History & Theology – Church History

**Class 11 – The Modern Missions Movement (1792-1910)**

**Main Point:**

* Since the days of William Carey, bringing the gospel to unreached peoples around the world has been the driving principle of Baptist churches.

**Class Goals:**

* Show that Baptists have been focused on missionary work from the very beginning.
* Hold out missionaries from church history as models of faithfulness through suffering, even when they saw little apparent fruit.
* Motivate class participants to pick up and read missionary biographies for themselves.
* Illustrate how Christians can participate equally faithfully in missions by going and by praying, supporting, and sending.

# Intro

 During the past two classes we have examined the origins of Baptist churches in seventeenth-century England and their spread throughout the United States during the Great Awakening. This week, we’ll examine three pioneers of Baptist missionary history: William Carey, Adoniram Judson, and Lottie Moon. As we do, I hope you’ll see how faith-fueled obedience to Christ, despite suffering, is the chief mark of the Christian life and of the modern missions movement.

A few notes before we begin. First, we are focusing on *modern* missions. We’re not looking at missions during the early church, middle ages, or reformation, but specifically, the period of time between 1792 and 1910. We’re not looking at all evangelistic work, but specifically on missions, that is, bringing the gospel across *ethnic, linguistic, cultural barriers* to those otherwise unreached.[[1]](#footnote-0) We examine this as a movement because it really has been the driving thrust of evangelical Christianity for the past 250 years. And it all started with a shoemaker named William Carey.

# William Carey (1761-1834): Recovering the Imperatival Force of the Great Commission[[2]](#footnote-1)

Often called the “father of the modern missions movement,”[[3]](#footnote-2) Carey was born in England in 1761. With only a grammar school education, Carey worked as a cobbler (making and mending shoes), while pastoring a Baptist church in Northamptonshire, and teaching at a school. He always kept a book next to him on his workbench while working, teaching himself Dutch, French, Latin, and several Indo-European languages.

## Obligations of Christians, to use Means for the Conversion of the Heathen (1792)

As a young man, Carey recounts being fascinated by a biography of the explorer James Cook published in 1788 and inspired by reading Jonathan Edwards’ *Account of the Life of the Late Rev. David Brainerd*, detailing Brainerd’s missionary efforts to reach Native Americans in the New England colonies. Through the study of Scripture, Carey became convinced that Matthew 28:18-20, known as the Great Commission, was binding on churches and Christians today, and remained unfulfilled as long as there were people groups around the world that had never heard the gospel.

In 1792 he published these thoughts on missions along with a plan to reach the nations in his book *An Enquiry into the* *Obligations of Christians, to use Means for the Conversion of the Heathen* (1792). Those two words are key: *obligation* and *means*.

“I shall enquire,” he writes, “whether the commission given by our Lord to his disciples be not still binding on us,—take a short view of former undertakings,—give some account of the present state of the world,—consider the practicability of doing something more that is done,—and the duty of Christians in general in this matter.”[[4]](#footnote-3)

 Section I responds to several objections against missionary efforts, including the idea that the need at home is too great to warrant efforts elsewhere:

“It has been objected that there are multitudes in our own nation, and within our immediate spheres of action, who are as ignorant as the South-Sea savages, and that therefore we have work enough at home, without going into other countries.”[[5]](#footnote-4)

To this, Carey responds,

“Our own countrymen have the means of grace, and may attend on the word preached if they choose it. They have the means of knowing the truth, and faithful ministers are placed in almost every part of the land, whose spheres of action might be much extended if their congregations were but more hearty and active in the cause: but with them the case is widely different, who have no Bible, no written language, (which many of them have not) no ministers, no good civil government, nor any of those advantages which we have. Pity therefore, humanity, and much more Christianity, call loudly for every possible exertion to introduce the gospel amongst them.”[[6]](#footnote-5)

In Section II, entitled, “a Short Review of former Undertakings for the Conversion of the Heathen,” Carey expounds past missionary efforts of the church, including Paul’s missionary journeys.[[7]](#footnote-6)

 Section III contains “a Survey of the present State of the World” in regard to the missionary task. It is a product of painstaking effort, including twenty-three tables of the world’s countries, their land size, populations, and religious beliefs.[[8]](#footnote-7) This really was the first attempt to present a comprehensive overview of the state of world evangelization (like what Patrick Johnstone has done in *Operation World*). “All these things,” Carey writes, “are loud calls to Christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible.”[[9]](#footnote-8)

