary Alliance  
Jesus Christ is savior, sanctifier, healer and coming king with a World view!  
Responsibility for missions lies with all Christians - desire for indigenous operations  
Believed in mission training through Bible College but not over education and inadequate training.

## **Uniqueness of this mission period**

As a result of a foundation laid by the Catholic mission orders, the Protestants coming to grips with their call and obligation to do mission, and a monumental change in transportation technology (first Transatlantic propeller driven steam ship 1843) and communication technology (the perfected press), this period was set apart as a period where many called people passionately set out everywhere globally to reach lost people.

## **Thread through the Macro mission story**

With hindsight, we are currently trying to undo the damage that colonialism caused during the Golden Age of Mission. The heart for the lost and the call to go was evidenced by Carey and his contemporaries, however their methodology and perspective on culture and Kingdom left much to be desired (they did not learn from the shoulders they stood on like Ricci when it comes to mission context). Never the less this period allowed for great global penetration of the gospel and set the 20<sup>th</sup> Century up for further progress in missions to unreached people groups, effective language translation tools, and a reform in methodology to include a greater cultural sensitivity.

# Scriptural Foundations for Carey's approach

And then he told them, "Go into all the world and preach the Good News to everyone, everywhere. Mark 16:15 (NLT)

As for Philip, an angel of the Lord said to him, "Go south down the desert road that runs from Jerusalem to Gaza." So he did, and he met the treasurer of Ethiopia, a eunuch of great authority under the queen of Ethiopia. The eunuch had gone to Jerusalem to worship, and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah. The Holy Spirit said to Philip, "Go over and walk along beside the carriage." Philip ran over and heard the man reading from the prophet Isaiah; so he asked, "Do you understand what you are reading?" The man replied, "How can I, when there is no one to instruct me?" And he begged Philip to come up into the carriage and sit with him.

Acts 8:26-31 (NLT)

The commander agreed, so Paul stood on the stairs and motioned to the people to be quiet. Soon a deep silence enveloped the crowd, and he addressed them in their own language, Aramaic. Acts 21:40 (NLT)

# Further Research Highlight

William Carey – The Father of Modern Missions

Basil Miller – 1980, Minneapolis MN Bethany Publishers

In 1791, Carey read his (87 page) pamphlet to a select group of friends. The book was entitled “An Enquiry into the Obligations of Christians to Use Means for the Conversion of Heathen in which the Religious State of the different Nations of the World, the Success of Former Undertakings and the Practical Ability of further undertakings are considered.” ... It showed an acquaintance with the religious problems of the heathen world. Every known part of the world was considered, and accurate information (as accurate as could then be gleaned) was afforded ... ‘Surely’ Carey concluded, ‘ it is worth laying ourselves out with all our might in promoting Christ’s kingdom’ (p. 36) )

Carey recognized that he had come to India not to build schools, not to print circulars, but to transform the nation by winning converts to Jesus Christ. He threw himself with all his spiritual intensity, mental ardor and physical endowment into preaching the Gospel.(p 79).

At heart, William Carey was a Bible Translator ... When he arrived in India he set himself at the task of mastering dialects and languages of that nation and surrounding nations... he spent his happiest hours in giving the Word of God to the people with whom he labored. (p 105)

THERE ARE THREE BASIC TENETS upon which William Carey founded his missionary enterprise. First was the preaching of the Gospel in the people’s native tongue. Second and outstanding was the translation of she Bible into languages of India and neighboring nations. Finally he recognized teat he must teach the young, both Christian and non-Christian, in vernacular schools. First of these activities resulted in the founding of churches. The second in numerous translations and editions of the Bible, and the third in the educational systems which Carey established – culminating in the Serampore College. (p 139)

I have rejoiced that God has given me this great favor 'to preach among the Gentiles the unreachable riches of Christ.' I would not change my station for all the societies in England, much as I prize them.. Nor indeed for all the wealth of the world, May I nut be useful in laying the foundation of the Church of Christ in India. I desire no greater reward and can receive no higher honor.

From The Journal and selected letters of William Carey – Terry G Harder, 2000, Macon, GA Smyth and Helwys Publishing

Carey believed firmly in the concept of incarnational missions, meaning a missionary must fit well into the culture and relate effectively to the native population. Many of he new missionaries to India tended to huddle around the more European area of Calcutta leaving the rest of the country without an evangelical message. Carey insisted that missionaries live in a manner and in a place that would allow them the most impact for the Gospel. He opposed bigotry against the Indians and the desire to remain comfortable surrounded by Europeans.

From The Legacy of William Carey

Vishal and Ruth Mangalwafi, 1993, Wheaton IL, Good News Publishers

God as Creator: Carey's deep and dogged interest in nature—in stones (geology), insects (biology), in plants and flowers (botany and agriculture) trees (forestry), and in the stars (astronomy)—was rooted in his understanding that this world was his Father's creation. (Mangalwafi p. 104).

Carey was interested in the physical universe around him because he believed that our heavenly Father had blessed mankind both with a rationality to understand creation and with an authority to govern it (Mangalwafi p. 105).

