

*The Emergence of Modern Protestantism*  
*1725 - 1810*

**Lecture 9 – The Missions Movement**  
**Part 1**

Dr. Dave Doughty

## *Outline (2 weeks)*

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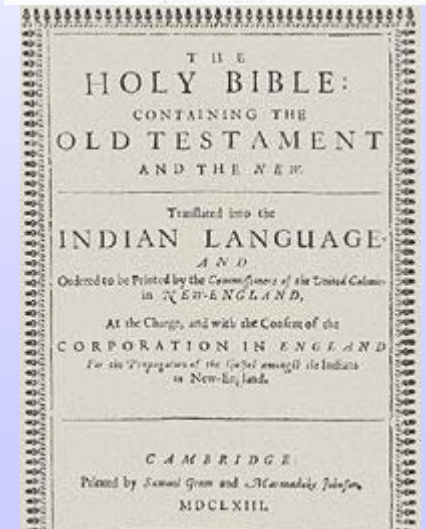
- John Eliot
- David Brainerd
- The start of foreign missions
- William Carey
- Piper on suffering in missions

# John Eliot

- 1604-1690
- B.A. from Jesus College, Cambridge, 1622
- Was a non-conforming clergyman, and so left England and arrived in Mass. Nov. 3, 1631
- Initially settled in Boston, assisting at First Church, then became Minister at First Church, Roxbury
- One of the editors of the Bay Psalm book
- Best known for working with Mass. Indians
- Translated the Bible into the Natick Language (A dialect of the Algonquin Language) in 1663 – 119 years before the Aitken Bible



JOHN ELIOT.



## *John Eliot and missions*

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- On the seal of the Massachusetts Bay Colony was the figure of a Native American ringed by the words “Come over and help us.”
- Eliot became inspired with the idea of converting the Indians. His first step was to learn their dialects, which he did by the assistance of a young Indian whom he received into his home. With his aid he translated the Ten Commandments and the Lord’s Prayer.
- John Eliot first successfully preached to the Indians in their own tongue at Newton in October 1646. At the third meeting several Indians declared themselves converted, and were soon followed by many others.
- In July 1649 parliament incorporated the “Society for the Propagation of the Gospel in New England,” which supported and directed the work inaugurated by John Eliot.

