

DOWNLOAD PDF WINNING THE WORLD : CAREY AND THE MODERN MISSIONARY MOVEMENT

Chapter 1 : The Reformation and Missions: 5 Invaluable Effects – Message Magazine

England in the 18th century was in the grip of a mixture of fear and excitement: fear, because just across the Channel in France a revolution had not only overthrown the monarchy, but seemed bent on.

But this effort was slowing down with only a meager harvest. They were not impacting a new stream of workers from traditionally Protestant countries. He challenged the church to action through a simple theological and structural framework, which channeled their effort into church planting. He had made a map of the world with all the latest discoveries of geography and peoples included from the accounts of Captain Cook. He wrote a small book which had a tremendous impact in mobilizing the church towards mission: People objected to his missions vision saying that if God wanted to save those people he would do it without our help. However, Carey was able to win over a group of Baptist ministers in England who formed a mission society, a mission strategy and structure far ahead of his time. William Carey arrived in India in 1793, ending up at Serampore, a Danish colony, since the British East India Company refused to allow him to work in their jurisdiction. In fact, in the pioneering days of mission work it was the trading companies and colonial governments which were most opposed to it. William Carey was a giant in missions, as the father of the modern missionary movement, which has brought the gospel literally to the ends of the earth. Although employed as a cobbler, he had self-taught himself in his extensive studies after age 14, learning Latin, Greek, Hebrew and world geography. He was a visionary and researcher who motivated many others to mission service. His influence in India, where he stayed the rest of his life, was particularly remarkable. While in India he translated the entire Bible into five languages, partial translations into another five languages, and translated smaller portions into 23 other languages and dialects. He taught Bengali, Sanskrit and Marathi to British foreign service administrators at Fort William College for 30 years, transforming them from moral corruption to having a religious spirit of gentleness and service. Through his influence the common practice of sati or widow burning was outlawed in 1829 and widows were legally allowed to remarry through an Act in 1829. Carey worked against the common practice of female infanticide. He wrote a report on the practice of exposing sick infants to death when it was thought they were under the influence of an evil spirit. This report resulted in the practice being made illegal. Through his Bible teaching and education of women Carey sought to undercut child marriage. Carey started free schools for the low castes and outcasts where almost 8,000 children attended. He began Serampore College to offer higher education in the vernacular. Carey led the campaign for humane treatment of leprosy patients who were often burned or buried alive. He was the first to translate and publish great Indian religious classics into English. He also wrote the first Sanskrit dictionary. Carey became the central character in the modernization and reform of India, culminating in Indian nationalism and eventual independence. At the beginning of the century the Second Great Awakening began in America. This led to the formation of numerous voluntary societies which became national organizations, such as the American Bible Society, the American Sunday School Union, the American Tract Society and others. One of their purposes was to bring the gospel to the American frontier through the printing of tracts, Bibles and Christian literature and the development of Christian education. During this early part of the century numerous institutions and colleges were formed to have a literate laity and an educated leadership. This renewed interest in the gospel spilled over into interest in seeing the gospel spread to the far reaches of the earth. In New England clipper ships were returning from trade and whaling in the Orient with tales of distant people and strange cultures. The religious press was also telling of the pioneering missionary work of William Carey in India. In a group of students at Andover Theological Seminary in Massachusetts banded together to commit themselves to foreign mission service at a prayer meeting. In five of these students set sail from Salem, MA to India. The best known of them, Adoniram Judson, went on to Burma to pioneer the mission work there, despite great opposition and imprisonment for a time. In only about 13 years, nearly 13,000 distinct ethno-linguistic peoples in the countries of the world had been reached with the gospel. From onwards the proportion of non-Caucasian

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Christians in the world has grown rapidly. By over of these people groups had received the gospel. This was a massive effort through a renewed vision and interest in seeing the gospel go to the ends of the earth. Quoted in Winthrop S. Hudson, Religion in America, second edition New York: Good Books, , You are permitted and encouraged to reproduce and distribute this material in its entirety or in unaltered excerpts, as long as you do not charge a fee. For Internet posting, please use only unaltered excerpts not the content in its entirety and provide a hyperlink to this page. Any exceptions to the above must be approved by Tenth Presbyterian Church. Please include the following statement on any distributed copy:

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Chapter 2 : Winning the world: Carey and the modern missionary movement | Christian History Magazine

Winning the world: Carey and the modern missionary movement ENGLAND IN THE 18th century was in the grip of a mixture of fear and excitement: fear, because just across the Channel in France a revolution had not only overthrown the monarchy, but seemed bent on destroying the Christian religion as well; mounting excitement, because Christians felt.

