

## CHAPTER SEVEN: MISSION TO THE WORLD

Protestantism enveloped the earth in missionary work in the Nineteenth Century. Many new Christians, the fruit of this work, would later emigrate to the United States and join the United Church of Christ.

The theological foundation of the missionary movement was laid by Jonathan Edwards (See Chapter 5, Part C ). His student and friend, Samuel Hopkins (1721-1803), pastor for many years in Newport, Rhode Island, further developed Edwards' ideas. The missionary movement was founded on the following ideas:

- Christocentric—Missionaries and their supporters were devoted to Christ, determined to proclaim Christ with power and to imitate Christ in self-sacrifice for others.
- Post-millennial eschatology—The millennium, that golden age of peace and well-being when, “the earth shall be full of the knowledge of the Lord as the waters cover the sea,” (*Isaiah* 11:9b) will come gradually. God will use human beings to create that golden age, step by step. (For more on eschatology see Chapter 12, Part E).
- Disinterested benevolence—Jonathan Edwards defined the greatest good as “benevolence toward being in general.” Samuel Hopkins refined this idea and called it “disinterested benevolence.” Benevolence is to will that which is good. It is disinterested when there is no payback. As the Good Samaritan helped a stranger out of compassion, not expecting to receive anything in return, the Nineteenth Century Protestant was called to will the good of others, never asking: What’s in it for me?
- The evangelical imperative—The risen Christ had commanded his disciples: “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” (*Matthew* 28:19-20). The missionaries obeyed the clear command of Christ and went.

The missionary movement was a broad movement of benevolence – “doing good” in every possible way. The greatest good that one could do for another was to proclaim Jesus Christ, and thus open to a person the way to eternal life.

The aim of the missionary movement was to be God's instrument in transforming this world into the realm of God.

## PART A: THE SOCIETIES

Three early missionary societies contribute to the story of the United Church of Christ. The London Missionary Society (LMS) brought the gospel to Samoa, from where immigrants would later come to join the UCC in the United States. The American Board of Commissioners for Foreign Missions (ABCFM), created by Congregationalists, enlisted the support of Congregationalists, Presbyterians, Dutch and German Reformed in sending missionaries around the world. Missions included Hawaii, the Armenians of Western Asia, and several American Indian groups. The Basel Evangelical Missionary Society, from Switzerland, sent missionaries to Germans in America, where they organized the Evangelical Synod (See Chapter 9, Part C). Basel also sent missionaries to Germans in Russia, where their piety shaped a movement that later came to America where many became German Congregationalists and German Reformed.

### London Missionary Society

On 21 September 1795, Protestants of various persuasions came together in London, England, to organize a society, later called the London Missionary Society, to send out missionaries. This event brought two signs of the coming realm of God together in one event: the worldwide spread of Christianity and Christian unity. In 1796 the LMS adopted its *fundamental principle*:

As a union of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle of The Missionary Society* that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be differences of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall

appear most agreeable to the Word of God.<sup>1</sup>

This event inspired others in Europe and America to organize missionary societies in the same catholic spirit. By 1818 the other major British denominations had each organized a denominational missionary society, leaving the LMS a Congregational body.<sup>2</sup>

### American Board of Commissioners for Foreign Missions

Samuel John Mills (1783-1818) grew up in Torrington, Connecticut, where his father was pastor of the Congregational Church. In 1800, after receiving counsel from his mother, he experienced a sense of "the glorious sovereignty of God." The next time he saw his father, young Mills said, "that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the Gospel salvation to the poor heathen."

Young Mills, entering Williams College in the Fall of 1806, shared his thoughts on a missionary life with a few friends. On 7 September 1808, five students formed a secret society, whose object was "to effect, in the person of its members, a mission or missions to the heathen."<sup>3</sup> They called themselves "The

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<sup>1</sup>London Missionary Society, *Reports of the Missionary Society from Its Formation in the Year 1795 to 1814, Inclusive* (London: J. Dennett, [1815]), unnumbered page in front.

