

Lesson 10

I. Great missionaries are not worried about changing the culture.

1. Baby sacrifices in India:

Childless women would vow to the river that if *she* would give them children, they would give one child back. They would slide the baby down the muddy bank into the river to drown or be eaten by crocodiles or sharks. Carey was asked to report this practice to the government, which he gladly did, and the practice was stopped. [Aren't you glad that in our modern world and in our country, we don't allow babies to be sacrificed to a river? Our modern pagan women sacrifice theirs at the Planned Parenthood slaughterhouse.]

2. Wife burning (*sita*) in India:

Carey sent investigators to villages within thirty miles of Calcutta to find out the number and ages of widows that had been burned to death with their dead husbands (some were mere girls). Within the previous twelve months there were ____ cases. The weekly paper, *The Samachar Darpan*, reported that a Rajput raja died, and his _____ - _____ wives burned with him. Unfortunately, this horrific practice which left many orphaned children was not banned for another twenty-five years.

3. Foot binding in China:

A government decree had been passed in China, prohibiting the tradition of binding the feet of girls at birth. In the view of the ancients, binding stunted the foot's natural growth, keeping it small but attractive. The local mandarin, a powerful figure responsible for the administration of Yangcheng, needed a woman with "big feet," who had not been crippled by the custom, to travel throughout the province and verify that the cruel tradition was no longer being observed. Thus, Gladys Aylward, who wore a _____, became Inspector of Feet, traveling the province on a mule accompanied by two soldiers. For this job, she received one daily measure of millet and money for vegetables.

4. The caste system:

William Carey called on Christian converts to renounce their cast. A sign of this was eating with those of a lower cast. Carey had a non-colonialism approach to missions. He treated Indians and Europeans as _____. He believed in reaching people in their heart language. Among the rules of the group that were read three times a year was "treat Indians as equals and teach them their missionary _____."

3. Killing of twin babies:

Mary Slessor rescued from death hundreds of baby twins and other deserted babies thrown out into the forest to perish of hunger or to be eaten by _____ or _____. One night, she walked twelve miles through the bush to reach a dying woman and rescue her twins from death. [A personal friend, Roger Reeck, who worked in a different Zapotec Indian village than I, understood the Zapotec superstition concerning twins. They didn't actually kill twins,

but if one got sick—and all Indian babies do—they would not seek medical care; they would let that twin die. Roger sternly told one couple, in their heart language, that God gave them the two babies and He expected them to keep them both alive. The twins grew to manhood, and the cultural tradition in that village changed.]

4. Sophie Muller (1910-1995)

Jane Rauch cited David Stoll, anthropologist and author of *Fishers of Men or Founders of the Empire*, who criticized Sophie Muller for overturning the indigenous religious practices and eliminating the native cultural heritage. According to Rauch, “[M]any Indian groups . . . are working to revive the traditional cultural practices that Muller eradicated.” She was accused of performing her own brand of _____ by the Brazilian authorities, condemned for interfering with the indigenous practices of the Indians such as shamanism, drunken cultural dances, immorality, inter-tribal warfare, and the practice of consuming hallucinogenic drugs. The reports praised for bringing literacy to the tribes and empowering them to resist being victimized by unscrupulous traders and rubber harvesters.

L. Great missionaries often endure great physical suffering and privation:

1. Adoniram Judson

In 1811, Judson was sailing to England to meet with the London Missionary Society. (England and France were at war, and the US was about to enter the war against England.) On a British ship, they were captured by a French ship. Judson was put in the overcrowded hold of French ship with others and subjected to _____. He had always been almost obsessive about cleanliness and personal hygiene. To make matters worse, there was a storm, and the prisoners became seasick. In Burma, he spent nearly ____ years in a prison under unbelievable cruel conditions and always with the threat of death.