Bezeklik , 9thth century; although Albert von Le Coq assumed the blue-eyed , red-haired monk was a Tocharian , [41] modern scholarship has identified similar Caucasian figures of the same cave temple No. The Emperor Ashoka was a significant early Buddhist missionary. In the 3rd century BCE, Dharmaraksita "among others" was sent out by emperor Ashoka to proselytize[citation needed] the Buddhist tradition through the Indian Maurya Empire , but also into the Mediterranean as far as Greece. Gradually, all India and the neighboring island of Ceylon were converted. Dharmaraksa came to the Chinese capital of Luoyang in CE, where he made the first known translations of the Lotus Sutra and the Dasabhumika Sutra , which were to become some of the classic texts of Chinese Mahayana Buddhism. Buddhism expanded rapidly, especially among the common people, and by most of the people of northwest China were Buddhist. Seong of Baekje , known as a great patron of Buddhism in Korea , built many temples and welcomed priests bringing Buddhist texts directly from India. In , Baekje officially adopted Buddhism as its state religion. He sent tribute missions to Liang in and , on the second occasion requesting artisans as well as various Buddhist works and a teacher. According to Chinese records, all these requests were granted. A subsequent mission was sent in , only to find the Liang capital in the hands of the rebel Hou Jing , who threw them in prison for lamenting the fall of the capital. He is credited with having sent a mission in to Japan that brought an image of Shakyamuni and several sutras to the Japanese court. This has traditionally been considered the official introduction of Buddhism to Japan. First supported by the Soga clan, Buddhism rose over the objections of the pro-Shinto Mononobe [46] and Buddhism entrenched itself in Japan with the conversion of Prince Shotoku Taishi. The use of missions, councils, and monastic institutions influenced the emergence of Christian missions and organizations, which developed similar structures in places that were formerly Buddhist missions. Blavatsky and the Buddhist Society, London spread interest in Buddhism. Writers such as Hermann Hesse and Jack Kerouac , in the West, and the hippie generation of the late s and early s led to a re-discovery of Buddhism. During the 20th and 21st centuries Buddhism has again been propagated by missionaries[citation needed] into the West such as the Dalai Lama and monks including Lama Surya Das Tibetan Buddhism. Tibetan Buddhism has been significantly active and successful in the West since the Chinese takeover of Tibet in . Many non-Asian Canadians embraced Buddhism in various traditions and some have become leaders in their respective sanghas. In the early s, the French Buddhist Union UBF, founded in estimated that there are , to , Buddhists in France, with , French converts among them. Plum Village , a monastery and retreat center in the Dordogne in southern France, is his residence and the headquarters of his international sangha. This group has a relatively large centre where a teacher and some students live permanently. Perhaps the most widely visible Buddhist leader in the world is Tenzin Gyatso , the current Dalai Lama , who first visited the United States in . He has attracted celebrity religious followers such as Richard Gere and Adam Yauch. Thurman , now an academic supporter of the Dalai Lama. Hopfe in his "Religions of the World" suggested that "Buddhism is perhaps on the verge of another great missionary outreach" Hindu missions[edit] Hinduism was introduced into Java by travelers from India in ancient times. When the early Javanese princes accepted Hinduism, they did not give up all of their early animistic beliefs"they simply combined the new ideas with them. Several centuries ago, many Hindus left Java for Bali rather than convert to Islam. Hinduism has survived in Bali ever since. He was an important promoter of the idea of moksha in Indonesia. He founded the Shaivite priesthood that is now ubiquitous in Bali, and is now regarded as the ancestor of all Shaivite pandits. Since the s, many westerners attracted by the world view presented in Asian religious systems have converted to Hinduism. Paramahansa Yogananda , an Indian yogi and guru , introduced many westerners to the teachings of meditation and Kriya

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Yoga through his book, *Autobiography of a Yogi*.

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Chapter 3 : Doing Mission Well: Carey's holistic ministry | Engage

There was, for example, the interdenominational London Missionary Society (), the Anglican Church Missionary Society (), and the Wesleyan Missionary Society (), to name but three, who began to fulfill Carey's call to "attempt great things" for God and His glory.

