



“Conrad’s first book—*Daring Devotion*—was a gift to God’s people. Can I suggest that *Daring Dependence* is an even greater gift? These glimpses into the lives of gospel servants, in a wide range of circumstances, illustrate God’s true faithfulness to those who depend upon Him. Men and women of various nationalities, backgrounds, and ministries show us what it means to depend upon God in weakness. Insightful comments and reflection questions ending each day’s reading effectively guide us to a daring dependence upon Christ. *Daring Dependence* is a powerful tool of encouragement for all those laboring in God’s harvest.”

—**FORREST MCPHAIL**, missionary to Cambodia and regional director for Asia, Australia, and Oceania, Gospel Fellowship Association Missions

“The world suffers from an annoying surplus of social media influencers who choreograph adventures to serve their vapid aim of winning themselves more followers. A Christian’s adventures are better because the mission is better: to follow Jesus and win *Him* more followers. Conrad’s enthralling snapshots and well-aimed reflections foment in me the kind of dependent daring I need more of each day.”

—**DAVID HOSAFLOOK**, missionary to Albania, author, and founder and executive director of the Institute for Albanian and Protestant Studies

“Encouraging and convicting! Powerful missionary stories with applications for my daily life. These men and women were not great and mighty people but dependent people, trusting in the same great and mighty God we serve today.”

—**HANNAH BENDER**, missionary nurse and director of educational services, Medical Missions Outreach

“In some ways, this missions devotional could serve as a history of Anglo-American missions of the past two centuries. Beginning with William Carey, that iconic missional figure of the late eighteenth-century, it takes the reader on a month-long journey of the way that ‘great things’ (to cite Carey) have been attempted for God by men and women who were flat-out dependent on our glorious Lord. Informative, stirring, challenging, it is a needed reflection—not only for anyone thinking of being a vocational missionary, but also for those who wish to support such in prayer, fasting, and finances.”

—**MICHAEL A. G. HAYKIN**, author and professor of church history, The Southern Baptist Theological Seminary

“These well-written vignettes from eighteenth- and nineteenth-century missionary history draw the reader in to reveal God’s glory, power, and saving grace among the nations. They serve to instruct and motivate a new generation of missionaries, and they also serve the people who pray and send them to proclaim the glorious gospel once proclaimed by William Carey, Jean Dye Johnson, Jim Elliot, and John Stam. In these devotions, you will see glimpses of grace, the sovereign power of God, and the sure advance of the gospel in the face of the impossible. I recommend this resource for your family devotions, for distribution to your church, and as a basis for Bible study that will fuel a mission mindset in your church. This is one of the best-written mission devotionals I have been privileged to read. I have benefited from each page.

—**PHIL HUNT, church planter in Zambia, president of Central Africa Baptist University, and Africa field director for IBMGlobal**

“It is the Lord of the Harvest Who calls missionaries. It is the church who sends and supports them. But it is other missionaries, both past and present, who inspire them. In *Daring Dependence*, as in *Daring Devotion*, M. R. Conrad has given us heaping portions of inspiration through riveting missionary stories and careful biblical teaching. Nothing short of exceptional!”

—**CHRIS ANDERSON, vice president for global advancement, Biblical Ministries Worldwide and author with Church Works Media**

“Young people today need godly heroes to provide patterns and purpose in serving Christ. M. R. Conrad has produced another wonderful resource introducing young people and adults to the lives of such faithful servants. *Daring Dependence* offers snapshots of men and women who, in their weakness, trusted the Lord to strengthen and sustain them as they successfully advanced the gospel of Jesus Christ. Like Elijah in James 5:17, they also had ‘a nature like ours’ and ‘prayed earnestly.’ This book will challenge you to heed the words of William Carey: ‘Expect great things from God, and attempt great things for God.’”

—**KEN ENDEAN, pastor of Tri-City Baptist Church in Chandler, Arizona, board chair of International Baptist College and Seminary, and board president for International Baptist Missions**

“Biography has been described as ‘life without theory.’ The power of biography cannot be overstated because it is rooted in reality. In his missions devotional, *Daring Dependence*, M. R. Conrad masterfully tells brief yet compelling biographical stories of missionaries whose lives have exemplified what it means to serve Christ with daring dependence. Each daily story will challenge the reader to trust the Lord in courageous ways.”

