

Chapter 1 : The Great Century of Mission Expansion | Tenth Presbyterian Church

A new and expansive official history of the USPG commissioned to mark the tercentenary in The first half tells a compelling global story from the mission to the Americas in the 18th century, through the North China Mission in the late 19th century to today's Social Development Programme in Bangladesh.

Asia, Phrygia, Cappadocia, etc. Britain, Gaul, Germany, Italia Superior Spain, Africa, Cyrenaica The Cambridge History of Christianity, Volume 1: Cambridge University Press, pp. Reunite hyphenated broken words as you encounter them or by means of a global search , but retain any that are not broken due to the end-of-line constraint like that one! Explanatory hyphens in the text -- like that one -- should be double, with space on each side as earlier in this sentence. Mark any questions you have with brackets and thus -- [[what do I do with this line? If editors are able to work in an html generating program e. Netscape Composer [for Unicode Greek], Dreamweaver , all the better. Palatino linotype -- for some guidance see <http://> Cutting and pasting from the TLG materials is usually safer and quicker than typing in the Greek, especially for long passages. The procedure that I use is as follows: For the section book, or at least a chapter which you are editing, take a few minutes to create a quick index of Greek passages you will need to find -- that way you can look for all passages from the same ancient writing at the same time e. Go to the library page, and request "tlg" where the main page asks for "E-Resource Locator" upper left corner of the main page. In the blue left hand frame listing of the TLG entry page, click on "Institutions" under "Subscribers" -- this gets you simple access as a UPenn card holder. At this point, you probably need to choose from the supplied list e. Browsing is fairly simple, except that sometimes TLG uses newer editions than Harnack had, with different divisions e. Hermas, Josephus, and some others. Searching is also easy, as long as you are able to type in or paste in an appropriate Unicode Greek word. It is possible to cut and paste your target word letter by letter, using the above Greek characters to spell it out, if necessary. TLG searching does not require accents or other diacritics. Of course, once you get to a page of TLG Greek, you can also cut and paste from there to perform searches. Typing in Greek for searching purposes is best, if your machine permits I sometimes have trouble with my machine! Perhaps it is overworked? Finally, when you have located the desired passage, try to position the material so that the TLG search marker pink color does not appear on the material you will cut and paste, for a cleaner transfer. If necessary, this can also be corrected in the edited file once the transfer is completed. Once you get used to the procedure, it will become much easier, of course. Do not retain page headers that are unnecessary for reading the consecutive text. Footnotes that are broken should note the new page number with a "b" subscript, thus [[53b]]. The numbers in the text go after end punctuation, enclosed in diagonals with no space before the first diagonal, thus: To convert roman numerals into arabic, do a search and replace procedure starting with higher numbers e. It may sometimes be useful to include an initial space in the search -- thus sp iii will avoid finding xiii, xxiii, etc. On titles of ancient works, conventions are not consistent. Normally, biblical works including Apocrypha and "apocryphal NT" are not italicized, even when the author is known as with Paul , but otherwise, if an author is known, the title of the work is italicized e. Eusebius, HE; Ignatius, Romans. Non biblical works with unknown authors may be italicized e. Didache , but again, there may also be inconsistencies! Frequently links can be created to available web materials. The ET will be maintained as an electronic publication in its own right, and an updated ET will be created from that base text, with corrections to the ET where appropriate, and new materials noted in different colors e.

Get this from a library! Three centuries of mission: the United Society for the Propagation of the Gospel, [Daniel O'Connor] -- A new and expansive official history of the USPG commissioned to mark the tercentenary in