## *John Eliot – and the “praying Indians”*

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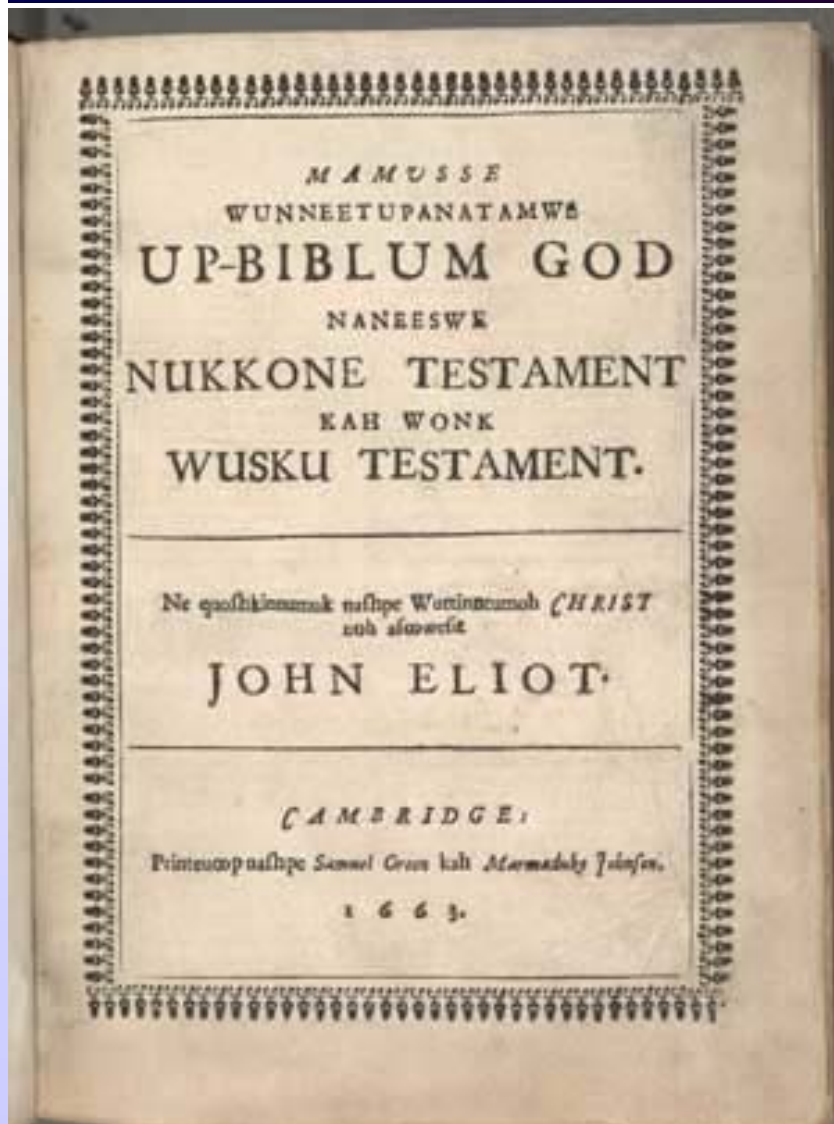
- Eliot attempted to allow the Indians to preserve their culture and continue their own rule as a Christian society, by creating towns for them, the first at Nonantum (Newton).
- In 1651 the Christian Indian town founded by Eliot was moved from Newton to Natick, where residences, a meeting-house, and a school-house were erected, and where Eliot preached, when able, once in every two weeks as long as he lived.
- A second town under his direction was established at Ponkapog (Stoughton) in 1654. His success was duplicated again in Martha’s Vineyard and Nantucket, and by 1674 the unofficial census of the “praying Indians” numbered 4,000.
- At one point in time, there were 14 of these towns of so-called "Praying Indians", the best documented being at Natick, Massachusetts.

# *John Eliot – His Translation Efforts*

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- These Indians had no written language, except a crude pictographic one, unsuitable for a Bible translation.
- Eliot hit on a unique solution – he translated the Bible into their native Algonquin tongue phonetically, using the English alphabet!
  - The English word “mugwump” comes from the Algonquin (in which it means great chief or war leader – it is used for Joshua, Gideon and Joab)
    - Republicans who supported Grover Cleveland (D) against Blaine in 1884
    - “A person who acts independently or remains neutral, especially in politics.”
- This gave the natives a Bible they could read without having to learn English.
- NT in 1661 – complete Bible in 1663.
  - The society paid, sent a printer and a press and paper.
- Also Indian Grammar in 1666 and Indian Primer (an exposition of the Lord’s prayer and the larger catechism) in 1669.

# Eliot's Bible – Psalm 1



# *Nathaniel Hawthorne and Eliot*

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- Nathaniel Hawthorne (mid-1800s and no friend of Puritans) in his book “The Whole History of Grandfather’s Chair or True Stories From New England History 1620-1803,” wrote, at the end of Chapter VII (The Gov’t of NE)
  - “O Grandfather, tell us all about that Indian Bible! Exclaimed Laurence. “I have seen it in the library of the Athenaeum; and the tears came into my eyes to think that there were no Indians left to read it.”
- He continues in Chapter VIII – The Indian Bible
  - “As Grandfather was a great admirer of the apostle Eliot, he was glad to comply with the earnest request which Laurence had made...so he proceeded to describe how good Mr. Eliot labored, while he was at work upon the Indian Bible.”
  - “My dear children, what a task would you think it, even with a long lifetime before you, were you bidden to copy every chapter, and verse, and word in yonder family Bible! Would not this be a heavy toil? But if the task were, not to write off the English Bible, but to learn a language utterly unlike all other tongues- a language which hitherto had never been learned...if the task were, first to learn this new variety of speech, and then to translate the Bible into it, and to do it so carefully that not one idea throughout the holy book should be changed – what would induce you to undertake this toil? Yet this was what the apostle Eliot did.”