As examples of this, let us consider William Carey and Mary Slessor. When Carey lived in England he was a shoemaker. Carey was very interested in the journeys of the famous English navigator and explorer, Captain James Cook. Carey wanted to learn all that he could about the world and the needy people who lived in the world. Out of pieces of leather, he had constructed a globe, and as he turned it in his hand, he prayed in turn for the people of Africa, India and China as well as the islands who had never heard the gospel. William Carey had a burden in his heart for lost men. He was concerned for them. He prayed for them. Finally God made it possible for him to go to India where he could reach lost men for the Lord Jesus Christ. May God give us HIS concern for lost men and women and children wherever they might be found, whether near or far. Her mother was a devout Christian but her father was a drunkard. It was in her teen years that Mary became a Christian. Later she was greatly moved by the death of an older brother who had always hoped to be a missionary. She volunteered to be a missionary in his place. He said something like this: A mysterious, awful land ruled by witchcraft and secret cannibal societies. Human sacrifices, spells, poisons. And the awful custom of murdering twin babies which are considered bad luck. A land of fever, skin diseases, malaria. This would be the last place in the world that most people would want to go! As Mary heard these words her heart reached out to these needy people. She wanted to help them! At the age of 28 she went to Calabar. As she boarded the ship she saw the cargo being loaded. The cargo included barrels and barrels of whiskey. She personally raised many of the sets of twins that would have been killed had she not stepped in and taken these babies unto herself. Most of all Mary preached by her life. She came right down and lived among us, ate our food, slept in our huts, showed us what was right and wrong by her example. Willingness to Face Dangers Missionaries must have a burden, but they also must be brave! The life of a missionary is not an easy life. Often there are great dangers that must be faced. John Paton was a man who was willing to face danger. John was a missionary to the New Hebrides islands, and these islands were inhabited by savage cannibals. In fact, the first two missionaries that set foot on one of these islands were clubbed to death and eaten! Before John left for these islands, an old man tried to hinder him and stop him from going. This old man said this: Finally one day John Paton answered him, "Mr. Dickson, you are advanced in years now, and your body will soon be laid in the grave, to be eaten by worms. If I can live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms. Although he was serving the Lord in Scotland and conducting successful Bible classes, he knew there would be many others that would be willing to take over his work there. But sadly he knew that there would be few who would go to the islands to preach to the heathen. Later he himself said that he knew of 50 times when his life was in imminent danger and he knew that always his escape was due solely to the grace of God. We will learn about one of these "escapes" shortly! Let us consider three examples of how God wonderfully and even miraculously protected His missionaries: On his first trip to China the ship approached New Guinea and was just 30 miles off land. The Captain was troubled because a strong current was carrying the ship rapidly towards sunken reefs. As they drifted nearer to shore they could see the natives rushing about the sands and lighting fires every here and there. I had a good but very brief season in prayer and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck. In just a few minutes the breeze had indeed come and the multitude of naked savages whom we had seen on the beach had no wreckage that night. We were introduced to David Brainerd in our last lesson. Once David heard of a very savage tribe living in the New Jersey forests. He made up his mind that he would take the light of salvation to these Indians. When he got there, he was very much surprised to be welcomed by his redmen hosts. He had expected that arrows would be shot at him and

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that he might even be skinned alive, but instead the Indians seemed glad to see him. In a little while he learned why. When the Indians had learned that a white man was coming to see them, the warriors sent out as usual to kill him. They reached his tent at night and went in planning to put a dagger or an arrow through him. What do you think they saw when they got inside his tent? They saw that the Paleface was in prayer. They also saw that while he was praying a large rattlesnake lifted its head and was ready to strike him. Its long tongue licked back and forth and then without any reason, the snake slipped away into the bushes! The Indians said, "The Great Spirit is with the paleface," so they let him live and visit them. Here is but one example: On one occasion the savages surrounded the mission house and set fire to the church and also set fire to the fence which connected the church to the mission house. Paton ran out and tore up the burning fence, while savages raised their clubs and shouted, "Kill him! A rushing and roaring sound came from the south, like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes. The wind carried the flames away from the house. Had the wind come in the opposite direction no power on earth could have saved them all from being consumed. It also brought with it a cloud which poured out a perfect torrent of tropical rain. The flames of the burning church were cut off from doing further damage. A panic seized the savages and throwing down their torches they fled. Was this a mere accident or a mere coincidence or was this the hand of God protecting His believers? John Paton knew the answer to this question! Missionary Martyrs God has not always delivered His missionaries. There have been times when God has not shielded his missionaries from danger. There have been times when God has allowed the heathen to put His believers to death. Even in this God had a great purpose, as we shall see from the following two examples: As soon as he arrived on the Cannibal Island he was clubbed to death and then devoured at a cannibal feast. His labor was not in vain. God had a purpose in allowing this. The news of this tragedy filled the London Missionary Society, which had sent him, with sorrow but also with a strong determination not to be defeated by this event. Immediately 25 new workers volunteered to take the place of Williams. This was to be their second contact with the warlike Auca Indians. The first had been made two days earlier, and the Aucas had been cautious but friendly. This time, however, the savage Aucas attacked the Missionaries without warning. All five were killed, and their plane destroyed. News of the slayings shocked the world, but caused Christians to earnestly pray for this needy tribe and for the other missionaries who now took up the task of reaching them. Other missionaries, including the widows of some of the five men who died, did reach the Aucas. Since then the majority of this Auca tribe has turned to Christ, including five of the men who killed the missionaries. Two of these former killers now minister the gospel to their tribe. God has a purpose in all that He allows! He was sent from America and arrived in Burma in Judson labored hard and faithfully but he did not see many results. Five long years passed before Judson was able to baptize his first convert. As he himself said, Winning a convert in those regions was "like drawing the eye-tooth of a live tiger. In many ways those 10 years seemed fruitless. However, what may seem very fruitless to man may be very fruitful to God. Before Judson died there were 7, Christians living in Burma with 63 churches and missionaries, native pastors and helpers to watch over the churches.