The network of the synagogues furnished the Christian propaganda with centres and courses for its development, and in this way the mission of the new religion, which was undertaken in the name of the God of Abraham and Moses, found a sphere already prepared for itself. Here we are concerned with the following points: A striking parallel, a century and a half later, is afforded by the conversion of the royal house of Edessa to Christianity. By the time of Sulla, Strabo had written thus according to Josephus, Antiq. Rome, and the provinces of Asia Minor 4 4 Philo, Legat. And the significance of the Jewish element in Smyrna comes out conspicuously in the martyrdom of Polycarp and of Pionius; on the day of a Jewish festival the appearance of the streets was quite changed. The extent to which they had 3 made their way into all the local conditions is made particularly clear by the evidence bearing on the sphere last named, where, as on the north coast of the Black Sea, Judaism also played some part in the blending of religions e. The same holds true of Syria, though the evidence here is not taken so plainly from direct testimony, but drawn indirectly from the historical presuppositions of Christian gnosticism. In Africa, along the coast-line, from the proconsular province to Mauretania, Jews were numerous. Finally, we may assume that in Italyâ€”apart from Rome and Southern Italy, where they were widely spreadâ€”they 4 were not exactly numerous under the early empire, although even in Upper Italy at that period individual synagogues were in existence. This feature was due to the history of Italian civilization, and it is corroborated by the fact that, beyond Rome and Southern Italy, early Jewish inscriptions are scanty and uncertain. Our information with regard to figures is as follows. At Damascus, during the great war, he narrates Bell. The Jewish revolt spread also to Cyprus, where , Gentiles are said to have 5 been murdered by them. The same author declares lxix. As for the number of Jews in Rome, we have these two statements: The latter statement merits especial attention, as it is handed down by Tacitus as well as Josephus. The expulsion is also described by Suetonius Tiber. After the fall of Sejanus, when Tiberius revoked the edict Philo, Legat. We have no business, in my opinion, to use Dio Cassius in order to set aside two such excellent witnesses as Luke and Suetonius. The edict must have been actually issued, although it was presently replaced by a prohibition of meetings, after the Jews had given a guarantee of good behaviour. In Rome the Jews dwelt chiefly in 6 Trastevere; but as Jewish churchyards have been discovered in various parts of the city, they were also to be met with in other quarters as well. A glance at these numerical statements shows 13 13 I omit a series of figures given elsewhere by Josephus; they are not of the slightest use. Nor does the figure itself appear too high, when we consider that it includes the whole Jewish population of Alexandria. As the entire population of Egypt under Vespasian amounted to seven or eight millions, the Jews thus turn out to have formed a seventh or an eighth of the whole somewhere about thirteen per cent. He will not allow more than about five, though he adduces no conclusive argument against Josephus, Still, as he also holds it an exaggeration to say, with Philo, that the Jews in Egypt were a million strong, he is not opposed to the hypothesis that Judaism in Egypt amounted to about 13 per cent. Beloch reckons the population of Alexandria including slaves at about half a million. Of these, , would be Jews, as the Alexandrian Jews numbered about two-fifths of the whole. Syria is the only province of the empire where we 7 must assume a higher percentage of Jews among the population; 15 15 Josephus, Bell. As the percentage of Jews in Syria and especially in Antioch was larger than in Egypt about 13 per cent. Now, of course, this reckoning agrees but poorly with the other piece of information, viz. Either Josephus has inserted the total number of Jews in this passage, or he is guilty of serious exaggeration. The most reliable estimate of the Roman population under Augustus in B. As women were notoriously in a minority at Rome, this number represents about , inhabitants excluding slaves , 17 17 See Beloch, pp. His figure, ,, seems to me rather low. Tiberius could still risk the strong measure of expelling them; but when 8 Claudius tried to repeat the experiment thirty years later, he was unable to carry it out. We can hardly suppose that the Jewish community at Rome continued to show any considerable increase after the great rebellions and wars under Vespasian, Titus, Trajan, and Hadrian, since the decimation of the

