CHRISTIAN HEROISM IN HEATHEN LANDS

Galen B. Royer

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By Galen B. Royer

"Expect Great Things from God:
Attempt Great Things for God."

—WM. CAREY

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INTRODUCTORY WORD.

Every land has its stories of heroism, its lives that all the world admires. If Theodore Parker, after reading Wayland's "Life of Dr. Judson," should write in his journal, "What a man! What a character! Had the whole missionary work resulted in nothing more than the building up of such a man, it would be worth all it cost," what words shall be used when one surveys such an array of heroism as is beheld in the lives and characters herein briefly told?

The selection of sketches has been based, first, on representation of different heathen lands,—India, China, Africa, Burmah, Japan, South Sea Islands, Mongolia,—second, of including one lady and one medical missionary, and one to the Mohammedans.

Biography is always a most alluring thread leading the reader onward thru the maze of acts and scenes which make up the virile and effective life of the missionary. Take biography out of the Bible and what is left! The story of Jesus is the most wonderful part of this Book of books. Next is the life and letters of the Apostle Paul. Then what interest attaches to the heroes of the Old Testament! Thru all these lives, and particularly the life of His own dear Son, God "hath spoken," revealing His truth, His love.

In two ways God's salvation is revealed to the world,—by doctrine and precept, and by history and example. The ten sketches herein given, along with the very brief historical survey in the closing chapters, are simply a foretaste of the good things in store for the reader who hungers and will search further after God through the acts of his modern apostles, the missionaries of the Church.

Galen B. Royer.

284 McClure Ave., Elgin, Illinois, October, 1914.

SUGGESTIONS FOR MISSION STUDY CLASSES.

To Be Read Carefully.

1. **Why Mission Study Class.** By all means each congregation should have a mission study class,—a group of persons meeting to study some book treating on Home or Foreign Missions. Such a class is always a great blessing, for its purpose is (a) to inform its members of the world's condition and needs, (b) to point out missionary obligation with a hope of complete obedience to the Lord, and (c) to develop richer, nobler Christian character in the entire membership of the congregation.

2. **The Use of This Book.** While this volume will be found interesting and useful for private study and reference, it is designed for class work and so prepared that whosoever gives reasonable time to the preparation of the lesson will enjoy recitation. The questions at the close of each chapter are intended to be used in preparing the lesson, as a guide during the class hour, and to suggest other questions for discussion. Further, one question from each set in this book will constitute the set of questions asked on which the student will be examined for a diploma.

3. **How to Organize a Class.** Arrange with the Christian Workers' Society for a special missionary program. Make this interesting with incidents of missionary heroism, stories, essays. Let the last number on the program be given by one who is especially prepared to present the value and helpfulness of a mission study class. (This speaker can get helpful suggestions by addressing the General Mission Board, Elgin, Illinois.) His address should include all detail of the plan of conducting the class, and having provided himself with slips of paper, at the close of his talk he should pass the slips thru

the audience for the names of those who are willing to become members. Among these it is hoped will be found the names of the Sunday-school superintendent and teachers, for the class will be of special value to them in their work. Those thus enrolling should be asked to remain after the service for a short conference, to determine the time and place of the first meeting and the number of books wanted. Mission study books may be ordered from the Brethren Publishing House, Elgin, Illinois. The price of this book prepaid is 50 cents, in cloth, and 35 cents, in paper.

4. **Size of Class.** After this short meeting let it be the first duty of each member to canvass those who have not enrolled and see how many can be induced to join as charter members. Of course large numbers are not essential to a successful class, yet it is well to interest as many as possible, even if the class grows so large that it must be divided. It is often better to begin with a few who are interested and let the interest grow and spread, rather than to have many who will not be active.

5. **Membership.** Only those should be admitted to the class, finally, who are in earnest, and who plan (a) to attend regularly; (b) to own their own book (unless there are two members from the same family); (c) to prepare each lesson carefully; and (d) to be willing, as far as possible, to prepare any special work assigned. Handle timid members gently, but avoid loading the class with those who will not work.

6. **Officers.** When the class meets, by written ballot and a majority vote elect a leader and a secretary. Look well for your leader. He or she need not be an authority on missions, but should be wide-awake, tactful in handling a class, and willing to give time and effort to make things go. He should be willing to work hard himself to create the same spirit in the class. The secretary is to keep a record of the meetings, opening and closing exercises, and special work assigned to any member. It may be well to appoint one who is to draw maps, make mis-

sionary charts and do such blackboard work as the class may need.

7. **Class Sessions.** Where? In some home or in the church if suitable. Length of each session, not much over an hour. Begin on time and quit on time. How often? Once each week. This is better to hold interest than once every two weeks, and a book of twelve lessons like this one can be completed in three months by having a lesson each week.

8. **Things Helpful.** It will be found helpful if the class provide itself, for reference, an Annual Report of the General Mission Board, a copy of "Thirty-three Years of Missions in the Church of the Brethren," advertised in the back part of this book, a missionary map of the world, and a good blackboard. When the class is done with these they can be given to the Sunday-school. By the use of crayon and large sheets of paper secured at the local printing office,—or muslin if preferred,—charts and maps can be drawn and this will add greatly to the interest of the class hour.

9. **Preparing the Lesson.** Each member should carefully read the lesson and test himself by the questions, before coming to class. If possible, have a fixed hour when you study your lesson and do it then. Each member should have a notebook while studying, to jot down helpful thots or questions arising which he can not answer, or may wish to ask when in class. The chronological table at the close of each lesson will help answer some questions. Make an honest effort each time to be present before the opening of the session.

10. **Class Hour.** Open with a short prayer for guidance. Plan if possible to cover the chapter in the allotted time, not dwelling on one part too long. **The leader should kindly insist on holding to the lesson and bar any discussion of subjects related to the lesson, until the close.** (Call the class' attention to this rule whenever needed.) If there is time at the close and it is thot wise, such discussion may be taken up then. Reserve a few

minutes at the close for summing up the lesson and thots of helpfulness gained. Close with a fervent prayer for the workers on the mission field and the church on the home base. On the cover page of the Missionary Visitor, as well as in the Report of the General Mission Board, is published a complete list of all the foreign missionaries. Go over these thotfully and prayerfully; check those you know or have seen; turn to the pictures of all of them in "Thirty-three Years of Missions" and try to look into their souls to learn their purpose in going to the field. PRAY FOR THESE MISSIONARIES, CALLING THEM BY NAME.

11. Conclusion. The Mission Study class has largely failed in its purpose if it does not become a prayer band holding up the hands of the missionaries on the field and crying aloud to the Lord of the harvest to send laborers into the harvest fields. Such prayer will provide both men and means and thus the class becomes a great blessing to the Church.

WILLIAM CAREY.

CHAPTER I.

WILLIAM CAREY.

The Father of Modern Missions.

Born in Paulspury, Northampton, England, August 17, 1761.

Died in Singapore, India, June 9, 1834.

"But who that contrasts the pleasures of such a life with those Dr. Carey enjoyed in promoting with his own funds every plan likely to plant Christianity among the natives around him, without having to consult any one in thus doing, but his two brethren of one heart with him, who contributed as much as himself to the Redeemer's cause, and the fruit of which he saw before his death in twenty-six Gospel churches planted in India with a surface of about eight hundred miles, and above forty laboring brethren raised up on the spot amidst them—would not prefer the latter? What must have been the feelings on the deathbed of a man who had lived wholly to himself, compared with the joyous tranquillity which filled Carey's soul in the prospect of entering into the joy of his Lord, and above all with what he felt when, a few days before his decease, he said to his companion in labor for thirty-four years: 'I have no fears; I have no doubts; I have not a wish left unsatisfied.'"—Dr. Marshman's contrast while commenting on what Carey might have saved of his income for himself had he done so.

1. Parentage and Early Life. In a very humble cottage in a small village called Paulspury, about three miles from Towcester, in Northampton, England, lived a worthy young couple to whom was born on August 17, 1761, their oldest child, William Carey. The father began life as a weaver; later he succeeded his father as parish-clerk and schoolmaster. He lived to see his son William, one of his earlier pupils, rise to usefulness and honor. Wil-

liam hungered for historical and scientific knowledge. He delighted in books of travel and adventure; he crowded his room with specimens of plant and insect life, and early showed determination in completing anything he ever began.

2. **Early Manhood.** Health not permitting him to engage in agricultural pursuits, when sixteen years old he was apprenticed to a shoemaker at Hackleton. Later he himself became a shoemaker, an occupation of which he was never ashamed. He was a skillful and honest workman; yet neither his trade nor his great poverty prevented him from the pursuit of knowledge, for before he was thirty-one he could read the Bible in Latin, Greek, Hebrew, Dutch, French and English. It was during this period that Carey learned to love his Lord and became an earnest Christian. The step was not a hasty one. When about twenty he associated with a small body of nonconformists at Hackleton; two years later, on October 5, 1783, he was baptized by Dr. Ryland, who entered in his diary, "This day baptized a poor journeyman shoemaker." Nearly two years later he united with the Baptist church at Olney, in which organization he afterwards became a bright light.

3. **Preparation for Service.** Carey was a preacher before his baptism; but when he united with the Baptists the pastor desired that he give his whole time to the ministry. In 1786 Carey took charge at Moulton, receiving "eleven pounds a year from his people, and five pounds from a fund in London," in addition to six or seven shillings per week for

school teaching. This income (about $170), however, was insufficient to support him and his family. He was not a success in discipline, not apt as a teacher, and soon returned to shoemaking, which occupation he followed for the next four years. It was during these days of humble living that he drew a crude map of the world, marking the places where the Gospel had not been preached, reading Cook's travels that so deeply impressed him, and praying the Lord of the harvest to send laborers into the great untouched portions of the world. Rev. Andrew Fuller's book, "The Gospel Worthy of All Acceptation," in which he declared that "if it is the duty of all men to believe whenever the Gospel is presented to them, it must be the duty of all who have received the Gospel to endeavor to make it universally known," settled his convictions.

4. The Missionary Idea Unfolding. Carey in his missionary ideas was far in advance of his age. When he began to reveal them some said, "How Utopian!" while others declared he was interfering with God's work. Once at a meeting Carey suggested as topic for discussion, "The conversion of the heathen." Quickly a minister said, "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine!" Such rebuffs did not dishearten him. Later his famous pamphlet entitled, "An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen," was published.

5. Expect and Attempt Great Things. Two years before the incident just related, Carey moved to

Moulton and took a pastorate in Harvey Lane. His income was better, his opportunities for study greatly increased and his usefulness much enlarged. On May 30, 1792, at the occasion of a ministerial gathering, he preached from Isaiah 54: 2, 3, in which he laid down his two general arguments, which have since become a missionary motto, "Expect great things from God: attempt great things for God." The impression was wonderful. One who was present said, "If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God."

6. The Baptist Missionary Society. As a result of this agitation, on October 2, 1792, in a widow's home where twelve ministers were present, the Baptist Missionary Society was organized, the subscription there and then amounting to £13 2 shillings 6 pence. Rev. Fuller was appointed secretary; Reynolds Hogg, of Trapstone, was made treasurer. Carey offered himself as the first missionary. When news of the organization spread the ministers of London advised against it. Men of influence would not join it. But the country clergy took hold and before the end of the following March the sum in bank was about £800.

7. Selecting a Field. The raising of funds was not the only serious consideration for the new society. "The field is the world," but what part should they enter? John Thomas, recently home

from Bengal and afire with missionary purposes, was appointed January 9, 1793, missionary to India, and Carey was asked to join him rather than go to any other land. While the society was in session, Mr. Thomas suddenly announced his unexpected arrival. Entering the meeting, Carey arose and "they fell on each other's necks and wept." The effect was electrical. Mr. Fuller said to Carey, "It is clear that there is a rich mine of gold in India; if you will go down I will hold the ropes." March 20, 1793, at a farewell meeting in Leicester, Mr. Fuller spoke thus in the closing: "Go then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each of us, I trust, will be addressed at the last day by our Redeemer, 'Come, ye blessed of my Father: these were hungry, and you fed them; athirst, and you gave them drink; in prison, and you visited them; enter ye into the joys of your Lord.'"

8. **Contrary Winds.** It was the day of adverse missionary sentiments and Carey and Thomas were destined to feel their full force. The East India Company, which had full control in India, did not favor any missionary endeavor. After considerable investigation, the missionaries thought to sail without permission, but four days before departure their plans were all frustrated. This delay had its blessing, however. For by the time satisfactory arrangements were made to sail on the *Kron Princessa Maria,* a Danish vessel, on June 13, 1793, Mrs. Carey, who had hitherto refused to go, with her children and sister joined her husband. The

following November 11 the party arrived in Calcutta.

9. In Straitened Paths. As Carey pressed his foot on India soil the longings and prayers of over seven years were being realized. He was now thirty-two years of age, and yet it proved that he was to have about forty years of service in bearing the good news to the heathen, before he would be called to his reward. Difficulties he had encountered to get to the field; but these were almost nothing compared with what this earnest man endured on the field. Carey himself believed that after a mission was started it could be made self-supporting; and he had little difficulty to get his Board at home to believe this also. Thomas and Carey brot but little money with them; the Society had given them £150 in goods which were to be disposed of when they arrived. Unexpected demands drained their funds and in two months they were penniless.

10. The First Convert. Other sorrows, over which a veil should be drawn, entered into his life, that even after a hundred years are sad enough to read in Carey's journals and letters. In his straitened circumstances he left Calcutta and walked fifteen miles in the hot sun, passing thru salt rivers and a large lake, to the Sunderbund, a vast tract of land lying south of Calcutta. Here in the scattered villages in this region of jungle, tigers and malaria, Carey now planted his hopes for missionary work. Here Mr. Udny, a pious man and a friend of missions, found him and offered him the superintendency of an indigo factory, at Manbatty, in the district of

Malda. Because this offer gave him ample support for his family, afforded him time to study, and gave him a regular congregation of natives who worked in the factory, to whom he could preach and teach, he accepted it and remained five years. He visited villages, and translated the entire New Testament into the Bengalese dialect in order to reach the masses of the people. His first convert was of Portuguese descent, a whole-hearted Christian who built a church in 1797, and labored faithfully as a minister and missionary until his death in 1829. He left all his property to the mission.

11. Caution from the Board. It is interesting to note how the Home Board looked upon Carey's engaging in secular work. Mr. Fuller, alarmed lest he should "allow the spirit of the missionary to be swallowed up in the pursuits of the merchant," wrote him a letter of "serious and affectionate caution." It hardly seemed needful, however, for the Society during three years preceding sent him only £200 (about $1,000), and the larger part of that never reached its destination. So that had not the missionaries engaged in secular pursuits they would have perished. Carey's reply shows a magnanimous spirit; for he wrote, "I can only say that, after my family's obtaining a bare subsistence, my whole income, and some months more, goes for the purpose of the Gospel, in supporting persons to assist in the translation of the Bible, in writing copies of it, and in teaching school. I am, indeed, poor, and shall always be so, until the Bible is pub-

lished in Bengali and Hindustani, and the people want no further instruction."

12. **Moving to Serampore.** In 1799, because of a great flood, the factory was closed and Carey was for the time puzzled to know what move to make next. The years just closed had been particularly valuable in preparation, but with little spiritual results. Just a short time before, Marshman and Ward with others had arrived at Serampore. They had come to join Carey, but the English authorities under no condition would grant this, and so they stopped at Serampore, on the west bank of the Hooghly, only fourteen miles above Calcutta. This place was under Danish rule; its Governor, Colonel Bie, was a Christian and an old friend of Schwartz. He not only received the missionaries kindly, but aided them in buying a suitable compound. All his acts were cheerfully confirmed by the home government in Copenhagen. When Carey and his family came to this new station in January, 1800, he found a home, congenial fellow-laborers, and formed lasting friendships. At once they established schools and began preaching the Gospel. Before the end of the year, Carey had the privilege of baptizing Krishna Pal, his first Hindoo convert, who proved faithful and most efficient until his death in 1822. In 1801 a copy of the New Testament in Bengali, printed by Mr. Ward, was presented to the Marquis of Wellesley, Governor General, who expressed great pleasure in their missionary labors in Serampore.

13. **Missionary Methods and Results.** The mis-

sionaries planned to live as one family to keep expenses at a minimum and to afford each one all the time possible for direct missionary work. While the plan had to be abandoned when younger workers came to the field, it is interesting to note the rules governing them and the results: "No one shall be in preëminence; no one shall engage in any private trade; no one shall shrink from any worldly pursuit assigned him by the body, and profits arising therefrom shall not be as private but appropriated by the majority." The result at the end of five years one of them reported thus: "Our whole expenditure has not been less than £13,000, and we have received from England in money and goods not more than £5,740 17 shillings 7 pence, and this sum is not sunk but invested in premises belonging to the mission." The total sum contributed under this arrangement to the work of evangelizing and civilizing India was close to £90,000. Of this Carey contributed £46,000. In 1804 a mission was established in Cutwa; in 1805, in spite of opposition, another was started in Calcutta. Within a few years some twenty stations had been established in Hindustan, and other cities had received the messengers of Christ gladly.

14. A Fruitful Life. Self-denial was not the only mark of Carey's life. Thoro system enabled him to accomplish much work. Up at 5: 45, reading a chapter in the Hebrew Bible, "private addresses to God," family prayers with the Bengali servants, reading Persian till tea, translating Scriptures in Hindustani from Sanskrit, teaching at the college

from ten till two, correcting proof sheets of Bengali translation of Jeremiah, translating Matthew into Sanskrit, spending one hour with a pundit on Telinga, at seven collecting thots for a sermon, preaching at 7:30 to forty persons, translating Bengali till eleven, writing a letter home, reading a chapter from the Greek New Testament and commending himself to God as he lay down to sleep, is a sample of one day's work. It would appear that Carey's chief work of life was to make translation of the Scriptures and it was his joy before the close of life to see "more than 213,000 volumes of the Divine Word, in forty different languages, issue from the Serampore press." But this was but a part of his life work. About 1801 he was appointed professor of Sanskrit, Bengali and Marathi in Williams College, Calcutta, which position he held for thirty years. At first he received £600 per year. In 1807 Brown University, U. S. A., conferred the degree of D. D. on him. His salary was increased to £1,200 per year, yet according to the arrangement with the missionaries, he lived on £40 and had £20 extra to enable him to appear in "decent apparel" at the college and government house, and the remaining £1,140 was turned into the mission treasury. He wrote articles on the natural history and botany of India for the Asiatic Society; he published the entire Bible in the Bengali in five volumes in 1809.

15. East India Company Changed. As is well known in history, for reasons personal to the members of this company it was bitterly opposed to any missionary enterprise in India. Every avenue was

guarded. Carey went to India under a foreign flag and landed on soil not controlled by this company. It was only because it did not know, that he lived five years in Bengal. More than once the struggling mission was nearly destroyed by its persistent opposition. But in 1813 the company's charter expired. Carey had looked to this time, and thru the instrumentality of friends at home, a clause was inserted in the new grant which gave freedom for the missionary enterprise.

16. The Suttee Ended. In 1799 Carey witnessed the first burning of an India widow at the funeral of her husband. He was deeply moved and implored the English Government to prohibit such horrors. For some reason the practice was undisturbed until 1828, when Lord William Bentinck was made Governor General. One of his first acts was to have this cruel custom absolutely stopped. On December 4, 1829, the necessary edict was signed and given to Carey to translate into Bengali, in order that it might be published in both languages. The message reached him Sunday morning. "Throwing aside his quaint black coat, he exclaimed, 'No church for me today; if I delay an hour to translate and publish this, many a widow's life may be sacrificed.'" The authorities had the translation before evening.

17. Withdrawal from the Board. Men of such ability as Carey naturally would make progress far ahead of the ordinary rank and file of the church at home. It is not surprising then that differences arose between the workers at Serampore and the

Society at home over the management and ownership of the mission. This grew to a point where in 1827 the mission withdrew entirely from the Society, and the breach was not healed until after Carey's death.

18. Nearing the End. During Carey's long life he nearly always enjoyed good health. Thrice he despaired of his life and thrice he recovered by the grace of God. When the last revised edition of the Bengali Bible came from the press he felt his labors were near the end. He had hosts of friends because to the very last he maintained a cheerful, hopeful disposition. Once he said to a friend, "There is nothing remarkable in what I have done. It has only required patience and perseverance." At another time he said, "When I compare things as they now are in India with what they were when I came here, I see that a great work has been accomplished, but *how* it has been accomplished, I know not." To a friend who had expressed the hope that he might return to his loved work soon he said, "The passage which says, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' gives me much comfort. For," he added further, "I am sure I confess my sins and if God forgives them and cleanses me from ALL unrighteousness, what more can I desire?" As his infirmities increased he was carried down into his study each morning, and sat by the desk where he did all his translating. Here once Alexander Duff called on him. As he withdrew Dr. Carey said, "Mr. Duff,

you have been talking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey,—speak about Dr. Carey's Savior!"