—**PATRICK ODLE, president, Baptist Mid-Missions**



# DARING DEPENDENCE

A 31-DAY JOURNEY

WITH THOSE WHO FOUND

THEIR STRENGTH IN GOD

M. R. CONRAD



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*Daring Dependence: A 31-Day Journey with Those Who Found Their Strength in God*

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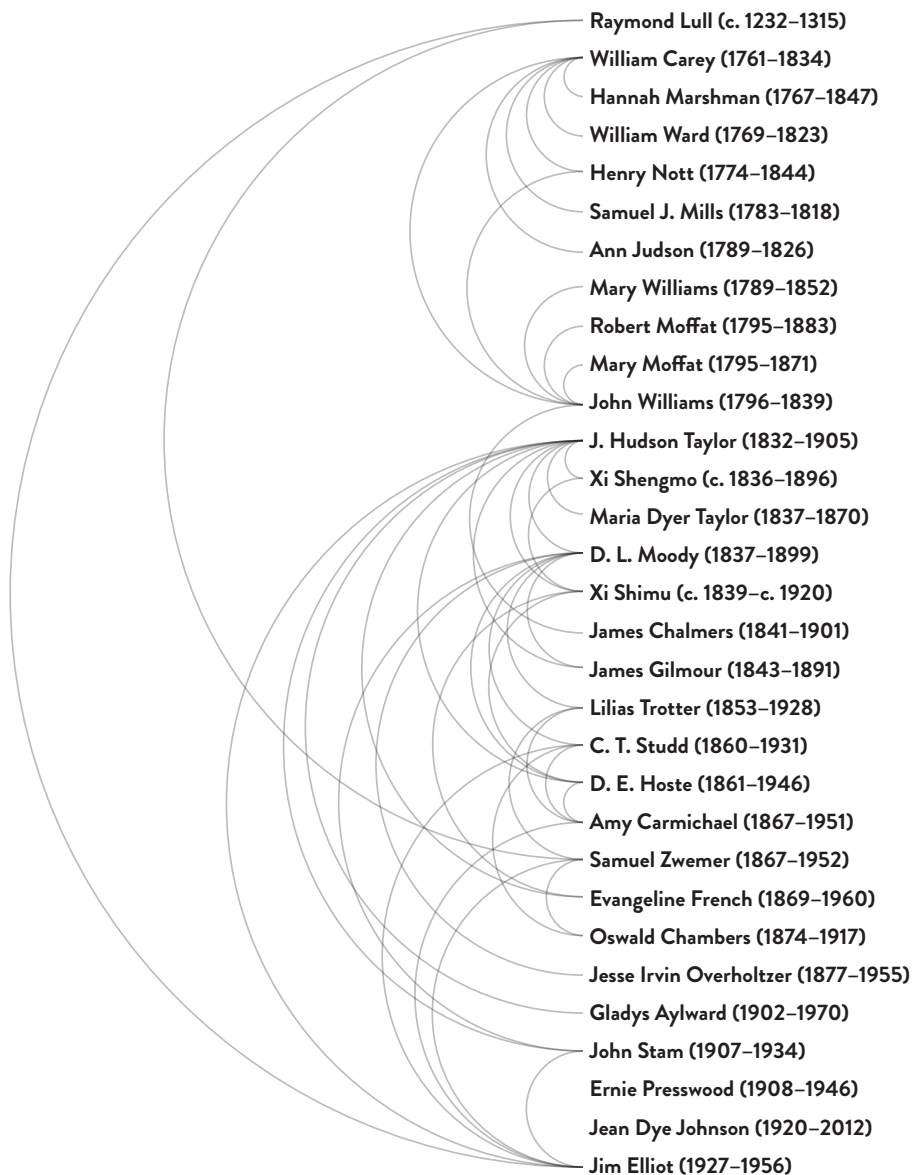


# WHERE DEPENDENCE ON GOD LED



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# CHART OF INFLUENCE



## P R E F A C E



# JOURNEY BRIEFING

*"O God, You are my God;  
Early will I seek You; My soul thirsts for You;  
My flesh longs for You  
In a dry and thirsty land  
Where there is no water.  
So I have looked for You in the sanctuary,  
To see Your power and Your glory.  
Because Your lovingkindness is better than life,  
My lips shall praise You. . . .  
When I remember You on my bed,  
I meditate on You in the night watches.  
Because You have been my help,  
Therefore in the shadow of Your wings I will rejoice.  
My soul follows close behind You;  
Your right hand upholds me."*

—PSALM 63:1–8

**D***aring Dependence.* What an odd combination of words. How do these two terms make sense together? We equate *daring* with strength and audacity, but we usually view *dependence*

as weakness. Yet, as Psalm 63 and the true stories in this missions devotional show, the hand of the Almighty God upholds and empowers those who depend on Him, the Source of all strength.

I invite you to embark on a journey toward greater dependence on God and to read this book as an illustration of the truths of Psalm 63. This psalm provides a glimpse into the spiritual life of David, whom God describes as “a man after My own heart” (Acts 13:22). As David navigated his own journey of dependence on God, he fought bears and lions, defeated giants, and conquered Israel’s enemies in the strength of the Lord. How did he access this strength? Through his walk with God. The Lord was with him (1 Samuel 18:12, 14, 28; 2 Samuel 5:10). Though he stands out as Israel’s most notable ruler, David was a flawed man and an imperfect leader. However, David’s passion for the Lord, sensitivity to the Holy Spirit, and desire to please God shined through his life. His example inspires those who hear his story and read his poetry.