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Chapter 4 : William Carey - Amazing Missionary

THE MISSIONARY MOVEMENT OF THE NINETEENTH CENTURY and continue to the Edinburgh World Missionary Conference (). he is the pioneer of the modern missionary.

They never numbered more than a few thousand during the following decades. By , even after a second burst of Protestant missions, there were only 15, European and American Protestant missionaries throughout the world. Those who went had short careers; many died within the first two years on the field. Thus the numbers remained quite small. But the magnitude of the modern missions movement must not be measured by the number of missionaries. It must be measured by the growth of the church. By , this number had grown to 10 percent. Today, at least 67 percent of all active Protestant Christians live in countries once considered foreign mission fields. And the church is still growing rapidly, even explosively, in many areas Korea, sub-Saharan Africa, Singapore, and the Peoples Republic of China. Consider this remarkable turnaround. Only years ago, Protestant Christianity was almost exclusively Western. From a Christian standpoint, the modern missionary movement has turned the world upside down. What caused this movement? Why did it start? More than fifty Pietist missionaries from Germany followed them to India during that century. Pietism also influenced the young Count Nikolaus Ludwig von Zinzendorf, who became the leader of the Moravian movement. In the Moravian believers began to send missionaries all over the world to 28 different countries in 28 years. Susannah Wesley, mother of John and Charles Wesley, was greatly influenced by reading the memoirs of Ziegenbalg and Plutschau. Her sons deeply felt the spiritual impact of the Moravians, and their Methodist movement birthed many missionaries in the s. Astounding Awakenings Evangelical revivals in the s were a second major factor in the explosion of missionary activity. Jonathan Edwards, a leader of the first Great Awakening in North America, had a deep concern for missions. He encouraged concerts of prayer, which were organized in Scotland and North America. Perhaps most important, he published the journal of David Brainerd, who died after a brief but intense ministry with native Americans in central New Jersey. Carey later was inspired by Brainerds journal. The movement led to renewal in various churches, and Carey was awakened in his faith by the movement. It is significant that Carey wrote his Enquiry missions manifesto only one year after John Wesley died. Colonial Commerce The political and commercial context was a third factor. During the s and s, missions from Europe were carried on almost exclusively by Roman Catholics. The mission efforts were supported by the major Roman Catholic maritime powers Spain, Portugal, and later France. Great Britain gradually began to control land there, and a century later nearly all of India was incorporated into the British Empire. England, with its growing commercial interests, had become the dominant maritime power of the world. News of Captain Cooks explorations in the South Pacific came back to England, expanding peoples understanding of the world. Successive Societies Thus, Carey arrived on the scene at a time of commercial and political expansion and religious revival. He insisted the Great Commission was binding on the church. He traced the historical roots of Protestant missions. And he recognized the changing historical context that made a missionary movement possible. Careys call to mission launched a movement. More than any other individual, he moved European and North American churches to focus on the world beyond. For this reason he deserves to be called the Father of Protestant Missions. There soon followed an explosion of mission agencies: Carey Continued The missionary movement has not stopped growing since There are now approximately 40, career Protestant missionaries who have gone from the United States to other parts of the world. Ten percent are from older mainline churches; 90 percent come from newer evangelical or charismatic groups. However, the missionary movement launched by Carey has changed radically. In the s, with rare exceptions, cross-cultural missionaries came from the West. Even until forty years ago missionary generally meant a Westerner going to Asia, Africa, and Latin America. Today, though, the number of cross-cultural missionaries is growing most rapidly among believers from Asia, Africa, and Latin America. Research indicates there were 3, such missionaries in Today, there are at least 48, This is a new phenomenon

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in history. No message has been communicated so widely by so many people of so many races, languages, and cultures as the Christian message today. Next articles Historical documents describing Christians at worship David F. Gritsch In the new religious orders, Christians blended poverty, chastity, and military fervor.

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Chapter 5 : Carey, William () | History of Missiology

Holding the Rope: Analogy. The year was William Carey, later dubbed the "father of the modern missionary movement," had challenged his Baptist brethren to obey their responsibility to take the Gospel to unreached lands.