19. "On Thy Kind Arms." The day opened with cheering letters from England, telling of sympathy, love and prayers in his behalf. These messages caused the last vibrations of his ever cheerful heart to be gratitude to God for His goodness. Thru weakness that day he passed into delirium and on June 9, 1834, he fell asleep; for the "shining ones" came and took the silver-haired pilgrim to the heavenly city. He was carried to his burial the next morning at five. Rain was falling; yet the Danish Governor and his wife and the Council joined the procession; the Danish flag hung at half mast; poor Hindus and Mohammedans lined the road, feeling they had lost a true friend. As the procession halted at the open grave the sun broke forth, a resurrection hymn was sung and men turned away thanking God for the life that had touched theirs. On the block of marble marking his last resting place in the Serampore Christian burial grounds are these words inscribed:

William Carey
Born August 17, 1761
Died June 9, 1834

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

20. A Summary. When Carey died there were in connection with the mission he founded some 30 missionaries, 40 native teachers, 45 stations and substations, and approximately 600 church members. In addition one must remember that he was the cause of the forming of the English Baptist Missionary Society, thru whom Christ has been brot to thousands in different parts of the world. Carey stood almost alone, was colaborer with such men as Schwartz, the German missionary who died after forty years of missionary labor in southern India: preceding him were Ziegenbalg in Tranquebar and Schultze in Madras. Yet it must be admitted that Carey gave missions in India, and indeed all over the world, such a new impetus, and the churches at home everywhere received anew the baptism of the Holy Spirit by his teaching and example, that it may well be said he was the beginning of the present glorious day of world evangelization. He, whom Sydney Smith ridiculed and satirized in the *Edinburgh Review* in 1808, as a "consecrated cobbler" and "maniac," "accomplished a work for which he is held, and will be held, forever, in high honor as a true friend and benefactor of India."

Questions for Review on Life of William Carey.

(No text is so complete as Smith's Life of Carey, tho now out of print.)

1. What attainments and discouragements marked his early life?
2. What important steps were taken before he was sent as a missionary?

3. What discouragements did he encounter before sailing?
4. How did India receive him?
5. Describe his efforts at first in establishing self-supporting missions.
6. Give the spirit of the agreement made with his fellow missionaries at Serampore.
7. What special lines of mission work did he set himself to accomplish?
8. What important reform, thru edict from government, did he bring about for India?
9. Describe his closing days.
10. Summarize the efforts of his life.

Chronological.

1761 Born at Paulspury, Northampton, England, August 17.

1777 Apprenticed to the shoemaking trade.

1779 Attended prayer-meeting that changed his life, February 10.

1783 Baptized by Mr. Ryland, October 5.

1786 Called to the ministry at Olney, August 10.

1792 Pamphlet "An Inquiry" published;
Baptist Missionary Society in England formed, October 2.

1793 Appointed missionary to India, January 10;
Arrived in Calcutta, November 11.

1796 Baptized a Portuguese, his first convert.

1800 Moved to Serampore, January 10;
Baptized Krishna Pal, first Bengali convert, December 28;
Elected Professor of Sanskrit and Bengali languages in Williams College.

1801 Completed New Testament in Bengali, February 7.

1803 Self-supporting missionary organization founded.

1807 Doctor of Divinity conferred by Brown University of U. S. A.;
Member of Bengali Asiatic Society.

1808 New Testament in Sanskrit published.

1809 Completed translation of Bible in Bengali, June 24.

1811 New Testament in Marathi published.

1815 New Testament in Punjabi published.

1816 His father died, June 15.

1818 Old Testament in Sanskrit published.

1820 Founded the Agricultural and Horticultural Society, September 4;
Danish King granted charter for college at Serampore;
Marathi Old Testament published.

1821 Serampore college opened.

1825 Completed Dictionary of Bengali and English.

1826 Government gave Carey "Grant in Aid" for education.

1829 Suttee prohibited thru Carey's efforts, December 4.

1834 Died at Serampore, June 9.

ROBERT MORRISON.

CHAPTER II.

ROBERT MORRISON.

China's First Protestant Missionary.

Born in Morpeth, England, January 5, 1782.
Died in Canton, China, August 1, 1834.

"It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared deeply interested in his studies . . . the Chinese language. . . . . Little did I think that then I beheld the germ, as it were, of that great undertaking, the completion of which we have witnessed this day; that such small beginnings would lead to such mighty results; and that I saw before me the honored instrument raised up by the Providence of God, for enlightening so large a portion of the human race, and bringing them under the dominion of the great truths of the Gospel."—From the address of Mr. Butterworth, one of the directors of the British and Foreign Bible Society, at the Annual Meeting when Dr. Morrison presented a copy of his Chinese Bible to the Society.

1. Parentage and Boyhood. Robert Morrison, the youngest of eight children born to James and Hannah Nicholson Morrison, destined to be the first English missionary to China, was born at Buller's Green, Morpeth, in Northumberland, January 5, 1782. Three years after, the family moved to Newcastle-on-Tyne, where the child grew to manhood. His father was a Scotchman: first as a farm laborer, then as a last and boot-tree maker, he earned a good living. He was a godly man, observing carefully the Sabbath day, maintained regular family worship and was esteemed as an elder in the Presbyterian church, of which he was an active member. Robert's mother was a Northumbrian by

birth, a woman of deep piety and superior intellect. In school Robert was at first a dull boy; later interest was quickened and he became a splendid scholar. His religious training was the best. When twelve years old he repeated before his pastor the 119th Psalm without a mistake. At fourteen he was apprenticed to his father and applied himself diligently. For a short time he fell into bad company, but at sixteen he cast them aside, and gave himself to reading and prayer. He accepted salvation with great sincerity. On every hand he sought to point men to Christ or build them up in Him. Romaine's "Life of Faith," Marshall's "Sanctification," and above all Matthew Henry's unique "Commentary" had a wonderful influence on his young mind.

2. Missionary Ideals Forming. One who had to earn his living found it a serious task to prepare for the ministry according to the requirements of the Presbyterian church. This turned him in 1802, after spending one year in the study of Latin, to enter a Congregational institution then called Hoxton Academy. He was eager to help sinners turn from darkness to light and help build up the church of God. A fellow student characterized him at this time as having "those qualities which subsequently made him so illustrious—the most ardent piety, indefatigable diligence, and devoted zeal." He had wonderful powers of application and this stood him well in hand later when he undertook to formulate a grammar and dictionary and Chinese version of the Scriptures for that hardest of languages. The atmosphere of Hoxton turned his

mind to the mission field. Thus he addressed himself to the London Missionary Society on May 27, 1804: "My first wish was to engage as a missionary. This is the burden of my prayer. I avowed this design to my friends. I frankly own it as the wish of my heart when I came to Hoxton." Again showing the clear reasoning of his heart he wrote: "When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without laborers, or at best has here and there but one or two, while there are thousands crowded up in one corner. My desire is to engage where laborers are most wanted." Again he prays "that God would station him in that part of the missionary field where the difficulties are the greatest, and to all human appearance, the most insurmountable."

3. Obstacles. His father opposed his going abroad; his friends pled with him to accept one of the many open doors for one with such rare talent; keenest perhaps of all, the lady to whom he was engaged refused to accompany him. Nevertheless these difficulties did not change his purpose.

4. Accepted for China. Satisfied with his qualifications the London Missionary Society accepted him without a second examination, and had him enter the Missionary Academy under Dr. Bogue, at Gosport. While here the Society appointed him for China, even tho his mind had been made up to go to Africa. Next year he went to London for training in medicine, astronomy and the Chinese language.

5. Voyage to China. When twenty-six years old his preparation was completed; he was ordained, bade farewell to his dear friends, and on January 31, 1807, set sail for America on the ship *Remittance,* because the East India Company, which controlled traffic eastward to India, would not carry such despicable persons as missionaries.

While in the home of a friend in New York, his coming being unexpected, he was placed in the host's bedchamber. Beside his bed in a crib slept a little girl. Waking in the morning she turned to speak to her mother. Seeing the stranger, after a moment she asked, "Man, do you pray to God?" "Oh, yes, my dear," Mr. Morrison replied, "every day. God is my best Friend." Thereupon the child went to sleep again. After a short visit in Philadelphia he set sail April 20 and arrived in Canton September 7, 1807.

6. No Welcome. But Mr. Morrison found no welcome in China. He was told that no foreigner was allowed in the country except to engage in trade and no native was allowed to teach a foreigner under pain of death. It was difficult to find a home and much more to secure a teacher. At times he feared he would have to leave the country. He tried to gather the English speaking people together for worship, but found them stubbornly indifferent. He adopted native ways of dress and living, but soon learned that this made him different from other foreigners and also an object of greater attention and wonder.

7. Early Labors. In spite of discouragements

concerning residence, he at once applied himself with such diligence to the language that before the close of 1808 he had a Chinese grammar ready for the press and had made good headway on a dictionary. He had translated a good part of the New Testament and could have had it printed but thot to wait till he was more familiar with the language. In making report of his first year's work to his Society, his chief regret was that he could make no record of any one accepting Christ within the year.

8. Successes—Marriage. His application was wonderful; that he should keep up as well as he did was all but a miracle. To avoid being seen he remained indoors all day and only at night, when necessity demanded it, did he leave home. He had hardly a friend to speak to; he wrote two hundred letters before he received the second. Depressed spirits and physical distress naturally followed at times. Yet thru all he persevered because the cry of 350,000,000 souls continually rang in his ears. He yearned to preach the Gospel, but he accepted the linguistic work, for he knew that that would finally accomplish the larger good. In proof of his great success with the language the East India Company appointed him official translator for the company's factory in Canton at a salary of £500 ($2,500) per year. On the day this appointment came he was married to Miss Morton, of Macao, a lady he had won to Jesus. Soon after she became nervously depressed, making her more of a charge than a help to him.

9. A Difficult Place. Mr. Morrison remained

the official translator for the company as long as he resided in China, but his position was not without some trying features. He was valuable not only as translator, but adviser and mediator. They paid him so well that he needed not to depend upon the Society at home. Yet because he was a missionary, the local officers lived in constant dread. Of course outward treatment was shabby towards him. They gave him no furloughs. In 1815 an order came from England to discontinue his services, but this was not enforced in Canton. In addition, in England there were plenty of Christians ready to criticise him for accepting secular work. Nevertheless, believing that his position would hasten his understanding of Chinese character and life, he pressed forward. Tho his home was ninety miles from Canton and he spent half his time at the office, still his methods and application were so remarkable that each year his report to the Society showed as good results as any worker under the Society.

10. Translations. In 1811 Mr. Morrison completed his Chinese grammar. It so pleased the East India Company that they adopted it and proposed to print it at their own expense, but for some reason this was not done till 1815, in Sermapur. The company also financed the publication of his dictionary. "The work is, indeed, almost as much an encyclopedia as a dictionary. Biographies, histories, and notices of national customs, ceremonies and systems abound, making it a repertory of information on all matters touching the Chinese life and literature." The translation of the Bible was

finally completed by the assistance of Dr. Milne, a young missionary sent by the Society and arriving in 1813. His arrival brot great joy to Mr. Morrison; the two men worked together most harmoniously. But Dr. Milne, not being permitted to remain in China, located at Malacca, took charge of a school established later, and greatly aided in the translation of the Bible. At Malacca Dr. Morrison published a monthly magazine as well as a pamphlet entitled, "A Voyage Around the World," giving general intelligence for the common Chinaman and to introduce the essential truths of Christianity. It contained a map of the world, in which Judea was marked as the land "where Jesus, the Savior of the world, was born." Also a Commentary on the Holy Scriptures, giving information so that heathen students and converts could understand the Bible. Besides, a constant flow of articles and tracts dropped from his pen. Naturally, Dr. Morrison rose to great eminence as a Chinese scholar, and his ability became more valuable year after year. Recognizing his scholarship, in 1818 the University of Scotland conferred upon him the degree of Doctor of Divinity.

11. The Anglo-Chinese College. An idea cherished by Dr. Morrison from 1812 thru the coming of Dr. Milne began to take form in 1815, when he opened a mission at Malacca. This place was suited for the proposed college because it was close to China, the climate was healthful, and the authorities, who were then Dutch, were favorable. The plan included a free school which would in time

grow into a seminary for training men for the ministry; a printing press; and a home for missionaries needing rest. In 1818 the foundation was laid for this Anglo-Chinese College, as it then took name. During Dr. Milne's time the student body ranged from 20 to 60. The institution sustained a great loss in the death of Dr. Milne June 2, 1822. This, too, was a great bereavement to Dr. Morrison.

12. Mrs. Morrison's Death. Just about a year before (June 10, 1821), Dr. Morrison was broken up thru the death of his wife. In August, 1820, when she returned from England, where she had gone for a rest, her health had so improved that their home was happy and bright. Unexpectedly, thru the birth of a child, both mother and child died. Chinese and Catholics both refused him burial-place for his loved ones, and at last a field was bot for $4,000, in which she was laid away. When Dr. Milne died Dr. Morrison adopted his son Robert, a side light of generosity in his all around make-up.

13. Visit to Malacca. After Dr. Milne's death, Dr. Morrison decided to visit the college that had been established at Malacca. On his way he stopped at Singapore (January 17, 1823) to visit the English colony there. Thru Governor Raffles' persistency a college was started in Singapore and Dr. Morrison gave his endorsement by contributing $5,900 to it from first to last. Unfortunately, the men into whose hands the project had been entrusted, thru mismanagement and neglect never made a success of it.

On February 4, 1823, Dr. Morrison reached

Malacca. The student body pleased him much. He remained till August, and during this time wrote a memoir of Dr. Milne. This school prospered, for in 1832 he wrote to the Society, speaking most gratifyingly of the college.

14. Home on Furlough. In December, 1823, Dr. Morrison started to make a year's visit in England. He had to place the spiritual interests of the little flock in the hands of Leang-Afa, a native who renounced idolatry eight years before. In contemplating the visit he wrote to his children: "Sixteen years have I been in China; a country that is full of idols; a land in which the Creator of the universe is forgotten or unknown to as great a degree as in any part of the inhabited globe. Satan here keeps his throne; but the duties of the second table of the law are still discerned with considerable precision. Justice and equity between equals are understood; but superiors, as fathers, elders, and magistrates, tyrannize much over the inferior relations of life. My public life in China has been a period of great industry; my domestic life has been a chequered scene of pleasure and pain; but even the painful circumstances are very dear to my recollection."

15. In England. Arriving in London March 25, 1824, he sought to dispose of his Chinese library of 10,000 volumes which cost him upwards of £2,000 ($10,000). Strange to say, the universities showed little interest in it. At last he gave it to the University College, London, as "The Morrison Library," to be used by students of all denominations.

His reception otherwise was most noteworthy. He

addressed many audiences. The King received him with marked attention. At a dinner given by the Court of Directors he met a number of the most prominent men of the day. The Royal Society made him a Fellow. Bible and Missionary Societies received him most heartily. He presented the British and Foreign Bible Society with a copy of his Chinese Bible. He was instrumental in forming a "Language Institution" to train "benevolent persons who leave their native country with a view of imparting to the heathen the knowledge of Christianity, giving every degree of assistance before they quit their native land." He opened the Chinese department by giving three months' lectures, and since remaining longer than he first intended in England, he taught a class of young men and women. After his return to the field the institution came to nought. The failure of this and the Singapore college had a depressing influence upon him.

16. Return to China. Before returning to China Dr. Morrison married Miss Eliza Armstrong, of Liverpool, a lady who proved a great help to him in the later period of his life. They sailed in May and arrived in Macao September 19, 1826. On the journey he was instrumental in quieting a serious mutiny. A gunner on the same boat declared that "the blessed Savior's free and full salvation without works has afforded peace to his mind," thru Dr. Morrison's spiritual help.

Arriving at Macao he resumed his duties of translation and services with the company. Enemies in England about this time attacked his scholarship

vigorously, saying he was "self-instructed" and that his work was not so paramount after all. For the most part he held his peace, preferring the consciousness of faithfulness and purity to answer for the present and to abide the Master's time for his further vindication. In June, 1833, he received notice from the company that, as his tracts advanced views not pleasing to the Roman Catholics, he would have to discontinue the use of the printing press in Portuguese territory, a demand he reluctantly acceded to for the time.

17. Family Goes to England. About this time his constitution began to show signs of giving way under the long and heavy strain. He wrote he was "tired in the work, but not tired of the work." Headaches, loss of appetite, pain in the right side, all portended a serious change. The doctors, however, assuring them there was little occasion for alarm, his wife and children, who had planned a trip to England in behalf of Mrs. Morrison's health, proceeded on their journey. The family parted December 14, 1833, never to meet again on earth.

18. The End. The East India Company about this time ceased and an administration by the government of England, with Lord Napier as ambassador to China, took its place. Dr. Morrison was appointed "Chinese Secretary and Interpreter," was to dress in uniform like a vice-consul and receive £1,300 ($6,500) per year. Lord Napier arrived July 14, 1834, and on the 23rd Dr. Morrison accompanied him on official business to Canton. The exposures of the journey drew heavily upon his

strength. Anxiety about his family and longing to have word from them that they arrived safely in England, bore down upon him. To this was added the delicate and trying adjustment of difficulties with the government. It was too much for his strength. He grew too weak to work. Fever raged. On Friday, August 1, 1834, he quietly passed away. Lord Napier, all Europeans and Americans, as well as others in Canton, followed his remains to the place of embarkation. He was laid to rest by the side of his first wife in the cemetery at Macao.

19. Appreciation. All Christendom was deeply moved when they learned of Dr. Morrison's death. The London Missionary Society held a public service in honor of his good work for missions. His numerous friends quickly raised a fund of about £2,000 ($10,000) as a memorial, and the "Morrison Educational Society" was established in 1835. Writes a biographer of him: "His life was an unbroken course of self-sacrificing effort for the attainment of the great end he set before him at the beginning of his student course—the salvation of the heathen. . . . The work he accomplished will ever remain as a monument of indefatigable and patient industry. . . . His character presents many features and qualities which must command fervent admiration. He had an ardent thirst for knowledge; he cultivated a fine, sensitive nature as to moral uprightness; he manifested unswerving conscientiousness; he had an inexhaustible genius for patient, persevering, plodding industry; and, as an internal fire, there glowed within him the steady

flame of love for Christ and zeal for His glory, which lighted with lambent glow all the qualities of heart and mind which made up a noble personality. He was precisely fitted to the position he was called to fulfill. His caution, his common sense, his soundness of judgment never failed him, and the result was that he never had to take a backward step. If he baptized few converts, he had great reason to rejoice that those who were receivd into the church by baptism gave him no cause to mourn over their defection or apostasy. . . . He did all that he could, and what few men could have done, and he lives today in the deep and growing interest in the Chinese Empire, and in the intense enthusiasm which is being manifested for its conversion."

Questions for Review on Morrison's Life.

1. Relate the history of his parents and boyhood.
2. What influenced him to become a missionary?
3. What obstacles did he overcome and how did he receive his appointment?
4. Tell about his journey to China and how he was received after arrival.
5. What may be said about his early life and labors?
6. Why was his a difficult place to fill and what did he accomplish?
7. Describe his two school projects and their success.
8. Tell about his visit to England and what it accomplished.
9. Review his labors after his return to China.
10. Give summary of his life work; his marked characteristic which made for success; the esteem in which he was held.

Chronological.

1782 Born in Morpeth, England, January 5.

1798 Converted and devoted to reading and prayer.

1801 Began study of Latin under Mr. Laidler, June 19.

1802 His mother died.

1803 Entered Hoxton Academy, January 7.

1804 Offered himself to London Missionary Society, May 27;
Went to Gosport for special missionary training, May 30.

1805-6 Studied medicine, astronomy and Chinese in London.

1807 Ordained in Scotch Church, Swallow St., London, January 8.
Voyage from England to New York, January 31 to April 20;
Voyage from New York to China, May 12 to September 4.

1809 Married Mary Morton, February 20;
Appointed official translator for East India Company, February 20.

1811 Completed Chinese grammar.

1812 His father died; birth of daughter.

1813 William Milne reached Macao, July 4.

1814 Tsae-Ako, first Protestant convert, baptized July 16.

1815 Wife and two children sailed for England, January 21.

1816 Went with embassy to Pekin, July 13 to January 1, 1817.

1817 Granted degree of Doctor of Divinity by Glasgow University;
The Ultra-Ganges Mission opened with five pupils, August 5.

1818 Corner-stone of Anglo-Chinese College at Malacca laid, November 10.

1819 Translation of whole Bible completed, November 25.

1820 Family returned from England, August 23.

1821 His first wife suddenly died, June 10.

1822 Completed his Chinese dictionary, April 9;
Dr. Milne's death, June 2, a personal affliction.

1823 Visit to Malacca and Singapore, January 17 to August 8;
Made vice-president of Singapore Institute, April;
Voyage to England, December 6 to March 23, 1824.

1824 Elected a Fellow of the Royal Society.

1825 Second marriage—to Eliza Armstrong, November.

1826 He and family returned to China, May 1 to September 19.

1827 Fire burned all his books and many valuables.

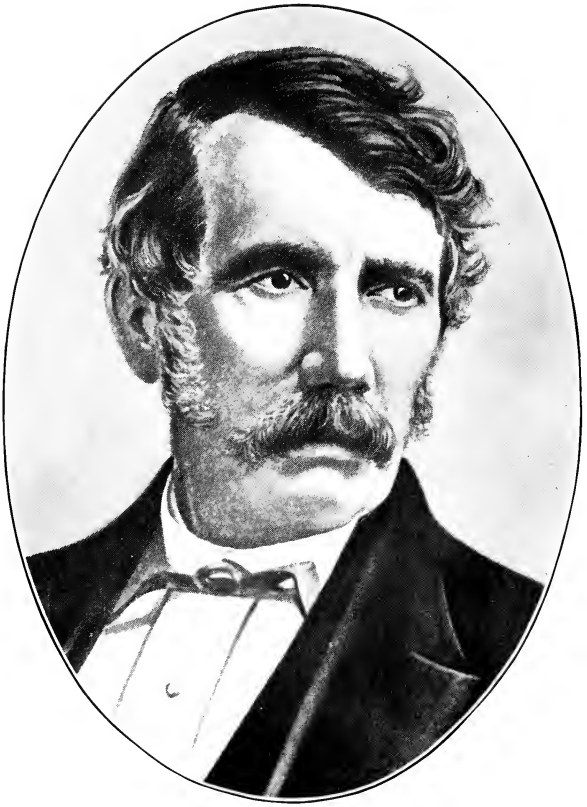
1828 Morrison's dictionary translated into Japanese.