 Section IV offers a plan for sending Christian missionaries, including practical and logistical necessities such as language acquisition, financial support, and the moral character of missionaries.[[10]](#footnote-9)

 Lastly, in Section V, Carey examines the means that ought to be employed in missions, including, first and foremost, fervent united prayer.[[11]](#footnote-10) He writes, “The most glorious works of grace that have ever took place, have been in answer to prayer.”[[12]](#footnote-11) Carey warns not to look at prayer as a small or insignificant part of world missions:

“Many can do nothing but pray, and prayer is perhaps the only thing in which Christians of all denominations can cordially, and unreservedly unite; but in this we may all be one, and in this the strictest unanimity ought to prevail.”[[13]](#footnote-12)

Second, Carey encourages the organization of a society for the purpose of sending and supporting missionaries.[[14]](#footnote-13) “I would therefore propose that such a society and committee should be formed amongst the particular baptist denomination.”[[15]](#footnote-14)

 Carey’s book landed like a bombshell. It’s safe to say that it changed the trajectory of Baptist history, and even of world history. Later that year, on October 2, 1792, a group of fourteen Baptist ministers, including William Carey, John Ryland, Andrew Fuller, William Staughton, formed the “Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen” (later renamed the Baptist Missionary Society).

## Carey’s Missionary Efforts

A year later, in 1793, Carey left England for India as their first missionary. He would never return home again, dying in 1834 among the people he had given his life to reach with the gospel. In India, Carey preached, taught, and translated the Bible into Sanskrit. During his years in India, he translated the Bible into Bengali, Oriya, Marathi, Hindi, Assamese, and Sanskrit, as well as completing partial translations into 29 other languages and dialects.

## Personal Suffering

This whole time, Carey faced periods of depression and loneliness. He suffered the loss of his wife Dorothy, and, when he remarried, his second wife died as well. He buried three children on the field, faced constant illness, and labored for seven years before seeing his first Indian convert baptized.[[16]](#footnote-15)

Three years before his death, he wrote this letter to his son,

“I am this day seventy years old, a monument of Divine mercy and goodness, though on a review of my life I find much, very much, for which I ought to be humbled in the dust; my direct and positive sins are unnumerable, my negligence in the Lord’s work has been great, I have not promoted his cause, nor sought his glory and honor as I ought, notwithstanding all this, I am spared until now, and am still retained in his Work, and I trust I am received into the divine favor through him. I wish to be more entirely devoted to his service, more completely sanctified and more habitually exercising all the Christian graces and bringing forth the fruits of righteousness to the praise and honor of that savior who gave his life a sacrifice for sin.”[[17]](#footnote-16)

When Carey died on June 9, 1834, these simply words were inscribed on his tombstone: “A wretched, poor, and helpless worm, on thy kind arms I fall.”[[18]](#footnote-17)

His son Eustace recounted in his biography of his father, “He once said to me: ‘Eustace, if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder he will describe me justly. Anything beyond that will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything.’”[[19]](#footnote-18)

His strong Calvinist beliefs did not stop his missionary zeal. His life was spent for the sake of Christ and the gospel. And his life and writings inspired a generation of missionaries, not only from England, but from the United States of America, which is where we turn next.

**[Discussion Question] - How did you become convinced that the Great Commission is binding on all Christians?**

# Adoniram Judson, Luther Rice, and the Rise of American Missions

If William Carey is the father of the modern missions movement, Adoniram Judson is the father of the American Baptist missionary movement.

Now, I should be clear, missionary work had already been going on for a long time in the United States. So you have figures like John Elliot (1604-1690) who was a Puritan missionary to the Native American Indians in Massachusetts in the seventeenth century. Likewise, the Puritan David Brainerd (1718-1747), whose biography inspired William Carey to pursue missions, served as a missionary to the Delaware Indians of New Jersey in the eighteenth century. And then you have George Liele (1750? – 1820?), the former slave who brought the gospel to Jamaica, planting the East Queen Street Baptist Church in Kingstown, where over the course of eight years he baptized 500 persons, sending out missionaries to Georgia, Nova Scotia, and Sierra Leone.[[20]](#footnote-19) For more on Liele and black missionaries and pastors, check out *Free Indeed* by Mark Sidwell.

So there was plenty of missionary work going on. In fact, you could say that the whole of the Americas was considered missionary territory at that time!

The difference was twofold: First, the missionary efforts lacked a formal organizational structure. Second, they were largely domestically focused on reaching the indigenous peoples of the Americas, or enslaved Africans, or European settlers.