Throughout church history, men and women like David have sought to live after God’s own heart, drawing near Him, growing in their dependence on Him, and serving in His power. This book highlights thirty-one snapshots of God’s servants. Like David, they had their faults. Some of their decisions and beliefs could well be questioned by modern Christians. However, their passion for God, reliance on His strength, and determination to spread the true gospel of salvation by grace through faith make them stand out as examples for us today.

Before becoming a missionary to Ecuador, Elisabeth Elliot found such an example in Amy Carmichael. As Elliot read Carmichael’s biography and personal writings, Elliot grew to feel

like she knew this missionary to India from the previous generation. She wrote,

Amy Carmichael became for me what some now call a role model. She was far more than that. She was my first spiritual mother. She showed me the shape of godliness. For a time, I suppose, I thought she must be perfect, and that was good enough for me. As I grew up I knew she could not have been perfect, and that was better, for it meant that I might possibly walk in her footprints. If we demand perfect models we will have, except for the Son of man Himself, none at all.<sup>1</sup>

Like Elliot, we have much to learn from the imperfect-yet-faithful models who came before us.

Didactic truth informs us, but lived truth inspires us. Yes, we must hear the truth from God's Word, but we also need to see the truth in action. We benefit from flesh-and-blood examples that show us what walking by faith looks like throughout the journey of life. For this reason (and many others in God's infinite wisdom), God often teaches His people through stories. His first written revelation, the book of Genesis, is truth taught through narratives of actual historical events. Of all the genres in the Old Testament—narrative, poetry, wisdom, law, and prophecy—narrative is most common, comprising over forty percent of the Bible's first thirty-nine books. The trend continues in the New Testament where the first five books are predominantly narrative. God uses true stories to communicate and illustrate His truth.

Though inspired Scripture ceased with the book of Revelation, God's work through men and women did not. Missionary biographies continue this story, challenging and discipling us as we read them. They open our eyes, not just to countries and cultures we

have never seen, but also to God's continued work in this world. We marvel as God uses ordinary people, sustains them through extreme situations, and snatches victory from the jaws of defeat. We become aware of factors that the subjects of the biographies never knew, like how God worked after their deaths. As we learn, we take courage that what we see today is not the end of the story.

In addition, these historical examples help us learn that we cannot make a difference for God on our own. A fruitful life of service for God is never a solo, independent journey. As this missions devotional will show, those whom God has used throughout the ages consistently point to the same source of strength—dependence on God.

What is dependence on God? The Bible describes this concept from different angles, including walking by faith (2 Corinthians 5:7), walking in the Spirit (Galatians 5:16, 25), being filled with the Spirit (Ephesians 5:18), abiding in Christ (John 15:1-16), and waiting on God (Isaiah 40:31). Since creation, God has sought men and women who desire to walk with Him (Genesis 5:24). Those who walk with God follow His direction and learn to depend on Him.

Dependence on God comes out of a close relationship with God as we recognize our utter need for His empowerment. Only God can transform us into His holy likeness. Only He can strengthen us to obey His commands. Only He can empower us to persevere faithfully in a sin-broken world. Only He can use us to bear lasting fruit. To put it more simply, we rely on God's strength to be, to do, to overcome, and to make a difference for Him.

Dependence on God lives in the reality of John 15:5: "Without Me you can do nothing."<sup>2</sup> It triumphs in the hope of Philippians

4:13: “I can do all things through Christ who strengthens me.” We express dependence upon God when we give top priority to our daily time with God in His Word and when we promptly confess and forsake our sins. We demonstrate our reliance on Him when we “pray without ceasing” as part of our normal reaction to life’s ups and downs (1 Thessalonians 5:17). This dependence grows as we follow God step by step. As a result, we do what we would not have attempted on our own. The lives highlighted in this book reveal what God can do in and through those who dare to depend on His strength.

This book will take you on a journey of thirty-one readings—one for each day of a month. My hope is that you will use these devotionals to supplement your personal time with God. Nothing can take the place of the daily reading of Scripture. Therefore, I have designed this missions devotional to point you to God’s Word and to a closer walk with its Author.

I have arranged each chapter of *Daring Dependence* in a somewhat topical manner, hoping for the reader to make connections between people, places, and events. However, if you would prefer to read chronologically, please refer to the Chronological Table of Contents. I have also included a world map showing where those in this book served.