Analogy The year was In , Carey said a tearful farewell to his church in Leicester, England. The Society then came together for a farewell service for Carey. Sometime during that all-day meeting, Carey met with the four leaders of the Society. He said that the mission to India seemed like a few men who considered going into a deep, unexplored mine. Maybe God has not called you to be a foreign missionary. Through these services, BWM provides missionaries with access to foreign fields, local churches and an array of logistical support. BWM also gives missionaries access to churches by providing moral, ethical and doctrinal accountability. For the missionary, access is everything. BWM believes monthly support for the home office or field administrators is a very wise use of foreign missionary dollars. Missionaries rely on their supporting churches and mission board to stand firm in this day of theological drift. Our missionaries often express thankfulness that BWM has never wavered from its historical commitment to personal sanctification, separation from ecumenism and a literal, dispensational interpretation of the inspired Scriptures. Many a missionary on furlough has been disheartened to find some of his supporting churches or mission board in various stages of compromise. In addition to prayer and sacrificial giving, there are many other ways Christians can get involved in missions, including correspondence, mission trips, serving on the missions committee or taking an interest in an MK missionary kid. Churches not only send missionaries; they are the incubators for missionaries. The state of world missions is but a reflection of the health of the churches. Churches cannot reach the world if they are not reaching their own communities; neither can Christians reach the world if they are stained by the world. Missions is a spiritual enterprise, requiring absolute commitment from the whole body of Christ. That is a call for action. Access, affirmation and action are three strands of the rope we must hold for our missionaries. Your support of Baptist World Mission through prayer and finances provides the access missionaries need to fields, churches and logistics. Your uncompromising commitment to Christ and the local church affirms the priority of missions in your heart and helps strengthen the home base for the missionaries. Have you taken hold of the rope? Looking for a Speaker for your Mission Conference?

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Chapter 6 : Carey: The Protestant Mission Tipping Point | Peter Mihaere - calendrierdelascience.com

The "modern missionary movement" began with the creation of the Baptist Missionary Society in England in In England, Baptist churches grew to churches under persecution, but by that number declined by 50% because Europe had grown tired of years of religious battles.

We focus primarily on the modern period and want to explore what is it that makes the modern missionary period unfold in the way that it does. Missions is associated very much with William Carey – the modern period is – and we often will hear William Carey referred to as the Father of the modern missionary movement. So the purpose of this period of the course is to explore the rise of historic missionary activity in the modern period and beginning with William Carey. The Modern Period What we actually do is divide the modern period into four eras, or periods. The second thing you should notice is that the time frames I gave you do not run end-to-end. For example, the first period is The second period does not pick up in and go on down, but it actually begins back earlier in This is important because what we see is that the first era of missions – as with each of the succeeding eras – continues for some time even as new paradigms of missions arise. These epochs or periods do not run in nice, neat succession, but actually run in a period where there is often great overlap between the periods. First Era of Missions: You would try to go to a new country and establish a missionary base in that new country, much the same way as an invading force would seek to invade by putting a small group of special forces, perhaps, onto a certain location to get your foothold so that you can bring equipment and troops and the larger occupation forces. The church would find a country – in the case of William Carey it was India – where there were very, very few Christians, where there was not sufficient preaching of the gospel there, so Carey goes to a part of India that has virtually no Christians. Very rarely do you hear them talking about people-groups, more about countries. Particularly in Asia and Africa, you have a great emphasis on establishing a church on the coast, because going into interior parts of countries was extremely dangerous, primarily because of the malaria that was carried by mosquitoes. It was much safer to live on the coast and many Western colonial powers had begun to develop trade relationships, which gave them treaty ports which allowed them to dock ships in certain port cities and it gave ex-patriots the possibility of living there near those port cities. So there was some safety and logistical wisdom in living on the coast, because of the threat of malaria and other uncertainties of the early period. Thirdly, this period emphasizes long-term resident missionaries. These are missionaries who go there and never come back. William Carey went to India and he never returned, and he is buried in India. I give several examples of these pioneers of beachhead missions in the full course, and I explore in some detail the work of William Carey. Perhaps the most amazing thing about William Carey is that he was, despite his notable achievements, a man of great humility. I have stood at his grave, which is found just north of Calcutta in Serampore, and on his grave he does not mention that he is the father of the modern missionary movement. On Thy kind arms I fall. In the extended lectures I also go into great detail to exposit the life of Adoniram Judson, one of the first American missionaries to go into a foreign field. Second Era of Missions: This is a different emphasis because here you begin to find an emphasis not just on the coastlands, but on the frontiers or on the interior parts of the country. You have a great rise of faith missions, where people raise their own support rather than relying upon supporting churches or missions agencies. You have a whole other brand of missionary that emerges in this stage, new missionaries that were not ordained in the traditional sense; they were often less educated than the previous generation of missionaries; they were often recruited directly from college campuses and were students, and were not connected with in the traditional ways. A much greater emphasis on the autonomy in the field, where you have field-based directors, and a much more serious engagement with thinking about better strategies to contextualize the gospels. All of this is expanded on and expounded upon in more detail in the full course. The best example I would like to give to illustrate the second era of missions is the life and work of Hudson Taylor. Hudson Taylor goes into the interior part of China. He founds a new mission