1829 Completed third part of Cantonese dictionary.

1830 America's First China Missionaries, Bridgeman and Abeel, arrived February 25.

1833 Company forbade further publications, June 22;
Wife and family sailed for England, December 14.

1834 Appointed Chinese Interpreter to Crown, July 16;
Died in Canton, August 1.



DAVID LIVINGSTONE.

CHAPTER III.

DAVID LIVINGSTONE.

Africa's Great Missionary and Explorer.

Born at Blantyre, Scotland, March 19, 1813.
Died at Ilala, Africa, May 1, 1873.

"You have asked me what have been the causes of missionaries being imperiled. Wherever that good man went, he was received. A few rejected him; but the majority listened to him calmly and kindly, and some of them felt quite ready to be of his profession and of his belief. But the words that he dropped were similar to those of the angels, heard over Bethlehem, 'Peace on earth, good will to men.' On the other hand, in Northern Africa it was an attempt to invade by violence, and it failed, and there was not one that had courage to step out of the ranks and press on. They returned. But this lone missionary pressed on and on until he had drawn the rude figure of a cross on the southern continent of Africa, and then he said with his dying words: 'All I can add in my loneliness is, May Heaven's richest blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world.' 'And the cross turns not back.' The open sore will be healed. Africa will be redeemed."—Henry M. Stanley's words before the Methodist preachers of New York City.

1. Parents. Niel Livingstone, whose ancestry came from Ulfa Island, of the Staffa group of Great Britain, first as a tailor and then as a tea merchant, made a moderate living in Blantyre. Quick temper, warm and tender heart, deep and noble convictions; a great reader of good books, a member of the Congregational Church; family worship morning and evening, regular attendance at church and strict observance of the Sabbath, were marked

characteristics of his life and home. His wife, Agnes Hunter, to whom he was married in 1810, shared fully in the high ideals of her husband. To them were born five sons and two daughters, two sons dying in infancy.

2. Early Life. David, the second son, was born on March 19, 1813. From childhood he showed unusual love for nature, and thru great perseverance, which always characterized his life, gained prizes and excelled his playmates in many ways. At ten he made his own living in the cotton mills while spending his evenings in night school. Thru reading Dick's "Philosophy of the Future State" he was led to confess Christ; the life of Henry Martyn, first modern missionary to Mohammedans, and Charles Gutslaff, medical missionary to China, fixed his life purpose. "It is my desire to show my attachment to the cause of Him Who died for me by devoting my life to His service." Contact with Robert Moffat, pioneer missionary to Africa, prompted Livingstone to offer his services to this needy field. Ordained as a missionary in Albion Street Chapel, London, on November 8, 1840; only one night's visit home and that an all night's conference about missions, closed in the morning by David reading Psalms 121 and 135 at family worship, and this future missionary and explorer was walking towards Glasgow on his way to Africa. He was accompanied by his father to Broomiclaw, where they parted, never to meet again.

3. First Experiences in Africa. On December 8, 1840, Livingstone sailed for Africa. Going by Cape

Town and Algoa Bay he was soon in the interior where Moffat was at work in the Bechuana territory. On the way thither he was incensed at the unkind treatment of the natives by Europeans. Mingling freely among them, healing their diseases, disarming their hostilities by interesting them in something unusual, he soon reached the conclusion that a noble and true heart was a better mainspring to overcome and direct raw natives than the abuse heretofore given them. His intense desire that all natives should have an opportunity to embrace Christianity, and his decided preference to labor where no white man had worked, led him to locate at Mabotsa, northward in the interior. This locality was infested by lions; and one day one which the natives had wounded sprang out of the bushes, seized Livingstone at the shoulder, tore his flesh and broke his arm. Ever after he could not raise his gun to shoot without great pain.

4. Marriage. In 1844 he was united in marriage to Mary Moffat, oldest daughter of Robert and Mary Moffat. To them six children were born, one dying in infancy. Few couples enjoyed living together better than this one; but for the sake of Africa they deprived each other of association a great part of their lives. Thotless and unfriendly remarks about their separation caused them much heartache.

5. First Explorations. In 1845 the Livingstones moved to Chonuane, and later to Kolebeng, where Sechele, the chief of the tribes, became his first convert. These moves were but the first steps of this

daring man's life. Each letter home ended with the words, "Who will penetrate the heart of Africa?" He sickened at heart when he heard of well-fed Christians at home engaged in hair-splitting discussions over doctrinal themes when millions were dying without the Gospel where he was. At last he began a tour, passed over Kalahari Desert, where for days no water could be found, and overcoming almost insurmountable difficulties, discovered Lake 'Ngami. The chief, Sevituane, welcomed him, but on account of the unhealthy conditions the country thus found did not prove suitable for a mission station.

6. Self-Denial and Losses. Livingstone conceived the idea that, if a way were opened from the interior to the coast, Christianity, civilization and commerce would move freely to these benighted people. But the undertaking involved fearful hardships and much self-denial. It was about this time that he wrote, "I place no value on anything I have or possess except in relation to the kingdom of Christ." Taking his wife and children to Cape Town, where amidst many tears and heart struggles he saw them sail for England on April 23, 1852, he set his face to this new purpose. But he found many obstacles. The Dutch Boers, who had robbed and subjected the natives to the worst slavery, opposed his efforts to the extent of destroying his home and carrying away his household goods. Undaunted, however, by any opposition, exploring the regions round about preparatory to the greater task of reaching the coast, preaching, teaching and heal-

ing,—making notes and observations of a geographical and scientific nature and forwarding the same to England,—thus he sought to do the Father's will as he wrote, "As for me, I am determined to open up Africa or perish."

7. **The Horrors of the Interior.** About the middle of 1853 Livingstone reached Linyanti, on the Zambesi. Here Chief Sekeletu rendered him all the aid he had for the journey, and the missionary explorer, with a few tusks, coffee, beads, etc., and accompanied with twenty-seven Barotse men and some oxen, threw himself into the heart of Africa on November 11, 1853, and after seven months of untold hardship, reached St. Paul de Loanda, on the west coast. During the journey he had thirty-one attacks of intermittent fever; towards its close these were accompanied by dysentery of the most painful type. Often he was destitute of food and especially of the kind needed for his condition. The horrors of polygamy, incest and cannibalism were appalling. The cruelties of slavery, seen in families broken up, gangs chained, bodies of those that perished from indescribable brutalities, lying by the wayside or their skeletons grinning from trees, while others were floating in the river until at night they interfered with the paddles of his boat,—such manifestations of the infamous slave trade constantly drew mightily on the tender heart of the noble missionary.

8. **An Heroic Return.** At St. Paul de Loanda, because no one expected him to arrive, there was no mail. A boat offered him passage to England; but

tho needing to rest and regain his health he started interior with his men after a short rest, because he had promised to return them to their chief, Sekeletu. When the news that he was alive reached England, astonishment and admiration filled the minds of the people. The Royal Geographical Society awarded him its highest honors, a gold medal.

9. New Discoveries. A journey of two thousand miles was before Livingstone as he began his return trip from the west coast eastward on September 24, 1854. Many hostile tribes had to be met and tactfully handled; many dangers were found in the way. After arriving at Linyanti on September 11, 1855, he went down the Zambesi River and discovered the famous, beautiful Victoria Falls and two longitudinal elevations where Europeans could live free from fever and the fly. His map and observations were of greatest value to the Royal Geographical Society. On May 20, 1856, he reached Quilimane on the east coast and thus covered a territory never before traversed by a white man.

10. First Visit Home. After sixteen years of absence Livingstone made his first visit to England, arriving December 9, 1856. Had he risen from the grave he could not have been looked upon with more interest or loaded with more honors. Societies, colleges and others vied with each other in doing him honor. Mrs. Livingstone, who had heard the unfriendly criticism about their prolonged separation and her husband's exploring instead of doing regular missionary work, and who had endured the long, lonely months of waiting, stood by his

side thru all this flood of honor. Lord Shaftesbury on one occasion "paid her equal tribute with her husband and all England said 'Amen.'"

11. Results in England. While at home, Livingstone wrote his first book, "Missionary Travels," a great success in sales and awakening interest in Africa. On this trip a very serious matter, which had absorbed the attention of those interested, was settled. The London Missionary Society which sent him out felt that it was not right to use his time in exploring the country. Livingstone had a strong conviction that "the end of the exploration is the beginning of the enterprise." At last, because so many looked upon his work as not missionary, he withdrew from the Board and engaged with the Royal Geographical Society and went out as the Queen's consul.

12. Extensive Explorations. On March 10, 1858, Dr. and Mrs. Livingstone, with their son Oswell, sailed from England. At Cape Town Mrs. Livingstone became so ill that she had to remain behind, and did not rejoin her husband till several years after. He explored the mouth of the Zambesi, made three trips on the Shire River and at last discovered Lake Nyassa. In 1860 he visited his old friend, Sekeletu; in 1861 he explored the river Rovuma and assisted in establishing the Universities Mission. Thru all these years he was establishing sites for missions, preaching the Gospel, healing the sick, and contributing religious and scientific articles to periodicals in England. His accounts of the atrocities of the slave-trade stirred the whole world.

13. Mrs. Livingstone Dies. After spending a year at the Cape, Mrs. Livingstone returned to England and placed her children in school. In 1862 she joined her husband in Africa, but was not with him over three months when, from the banks of the Shire, she went to be with her Lord. In all of life's hardships and trials nothing called forth words from our hero like these,—"For the first time in my life I want to die."

14. Last Visit to England. The following year, while exploring the region about Lake Nyassa, he was asked home by the government. He returned with the purpose of exposing the slave-trade and to obtain means to open a mission north of the Portuguese territory. His new book, "The Zambesi and Its Tributaries," 4,800 copies of which sold the first evening it was on the market, awakened deep interest in Africa and stirred up great indignation against the Portuguese because of its revelations of their treatment of the natives.

While at home, Livingstone with his aged mother and his children, save one, had a family reunion. Robert, the absent one, had first gone to Africa to find his father. Failing, he sailed for America, enlisted in the Federal army, was wounded, taken prisoner, died in a hospital, and was buried in the National Cemetery at Gettysburg. Thus, while the father was giving his life for the liberty of the black man in Africa, the son gave his life for the freedom of the same race in America.

Livingstone declined to return to Africa at the direction of the Royal Geographical Society simply

to determine the watershed of the continent, tho every inducement was offered him, and to accomplish this would have been the crowning achievement of his explorations. To preach, heal and help the African, and not to give up his missionary purposes, was still the impelling motive of all his efforts.

15. Reverses. His equipment upon his return to Africa by way of Bombay was not as good as it should have been. Many reverses met him. His helpers proved of little help; some of his people were ill behaved, and had to be dismissed; old scenes about Lake Nyassa haunted him and disappointed hopes preyed on his mind; the inhuman cruelties of the slave trade were a constant nightmare to him. For a time he turned his attention to the watershed question, but found many hindrances. It was at this time that Musa, with some followers, forsook him and reported the explorer dead. In spite of all this he pressed forward. His medicine chest, so essential to him, disappeared; he reached Lake Tanganyika; discovered Lake Moero; afterwards Lake Bangweolo; suffered greatly from sickness, and returned to Ujiji to find his goods all gone.

16. Hardships Indeed. The next two years, July, 1869, to October, 1871, were spent in a journey from Ujiji to the river Lealaba and return, and were perhaps the saddest years of his life. He beheld the thousand villages about which Moffat told, and which caused him to give his life to Africa. He, himself, preached to thousands and tens of thousands of natives. But his strength failed him in 1871. Feet

sore from ulcers; teeth falling out thru sickness; weary of body and sick of heart, he lay in his hut for eighty days, longing for home, now far beyond his reach. His sole comfort and help was his Bible, which he read thru four times during this period, and upon the flyleaf of which he wrote these significant words: "No letters for three years. I have a sore longing to finish and go home, if God wills." Supplies and letters had been sent, but were intercepted by the Portuguese. The Royal Geographical Society had sent out a search, but found him not.

17. **The Discoverer Discovered.** Just at this moment of mystery about Livingstone's whereabouts, James Gordon Bennett, of the *New York Herald,* sent Henry M. Stanley to locate the explorer "at any cost." Almost marvelous was Stanley's effort. Once he wrote, "No living man shall stop me. Only death can prevent me; but death,—not even this. I shall not die; I will not die; I cannot die. Something tells me that I shall find him. And I write it larger, *find him, FIND HIM.*" At last after forced marches he met Susi, who came to meet Stanley, and then soon the explorer himself. "Dr. Livingstone, I presume?" said Stanley, as he lifted his hat. "Yes," replied the pale, weary, grey-haired missionary. "I thank my God I am permitted to see you," said Stanley; and to this came the reply, "I feel thankful that I am here to welcome you."

18. **Overjoy.** It was a glad day for Livingstone. Letters and supplies were abundant and appreciated. He forgot his ailments and became overjoyed in this Good Samaritan act. Together the men spent

four months exploring Lake Tanganyika. Stanley became a hero worshipper of his companion. Once he wrote, " I challenge any man to find a fault in his character. . . . The secret is that his religion is a constant, earnest and sincere practice."

19. " Forward." Once in his early life Livingstone said, "Anywhere, providing it is forward." Thus he was impelled even in old age. For, instead of returning with Stanley, as he well might have done and was urged to do, he made new resolve to locate the watersheds, secured new men and pressed into the interior. On March 19, 1872, when fifty-nine years old he wrote, " My birthday! My Jesus, my King, my Life, my All. I again dedicate my whole self to Thee." But the grey-haired, footsore explorer and missionary this time went forward thru swollen rivers and dismal swamps, every day of the march being marked with dysentery and most excruciating pains. At every convenient place he would have his carriers stop and let him rest. April 29 was his last day of travel. He had reached the village of Chitambo, in Ilala, on Lake Bangweolo. Here, sick unto death, he made observations, carefully brot his journal up to date, drew maps and gave orders. How heroic was the spirit in him to the last!

20. Victory. He rested quietly on the 30th; but at four on the morning of May 1, 1873, the boy who slept at Livingstone's door wakened, beheld his master, and fearing death, called Susi. " By the candle still burning they saw him, not in bed, but kneeling at the bedside, with his head buried in his

hands upon the pillow. The sad, yet not unexpected truth soon became evident; he had passed away on the furthest of all his journeys, and without a single attendant. But he had died in the act of prayer,—prayer offered in that reverent attitude about which he was always so particular; commending his own spirit, with all his dear ones as he was wont, into the hands of his Savior; and commending Africa, his own dear Africa, with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost."

Words can never do justice to the noble course which his faithful servants, led by Susi, now took. They removed the heart from the body of their dead leader and buried it under a tree near where he died. They dried the body in the sun, tied it to a pole and after nine months' march reached the coast and shipped it to England. On April 18, 1874, the remains were laid to rest, amidst greatest honors, in Westminster Abbey, London.

21. Some Results. The news of Livingstone's death quickened the pulse-beat of the world and roused many thousands to accept his interpretation of his own efforts, "the end of the exploration is the beginning of the enterprise." Africa became at once the favored field for missionary enterprise of almost every denomination. The Congo Free State, thru the efforts of Stanley, upon whom Livingstone's mantle fell, was agreed to by hundreds of native chiefs, and the "Great Powers at Berlin framed and ratified a constitution for the Free State,

carrying out almost every principle for which Livingstone had contended."

Questions for Review on David Livingstone.

(There is no better book on Livingstone than Blaikie's "The Personal Life of David Livingstone.")

1. Describe his ancestry and give incidents of his early life.
2. Tell about his first experiences in Africa.
3. Describe his first explorations, self-denials and losses.
4. Relate his observations of the interior, incidents at the coast and effect upon England when news reached home.
5. What new discoveries did his return trip bring?
6. Tell about his first visit home and its results.
7. Describe his activities upon his second trip to Africa.
8. Describe his work the third time to Africa.
9. Relate Stanley's finding him and its effect.
10. Give incidents leading to the close of his life and name some results of his wonderful career.

Chronological.

1813 Born at Blantyre, in Lanarkshire, Scotland, March 19.

1833 Real conversion took place in his life.

1836 Entered school in Glasgow.

1838 Accepted by London Missionary Society, September.

1840 Ordained missionary in Albion St. Chapel, November 20; Sailed on H. M. Ship "George" for Africa, December 8.

1841 Arrived at Kuruman, July 31.

1842 Extended tour of Bechuana country begun February 10.

1843 Located at Mabotsa, August.

1844 Marriage to Mary Moffat of Kuruman.

1846 Located at Chonuane with Chief Sechele.

1847 Moved to Kolobeng.

1848 Sechele, first convert, baptized, October 1.

1849 Lake 'Ngami discovered, August 1.

1850 Royal Geographical Society awarded royal donation, 25 guineas.

1851 Discovered the upper Zambesi August 3.

1852 Mrs. Livingstone and four children sailed from Cape Town April 23.

1853 Journey from Linyanti to west coast, November 11 to May 31, 1854.

1854 French Geographical Society awarded silver medal;
University of Glasgow conferred degree LL. D.;
Journey from west coast back to Linyanti, September 24 to September 11, 1855.

1855 Journey from Linyanti to Quilimane on east coast, November 3 to May 20, 1856;
Royal Geographical Society awarded Patron's Gold Medal.

1856 Arrived in London on first visit home, December 9.

1857 Freedom of cities of London, Glasgow, Edinburgh, Dundee and many other towns; Corresponding Member of American Geographical and Statistical Society, New York; Royal Geographical Society, London; Geographical Society of Paris; K. K. Geographical Society of Vienna; Honorary Fellow of Faculty and Physicians of Glasgow; Degree of D. C. L. by University of Oxford; elected F. R. S.; appointed Commander of Zambesi Expedition and her Majesty's Consul at Tette, Quilimane, Senna.

1858 Returned with Mrs. Livingstone to Africa, March 10.

1859 River Shire explored and Lake Nyassa discovered, September 16.

1862 Mrs. Livingstone died at Shupanga, April 27;
Explored the Yovuma River.

1864 Arrived in Bombay, June 13; London, July 23.

1866 Arrived at Zanzibar, January 28.

1867 Discovered Lake Tanganyika April.

1868 Discovered Lake Bangweolo, July 18.

1869 Arrived at Ujiji, March 14.

1871 Reached Nyangwe, March 29; returned to Ujiji a "living skeleton," October 23.
Henry M. Stanley found him October 28.

1872 Gold Medal by Italian Geographical Society.

1873 Died in his tent at Ilala, May 1.

1874 Body buried with honors in Westminster Abbey, London, April 18.

MISSIONARY SACRIFICE.

(An extract from a paper on the subject written by Dr. Livingstone and worthy of being read by every Christian every time he thinks he has made or is making a sacrifice.)

A missionary, surely, can not undervalue his commission, as soon as it is put into his hands. But what means the lugubrious wail that too often bursts from the circle of his friends? The tears shed might be excused if he were going to Norfolk Island [one of the South Sea group, at the time inhabited by cannibals] at the Government expense. But sometimes the missionary note is pitched on the same key. The white cliffs of Dover [England] become immensely dear to those who have never cared for masses of chalk before. Pathetic plaints are penned about laying their bones on a foreign shore, by those who never thought of making aught of their bones at home. (Bonedust is dear nowhere, we think.) And then there is the never-ending talk and wringing of hands over missionary "sacrifices." The man is surely going to be hanged, instead of going to serve in Christ's holy Gospel! Is this such service as He deserves Who, though rich, for our sakes became poor? There is so much in the **manner** of giving; some bestow their favors so gracefully, their value to the recipient is doubled. From others a **gift is as good as a blow in the face.** Are we not guilty of treating our Lord somewhat more scurvily than we would treat our indigent fellow-men? We stereotype the word "charity" in our language, as applicable to a contribution to His cause. "So many charities,—we can not afford them." Is not the word ungraciously applied to the Lord Jesus, as if He were a poor beggar, and an unworthy one too? His are the cattle on a thousand **hills, the silver** and the gold; and worthy is the Lamb that was slain. We treat Him ill. Bipeds of the masculine

gender assume the piping phraseology of poor old women in presence of Him before Whom the Eastern Magi fell down and worshiped,—ay, and opened their treasures, and presented unto Him gifts; gold, frankincense, and myrrh. They will give their "mites" as if what they do give were their "all." It is utterly unfair to magnify the little we do for Him by calling it sacrifice, or pretend we are doing all we can by assuming the tones of poor widows. He asks a willing mind, cheerful obedience; and can we not give that to Him Who made His Father's will in our salvation as His meat and His drink, till He bowed His head and gave up the ghost?

Hundreds of young men annually leave our shores as cadets. . . . Thousands rush to California, from different parts of the world, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer, and toil, and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifices there. And why should we so regard all we give and do for the Well-beloved of our souls! Our talk of sacrifices is ungenerous and heathenish.

ADONIRAM JUDSON.

