

*The Missionary Explosion of the 19th Century*

## Course Outline

- I. Roots: Pre-Reformation Missionary Expansion
- II. Continental Pietist Missions
  - a. Lutheran missions
    - i. The fountainhead: The University of Halle
    - ii. The first Protestant missionary society: The Danish-Halle Mission
  - b. Moravian missions
    - i. The center: Count Zinzendorf's Herrnhut
    - ii. The driving force: Community commitment to world evangelization
    - iii. The missionaries: Unlike those from Halle, generally having little or no formal training
- III. British Missions
  - a. Early mission societies focusing on North America
    - i. The Society for the Propagation of the Gospel in New England (1649)
    - ii. The Society for Promoting Christian Knowledge (1698)
    - iii. The Society for the Propagation of the Gospel in Foreign Parts (1701)
  - b. The birth of the modern missionary movement
    - i. Preliminaries
      - 1. 1723: Publication of Robert Miller's "A History of the Propagation of Christianity and the Overthrow of Paganism"
      - 2. 1746: A seven-year "Concert of Prayer" for world missions proposed by British Christians to those in Boston
    - ii. The father of modern missions: William Carey (1761-1834)
      - 1. Carey's early life, religious experience, and ministry as a particular Baptist
      - 2. The kindling of his interest in missions
      - 3. 1792: Publication of His "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens"
      - 4. 1792: Delivery of His sermon on Isaiah 54, "Expect Great Things from God; Attempt Great Things for God"

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5. 1793: After long opposition, establishment of the Particular Baptist Society for Propagating the Gospel Among the Heathen
  6. 1793: Carey's departure for India
  7. The impact of his labors
  - iii. Mission Societies Founded in Response to Carey's Example
- IV. American Missions
- a. Samuel Mills (1783–1818) and the Haystack Prayer Meeting
  - b. Adoniram Judson (1788–1850) and Andover Seminary
    - i. Judson Leads in organizing the Society of Inquiry into the Subject of Missions
    - ii. 1810: Judson, Mills, and others volunteer for service as missionaries with the General Association of Congregational Ministers of Massachusetts
  - c. Judson and the American Board of Commissioners for Foreign Missions
    - i. 1810: The ABCFM established by Massachusetts Congregationalists
    - ii. 1812: Judson and others sent out for mission work in Burma
    - iii. Judson's ties to the ABCFM severed after his conversion to Baptist views
    - iv. 1814: The American Baptist Missionary Union established, with Judson its first missionary
  - d. Other mission societies soon established by—
    - i. The Methodist Episcopal Church (1819)
    - ii. The Protestant Episcopal Church (1821)
    - iii. The Presbyterian Church (1831)
    - iv. The Evangelical Lutheran Church (1837)
- V. 19th-Century Missionary Expansion
- a. Mission societies
    - i. Interdenominational missions: LMS, ABCFM, etc.
    - ii. Denominational missions

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- iii. Faith missions
    - iv. Specialized missions: Focused on specific peoples, needs
  - b. The United Bible Societies
  - c. Thousands of individual missionaries
- VI. 20th-Century Developments
  - a. The Faith Mission Movement
    - i. Founded on trust in God for their support: No incursion of debt, no solicitation of funds
    - ii. Interdenominational, lacking natural constituencies, mostly Evangelical in commitment, sometimes numbering thousands of members
  - b. The Bible Institute/College Movement
    - i. 1882: Nyack Bible Institute
    - ii. 1886: Moody Bible Institute
    - iii. 1889: Boston Missionary Training School
  - c. The Student Volunteer Movement
    - i. Inspired by the vision of Robert Wilder, energized by the preaching of D. L. Moody, organized by John R. Mott
    - ii. 1886: The “Princeton Pledge”—the SVM born
    - iii. The SVM’s watchword: “The Evangelization of the World in This Generation”
    - iv. 1936: The SVM’s last convention
    - v. In 50 years, helped to send over 20,000 missionaries to the field
    - vi. This work carried on today by IVCF and SFMF
  - d. Changing patterns of missionary involvement
  - e. Other key missionary elements
    - i. Missionary radio: HCJB, FEBC, ELWA, HLKY, etc.
    - ii. The Church Growth School: Donald McGavran
    - iii. Evangelism in depth: Kenneth Strachan

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- iv. Theological education by extension: Ralph Winter
    - v. IVCF's Triennial Student Missionary Conferences at Urbana, IL
  - f. The growth of missions involvement on the part of third-world churches
- VII. Christian Missions: An Assessment
  - a. Areas of failure
    - i. Needless depreciation of pagan religions
    - ii. Attitudes of superiority toward other cultures
    - iii. Failure to distinguish adequately between Christianity and Western culture
    - iv. The export of denominationalism
    - v. Failure to encourage indigenization and the development of national leadership
    - vi. Paternalistic attitudes
    - vii. Identification with the colonial system
  - b. Areas of success
    - i. Following the call of God in spite of great personal cost and even peril to their own lives
    - ii. Showing genuine love for people and appreciation of indigenous cultures
    - iii. Learning languages and translating the Scriptures
    - iv. Developing national leadership
    - v. Opening hospitals and schools
    - vi. Introducing social and political reforms
    - vii. Providing clean water and a safer environment
  - c. Present-day problems
    - i. Global inflation
    - ii. Nationalism
    - iii. Universalism
    - iv. Ethnocentrism
  - d. The demographic dilemma

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- i. The steady rise of the world's population: Today approx. 4.5 billion
- ii. The decline of Christianity as a percentage of the total: In 1960, 33 percent; in 1970, 30 percent; in 1980, 26 percent
- iii. Out of 1.2 billion Christians today, only 85,000 career and short-term missionaries
- e. The challenge: The Lausanne Covenant