Additionally, please note the Chart of Influence just preceding this preface that shows how Christians of the past, through their examples and biographies, have influenced subsequent generations to follow Christ. This chart can also be compared to a similar diagram in my earlier book, *Daring Devotion*. Together, the two charts provide a greater perspective on the interconnectedness of God’s work and workers through the centuries.

Beware! The testimonies in this book may spark your spiritual imagination to be more and do more for God. The Holy Spirit may use these biographical examples to convict you to walk closer with Him. You may even begin to wonder what God could do with your life if you learned to rely more on Him. Do you dare read on?



## INTRODUCTION



# THE STARTING POINT

*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*

—2 CORINTHIANS 5:17

James Wilson woke up chained to a corpse again. Yet another of his fellow prisoners had perished in the night. As he lay dehydrated on the filthy floor of the Srirangapatna dungeon in southern India, Wilson knew his chances of survival were slim. Yet, no prayer escaped his lips.

During the early 1780s, the British fought the French along the shores of India. Twenty-two-year-old Wilson joined the fight as an experienced British sailor. When he was just fifteen years old, he had stood with the British at Bunker Hill in the American War for Independence. Then in India, Wilson had risen to captain his own ship. For months, he smuggled weapons and supplies past the French blockade. However, on June 15, 1782, a heavily armed frigate forced him to run up the white flag. When the French sold

their British prisoners to a local ally, the sultan Hyder Ali, young Wilson's fate was sealed.

The night before his transfer to Ali's fort, Wilson plotted his escape. Under the cover of darkness, he slipped away during the changing of the guard. He leaped from the fortress wall, dropping forty feet to the river below, and swam to freedom.<sup>1</sup> Over forty miles, Wilson eluded capture, keeping in the shadows of the Indian jungles and fording alligator-infested rivers. He hoped to discover a British camp or maybe the Danish settlement. Instead, when Wilson was just a few miles from safety, Ali's men captured him.

Twenty-three months later, Wilson still languished in Ali's prison. Exposed to the tropical elements and fed only a small bowl of dirty rice per day, his body withered to the point that his chains would sometimes slip off. His long hair turned gray and then fell out. Further weakened by dysentery, Wilson cursed his fate. Death visited his prison daily. Only thirty-two of the 112 inmates would survive.<sup>2</sup> Though Wilson scoffed at the very idea of divine providence, God spared him.

A British victory in late April 1784 ended Wilson's imprisonment. After he regained his health, the twenty-four-year-old—who now looked like an old man—returned to the sea. He started over as a mate but soon earned promotions until he once again captained his own ship. By age thirty-six, Captain Wilson had amassed a fortune and retired to England.

On his voyage home, Wilson sailed with Dr. John Thomas. Thomas had served as the first medical missionary to India and would soon convince William Carey to accompany him on his return trip. The doctor boldly challenged the captain with the

gospel. However, Wilson rejected God's grace with such vehemence that Thomas believed there was more hope of leading one of the Muslim sailors to Christ than their profane British captain.

Wilson's antagonism to Christianity continued into his retirement in the quaint Hampshire village of Horndean. Over the next two years, he gained a reputation as a wealthy gentleman and a skeptic. He ignored the Christian testimony of his niece who served as his housekeeper, and he reveled in his intellectual triumphs over his neighbor Captain Sims, who also attempted to share Christ.

One day, Sims introduced Wilson to his pastor, John Griffin. Wilson welcomed the challenge: "I am glad of the opportunity to converse on the evidences of the so-called Divine origin of the Christian Scriptures, and I never met the clergyman yet whom I could not foil in a quarter of an hour."<sup>3</sup> After three hours, Wilson had not yet confounded Griffin. When they suspended their discussion, Wilson told Sims, "He has said some things I shall never forget." That night, as Griffin calmly addressed Wilson's objections, Griffin pointed him to the gospel of Jesus Christ, the only remedy for sin. The gospel Griffin explained to Wilson is the same gospel God offers each person alive today.

The gospel message begins before the dawn of human history. God created a perfect world. Genesis 1:31 reports that "God saw everything that He had made, and indeed it was very good." Perfect human beings lived in harmony with one another, with the nature around them, and, most importantly, with their Creator.

Then, sin shattered this brief utopia and severed humans' relationship with God. The Bible explains that "through one man sin entered the world, and death through sin, and thus death spread to

all men, because all sinned” (Romans 5:12). So ever since the first sin, each person is a sinner by birth and by choice (Romans 3:23). Each one of us has chosen wrong instead of right (1 John 5:17). Even when we have tried our best to hit whatever target of righteousness we prefer, we miss the mark. We do what we should not do, and we do not do what we should. We go our own way instead of the way God intended for us (Isaiah 53:6). We reject the God Who made us and loves us.