CHAPTER IV.

ADONIRAM JUDSON.

Burmah's First Missionary.

Born in Malden, Massachusetts, August 9, 1788.

Died on the Indian Ocean, April 12, 1850.

"His eyes were filled with tears when I had done reading, but still he at first spoke playfully and in a way that a little disappointed me. Then a look of almost unearthly solemnity came over him, and, clinging fast to my hand, as tho to assure himself of being really in the world, he said, 'Love, this frightens me. I do not know what to make of it.' 'What?' 'Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time,—no matter at how distant a day,—somehow, in some shape,—probably the last I should have devised,—it came. And yet I have always had so little faith! May God forgive me, and, while He condescends to use me as His instrument, wipe the sin of unbelief from my heart."—Mrs. Judson's account of his comments after reading an account of his influence among the Jews thru his tracts.

1. His Home. Nestled among the friendly trees of Malden, a beautiful suburb of Boston, Massachusetts, still stands the old wooden house in which Adoniram Judson, a Congregational minister, born at Woodbury, Connecticut, brot his bride, Abigail Brown, born at Tiverton, Rhode Island, after their marriage November 23, 1786. Their first child, born August 9, 1788, they called Adoniram. The family resided here until the son was four and one-half years old; then at Wenham till he was twelve; then at Braintree until he was sixteen, when they took up permanent residence at the historic town of Plymouth.

2. Success in School. At three young Judson was able to read. With boyish ambition he gathered other children together while from a chair he would conduct a service. His favorite hymn began, "Go preach my Gospel, saith the Lord." In grammar school he showed unusual taste for languages and was nicknamed Virgil, or "Old Virgil dug up." At twelve he sought after books to read, that older people refused him because of his youth, tho his father fostered his desire for knowledge and never doubted that the son would some day be a great man. This unconcealed parental pride and ambition cost the child in later years a great struggle, for all worldly ambition had to be sacrificed for the one great purpose of his life. In 1804 the young man Judson as a sophomore entered Providence, afterwards named Brown, University. Three years later, when but nineteen, he won the honors of his class. His college days were marked by close application and great care in his life and conduct. The same year he finished college he opened a private academy in Plymouth, and taught nearly one year, during which time he published two school books,—"Elements of English Grammar" and "Young Ladies' Arithmetic."

3. Conversion. While Adoniram was reared in a thoroughly Christian atmosphere during his college days, his life was stained by infidelity, which at that time swept over the land, and the precocious student became a Free Thinker before he completed his course. In this frame of mind, after his graduation, he made a tour thru the Northern States. He

chanced to stop at a lonely inn and was assigned to a room next to a young man who died that night. Adoniram did not resent sleeping next to the dying man, but he wondered who was passing away and if he was, like himself, a Free Thinker, or was he a Christian. The next morning he learned of the young man's death and more: he who had passed away was an intimate friend and college classmate. Judson was stunned. He abandoned his further pleasure trip and returned home. He became an earnest seeker after salvation, much to the joy of his parents. By special favor, since he was neither a professor of religion nor a candidate for the ministry, he was admitted to Andover Seminary and on December 2, 1808, solemnly dedicated himself to Christ. About five months later he became a member of the Third Congregational Church at Plymouth.

4. Missionary Consecration. Conversion and consecration to the ministry were almost simultaneous. He became a Christian to become a minister and soon he added "to become a missionary." Dr. Buchanan's sermon, "The Star of the East," in which are related the missionary labors of Schwartz, in Burmah, fired his soul. Judson, with four other devoted young men, formed a missionary society, and beneath a haystack near the college they consecrated themselves to foreign missions. Judson had much opposition to brook. He was offered a splendid position in Brown University. Dr. Griffith offered to make him his colleague in Plymouth church. When his mother heard this she said, "And you will be so near home." But he replied, "I shall

never live in Boston. I have farther than that to go." His father's plans were frustrated; his mother and sister in tears pled with him not to become a foreign missionary.

5. Missionary Appointment. Judson and his associates made known their wishes to the teachers of the Seminary, and on June 27, 1810, to the General Association of the Congregationalists in Massachusettes. Thru this step the American Board of Foreign Missions, which has carried forward such a wonderful work in missions, was organized. Feeling their weakness in handling such a new and stupendous problem, this infant Board sent Judson to England to confer with the London Missionary Society; but joint efforts seemed impracticable. Upon his return he was appointed as a missionary in Asia, to locate in Burmah or elsewhere as he deemed best.

6. Marriage. Judson's life by the cord of love was bound to Miss Ann Hasseltine, whose sublime heroism has made her one of the most remarkable women of her generation. She was born December 22, 1789; at sixteen confessed Christ; and in the face of much public sentiment against it, decided to become a foreign missionary. February 3, 1812, Judson took leave of his parents in Plymouth; on February 5 he was united in marriage to Ann Hasseltine; the next day he was ordained at Salem; and on February 19, with his bride, embarked on the brig, *Caravan,* bound for Calcutta.

7. Becomes a Baptist. It took four months for the voyage to India. During this time they studied

their Bibles and decided to accept the tenets of the Baptists, because they had been led to believe that faith should precede baptism and baptism was immersion. It cost a great struggle, for in making the change he was casting aside all previous training and dropping the Board that had sent him. There was no Baptist Board. Surely his step was one of great faith and deep conviction. On September 6, 1812, Judson and his wife were baptized by Rev. Ward in Calcutta. When news reached America of this change, the Baptists were aroused and organized the American Baptist Missionary Union.

8. No Welcome in India. The East India Company compelled them to leave as they tried to settle at different places within their domain. Hither and thither they went; lived four months on the Isle of France, where they learned of the death of Mrs. Newell, the first American martyr of Foreign Missions; tried to land at Madras, in India, and finally found a resting place July 13, 1812, at Rangoon, Burmah. They had much preferred the protection of the British flag, even tho very unfriendly at that time, to the despotic, cruel care of the King of Burmah.

9. Labors Abundant. In Rangoon the first ten years of missionary labors were given mainly to the mastering of the Burmese language, without grammar, dictionary or English-speaking teacher. Three years later to the day he completed a grammar for the Burmese language. May 20, 1817, he finished the translation of Matthew; he wrote tracts, concise, clear statements of Bible truth, and gave them

out discriminatingly and prayerfully, and these located his first serious inquirer after truth. His keen logic, setting at naught the shrewdness of the natives, along with his beautiful Christian spirit, often brot applause from the hearers. After nearly six years in Burmah, on April 4, 1819, Judson ventured to preach his first public discourse. June 27 he baptized Moung Hau, his first Burman convert. Many who had long been taught followed, and the mission was a happy body of believers.

10. Regions Beyond. But all was not favorable. The Viceroy of Rangoon harassed Judson until he decided to call on the Emperor at Ava. His appeal was of no avail, and he returned home greatly discouraged. He planned to move under English domain, but the little native church prevailed against his leaving. In 1822 Judson again called on the Emperor in Ava and this time was received favorably and asked to locate in the city. At this time Rangoon had a membership of eighteen natives, a chapel, printing press and schools, and two missionary couples from America to take care of the infant church. So answering the longing of his soul to enter the regions beyond, the Judsons began their home in Ava January 23, 1824.

11. In Prison. The Emperor gave Judson a plot of ground for a mission and assured him royal protection. Mrs. Judson soon had a fine class of native girls and the outlook was most promising. But war broke out between Burmah and the English Government of India and the Judsons were looked upon as spies. On June 8, 1824, Judson was com-

mitted to the horrible prison of Oung-pen-la. It was forty by thirty, five feet high, with no ventilation save thru the cracks between the boards. "In this room were confined one hundred persons of both sexes and all nationalities, nearly all naked, and half famished. The prison was never washed or even swept. Putrid remains of animal and vegetable matter, together with nameless abominations, strewed the floor. In this place of torment Mr. Judson lay with five pairs of fetters on his legs and ankles, weighing about fourteen pounds, the marks of which he carried to his dying day. At nightfall, lest the prisoners should escape, a bamboo pole was placed between the legs and then drawn up by means of pulleys to a height which allowed their shoulders to rest on the ground while their feet depended from the iron rings of the fetters." With fine sensibilities, reared in tender surroundings, always active and pushing, no one can imagine what endurance he was called upon to exercise in the twenty-one months of prison life, much of the time in fetters.

12. His Heroic Wife. But Judson was not the only sufferer. His wife was without protection. Yet she brot food to the prison day after day and with bribes passed the officials and gave relief to some of the wretched prisoners. She gave birth to a child, and after twenty-one days carried it in her arms to show to its father in the prison. The child took small-pox; then the mother herself took the same loathsome disease, followed closely by spotted fever, which brot her close to death. After

many entreaties she secured permission for her husband to come out of prison, and he, with fetters on and a guard following, carried their crying babe about the streets, begging nourishment from some Burman mother.

13. **Deliverance.** Tho Judson was imprisoned because the Burman government thot him a spy, now it released him to translate and mediate in making terms of peace with the English government. He had kept scrupulously clear from all affairs of the government, but was compelled to take part. After six weeks' service he was cast into prison because of the advance of the English. He was soon released by Capt. Campbell, who took Mr. and Mrs. Judson to his own quarters and gave them every care.

14. **Sunshine and Shadows.** Peace being declared, the Judsons departed and arrived in Rangoon March 21, 1826. He refused an offer from the English government of $3,000 per year, and took up his mission work with undaunted courage. But his associates had fled, the native church was scattered and the mission property was destroyed. Famine, anarchy and wild beasts infested the place and Judson decided he would take the four native Christians and locate at Amherst, a place of greater safety. He was compelled to go to Ava to negotiate a commercial treaty, and while there two and one-half months his wife died. Upon his return he was met by the Christians in great lamentations; his heart was desolate. Yet he took up mission work again with ardor, resumed his translation of the Bible, talked

with inquirers and preached every Sunday. On April 24, 1827, his little child, which was such a comfort to him, was taken from him, and bereft of wife and child he was alone in the world. Because Maulmain was rapidly eclipsing Amherst in population, and to get away from the scenes of sadness he had passed thru, Judson decided to move again.

15. In Maulmain. In moving to Maulmain the native church, including inquirers and nineteen scholars, followed. This formed a splendid nucleus, and work was begun in four centers. Soon he baptized his first convert and others rapidly followed. In spite of missionary duties he found time to begin translation of the Old Testament. Thru a native he resumed church work at Rangoon, which grew rapidly.

16. In Burmah Again. In 1830 Judson again attempted to establish the faith within the gates of Burmah proper. He located at Prome and preached to thousands. But the king, hearing of his work, gave orders for him to depart; reluctantly he withdrew to Rangoon, where he remained almost a year. About this time the Mission Board urged him to take furlough, but tho on the field eighteen years without rest, he declined on the ground of the need of the field. He was overjoyed upon returning to Maulmain to learn that large numbers of Burmans and Karens and Talings had united with the church. Two million pages of tracts and Scriptures had been printed and a church in the jungle some distance had been organized. Taking a band of native Christians, whom he sent out two by two and every few

days had return and report to him, he established systematic tours in the jungles.

17. Second Marriage. For eight years Judson had toiled alone. In Mrs. Sarah Hall Boardman, widow of one of his missionary associates, he found a kindred spirit for all his ideals, and on April 10, 1834, they were united in marriage. She was a widow for three years but had kept up the good work her husband, George D. Boardman, had so well carried on at Tavoy. She not only dealt with inquirers and directed the mission, but with her child carried by a native she climbed mountains, forded streams, and threaded forests and marshes in her tours thru jungles to carry the good news. Her schools were marked with such success that when government aid was granted for schools thruout the province, it was expressly stipulated by the English government that they should be conducted on the plan of Mrs. Boardman's at Tavoy.

18. The Burmese Bible. After twenty-one years of patient toil Judson completed the translation of the Bible into the Burmese on January 31, 1834. He then took seven years more to revise his first work and at last on October 24, 1840, the entire book was ready for the press. Competent judges pronounce the Judson Bible as the best translation that has appeared in India, and like the Luther Bible it will probably be the Bible for three centuries to come. It is said to be perfect in its literary cast.

19. Failing Health. When fifty years old, and after twenty-five years of incessant toil in Burmah, Judson's health began to show signs of giving way.

Difficulty in his lungs, attended with great pain and loss of speech, compelled him to take a sea voyage to Calcutta. He returned better. But at this time Mrs. Judson also was attacked by a disease that in the end closed her labors. They together went to Calcutta, then to the Isle of France and back to Maulmain. On this trip one of their children died. Mrs. Judson did not improve; all missionary work had to cease and they determined to go to America. Leaving the youngest three children behind with missionaries and taking the eldest three with them, they started. On September 1, 1845, while their boat was off St. Helena, Mrs. Judson passed away. Judson prepared the body for burial and that afternoon it was carried ashore and buried in the public burial grounds of that rocky island. That evening the boat lifted anchor for its journey.

20. Reception in America. Judson with his three children, arriving October 15, 1845, in Boston, was illy prepared to meet the wonderful greeting that was awaiting him. He was in delicate health; his pulmonary trouble kept him from speaking above a whisper and so he addressed audiences thru another repeating. At times he would disappoint audiences by not telling of his labors but declaring the wonderful story of redeeming love. He found it difficult to frame sentences in the English after so long a time thinking in a foreign tongue. Yet in spite of all this his journey from home to home and city to city was like a triumphal march; secular and religious papers reported his movements, so great was the respect paid to him.

While on this tour he engaged Miss Emily Chubbuck, who, under the name of Fanny Forester, had a wide literary reputation, to prepare suitable memoirs of Mrs. Sarah B. Judson, his deceased second wife. The result of this association was that on June 2, 1846, she became his wife. Many feared this marriage would spoil her literary career and his missionary service. But not so. And on July 11, 1846, Judson, with his wife, leaving his children in America to be educated, sailed for Burmah with some new missionaries.

21. In Burmah Again. During the eighteen months of absence one of his three children had passed away and but two lived to greet him. He still longed to enter Burmah proper, but the country was now ruled by a king more intolerant than ever. His barbarities and cruelties far exceeded anything known in the land, and missionary operations, if any, had to be done in greatest secrecy. But Judson had been working on a dictionary and Rangoon offered facilities that Maulmain did not, and so he located in Rangoon again. During the day he worked on his dictionary; at night in his home he met native Christians who would risk their lives to meet with him. This stress, improper food, much sickness in his family and terrors of the king compelled him to retreat. He did so with almost a broken heart. He had hoped that the Board at home would authorize him to go even to Ava and face the fierce king; but "the timid and narrow policy of his brethren in America" forbade his

doing this until two years later, and then it was too late.

22. His Death. Mrs. Judson's health gave him occasion for alarm. But instead of her passing beyond, he himself, after a most heroic fight even while on a sea voyage for his health, died at sea on April 12, 1850. That evening in greatest silence, broken only by the voice of the captain, his body was lowered on the larboard side into the Indian Ocean, even without a prayer.

23. A Review. Judson was permitted to finish the more difficult part of his Burmese dictionary, the English and Burmese; the Burmese and English was completed by his colaborer, Mr. Stevens. When evangelizing Burmah first formed itself in his mind, he hoped to build up one congregation with a hundred converts before he died. At his death, however, Burman and Karen Christians who had publicly been baptized numbered over 7,000, beside the many during his thirty-five years of service who died happy in the faith. There were sixty-three congregations established under the direction of 163 missionaries, native pastors and assistants. This result becomes the more remarkable because it was accomplished in the midst of a people having a literature and religion to be supplanted. His consecration to missions gave occasion for the organization first of the Congregational Mission Board and then the American Baptist Missionary Union. But he had a very direct influence in quickening interest which led the Episcopalians and Methodists and Presbyterians to organize also. The story of

his life and especially his suffering in Ava shall ever thrill the heart that is touched with suffering for Christ's sake, and his influence for world evangelization will cease only when the great task is completed.

Questions for Review on Adoniram Judson's Life.

(The most complete and reliable authority is "The Life of Adoniram Judson" by his son, Edward Judson.)

1. Describe his early life.
2. What may be said about his conversion and missionary consecration?
3. What led him to change his faith and church relationship?
4. Give an account of his three marriages.
5. Recount his prison experience and the heroism of his wife during the time.
6. Describe his first ten years' labor in Burmah.
7. What joys and sorrows marked his labors?
8. Relate his labors on the Burmese Bible.
9. What efforts did he make to regain his failing health?
10. Give a summary of his life.

Chronological.

1788 Born at Malden, Massachusetts, August 9.

1804 Entered Brown University one year in advance, August 17.

1807 Received degree of B. A., September 2.

1808 Completed English Grammar, and "Young Ladies' Arithmetic";
Entered Andover Theological Institution, October 12.

1809 United with Third Congregational Church of Plymouth, May 28.

1810 Resolved with others to be a missionary, February.

1811 Sent to London to confer with London Missionary Society, January 11 to August 7;
Appointed missionary to the East, September 19.

1812 Married to Ann Hasseltine, February 5;
Ordained at Salem, February 6;
Sailed from Boston, August 8;
United with Baptist Church in Calcutta, September 6.

1813 Arrived in Rangoon, July 13.

1819 Began public worship in Burmese language, April 4;
Baptized Moung Hau, first Burman convert, June 27.

1823 Completed New Testament in Burmese, July 12.

1824 Arrived in Ava, January 23;
In fetters and prison as spy, June 8 to December 30, 1825.

1825 Mary Elizabeth born, January 26.

1826 Arrived at Rangoon, March 21;
Arrived at Amherst, July 2;
Heard of Mrs. Judson's death (October 24) on November 24.

1827 Heard of his father's death (November 25, 1826) July 11;
Arrived in Maulmain, November 14.

1834 Married Mrs. Sarah Boardman, April 10.

1835 Completed Old Testament translation, December 29.

1845 Mrs. Judson died while on way to America, September 1;
Arrived in Boston, October 15.

1846 Married Emily Chubbuck, June 2;
Sailed for Maulmain, July 11.

1849 Completed English-Burmese dictionary, January 24.

1850 Died at sea April 12.

GUIDO FRIDOLIN VERBECK.

CHAPTER V.

GUIDO FRIDOLIN VERBECK.

The Americanized Dutchman of Japan.

Born at Ziest, Holland, January 23, 1830.
Died at Tokio, Japan, March 10, 1898.

"By the death of Doctor Verbeck, the Japanese people have lost a benefactor, teacher, and friend. He was born in Holland, was educated in America, and taught in Japan. The present civilization of Japan owes much to his services. Of the distinguished statesmen and scholars of the present, many are those who studied under his guidance. That during his forty years' residence in this land he could witness the germ, the flower, and the fruit of his labor, must have been gratifying to him. It should be remembered by our people that this benefactor, teacher, and friend of Japan prayed for the welfare of this empire until he breathed his last."—Part of editorial in the Kohumin no Tomo (The Nation's Friend) of Tokio, after Doctor Verbeck's death.

1. Early Years. Verbeck is a very old Dutch name. As interests directed, the family line sometimes lived in Germany and then in Holland. Carl Verbeck in 1818 married Ann Kellerman, and to them were born eight children, Guido Herman Fridolin being the sixth. Their home was at Ziest when Guido was born. The son received from the father "that Jesus-like greatness that made him great," and from his mother his love for poetry and music. The little home at Ziest was made as beautiful and as attractive as his parents in goodly circumstances could provide. Shade and fruit trees, flowers, garden, meadow, donkeys and cart, rabbits, chickens, beautiful peacock, and watchful dog, de-

lighted the lad's swiftly passing days and remained a precious memory thru all the years. Guido was trained to speak correctly the Dutch, English, French and German languages and became very proficient in them. Besides graduating in a Moravian school, he attended the Polytechnic Institute of Utrecht for some time. His youth came under the influence of the Moravian Brethren, with whom he united in early manhood. He met many of the noble, self-sacrificing missionaries of that faith, and these stirred his own ambitions to be a missionary.

2. In America. On September 2, 1852, young Verbeck arrived in New York, drawn to the land of opportunity by relatives living at Green Bay, Wisconsin. He soon discovered that Wisconsin did not have what he wanted, and later he was engaged in engineering work on bridges in Arkansas. Fever laid him low, and then he promised God if he were restored to health he would give his life in missionary service. After returning to Green Bay, where he spent two years in superintending a foundry, he entered a theological school at Auburn, New York, in the fall of 1855, to prepare himself for the ministry. Japan thru treaty slowly opening her doors to the world, a call came to America for three missionaries, one of whom was to be an "Americanized Dutchman." Verbeck was that man. Events transpired rapidly. February 16, 1859, he was appointed missionary to Japan by the Reformed Church Mission Board of New York. March 22 he was ordained by the Presbyterian Church. The next day he was re-

ceived into the Reformed Dutch Church. He spent a couple of days in Albany trying to secure American citizenship, but failed. Thru leaving Holland before of age he lost his citizenship there, and now he was compelled to start out on his journey without being a citizen or having the protection of either country.

3. Marriage. On April 18, 1859, Verbeck was united in marriage with Maria Manion, a woman well adapted to share her husband's labors. To them were born nine children, five sons and two daughters reaching maturity and rendering good service.

4. First Impressions of Japan. On Saturday noon, May 7, 1859, the mission party in which were the Verbecks left New York on the Steamship *Surprise,* and on November 14, after a journey of 187 days and having left his wife at Shanghai, Verbeck landed at Nagasaki, Japan. Already the Lord had been preparing the way for the coming missionary. Dutch ships had been trading and brought news, science, as well as material commodities from Europe, and this made ready in a measure the soil for the good seed. There was a seeking after truth, and thru Dutch books, Chinese versions of the Bible and Testament, brot to her shores on trading vessels, the leaven of the Gospel was secretly at work.

