

**From Luther To Carey:
Pietism and the Modern Missionary Movement***
By Kenneth B. Mulholland

On October 31, 1517—nearly five hundred years ago—Martin Luther tacked his Ninety-

World, the Success of Former Undertakings, and the Practicability of Future Undertakings s oConsidered . [3] This eighty-seven-page book is the Magna Carta of the Protestant missionary movement, and it is probably as significant in the history of the church as Luther's Ninety-five Theses. No student should graduate from seminary without reading it.

In this book Carey surveyed the advance of Ch

the Reformation. The church had had a reformation in doctrine; now it needed a reformation in life.

Two streams of influence fed the development of Pietism. The first flowed from Johann Arndt, a German Lutheran pastor and then diArndt, a pe ense.” [7] His sLutons cottinuveloorbep itte Joen

willing to go as missionaries. [13] Here was a strange Phenomenon: the Danish king using state funds to send German missionaries to Danish colonies in India!

When Ziegenbalg and Plutschau arrived in Tranquebar, India, in 1705, they shared the gospel with Hindus. Ziegenbalg and Plutschau thus became the first Protestant missionaries to Asia. Over a period of years they developed a missions strategy from which William Carey later benefited, because Carey read almost everything Ziegenbalg wrote. Their strategy consisted of five principles. [14] First, they educated the people. Pietists established schools wherever they went because they believed people should be

of Christian Missions (New York: Harper & Brothers), 73-75. For a more positive view
regarding Luther's missiological insights, see John Warwick Montgomery,
Martin Luther (Milwaukee: Northwestern, 1970), 160-69. Calvin's involvement in
sending missionaries to Brazil is documen

[14] Neill, *A History of Christian Missions*, 195-96. Also see C. George Fry, "Pietism's