But through William Carey, an awareness of the gospel-neediness of the vast regions on the other side of the world, captured the American evangelical conscience in the early 1800s, leading to the organization of the missionary structures and partnerships that are still with us today. And at the forefront of those endeavors, was a man by the name of Adoniram Judson.

## Adoniram Judson (1788 - 1850)

 Judson was born on August 9, 1788 in Malden, MA to Adoniram Judson, Sr., a Congregational minister.[[21]](#footnote-20) Raised in a godly and pious home, Judson was a brilliant young man, entering Brown University at age seventeen. However, in college, he abandoned his godly roots and embraced skepticism and Deism under the influence of his close friend, Jacob Eames.[[22]](#footnote-21) (Deists admitted the existence of God but denied his revelation in the Scriptures, and thereby ever cardinal doctrine of the Christian faith). Graduating as the valedictorian his class, Judson returned home to teach, all the while keeping his rejection of Christianity a secret from his parents. Eventually finding his father’s preaching and their family religion oppressive to his skepticism, he resolved, on his twentieth birthday, to travel to New York City and take up a life on the stage, perhaps becoming a writer. Now, at that time, New York City was known as the pit of immorality. When he told his parents his plans, they were incredulous. As they pressed him on his calling, his devotion to the Lord, he suddenly exploded: denouncing his parents’ faith as wishful thinking and foolish mysticism, quickly overpowering his father’s best arguments, and smugly reducing him to sorrowful silence.[[23]](#footnote-22)

 Leaving behind his weeping mother and broken father, Judson quite literally demanded his inheritance in the form of a horse, and set out for New York City. There, however, all his hopes of worldly glory and sensuality came to nothing. After months of trying to make his way, not altogether unlike the Prodigal Son, he resolved to return home.

On the way home from New York City, Judson entered an inn, only to learn that the only room available was next to the room of a dying man. The inn keeper warned him that it might make for an unpleasant night. “No,” said Judson, still committed to his philosophical stoicism, and disregarded for death. “A few sounds next door won’t deny me a night’s rest.”

But all night long, he tossed and turned, unable to sleep next to the low voices, footsteps coming and going, and cries and wails of the dying man.

Eventually falling asleep, he woke as if a new man, chuckling to himself at his weakness the night before. As he settled the bill, he was surprised to hear from the manager that the man next to him had died. “Dead?” Judson asked, “did you know him?”

“Oh yes,” the manager replied. “He was a young man from the college in Providence. Name was Eames, Jacob Eames.”[[24]](#footnote-23)

Deeply shaken, Judson returned home, renounced his deism, and from that point onward, his whole life changed. He enrolled in Andover Theological Seminary, receiving a special dispensation to enter as an unbeliever, and during his first semester Judson was converted.[[25]](#footnote-24)

In his second year of seminary, Judson became aware of the need for world missions. He read about William Carey who had brought the gospel to Serampore, India, and begun translating the Bible into Bengali.[[26]](#footnote-25) As he studied geography and the nations of the East, Judson soon resolved to become a missionary to the kingdom of Burma: a completely unreached Buddhist country.

The next few years were busy for Judson: He graduated seminary, married a young woman named Ann (“Nancy”),[[27]](#footnote-26) and along with several other students, including Luther Rice, organized the American Board of Commissioners for Foreign Missions, the first organization in the United States committed to sending missionaries around the world.[[28]](#footnote-27)

On February 19, 1812, Judson set sail aboard the *Caravan* with his wife Ann Judson, Luther Rice, and Samuel and Harriett Newell. Their plan was to travel to Serempore, unite with William Carey, and go from there to establish a mission in Rangoon, Burma.

On the boat to India, however, Adoniram Judson began to wrestle with the issue of baptism. See, they were Congregationalists, and like Jonathan Edwards, they practiced infant baptism. But Judson knew he would be soon meeting William Carey, this legendary Baptist, famed for his knowledge of Scripture, and began to investigate Scripture with regard to the question of baptism. And do you know what happened? Judson became a Baptist! So did Luther Rice, who was on the same boat as Adoniram and Ann. The other missionaries were on a separate boat. So upon their arrival, some months later, there was the awkward realization that they could no longer work together.

The result was that Luther Rice was sent home, to raise funds for the Judson’s mission, but this time from the *Baptist* churches, leading to the founding of the first national Baptist organization, the Triennial Convention in 1814. More on that in a moment.