When Verbeck landed at Nagasaki he could not describe the beauty that was before him. "I have never seen anything like it in Europe or America." By the aid of the Consul's Japanese servant he located two missionaries who had come from China

just a few months ahead of him. December 29 his wife joined him and they began their new home. Mastery of the language and adjustment to the customs of a new city and people were the first things to learn.

5. Ban on Christianity. Verbeck was greatly incensed at the horrible abuse of criminals, but wisely kept his hands off, for as late as 1862 the following was placarded throughout the city:

"The Christian religion has been prohibited for many years. If any one is suspected, a report must be made at once. Rewards—to the informer of a father, 500 pieces of silver; of a brother, 300; of a Christian who recants, 300; of a family who shelters any of the above, 300. The foregoing rewards will be given. If any one will inform concerning his own family, he will be rewarded with 500 pieces of silver, or according to the information he furnished. If any one conceals an offender, and the fact is detected, then the head man of the village in which the concealer lives, and the 'five-men-company' to which he belongs, and his family and relatives, will all be punished."

Yet in spite of all this the light was slowly breaking over this benighted land. In another town men were studying and, wanting to know more, sent one of their number to Nagasaki, and he became a pupil of Verbeck. At the time he had a class of two in Bible and English. Thus quietly he worked amidst the many upheavals in government and repeated massacres about him.

6. Doors Opening. Progress was slow; the fu-

ture was dark. For one of the political parties showed such a spirit that in September, 1864, war vessels of Great Britain, France, Holland and the United States assembled to chastise the audacious clansmen and bring them to terms. Japan received her chastisement and profited by it. The allied forces were too skilful for the Japs and this attracted their attention and admiration. A large indemnity was demanded and paid. The United States' share, $750,000, was afterwards returned to Japan for educational purposes. From April till October, 1863, Verbeck spent in Shanghai. Upon his return he learned that two of his students of 1860 had been promoted twice and were in great favor with the present government. The governor of Nagasaki decided to start a school, and it was arranged that Verbeck should teach two hours per day, five days each week, for $1,200 per year. The Home Board accepted this move and from this on till 1878 he was a self-supporting missionary. In his school work the New Testament and the Constitution of the United States were unconditional studies each year. In his classes were young men who afterwards were members of the cabinet of Japan. On June 10, 1866, thru his influence, the first two young Japanese were sent to America for training.

7. **First Converts.** On May 14, 1866, Murata, a strong personage in the life of Japan before this, with his two sons called on Verbeck. They had communicated together for several years, for the three were seekers after God. In the course of the conversation Murata said, "Sir, I cannot tell you

my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen or heard or imagined such a Person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life." On the following Sunday evening, May 20, these three, his first converts, were baptized.

8. Sought by Princes. There was no opportunity yet to preach the Christ openly; but many young men came to Verbeck with English and Dutch books on astronomy, navigation, mathematics, surveying, physics, chemistry, and fortifications, for no other purpose than to learn the English. Princes of the highest rank and wealth invited him to their estates, all "wishing to go forward on foreign principles." Within twenty-four months he wrote home that he had visits from relatives of three powerful princes and two imperial governors. While he wished that their seeking was for Christianity, nevertheless he sought to make the best use of the situation. Thru the upheavals of government the old and new were more or less swayed. Both parties maintained schools and Verbeck taught alternate days in each. When revolution broke out he had little to fear compared with other foreigners, because he had staunch protection on either side.

9. His First Tour Interior. After the great political upheaval of 1868, having secured permission beforehand from the Home Board, Verbeck made a tour thru Japan, visiting Saga and Osaka. He had been shut up for nine years by the hills and water

outlook of Nagasaki, and now he was to see the most beautiful bay and harbor, perhaps, in the world,—Kobi. His observations on every phase of life are most interesting.

10. Foreign Born Workers. He discussed in greatest humility the judicious use of foreigners versus American trained men for missions in Japan. Wrote he: "Now I claim to have more of the true American spirit than any American in this part of the Japanese Empire, and claim that as an American I am more looked to and respected by the natives than any other of our countrymen here. In one sense, if you know how immorally all foreigners, Americans (alas!) not excepted, live here, you would not think this much of a boast; but I refer to our general institutions. . . . Now altho I never lose sight of our Master's saying, 'My kingdom is not of this world,' and tho I know that missionaries ought to avoid getting mixed up in political affairs, yet when these people come and sincerely inquire after the most likely measures that would conduce to the welfare of their country, I do not feel at liberty to refuse them a hearing and advice, in a place where honest advisers are few, if at all extant. I am of course careful to state clearly that properly such matters are beyond my province, to avoid all party spirit and feeling, and to impress the idea that my private desire and hope are only for the welfare, not of a section, but of the whole country."

11. Called to the Capital. Early in 1869 Verbeck received an invitation from the imperial government

to come to Yeddo, the capital, for a conference, which proved to be about establishing a government school. Soon after his arrival a revulsion of feeling against the liberal government manifested itself in such terms that Verbeck thot it wise to remain quiet. He was not idle, however. Students gathered about him, and he with their aid was translating into Japanese such books as Blackstone, "Political Economy," and others bearing on good government. The people of the West in 1889 marveled at the wonderful change in Japan, so that a liberal constitution was offered to the people, and in 1898 Japan was admitted as an equal with modern nations. It is explained for the most part in Verbeck's work twenty or more years before with these students, who afterwards became the ruling spirits of the government. Thru his suggestion Japan adopted the German language for the science of medicine. Not only did many Japanese go to the States thru the introduction of Verbeck, but calls for men fitted for special work in the highest places of the government were brot to him and he thru friends at home sought them out. Thus did Verbeck work "behind the throne" of Japan, directing the affairs of state towards American ideals, and yet all unknown to the world as the real maker of Japan.

12. **The Great Embassy.** As early as June 11, 1869, Verbeck prepared a paper proposing a great embassy of highest imperial officers to visit the United States and Europe. In it he planned its "organization, itinerary, personnel, objects, and methods of investigation." At the time the anti-

foreign sentiment was so pronounced that the Japanese friend to whom it was handed kept it a secret. About two years later it came to the attention of the prime minister and emperor, and at once they set about having it accomplished just as planned in all particulars. The embassy sailed for San Francisco December 22, 1871. They were not long in the United States until they discovered that the real force behind American civilization was her religion,—Christianity,—and they cabled the news home. Remarkable as it may appear, one day all notices against the Christian religion that had been posted for decades disappeared. It came so suddenly that tho Verbeck tried he could not secure one for a souvenir. Snatching the opportunity, he took the liberty of outlining in brief on what basis religious bodies should be recognized, discussed the congregation, church property, ceremonies, feasts, seminaries, institutions, publications,—in fact every phase of church life to be established and protected by law,—in such a manner that religious liberty would be accorded to Christianity. As a result the Japanese gave a religious freedom that far outstripped some European nations, so great was the change wrought.

13. On Furlough. Fourteen years of incessant toil passed since young Verbeck had landed in Japan. He needed rest. "He had lived to see a nation moved, toleration won, fanaticism receive its death blow, a Christian church organized, persecution abandoned, priest-craft rebuked, Buddhism disestablished, and civilization in its thousand forms adopted by the Japanese." He made his journey

back to Christendom by way of India, and spent about eight weeks in Europe and a like time in the United States. On October 1, 1875, he sailed from San Francisco for his field again. Upon his arrival he found the politicians conniving to compel all foreigners to have no Sunday, but accept heathen holidays instead. It took but a note outlining briefly the situation to the prime minister until this was at an end.

14. Christianizing a Government. His heart was all aglow after the ban against Christianity was removed, and he toiled with all his might and main to develop the country for Christ. He accepted a five-year term as attache to the senate, yet he was busy as a pastor and preached twice each Sunday. In this unique position he suggested methods of Europe and America on every phase of government life, translated legal, political and economical forms, laws, and compendiums, and thus at the very tap root of state-growth he was giving force and direction. "He had four mother-tongues" he used when needed, and he had learned to be "silent in six languages," when he thot it best to wait in patience the development of his ideals. At the conclusion of his term of service the Emperor of Japan honored him with the decoration in the Third Class of the Order of the Rising Sun. About this time also he received the degree of Doctor of Divinity from Rutgers College. In both these honors he esteemed them most because of the kindly intentions of the donors, tho he wrote of the Japanese honor that "indirectly it is a tribute to the cause of missions."

15. School for Nobility. The Nobles' School was started by the nobility of Japan to educate their children, and Verbeck was called upon to organize it. But this added duty, along with the steady work of a missionary, was telling on him, so that by July 31, 1878, he left Tokio for California, where he hoped to get needed rest and put his children in school. Completely restored again he returned to Japan, was royally welcomed and glad to be in the harness. He had much work, but was careful to see that preaching and lecturing on Christian evidences was his major task.

16. His Ministry and Translations. Not much has been said about Verbeck's work as a missionary; yet all thru his arduous duties for the government, at no time did he involve himself so that he could not keep up the labors for the Master in Whose behalf he was sent forth. His power over the Japanese mind and heart, according to one native lady, lay in his "marvelous skill in using passages from native authors to defend, illuminate and enforce Scripture truth, and show that God 'in these last days hath spoken unto us.'"

He alternated his station work with frequent trips in the country, on which journeys he would engage in preaching. Returning thus freshened and having the edge of ability sharpened thru conversation with men who were masters of the Japanese, and thru trying to press home truths to such minds under the influence of the Holy Spirit, he was constantly increasing in fitness for the preaching as well as translation work. In 1881, thru a letter one gets a

glimpse of his religious duties: "Preaching twice a week, teaching evidences and homiletics at Union Theological School, a weekly Bible class at home, three lectures a month at Nobles' School, translations for our presbytery; besides a goodly number of attendances at occasional or periodical meetings, and occasional missionary tours into the country." During this time he began the translation of the Bible into the Japanese, and with the aid of the missionaries of other churches completed the work at the close of his life. At the suggestion of his colaborers he wrote a history of Protestant Missions in Japan, which appeared in 1883.

17. Without a Country. Having failed to be recognized as a citizen in Holland and the United States, he made bold to request such provision as the Japanese government could give. On July 4, 1891, he was given a passport, to be renewed annually, "to travel freely thruout the empire in the same manner as the subjects of the same, and to sojourn and reside in any locality." Great and useful as he was, he died without being the citizen of any country.

18. The End. During all the years of active life in Japan Verbeck had had little sickness. Yet he had not a robust constitution. The secret lay in his care of eating and exercise. But bodily strength failed him in time. In October, 1897, his physician forbade evangelistic work; during the following days he was prostrated with sickness, but steadily recovered. One of his last duties was the preparation of an address in English on the occasion of

presenting the emperor with a copy of the Bible in Japanese, the result of many years of labor for Verbeck, Hepburn, Fyson and many others. But on March 10, while sitting in his study chair and about ready to take "tiffin," or noon meal, life suddenly ceased. His daughter Emma was with him during his last days.

"The city government of Tokio sent the Verbeck family a perpetual lease for the plot of ground where, in the Awotama cemetery, he is buried. Claimed by Holland, United States and Japan, and yet a citizen of none of them, he found a resting place in Japan and she was not slow to show appreciation for this honor."

Questions for Review on Guido Herman Fridolin Verbeck.

(Most complete authority is William Elliott Griffis' "Verbeck of Japan.")

1. What home training did he receive?
2. Recount the religious influences that prepared him for a missionary.
3. Relate incidents concerning his appointment as a missionary.
4. What indications of intolerance to Christianity were extant during the earlier years of his residence in Japan?
5. What course did he use to win his way into Japan life?
6. What relation did he maintain to and what influence did he exert upon the government?
7. What mission work did he do?
8. What direct benefit came from the Great Embassy he suggested to be sent to Europe and America?
9. Where did he do largest good for Christianity?
10. How did it come that he lived and died without being a citizen in any country?

Chronological.

1830 Born at Ziest, Holland, January 23.

1852 Left Holland for "land of opportunity," September 2.

1853 Drawing plans for bridges in Arkansas, November.

1854-5 Superintending foundry at Green Bay, Wisconsin.

1856-8 In Theological School at Auburn, New York.

1859 Received appointment to Japan, February 16;
Ordained by Presbyterians, March 22;
Received as member of Reformed Dutch Church, March 23;
Married to Maria Manion in Philadelphia, April 18;
Sailed on S. S. Surprise from New York, May 7;
Arrived at Nagasaki, Japan, November 4.

1862 Christian religion prohibited anew with rewards.

1863 Fled 6 months to Shanghai to save life.

1864 Four nations subdued Japanese, September 5.

1865-78 Self-supporting thru teaching and government work.

1868 Ban against believers in "the evil sect," Christians, October.

1869 Called to Yeddo to found Imperial School, March 31;
Suggested Great Embassy to Europe and America (sailed December 22, 1872), June 11;
Yeddo changed to Tokio, November 26.

1872 Japan adopted Gregorian Calendar;
Ban against Christianity removed.

1874 Rutgers College conferred degree D. D.

1877 Third Class of Order of Rising Sun conferred by Japan, June 1.

1883 History of Protestant Missions published.

1891 Given a passport for all Japan, July 4.

1898 Died in Tokio, March 10.

AS ANOTHER SAW THE "AMERICANIZED DUTCHMAN."

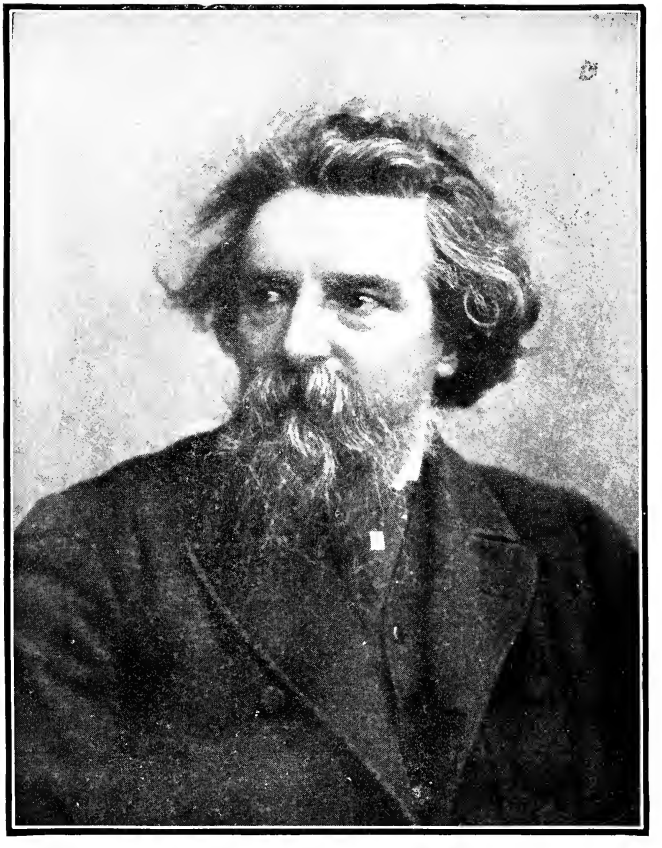
For nearly forty years he [Guido Verbeck] gave the best powers of mind and body for the making of the new state which we behold today and the Christian nation we see coming. He was a destroyer of that old hermit system in which barbarism, paganism, cruelty, intolerance, ignorance, sensualism, and all things detestable ran riot. He was a conserver of that "Everlasting Great Japan," which has in it, and, let us hope, always will have within it, so many things lovely and of good report. He was one of "the beginners of a better time," working for liberty of conscience, for righteousness, for brotherhood, and for the making of that new man in Christ Jesus which is yet to dominate the earth.

Guido Verbeck was willing to do his work, as God gave him to do it, in silence and shadow, even in secrecy if need be. He was a "Jesuit" of the right sort. Never for one moment concealing his identity, his character, his mission, protesting against persecution, oppression, and suppression, he stood for free thot, free speech, and the open Bible. He respected the individuality of every man from the Eta to the emperor. Ever modest and retiring, apparently shy and timid when giving his own advice, he was bold as a lion in doing what seemed right. Brave as the bravest conqueror of cities, he controlled himself and knew when to keep still. He feared the face of no man.

Surrounded often by spies and traitors, ruffians and assassins, living amid dangers and pestilence in the old days, he was never touched by malignant man or contagious disease. Never robust, he was able by care, exercise and temperance to preserve his splendid powers of mind and body to the last year of his life. Coming to

Japan in the old days of the repression of truth and light, when the whole country was under the clamps of despotism, when the spy, the informer, and the liar were everywhere, Guido Verbeck seemed to the Japanese to be sheathed in light and to bear one invincible weapon, truth. Since he always told them just what he believed about them, and about their present and future, and the great realities of time and eternity, and since he always kept self in the background, they came to trust him implicitly and to believe him fully. The novelty of meeting a plain man of truth amid so many polished liars, had an effect on the Japanese of the early sixties, at once electric, tonic, self-revealing. Here was a man whom they likened to what in material form they prized so highly,—the flawless crystal sphere, that seems first to gather and then to diffuse abroad the sunshine.

—William Elliot Griffis in his "Verbeck of Japan."



Yours very faithfully
James Holmes
alias Tamate

CHAPTER VI.

JAMES CHALMERS.

The Fiery Missionary of the South Sea Islands.

Born in Ardrishaig, Argyllshire, Scotland, August 4, 1841.
Died a Martyr on Goaribari Island, South Sea Islands, April 8, 1901.

"But that which characterized our beloved Tamate most as a missionary, and as a leader among his brethren, was spiritual power. He was a Christian of the robust, healthy type, with instinctive hatred of all cant and sham. A man of great faith, mighty in prayer, and full of the love of Christ. He realized to a greater degree than most men what it is to live in Christ, and to him His presence was very real, and true, and constant. And this spiritual power was the secret of his wonderful influence over men, and of his great success as a missionary: by it 'he being dead, yet speaketh.' The memory of his Christ-life in its consecration and unselfishness, its large-heartedness, its childlike faith, its communion with God, its unwearied service, and its bright hopefulness is the rich legacy he has left to us in New Guinea, and to all his missionary brethren wherever his name and fame may come."—Words of appreciation by his old friend and colleague, Dr. Lawes, of Vatorata.

1. Early Years. In these days, when modern missions are a century old and acts of heroism and martyrdom appear so remote, it adds new interest to study the life of one who was killed and eaten by the cannibals so recently as within the present century.

James Chalmers was the son of an Aberdonian Scotchman, a stonemason by trade, who went to Inveraray to do some work and never returned to his home town again. His mother was a Highlander, born at Luss on Loch Lomond. Besides this

son two daughters were born to them. The parents were earnest, simple Christians; the father was faithful at church attendance, or as James in later years put it, "Blow high, blow low, rain or snow, sunshine or storm, all were alike, to church he would go, and I had to go with him." One of his earliest recollections is that of his mother taking him to school the first day and charging the teacher not to spare the rod. James accepted the rod until injustice showed itself, and then he resented; for tho he was rugged and strong, he was tender and sensitive. Once in anger his teacher whipped him, breaking several canes in the performance. Thirty years after, tho a missionary now with large influence, Chalmers, while home, visited the teacher, even tho he felt a sting in his heart. The master, now old, had long since discovered his mistake, and spoke his regrets with a quiver in his voice. Chalmers also was touched and turned the conversation to pleasanter things.

Strength, fire and tenderness made Chalmers well fitted for the venturesome life he was called to live. In his youth he was full of boyish pranks and deeds of daring. His home was near the sea, on which he delighted to exploit his fearlessness. He was quick to see danger. When about ten he saved a schoolmate from drowning; a little later he rescued a little child that had fallen into the sea and was being carried away by the current.

2. The Missionary Call. In his early teens, at Sunday-school one afternoon, Mr. Meikle, the pastor, read a letter, printed in a magazine, from a mis-

sionary in the Fiji Islands. The letter told of the power of the Gospel over the cannibals; and at the close the reader with tears in his eyes looked over his spectacles and said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the Gospel to the cannibals?" Young Chalmers answered that simple appeal in his own heart, "Yes, God helping me, I will." Near the close of his long walk home that evening he knelt by the roadside and asked God to accept him and make a missionary of him. But, boylike, this sacred influence seems to have worn away, tho not wholly lost in his heart; for he became irregular in the Sunday-school and avoided Mr. Meikle, tho he loved him. His career in the office of some Inveraray lawyers opened his eyes to many injustices. For, while he was full of pranks, he was blamed for many with which he had nothing to do. During this period of trial and coldness Mr. Meikle and a Mr. Duncan had a strong saving influence over him, for both sought to keep his heart warm towards Jesus. In November, 1859, Chalmers and some other boys attended a revival meeting in the town, with the intent of making trouble. A friend, learning of the purpose, presented Chalmers with a Bible, and urged him to go in the right spirit. The message that night was the Spirit's "Come." Rev. 22: 17. Chalmers was pierced at heart and felt lost beyond the hope of salvation. Dear Mr. Meikle the next day dealt gently with the trembling soul and light and joy came and he believed unto salvation.