## *Hawthorne and Eliot - 2*

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- Wrapping up the chapter:
- “My heart is not satisfied to think,” observed Laurence, “that Mr. Eliot’s labors have done no good except to a few Indians of his own time. Doubtless he would not have regretted his toil, if it were the means of saving but a single soul. But it is a grievous thing to me that he should have toiled so hard to translate the Bible, and now the language and the people are gone! The Indian Bible itself is almost the only relic of both.
- “Laurence,” said his Grandfather, “if ever you should doubt that man is capable of disinterested zeal for his brother’s good, then remember how the apostle Eliot toiled. And if you should feel your own self-interest pressing upon your heart too closely, then think of Eliot’s Indian Bible. It is good for the world that such a man has lived and left this emblem of his life.”

## *Final thoughts on Eliot*

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- Quote from Eliot– “Prayer and pains through faith in Christ Jesus will accomplish anything.”
- In earlier times Eliot’s work was used for linguistic studies
- Demonstration of the passion of the early colonists (and their backers in England) to provide the indigenous peoples of the New World the Bible in their own language.
- Eliot’s Bible not only brought the Gospel to the Indians, it also brought literacy!

# *David Brainerd*

- April 20, 1718 – Oct. 9, 1747
- Born in CT., father died at 9, orphaned at 14.
- Enrolled at Yale in 1739
  - Was expelled for saying of a tutor: “He has no more grace than this chair.”
- Licensed to preach in 1742
- Committed himself to reaching Indians in 1743
- Died of TB four years later at the home of Jonathan Edwards in Northampton Mass.



BRAINERD PREACHING TO THE INDIANS.

## *David Brainerd - before conversion*

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- “All my good frames were but self-righteousness, not bottomed on a desire for the glory of God”
- “There was no more goodness in my praying than there would be in my paddling with my hands in the water, because [my prayers] were not performed from any love or regard to God.”
- “I never once prayed for the glory of God
- “I never once intended his honor and glory
- “I could not bear that it should be wholly at God’s pleasure to save me or damn me as He would.”

# *Conversion of Brainerd*

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- Sunday, July 12, 1739.
- “As I was walking in a dark thick grave, “unspeakable glory” seemed to open to the view and apprehension of my soul...it was a new inward apprehension or view that I had of God; such as I never had before, nor anything that I had the least remembrance of it. So that I stood still and wondered and admired...I had now no particular apprehension of any one person of the Trinity, either the Father, Son, or Holy Spirit, but it appeared to be divine glory and splendor that I then beheld. And my soul “rejoiced with joy unspeakable” to see such a God, such a glorious divine being, and I was inwardly pleased and satisfied that he should be God over all forever and ever.

## *Conversion – 2.*

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- My soul was so captivated and delighted with the excellency, the loveliness and the greatness and other perfections of God, that I was even swallowed up in him, at least to that degree that I had no thought, as I remember at first, about my own salvation or scarce that there was such a creature as I.
- Thus the Lord, I trust, brought me to a hearty desire to exalt him, to set him on the throne and to “seek first his Kingdom,” i.e. principally and ultimately to aim at his honor and glory as the King and sovereign of the universe which is the foundation of the religion of Jesus...I felt myself in a new world.