### Ministry in Burma

 Arriving in Burma on July 13, 1813, the Judsons spent the next ten years learning the language and sharing the gospel. During this time Judson began developing a grammar and dictionary of the Burmese language and translating the New Testament. He shared the gospel widely and printed and distributed thousands of tracts.[[29]](#footnote-28) He began to hold public discourses, following the style of the Burmese religious teachers—sitting on the ground in an open tent and inviting passerbys to stop and converse. On June 27, 1819—six years into his ministry—he baptized his first convert. By 1822, he could count eighteen converts after 10 years.[[30]](#footnote-29)

 Everything changed in 1824 when a war broke out between Great Britain and Burma. Suspected of being a British spy by the Burmese government who could not distinguish between an American and a Brit, on June 8, 1824,[[31]](#footnote-30) Judson was thrown into what was called a “death prison”: a hut with no ventilation where over fifty prisoners of both sexes were bound in fetters and kept in putrid conditions.[[32]](#footnote-31) At night, their feet were tied to bamboo shafts and lifted off the ground so that only their shoulders remained on the ground, to prevent them from escaping. Fed only scraps of rice, amidst illness, beatings, and cruel treatment, Judson began to die.

 Meanwhile, his dear wife Ann did her best to secure his release, trying every relationship, every friendship, even personally appealing to the Queen and King. But there was something else. Ann was pregnant. On January 26, 1825, Maria Elizabeth Butterworth Judson was born.[[33]](#footnote-32) What would it have been like for Judson, in fetters, to see his wife approach the fenced in prison, carrying his baby girl in her arms?

 As time wore on, the war worsened, the economic effects began to be felt by the Burmese. Food prices rose to exorbitant prices. One day she came to the prison with her baby, and told Adoniram that she had no food. Moreover, smallpox and various illnesses were going around, and, as Judson languished in prison, Ann began to succumb to illness. That is when Adoniram got news that Ann was dying. Taking pity on him, the prison warden allowed Judson to leave, still in shackles and under guard, to take his baby daughter Maria around the village, begging mothers to have compassion and nurse his little girl.

 Driven nearly mad from suffering, Judson struggled to make sense of it all. His daughter was starving before his eyes; his wife was nearly dead; his translation was lost; and he seemed marked for death. But somehow, God sustained Judson’s faith. And miraculously, baby Maria held on to life. And eventually, Ann too began to recover.[[34]](#footnote-33) How much of what sustained the Judsons through those dark days, was due to the prayers of believers thousands of miles away, who although they would not have known the particulars, knew the Lord, and knew that He would answer their prayers. Finally, on December 31, 1825, Judson was released from prison. He had been in prison since June 1824—over a year and a half.[[35]](#footnote-34)

 For the next twenty-five years, Judson labored tirelessly in Burma. Tragically, while Ann survived his imprisonment, she soon succumbed to spinal meningitis and died less than a year after his release.[[36]](#footnote-35) His daughter Maria followed her mother less than a year after.[[37]](#footnote-36) She was two years and three months. Before her death, Ann had written a book entitled, *A Particular Relation of the American Baptist Mission to the Burman Empire*, which was published in Washington D.C. in 1823, by a publishing company called Mission Press, started by Luther Rice for the sake of bringing attention to world missions*.*[[38]](#footnote-37) Shortly after her death, in 1829, James Knowles wrote the *Memoir of Mrs. Ann H. Judson, Late Missionary to Burmah*.[[39]](#footnote-38) Together these two books went through hundreds of printings, and were best-sellers in America, inspiring thousands to give themselves to the missionary cause. I recently read a memoir of a Baptist pastor’s wife, named Sally Merriam Waits, who recounted how it was reading about Ann Judson’s faith and faithfulness, that proved a lifelong encouragement for her in her own discipleship of Christ and marriage to a pastor.[[40]](#footnote-39) As fruitful as the Judson’s work was abroad, Tribble speculates that “it could be argued that foreign missions had [an even] greater impact in saving souls in America,” as “thousands of [men and] women read the stories about Ann Judson… vowing to follow in their footsteps.”[[41]](#footnote-40)

**[Application and Discussion Question] - Read missionary biographies. Like a chiropractic workout—that realigns the whole body on life, death, suffering and eternity. How has God used Christian biographies in general or missionary biographies in particular to challenge you and grow your faith?**

## Luther Rice and the Organization of the Triennial Convention

 About a hundred years ago, the Baptist historian William Allen Wilbur recounted visiting the First Baptist Church, and pulling from its library, an old book entitled, “A Particular Relation of the American Baptist Mission to the Burman Empire,” and upon opening the front cover, finding this inscription, by hand, to the wife of the pastor of the First Church: ‘Mrs. Brown. Affectionately presented by A.H. Judson, April 16, 1823.’”[[42]](#footnote-41)

 This is just an illustration of how close of a relationship there was between the Judsons and the Baptists of Washington DC. And this, through the influence of Luther Rice, the Judson’s one-time missionary partner, turned Baptist fundraiser and organizer, who, after returning from Burma, settled in Washington DC where he was a member of the First Baptist Church and worked tirelessly to raise funds and awareness for missions.