<sup>2</sup>The London Missionary Society began missions to Tahiti (1797), India (1798), South Africa (1799), China (1807), Guyana (1809), Madagascar (1818), Samoa (1830), and Jamaica (1834).

<sup>3</sup>Calvin Montague Clark, "The Brethren: A Chapter in the History of American Missions," 14. Society of Brethren Papers, Andover-Newton Theological School, Newton Center, Mass. Most accounts of the origin of American missions refer to a "Haystack Prayer Meeting." The tradition is: "At a stated prayer meeting . . . the idea was presented. Driven by an approaching thunderstorm from the grove where the meeting had usually been held, they took shelter behind a neighboring haystack, and there, in the language of one who was present, 'Mills proposed to send the gospel to that dark and heathen land, and said we could do it if we would.' The subject was then discussed, and as the storm was passing away, Mills said, 'Come, let us make it a subject of prayer under this haystack, while the dark clouds are going and the clear sky is coming.' So they prayed, and continued to pray and consult together through that and the following season."--Mark Hopkins, "Historical Discourse," in Rufus Anderson, *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions* (Boston: ABCFM, 1861), 17. Byram Green, who claimed to have been present at the meeting, dated it in July or August 1806 and determined the location of the monument at Williams College--Green, Byram, to Samuel M. Worcester, Williams College Autographs, 2:139. Other sources appear to imply the meeting occurred in the Fall of 1808 (Sept 7) as the Brethren discussed the constitution of their society--Edward D. Griffin, *A Sermon Preached September 2, 1828 at the Dedication of the New Chapel Connected with Williams College, Massachusetts* (Williamstown: Ridley Bannister, 1828, 24n; C. Clark, "The Brethren,

Brethren."

Mills went to Andover Seminary in 1810, where the Brethren reorganized, and soon recruited more members. The students consulted with their professors and some local clergy, challenging them to support a mission. Together they laid the matter before the General Association of Massachusetts.

On 29 June 1810, the General Association established an "American Board of Commissioners for Foreign Missions" (ABCFM), and appointed a board of five persons from Massachusetts and four from Connecticut, with the understanding that the General Association of Connecticut could name the Connecticut representatives in the future. The ABCFM held its first meeting on 5 September 1810, elected Samuel Worcester corresponding secretary, and began collecting funds. The first missionaries were ordained at Salem on 6 February 1812 (see *LTH* 5:1). Within a month three couples and two single men, sailed from America as missionaries to British India.<sup>4</sup>

The act of incorporation for the ABCFM, which passed the Massachusetts legislature on 20 June 1812, changed the Board into a self-perpetuating body, with membership determined by the Board itself, and not by the General Associations of Massachusetts and Connecticut. When the Board met in 1812, it added several Presbyterians to its membership. The ABCFM claimed to be undenominational, but received most of its support from Congregational and Presbyterian churches and on a smaller scale from Dutch and German Reformed Churches.

The German Reformed Church supported missions through the American Board beginning in 1838. This church had its own missionary society for raising

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4; Richard Donald Pierce, "A History of the Society of Inquiry at Andover Theological Seminary. 1811-1820" (B.D. thesis, Andover Theological School, 1938), 14. Others imply the Haystack meeting occurred in the Fall of 1807, when Mills shared his missionary dreams with Hall, Richards and Fisk—S. M. Worcester, *Samuel Worcester*, 2:86; Joseph Tracy, *History of the American Board of Commissioners for Foreign Missions* (New York: W. W. Dodd, 1842), 23; Implied in G. Spring, *Memoir of Mills*, 29. However, 1806 is the date on the monument at Williams College, and has been commonly accepted.

