

STUDY PAK 18

THE MODERN MISSIONS MOVEMENT

“My dearest Savior! We beg of you this same blessed look, this same irresistible look, which you always fix on the souls who like to look upon you, who like to receive you, who are ready to share your wounds, and who are even prepared to die for you.

“May all souls on earth, high and low, rich and poor, yearn for your look. And let us on our part testify amongst those we meet to your sacrificial love, that the number of those who succumb to your look may grow and grow. Indeed, we promise that we shall not rest until we are able to look upon you, and say:

‘Lord, we have filled every place in heaven, by bringing every soul on earth under the bright light of your love.’”

~~Count Von Zinzendorf~~

I. WILLIAM CAREY

William Carey was born in 1761 in an Anglican home, but at age 17 he began to attend independent churches. Shortly thereafter he was converted to Christ, and at age 21, he undertook his own study of infant baptism. He was determined to study the subject until he was sure of the Bible’s teaching on the matter. The result was that he became convinced of believers’ baptism and presented himself to the Baptist pastor, John Ryland, for baptism. Carey soon opened a school, and he, too, became a Baptist pastor.

Carey was known for his unusual combination of great intellectual powers and his ability to be practical. He was master of linguistic study, theology, literature, natural science, and history, although he was self-taught in all those areas. He is most remembered, however, for his missionary work.

Carey and some others among the Particular Baptist pastors were moved by the emphasis on missions and soul-winning that they saw among _____.

They began to preach on the need for missions in their local gatherings of preachers. This preaching was met with a mixed reaction. A strong emphasis by some ministers on predestination caused them to vigorously oppose any attempt at missions. They believed that God had predestined some people to believe in Christ and not others. Yet, other

ministers recognized that Scripture commands evangelism and they were determined to be obedient. This again demonstrates that the ultimate issue in world history is what people believe about salvation.

Carey emphasized that they must be willing to “_____.” Carey and John Thomas (a Baptist medical doctor) volunteered to become the first missionaries, while Pastor Andrew Fuller accepted responsibility of handling the finances for this first Baptist missions society.

For the rest of Andrew Fuller’s life, he was viciously attacked for his efforts to raise money for missions. Calvinist ministers continually accused him of raising money for his own personal benefit. The truth was that, though Fuller spent the remainder of his life raising money for missions, he never received a dime in compensation. This is just the way people’s minds work. When people say such things, they are actually revealing more about their own character because people’s accusations often originate from the mindset that everyone thinks as they do. If they had been handling all of that money, because they would keep some for themselves, they assume everyone would. As a result of these accusations, Andrew Fuller became a very controversial figure among his own fellowship of Particular Baptists. The early missionaries, however, testified repeatedly that without his efforts they would have been doomed to failure.

Carey and Thomas met with little visible success in the early years of their ministry in the nation of India. The Hindu people were totally unfamiliar with the Scriptures and not responsive to their message. Hostility toward missions was their initial reaction because of suspicion that the missionaries were actually attempting to manipulate them, change their culture, change their religion, and try to exercise authority over them. This continues to be a problem for missions today within different countries. Family and friends will tell people the missionaries are just trying to push American religion on them and make them Americans. In reality, that is not what missions is about at all. Missionaries are simply trying to see people find Christ as their Savior.

Poor health forced Thomas to England, but Carey was joined by William Ward and Joshua Marshman. They devoted their talents to translating the Bible into Bengali, a major Indian language. By 1801, they were distributing the New Testament in Bengalian. Carey eventually had a part in translating the Bible in _____
_____ It is not surprising that some people have called him the greatest linguist of all time.

Joshua Marshman wrote a poem to celebrate the publication of the Bengali New Testaments:

“Hail, precious Book divine!
Illumined by the rays,
We raise from death and sin,
And tune a Saviour’s praise:
The shades of error, dark as night,
Vanish before thy radiant light!

Now shall the Hindus learn
The glories of our King:
Nor to blind gurus turn,
Nor to idol praises sing;
Diffusing heavenly light around,
This book their Shastras shall confound.

Deign, gracious Saviour, deign,
To smile upon Thy Word;
Let millions now obtain
Salvation from the Lord:
Nor let its growing conquests stay,
Till hearth exult to own Thy sway.”