 In 1814, along with William Staughton organized the Triennial Convention. (This same Staughton, if you remember, was one of the fourteen English ministers who with William Carey had formed the Baptist Missionary Society 1792 shortly before emigrating to the United States). At that time, Baptists were organized regionally into local associations, but this reflected the first attempt to organize Baptists on a national scale. Its ultimate purpose was “diffusing evangelistic light through benighted regions of the earth,” but its more immediate purpose was raising funds for the Judsons in Burma.[[43]](#footnote-42) It was called the “Triennial Convention” because it was slated to occur every three years.

 Rice and the other Baptists soon realized that if missionaries were to be successful, rigorous educational opportunities would need to be made available to prospective missionaries. In 1817, the Triennial Convention selected William Staughton to organize a theological school in Philadelphia for the purpose of providing a classical education for prospective pastors and missionaries.[[44]](#footnote-43) As the Convention stated that they should

“… proceed to institute a classical and theological seminary, for the purpose of aiding young men who, in the judgment of the churches of which they are members, and of the board, possess gifts and graces suited to the gospel ministry.”[[45]](#footnote-44)

If missionaries were to develop dictionaries and grammars and translate the Hebrew and Greek Scriptures into indigenous languages, they would need a thoroughly classical education. In the fall of 1821, through the influence of Rice, the school moved to Washington DC and was renamed Columbian College—today George Washington University.[[46]](#footnote-45) As a result, admission requirements to Columbian College included, among other things, the ability to “translate correctly and with facility Caesar's Commentaries, Virgil, Sallust, Cicero's Select Orations”—of course, from Latin, and, “the Gospels,” from Greek.[[47]](#footnote-46) Students organized a missionary society, whose members would “go out two by two on Sunday to preach at the Preparatory School of the College, Rock Hill, the Poor House, and at churches in the city and in Alexandria.”[[48]](#footnote-47)

 Moreover, Luther Rice opened “Mission Press,” on E Street, where Chinatown is today, which published numerous books and periodicals, including “The Latter Day Luminary,” a monthly publication edited by William Staughton, and, as has been mentioned, Ann Judson’s best-selling, “A Particular Relation of the American Baptist Mission to the Burman Empire.”[[49]](#footnote-48)

 In all these ways, Washington DC became a center of sorts for Baptist missionary life in America in the early to mid-nineteenth century. So much so that George Wood wrote to J. Newton Brown in 1853, “in those days everything centered in Washington.”[[50]](#footnote-49)

**[Application] - Luther Rice’s story shows how God uses people differently for the growth of the church and the cause of missions. In the Great Commission, the “stayers” and the “goers” are *not* classes with separate worth. Before going to India, William Carey famously told Andrew Fuller, “I will go down into the pit, if you will hold the ropes.” As Fuller “held the ropes” for Carey, Rice “held the ropes” for Judson.**

**[Discussion Question] - How have you seen God work through stay-ers as well as go-ers? What are ways those of us who do not *go*, can support those we have *sent*?**

# Lottie Moon (1840 – 1912)

 Lottie Moon was born on December 12, 1840 in Albemarle County, Virginia, part of the pre-Civil War southern aristocracy.[[51]](#footnote-50) Though she would only stand four feet and three inches tall as an adult woman, she became a mighty missionary, spending thirty-nine years serving in China.[[52]](#footnote-51) As a child her mother read the Scriptures to her, as well as other Christian biographies, such as the life of Ann Judson.[[53]](#footnote-52)

At age 14 she began to attend the Albemarle Female Institute. The story goes that this Baptist school for young ladies was opened after the Presbyterian school refused to release its young Baptist ladies for Baptist services on Sunday mornings.[[54]](#footnote-53)[[55]](#footnote-54) And it was started by none other than Stephen Mirick—the first pastor of Metropolitan Baptist Church—who was then twenty-five years old.[[56]](#footnote-55) By the end of her education, she knew Latin, Greek, French, Italian and Spanish

 While attending First Baptist Church of Charlottesville, she was converted under the preaching of John A. Broadus at the age of 18.[[57]](#footnote-56) Through Broadus’s encouragement, she began to pursue the life of a missionary.