<sup>4</sup>In addition to its mission to west India, the Board soon added missions to Sri Lanka (Ceylon, 1815), the Cherokee (1817), the Choctaw (1818), Hawaii (1819) and Western Asia (1819). The ABCFM acquired several more Indian missions through the absorption of other societies in 1826 and 1827. The American Board also started new missions in China (1830), among the Ojibwa (1831), to Thailand (1831), to the Pawnee (1834), Dakota (1834), in Liberia (1834), to South India (1834), to the Indians of Oregon Territory (1835), and among the Zulu in South Africa (1835).

funds and directed its support to one missionary couple of German Reformed origin, Benjamin (1807-77) and Eliza C. (Abbott) Schneider (1809-56). However the German Reformed churches never raised sufficient funds to support this couple, and in 1865 withdrew from the ABCFM.

The American Board was closely related to the anti-Unitarian movement of eastern New England. That movement had created Andover Seminary and the *Panoplist*, and advanced the General Association of Massachusetts. The first missionaries were educated at Andover, and the General Association created the ABCFM. The *Panoplist* promoted missions, and in 1821 was sold to the ABCFM, becoming the *Missionary Herald*. Samuel Worcester, first corresponding secretary of the Board, wrote tracts that presented the trinitarian case; Jeremiah Evarts (1781-1831), second corresponding secretary (1821-31), edited the *Panoplist*. The missionary movement, an outgrowth of the piety promoted by the *Panoplist* group, inspired and united its trinitarian supporters.

#### Basel Mission and Its Offspring

In May, 1815, a young man of Basel, Switzerland, inspired by a missionary sermon during his church's monthly *missionsstunden* (prayer meeting for missions), volunteered to be a missionary. This person's offering of self led to the founding of the Basel Foreign Mission Society on 25 September 1815 (See *LTH* 4:40).

Pietists in Basel organized the *Christentumsgesellschaft* (Christendom Society) in 1780, which coordinated a network of pietist fellowships scattered across southwest Germany and neighboring Switzerland, that prayed, studied the Bible, and promoted acts of Christian love. These groups, mostly Lutheran in Germany, and Reformed in Switzerland, remained in their *Landeskirchen* (state churches). The *Christentumsgesellschaft* organized the Basel Mission, which immediately founded a school to train missionaries. These missionaries were sent out by other missionary societies, including 109 under the Anglican Church Missionary Society. In 1822 the Basel Mission began sending out its own missionaries.<sup>5</sup>

The Basel mission did not promote one denominational confession, declaring in 1821, "only the word of God, clearly and generally understood as contained in the Holy Scripture . . . shall be spread among non-Christian

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<sup>5</sup>Basel established missions in Ghana (1828) and India (1834).

peoples.”<sup>6</sup>

In 1842 the Director at that time further explained, It has been . . . ever the belief of the Mission of Basel, that the subdivision of the one Evangelical church into different forms of confession is an aspect of the human limitedness, . . . that none of these possess alone and absolutely the truth, but that they complement each other.<sup>7</sup>

The Basel Mission identified with the unionist spirit of the Prussian Union Church and other *Landeskirchen* created across Germany from 1817 on, that united Lutheran and Reformed.<sup>8</sup>

Basel Mission intended to send missionaries only to non-Christian peoples. However, after repeated requests from Germans in non-German lands, the society did respond. By 1829 Basel graduates were serving in German colonies in Russia, and in 1833 Basel sent its first missionary to Germans in America.

The Basel Mission drew support from a network of local and regional auxiliary societies across Europe. In time, some of these auxiliaries organized as separate but cooperating missionary societies. These included the Rhenish Missionary Society (1828, sometimes called Barmen Mission),<sup>9</sup> and the North German Missionary Society (1836, sometimes called Bremen Mission).<sup>10</sup>

### Mills and Other American Societies

The ABCFM, the first national voluntary society in America, was soon followed by others, often with the involvement of Samuel Mills. The Massachusetts and Connecticut missionary societies sent Mills and a colleague

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<sup>6</sup>quoted in David Georg Gelzer, “Mission to America: Being a History of the Work of the Basel Foreign Mission Society in America” (Ph.D. diss., Yale University, New Haven, Conn., 1952), 46.

<sup>7</sup>quoted in Gelzer, 50n; translated for the author by Stan Ehrlic.

<sup>8</sup>See Chapter 9, Part C, The Evangelical Church of the Union.