Going our own way leads to destruction: “There is a way that seems right to a man, but its end is the way of death” (Proverbs 16:25). Death is separation and comes in three stages—spiritual, physical, and eternal. First, we are separated from God in this world. In our spiritual blindness, we have no idea how lost we are without Him. We wander in darkness with no vital connection to God. Second, our body dies physically. Without the power of the gospel, all hope of salvation dies in the grave with us (Hebrews 9:27). Third, we experience eternal death, separated forever from God and everyone else in the torment of hell (Revelation 20:15). God warns us that “the wages of sin is death” (Romans 6:23). But there is hope.

Even though we are separated from God because of our sin, our Creator reaches down to us. Over two thousand years ago, Jesus came to earth. Angels announced how He would enter the world—a virgin would conceive (Isaiah 7:14; Matthew 1:23). Though He is God, the Creator, He would become human and dwell with His creation (John 1:1, 14). His name would be Jesus, meaning “Savior,” and He would save people from the separation and death our sin brings on us (Matthew 1:21).

During His earthly ministry, Jesus—through His words, His fulfilled prophecy, and His unmistakable miracles—proved His deity. However, as God foresaw, the people He created rejected their God and Savior. Even the depraved anger that murdered Jesus Christ on the cross fulfilled God’s plan. Jesus had come to die in our place. He died so that we could live.

Three days after His death, Jesus came back to life. His resurrection proved His power to save. Only a living Savior can save dying people, and so Jesus assures us, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live” (John 11:25).

God offers us life through the gospel. John 3:16 explains this good news: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” This is the gospel! Belief in Jesus Christ’s death and resurrection is the turning point from death unto life.

But the gospel demands a response: Will you accept or reject Jesus’ death and resurrection for you?

Rejecting salvation comes in many forms. Some are overt—skepticism and ridicule, like James Wilson. Most are quieter. We smile and put it off. We repeat the lie that all roads lead to God. We attempt to earn salvation by trying to do right and not harm others. Yet, each of these quieter responses is still a passive rejection of Jesus Christ.

Titus 3:5 says, “Not by works of righteousness which we have done, but according to His mercy He saved us.” The only response to the gospel that results in rescue from eternal death is forsaking your own way, accepting God’s mercy, and trusting Jesus Christ alone. There is no other way: “Nor is there salvation in any other,

for there is no other name under heaven given among men by which we must be saved” (Acts 4:12).

God calls you to “repent and believe the gospel” (Mark 1:15). Repent by admitting your sin and turning from your own efforts to please God. Believe by trusting completely in Christ’s death as the punishment for your sin. Accept His grace—His salvation is a free gift that you do not deserve (Ephesians 2:8–9). Will you receive His remedy for your sins and be made right with God?

Wilson’s and Griffin’s discussion that night in 1795 focused on these gospel truths. As Wilson prepared to leave, Griffin challenged his new friend: “If you reject the remedy God has provided, remember there is no other, and you may be finally wrong and finally miserable.”<sup>4</sup> In the following days, those words echoed in Wilson’s mind. For the first time, the retired sea captain opened the Bible to consider its claims without trying to attack them. He began attending Griffin’s church under the guise of driving his niece’s carriage there. As he heard the teaching of Romans 8, Wilson saw the hand of God in the events of his life. What Wilson had assumed to be luck or his own skill in surviving so many dangers he now realized was the preserving work of a loving heavenly Father.

Wilson experienced what John Newton, another retired sea captain, had put to verse just over two decades before:

Amazing grace! How sweet the sound;  
That saved a wretch like me!  
I once was lost, but now am found;  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
 And grace my fears relieved;  
 How precious did that grace appear  
 The hour I first believed.

Through many dangers, toils, and snares,  
 I have already come;  
 'Tis grace hath brought me safe thus far,  
 And grace will lead me home.

Captain James Wilson humbled himself, admitted his sin, and trusted Jesus Christ as his Savior. He told Griffin, “I have no language to express the happiness I now feel; and the gratitude I owe to God, I hope, will be expressed in the life I have yet to live by my zeal in the service of God bearing some proportion to that which I have manifested in the service of Satan.”<sup>5</sup> Wilson was a changed man.

Salvation by grace through faith is the starting point for a new life. Wilson grew in the Lord. He broke off sinful habits. He sought to dedicate his talents and abilities to serve God. But what could a landlocked sea captain do for Christ? The answer came as Wilson read an article about the London Missionary Society (LMS) in the *Evangelical Magazine*.

Just one year earlier, the LMS had formed to obey the Great Commission. William Carey’s recent writings and daring venture to India had shined a spotlight on this long-neglected command of Christ: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). In Wilson’s day, the end of the earth was the South Pacific,

and the LMS was recruiting missionaries to be the first gospel witnesses in these scattered islands. But they lacked a sea captain.