## *Brainerd at Yale*

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- Two months later he entered Yale
- The next year he was sent home because he was spitting blood (he already had TB).
- When he returned to Yale in November 1740 the spiritual climate was radically changed. George Whitefield had been there...
  - Some tension between awakened students and less excited faculty and staff.
- Jonathan Edwards preached the commencement address in 1741 -  
:The Distinguishing Marks of a Work of the Spirit of God”
  - Did not quell the tension (as hoped by the administration)
- He was expelled in early 1742, in this third year, at the top of his class, effectively closing the door on ministry (a recently passed law required a degree from Yale, Harvard, or Europe to minister in CT.)
- Lesson -

## *Brainerd among the Indians*

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- Nov. 25, 1742 Brainerd was examined by Commissioners of the Society in Scotland for Propagating Christian Knowledge, and appointed as a missionary to the Indians.
- His first assignment, the next spring, was to the Housatonic Indians, 20 miles northwest of Stockbridge (where Edwards would go later).
  - “As to my success here I cannot say much as yet: the Indians seem generally kind, and well-disposed towards me, and are mostly very attentive to my instructions, and seem willing to be taught further.”
  - He started a school, and translated some of the Psalms.
- A year later (1744), he was reassigned to the Indians along the Delaware River in PA.

# *Brainerd among the Indians*

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- One year later (1745) he crossed into NJ and preached to the Indians at Crossweeksung.
  - Within a year there were 130 believers
  - The whole community moved to Cranberry in May 1746 to have their own land and village.
- In November, 1746 he spent four months trying to recuperate at the home of Jonathan Dickinson (one of the commissioners).
- On March 20, 1747 he made a last visit to his Indian friends, and then rode to the house of Jonathan Edwards in Northampton, Mass., arriving May 28, 1747.
- He made one trip to Boston during the summer, and died on October 9.

## *Impact of Brainerd – why?*

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- Brainerd was a Christian for only 8 years, and a missionary for only 4. Why has his life had such an impact?
- Jonathan Edwards took Brainerd's diaries and published them as "The Life and Diary of David Brainerd" in 1749.
  - Has never been out of print!
  - Cannot get on Google Books
- Better answer – Brainerd's life is a vivid, powerful testimony to the truth that God can and does use weak, sick, discouraged, beat-down, lonely, struggling saints, who cry to him day and night, to accomplish amazing things for his glory.

# *Brainerd's Struggles*

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- With sickness
  - “Rode several hours in the rain through the howling wilderness, although I was so disordered in body that little or nothing but blood came from me.”
  - “Having lain in cold sweat all night, I coughed much bloody matter this morning, and was under great disorder of body, and not a little melancholy.”
- With Depression
  - “Tis distressing to feel in my soul that hell of corruption which still remains in me.”
  - “Scarce ever felt myself so unfit to exist, as now; I saw I was not worthy of a place among the Indians, where I am going.”
  - “Was scarce ever more confounded with a sense of my own unfruitfulness and unfitness of my work, than now. Oh, what dead, heartless, barren, unprofitable wretch did I now see myself to be. My spirits were so low, and my bodily strength so wasted, that I could do nothing at all. At length, being much overdone, lay down on a buffalo skin; but sweat much of the whole night.”

# *Brainerd's Struggles*

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- With loneliness
  - “Oh I longed that some dear Christian knew my distress.”
  - “I have no fellow Christian to whom I might unbosom myself and lay open my spiritual sorrows, and with whom I might take sweet counsel in conversation about heavenly things, and join in social prayers.”
- With Hardship
  - “I live poorly with regard to the comforts of life: most of my diet consists of boiled corn, hasty pudding, etc. I lodge on a bundle of straw, and my labor is hard and extremely difficult; and I have little experience of success to comfort me.”
  - He talks of being lost in the woods, exposed to cold and hunger, horse being stolen or poisoned or breaking a leg.
  - “Such fatigues and hardship as these serve to wean me more from the earth, and, I trust, will make heaven the sweeter. Formerly when I was thus exposed to cold, rain, etc. I was ready to please myself with the thoughts of enjoying a comfortable house...”

# *Brainerd's Struggles*

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- A bleak outlook on nature
  - “Where Edwards saw mountains and waste places as the setting for divine disclosure, Brainerd saw only a “howling desert.” Where Edwards would take spiritual delight in the sun, moon and stars, in the clouds and blue sky...Brainerd never mentioned natural beauty.” – Norman Pettit
- To love the Indians
  - “About noon, rode up to the Indians, and while going, could feel no desires for them, and even dreaded to say anything to em.”