Jews in many provinces of the empire must have re-acted upon the Jewish community in the capital. Details on this point, however, are wanting. If the Jews in Egypt amounted to about a million, those in Syria were still more numerous. In this way a grand total of about four or four and a half million Jews is reached. Now, it is an extremely surprising thing, a thing that seems at first to throw doubt upon any estimate whatsoever of the population, to say that while according to Beloch the population of the whole Roman empire under Augustus is reported to have amounted to nearly fifty-four millions, the Jews in the empire at that period must be reckoned at not less than four or four and a half millions. Either our calculation is wrong and mistakes are almost inevitable in a matter like this or the propaganda of Judaism was extremely successful in the provinces; for it is utterly impossible to explain the large total of Jews in the Diaspora by the mere fact of the fertility of Jewish families. We must assume, I imagine, that a very large number of pagans, and in particular of kindred Semites of the lower class, trooped over to the religion of Yahweh 20 20 After the edict of Pius, which forbade in the most stringent terms the circumcision of any who had not been born in Judaism cp. Now if Judaism was actually so 9 vigorous throughout the empire as to embrace about seven percent. As I shall have to refer to this Jewish mission wherever any means employed in the Christian propaganda are taken over from Judaism, I shall confine myself in the meantime to some general observations. It is surprising that a religion which raised so stout a wall of partition between itself and all other religions, and which in practice and prospects alike was bound up so closely with its nation, should have possessed a missionary impulse 23 23 The duty and the hopefulness of missions are brought out in the earliest Jewish Sibylline books. Almost the whole of the literature of Alexandrian Judaism has an apologetic bent and the instinct of propaganda. This is not ultimately to be explained by any craving for power or ambition; it is a proof 24 24 Cp. For the propaganda of Judaism in the pagan world, cp. Proudly the Jew felt that he had something to say and bring to the world, which concerned all men, viz. It was owing to the consciousness of this Rom. The Jewish propaganda throughout the empire was primarily the proclamation of the one and only God, of his moral law, and of his judgment; to this everything else became secondary. The object in many cases might be pure proselytism Matt. It is in this light that one must judge a phenomenon which is misunderstood so long as we explain it by means of specious analogies I mean, the different degrees and phases of proselytism. In other religions, variations of this kind usually proceed from an endeavour to render the moral precepts imposed by the religion somewhat easier for the proselyte. In Judaism this tendency never prevailed, at least never outright. On the contrary, the moral demand remained unlowered. As the recognition of God was considered the cardinal point, Judaism was in a position to depreciate the claims of the cultus and of ceremonies, and the different kinds of Jewish proselytism were almost entirely due to the different degrees in which the ceremonial precepts of the Law were observed. The fine generosity of such an attitude was, of course, facilitated by the fact that a man who let even his little finger be grasped by this religion, thereby became a Jew. Again, strictly speaking, even a born Jew was only a proselyte so soon as he left the soil of Palestine, since thereby he parted with the sacrificial system; besides, he was unable in a foreign country to fulfil, or at least to fulfil satisfactorily, many other precepts of the Law. Born Jews, as a rule, laid the greatest stress upon it, while pagans submitted to the operation with extreme reluctance. For generations there had been a gradual neutralising of the sacrificial system proceeding apace within the inner life of Judaism even among the Pharisees; and this coincided with an historical situation which obliged by far the greater number of the adherents of the religion to live amid conditions which had made them 11 strangers for a long period to the sacrificial system. The destruction of the temple by the Romans really destroyed nothing; it may be viewed as an incident organic to the history of Jewish religion. For a long while the popular opinion throughout the empire was that the Jews worshipped God without images, and that they had no temple. Anti-Semitism can be plainly traced within the Roman empire from B. Thanks to these traits, together with its monotheism for which the age was beginning to be ripe 28 28 It was ripe also for the idea of an individual recompense in the future life, as an outcome of the heightened valuation of individual morality in this life, and for the idea of a judgment passed on the individual thereafter. Wendland, Philo und die stoisch-kynische Diatribe At bottom, there was nothing artificial in a Philo or in a Josephus exhibiting Judaism as the philosophic religion, for this kind of apologetic corresponded to the actual situation in which they found themselves 30 30 Cp. On the