<sup>9</sup>The Barmen Mission established several missions in Indonesia and a mission in South Africa. When missionaries sent to the American Indians asked to work with the Germans in America, the Barmen Society in 1837 reorganized an auxiliary society in Langenberg, as The Evangelical Society for the Protestant Germans in North America, commonly called the Langenberger Union.

<sup>10</sup>The Bremen Mission, in addition to a mission to the Ewe of Ghana and Togo (1836), sent missionaries to Germans in America.

on an exploratory trip west in 1812-13, to investigate the spiritual condition and needs of the new settlements. He went on a second trip, 1814-15. Mills' reports of these trips, emphasizing the need for Bibles in the West, led to the founding of the American Bible Society (ABS) in 1816.

Mills took up the cause of colonization – the settlement of freed slaves in colonies in Africa. He was present on 1 January 1818 when the American Colonization Society was organized. Commissioned to explore the coast of Africa for possible sites for a colony, Mills arrived there on 12 March 1818. However he became ill, and died at sea on 17 June 1818.

The *Panoplist* group organized other societies in New England which evolved to become national societies. They founded a tract society in 1814, which through mergers with other groups became the American Tract Society (ATS) in 1825. In New England in 1816 they founded an organization to receive funds to provide scholarships for persons studying for the ministry. In 1826 this became the American Education Society (AES).<sup>11</sup> The ABCFM cooperated closely with these groups. The ABS and ATS supported the printing of Bibles and tracts in the ABCFM mission fields. The AES promoted the missionary vocation.<sup>12</sup>

## PART B: THE MISSIONS

LMS, ABCFM and Basel Mission have contributed to the life of the United Church of Christ through several missions.<sup>13</sup>

### Cherokee and Choctaw

Cyrus Kingsbury (1786-1870), of the American Board of Commissioners for Foreign Missions, established large mission stations among the Cherokee in 1817, and the Choctaw in 1818. Under the leadership of mission-educated Cherokee of mixed ancestry, the Cherokee nation developed along the lines of

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<sup>11</sup>The AES through merger became the American College and Education Society (See Chapter 13, Part A: National Council of Congregational Churches), and still later became part of the Congregational Board of Home Missions.

<sup>12</sup>Societies for Sunday Schools, Peace, Home Missions, and anti-slavery developed in similar ways, and will be discussed in later chapters of this book.

<sup>13</sup>In addition to those listed below, should be included missions to Germans in America (See Chapter 9, Part C, Initial Outreach of the Missionary Societies).

what persons of European ancestry called civilization. Some Cherokee became successful farmers, merchants and traders. The Cherokee developed a form of government, a body of laws, and eventually (1828) a constitution. The Cherokee nation had its own legislature, judiciary, taxes and treasury. In 1828 the Cherokee nation had a printing press and a bilingual newspaper.

The federal government wanted to remove the Indians of the Southeast to lands west of the Mississippi River. The ABCFM missionaries were prohibited from attending a treaty council in 1830 at which the Choctaw gave up their lands. The Choctaw were removed in the winter of 1831-32.

Because it had a mission to the Cherokee, the American Board was drawn into politics, at first very reluctantly, then vigorously. A Cherokee delegation to Washington asked Samuel Worcester to advise them on treaty negotiations in 1819. Jeremiah Evarts made several trips to Washington on behalf of the Cherokee. In the winter of 1829-30 Evarts wrote articles for major newspapers, held public meetings in major cities, and organized petition campaigns to urge Congress to honor its treaties with the Indians. This first major effort in which American citizens were mobilized nationally by a religious organization for a specific political cause ended in failure. The Indian Removal Bill passed Congress in May, 1830.

Meanwhile, the state of Georgia passed laws declaring all Cherokee laws null and void, and requiring Whites in Indian territory to swear a loyalty oath to the state. Several missionaries refused and were arrested (*LTH* 5:35). Missionaries Samuel A. Worcester<sup>14</sup> (1798-1859) and Elizur Butler (b. 1794) were convicted 16 September 1831, and sentenced to four years hard labor in the Georgia penitentiary. ABCFM lawyers appealed the case to the Supreme Court, where Chief Justice John Marshall declared in *Worcester v. Georgia* on 2 March 1832, that Georgia laws over the Cherokee were null and void and ordered the immediate release of the missionaries.