The Baptist mission work in India, which had seen only one baptism in its first seven years, now began to flourish. Literally thousands were converted, and over 2,000 were baptized on one Sunday! One villager, Ram Krishnapur, was given one New Testament and three years later a number of villagers presented themselves to Carey asking, “_____” Several of the villagers had already believed, and a number were soon baptized. Several Hindu priests were converted, as well, and became Baptist preachers.

Carey had to endure many great hardships while serving Christ in India. Shortly after arriving in India, his wife became mentally ill and never recovered. In 1812, a fire destroyed the mission printing equipment and destroyed years of Carey’s linguistic work, including ten Bible translations. He simply did the work all over again.

After the death of Andrew Fuller, the missions society in England quit being a service agency to the missionaries and began demanding control over their activities, but Carey and his associates refused. He sent this message to the society:

“We will never consent to put power over these premises and over ourselves into their hands, at a distance of a quarter of the globe’s circumference... We will carry on our work subject to no control but _____.”

Carey and his associates made such a positive impact on India (during a time of great difficulty for the British Empire) that they were singled out for praise in the English Parliament. Carey is often remembered as the Father of the Modern Missions Movement. Though he was not the first missionary in the modern era, he was the missionary whose work was noticed as having a tremendous influence on many souls and inspiring so many other people to go into missions. The missionary efforts of the modern era really directly go back to William Carey.

Indian preacher and scholar, Vishal Mangalwadi described William Carey this way:

“He was a pioneer of the modern western Christian missionary movement, reaching out to all parts of the world; a pioneer of the Protestant church in India; and the translator or publisher of the Bible in forty different Indian languages. Carey was an evangelist who used every available medium to illumine every dark facet of Indian life with the light of truth. As such, he is the central character

_____.”
The Legacy of William Carey, p. 25.

II. **ADONIRAM JUDSON AND LUTHER RICE**

In 1812, Adoniram Judson, an American Congregationalist missionary, sailed to India to begin an exciting and fruitful career of Christian service. He and his wife knew that they would soon be joined by another Congregationalist missionary, Luther Rice. Judson looked forward to meeting the now famous William Carey. Knowing that Carey was a Baptist, Judson, who had been baptized as an infant, began an intensive study of infant baptism so that he could defend the practice to Carey. His Biblical study, however, forced him to conclude that the Baptists were right. Luther Rice went through identical circumstances on his trip to India. Both preachers surprised Carey and his associates by presenting themselves for believers' baptism to the Baptist Church in Calcutta, India.

When Rice and Judson informed their supporters of their change in doctrine, they were immediately cut off from all financial support. The British Government of India refused to allow American missionaries in India, so it was decided that Judson would begin a mission work in Burma and Rice would return to the United States to rally Baptist support for this missions effort.

The Judsons had few converts in the early years of their ministry. However, by 1823, he had translated the New Testament into _____.

Other missionaries joined the Judsons and there were many converts, baptisms, and a number of churches started. By 1832, Judson restricted himself to translation work and building a seminary for Burmese preachers. Judson and his associates underwent many physical hardships and periods of government persecution. After 150 years, there are still, today, churches begun by Judson that remain faithful in preaching the Gospel. Many members of these churches even still possess Bibles translated by Judson.

In the United States, Luther Rice was hard at work organizing the Baptist missions effort. His writing, preaching, and organizational ability influenced many Baptist churches to work together for the cause of missions. This led to the formation of the General

Missionary Convention of Baptists. Its first president was an important Baptist leader from South Carolina, Richard Furman. Its purpose was to _____
_____. They commissioned Isaac McCoy as a missionary to the American Indians, and McCoy experienced tremendous results. Very few Baptists, however, ever followed him into ministry among the Indians.

Judson led to Christ a man of the Karen tribe (a tribe that lived in the hills of Burma). This man, Ko-Thah-Byu, had been a thief and murderer of over 30 men. After accepting Christ, Ko-Thah-Byu, dedicated himself to learning the Scriptures and brought hundreds of Karen tribesmen into the city to hear new American Baptist missionaries, George and Sara Boardman. This led to missions among the Karen, and soon thousands of Karen converts were ready for baptism. The message spread faster than the missionaries. When the Baptist preachers first arrived at the region of Bassein, they found _____ ready to present themselves for believers' baptism! Soon, Karen and American missionaries went to the Kachin tribes of northern Burma, resulting in over a quarter of a million Kachins identifying with Christ over the next 90 years.