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organization called the China Inland Mission, which relies upon faith missions, where they raise their own support, and he begins to raise up students to join him in this effort. And I emphasize in these part of the lectures the work of Hudson Taylor. Third Era of Missions: He profoundly understood that missions was much more than just going to places, but actually identifying the individual peoples that needed to hear the gospel, that were behind cultural, social, and often in the case of Wycliffe, behind linguistic barriers. One of the most remarkable experiences that William Cameron Townsend had was when he had a conversation with an Indian to whom he was seeking to sell a Spanish Bible. In the midst of this conversation he asked the Indian if he wanted the Spanish Bible and the Indian asked him in broken trade Spanish if he had a Bible in his own language, which was the Cakchiquel language. So, this third era of missions emphasizes unreached people groups. It emphasizes that missions is about peoples, not places. And it emphasizes a much wider range of strategies and partnerships with national churches and so forth that become a critical part of missions today. Fourth Era of Missions: Indigenous-Initiated Missions – “Today I believe that we are also experiencing a dramatic development of something new about missions, that deserves to be called a fourth era of missions. I actually have this missions era starting in with the Global Consultation on World Evangelization in Singapore, and also the Lausanne Conference in Manila in July of Both those conferences highlighted the work of the non-Western church and their role in bringing the gospel to the ends of the Earth. One of the distinctives of this era is who is bringing the gospel. In the first three eras – in the era of beachhead missions, as well as frontier missions, as well as unreached peoples missions – you still have an emphasis on Western missionaries bringing the gospel to the non-Western world. In the second era you have Western missionaries bringing the gospel to the interior parts of countries in the non-Western world. In the third era of missions you have Western peoples bringing the gospel to all the unreached people groups that are located in the non-Western world. So here you have in this era of missions a strong emphasis on church planting movements, this being initiated by the non-Western church. I explore in the extended lectures some of the work of Korea, working around the world there are over twelve thousand missionaries now coming from Korea. You have missionaries from Brazil who are working with Muslims from the Middle East. It is a tremendous global effort. Myself, I work in a ministry that trains south Indians to bring the gospel to unreached peoples in north India. There is a tremendous effort of indigenous-initiated missions, and I work with an organization that trains and equips Indians to bring the gospel cross-culturally to other people groups in India. And that becomes a tremendous blessing. We have to be able to appreciate the great new merging paradigms of missions which are present today. Summary Just to briefly summarize the reason I give the dates that I give in the various eras and periods: So those explain some of the dates that I give in the extended lectures and why I believe those dates represent some of the turning points in missions today. But I hope that each person who hears these tapes will appreciate that we are living in the most exciting period of missions today, fulfilling one of those great hopes that was stated at Lausanne years ago, the first missionary conference that really brought together vast numbers of non-Western Christians; where they made that great declaration that the whole Christ should be brought by the whole church into the whole world.

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Chapter 7 : Missionary - Wikipedia

It is no overstatement to call William Carey- " The Father of Modern Missions." This paper was delivered in India on November 11, on the th anniversary of Carey's arrival in India. At the William Carey Day Celebration we looked at Carey's influence on Modern mission.

Carey has been described as: It also explores what external factors gave rise to him being credentialed with the mantle of the fatherhood of mission to the world as we know and understand it today. This requires an attempt to answer questions like: How did he communicate his convictions to his colleagues persuading them to respond with similar conviction? Why was there such an exponential response? The term tipping point is best described as an event or situation suddenly changing from ordinary to extraordinary for no immediately apparent reason. Malcolm Gladwell calls these sudden changes epidemics. Hush Puppies had a tipping point experience. The influence of John Warr, a fellow journeyman shoemaker, led Carey to leave the Church of England and be baptized as a believer on 7th October Although not typical of Calvinism, this viewpoint was popular, particularly among the Particular Baptists 9 Carey knew. He believed that the word of God was to be loved and obeyed. He went to hear John Horsey preach a pedobaptist sermon. When he got home he restudied his Bible on the question of Baptism. What did the Word of God say? He reached that stage of life where he put no more confidence in the theory of men but in the Scriptures. He cared little any more for the verdict even of his elders. This study brought conviction. And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? As it is written: The Enquiry is made up of an Introduction and Five Sections including: An Enquiry whether the Commission given by our Lord to his Disciples be not still binding on us. Containing a Survey of the present State of the World. The Practicability of something being done, more than what is done, for the Conversion of the Heathen. An Enquiry into the Duty of Christians in general, and what Means ought to be used, in order to promote this Work. He sights the account of Paul and Silas being forbidden by the Holy Spirit to preach the good news in Bithynia Acts Carey also argues that many heathen have now received the good news because of the endeavours of ordinary people under the inspiration of the Holy Spirit. If this task was only for the Disciples, why was this activity so fruitful? He reasoned that contrary to the 13 Ibid. In furthering our understanding of William Carey it is important to consider what and who influenced him as his thinking emerged from reflection to action. After the Thirty Years War between Protestant princes and Catholic leaders, a movement called Pietism emerged. Paid for by Danish state funds these German missionaries went to the Danish colony in Tranquebar, India and began sharing the gospel with Hindus. Make the Bible available in the language of the people. Seek to know the culture. Preach for personal conversion. Advocate for church indigenization. Puritans were also known for their cross-cultural evangelism among native Americans, and a vision for world mission. He was a preacher, translator, agriculturalist, reformer, organizer of churches, and a humanitarian. Brainerd can be characterized by his deep prayer life and deep burden for the lost. This was reflected in his diary entries, which became like a second Bible to Carey. The third significant influencer to William Carey were the Moravians. This group of Czechoslovakians followed John Hus, a Christian who was martyred in Strongly persecuted in the s by a Roman Catholic king the Moravians were scattered. In , a small band of Moravian refugees settled on a small parcel of land owned by Nicholas Ludwig von Zinzendorf called Herrnhut in Germany. Hearing the plea of a former slave to send more missionaries to the West Indies Zinzendorf went back to the Moravian community and shared his experience. Twenty-six people immediately volunteered to go and the Moravian Missionary Movement was launched. They were deeply devoted to the Lord Jesus Christ. Unlike their earlier Pietists, they were not highly educated or theologically trained. They established tent-making as a way of missionary strategy. They went to people living on the periphery of society. They went to receptive people. Prayer undergirded their missionary work. William Carey appears to be one of many people in history, following the Great Awakening of ,33 who could be held up as key to missionary endeavour to the world. So why did Carey