The state of Georgia refused to recognize the Supreme Court decision and President Andrew Jackson would not enforce it. Jackson's re-election in November, 1832, guaranteed that the Cherokee would receive no relief. Perceiving that nothing more could be achieved by their protest, Worcester and Butler requested and received pardons and release in January 1833.

Then followed several years of disorder and conflict. In January of 1833

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<sup>14</sup>nephew of former corresponding secretary Samuel Worcester.



white settlers began arriving, claiming the land of the Cherokee – and the missions. Believing removal was inevitable, several Cherokee leaders took it upon themselves to negotiate an unauthorized and illegal treaty with the federal government. They thought they should make the best deal they could with the government, which they did; but they had no legal right to do so, and were branded by others as traitors.

In the summer of 1838 the Cherokee were rounded up and placed in detention camps. In the Fall and Winter of 1838-39, 12,000 Cherokee followed the “trail of tears” to their new homeland. Two ABCFM missionaries, Elizur Butler and David Butrick, accompanied the Cherokee on the journey. It was a journey of sorrow, sickness and death. Butler estimated that 2,000 died on the journey, although official records indicated that less than 500 died.

### Hawaii

The mission to Hawaii began in 1819 with white missionaries assisted by Hawaiians who had received education from the American Board of Commissioners for Foreign Missions in New England (*LTH* 5:21). When the first missionaries arrived at Hawaii they learned that the king had recently died, and the new king had abolished the old religion. The missionaries and their supporters were convinced that God had prepared the way, and was blessing their enterprise. However, having gotten rid of one religion, the Hawaiians were not sure they wanted another. The missionaries preached, gave the Hawaiian language written form, published books in Hawaiian, taught school in Hawaiian, advised the political leaders, and looked for ways to develop the economy.

A revival from 1837 to 1839 brought most of the Hawaiian people either into membership or into sympathy with the church. Hawaii confronted the American Board with a problem in 1848: success. What do missionaries do when the people to whom they were sent become overwhelmingly Christian? The Board began a process, lasting from 1848 to 1863, of “devolution,” gradually diminishing support. The churches organized the self-governing Hawaiian Evangelical Association in 1863. The Board and the Hawaiian government encouraged the missionaries and their children to remain and become Hawaiian citizens. Ordained missionaries accepted calls to churches, the unordained turned to secular jobs.<sup>15</sup> The churches of Hawaii established the Hawaiian

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<sup>15</sup>For more on the church in Hawaii go to Chapter 16, part B, Haoles and Hawaiians.

Missionary Society, and began sending out missionaries to Micronesia in 1852.<sup>16</sup>

### Western Asia

The mission of the ABCFM to western Asia was different from its other missions. Instead of evangelizing to gather a church, missionaries encouraged reformation in existing churches. They believed Reformed Eastern churches could evangelize western Asia. Begun in 1819, by 1834 the Board's Western Asian missions included Syria (Beirut), Greece, Turkey and Persia.

ABCFM missionaries arrived in Constantinople in 1831, and soon found many Armenians eager for reformation. At first the Armenian patriarch supported the Protestant missionaries and reformers. But the sultan, the ruler of Turkey, could appoint and remove patriarchs at will. Within the Armenian Church periods of tolerance of the reformers and periods of persecution alternated frequently. Reform minded Armenians organized a secret society for the promotion of piety, the *Parebashdoutian Miapanautune* in 1836.