Human beings as God's image: This freedom to be imaginative and creative was fundamental to the reforms and developments of the centuries immediately preceding Carey (Mangalwafi p. 111)

## On the Sanctity of Human Life

The Hindu mind that Carey encountered had no such philosophic basis for fighting either to preserve human life or to affirm dignity. (Mangalwafi p. 113)

## On the Class system

Carey himself had humble origins. As a shoemaker in England he had found that God's grace was sufficient for him.. He rejected British class system and actively opposed the racism inherent in the slave trade, refusing to buy goods made by slave labor. (Mangalwafi p. 123)

## God's Call for Individuals – View of Vocation

Quoting William Perkin's who cite's The Apostle Paul's case "At best, our 'work' is understood as our 'vocation'. Our work can also be our vocation, but it is not always so" .. (Carey) was willing to take up such work (in an indigo factory) for the sake of his vocation... God wants to enter into a personal and direct working partnership with individuals who have become His children. (Mangalwafi p. 124)

## The Church as a Body

Carey believed he was to work in tandem with the “Serampore trio – Carey, Marshman, and Ward”... The church is not meant to be a collection of heroes but a community knit together by love – a fruit of the Holy Spirit. ... the school at Serampore taught children of all castes in the vernacular, in an attempt to break down caste. (Mangalwafi p. 127)

Carey knew the gospel to be the only effective antidote to social evils. This conviction sustained Carey’s chief labor: to make the Bible available to the Indian masses in their own languages. (Mangalwafi p. 129)

# Mission innovation of Carey

God burdened Carey's heart for the unreached people of the world. He drew a simple map of the world and began marking the places where the Gospel had not been preached, praying that the Lord would send harvesters into the enormous field of lost souls

Basic strategies:

preaching

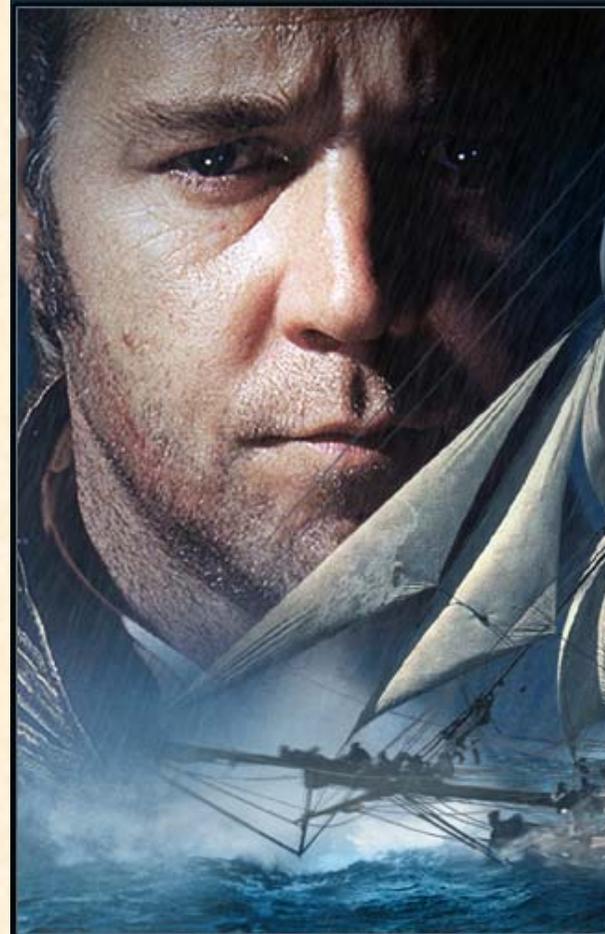
translation and printing of the Bible in local dialect  
schools and medical/relief – meet peoples needs

Attitude: “Expect great things from God; attempt great things from God.”

Action: Preaching; Bible translation and distribution; Church; Knowledge; Indigenous involvement

## **Movie Clip illustrating the principle**

**Show scene from  
Master and Commander  
when they launch out  
on an uncharted  
territory to discover the  
Galapagos islands and  
relate it to Carey  
seeking lost people in  
lost places.**



# How can Carey's principles be applied to the YoungLife mission today?

YoungLife is reaching unreached teens in only 10 of the 120 counties of Kentucky. We will regularly pray over a state map and ask God where he wants us to go next – be praying where God might be calling you. We also will “Expect great things from God; attempt great things for God.”

We need to know what teens physical needs are in our schools and how to help meet those needs. We need to know what language the kids are speaking and speak that language – we need to use all means available and partner with all youth ministries in our towns that more kids might hear about Jesus.

Teens need to experience some sense of ownership of the local YoungLife mission

# **So What and Now What?**

How can we meet the needs of teens in our school?

Where does God want us to go and reach unreached teens  
– which school might He be calling us to?

In what arenas of opportunity for the gospel are we missing out on to effectively reach teens and how can we use those means?

## Recommended Reading:

Basil Miller,

(1980), *William Carey – The Father of Modern Missions*,  
Minneapolis MN, Bethany Publishers

Borgmann, Dean

(1997), *When Kumbaya is not enough!*, Peabody, MA,  
Hendrickson Publishing