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get singled out ahead of his contemporaries and other notable missionary pioneers? People like George Whitfield 34; Charles Wesley 35; and John Wesley 36, who came before Carey, could claim that they were much more fruitful in their mission activities. Early Baptist Missionary, Roger Williams, must surely qualify for the father of Baptist Mission, being the first missionary to the Indians of the United States. Other significant Baptist missionaries including Adoniram Judson 42; Ann Judson 43; William Knibb 44; Madame Feller 45; Isaac McCoy 46; and John Mason Peck 47 were Baptist contemporaries of Carey, and great missionaries in their own right, yet for some reason they did not attract the same stature as William Carey.

Andrew Fuller Having grown up in the home of dissenters, of the Calvinistic persuasion, Fuller was converted and baptized at age sixteen. He entered into Pastoral ministry at age twenty well indoctrinated in Calvinistic theology. However within the busyness of daily pastoral ministry Fuller was compelled to examine his theology in light of the Bible. Wherein is Considered the Nature of Faith in Christ. The gospel should be preached to all people. This seemingly contradictory opinion, Fuller argued, is found in Scripture. Man does not know upon whom God will bestow the gift of faith, so he is to invite all men to faith and be assured that all who believe will be saved. One in this circle, John Ryland, Jr. When God pleases to convert the heathen, He will do it without your aide or mine. On 31st May Carey preached the annual sermon at the Northamptonshire Association Annual Meeting and he used as his text Isaiah Do not hold back. William Carey was at the center of this epidemic, he had labored hard to get to this moment, and he became its first missionary. This is what Gladwell might call a tipping point experience. When you examine the historical references around the time of William Carey in the late 18th Century it is noticeable that the mobilization of mission endeavour around world rose exponentially in the years following this historical event. Missionary societies, for example, were formed in quick succession following the formation of the Baptist Missionary Society. Cox could be a good description of this tipping point experience. The author, in , is describing the extraordinary events around both from a Baptist perspective as well as events unfolding across Europe, including the explosive French revolution, which began in and through 17, people, including clergy, were officially executed during what is known as the Reign of Terror. It is therefore my conviction, for the reasons outlined in this paper, that the mantle of fatherhood of modern mission can and should always rest upon the shoulders of William Carey because for some sovereign reason God chose him to be the catalyst that facilitated Protestant Christian mission to the world. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law though I myself am not under 21 the law , so as to win those under the law. To the weak I became weak, to win the weak. I have become all things to all people so that 23 by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. The paper is well-written and well-organized. It shows a good level of research and demonstrates a grasp of the skills and habits we worked on all quarter.