In 1817, Judson heard of some Baptist Christians in Chittagong (modern day Bangladesh) and wanted to visit them. It should have been a ten or twelve-day trip north by ship. The winds were contrary and took them to many other places but never to Chittagong. At times they had no food or water and had to beg drinking water from other ships they met. Judson became violently ill, and finally returned more dead than alive. Ann had no word from him and had good reason to believe that he died. He returned after _____!

When Judson was released from prison in November 1825 and returned home on December 31, 1825, he found Ann more dead than alive with spotted fever (cerebral spinal meningitis). Somehow, she survived.

2. Luther Rice became a mission representative, traveling to raise support and to recruit laborers. In one year, he traveled _____ miles on horseback. To reach one meeting, he traveled 93 miles, breaking John Wesley’s record. He died in 1836.

3. Jonathan and Rosalind Goforth

They lost five of their eleven children to sickness. In 1900, they had to flee for many miles across China during the Boxer Rebellion. Jonathan was attacked and injured with a sword, but they both survived and escaped to the safety of one of the "Treaty Ports."

Jonathan's mother was a capable seamstress and in the last days before his departure for Knox College, she worked far into the night preparing his wardrobe. Little did she imagine how the cut of his garments and the fine hand stitches would cause him to be an object of ridicule in the city. He arrived at the college with ardent expectations concerning the friendly reception and Christian fellowship that awaited him. However, he was soon disillusioned by the glances and guffaws of the students. Despite his very limited finances, he determined to alter the situation. He purchased a quantity of cloth which he planned to take to a city seamstress in order to have a new outfit made. Learning what he had done, his college mates one night took him from his room by force, put his head through a hole they had cut in one end of the material and made him drag the cloth up and down the hall through a gauntlet of hilarious students. In his humiliation that such a thing could happen in a _____ college, he spent hours over his Bible and on his knees in the first great struggle of his life.

Jonathan Goforth often spent the night in places that were disagreeable for lack of heat and for other reasons. For instance: "One end of the small room I occupied was for the pigs and the donkeys. Besides, we had to contend against other living things not so big as donkeys but a thousand times more troublesome." There were many escapes from wild mobs. One day he and a colleague came suddenly into a crowd of thousands attending a sort of fair. Though both foreigners wore Chinese dress, their identity was soon recognized and in a few moments the crowd rushed upon them, hooting, yelling, throwing sticks, stones, and clods of earth. Just when death seemed imminent, a _____ _____ _____ _____ blew a tent over and scattered the articles offered for sale. As the Chinese scrambled for these articles, the missionaries escaped.

4. Hudson Taylor

In 1868, heated rumors concerning the missionaries filled the streets of Yangzhou. Offensive posters covered city walls. An angry mob began to form outside the gates of Taylor's house in Yangzhou, and the numbers grew from eight to ten thousand in a few days, and the mob rioted and swarmed the house. After looting, wrecking, and attempting to burn the house, the mob left, and Hudson Taylor and the missionaries suffered only injuries, no deaths.

5. The sufferings of Adoniram Judson and his 3 wives are too numerous to mention.

M. Great missionaries often endure great emotional suffering:

1. William Carey

During their early days in India, Carey's five-year-old son, Peter, who could speak Bengali like a native, died of malaria. The Hindus and Muslims would not help make a casket or dig the grave because of their superstitions. Finally, four _____ men dug the grave, and carried the body. Carey was very sick and barely able to make it to the gravesite.

Between 1812 and 1813, Dr. Johns was expelled from India by the EIC, and he blamed Carey's team, and especially Marshman, for not doing their part to petition the government to keep him there. Back in England, he sowed seeds of suspicion about Marshman. Carey tried to reconcile them, but to no avail. This distressed Carey, making him very ill, he even "_____."

In May 1821, Carey's second wife, Charlotte died. They were married thirteen years. In 1822, his son Felix died at age thirty-seven. In March 1823, William Ward died of cholera. Soon after, Ryland, the last of the original men who had covenanted with Carey died.

