

Lesson 09

- J. Great missionaries are pioneers and they blaze trails for others to follow.
1. “*Pioneers don’t run in packs.*” George Anderson, founder of BBTI.
 2. Don and Carol Richardson, with their six-month old baby, moved into a Sawi village of cannibals whose greatest virtue was to deceive an enemy, make him a friend, and then eat him. [You absolutely must read *Peace Child!*]
 3. The five missionaries killed by the Ayoré Indians in Bolivia in 1943, the five killed in Ecuador by the Waodanis (Huaorani) in 1956, Stan Dale and Phil Masters who were killed in Irian Jaya by the Yali people in 1968, and hundreds of others were pioneers. [You absolutely must read *Lords of the Earth* by Don Richardson!]
 4. People often follow pioneers.
 - a. Shortly after Carey’s group began its mission agency, other boards, including the London Missionary Society, began also.
 - b. _____ missionaries went to Tahiti, the place Carey originally wanted to reach.
 - c. By the time of Carey’s death in 1834 there were fourteen British mission boards in England and others in America.
 5. Dr. John Thomas

Carey was not the first missionary to reach India. John Thomas, a medical doctor, was there before him. Even though Carey may have wanted to be first, he suggested that the newly formed mission board support Thomas first. Many missionaries followed Carey to India and Judson to Burma.

7. Hudson Taylor

He was constantly looking to take the gospel to new places. Early in his ministry, he visited fifty-eight villages. Only seven of them had ever seen a _____ missionary. He preached, removed tumors, and distributed books. The people would run from him at times or throw mud and stones. His medical box and skill were the only things he used to combat this.

During the winter of 1874 and 1875 Taylor was practically paralyzed from a fall he had taken on a river boat while in China. In this state of crippling physical hindrance, Taylor confidently published an appeal for eighteen new workers to join the work. In 1876, Hudson Taylor returned to China and the eighteen requested missionaries followed him. It was at this time that Hudson's evangelical work in England profoundly affected various members of the famous cricketing Studd family, resulting in three of the brothers converting and becoming deeply religious themselves. One of them, cricketer Charles Studd, became a missionary to China along with fellow Cambridge University converts, known as the Cambridge Seven.

Taylor sailed home in February 1883 and was powerfully used by the Lord. At the end of one year, he had _____ new workers sailing for China and \$14,000 raised. Taylor went back to England in 1887 to challenge 100 recruits to join him. Actually _____ offered to go, but Taylor screened and chose _____. He prayed for \$50,000 and raised \$105,000. At the year’s end, all 102 had joined the staff on the field. More than \$22,000 was raised to pay

their passages. Taylor was about to return to China when urgent invitations from Henry Frost came to visit America in December. He decided to go and on his only trip to America he preached at Moody's Northfield Conference and a few other places making a profound impression. As he went back to China in the Fall of 1888, he was able to take along fourteen candidates from America.

The biographies of Hudson Taylor inspired generations of Christians to follow his example of service and sacrifice. Notable examples are: missionary to India Amy Carmichael, Olympic Gold Medalist Eric Liddell, twentieth-century missionary and martyr Jim Elliot, founder of Bible Study Fellowship Audrey Wetherell Johnson, as well as international evangelists Billy Graham and Luis Palau.

8. George Leslie Mackay, Presbyterian missionary to Taiwan from Oxford County, Ontario influenced fellow resident, Jonathan Goforth to become a missionary.
9. Pioneers inspire other pioneers. Carey was moved by the work of the Moravians. Marshman, an associate of Carey said, "Thank you, Moravians. If ever I am a missionary worth a straw, I shall owe it, under God, to you."

K. Great missionaries are willing to think and act outside of the box.

1. William Carey

The Baptists in England of Carey's area and time were _____ about sending missionaries (probably their Calvinistic heresy had contaminated their thinking). But Carey was not afraid to rock the boat, he would not accept the status quo, and he would not remain silent. William Ward spoke of "shutting the mouths of infidels and *cold Calvinists*."

In the early days of his ministry, Carey paid some boys to attend his services. Afterward, they attended without pay. Some of these were orphans that he and Fountain cared for.

The high caste Brahmins were surprised that Carey knew their holy book, the Shastras, and could discuss it with them. Some would meet with Carey, but never near the river. Some feared it would break their caste to be taught by an inferior. Carey could communicate with them because he has acquired the oriental mind. [Some say, you don't have to study false religion, just preach the truth and the error will be forced out of their thinking. Not so.]

As early as 1794, Carey proposed that he and John Thomas open schools at each mission station for six Hindu and six Moslem boys. The pundits would teach them Sanskrit, Bengali, and Persian, and he and Thomas would teach them Bible and western science. They would be given food, clothing, and lodging for seven years. The plan did not come to fruition then but was used later.