## *Brainerd's Passion – To press on for the Kingdom*

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- April 17, 1747. “O I longed to fill the remaining moments all for God! Though my body was so feeble, and wearied with preaching and much private conversation, yet I wanted to sit up all night to do something for God.”
- “Oh how sweet it is to be spent and worn out for God.”
- He fasted extensively, and prayed extensively.
  - Edwards – “Among all the many days he spent in secret fasting and prayer and that he gives an account of in his diary, there is scarce an instance of one but what was either attended or soon followed with apparent success and a remarkable blessing in special incomes and consolations of God’s Spirit; and very often before the day was ended.”
  - “Was most of the day employed in writing on a divine subject. Was frequent in prayer.”

## *Brainerd's Effect*

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- Edwards – “I would not conclude my observations on the merciful circumstances of Mr. Brainerd’s death without acknowledging with thankfulness the gracious dispensation of Providence to me and my family in so ordering that he...should be cast hither to my house, in his last sickness, and should die here. So that we had opportunity for much acquaintance and conversation with him, and to show him kindness in such circumstances, and to see his dying behaviour, to hear his dying speeches, to receive his dying counsels, and to have the benefit of his dying prayers.”
- Note that Edwards said this, knowing it probably cost him the life of his 17 year-old daughter, Jerusha, who had tended to Brainerd, and died of TB four months after he did!

## *Brainerd's Effect – 2*

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- “Gideon Hawley, another missionary protégé of Edwards, carried in his saddlebag a copy of the *Life*, to which he referred when unable to stand the strain of another day. ‘I need, greatly need something more than humane to support me,’ he wrote in 1753. ‘I read my Bible and Mr. Brainerd’s *Life*, the only books I brought with me, and from them have a little support.’
- “John Wesley was so impressed that he published a condensed version in 1768. ‘Let every preacher read carefully over the ‘*Life of David Brainerd*,’” he instructed in the handbook of the Methodist ministry. Although Wesley could be critical of Brainerd for ‘applauding himself and magnifying his own work,’ his example was upheld. ‘Find preachers of David Brainerd’s spirit,’ he wrote in his journal in 1767), ‘and nothing can stand before them.’
- William Carey (as we will soon see)