Wilson immediately saw how God could use his skills in this pioneer effort. The veteran sea captain volunteered to join the mission without pay. When he was accepted, Wilson sold his home and helped the LMS purchase an ocean-worthy ship, the *Duff*. When the first team of missionaries was ready, Wilson sailed them to Tahiti and beyond.

The testimony of Captain James Wilson's salvation and transformation is not unique. The story of each of the people highlighted in this book begins at the same place—the gospel of Jesus Christ. Long before these men and women found their strength in God, they first believed the gospel. The life-changing work of the gospel launched the daring dependence that empowered their service for God.

Have you begun your relationship with God through Jesus Christ? Have you believed on Him for salvation from the punishment for your sin? The gospel is your starting point.



## DAY 1



# GOD, MY ALL-SUFFICIENT PORTION

*"I feel that it is good to commit my Soul, my Body, and my All  
into the hands of God. Then the World appears little,  
the Promises great, and God an all-sufficient Portion."*

—WILLIAM CAREY, MISSIONARY TO INDIA (1761–1834)

*"My flesh and my heart fail;  
But God is the strength of my heart and my portion forever."*

—PSALM 73:26

William Carey's heart raced as he leaned against the railing of the *Kron Princess Maria*. The winds and tides had finally allowed the Danish ship to enter the Bay of Bengal on November 11, 1793. In the distance, Carey caught his first glimpse of the shores of India. He hoped it would not be his last. Beside Carey, Dr. John Thomas fidgeted. On his last stint in India, Thomas had incurred outstanding debts—debts he had failed to mention to his new coworkers. Soon, a flotilla of smaller boats surrounded

the ship, their onboard hawkers clamoring to sell fish and other goods to the foreigners.

As the ship entered the Hooghly River on its way upstream to Kolkata (formerly Calcutta), thirty-two-year-old Carey, his wife Dorothy, his children, his sister-in-law, and Dr. Thomas kept alert. Before reaching the dock and the required inspection, they slipped into a smaller boat which whisked them away. The British East India Company patrolled the harbor and sought to turn away any foreigners who could potentially interfere with their profit. Soon, the new arrivals mingled with the locals in a bustling market. The first missionaries of a new era had arrived on their field.<sup>1</sup>

Though safely past the watchful eye of the British East India Company, Carey's difficulties had just begun. Almost immediately, he discovered that daily expenses would far exceed their estimates. Then, his coworker, Dr. Thomas, panicked as creditors learned of his return to Kolkata. Thomas took the team's remaining money and used it to set up a medical practice for European colonials to pay off his debts. In a letter that would not reach his supporters in England for many months, Carey wrote, "I am in a strange land alone, with no Christian friend, a large family, and nothing to supply their wants [needs]."<sup>2</sup> The outlook seemed bleak.

For the next seven years, Carey and his family moved from one location to another as he tried to make ends meet, learn Bengali, translate the New Testament, and preach the gospel to anyone who would listen. Dorothy Carey and her sister, who accompanied the family to India, hated their new life. To make matters worse, Dorothy and their son Peter fell ill with severe dysentery. Peter soon died, and Dorothy began her descent into insanity.

As trial after trial rocked his life, Carey kept his eyes on the goal: “What is there in all this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve Him.”<sup>3</sup> Every morning, Carey sought the presence of God. Every day, he strove to serve His Savior.

On January 17, 1794, Carey wrote in his journal:

Went to Calcutta to Mr. T [Thomas] for money but to no purpose—Was very much dejected all day. Have no relish for anything of the world, yet am swallowed up in its cares—Towards Evening had a pleasant View of the all-sufficiency of God, and the stability of his promises which much relieved my mind—and as I walked home in the Night, was enabled to roll my Soul, and all my Cares in some measure on God; on my coming home I found all much more calm than I expected; for which I bless God—and pray that he may direct us into the patient waiting for Christ.<sup>4</sup>

Despite his abysmal circumstances and lack of key resources, Carey found his sufficiency in God.

In desperation to feed and house his family, Carey moved east of Kolkata and took up farming in Debhatta near the border of modern-day Bangladesh. All the while, his wife’s mental condition deteriorated. On April 14, 1794, though struggling with discouragement, Carey again commented in his journal on God’s all-sufficiency: “Still a time of Enjoyment of God; I feel that it is good to commit my Soul, my Body, and my All into the hands of God. Then the World appears little, the Promises great, and God an all-sufficient Portion.”<sup>5</sup> The next day, despite the tigers that roamed the fields and jungles of Debhatta, Carey ventured outdoors to spend time with God: “Bless God, that His presence

is not departed. This evening, during the approach of a violent storm of thunder, I walked alone, and had very sweet converse with God in prayer.”<sup>6</sup> The power to plod came from his consistent walk with God.<sup>7</sup>

The farm in Debhatta did not do well, and, in the summer of 1794, Carey moved north to Mudnabati to oversee an indigo plantation. Two years later, Carey’s efforts had still produced few spiritual results among the local population. On April 10, 1796, he wrote to his sisters in England:

I feel as a farmer does about his crop: sometimes I think the seed is springing, and thus I hope; a little blasts all, and my hopes are gone like a cloud. They were only weeds which appeared; or if a little corn sprung up, it quickly dies, being either choked with weeds, or parched up by the sun of persecution. Yet I still hope in God, and will go forth in his strength, and make mention of his righteousness, even of his only [Psalm 71:16].<sup>8</sup>

God empowered Carey to press on.