On 25 January 1846 the Patriarch officially excommunicated Vertanes Eznak Gregorian, a priest who was leading the evangelical reformation, and all who supported him. On 1 July 1846 the reformers organized the Armenian Evangelical Church. The ABCFM supported this new church, and it grew rapidly.<sup>17</sup>

### Germans in Russia

As the Russian Empire expanded it looked for loyal colonists to settle newly conquered territory. In 1763, Empress Catherine II issued a manifesto, inviting European colonists to settle in the Volga River Valley. She offered them full religious freedom, exemption from military service, virtual self-government, land and other benefits. Many Germans came and settled.

Later rulers issued similar decrees and waves of German immigrants came 1804-09, and then again 1816-37, to what is now the southern Ukraine and Moldava.

The German colonists were mostly Lutherans, also many Catholics and some of the Reformed faith. In the German colonies the pastor appeared about

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<sup>16</sup>Teams of native evangelists and American missionaries reached out to Kusaie (1852), Ponape (1852), Ebon (1857), Kiribati (1857), and Truck (1879).

<sup>17</sup>For more on the Armenian Church go to Chapter 15, Part E.

once a month or less. On other Sundays the local school teacher read a sermon. The school teacher, a layman, had received some religious training at the teachers' college, and often became the spiritual leader of the community.

The Russian government established a "General Consistory" in 1819 to govern the Lutheran churches. In 1820, the few Reformed churches were incorporated into this "General Consistory of Evangelical Churches in Russia." Pietism, called *stundism* because of its devotional hours (*stunden*), was strong in the German colonies of Russia, but opposed by the General Consistory. However, missionaries trained by Basel continued to come to Russia, nurturing lay leadership and promoting stundism.<sup>18</sup>

### Samoa

Thirty London Missionary Society missionaries arrived in Tahiti on 5 March 1797. Most of the missionaries deserted, three were massacred, and two went native, until by 1801 only five were left. LMS efforts to establish a large mission station, teaching the arts of civilization, had failed. Henry Nott (d. 1844), who in England had been a bricklayer, was left the leader of the leaner mission that concentrated on language study, scripture translation, preaching and friendship. As Tahiti passed through a series of civil wars, the consistently non-violent and non-partisan missionary, showing respect and compassion to all, began to draw the interest of the Tahitians. Between 1812 and 1815 most of the Tahitians became worshipers of the Christian God.

Missionary John Williams (1796-1839) arrived in Tahiti in 1817 when the Christian faith was spreading to nearby islands. The energetic and restless Williams later wrote, "for my part, I cannot content myself within the narrow limits of a single reef." He traveled widely across the Pacific, depositing native evangelists on any island that would receive them. When Williams was on Rarotonga, in the Cook Islands, with no way to leave, he built a boat, the *Messenger of Peace*, with materials available, and set sail.

The *Messenger of Peace* arrived at Samoa in 1830, and on 21 August eight native teachers landed on Savai'i. In spite of ongoing warfare, the teachers discovered a desire among the Samoans for a new *loti* (religion). English missionaries arrived in 1835 and churches were soon organized on Savai'i (1837), Upolu (1838), and Tutuila (1839).

In November, 1839, Williams and twelve Samoan teachers set sail to the

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<sup>18</sup>For more on Germans from Russia go to Chapter 15, Part A.

west. After Samoan teachers were deposited at Rotuma (north of Fiji), and Tanna (in Vanuatu), they reached Erromango (in Vanuatu), where Williams and another English missionary were killed by natives on 20 November, and eaten. Samoan missionaries would later share the Christian message on the islands of Vanuatu, the Loyalty Islands (belonging to New Caledonia), Niue, and New Guinea.

Christianity grew on Samoa despite ten intertribal wars between 1830 and 1873. The missionaries occasionally mediated conflict, and Samoan Christians showed kindness in victory. The Samoans left behind old customs and traditions with the old religion. They created a parliament, and promulgated a code of laws, with the advice of the missionaries, who also aided in developing commerce.

The translation of the Bible into Samoan, begun by missionary George Pratt in 1835, was completed in 1855, then published in 1860. In 1844 the mission founded Malua Institute, which conducted a four year program to train native teachers and preachers. At first the Institute only enrolled married men, the wives and children also receiving instruction.<sup>19</sup>

### Dakota

Thomas S. Williamson (1800-79) went to the Dakota people of Minnesota in 1835 as a missionary of the American Board, accepted the invitation of Joseph Renville, a half-breed trader, and began a mission at Renville's trading post at Lac-qui-Parle.