heights of its apologetic, the Jewish religion represented itself as the idealist philosophy based on revelation the sacred book , i. Yet even as a religious fellowship with a life of its own, Judaism made a philosophic impressionâ€”and that upon the uneducated as well as upon the educated. I agree with Axenfeld, however, that the Jewish propaganda owed its success not to the literary activity of individual Hellenistic Jews, but to the assimilating power of the communities with their religious life, their strict maintenance of convictions, their recognition of their own interests and their satisfaction of a national pride, as evidenced in their demand for proselytes to glorify Jehovah. The account given by Josephus Bell. Many pagans celebrated the Sabbath, just as Jews to-day observe Sunday. The adhesion of Greeks and Romans to Judaism ranged over the entire gamut of possible degrees, from the superstitious adoption of certain rites up to complete identification. Immersion was more indispensable than even circumcision as a condition of entrance. The first persecution of Christians was set afoot by synagogues of the Diaspora in Jerusalem; Saul was a fanatic Jew of the Diaspora. While all this was of the utmost importance for the Christian mission which came afterwards, at least equal moment attaches to one vital omission in the Jewish missionary preaching: His rank before God remained inferior. The religion which repairs this omission will drive Judaism from the field. It seems to me unquestionable that Judaism henceforth slackened her tie with Hellenism, in order to drop it altogether as time went on, and that the literature of Hellenistic Judaism suddenly became very slender, destined ere long to disappear entirely. But whether we are to see in all this merely the inner stiffening of Judaism, or other causes to boot e. On the repudiation of Hellenism by Palestinian Judaism even prior to the first destruction of the temple, see below p. When it proclaims this message in its fulness, that the last will be first, that freedom from the Law is the normal and higher life, and that the observance of the Law, even at its best, is a thing to be tolerated and no more, it will win thousands where the previous missionary preaching won but hundreds. Luther also explained that the last those engaged in daily business were the first. Interessen des Judentums, , Nos. Note also that Philo usually holds Jewish pride of birth to be vain, if a man is wicked; in that case, a Jew is far inferior to a man of pagan birth. Only, the question is i. On the two latter points, I should answer in the negative even with regard to Philo ; on the first, however, my reply would be in the affirmative. Yet the propaganda of Judaism did not succeed simply by its high inward worth; the profession of Judaism also conferred great social and political advantages upon its adherents. The age of Hadrian and Pius did bring about a terrible retrograde movement; but afterwards, part of the lost ground was again recovered. No doubt there were circumstances under which a Jew had to endure ridicule and disdain, but this injustice was compensated by the ample privileges enjoyed by those who adhered to this religio licita. No wonder, then, that Christians threatened to apostatize to Judaism during a persecution, 38 38 Proofs of this are not forthcoming, however, in any number. All religions which made their way into the empire along the channels of intercourse and trade were primarily religions of the city, and remained such for a considerable period. It cannot be said that Judaism in the Diaspora was entirely a city-religion; indeed the reverse holds true of one or two large provinces. Yet in the main it continued to be a city-religion, and we hear little about Jews who were settled on the land. So long as the temple stood, and contributions were paid in to it, this formed a link between the Jews of the Diaspora and 15 Palestine. A good example occurs at the close of Acts. Afterwards, a rabbinical board took the place of the priestly college at Jerusalem, which understood how still to raise and use these contributions. They appear also to have had additional duties to perform on which see below.

Chapter 3 : Three Centuries of Mission | UK education collection

A new and expansive official history of the USPG commissioned to mark the tercentenary in The first half tells a compelling global story from the mission to the Americas in the 18th century, through the North China Mission in the late 19th century to today's Social Development Programme in.