III. NAGALAND

Baptist missionaries went into the hills and mountains of the northeast corner of India – Nagaland. Thousands were converted and baptized. The Nagaland Baptists became the largest religious group in Nagaland. More people of Nagaland identified themselves as Baptist than any other religion, even replacing Hinduism.

The people of Lahu, hill people of Burma, China, Laos, and Thailand, requested that the Baptists send missionaries to them. From 1890 until 1936 there were over 2,000 baptisms of the Lahu people every year. The most famous Baptist missionary associated with this movement was William M. Young. Southeast Asia became a strategic area for Christian missionary expansion throughout Asia. There has been more done for the cause of Christ in these parts of the world than people often realize. Though there are, yet, many areas of India which have been traditionally Hindu and mission work is just beginning, there are parts of India in which mission work has been going _____. The

lives and stories of William Carey and Adoniram Judson have since prompted many others to pursue missions.

IV. DAVID LIVINGSTONE

Perhaps the most famous missionary of the nineteenth century was David Livingstone (1813-1873). Born into a devout but poor Scottish family, Livingstone began work in a cotton mill when he was ten years old. Greatly desiring to receive an education, he purchased a Latin grammar book with his first wages. He eventually was able to study medicine and theology. Hearing of the success of other missionaries, Livingstone was eager to devote his life, too, as a missionary. In 1840, he went to Africa, and there joined a handful of Christians already at work.

In 1853, he began an expedition to explore the Zambezi River, one of the five longest rivers in the world. Livingstone's explorations made it possible for missionaries to travel down this river into _____. David Livingstone called the Zambezi River, God's highway into the interior. In 1855, he became the first white man to lay eyes on the beautiful falls which he named Victoria Falls, in honor of his queen. Livingstone spent thirty years in Africa, part of them as an official missionary and part as a representative of the British government.

Livingstone believed that Africa needed three things: _____, to destroy paganism and superstition; _____, to destroy the slave trade; and _____, to destroy the despicable tyranny and oppression on every hand in the Dark Continent. Yet no Europeans had ever gone into the interior of the continent. Livingstone, as skilled at sailing and surveying as he was at teaching, proceeded inland. "I shall open up a path into the interior," he said, "or perish." Though he was mauled by a lion, deserted by native helpers, and separated from his family, David Livingstone persevered and was able to reach to people of Africa's interior. Before Livingstone's arrival into these regions, no one there knew the Gospel. In these same regions today, there is now _____

. Through faith and perseverance, David Livingstone was able to open up a continent to the Gospel and make a dramatic impact.

Livingstone's activities were followed with great interest by Englishmen and Americans. After 1866, however, as Livingstone went further into the interior of Africa, he was unable to communicate with the outside world. Some reports said that he was dead. The *New York Herald*, a major American newspaper, sent the young reporter Henry Stanley to find Livingstone. After searching for months, Stanley found Livingstone alive near Lake Tanganyika. With the now famous words, "Dr. Livingstone, I presume?" Stanley greeted the pioneer missionary of Africa. After a time of exploration together, Stanley departed to give the world the latest news about Livingstone. Stanley, himself, was a famous reporter, an unsaved young man, living a somewhat wild lifestyle. After finding Livingstone and spending time with him, Henry Stanley trusted Christ as his Savior. When Stanley came back to tell the world that he had found Livingstone, he told them that he had found something even more important there in the jungles of Africa; he trusted Christ as his Savior and Christ transformed his life.

For another two years, Livingstone continued his explorations. The years of hardship had borne heavily on him. One morning in May 1873, Livingstone's servants found him dead; he had died while kneeling beside his bed in prayer. The Africans knew that others must be told of his death. Because Africa was so dear to Livingstone, he had left instruction that his heart be buried in Africa. In a jungle clearing they buried his heart and then carried his body to the coast. From there it was taken to England, where Livingstone was honored in the magnificent Westminster Abbey.

A man of dedication and resolve, Livingstone succeeded in stirring the consciences of English and American Christians. As a result of his work, Africa was opened up to Christianity, the barbarous slave trade was abolished, and the blessings of civilization became possibilities for millions of Africans. Today, according to many historians, Livingstone is portrayed as a villain who changed the native culture of the people. He did

change their culture. He preached to the people. In response, the people quit practicing cannibalism and quit capturing their neighbors to sell as slaves. Undoubtedly, this transformed their entire local culture. The African people Livingstone had influenced _____.