2. Felix Carey

Felix Carey was widowed for three years and then remarried a Eurasian lady in Burma. This gave him some favor with the king. But in 1814, he and his family were returning to Burma when the ship overturned in the Irrawaddy River and he lost his wife and baby. Felix drifted from God and mission work and wandered between Burma and Assam—even drinking too much wine. At the end of 1818, he was met at Chittagong by William Ward, his spiritual father, who persuaded him to return to Serampore where he was restored.

3. Adoniram Judson

The Judson's second child, Roger, at eighteen months became gravely ill. The only person in Rangoon who knew anything about medicine was a Portuguese priest. He gave the child rhubarb and Gascoigne's Powder which did not help. Little Roger died.

Emotional suffering also comes, no doubt, by _____ with other missionaries. A new missionary couple, Edward and Eliza Colmans, arrived in Burma. Eliza became very suspicious of the Judsons. James was dying of TB, but Eliza would not admit it. She was probably suffering extreme culture shock. She was convinced that her husband needed to seek medical help in Bengal, but everyone else was sure he could not make the trip; that he was too far gone. On board ship, on the 13th day out, Edward was crazed by a violent fever and jumped overboard to his death.

On June 8, 1824, Judson was put in prison. He suffered great depression. He spent nearly two years there in unbearable conditions. At one point, he and the other foreigners were being marched to their deaths, or what everyone thought was their deaths. Judson was so weak and sick that he wanted to jump over a bridge to the rocks below and kill himself. He would have done it, but he was chained to another prisoner. (At this time Ann went to the governor to beg for help. He _____ with her, but they both knew that when the word came from the king to kill the prisoners, the governor would do it quickly.)

A daughter, Maria, was born to the Judsons while he was in prison. At that time Ann was so sick she could not nurse the baby. She begged the jailer to release Adoniram for an hour or two each day so he could take the baby around the village looking for Burmese _____ to _____ their baby.

This is what Ann Judson said after they lost their second child. "Our hearts were bound up with this child; we felt he was our earthly all, our only source of innocent recreation in this

heathen land. But God saw it was necessary to remind us of our error, and to strip us of our only little all. O, may it not be in vain that he has done it. May we so improve that he will stay his hand and say, 'It is enough.'

Judson's daughter, Maria, died at age two years three months. The same year Adoniram's father died, but it was eight months later when Judson learned of it. A year later, in 1826, Ann suffered from a fever that took her life. At this point, Judson felt like death had prevailed. He had now lost all his original American teammates, his entire family, and a believing Burmese friend. Judson's mind was reeling with deep and difficult questions.

With all this emotional strain, Judson was completely humbled. He admitted that even his going to the mission field was with the wrong _____. He had a desire to be _____. His father told him as a child that he would be great, and he wanted to be. Now he felt God was punishing him for his self-will. He spent the next three years in deep depression, self-abasement, asceticism, and seeking to punish himself. He was probably worthless as a missionary until this stupor finally ended. In October 1828, he built a hut for himself in a remote part of the jungle, calling it the "Hermitage."⁵ He wrote to Ann's sisters in America saying, "I have this day moved into a small cottage, which I have built in the woods, away from the haunts of men. It proves a stormy evening, and the desolation around me accords with the desolate state of my own mind, where grief for the dear departed combines with sorrow for present sin, and my tears flow at the same time over the forsaken grave of my love and over the loathsome sepulcher of _____."

Bible translation was therapeutic to Judson and he became more concerned about the feelings of others. At age forty-six, he finished the entire Bible translation in 1834, twenty-two years after arriving in Burma. He knew the long-term importance of this work and that he was the one to do it. [That Bible is still being used today!]

Judson lost two wives and several children while serving in Burma. His second wife, Sarah Boardman Judson had eleven children, three by her first husband, George, and eight by Judson. One of the Boardman children lived past childhood, and six of the eight of Judson's children lived.

After Judson's first and only furlough, he left three children in the US, knowing he would _____ see them again.