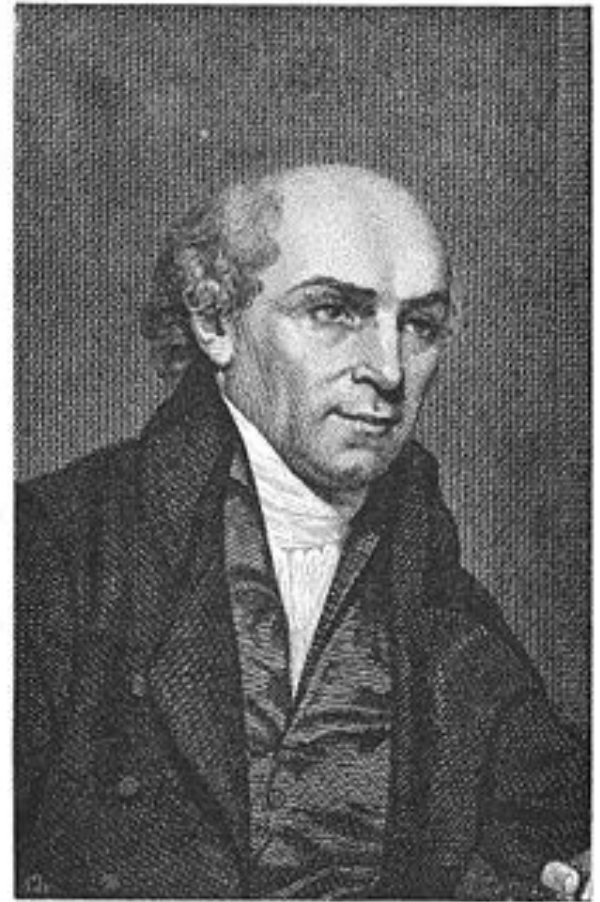
## *Brainerd's Effect – 3*

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- In 1956 “the missionary Jim Elliot, inspired by Brainerd, flew with four companions to the Auca Indians in South Africa.
  - ‘Confession of pride—suggested by David Brainerd’s Diary yesterday—must become an hourly thing with me,’ Elliot wrote shortly before he died.”
- Many, many other missionaries – David Livingstone, John Wilson (India), Andrew Murry (South Africa), Sheldon Jackson (Alaska)
- It has been said that “David Brainerd dead” more greatly influenced the missionary cause than did David Brainerd alive.
- Some hundreds of Indians came to know Christ

# *William Carey*

- 1761-1834
- Biography titled, “The Life of William Carey, Shoemaker and Missionary” by George Smith, 1885
- Father was a weaver, then a schoolmaster
- He was apprenticed to a shoemaker at the age of 12
- In 1785 he was appointed schoolmaster for village of Moulton
- He was also invited to pastor the local Baptist church
- Headed to India in 1793



WILLIAM CAREY.

# *What Got Carey Interested in Missions*

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- Carey's interest in non-Christian peoples was aroused in Great Britain by several things:
  - The voyages of discovery in the Pacific, under government auspices, conducted by Captain James Cook (1728-1779) from 1768 until his death.
  - The diary of David Brainerd
  - In 1781 Andrew Fuller writes a book titled, "The Gospel Worthy of All Acceptation" which was a huge influence on Carey.
- In 1786, at a minister's meeting Carey raised the question of whether it was the duty of all Christians to spread the Gospel throughout the world. J.C. Ryland, father of John Ryland, is said to have retorted, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid and mine." (this is disputed by the son)

# *The Gospel Worthy Of All Acceptation*

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- From the preface:
  - Reading the lives and labours of such men as Elliot, Brainerd, and several others, who preached Christ with so much success to the American Indians, had an effect upon him (i.e. me – the author). Their work, like that of the apostles, seemed to be plain before them. They appeared to him, in their address to those poor benighted heathens, to have none of the difficulties with which he felt himself encumbered.

# *The Gospel Worthy of All Acceptation (Part 2)*

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- I. Unconverted sinners are commanded, exhorted and invited to believe in Christ for salvation.
- II. Every man is bound cordially to receive and approve what God reveals.
- III. Though the Gospel, strictly speaking is not a law, but a message of pure grace, yet it virtually requires obedience, and such an obedience as includes saving faith.
- IV. The want of faith in Christ is ascribed in the scriptures to men's depravity, and is itself represented as a heinous sin.
- V. God has threatened and inflicted the most awful punishments on sinners, for their not believing in the Lord Jesus Christ.
  - I. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned.

## *The Gospel Worthy...*

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- From the foregoing view of things we may perceive the alarming situation of unbelievers... We are in the habit of pitying heathens who are enthralled by abominable superstition, and immersed in the immoralities which accompany it: but to live in the midst of gospel light, and reject it, or even disregard it, is abundantly more criminal...
- The work of the Christian ministry, it has been said, is to preach the gospel, or to hold up the free grace of God through Jesus Christ, as the only way of a sinner's salvation.

## *The Gospel Worthy...*

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- We have sunk into such a compromising way of dealing with the unconverted, as to have well nigh lost the spirit of the primitive preachers; and hence it is that sinners of every description can sit so quietly as they do, year after year, in our places of worship. It was not so with the hearers of Peter and Paul. They were either pricked in the heart in one way, or cut to the heart in another.