The fame of Carey, Judson, and Livingstone influenced churches all over Great Britain and the United States to devote themselves to missions. As a result, thousands of missionaries have traveled around the world, impacting people with the Gospel message.

V. FAITH MISSIONS

The next wave of missions, starting in the early 1850's, was to inland areas, led by Hudson Taylor with his China Inland Mission. Taylor was later supported by Henry Grattan Guinness. Guinness founded Cliff College for the purpose of training and equipping local and global missions.

The new wave of missions inspired by Taylor and Guinness have collectively been called “_____” and owe much to the ideas and example of Anthony Norris Groves. Taylor was a thoroughgoing nativist, offending the missionaries of his era by wearing Chinese clothing and speaking Chinese at home. His books, speaking, and examples led to the formation of numerous inland missions, and the Student Volunteer Movement (SVM). From 1850 to 1950 the SVM sent nearly 10,000 missionaries to inland areas, often at great personal sacrifice. Many early SVM missionaries going to areas with endemic tropical diseases left with their belongings packed in a coffin. These missionaries were aware as they left that many of them would have less than two years to share the Gospel before they would die from disease. For these missionaries, a coffin was considered more than practical luggage. Even though they understood their life expectancy to be about 2 years, _____.

These mission students studied for four years through Bible college for the chance to spend two years giving the Gospel to people who never had it before. God used these people over and over again.

In 1910, the Edinburgh Missionary Conference was held in Scotland. The conference reviewed the state of evangelism, Bible translation, mobilization of church support, and the training of indigenous leadership. It was presided over by active SVM leader (and future Nobel Peace Prize recipient) John R. Mott, an American Methodist layperson. Looking to the future, conferees worked on strategies for worldwide evangelism and established greater cooperation in missions.

Pioneer mission works were started all over the world. Christianity spread deeply into every continent and region of the world.

VI. THE IMPACT OF THE MODERN CHRISTIAN MISSIONS MOVEMENT

All over the world, nations where Christianity previously had little or no impact, find themselves with an important Christian minority. This minority often has impact all out of proportion to its size. The influence of Christianity has brought civilizing influences to countries that had little semblance of civilization. For example, tribes in Africa once had a routine of kidnapping members from another tribe to sell them to the British or others as slaves, and nobody questioned that. However, once a Christian minority began saying slavery was wrong, other people started saying slavery was wrong. In India, when a Christian minority, not a big one, said that having your wife burnt at your funeral was wrong, other people started opposing suttee. Christian minorities, ½% of the population, 1%, 2%, began to transform these cultures! Consider the Indian practice of having an unwanted baby put out on the riverbed for the crocodiles to eat. Christianity is being attacked for destroying their native culture. Should we be ashamed of ourselves? Christians built orphanages and snatched those babies up off the bank of the river and raised them. After a while, that shamed the population and people abandoned the practice. Indisputably, Christianity destroyed their native culture. Though Christianity may have only held a small minority, it made a huge impact. I have heard activists say that Christianity made a horrible impact on the American Indians. There is no question about it, Christianity did influence their culture...who among us has seen them burn anyone at the stake and dancing around in a war dance while their victims were screaming? That culture has been ruined, praise the Lord!

Rodney Stark, (*The Victory of Reason*, p. 235) writes:

“There are many reasons people embrace Christianity, including its capacity to sustain a deeply emotional and existentially satisfying faith. But another significant factor is its appeal to reason and the fact that it is so inseparably linked to the rise of Western Civilization. For many non-Europeans, becoming a Christian is intrinsic to becoming modern. Thus it is quite plausible that Christianity remains an essential element in the globalization of modernity. Consider this recent statement by one of China’s leading scholars:

“One of the things we were asked to look into was what accounted for the success, in fact, the pre-eminence of the West all over the world. We studied everything we could from the historical, political, economic, and cultural perspective. At first, we thought it was because you had more powerful guns than we had. Then we thought it was because you had the best political system. Next we focused on your economic system. But in the past twenty years, we have realized that the heart of your culture is your religion: Christianity. That is why the West is so powerful. The Christian moral foundation of social and cultural life was what made possible the emergence of capitalism and then the successful transition to democratic politics. We don’t have any doubt about this.”

(Mr. Stark adds his comment,)

“Neither do I.”