 In those days, it was unheard of for a single woman to be sent out as a missionary. But on July 7, 1873, the Foreign Mission Board of the Southern Baptist Convention (now IMB) appointed Lottie to Tengchow, China (which is roughly where Ohio is if you overlayed the US on top of China).[[58]](#footnote-57)

 In China, Lottie’s passion was direct evangelism. She thought that women would best reach women in this task and therefore they should not be “tied down to the petty work of teaching a few girls [in school].”[[59]](#footnote-58)

 In 1878, she opened a girls’ boarding school. She opposed the widespread practice of foot binding and helped save about a third of her pupils from the inhumane practice.[[60]](#footnote-59)

 She learned local dialects and traveled extensively throughout China, visiting hundreds of villages, sharing the gospel as she went.

 She wrote hundreds of letters back to the United States, raising awareness of the need for more missionaries.

 On November 1, 1873 she wrote,

 “What we need in China is more workers. The harvest is very great, the laborers, oh! So few. Why does the Southern Baptist church lag behind in this great work? … I think your idea is correct, that a young man should ask himself not if it is his duty to go to the heathen, but if he may dare stay at home. The command is so plain, ‘Go.’”[[61]](#footnote-60)

 Although the soil was rough and she often saw little fruit, Lottie recognized that she was sowing seeds of the gospel that one day might blossom and grow into mighty oaks for the Lord:

On November 4, 1875, she wrote:

“What we find missionaries can do in the way of preaching the gospel even in the immediate neighborhood of this city, is but as the thousandth part of a drop in the bucket compared with what should be done. I do not pretend to aver that there is any spiritual interest among the people. They literally ‘sit in darkness & in the shadow of death.’ The burden of our words to them is the folly and sin of idol worship. We are but doing pioneer work, but breaking up the soil in which we believe others shall sow a bountiful crop. But, as in the natural soil, four or five laborers cannot possibly cultivate a radius of twenty miles, so cannot we, a mission of five people, do more than make a beginning of what should be done.”[[62]](#footnote-61)

 Lottie bore many sacrifices in the way of her missionary endeavors. One of those was the fact that she never married. Asked once by a niece, “Aunt Lottie, have you ever been in love?” She answered, “Yes, but God had first claim on my life, and since the two conflicted, there could be no question about the results.”[[63]](#footnote-62)

 Lottie Moon died at age seventy-two, on a ship off the coast of Japan. She had been gravely ill leading up to her death and weighed only fifty pounds.[[64]](#footnote-63) But in the year of her death, 2,358 persons were baptized in her field of service, nearly doubling the Baptist population in that area of China.[[65]](#footnote-64) Today, “on any given Sunday there are now more Protestants in church in China than in all of Europe.”[[66]](#footnote-65) In fact, even “according to the most conservative estimates more than one million Chinese people convert to Christianity every year.”[[67]](#footnote-66)

 How much of the fruit of Christianity in China is due to the prayerful labors of missionaries like Lottie Moon?

Moreover, the annual Lottie Moon Christmas Offering, raised every year around Christmas by Southern Baptist Churches, has raised in her name over $3 billion dollars toward foreign missions.[[68]](#footnote-67)

**[Discussion Question] - How have you seen God work particularly through women in evangelism and missions?**

# Conclusion

 As evangelicals following in the footsteps of William Carey, Adoniram Judson, and Lottie Moon, we understand that the responsibility of the Great Commission falls on us.

That means that all of us are called to support missions. (1) For some of us, that means giving, learning, and praying. (2) For others of us that means going. To paraphrase Lottie Moon, the default stance of the Christian should not be “should I go?” But rather “should I stay?”

So many people build their lives around maximizing comfort and minimizing pain. Carey, Judson, and Moon didn’t live that way. They didn’t enjoy suffering, but they did endure suffering–because they were looking to the reward (Heb. 10:26).