The barren years would end in late 1799, not long after the arrival of teammates William Ward and Joshua Marshman. However, Carey would never forget what God taught him while he struggled alone those first seven years. By December 1800, Krishna Pal would come to Christ, the first of hundreds of Indians who would convert to Christianity during Carey’s lifetime.

Furthermore, Carey’s example would revolutionize Christianity’s approach to missions. In the decade after the establishment of Carey’s Baptist Missionary Society, his work in India would inspire the establishment of no less than five new mission boards in the United Kingdom and the first missionary society in the United States.<sup>9</sup> By obeying the Great Commission and relying

on God, Carey launched a gospel movement that would spread around the world.

In times of distress, God is our all-sufficient portion.<sup>10</sup> In his journal, Carey repeatedly claimed this promise as he depended on God. The psalmist Asaph testifies in Psalm 73:26: “My flesh and my heart fail; but God is the strength of my heart and my portion forever.” Jeremiah concurs in Lamentations 3:24: “‘The Lord is my portion,’ says my soul, ‘Therefore I hope in Him!’” In the Old Testament, God chose the tribe of Levi to serve Him. Unlike the other eleven tribes, the Levites received no portion of land to cultivate for their livelihood. Instead, the Lord told them, “I am your portion and your inheritance” (Numbers 18:20). God promised to care for Levites as they worked for Him.

Today, when you say the Lord is your portion, you are saying that, even if you lack in other areas, just having God is enough. Trust Him to supply your needs. Look to Him to sustain you through trials. Labor for Him, not for temporal possessions or earthly success. As your all-sufficient portion, God is worthy of your dependence on Him.

## PERSONAL REFLECTION

- How willing am I to plod on, depending on God, when times are hard and faithful companions are few?
- What spiritual disciplines do I need to develop so that I am close enough to God to find Him enough when I am lacking important things?
- How can I embrace God as my all-sufficient portion today?

### FURTHER READING

Psalm 73:23–28

George, Timothy. *Faithful Witness: The Life and Mission of William Carey*. Birmingham, AL: Christian History Institute, 1998.

# NOTES



## PREFACE — JOURNEY BRIEFING

1. Elisabeth Elliot, *A Chance to Die: The Life and Legacy of Amy Carmichael* (Old Tappan, NJ: Fleming H. Revell Company, 1987), 15.
2. The specific promise of Philippians 4:13 occurs in the context of learning to be content regardless of our current situation. Though this promise is written in general terms of doing “all things through Christ,” we must be careful not to misapply this verse. For example, this verse does not promise that we will succeed in everything we do merely because we are Christians. The principle highlighted in this preface is dependence on Christ Who then strengthens us as we serve Him and face difficulties.

## INTRODUCTION — THE STARTING POINT

1. John Griffin, *Memoirs of Captain James Wilson* (London: Benjamin Bensley, 1819), 19–30.
2. Richard Lovett, *The History of the London Missionary Society 1795–1895*, vol. 1 (London: London Missionary Society, 1899), vol. 1, 123–124. All dates and statistics in this account are taken from a letter written by James Wilson on September 1, 1784.
3. George Smith, *Twelve Pioneer Missionaries* (London: Thomas Nelson and Sons, 1900), 95.
4. Griffin, 105.
5. *Ibid.*, 138.

## DAY 1 — WILLIAM CAREY

1. William Carey became known as the Father of Modern Missions. Before Carey, churches in Britain did not send missionaries. As a result of Carey’s example and the Baptist mission board he helped to establish, many other boards sprang up in the next decade which sent hundreds of new missionaries across the world.