Whether a Jewish proselytism existed or not that would have served as a model for the early Christians is unclear, see Circumcision controversy in early Christianity Jewish background for details. Soon, the expansion of the Christian mission beyond Judaism to those who were not Jewish became a contested issue, notably at the Council of Jerusalem. The Apostle Paul was an early proponent of this expansion, and contextualized the Christian message for the Greek and Roman cultures, allowing it to reach beyond its Hebrew and Jewish roots. From Late Antiquity onward, much missionary activity was carried out by members of religious orders. Monasteries followed disciplines and supported missions, libraries, and practical research, all of which were perceived as works to reduce human misery and suffering and glorify the Christian God. St Patrick evangelized many in Ireland. St David was active in Wales. During the Middle Ages , Ramon Llull c. Medieval[edit] During the Middle Ages Christian monasteries and missionaries such as Saint Patrick , and Adalbert of Prague propagated learning and religion beyond the boundaries of the old Roman Empire. In the seventh century Gregory the Great sent missionaries, including Augustine of Canterbury , into England. The Hiberno-Scottish mission began in Their travels took them as far as China in an attempt to convert the advancing Mongols , especially the Great Khans of the Mongol Empire. Catholic missions after [edit] Main article: Catholic missions One of the main goals of the Christopher Columbus expedition financed by Queen Isabella of Spain was to spread Christianity. The most active orders were the Jesuits , Augustinians , Franciscans and Dominicans. The Portuguese sent missions into Africa. These are some of the most well-known missions in history. In both Portugal and Spain, religion was an integral part of the state and evangelization was seen as having both secular and spiritual benefits. Wherever these powers attempted to expand their territories or influence, missionaries would soon follow. By the Treaty of Tordesillas , the two powers divided the world between them into exclusive spheres of influence, trade and colonization. The proselytization of Asia became linked to Portuguese colonial policy. Catholic missions in Asia[edit] Main article: Catholic missions Portuguese trade with Asia rapidly proved profitable from onwards, and as Jesuits arrived in India around , the colonial government in Goa supported the mission with incentives for baptized Christians. Later, the Church sent Jesuits to China onwards and to other countries in Asia. For over a hundred years, occupied by their struggle with the Catholic Church, the early Protestant churches as a body were not strongly focused on missions to "heathen" lands. In North America, missionaries to the Native Americans included Jonathan Edwards " , the well-known preacher of the Great Awakening ca " , who in his later years retired from the very public life of his early career. He became a missionary to the Housatonic Native Americans and a staunch advocate for them against cultural imperialism. This pattern of grudging acceptance of converts played out again later in Hawaii when missionaries from that same[which? In the course of the Spanish colonization of the Americas , the Catholic missionaries learned the languages of the Amerindians and devised writing systems for them. Then they preached to indigenous people in those languages Quechua , Guarani , Nahuatl instead of Spanish, to keep Indians away from "sinful" whites. An extreme case of segregation occurred in the Guarani Reductions , a theocratic semi-independent region established by the Jesuits in the region of the future Paraguay between the early 17th century and From onwards the Moravian Church began sending out missionaries. His interest grew to a furious sort of "backwards homesickness", inspiring him to obtain Baptist orders, and eventually to write his famous pamphlet, " An Enquiry into the Obligation of Christians to use Means for the Conversion of Heathen ". It inspired a movement that has grown with increasing speed from his day to the present. Protestant missionaries from the Anglican and Lutheran and Presbyterian traditions starting arriving in what was then the Ottoman Empire in the first half of the 19th Century. The mainstream of the Baptist denomination, however, supported missionary work. After spending time in the newly formed United States of America strengthening the infant Methodist Church alongside

Episcopal colleague Francis Asbury, the British-born Coke left for mission work. During his time in America, Coke worked vigorously to increase Methodist support of Christian missions and of raising up mission workers. Coke died while on a mission trip to India, but his legacy among Methodists – his passion for missions – continues. Missionary preaching in China using *The Wordless Book* A wave of missions, starting in the early 1800s, targeted inland areas, led by Hudson Taylor – with his *China Inland Mission* – Taylor was later supported by Henry Grattan Guinness – who founded Cliff College, which continues as of [update] to train and equip for local and global mission. The missions inspired by Taylor and Guinness have collectively been called [by whom? Taylor, a thorough-going nativist, offended 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 of the Student Volunteer Movement SVM, founded in 1888, which from 1888 to about 1914 sent nearly 10,000 missionaries to inland areas, often at great personal sacrifice. British Empire [edit] In the 18th century, and even more so in the 19th century, missionaries based in Britain saw the Empire as a fertile field for proselytizing for Christianity. All the main denominations were involved, including the Church of England, the Presbyterians of Scotland, and the Nonconformists. Much of the enthusiasm emerged from the Evangelical revival. Within the Church of England, the Church Mission Society CMS originated in [10] and went on to undertake activity all around the world, including in what became known as "the Middle East". The Methodists, led by George Whitefield, were the most successful and after the revolution and entirely distinct American Methodist denomination emerged that became the largest Protestant denomination in the new United States. Increasingly colonial officials took a neutral position on religious matters, even in those colonies such as Virginia where the Church of England was officially established, but in practice controlled by laymen in the local vestries. After the Americans broke free, British officials decided to enhance the power and wealth of the Church of England in all the settler colonies, especially British North America Canada. Tensions emerged between the missionaries and the colonial officials. The latter feared that missionaries might stir up trouble or encourage the natives to challenge colonial authority. In general, colonial officials were much more comfortable with working with the established local leadership, including the native religions, rather than introducing the divisive force of Christianity. This proved especially troublesome in India, where very few local elites were attracted to Christianity. In Africa, especially, the missionaries made many converts. Of the 21st century there were more Anglicans in Nigeria than in England. They established schools and medical clinics. Christian missionaries played a public role, especially in promoting sanitation and public health. Many were trained as physicians, or took special courses in public health and tropical medicine at Livingstone College, London. The rise of nationalism in the Third World provoked challenges from critics who complained that the missionaries were teaching Western ways, and ignoring the indigenous culture. The Boxer Rebellion in China in 1900 involved very large scale attacks on Christian missions and their converts. The First World War diverted resources, and pulled most Germans out of missionary work when that country lost its empire. The worldwide Great Depression of the 1930s was a major blow to funding mission activities. Mott, an American Methodist layperson, the conference reviewed the state of evangelism, Bible translation, mobilization of church support, and the training of indigenous leadership. The conference not only established greater ecumenical cooperation in missions, but also essentially launched the modern ecumenical movement. The next wave of missions was started by two missionaries, Cameron Townsend and Donald McGavran, around 1950. These men realized that although earlier missionaries had reached geographic areas, there were numerous ethnographic groups that were isolated by language, or class from the groups that missionaries had reached. Cameron formed Wycliffe Bible Translators to translate the Bible into native languages. McGavran concentrated on finding bridges to cross the class and cultural barriers in places like India, which has upwards of 4,000 peoples, separated by a combination of language, culture, and caste. Despite democratic reforms, caste and class differences are still fundamental in many cultures. An equally important dimension of missions strategy is the indigenous method of nationals reaching their own people. In Asia this wave of missions was pioneered by men like Dr G. The "two thirds missions movement" as it is referred to, is today a major force in missions. Most modern missionaries and missionary societies have repudiated cultural imperialism, and elected to focus on spreading the gospel and translating the Bible. Often, missionaries provide welfare and