3. Preparing for Service. Chalmers at once became a Christian worker. He addressed public meetings and conducted cottage meetings in the town. His promise to God to be a missionary now returned, and how to carry it out puzzled him. His parents were poor; his education had been neglected, and there were slender hopes of putting himself thru school. Mr. Meikle again came to his help, taught him Latin, and encouraged him to unite with the Glasgow City Mission because it would give him support in his work. Thru Dr. Turner, a well-known South Sea missionary, who was home and carrying thru press an edition of the Samoan Scriptures, he was led to offer his services to the London Missionary Society. After eight months' experience in Glasgow he entered Cheshunt College, worked hard to make up deficencies in his early education, grew stronger in zeal for missionary service, continued to embarrass the institution with his practical jokes, made no reputation as a scholar, but after all made a very distinct impression of himself on the life of the place. Fellow students spoke of him thus: "He was a real man of God and a tender-hearted Christian disciple"; "What he did, he did with both hands earnestly"; "My most vivid memories of Chalmers are of him on the river, steering a raft or being upset and floundering in the water." His faith was simple, strong and enthusiastic; he was a giant in strength, yet gentle as a child and submissive as a soldier. He was not without faults; for he was too impulsive, strongly prejudiced, and most difficult to remove from an un-

reasonable position. It was a relief to him to quit college, for his untamable spirit of Christian adventure made him long to get to work. He left Cheshunt and spent nearly a year at Highgate with Rev. George Gill, studying Rarotongan, a language he afterwards used in his missionary labors.

4. Marriage. Miss Jane Hercus, a young woman well fitted to mate the adventuresome life of Chalmers, became his wife on October 17, 1865. He said she was "a whole-hearted missionary." Her companionship made him still more eager for the field. As he learned more and more of redeeming love he longed to spread the news in the darkest corners of the earth. Two days after marriage Chalmers was ordained, and on January 4, 1866, the couple set sail on the second *John Williams* for their new field of labor.

5. Voyage Incidents. The voyage to Sydney, Australia, was a happy one. His Bible classes and prayer meetings were a great blessing; inquirers for salvation and a great earnestness were the fruits of his labors. But from Sydney on once the boat was injured so that they had to return for repairs; and just before leaving Savage Island it was completely wrecked on the reefs. No lives were lost. Before leaving, the crew of the wrecked boat presented Chalmers with the ship Bible that had been saved; others made up a handsome purse, all an expression of appreciation of his life and labors among them. The last stage of the voyage was made on a 150-ton boat, having for captain "the bully of the Pacific." Under Chalmers' influence he was quiet and

reasonable and actually wished that the missionary was with him always.

6. First Impressions. On May 20, 1867, Chalmers and his party landed at Avarua, Rarotonga. He was the first to be carried ashore, and in order that the bearer might call out his name he was asked, "What fellow name belong you?" The answer came, "Chalmers." The native called out, "Tamate," and ever after he was known mostly by that name among the natives. He settled down to the routine of getting the language with a feeling that God was with him. He was a little disappointed to find the island so well Christianized, thus not satisfying his irregular, daring nature, but soon learned there was much corruption of heart among the Christians and great need of work. First he made a strong attack on drunkenness. The relentlessness with which he tried to banish drink soon gave him a reputation for wonderful authority. He would surprise a party of drinkers in the bush, command them to pour their liquor away and then preach Christ to them.

7. Some Triumphs. At Rarotonga was a training institution under Chalmers' supervision. Many of these native students were anxious to bear the light to dark corners, and in order to extend the farthest good he started a monthly newspaper. While the natives had the English fairly well, this alone had not raised them from their degradation; and it was a serious reflection on the influences that were brot to bear on many natives when it could be truly said that when drunk they would swear in English so wickedly that the hardest English blasphem-

er trembled. Yet there were victories. When a Christian girl was dying a deacon asked her, "My child, do you hold firmly to Christ?" "*He holds me,* and I cling to Him" was the reply. Another old man said, "Jesus has a good hold on me and I have a good hold on Jesus." A native pastor who in earlier years cruelly caught, cooked and ate men, said on his deathbed, "I think the messenger has come to fetch me."

8. Among Cannibals. Chalmers' heart in spite of himself turned to the cannibal island of New Guinea. For he said, "The nearer I get to Christ and His cross, the more do I long for direct contact with the heathen." Whatever made savage life loathsome and fearful to the ordinary man made it attractive to him. The Board at home offered him a furlough, but he preferred going direct to New Guinea, and in May, 1877, his successors having arrived for his old station, he and his wife were off for their new field. The island, about three times as large as Great Britain, was practically unknown, full of terrors and human degradation beyond comprehension of civilized man. The common religion was a fear of evil spirits and belief in the deathlessness of the soul. The native Christians who had preceded him had been faithful to their charge and did not hesitate to correct unscrupulous foreigners who set a bad example for the natives, as well as correct the natives in their waywardness. A German had a store back of the mission compound and next to it a cookhouse. A Scotchman undertook to put an iron roof on this

house on Sunday. The native preacher endured the noise as long as he could, dismissed his congregation and by moral force and reasoning from the Bible compelled the man to quit his work on Sunday.

9. Some Missionary Trials. Soon Chalmers had full satisfaction in seeing real savages. "Several of our new friends wore human jawbones on their arms," he writes. Once he had a conversation with an old cannibal, now a Christian. "Is man good to eat?" asked Chalmers. After declaring that pig and sheep were "no good," he smacked his lips and said, "Man he too much good." Once Chalmers' home was surrounded by a mob of painted savages demanding tomahawks, knives, hoop iron and beads, and giving him to understand that unless these were forthcoming he would be murdered. Chalmers coolly answered, "You may kill us, but never a thing will you get from us." He always refused to make terms with force. The mob retired to the bush and the next day the ringleader came back and expressed regret for their actions. He then received a present. This turned the tide; strange kindnesses were shown; invitations to many feasts, some cannibal ones, were received. Once Mrs. Chalmers was offered as a present a portion of a man's breast already cooked. She proved herself heroic amidst all this strain in which she joined her husband among these wretched people. Once it was necessary for him to be absent for several months. She was left alone with but a couple of native teachers and their wives, and could neither send word to

her husband nor receive any. The natives were proud that Chalmers would place such confidence in them, and for every meritorious deed they did for her she was asked to report to her husband. On this trip he visited many villages and really learned the awful degradation of the natives. He traveled entirely unarmed. In one village a woman dug up the body of her husband who had been dead a few days and made a feast of it for her friends!

10. A Great Sorrow. The strain, in spite of her faith and bravery, began to tell on Mrs. Chalmers. Finally she went to Sydney for rest and recovery, and there, on February 20, 1879, she died. Chalmers knew nothing of his loss until he was shown an account of the death in a paper handed to him. There never was a brighter missionary heroine than Mrs. Chalmers, a constant companion to her daring husband. After reading the notice he said to friends, "Let me bury my sorrow in work for Christ, with Whom my dear wife is." No holiday for him. "I must to work. It would have a bad impression on our teachers were I to go home now. They have suffered, and some of them have lost their wives, and with them I must be. The Master is with us and all is well." Yet to his dear friend, Mr. Meikle, he wrote, "God help me to bear patiently my lot!"

11. Progress. Chalmers' work was indeed pioneering. He gladly superintended the first settlements of Christianity, then pressed on farther into the interior. He understood the friendliness of the natives to mean certain articles they desired.

Strange, too, as it seemed to Christians at home, he used the tomahawk and butcher knife as an entering wedge for the Gospel of peace and love. Once he cabled home, "Send one gross tomahawks, one gross butcher knives, going east, try to make friends between tribes." He explained that "today's Gospel with the natives is one of tomahawks and tobacco; we are received by them because of these. By that door we enter to preach the Gospel of love." He never overestimated the outlook, and yet there are "a few who really pray and whose lives are working parallel to their prayers." If in 1878 the "death of heathenism reigned," in 1882 there were "no cannibal ovens, no feasts, no human flesh, no desire for skulls." Tribes who used to fight each other met as friends worshiping in the same house. In his tours to other islands he was usually cordially received and given heathen temples in which to preach. These temples were lined with the skulls of men, women, children, crocodiles, and wild boars, taken from bodies that had been eaten. The floors were glazed by the blood of the victims. Chalmers and his native helpers would preach all night and at the conclusion of one of these services the savages exclaimed, "No more fighting, Tamate, no more man-eating; we have heard the good news, and we shall strive for peace." When the British Government established a protectorate over these islands Chalmers was of inestimable value in getting the right understanding with the natives. High tribute was paid him by the officials.

12. **Home on Furlough.** Chalmers had been

urged by his Society to come home on furlough, but he abhorred the idea. "Rather than go home engaged in deputation work I would risk climate, savages, and sea and land traveling, the former in open boats, and the latter carrying my own swag in New Guinea." Yet on May 11, 1886, he started home, reaching London August 10. Soon he found himself the hero of the hour, one of the most popular missionary speakers that ever visited England. But he, "a bronze savage," was not at home addressing a ladies' meeting. During his short visit he became engaged to Mrs. Harrison, who, in 1888, followed him to the field and became his wife. They moved their home westward on the island to Motumotu, thus enabling him to carry the Gospel into the very heart of heathenism. Mrs. Chalmers proved herself equal to the occasion, tho in the middle of life and not used to such scenes as heathen lands afford. Her sense of duty, devotion to her husband, and love for their common Savior so dominated her life that she endured hardship and conquered every repulsion nobly.

13. **Visit to Rarotonga.** Some time after locating in their new home, Chalmers and his wife visited the old station at Rarotonga which he had left thirteen years before. Wonderful was the reception! "At every house," says Mrs. Chalmers, "people came out to join us, many old people embracing him with tears rolling down their poor old faces, saying they had never thot to look upon his face again on earth." In May, 1891, they returned to Port Moresby. Chalmers at once began his touring

in new fields. This left Mrs. Chalmers much alone. Once she was very sick and there was no one to attend her or give her medicine. She had the natives carry her to the medicine room, and there they touched bottle after bottle until they came to the aconite. Then they steadied her arm till she could drop a dose.

14. In England Again. Inasmuch as 1895 was the centenary of the London Missionary Society, Chalmers was asked to come home so that they could have the benefit of his heart-stirring addresses in behalf of missions. He remained till near the close of the year, and was cordially received everywhere. He found, however, that the climate did not agree with him as well as the tropics.

15. The Fly River. Before going on his furlough he had given attention to explorations and evangelization along the Fly River, a very tempestuous stream of New Guinea. He located native teachers and repeatedly visited and encouraged them. Tobacco, tomahawks, and calico were greatly desired by the natives and made them friendly, and by this he reached the hearts of all those whom the love of Christ could touch. While all did not accept Christ, still there were so many examples of faithfulness and enthusiasm that he never lost heart. He wrote of one place where he visited when they were dedicating a new church, "These people were savages when I came to New Guinea, and a couple of years before inveterate skull hunters. Now they have the finest church in all the New Guinea and Torres

Straits missions, and built and paid for it themselves."

16. Closing Scenes. In 1900 Chalmers lost his second wife while they were living on Daru Island. For fourteen weeks she had been very ill. After her death he comforted himself in "the sweet will of God," and said, "I cannot rest and so many thousands of savages without a knowledge of Christ near us." To an invitation to come home he replied, "I am nearing the bar, and might miss resting amidst old scenes, joys and sorrows." On April 4, 1901, Chalmers sailed away on what proved his last journey. He visited the region of the Goaribari Island to make friends with the savages there. On Easter evening, April 7, the *Niue* anchored off the end of the island, and in a short time the natives came on deck and crowded the boat. Promising to come ashore the next morning, he succeeded in getting them to leave the boat. Next morning, all armed, they returned in greater numbers. Chalmers went ashore for an hour before breakfast. The boat waited all day but the missionaries did not return. What had come to pass was this: Upon coming to shore the men were invited into a long building, supposedly a feast hall. The native Christians were also urged in to receive food. Chalmers and Tomkins were struck from behind with stone clubs, knocked to the ground and their heads cut off. At once a massacre of all the party on land ensued. The bodies were cut to pieces and handed over to the women to be cooked and eaten that same day.

17. Afterthot. How like the death he desired to

die! He wanted to be on duty and he was. He who never feared the savages, because he never feared death, gave his life at highest price for the redemption of the cannibals. Long, courageously and faithfully he spent his life by God's grace and sustaining power in leading poor, wretched, miserable, degraded, sinful savages into the light and liberty of Jesus Christ, and for this he received the terrible, tho glorious, bloodstained crown of martyrdom as a reward for his labors.

Questions for Review on the Life of James Chalmers.

(Best and most complete text, "James Chalmers, His Autobiography and Letters," by Richard Lovett.)

1. What traits marked his youth, afterwards seen in his whole life?
2. Relate his childhood call to missionary service.
3. What was prominent in his college days?
4. What interest was attached to his long voyage to the field?
5. Where was he first located and what were his first impressions of his field?
6. Why did he long to deal with real heathen conditions?
7. Relate some missionary trials.
8. Give instances of gracious victories for Christ.
9. How did he enjoy furloughs and deputation work?
10. Give an account of his tragic death.

Chronological.

1841 Born in Ardrishaig, Argyllshire, Scotland, August 4.

1848-9 Family moved to Glengary, Scotland.

1851 Saved one of the Minots from drowning.

1856 Hearing a letter read in Sunday-school, resolved to be a missionary.

1859 Converted in a November revival meeting in Inveraray.

1862 Entered Cheshunt College, September.

1864 Entered London Missionary Society college at Highgate.

1865 Married Miss Jane Hercus, October 17;
Ordained in Finchly chapel, October 19.

1866 Sailed from England January 4.

1867 Arrived at Avarua, Rarotonga, May 20.

1870 Reported having started a four-page monthly newspaper.

1877 Left Rarotonga for Port Moresby, May 21.

1879 Wife died at Sydney, Australia, February 20.

1886 On furlough May 11 to September, 1887.

1888 Married to Mrs. Harrison in Cooktown.

1892 Appointed to locate on Fly River, May 17.

1894 On furlough May to January 20, 1896.

1900 Second Mrs. Chalmers died, October 25.

1901 Killed and eaten by cannibals, April 8.

J. Edmonds

CHAPTER VII.

JAMES GILMOUR.

Mongolia's "Our Gilmour."

Born at Cathkin, Scotland, June 12, 1843.

Died in Tien Tsin, China, May 21, 1891.

"He spared himself in nothing, but gave himself wholly to God. He kept nothing back. All was laid upon the altar. I doubt if even St. Paul endured more for Christ than did James Gilmour. I doubt, too, if Christ ever received from human hands or human heart more loving, devoted service. If any one asks, 'Would it not have been better if Mr. Gilmour had taken more care of himself and lived longer?' I would answer, I don't know. His life was beautiful, and I would not alter it if I could. A few years of such service as he gave Christ are worth a hundred years of humdrum toil. We need the inspiration of such a life as his. Heaven, too, is the richer for such a man and such a life. The pearly gates opened wide, I have no doubt, to receive him. Angels and men gave him glad welcome, and what a smile would light up the Savior's face as He received His faithful servant home!"—The Rev. G. Owen, summing up his life at a memorial service in Pekin.

1. Early Life. James Gilmour was the third of six sons born to James and Elizabeth Pettigrew Gilmour on the Cathkin estate of a half dozen farms in the parish of Carmunnock, about five miles from Glasgow, Scotland. His ancestors were godly people. The grandfather Gilmour and his wife walked regularly every Sunday to Glasgow to worship in the Congregational church. Their faithfulness, seen in the return on dark wintry evenings wending their way homeward by the light of a hand-made lantern, made a deep impression upon the commu-

nity. James' parents maintained the same strict integrity and godliness. His mother delighted in gathering her sons about her in the evening and reading to them missionary and religious stories and making comments upon them. It is supposed that here was planted the desire that led the missionary later to write his interesting accounts of the mission field. Family worship was so strictly adhered to that neighbors would have to wait until the blessed hour was passed before they could be served. Inasmuch as James' father was in comfortable circumstances, the lad did not pass thru the ordeal of poverty that some missionaries have. He had good school privileges, first at Cambuslang and then at Glasgow, applied himself not so much because of love for learning but because he willed to do so, and earned for himself many prizes. Still he was a boy full of fun and games and noted for his teasing. He loved the wild and would wander alone among the hills, woods, and glens, delighted with nature and what it gave back to him.

2. University Life. At first when James attended Glasgow University he lived at home. Because some of his classes came too early for train service he walked to school in the morning. Later he furnished a small house which belonged to his father in the city, and prepared his breakfast and other meals as he thot best. He was especially bright in Latin and Greek, the secret of his success being in his "unspeakable value" placed on time. He never willfully lost an hour. Tho having money he was very economical. He had a horror for intoxicants.

Once he called on a classmate who had beer in his room. Young Gilmour quietly raised the window and as he poured it out on the street said, "Better on God's earth than in His image." His early religious training bore fruit in conversion in his University life. He selected missionary service because the workers abroad were fewer than at home, and "to me the soul of an Indian seemed as precious as the soul of an Englishman, and the Gospel as much for the Chinese as the European." The moral effect of the brightest student deciding for missions was very great indeed. When he offered himself as a missionary to the London Missionary Society he was sent to Cheshunt College for further training. While he retained his love for fun, he studied his Bible with such great earnestness that his soul became all aflame with love for the perishing heathen. His light shone brightly at home, too. He would go out evenings alone and conduct open-air services or talk to laborers by the roadside or in the field.

3. Missionary Appointment. After Cheshunt College Gilmour entered upon studies of missions and the Chinese language at Highgate. While here, thru a misunderstanding the students rebelled against the directors of the Mission Society. Gilmour spoke for the student body, was looked upon as a ringleader and with disfavor, tho afterwards the directors acknowledged that the students were right in their position. At last he was assigned to open the long-considered field of Mongolia and set sail from Liverpool February 22, 1870. He was made chaplain of the ship on which he sailed. At night-

time he talked to every member of the crew while on watch, and laid the matter of salvation so clearly before them that he afterwards wrote, "All on board had repeated opportunities of hearing the Gospel as plainly as I could put it."

4. On Slope of Volcano. As soon as Gilmour reached Pekin, on May 18, 1870, he began study of the Chinese language. Within a month, however, he was disturbed by the massacre of thirteen French Catholic missionaries at Tien Tsin, the port city for Pekin. He wrote, "We are all living on the slope of a volcano that may put forth its slumbering rage at any moment." Tho lion-hearted and not thinking of leaving the field, the situation was so grave that he wrote again, "Our death might further the cause of Christ more than our life could do." A massacre of all foreigners was planned, but a great downpour of rain the first day it was to begin shut the Chinese in their homes and when they could go out again the excitement was gone and there was no disturbance.

5. Mongolia. At the time Gilmour went to the field, Mongolia embraced that vast territory between China proper and Siberia, stretching from the Sea of Japan on the east to Turkestan on the west, a distance of about 3,000 miles; and from Asiatic Russia on the north to the Great Wall of China on the south, a distance of about 900 miles. In the center is the great desert of Gobi. If one turns to a map he will see Kalgan over 100 miles northwest of Pekin, on the border between China and Mongolia. Still farther northwest about 900 miles is

the town of Kiachta. This route was marked by a large trade,—the exchange of China tea for salt, soda, hides and timber,—all borne hither and thither between China and Russia by caravans of camels or ox-carts. West of this ancient caravan route are wandering tribes almost knowing no government or fearing no power. In the winter they live in rude huts or tents; during the heated summers they seek the best pastures they can command for their flocks. Terrible dust storms sweep over the land. Religion, where it has gained a foothold in the south-eastern part, is Buddhism; it is estimated that over half the male population are priests of Buddha. Many temples of impressive splendor in gold and colors, seen from afar, and great reverence for sacred places by the people, impress the missionary on every hand. To carry the Gospel to the nomadic bands of this great land, the missionary of necessity adopts a roving life and puts up with its hardships.

6. Long Loneliness. Having decided that the proper way to learn the language and start the work was to go into the heart of the proposed field, Gilmour, in company with a Russian postmaster, left Kalgan, to which point he had come, on August 27, 1870, for the first trip across the great plain to Kiachta. The journey took a month. Here he was detained because his passport would not be accepted by either Russian or Chinese, until he could obtain another from Pekin. He found a home with a Scotch trader. He went among the people asking the names of articles and thus gathered a vocabulary. He hired a teacher: but the teacher was so slow

that the restless nature of the missionary felt life had reached its greatest stagnation. His feelings were like Elijah's under the juniper tree: he understood better than ever the loneliness of Christ with no one about who understood Him! But he did not lose sight of the purpose in coming to the land. Before the close of 1870 he left Kiachta to share the tent of some Mongol engaged in prayer. He arranged with this devout man, who had welcomed him, to share the hospitality of his home. The man lived alone, attended by two lamas that lived in adjoining huts. Here Gilmour spent three months, acquired the language rapidly and gained real insight into the hearts and minds of the natives. He found them exceedingly simple in thot. To illustrate, he taught that God was everywhere and without form. The Mongol was puzzled to understand how, if God had not form, Jesus could sit at his right hand; further, if God is everywhere, how could one keep from walking on him? Within one year he could read the Bible in Mongolian slowly and at sight, and write the language imperfectly.