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In England itself, Christians were praying. Carey had few obvious qualifications for the role he was about to fulfil. He was born in to a poor weaver in the village of Paulerspury. Largely self-educated, Carey became an apprentice shoemaker and, under the influence of a fellow apprentice, abandoned his Anglican family background to identify himself with the nonconformists. He was baptized in and two years later became the pastor of a small Baptist church, supplementing his meagre stipend with school-teaching and work as a journeyman shoemaker. From his boyhood Carey had been a voracious reader. Above his work-bench hung a world map which he annotated with all the information he could discover regarding the different countries of the non-Christian world. The spiritual state of those countries became his preoccupation. Protestants had always insisted that the office of apostle had been given forth? If God chose to convert the heathen, he would have to do so by conferring the same miraculous gifts which had accompanied the preaching of the gospel in the apostolic age and had died out with its passing. What was now required was for them to do something about obtaining what they were praying for. It was no good sitting back expecting some miracle of providence to transport them across the world and equip them with foreign tongues. No, those Christians who had caught the missionary vision should organize themselves into a society to send missionaries and support them in their evangelistic work. His opportunity came on 30 May when he was to preach to the Northamptonshire Baptist Association at Nottingham. Carey chose as his text words from Isaiah: God was about to do great things by extending the kingdom of Jesus throughout the nations, and therefore Christians must attempt great things in taking the gospel to the world: Attempt great things for God. Before the meeting dispersed the following resolution had been recorded in the minutes: If he had any illusions about the magnitude of his task, they were quickly dispelled. In Carey had his first taste of criticism from domestic supporters. Faced with an almost total absence of financial supplies from England, Carey had accepted a post as manager of an indigo factory. This provided him and his family with a regular means of support, and also money to spare to devote to missionary purposes. On 22 December at Serampore, the Danish settlement which had been the home of the mission since the previous January, four Hindus came to faith in Christ. One of them, Krishna Pal, was baptized the following Sunday; the others followed later. God has done it with perfect ease! Thus the door of faith is opened to the gentiles; Who shall shut it? Ahead of his time William Carey never returned to his native land. By the time of his death in , the missionary movement from Britain had acquired a dynamic far greater than the impetus deriving from its original power. Yet it would be wrong to cast Carey in the role of a pioneer overtaken by the movement he initiated. Rather, he was a forerunner whose missionary vision displayed a breadth and boldness which frequently embarrassed his contemporaries and immediate successors. At the heart of that vision was the conviction that the proclamation of the gospel of Jesus Christ was the chief duty of the church and the only hope of salvation for the world. Carey was convinced that the work of evangelism in India was dependent on the translation of the Bible into the major Indian languages. In Carey published proposals for translating the Bible into all the major Oriental languages. By Carey could claim primary responsibility for the translation of the entire Bible into six Oriental languages, and of parts of it into a further twenty- four languages. The Serampore translations were far from perfect, but they established the pattern for what has been one of the primary emphases of world evangelism ever since: Carey justified this policy by appeal to the example of Paul, who was able to employ his knowledge of Greek philosophy to good evangelistic effect when preaching in Athens. Missionaries, he believed, must be equipped to meet the educated Hindus on their own ground. But Christians in England did not share this enthusiasm: The vision of capturing the rising generation for Christ inspired the Trio to found schools, from onwards, for Indian children. Carey and his colleagues were pioneering a tradition of missionary involvement in education which

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has been of major significance throughout the Third World. In almost every case, such involvement originated in the same evangelistic ambition as motivated Carey. These hopes have rarely been fulfilled; they were not fulfilled in India, and it was not long before voices both in India and in England were dismissing educational work as futile. In the long term, missionary education in India and Africa has had a consequence which Carey could never have foreseen: A national church The most enduring educational achievement of the Serampore Trio was the foundation in of Serampore College. Marshman was the driving force behind the project, but all three members of the Trio shared the vision which was set out in the college prospectus: However, the educational opportunities of the college were open to all, whether Christian or not. Carey was impressed by how many of the leaders of the Protestant Reformation had been scholars, whose Christian learning gradually transformed the thinking of Catholic Europe. In terms of the exalted ideals of its founders, Serampore College was a failure. This view was apparent in embryo in the Enquiry pamphlet of , and by was fully explicit: In my judgement it is on native evangelists that the weight of the great work must ultimately rest. Carey was deeply committed to giving responsibility to national Christians, thereby anticipating the principles of Henry Venn, Secretary of the Church Missionary Society from to , who insisted that the goal of Western missions was to create national churches which were self-supporting, self-governing and self-extending. Later in the nineteenth century, the ideals of Carey and Venn were eclipsed as missions succumbed to the influence of European colonialism and racialism. Cyril Barnes Understanding the emergence of independent African churches. Michael Harper How Pentecostals came to form a third strand of Christianity.

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Chapter 9 : Mission Frontiers - William Carey: A Missionary Who Transformed a Nation

This course looks at years of the expansion of Christianity around the world. An in-depth look will be taken at the last four hundred years, beginning with groups like the Moravians in the 18th century and then contributions of people like William Carey, Hudson Taylor, Cameron Townsend, Donald McGavran and Ralph Winter.

Men of Might in India Missions; the leaders and their epochs, New York, Chicago [etc. Be Keen to Get Going: Reformatorischer Verlag Beese, Online version is a resource of the World Evangelical Association. Modern Heroes of the Mission Field. Carey Kingsgate Press, Secondary De Jong, J. As the Waters Cover the Sea: The Life and Mission of William Carey. Pietism and the Modern Missionary Movement. A Study in Revival and the Interpretation of Prophecy. The Banner of Truth Trust, An International Review 40 Christian Focus Publications, Making Evangelical Missionaries, Sutton Courtenay Press, Baptist Missionaries in India, The History of Serampore and Its Missions. Cambridge University Press, A Study in the Transmission of Baptist Tradition. The History of the Baptist Missionary Society Edited by Thomas R. Schreiner and Bruce A. Van den Berg, Johannes. Missionary Pioneer and Statesman. Studies in the Transmission of the Faith, An International Review 22 The additional article below is provided with permission from the International Bulletin of Missionary Research Legacy of William Carey.