Renville and his family were the mission's first converts and charter members of the mission's Presbyterian Church. Renville wrote several hymns, including "Wakantanka Taku Nitawa,"<sup>20</sup> and held his own evening religious meetings with the Indians. Also, Renville the fur trader had a small fighting force at his trading post, that provided protection for the missionaries from the opponents of Christianity. The mission made slow progress; in 1856, after twenty years' work, the mission churches counted only 43 members.

The Dakota confined to reservations in Minnesota rebelled in the summer of 1862. In six weeks, over 400 white settlers were killed, and several organized battles fought. Christian Indians spoke against war in council, but were not fully

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<sup>19</sup>For more on the church in Samoa go to Chapter 16, Part B, The Church in Samoa.

<sup>20</sup>appearing in two translations in the *New Century Hymnal*, as "Many and Great O God Are Your Works," no. 3, and "Great Spirit God," no. 341.

trusted by the leaders. Homesteads of Christian Indians were destroyed along with those of whites. In the Indian camp, Presbyterian Elder Paul Mazakutemane with the assistance of John B. Renville (son of the trader), managed to gain control of many white captives being held in the camp, established a camp of those friendly to the whites, and separated from the hostile camp. After defeat at the Battle of Wood Lake, 23 September, the hostiles fled to the west. On 27 September the friendly camp and the military met and the hostages were released.

In the Fall and Winter of 1862 the white community of Minnesota was swept by a racist frenzy and a lust for revenge. The leaders of the war were on the prairie or in Canada, but the military had in custody the 1200 Indians from the friendly camp. A military commission “tried” the captives with complete disregard for law, and condemned three hundred and three to be hung.

The government placed the convicted in a prison in Mankato, and interned the rest of the Dakota in Minnesota, mostly women and children, in a camp at Fort Snelling. President Lincoln intervened, had a commission review the trial record case by case, and only thirty-eight sentences were sustained. On 26 December 1862,

The remaining thirty-eight condemned mounted the scaffold chanting their death song, reluctantly allowed the white caps to be adjusted over their heads, and then attempted to grasp each other’s hands in a final gesture of solidarity. The trap was sprung . . .<sup>21</sup>

The prisoners, feeling that their old religion had failed them, now inquired about Christianity. One of the elders of the Presbyterian Church, Robert Hopkins Caske, was in the Mankato prison. As his fellow prisoners turned to him to learn about the Christian God, he became their spiritual leader, and led services twice a day. Thomas Williamson reported on his visit to the prison on 3 February 1863:

I wrote in their own language a confession of faith and covenant. After appropriate religious exercises we read and explained the confession and told them that we were ready to baptize such as heartily adopted it. We baptized on that day two hundred and

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<sup>21</sup>Meyer, *Santee Sioux*, 129. According to the white press, they sang their “death song.” The tradition maintained by Dakota people today is that they sang the Christian hymn, “Wakantanka taku nitawa.”

seventy-four.<sup>22</sup>

John P. Williamson (1835-1917), son of Thomas, ministered to the Dakota interned at Fort Snelling, mostly women and children. Here also the people were eager to learn the new religion. Over a hundred and forty were baptized that winter at the internment camp.

In the spring of 1863 the prisoners at Mankato were moved to Davenport, Iowa; those at Fort Snelling were moved to a new camp on the Missouri River in Dakota Territory. The congregation in the prison was organized into classes, each class corresponding to a Dakota band. Each class had one or more *hunkayapi* (Elders), who were ordained by the Church. In the predominantly female community at the reservation on the Missouri River, John Williamson appointed deaconesses, to take charge of women's prayer meetings. The children also had meetings, conducted by themselves.