7. The Gospel and Medicine. During the summer of 1872 Gilmour, in company with Mr. Edkins, visited the sacred city of Woo Tai Shan, a famous place of Mongol pilgrimage. These people tried the fiery-hearted missionary greatly. Drunkenness, hopeless indebtedness, and a desire to borrow were characteristics that greatly disturbed him. Debts never distressed them, but rather their inability to borrow more. Amidst these discouragements he comforted himself as he once wrote, "All our good

work will be found, there is no doubt of that. All I am afraid of is that our good work will amount to little when it is found!" He was concerned that in the judgment no heathen can be justified in "pitching into us for not pitching into them more savagely, for not, in fact, taking them by the cuff of the neck and dragging them into the kingdom." No hardship was too great for him. He would walk to save the expense of a camel. His tent was dwelling, chapel, and dispensary. For he followed the example of the Master in healing the sick as far as he was able; and the few simple remedies he found a very great help to him in his work. Yet at the end of 1874, after four years of labor, he could not report one convert, not even one who could be classed as interested in Christianity. The people did not have even a sense of need of what the Gospel supplies. Had one asked Gilmour about not having conversions he would likely have said that it was his business to sow the seed and God's to give the increase in His own good time.

8. His Romantic Marriage. In 1872 Mr. Meech, of Pekin, had married a Miss Pankard, of London. Gilmour frequented this home, saw a picture of Miss Emily Pankard hanging on the wall and heard the family speak of her frequently. In his lonely hours in the desert he had taken the matter of a suitable companion to the Lord and asked Him to send one that would help in his work. Gilmour, tho he had not seen the lady or written her a line before, wrote her a letter in January, proposing marriage. Later, in the spring, he went up country

and returned about July, to find he was an accepted man. He had written his parents at the time he made the proposal but that letter was delayed. Imagine their surprise when they received a letter from an unknown lady in London, telling of her engagement. Some thot he was running a great risk, but he assured them that he was at ease, for he had asked the Lord to provide. When the bride-to-be visited his parents they were much pleased and said she would suit him well. Her first glimpse of her husband was from a boat near Tien Tsin as he stood on a lighter coming out to meet her. He was dressed in an old overcoat and had a large woolen comforter around his neck,—for it was cold,—not the usual method to make a favorable impression. She landed on Thursday and the following Tuesday, December 8, 1874, they were married. He afterwards wrote, "She is a jolly girl, as much, perhaps more, of a Christian and a Christian missionary than I am."

9. **Home Life.** Companionship meant much to Gilmour. Circumstances were such that their first year was spent almost entirely in Pekin. He made occasional trips to fairs at important centers, but not until April 7, 1876, did Mr. and Mrs. Gilmour take a tour into Mongolia proper. It covered a period of 156 days, during which time she picked up the language rapidly and accurately. The experience, however, was more than novel; dust storms and the continuous round of millet and mutton as food tried her greatly. While she was happy to endure for the work's sake, it was a great relief

to get back to Pekin again. Gilmour turned his attention to preparing two publications, one on striking incidents from Daniel, and the other the story of salvation, both published by the Religious Tract Society for him. These vacations from the plain were decidedly necessary, for the loneliness of the desert was too great a strain to endure all the time.

10. Encouragements. Once Rev. Lewis and Gilmour visited Hsiao Chang, five days distant from Tien Tsin. The district was famine stricken. They preached to audiences of from 130 to 300, people who were eager to learn to sing Gospel songs. Gilmour declared the service of song was a most powerful method of introducing Christ. His discourses were simple, full of illustrations from his own life, and with such earnestness and directness as gave them great force. When during the winter he was in Pekin, he would hunt out the homes of Mongols and talk with them about Jesus. He peddled the Bible and often had opportunity to read to groups that gathered about him. They came from various parts of Mongolia and thus the Gospel was sent into almost every part of the country. However, in his ability to dispense medicine was his greatest power among the natives, tho many amusing requests came to him. "One man wants to be made clever, another fat, another cured of insanity, or of tobacco, or of whisky, or of hunger or tea. Most men want medicine to make their beards grow, while almost every man, woman and child wants to have his or her skin made as white as that of a foreigner." After ten years of work Gilmour was

thoroly convinced that medicine introduced him to many who would otherwise have held themselves aloof.

11. Among the Mongols. In 1882 the Gilmours took furlough to England, a much-needed rest for all of them. While home he published his famous book, "Among the Mongols." Even to the present the book sells well. So interesting was it that one critic wrote, "Robinson Crusoe has turned missionary, lived years in Mongolia, and wrote a book about it." Concerning the author the critic said, "If ever on earth there lived a man who kept the law of Christ, and could give proof of it, and be absolutely unconscious that he was giving it to them, it is this man whom the Mongols called 'our Gilmour.'" While at home his main message was to pray more for the missionaries. "Unprayed for I feel very much as if a diver were sent down to the bottom of a river, with no air to breathe, or as if a fireman were sent up to a blazing building and held an empty hose; I feel very much like a soldier who is firing blank cartridges at an enemy." He would not ride a car or bus on Sunday, but once walked twelve miles to hear Spurgeon preach and then walked home, footsore but happy.

12. His First Convert. At the end of 1883 Gilmours were back in Pekin. In the early part of 1884 he started out afoot without any medicine, on one of his most remarkable Mongolian journeys. The Mongols were surprised to note this foreigner, having all his belongings on his back, going about the country like their own beggar lamas. It was

on this spiritual journey that he found his first convert. He was one day in a mud hut, pressing the claims of Christ upon a lama. A layman entered, stirred the fire that would not burn, and simply increased the volume of smoke in the room. So dense was the smoke that tho the layman was but two yards from Gilmour he could not see him. Finally the layman said that for months he had been a learner of Jesus Christ and he was now ready to trust the Savior. The smoke had settled lower. Gilmour was lying on his back on the platform while the Mongols were crouched near the door. The missionary says of the occasion, "The place was beautiful to me as the gate of heaven, and the words of the confession of Christ from out the cloud of smoke were as inspiring to me as if they had been spoken by an angel from out the cloud of glory." Gilmour and the convert traveled for nearly twenty-three miles together, talking, and then in a lonely place in the road knelt and prayed together and then separated. This led him to the conviction that personal work was most effective, and forsaking all else,—secular papers and books, even the bedside of his sick wife at times,—he gave himself over to inquiries from early morning till late at night.

13. Mrs. Gilmour's Death. Affliction finally took hold of Mrs. Gilmour, the disease sure of its prey, no matter how long it would be in securing it. Six weeks before the end came they talked over spiritual things, lest later she might not be able to speak of them. In simple, childlike faith, on September

19, 1885, she passed away and the eleven years of happy married life were brot to an end.

14. Phases of His Work. Tobacco, opium, and whiskey were the three great evils of the Mongolians and against them Gilmour presented Christ with great power. He made abstinence from all three conditions of church membership. Opposition was strong, but he stood his ground, declaring that "to leave Christians drinking whiskey and smoking tobacco would be preaching forgiveness of sin thru Christ to men who were still going on in the practice of what their consciences told them was sin." Imagine his embarrassment when he had to acknowledge to a deputation of Mongolians, favorably-disposed to Christianity, who came to him to know if it were true that a certain missionary in Pekin smoked after he preached, that this was true. These men left and never returned to hear him. Still he was undaunted. Christ he would preach and leave the results with his Lord. He went afoot to save expense and was barred from decent inns because he was a tramp. He hired a donkey to carry his baggage, to give him respectability. An agent of the Bible Society and a native quarreled. This spread and met Gilmour everywhere he went, and people told him they did not want a religion that was not better than their own. Alone he pressed forward, sowing in tears as few missionaries ever are called upon to do; lonely and alone, is it any wonder that he had seasons of depression and urged the church at home to pray for him, and help him with her sympathy? He was willing to

be all things lawful in order to win some trophies of the cross. He became a vegetarian to win some of higher moral standards; he dressed like a shopkeeper; ate porridge, native fashion, in the street in order to win souls for Christ. His living expenses averaged about six cents per day. Some think he shortened his usefulness by such methods, but none were as capable of judging what was best as he who was on the field and understood conditions.

15. His Work. Upon reaching a new city he pitched his tent on a main thorofare, and from early morn till late at night healed the sick, preached and talked to inquirers. During one eight months' campaign he saw about 6,000 patients, preached to nearly 24,000 people, sold 3,000 books, distributed 4,500 tracts, traveled 1,860 miles and spent about $200, and added, sadly, that but two openly confessed Christ. He longed for a helper on his field, but the Society was unable to supply him. At last, when one did come, the first thing he did was to send Gilmour home on furlough. When the faithful missionary reached England in 1889 he was so thin of body and the marks of struggle so prominent in his face, that his friends did not know him. How delighted he was to be with his motherless boys, who had been sent home after their mother's death to be educated. His book, "Gilmour and His Boys," has touched many a heart.

16. The End. In due time he returned to Mongolia again. He continued his work along the same lines. In April, 1891, he returned to Tien

Tsin to attend the North China District Committee of the London Missionary Society. They honored him by making him chairman and he served them well. During the time he was the guest of Dr. Roberts. Suddenly he was stricken with typhus fever of a very malignant type. On May 21, 1891, he fell asleep, to be forever at rest with the Lord. When news of his death circulated in far-away Mongolia, strong, grown-up men wept like children when they were told that "their Gilmour was dead."

Questions for Review on James Gilmour.

(Richard Lovett's "James Gilmour of Mongolia" is the most complete biography. It includes his Diary and Letters. In addition, "Among the Mongols" and "James Gilmour and His Boys" furnish much excellent material.)

1. What advantages had he in preparing for missionary service?
2. What were some of his first impressions of China?
3. Describe Mongolia as he found it.
4. Give some incidents of his lonely service.
5. What was his best introduction of the Gospel?
6. Describe his romantic marriage.
7. Name some things encouraging in his labors.
8. Tell the incident of his first convert.
9. What methods personal did he adopt in his work?
10. Relate events of his closing days and how the news affected the Mongolians.

Chronological.

1843 Born at Cathkin, Scotland, June 12.

1862 Entered Glasgow University.

1867 Offered himself to London Missionary Society.

1869 Entered Highgate Missionary Society.

1870 Ordained in Augustine Chapel, Edinburgh, February 10;
Sailed from Liverpool on Diomed for Mongolia, February 22.

1870 Arrived at Pekin, May 18;
Massacre of 13 French Catholics, June 22;
Journey from Pekin to Kiachta, August 5 to September 28.

1874 Married to Miss Pankard, December 8.

1876 156 days' journey with wife in Mongolia, begun April 7.

1882 Furlough to England, Spring to September 1883;
Published "Among the Mongols," April.

1884 His first convert, March 1.

1885 Mrs. Gilmour died, September 21.

1886 Two oldest children went to England, March 23.

1889 Second furlough to England, April 4, to May 14, 1890.

1891 Died in Tien Tsin, May 21.

FIDELIA FISKE.

CHAPTER VIII.

MISS FIDELIA FISKE.

A Life of Faith and Love in Persia.

Born in Shelburne, Franklin County, Mass., May 1, 1816.
Died in the old home July 26, 1864.

"There was magnetic power about her. Where did it lie? In the center of her heart was a pure, unselfish love, and it flashed out over her face; it tuned her voice; it beamed in her eyes; yea, it ran thru her fingers, as she would lay her hand on the head of the little trembling girl who entered her school for the first time, perfectly assuring her. . . . It was not love alone that gave her magnetic power; but with it, strong sense, tact, discretion to say just the right word to a given individual and at the right time. She was gifted with a rare knowledge of the human heart. She had herself a human heart, and her knowledge of our nature was intuitive. She touched its springs like a magician. She was master of it. . . . She would have been anywhere a mighty power for good." —From tribute by Rev. S. A. Rhea, of the Nestorian Mission.

Men are often praised for their Christlikeness, but one must stop with unusual interest when it was said of a woman, "In the structure and working of her whole nature, she seemed to me the nearest approach I ever saw, in man or woman, to my ideal of our blessed Savior, as He appeared on the earth."

1. Birthplace and Early Days. In the hill town of Shelburne, resting on one of the spurs of the southern end of the Green Mountains in Franklin County, Massachusetts, lived Rufus and Hannah Fiske. To them God gave six daughters, Fidelia, the fourth, being born May 1, 1816. Her early life was just plain, common farm life amidst the hills and dales

of that lovely country. The blazing log of the evening fireplace lit up their modest home and the incidents of heroism told by parent and visitor always chained her childish attention. At four she entered district school, a few rods from home. Here, for the next ten years or more, she learned thoroly her lessons and mastered the tasks in hand. She loved to read what children today would call heavy reading, for twice she carefully perused Dwight's "Theology" before she was eight years old. She was very fond of her father and he inspired her to great fondness for the Bible.

2. **Early Religious Training.** When she was but eleven years old Fidelia's older sister, while from home, confessed Christ. The news made a deep impression upon the younger sister, but she was silent. Two years later she was the only one in her Sunday-school class not raising her hand, thereby declaring that she was unwilling to become a Christian. She carried her burden till one day her mother asked and she cried as she said, "I am a lost sinner." Joy soon came to her and she united with the Congregational church in Shelburne. The next year she became an assistant in a "select school" taught in her town and there had her first experience in that which would largely make up her life work.

3. **Preparation for the Field.** Her seminary days at Mt. Holyoke, where she entered in 1839, were precious ones to her. She found ideal religious conditions and splendid educational facilities, and settled down to the enjoyment of study with that rap-

ture that only natures like hers could enjoy. The prayer meetings, the revival, Christian endeavor,—all found a most hearty supporter in Fidelia. Her religious life grew deeper, and the influence of her character moved forward silently but powerfully, carrying with it the lives of others into the ways of righteousness.

4. Decision to Be a Missionary. Her life had a missionary atmosphere always. When but three her uncle, Pliny Fiske, started on a mission in Palestine. Her plays were often missionary, for one day she came to her mother and said, "Ma, I have been to Jerusalem in a wheelbarrow." When eleven years old a missionary from Greece said he wished she were old enough to go with him to the heathen. As soon as she accepted Christ, missions naturally took a stronger hold on her. The year she graduated Holyoke took upon itself a strong missionary sentiment and she was among those who responded to the call for workers. Her struggle was no small one. Her friends persuaded her not to go to Persia, whence came the call, and another was selected in her place. But the one chosen met obstacles also and decided not to go. Miss Fiske, learning this, joined her teacher in a thirty-five mile ride in an open sleigh to see her mother and get consent to go. It was finally given as the mother, weeping, said, "Go, my child, go."

5. Departure for Persia. Having secured consent on Sunday, Fidelia remained till Thursday with the folks at home and amidst home scenes. The regular church meeting was changed into a fare-

well meeting; the impression was deep. Saturday she was at Andover to receive her instructions from the Board over Sunday. Monday she was in Boston to prepare for her long voyage, for in two days she was to sail.

6. Journey and Arrival. After impressive religious services on the boat in company with others sailing to the same general field, Miss Fiske set sail from Boston on March 1, 1843, on the *Emma Isadora,* for Smyrna. Just before sailing she wrote her mother of her happiness in going and exhorted her, "Oh, trust ever in the Lord, and he will support you." But the sailboat on which they crossed the tempestuous ocean was a small craft and the voyage a rough one. Once looking out upon the angry sea she assured herself, "My Father is at the helm." At another time she wrote back home and said, "It may be that my usefulness will greatly depend upon your prayers for me. Sisters, pray for me." The party of missionaries reached Smyrna April 14, and later Constantinople, where Miss Fiske remained nearly three weeks. May 4 she sailed for Trebizond and after a long, tiresome overland journey, finally, about July 1, 1843, arrived in Urumia, Persia.

7. First Impressions. Miss Fiske was not in a real sense a pioneer missionary in this field. Nine years before came some workers and laid good foundation. They had endured privations in beginning a work she never knew anything about. They had won favor that greatly aided her in taking hold. Yet when she came to her station there were

not five native members who could be looked upon as true Christians. Some forty village schools had been established in the plain of Urumia and a printing press had been set up to develop the work. The Nestorians claimed to be descendants of Abraham, had some forms of worship akin to Protestantism; and yet they lacked so much that they were looked upon as promising and inviting mission territory. The Kurds in the mountains near by were wild, independent people and among these lived some of the Nestorians; others, more civilized, lived in the plain and the city of Urumia. At this time it was under Mohammedan rule and the yoke they bore was grievous indeed. Coming from a refined home Miss Fiske found it a task at first to prevent the extreme filth and degradation from divorcing her from them. However, she readily acquired the language and during this time made herself familiar with the conditions in which she was to work. These months were not without great trial. She keenly felt her separation from home and loved ones and the thot of being from her widowed mother lay heavily on her heart.

8. Conditions. When Miss Fiske entered the field the condition of woman was pitiable indeed. She was regarded by men as the drudge, and compelled to work in the field as well as at home. Her home was the hotbed of filth and vermin; wife beating was common and reverence for the husband was unknown. No attention was given to the sick and suffering. Nestorian children began life in the stable, and thither the mother would go to meet her

struggle all alone, and often die alone in it. Lying was common and justifiable by all. The worst of language was used everywhere; quarreling and fighting, in a most abusive manner, were seen on every hand. When the mission was opened, nine years before, but one Nestorian woman, the sister of the Patriarch, could read. Prejudice had to be overcome before girls could be induced to come to school and learn.

9. Boarding School. A school for girls had been established for five years, but the girls made little progress because they lived at home. Miss Fiske urged that a boarding school be started. To her great joy an appropriation was voted to keep six scholars, providing they could be secured. Most interesting were her efforts, successful, too, as she finally found six girls who would come and live with her, and be her daughters. The first two came October 16, 1843, and she wept for joy when she received them. She secured the full six on the condition that they would sleep in the room with her and never go out of her companionship.

10. Training for Jesus. Stealing and lying were her first great problems with her girls. Her pins disappeared faster than she could supply them. Finally, she put a half dozen black pins in the cushion just before the girls went to bed. She went away for a moment and upon her return found them all gone. She immediately talked to the girls, but all denied knowing anything about them. She had them all kneel and she prayed God earnestly and asked Him to reveal the one who took them. Then

she thot to look into the hair of one and there were the pins. The impression was a deep one, and that little thief grew to be a pious and useful woman, but she never forgot the lesson that God answers prayers. Miss Fiske introduced prayer meetings in her home and there she pled earnestly for some token of the Spirit's work in the heart of some female. This was her greatest longing, her one aim in all her work. Imagine her joy when she found a woman who was seeking and at last confessed Christ. Yet progress was slow; she would enter a home, read a verse of Bible to them and ask them questions about what they had heard. Likely the answer would be, "What do we know? we are but women," meaning, not better than donkeys. It was with greatest difficulty that she developed the simplest ideas when she began her work among the women. Tho their homes were wretched and filthy, yet she sought out every dwelling where she could get a hearing and there taught the Word of God.

11. Shadows and Sunshine. The summer vacation of 1844 Miss Fiske spent at Ardishai, about twelve miles distant. Her boarding scholars, now an even dozen, were with her for an outing. Her white face was a great curiosity and she grew weary of the crowds. Yet she was glad to "preach" to them and had usually four hundred to five hundred women and children before her any time she would address them. How her heart longed to have the Savior reach them! While there a persecution, as unexpected as a clap of thunder from a

clear sky, broke upon the work. Her scholars were scattered. The lives of the missionaries were threatened; but in some months this passed away and school was opened with all her girls back and eight more,—twenty boarders in all. Up to this time she had been paying for scholars; now the tide had turned enough that this inducement was withdrawn and her school increased to twenty-five without pay.

12. Revival and Converts. During the autumn of 1845 there was an increasing religious interest among the pupils in both the boys' and the girls' schools. New Year's Day, 1846, was one of prayer and fasting. Two of Miss Fiske's girls lingered in the schoolroom after being told they were dismissed and she learned they wanted the day to "care for their souls." For three weeks little company came and she gave herself with her girls to prayer and teaching. Then others flocked around and the pupils, having just found Christ, became real missionaries in teaching and praying with others. Thus the revival continued for two months, the first blessed results of long labors, but often repeated in the history of the Urumia mission. So deep were the workings of the Spirit that many hours were given to prayer. The result was most gratifying. The girls became gentler, kinder, and much more easily handled. Stealing and lying almost wholly disappeared. Humble confession of sins with a desire to restore stolen goods was a marked feature of the revival. Most touching incidents of devotion, joy, confession, and all spurred the workers on

and on, and here and there, during these years, did a native Christian die happy in Jesus. At the close of the school year, on May 4, 1847, the first copies of the New Testament were distributed to certain pupils. Others bot them, and how happy were these children with their priceless treasure! It was a happy day for Miss Fiske.

13. Cholera and Persecution. During the latter part of 1847 cholera broke out in Urumia. The missionaries fled to the mountains for safety and yet they were close enough in touch to have some idea of the awful ravages that befell their mission city. Merchants reported that in two weeks' time they sold over four thousand shrouds; almost all business, except shroud-selling, was suspended. Men and women went about the streets crying and mourning. Soon after this terrible scourge Mar Shimoon, the head of the Nestorians, returned to Urumia and professed friendliness. When all were off their guard he began a persecution, and succeeded in closing a number of schools. At last this came to an end and Miss Fiske was happy with her girls again.

14. One Night With Natives. Miss Fiske sometimes made trips to the mountains to work among the forsaken and needy there. She was always accompanied by some other American missionary. Once they had ridden hard all day on horseback, and as the sun set, came to a village where they were to stay all night. Their host that night saw fit to bring into the one room where she was to sleep, not only his own family of fifteen or twenty,

but all his hens, sheep, and calves. The room was cellar, store-room, stable, and living-room. Where would they all sleep? At last the mother picked up three children and laid them in an empty manger and covered them; that gave room for the guests, and on the hard floor they lay down to sleep for the night. Miss Fiske longed for daylight and to be back in her saddle, a more comfortable place than her bed that night.