## *William Carey – 1792*

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- In 1792 Carey wrote, “Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathens “
- Also in 1792 Carey preached a sermon (aka the Deathless Sermon) on Isaiah 54:2-3  
Enlarge the place of your tent, stretch your tent curtains wide,  
do not hold back; lengthen your cords, strengthen your stakes.  
For you will spread out to the right and to the left;  
your descendants will dispossess nations and settle in their desolate cities.
- Although the text of the sermon is not extant, the general consensus is that it had two points, which together have become the defining Carey quote:  
**“Expect great things from God, attempt great things for God.”**

# *Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathens*

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In Which the Religious State of the Different Nations of the World, The Success of Former Undertakings, and the Practicability of Further Undertakings, Are Considered.

- Five parts:
- 1. Theological justification for missions – the Great Commission remains binding on all Christians
- 2. History of missionary activity – ending with David Brainerd and John Wesley
- 3. 26 pages of tables, listing area, population and religion statistics for every country in the world.
- 4. Objections answered. (Language difficulty, danger, etc.)
- 5. Calls for the formation of a Baptist missionary society, and explains how it could be supported.

# *Enquiry - Introduction*

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- As our blessed Lord has required us to pray that his kingdom may come, and his will be done on earth as it is in heaven, it becomes us not only to express our desires of that even by words, but to use every lawful method to spread the knowledge of his name...It was for this purpose that the Messiah came and died, that God might be just, and the justifier of all that should believe in him. When he had laid down his life, and taken it up again, he sent forth the disciples to preach the good tidings to every creature, and to endeavour by all possible methods to bring over a lost world to God. They went forth according to their divine commission, and wonderful success attended their labours...Since the apostolic age many other attempts to spread the gospel have been made, which have been considerably successful, notwithstanding which a very considerable part of mankind are still involved in all the darkness of heathenism.

## *Enquiry – Introduction - 2*

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- Some attempts are still making, but they are inconsiderable in comparison of what might be done if the whole body of Christians entered heartily into the spirit of the divine command on this subject. Some think little about it, other are unacquainted with the state of the world, and others love their wealth better than the souls of their fellow-creatures.
- In order that the subject maybe taken into more serious consideration, I shall enquire, whether the commission given by our Lord to his disciples be not still binding on us,-take a short view of former undertakings,-give some account of the present state of the world,-consider the practicability of doing something more that is done,-and the duty of Christians in general in this matter.

## *Enquiry – Sect. 1*

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- “An Enquiry whether the Commission given by our Lord to his Disciples be not still binding on us.”
- It seems as if many thought the commission was sufficiently put in execution by what the apostles and others have done; that we have enough to do to attend to the salvation of our own countrymen; and that, if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them...There seems also to be an opinion existing in the minds of some, that...it may not be immediately binding on us to execute the commission though it was so upon them.

## *Enquiry – Sect. 1 - 2*

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- First, if the command of Christ to teach all nations be restricted to the apostles, or those under the immediate inspiration of the Holy Ghost, then that of baptizing should be so too; and every denomination of Christians, except the Quakers, is wrong in baptizing with water at all.
- Thirdly, If the command of Christ to teach all nations extend only to the apostles, then doubtless the promise of the divine presence in this work must be so limited; but this is worded in such a manner as expressly precludes such an idea, Lo, I am with you always, to the end of the world.
- “We cannot say it is repealed , like the commands of the ceremonial law; nor can we plead that there are no objects for the command to be exercised upon...Nor can we produce a counter-revelation, concerning any particular nation...

## *Enquiry – Sect. 1 - 3*

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- It has been objected that there are multitudes in our own nation, and within our immediate spheres of action, who are as ignorant as the South-Sea savages, and that therefore we have work enough at home, without going into other countries...Our own countrymen have the means of grace, and may attend on the word preached if they chuse it...but with them the case is widely different, who have no Bible, no written language (which many of them have not) no ministers, no good civil government, nor any of those advantages which we have. Pity, therefore, humanity, and much more Christianity, call loudly for every possible exertion to introduce the gospel amongst them.

## *Next Week*

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- More on William Carey and Missions