In 1866 the eastern Dakota were given a Reservation in Northeast Nebraska, and the communities in Davenport and on the Missouri were transported to this new home. The two churches were united to form Pilgrim Church at Santee Agency.<sup>23</sup>

## PART C: MISSION THEORY

When the American Board of Commissioners for Foreign Missions began its Indian missions in 1817 it echoed the policies of previous missions, working to make Indians, "English in their language, civilized in their manners, and Christian in their religion." New policies regarding the conduct of missions evolved gradually out of experience in the mission field. At the suggestion of a council of Choctaw chiefs in 1823, the Board abolished large mission stations and dispersed the missionaries. Following the invention of a Cherokee alphabet, and the insistence by the Cherokee that their kinsman David Brown (d. 1829) translate the Bible from the original Greek into Cherokee, the Board resolved to make greater use of the Indian languages.

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<sup>22</sup>quoted in George Warren Hinman, *The American Indian and Christian Missions* (New York: Fleming H. Revell, 1933), 85.

<sup>23</sup>For more on the Dakota churches go to Chapter 14, Part D, Dakota Mission.

Rufus Anderson (1796-1880) became an assistant to Evarts in 1823, and one of three "co-equal" secretaries in 1832, he being responsible for foreign correspondence. Calling himself "senior secretary" from 1835 until his retirement in 1866, Anderson became one of the leading missionary theorists and administrators of the century.

When Rufus Anderson and his associates assumed leadership of the American Board, they immediately began to institute new policies (See *LTH* 5:16). David Greene (1797-1866), secretary for Indian missions, introduced the new thinking in Instructions he gave to two missionaries to the Ojibwa, on 10 June 1832. The Ojibwa mission would have no,

large secular establishments, agricultural or mechanical. . . . The great object of your mission, the object never to be for a moment lost sight of, is to preach the gospel of Christ directly to old and young, with the intention and earnest desire of being made the instruments of their speedy conversion.<sup>24</sup>

While earlier Indian missions had been shaped by a three-fold mission - to evangelize, civilize, and anglicize - now there was only one "great object" - the proclamation of the Gospel. The missionaries were also instructed to learn the Ojibwa language and to study the Indian religions. After learning the language they were to give it a written form, and to translate elementary books and Scripture tracts.

In addition to this focus on the one "great object" of evangelization, Rufus Anderson advanced a second new policy: "devolution." In 1841, Anderson advocated the raising up of a native ministry as soon as possible:

. . . the elders, or pastors, whom the apostles ordained over the churches they gathered . . . were generally, if not always, *natives of the country*. In this way the gospel soon became indigenous to the soil, and the gospel institutions acquired, through the grace of God, a self-supporting, self-propagating energy.<sup>25</sup>

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<sup>24</sup>David Greene "Extracts from the Instructions of the Prudential Committee to the Rev. Sherman Hall and Rev. William T. Boutwell, Missionaries to the Ojibeways of the North West Territory of the United States." ABCFM Annual Report 1832: 165.

<sup>25</sup>Rufus Anderson, "On Raising Up a Native Ministry Among the Heathen," ABCFM Annual Report 1841:44-45.

This principle of developing independent churches that would be self-governing, self-supporting and self-propagating, became a central principle of mission policy under Anderson's leadership.

In the 1846 annual report, the secretaries described another aspect of devolution, cautioning their supporters not to expect the native Christians to be just like them:

. . . it hardly seems liberal or wise to bring every opinion and practice and institution of other communities to the standard of our own, and severely condemn whatever does not accord with it. . . . It surely is possible that what seems to us so wrong, others, in a different state of society, and with different training, and with other facts before them, may honestly think to be the best arrangement practicable.<sup>26</sup>

While native Christians were given abundant advice, they were ultimately responsible for determining how to live out their faith in their society. Anderson's new policies encountered resistance from many missionaries and misunderstanding from supporters, but her persisted.<sup>27</sup>

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<sup>26</sup>ABC FM Annual Report 1846:228.

<sup>27</sup>For more on mission theory go to Chapter 16, Part A, Evolving Mission Policy in the ABCFM.