2. John Clark Marshman, *The Life and Times of Carey, Marshman, and Ward*, vol. 1 (London: Longman, Brown, Green, Longmans, and Roberts, 1859), 65.
3. *Brief Narrative of the Baptist Mission in India* (London: Button and Son, 1810), 14.
4. William Carey, *The Journal and Selected Letters of William Carey*, Terry G. Carter, ed. (Macon, GA: Smyth and Helwys, 2000), 9.
5. Eustace Carey, *Memoir of William Carey* (Boston: Gould, Kendall and Lincoln, 1836), 113.
6. Ibid.
7. On June 12, 1806, Carey described the beginning of his typical day: “I rose this day at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses [in prayer] to God and then attended family prayer with the servants in Bengalee.” Letter to John Ryland quoted in Timothy George, *Faithful Witness: The Life and Mission of William Carey* (Birmingham, AL: Christian History Institute, 1998), 147.
8. Marshman, 89.
9. The mission societies inspired by Carey’s work included the London Missionary Society (1795), the Scottish and Glasgow Missionary Societies (1796), the Church Missionary Society (1799), the Religious Tract Society (1799), and the British and Foreign Bible Society (1804). Across the Atlantic, Samuel Mills would push for the founding of the American Board of Commissioners for Foreign Missions (1810) which soon thereafter sent out Adoniram Judson, the first American sent as a foreign missionary.
10. See also Psalm 16:5; 119:57; and 142:5.

## DAY 2 — HENRY NOTT

1. Lovett, *The History of the London Missionary Society 1795–1895*, vol. 1, 152. This quotation is from a letter dated March 29, 1798, jointly signed by Henry Nott, John Jefferson, John Eyre, Henry Bicknell, John Harris, and Thomas Lewis.
2. Ibid., 134. The ship carried a total of thirty-nine passengers—thirty men, six women, and three children. The remaining passengers went on to serve God in Tonga and the Marquesas Islands. Of those who landed in Tahiti, eighteen were men, and six were women.
3. Ibid., 151.
4. Ibid., 191.
5. Ibid., 193.
6. Ibid., 802.
7. When they sent the first group of missionaries, the LMS prioritized practical skills over spiritual qualifications. They had mixed the biblical command to “go into all the world and preach the gospel” (Mark 16:15) with the cultural outlook of eighteenth-century Europe. Their dual aim of evangelization and civilization would hinder the Great Commission work.
8. Ibid., 177.



## ACKNOWLEDGEMENTS



*“Every good gift and every perfect gift is from above.”*

—JAMES 1:17

This book is a result of God’s grace. God has given me so many blessings, beginning with my salvation: “Thanks be to God for His indescribable gift!” (2 Corinthians 9:15). By His grace, I serve in His ministry and have the ability to write this devotional to encourage others to serve Him (1 Corinthians 15:10). In the preparation of this book, God has provided every step of the way. I thank Him, and I thank those whom He has used to make this book possible.

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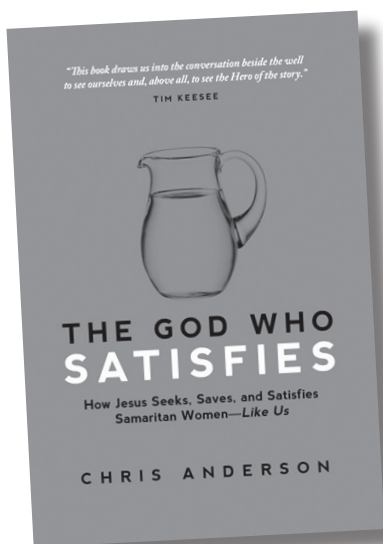
Following the beta readers, the editors deserve much thanks. Thank you, Chris Anderson, Joe Tyrpak, and Abby Huffstutler. Thank you, Beth and Julia Conrad, my daughters and unofficial editors who never fail to catch what I have missed grammatically. They even catch errors professional editors miss!

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To God be the glory. May He use this book to further His work throughout the world.

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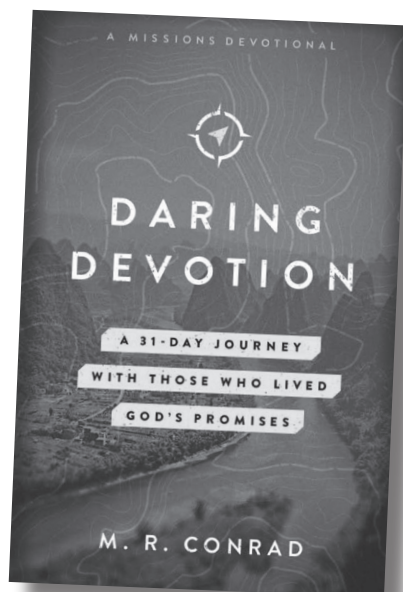


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—**Michael P. V. Barrett**, dean and professor at  
Puritan Reformed Theological Seminary  
and author of *Complete in Him*

"Here is a book I would love to put into the hands of young adults in my church so that they see that men and women who have left their mark on the mission field were like us in every way, except in their devotion to the God Who called them. We need to get rid of our lackluster Christianity in order to fulfill our individual callings, too. This book might be a brief 31-day journey, but M. R. Conrad has packed it with spiritual dynamite. Read it prayerfully. It might change your life—forever!"

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