By 1817, the Serampore College was conceived, and its scope and purpose went beyond the thinking of the most progressive Anglo-Indian educationalists and far beyond that of the untraveled British Baptists. The missionaries wanted to make education available to the _____, not just the rich. By 1818 they had 10,000 boys on their rolls, but this was only elementary education. Now they were to open a college. "The cardinal question was whether

the education they set themselves to provide should be chiefly Western or Eastern, and whether its vehicle of communication should be English or Indian. Young India itself would have voted for the Western and English, for this was just the curriculum that affluent Hindu youths were getting in their new Calcutta college, which led them to coveted appointments to Government clerkships. But Serampore was not considering the popular course, which would provide quick profit. It rather looked to the far-off interest of India and the Gospel. They did not seek to make India after their own British image or likeness. As Ward said, *The college we are building rests on the same principle we have acted on for years, to make India evangelize herself and the surrounding peoples. We carefully avoid whatever might Anglicize our students and converts...* They dared to believe that even some Brahmins would let their sons enter a college confessedly Christian, and their faith was vindicated, eleven such joined in the first session, and from households of rank. The missionaries spent their own money on this college project, thus were free from the society's approval and control. Support for poor students came from Indian, British, and American friends. The missionaries did not receive a _____.

The Carey team really jumped out of the box by offering free education for _____ at a time when it was almost unheard of to educate girls. Marshman's niece and daughters, along with Ward's daughters, establish these successful schools.

The team published a monthly vernacular magazine and a weekly newspaper in Bengali. They also published a monthly publication for Europeans called *Friends of India*. They kept recounting the widow burnings, which led to the abolishment of the practice. They also pled for the lepers who were sometimes _____ or _____. They never stopped until a hospital for lepers was built in Calcutta.

Carey began a ministry to the sailors in Calcutta and even bought a boat for that ministry. The missionaries also established three Christian villages.

2. Judson left the mission house and built a yakat where met the Burmese.
3. Hudson Taylor rejected Englishmen's clothes and dressed like a Chinaman, even wearing a pigtail.

Taylor's mission board stopped sending support, and with no salary coming in, he would have been destitute and helpless had not his expenses fallen sharply because he had adopted the Chinese dress and level of living. It made him much more acceptable to the people and less _____. When he broke ties with CES, George Müller encouraged him to live by faith. Before this time, mission boards usually raised support for the missionaries.

While in England on furlough, he, along with William Berger, started the China Inland Mission on Sunday, June 25, 1865 on the sands of Brighton's beach [England]. Taylor prayed for twenty-four more missionaries for China, and God gave them to him. Hudson Taylor and his large group of followers made a frightening impression on the English missionaries when he returned to China. Members of the LMS and the CES were stricken by the fact that Taylor's group all wore Chinese clothing. Hudson stood firm in what he believed and did not waver in the least. Hudson had a medical degree and was able to heal

great numbers that flocked to him for help. He was able to use these visits as opportunities for the Gospel, which attracted more people.

8. Lottie Moon

She waged a slow but relentless campaign to give women missionaries the freedom to minister and have an equal voice in mission _____. A prolific writer, she corresponded frequently with H. A. Tupper, head of the Southern Baptist Foreign Mission Board, informing him of the realities of mission work and the desperate need for more workers—both women and men. Most mission work at that time was done by married men, but the wives of China missionaries Tarleton Perry Crawford and Landrum Holmes had discovered an important reality: _____ could reach Chinese women. Lottie soon became frustrated, convinced that her talent was being wasted and could be better put to use in evangelism and church planting. She encouraged Southern Baptist women to organize mission societies in the local churches to help support additional missionary candidates, and to consider coming themselves. Many of her letters appeared as articles in denominational publications. Then, in 1887, Moon wrote to the *Foreign Mission Journal* and proposed that the week before Christmas be established as a time of giving to foreign missions. Catching her vision, Southern Baptist women organized local Women's Missionary Societies and even Sunbeam Bands for children to promote missions and collect funds to support missions. Moon was instrumental in the founding of The Woman's Missionary Union, an auxiliary to the Southern Baptist Convention, in 1888. The first "Christmas offering for missions" in 1888 collected over \$3,315, enough to send three new missionaries to China. In 1892, Moon took a much-needed furlough in the US and did so again in 1902. She was very concerned that her fellow missionaries were _____ from lack of rest and renewal and going to early graves. The mindset back home was "go to the mission field; die on the mission field." Many never expected to see their friends and families again. Moon argued that furloughs every _____ would extend the lives and effectiveness of seasoned missionaries.

9. Ann Judson began schools for girls.