1. For a defense of this definition of missions, see Class 1 of the Missions Core Seminar <https://www.capitolhillbaptist.org/sermon/class-1-the-goal-of-missions-the-glory-of-god/> [↑](#footnote-ref-0)
2. For an overview of Carey’s life and ministry, see Michael A. G. Haykin, *The Missionary Fellowship of William Carey* (Orlando, FL: Reformation Trust Publishing, 2018). [↑](#footnote-ref-1)
3. Daniel L. Akin, *Ten Who Changed the World* (Nashville, TN: B&H Books, 2012), 1. [↑](#footnote-ref-2)
4. William Carey, *An Enquiry Into the Obligations of Christians, to Use Means for the Conversion of the Heathens: In Which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, Are Considered ...* (Ann Ireland, 1792), 6. [↑](#footnote-ref-3)
5. Carey, 13. [↑](#footnote-ref-4)
6. Carey, 13. [↑](#footnote-ref-5)
7. Carey, 14-37. [↑](#footnote-ref-6)
8. Carey, 38-66 [↑](#footnote-ref-7)
9. Carey, 66. [↑](#footnote-ref-8)
10. Carey, 67-76. [↑](#footnote-ref-9)
11. “If a temple is raised for God in the heathen world, it will not be by might, nor by power, nor by the authority of the magistrate, or the eloquence of the orator; but by my Spirit, saith the Lord of Hosts” (77). [↑](#footnote-ref-10)
12. Carey, 78-79. [↑](#footnote-ref-11)
13. Carey, 81. [↑](#footnote-ref-12)
14. Carey, 82-83. [↑](#footnote-ref-13)
15. Carey, 84. [↑](#footnote-ref-14)
16. Daniel L. Akin, *Ten Who Changed the World* (Nashville, TN: B&H Books, 2012), 9. [↑](#footnote-ref-15)
17. Eustace Carey, *Memoir of William Carey, D, D.: Late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta* (Gould, Kendall and Lincoln, 1836), 566-567. [↑](#footnote-ref-16)
18. Ibid, 573. [↑](#footnote-ref-17)
19. Eustace Carey, Memoir of William Carey, D, D.: Late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calculta (Gould, Kendall and Lincoln, 1836), 623. [↑](#footnote-ref-18)
20. See *George Liele’s Life and Legacy: An Unsung Hero* ed. David T. Shannon (Macon, GA: Mercer University Press, 2012). [↑](#footnote-ref-19)
21. Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Valley Forge, PA: Judson Press, 1987), 33. [↑](#footnote-ref-20)
22. Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Valley Forge, PA: Judson Press, 1987), 33. [↑](#footnote-ref-21)
23. Anderson, 38. [↑](#footnote-ref-22)
24. Anderson, 44. [↑](#footnote-ref-23)
25. Anderson, 50. [↑](#footnote-ref-24)
26. Anderson, 52. [↑](#footnote-ref-25)
27. Before marring Ann, Luther sent the now legendary letter to her father asking his permission:

I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of him who left his heavenly home, and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?