health services, as a good deed or to make friends with the locals. Thousands of schools, orphanages, and hospitals have been established by missions. One service provided by missionaries was the Each one, teach one literacy program begun by Dr. Frank Laubach in the Philippines in The program has since spread around the world and brought literacy to the least enabled members of many societies. In some colonies, these mission stations became a focus of settlement of displaced or formerly nomadic people. Particularly in rural Australia, missions have become localities or ghettos on the edges of towns which are home to many Indigenous Australians. The word may be seen as derogatory when used in this context. Additional events can be found at the timeline of Christian missions. Contemporary concepts of mission[edit] Sending and receiving nations[edit] Major nations not only send and fund missionaries abroad, but also receive them from other countries. In , the United States sent out , missionaries, while 32, came to the United States. Brazil was second, sending out 34,, and receiving 20, France sent out 21, and received 10, Britain sent out 15, and received 10, India sent out 10, and received Other major exporters included Spain at 21, sent out, Italy at 20,, South Korea at 20,, Germany at 14,, and Canada at 8, Large recipient nations included Russia, receiving 20,; Congo receiving 15,; South Africa, 12,; Argentina, 10,; and Chile, 8, The largest sending agency in the United States was the Southern Baptist Convention, with 4, missionaries, plus support staff working inside the United States. In recent years, however, the Southern Baptist foreign missionary operation the International Mission Board has operated at a deficit, and it is cutting operations by 15 percent. It is encouraging older missionaries to retire and return to the United States. It regards "mission" as that which is designed "to form a viable indigenous church -planting and world changing movement. This Christian missionary movement seeks to implement churches after the pattern of the first century Apostles. The process of forming disciples is necessarily social. In this view, even those who are already culturally Christian must be "evangelized".

Chapter 4 : Christian mission - Wikipedia

The second half is a collection of essays that give a wide range of themes and perspective from a history of missionary wives by Deborah Kirkwood to a discussion of the evolving role of the church in Zambia by Musonda www.nxgvision.com Centuries of Mission emphasizes the key instrumentality of the USPG in the emergence of a worldwide network of.

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

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:

Chapter 5 : Three Centuries of Mission : Daniel O'Connor :

Our cheapest price for Three Centuries of Mission The United Society for the Propagation of the is \$ Free shipping on all orders over \$

Chapter 6 : Three Centuries of Mission: The United Society for the Propagation of the - Google Books

Add tags for "Three centuries of Lasallian identity: the relation between mission and spirituality throughout the history of the Brothers of the Christian Schools". Be the first. Similar Items.

Chapter 7 : Timeline of Christian missions - Wikipedia

O'Connor's Three Centuries of Mission: The United Society for the Propagation of the Gospel recounts the on-going challenge of the society to embrace the needs of native peoples and to nurture indigenous leadership while not imbibing imperialistic sentiment either consciously or subconsciously.