Cited in Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Valley Forge, PA: Judson Press, 1987), 83. [↑](#footnote-ref-26)
28. Thomas S. Kidd and Barry Hankins, *Baptists in America: A History* (New York, NY: Oxford University Press, 2015), 94 [↑](#footnote-ref-27)
29. Daniel L. Akin, *Ten Who Changed the World* (Nashville, TN: B&H Books, 2012), 20-21. [↑](#footnote-ref-28)
30. Daniel L. Akin, *Ten Who Changed the World* (Nashville, TN: B&H Books, 2012), 20-21. [↑](#footnote-ref-29)
31. Anderson, 302. [↑](#footnote-ref-30)
32. Anderson, 304. [↑](#footnote-ref-31)
33. Anderson, 330. [↑](#footnote-ref-32)
34. Anderson, 351. [↑](#footnote-ref-33)
35. Anderson, 352. [↑](#footnote-ref-34)
36. Anderson, 369-370. [↑](#footnote-ref-35)
37. Anderson, 380. [↑](#footnote-ref-36)
38. Ann Hasseltine Judson, *A Particular Relation of the American Baptist Mission to the Burman Empire: In a Series of Letters, Addressed to Joseph Butterworth* (J. S. Meehan, 1823). [↑](#footnote-ref-37)
39. James Davis Knowles, *Memoir of Mrs. Ann H. Judson, Late Missionary to Burmah* (Lincoln & Edmands, 1829). [↑](#footnote-ref-38)
40. Mary C. Tribble, *Pious Ambitions: Sally Merriam Wait’s Mission South, 1813-1831*, First edition, America’s Baptists (Knoxville: The University of Tennessee Press, 2021), 8-9. [↑](#footnote-ref-39)
41. Tribble, 9. [↑](#footnote-ref-40)
42. William Allen Wilbur, *The History of the Columbia Association of Baptist Churches: Fifty Years, 1877-1927* (Judd & Detweiler, 1928), 7-8. [↑](#footnote-ref-41)
43. See “The Triennial Convention” in H. Leon McBeth, *The Baptist Heritage* (B&H Publishing Group, 1987). [↑](#footnote-ref-42)
44. Tribble, 43. [↑](#footnote-ref-43)
45. Albert Henry Newman, *A History of the Baptist Churches in the United States* (Christian Literature, 1898), 395. [↑](#footnote-ref-44)
46. Stockton, Charles Herbert. “Historical Sketch of George Washington University, Washington, D. C., Formerly Known as Columbian University and Columbian College, Accompanied by a Sketch of the Lives of the Presidents.” *Records of the Columbia Historical Society, Washington, D.C.* 19 (1916): 113-114. [↑](#footnote-ref-45)
47. Ira Mason Allen, *The Triennial Baptist Register: No. 2.-1836* (Baptist General Tract Society, no. 21 South Fourth Street, Philadelphia., 1836). [↑](#footnote-ref-46)
48. George Braxton Taylor, *Virginia Baptist Ministers*, Third Series (1912), 72. [↑](#footnote-ref-47)
49. William Allen Wilbur, *Temple Baptist Church, Washington D.C. Through Ninety Years* (October 9, 1932), 2. [↑](#footnote-ref-48)
50. *History of the American Baptist Publication Society: From Its Origin in 1824, to Its Thirty-Second Anniversary in 1856* (American Baptist Publication Society, 1859), 14. [↑](#footnote-ref-49)
51. Akin, 47. [↑](#footnote-ref-50)
52. Ibid. [↑](#footnote-ref-51)
53. Akin, 49. [↑](#footnote-ref-52)
54. Neil A. Benfer, *A History of First Baptist Church, 735 Park Street, Charlottesville, VA* [Unpublished: 1981], 4-10. Albemarle Charlottesville Historical Society, Collection Number: MS 99. [↑](#footnote-ref-53)
55. Benfer, 4-10. [↑](#footnote-ref-54)
56. Burrows says that in 1852, Mirick was “Principal” of the “Young Ladies' Institute, Charlotteville” with 69 pupils. J. Landsing Burrows (ed.), *American Baptist Register for 1852* (Philadelphia: American Baptist Publication Society), 449. For a summary of educational efforts in Albemarle County see *The Magazine of Albemarle County History* 53 (1995): 36–38. Several schools for women were started during these years and it is not easy to distinguish them: “Rev. William White, pastor of the Presbyterian Church, started the Charlottesville Female Seminary in 1836 at 422 2nd Street, NE. Baptists opened a couple women’s schools in 1845 and 1846. Piedmont Female Institute opened in 1853, led by Episcopalians Anne and Jane Leaton at 7th and East Market streets. John Broadus, pastor of the town’s Baptist Church and University chaplain, also led Baptists to start the Albemarle Female Academy at the corner of 10th and E. Jefferson Sts. He later became one of nation’s most famous Baptist leaders.” “Charlottesville’s History of Religion, Education, Arts and Entertainment” *Cvillepedia!* [https://www.cvillepedia.org/images/Cville\_History\_of\_Religion,\_Ed,\_Arts,\_Entertainment.pdf](https://www.cvillepedia.org/images/Cville_History_of_Religion%2C_Ed%2C_Arts%2C_Entertainment.pdf). Accessed on October 27, 2021. [↑](#footnote-ref-55)
57. Akin, 49. [↑](#footnote-ref-56)
58. Ace Collins, *Stories Behind Women of Extraordinary Faith* (Grand Rapids, MI: Zondervan, 2009), 161. [↑](#footnote-ref-57)
59. Regina D. Sullivan, *Lottie Moon: A Southern Baptist Missionary to China in History and Legend* (Baton Rouge, LA: LSU Press, 2011), 58. [↑](#footnote-ref-58)
60. Akin, 50. [↑](#footnote-ref-59)
61. Akin, 54. [↑](#footnote-ref-60)
62. Akin, 55. [↑](#footnote-ref-61)
63. Akin, 62. [↑](#footnote-ref-62)
64. Akin, 67. [↑](#footnote-ref-63)
65. Akin, 65. [↑](#footnote-ref-64)
66. Daryl R. Ireland, *John Song: Modern Chinese Christianity and the Making of a New Man*, Studies in World Christianity (Waco: Baylor University Press, 2020), 203. [↑](#footnote-ref-65)
67. Daryl R. Ireland, *John Song: Modern Chinese Christianity and the Making of a New Man*, Studies in World Christianity (Waco: Baylor University Press, 2020), 203. [↑](#footnote-ref-66)
68. Akin, 48. [↑](#footnote-ref-67)