15. Glimpses into Her School. The transforming power of the Gospel always is wonderful. At one time Miss Fiske wrote, "Once there might have been seen here a company of untutored little girls, fresh from their village homes, with uncombed hair, in filthy, tattered garments, rudely jostling each other as they passed; conversing aloud, or in a whisper, as they pleased, and studying their lessons in loud concert in school hours; when dismissed, clambering over seats, and sure to engage in some mischief, unless in their teacher's room, or under her watchful eye; dishonest, untruthful, ungrateful scholars; objects that awakened compassion, and required patient, unceasing care." What a change! When the school bell rang each girl found her books and quieted down to study. Deep silence pervaded the room while prayer was offered for guidance; movements in the room were quiet, earnest attention was paid to the teacher's utterances; was it not worth while, reader, for one to labor among such wretched ones and by the power of God create such a change in the life of the degraded? One who visited these same girls afterwards in their moun-

tain homes said they "were lighthouses in the great, dark sea of iniquity which covers the mountains. . . . Wherever a man goes he finds his own house, and strengtheners of the feet of righteousness." This was no easy task, for another said, "It requires as much self-denial for one reared in Urumia to go to the mountains, as for one to come from America to Urumia."

16. Declining Health. For some years it was necessary for Miss Fiske to take rest and long vacations from the monotonous grind of daily toil,—not that she became weary of the work, but weary and worn out in the work. It was hard for her to leave it for a short time. Her eyes gave her much trouble and yet she was insistent upon her duties being done by her own hand. In October, 1856, she made a tour in the mountains to regain her health. She attended a wedding among nominal Christians who lapsed into their heathenish customs on the occasion, and she was greatly shocked at their vileness. Recovery was temporary. The next year she was deeply impressed that if she were to continue her labors she must seek a change and rest not found in Persia. She had come out with no intent of returning even for furlough; now the Lord was laying it on her heart to return home. In April, 1858, it was decided she should return to America that following summer.

17. Returning Home. Taking leave of the mission carried with it a review of the past and some precious token of affection. Miss Fiske said at one of the farewell meetings, "When I came here there

was no Nestorian female whom I could take by the hand and call a sister in Christ. How rejoiced was I when I saw one such! A few weeks since, on our communion day, I was allowed the privilege of taking ninety-three by the hand, and giving them seats in our chapel previous to coming to the Lord's table. Forty-two of these had been my own dear pupils." Referring to the day of her departure, she wrote her mother, "It was the most trying day to my feelings that I have seen in Persia. I have been able to bear trials, but to be surrounded by loving, weeping friends, from whom I was literally tearing myself away, was too much for me. There was agony of soul in it, and it seemed sometimes as tho the flesh could not bear it." A prolonged prayer meeting was held the day before, yet Miss Fiske's girls came the next morning, begging for just one more season of prayer with her in Bethel, as they called her room, before leaving. On November 24, 1858, her eyes greeted her native hills and her heart was filled with joy. The journey and voyage had been tedious and trying at times, but this was all forgotten in the lap of comfort at home.

18. Busy at Home. After a few weeks' rest Miss Fiske visited Mt. Holyoke Seminary, her Alma Mater. In 1859 she did some effectual work among the young ladies at Oxford and Painesville schools in Ohio. She exerted a strong influence, not only for missions, but for a deeper piety. Mt. Holyoke was very anxious to secure her as a teacher, but more particularly for the spiritual influence she would have over the school in devotional work. It

could hardly be otherwise than that her ideals and spirit would create a revival wherever she went. At the beginning of 1860 she wrote about the spirit of the work in South Hadley and told of many conversions. One of the trite sayings which directed her most at this time of her life was, "Always be ready to do the work, and let others have the name of it." She had a longing for Persia and wished at times she could fold her mother, now very aged, in her arms, and fly away to that needy land. Her services were wanted in many places. Missionary meetings she often addressed. New York City on one tour and the State of Maine on another felt the pulse of her devotion.

19. The End. The latter part of 1863 and the early part of the following year clearly pointed out that her health would have to have first consideration. There was a nervous breakdown and with it much physical suffering. She tried to be patient thru it all, and when she felt she was not she said she believed the Lord could manifest as great love in forgiving her as in helping her to endure more patiently. To every one coming to her bedside she had but one request,—"Pray; pray for me." She would ask for speedy release from all suffering and on July 26, 1864, she was delivered of all suffering while prayer was being made for her, and a life of prayer ended in an hour of prayer. After most touching memorial services she was laid to rest in a secluded spot in a small cemetery near home, a place she had asked for her last resting place.

20. Her Literary Activities. Reticent as she was

about her writings, she was finally prevailed upon to furnish the material for that splendid volume, "Woman and Her Savior in Persia." Near the close of her life she also gathered material and partly finished a book, "Recollections of Mary Lyon." Her greatest work, however, was in the spiritual impress she made wherever she went, showing a spirit and maner so like the Savior that many thot of her as the Master again on earth.

Questions on the Life of Fidelia Fiske for Review.

(The only text extant is "The Cross and Crown; or Life of Fidelia Fiske," by D. T. Fiske,—now out of print.)

1. What early home influences moulded her life?
2. Describe her struggle before confessing Christ.
3. What led her to become a missionary?
4. Describe conditions around Urumia when she arrived.
5. In what line of missionary endeavor was she especially successful?
6. Briefly describe the conditions of the Nestorians.
7. What transforming power did her life bring about to those in her school?
8. Tell of one night in a native home.
9. After returning to America what lines of work did she pursue?
10. What were strong points in her make-up?

Chronological.

1816 Born at Shelburne, Massachusetts, May 1.

1820 Began public school.

1824 Had completed Dwight's "Theology" twice.

1831 United with the Congregational Church in Shelburne.

1834 Entered the Franklin Academy.

1839 Entered Mt. Holyoke Seminary in the Middle Class.

1840 After hard spell of sickness herself, father and sister died.

1843 Sailed from Boston, March 1, as missionary.

1847 New Testaments first distributed May 4 to her scholars.

1854 First communion with native converts September.

1858 Left Urumia for home July 15.

1861 Visited New York City and State of Maine in interests of missions.

1862 Book, "Woman and Her Savior in Persia," prepared.

1864 Died at her home in Shelburne, July 26.

JOHN KENNETH MACKENZIE.

CHAPTER IX.

JOHN KENNETH MACKENZIE.

China's "Beloved Physician."

Born in Yarmouth, England, August 25, 1850.

Died in Tien Tsin, China, April 1, 1888.

"I believe in Dr. Mackenzie. He is a true man and a real follower of Christ. We talk of getting rid of our faults, and I suppose we all do try more or less earnestly to do so, but I have known very few men who have really changed much. Dr. Mackenzie has. Good as he was when I first knew him, he has become better; he has become humble and patient, and has gained control over his temper. Yes, he has grown more like Jesus."—A Chinaman's testimony when he heard that Dr. Mackenzie was dying.

Some men are born great; others have greatness thrust upon them; still others so live that they "create an epidemic of nobleness" rather than greatness and become great because noble. Few men ascended the ladder of true nobility farther than did China's "Beloved physician."

1. **Early Years.** Mackenzie,—that is Scotch, sure! John Kenneth Mackenzie, born in Yarmouth, England, on Aug. 25, 1850, was the youngest son of Alexander and Margaret Mackenzie. While the father was from Ross-shire, Scotland, the mother was a Welsh lady from Breconshire. Parents on both sides were pious people. Soon after the advent of the son the family moved to Bristol, England, where the babe grew into young manhood. Here the father and mother were active in the Pres-

byterian church. Kenneth was reserved, retiring, but quick-tempered and easily provoked. His life was marked by tenderness and sympathy, which drew many to him. His education was in a private school, where he showed little desire for study; at fifteen he engaged as clerk in a store. While thus employed he joined the Young Men's Christian Association at Bristol, and while attending their meetings made a stand for Christ. After hearing an address by D. L. Moody one Sunday in May, 1867, Kenneth stood; but it was not till a year after that he made the final decision and trusted his all to Jesus.

2. **First Christian Experiences.** Kenneth and his companions at once became active in seeking for others. On the crowded mart they would distribute tracts; open-air services, lodging house visitations, and ragged-school work all occupied the attention of the band of which Kenneth is mentioned as leader. Eager to become more proficient in public speaking for the Master's sake, the band began meetings at five every morning in a deserted cow-stable about two miles from town. Mackenzie soon showed rare talent. The bare floor of that stable as they knelt became the foot of the ladder of prayer into heaven, and the leader of the band soon was an influential worker for a number of succeeding winters in the services held in the theatre in Bristol. His work in the highways and byways of the city was filled with many thrilling incidents; his soul found an answer to its longings in his service to the sinful. It was during these busy days in soul-win-

ning that one night, walking home with a friend, he spoke of a desire to go to a foreign field. He was advised to study medicine first and then go to China. His parents objected to his plans; others prayed, and the answer, resulting in his going, came at once.

3. Preparing for China. In October, 1870, Kenneth entered the Bristol Medical School, and with such faithfulness did he pursue his studies that at the end of four years he received degrees from both London and Edinburgh. During this time he kept up his evangelistic campaign with encouraging results. At the close of his preparation he heard Griffith John speak of the needs of China, and after prayer decided to offer himself to the London Missionary Society for Hankow, China. He was much disappointed when the Board did not consider him until its meeting on Dec. 14, at which time he was appointed to Hankow. Eager to go, the time of sailing was long coming to hand. He was engaged to a young lady, but preferred trying the field alone and have his bride come out later. April 8 was a day of sore trial when he bid farewell to his parents. In London he called on Mr. Moody, who had moved him years before and whose advice he had highly prized. April 10 the *Glenlyon* lifted anchor and Dr. Mackenzie was off for China. On the evening of June 8 following, he received a warm welcome by the missionaries of Hankow.

4. First Impressions. Dr. Mackenzie was now in the "Heart of the Empire,"—in the great commercial center of Central China, where the export of

tea alone reached over three million pounds annually. The Yangtse at this point is over a mile wide and deep enough for the largest trading steamers to pass. Mission work had been opened by Dr. John in 1861, and five years later medical work was begun. To the hospital and dispensary flocked the lame, blind, and those stricken with various diseases which the Chinese doctors could not cure. The opportunity for service was far-reaching; accommodations were soon too meagre; the location was not healthful. Thru aid of native and foreign merchants a larger and better hospital in a new location was made possible. Interest in the work was all that could be desired for one consecrating his medical skill to the service of the Lord. The young doctor arrived in June, a very unfortunate time to be acclimated. His close application to the language, and the unusually wet season that followed his arrival, aided in bringing malarial fever. He had to go away for about two months. When at home during this time he was so eager to win souls for Christ that each day he went down to the steamers and held services among the sailors that understood English. Of course, like all missionaries, he had the great trial to be among a needy people and not be able to speak to them. Yet he wrote, "I am rejoicing in *full* trust in Jesus." One of the interesting things early in his experience was seeing a Chinese doctor trying to pull worms out of a man's teeth to stop the toothache.

5. Country Experience. Because there was more prejudice against foreign medicine in the city than

in the country, the doctor desired to join Dr. John in a tour of the villages to preach Christ and heal the sick. On most of those tours they were gladly received. Mr. John would preach to the assembly and then say the doctor was here. The people would then hasten to bring their afflicted and he would heal as far as he was able. Once, however, it was not so well with them. At a village some distance away were some twenty baptized Christians who desired a visit from the missionaries. On their way they passed an uncomfortable night in a small boat on the river, then met angry Chinese that wanted them to go back and preach their Gospel in Hankow; and even went so far as to throw clods from the plowed field near by upon the travelers. The Chinese Christians made no effort to drive away the angry crowd but simply tried to stand between them and the missionaries. The experience was rather a trying one. It was Satan's protest against the daily life of these native Christians. There was great joy, too, when after their visit they were safe home again.

6. Daybreak. The darkness that settled on the missionaries thru their experience, just related, was puzzling. Should they appeal to the authorities or suffer? After much prayer it was decided to make the appeal, and to their surprise it was respected and protection assured. A few weeks later a second tour was made. Curiosity ran high, but the Chinese were under control. The crowds were so great that the missionaries could find no quiet place to eat their meals. If they went into a house the people

crowded in; if they tried to preach, the people would pay no attention, so curious were they. So the missionaries, to satisfy the curiosity of the natives, simply walked quietly around while the Chinamen examined each one closely. At last opportunity to preach came; and the work, begun amidst dangerous opposition, was greatly blessed of the Lord.

7. Chinese Notions of Disease. Rumor never lessens the wonders performed by a doctor after prejudice is overcome. Cases far beyond medical skill were brot to the hospital and the friends begged for healing. Even after death had made its seal, the Chinaman, believing the foreign doctor could help, pled for recovery. Chinese doctors know practically nothing of disease. They feel the pulse of both wrists, look wise as they render a flow of rhetoric, write a prescription and go away. They have no knowledge of drugs and often attribute wonderful healing properties to such substances as dragon's teeth, fossils, tiger bones, pearls, etc. Disease is usually attributed to evil spirits, and so many idolatrous rites, accompanied by much noise, distracting the nerves of the sick, are performed to drive away the evil spirits. Sometimes the paper on which the prescription was written was burned and the ashes made into medicine for the patient. It is no wonder, then, that the simple remedies of the foreign doctor, working such wonders, would bring cases like feeble-minded to be made strong. An interesting superstition came to light that should be mentioned. The Chinese believe that the spirit of a man has more power separate from than in the body. This,

of course, intensifies ancestral worship and prompts suiciding so as to take advantage of an enemy. A man had betrayed a trust and was brot before the officer for punishment. Fearing he would not gain his point, the accuser left the court and drowned himself; the court, hearing this, said the accused was responsible for the death and at once ordered him beheaded. For one to threaten to take his life usually brot the other man to terms.

8. Joys and Cares. Dr. Mackenzie had come to the time when he desired to claim his bride. Miss Travers, the bride-to-be, met him in Shanghai; they were married on Jan. 9, 1877, and at once started for Hankow. At this time the doctor had mastered the language well enough to preach each day to his patients before admitting them to the consulting room. His wife took great delight in studying the language, and for a change of occupation joined Mrs. John in her blessed ministry among the sailors in the harbor. The doctor was happy because he was making "medicine the handmaid of the Gospel." His hospital was too small; patients lay on the floor; the number of out-patients every day was over a hundred; the doctor, passionately fond of surgery, was never happier than when he had a critical case. However, there were few broken bones in China; and when one was broken, no attention was given to setting it. A man came to the hospital for double fracture of such a nature that amputation was the only hope. The patient refused, preferring to die with his limb than to live without it. Cruel were some of their notions, too. A fa-

ther was sick with dropsy; all aid was a failure. Relatives decided that healing was to be found in the son's filial devotion. They laid him down, cut a portion of the flesh off the arm, cooked it and the father ate the morsel. But the patient died; and all the relatives blamed the son for not being true to his father. Poor man! Disgraced and minus a portion of flesh and with a very sore arm, he came to the hospital for treatment,—a case that called forth great sympathy from the doctor. No women to help the women. Sometimes Dr. Mackenzie would be called, but the sick woman would not take the medicine from him, saying, "I prefer to die rather than submit."

9. Unexpected Changes. Strange as may seem the record, when at his greatest usefulness at Hankow an "apparently inexplicable train of events" altered the doctor's plans so completely that he found it necessary to be transferred to some other station. To try to explain such events is to walk by sight instead of by faith. But to believe that a loving Father's hand is leading thru disappointments and the mysterious perplexities of life, overruling our greatest burdens and trials for some far-reaching purpose, and bringing out of apparent failure a greater good than we had planned, is to make life a blessing in some sphere we had not planned. Character is strengthened, the heart purified and made better for the Master's use and drawn closer to the Savior's breast thru these fiery trials of life. The difficulty that compelled him to ask for a change to Tien Tsin was not personal with Dr. Mac-

kenzie, tho in his family. Permission came so late in the fall that the transfer had to be made the following spring on account of ice about Tien Tsin. During the winter the doctor gave special study to the history of Roman Catholic missions in China. Farewell was a trying ordeal. At last he and his wife and their daughter Maggie were safely located in their new home in North China.

10. Problems in Tien Tsin. Medical missions had not a very good record in Tien Tsin. The first effort had to be abandoned; but the second, covering a period of ten years prior to Dr. Mackenzie's arrival, accomplished some good work, tho mostly thru a Christian native dispenser who learned under Dr. Dudgeon at Pekin. But the dispensary was without funds and seriously in debt; the outlook was not bright. What could Dr. Mackenzie do? It took months to get medicines from England. During this time, while acquiring the language, the doctor gave himself to much prayer and heart searchings. At last it was decided to appeal to the Viceroy for a hospital. This was pigeon-holed by His Excellence. When the outlook appeared the darkest, word came from the Viceroy that he wanted the foreign doctors to attend his wife, now sick unto death. Thru careful treatment she was brot back to health again. This made Mackenzie famous everywhere, and he was overrun with patients, with no place to care for them. He proposed a public demonstration of an operation in the presence of the Chinese officials and others;—removed a tumor from one, a harelip from another. This moved the officials,

funds at once were raised for a hospital, the dispensary was liberally provided for, and it was not long until the doctor was attending as high as two hundred patients per day. In looking over the developments of this period, the doctor always insisted that the unusual progress was due to prayer.

11. Higher Ideals. It is so easy for the medical missionary to lose sight of his real purpose on the field as the flood of patients press for healing. So thoroughly was Dr. Mackenzie Christed in his ideals that nothing short of winning souls for his Master would satisfy him. He would not be satisfied with an evangelist to do the preaching while he did the healing. "That," said he, "was not being a medical missionary." He was deeply concerned that his association with the Viceroy should make a proper impression for Christ. So his joy was full when he recorded the first hospital patient who was baptized. This convert was an official of the Viceroy, and made his living by blackmailing,—taking bribes from houses of ill-fame that they might continue. The two months in the hospital made him a changed man. Tho his place had been held for him, he did not return to it. He had difficulty finding work, but persisted in the new way and succeeded.

About this time, on account of her health, Dr. Mackenzie had to send his wife to England. It was a trying ordeal, which missionaries sometimes must pass thru, as he gave her farewell to go home with some friends while he returned to his work.

12. Medical School. About 1870 the Chinese Government sent a number of lads from the nobility

to America to be educated. All went well until the Government heard that the young men were adopting foreign ways, dress, and religion. Suddenly all were ordered home. Dr. Mackenzie saw an opportunity and went to the Viceroy to ask that he might have eight of these young men for medical training in Tien Tsin. True, he was overloaded with work as it was, but he could not think of omitting an effort to complete the good work begun in the States. His request was granted and on Dec. 15, 1881, his medical school began. While he used all the assistance he could command, yet, as one said, the doctor was "a whole medical faculty in himself." He had robust health and was never happier than when he was so busy he could not do all that was to be done. He had good news from home, for his wife was rapidly recovering; and in the fall of 1882 he went to Shanghai to meet her and their child. But she was not long in China until she had to return to England. This time he returned with her. He remained about five months and came back to his post alone.

13. Progress. In 1884 the first six students of the medical school graduated. The Viceroy gave them positions of civil rank which proved only fairly helpful, the lack being in salary. Near the close of the year influences from without the nation were brot to bear upon the Viceroy that caused him to assign twelve students to the study of medicine. A new building was provided and the students were put directly under the doctor's care. New hospital quarters were erected, providing some fifty beds for

in-patients. The work showed commendable progress. Some of the students confessed Christ; others joined the prayer-band, and the rank and file of heathendom was slowly giving way to Christianity. Near the close of 1885, thru the influence of the Viceroy, the Emperor conferred the Imperial decoration, "The Star of the Order of the Double Dragon," with a Chinese commission, upon Dr. Mackenzie. He looked upon it as a gracious gift, giving him rank not to be despised. The prayers of the doctor were answered in his ministry of healing and in suitable helpers to care for the work. But many of those who became Christians went back home and were lost. To save them, a native preacher and pastor, whose business was to visit these scattered sheep regularly, was employed. The doctor's persistent efforts brot forth severe sickness during the fall of 1885 and he had to take a rest. He enjoyed the sea-air, but was glad when he could be back at his work. He established a Bible class in his school which proved to be a very great blessing.

14. Strange Native Treatment. Naturally enough the doctor came across treatments by Chinese doctors that from his viewpoint were very unusual. He was called to see a child six months old, having bronchitis. A large toad, with its belly in contact with the child's body, had been employed to draw the heat away. Scorpions had been cooked and made into a poultice and applied to the top of the head. The stings were made into a broth and fed to the child. He was called to attend a woman suf-

fering from asthma. A slave-girl was beating the back of the chest with a stick about the size of a rolling pin, with the hope of giving relief. In 1886, because so many died in the foundling hospital, the doctor was asked to make an investigation. He found 310 baby girls in the building. One nurse for two babies. Conditions were horrible. One room twenty-two by ten feet housed eight women and sixteen babies. The room was dirty, very close, and the air foul. The doctor asked if the babies never cried, and the reply was, "Oh, no; they are well cared for." The poor, stupid little things had been drugged into insensibility. On another occasion the doctor called to see a man lying in his coffin on a vacant lot back of the hospital. He had been carried out there from his home, supposed to be dead, and waiting burial. The Chinese wait a certain number of days, according to age, before burial. A man happened to pass the coffin, and heard a noise on the inside. He listened, others joined him and finally the lid was lifted; the doctor treated the man and he recovered. The doctor's life was full of interesting incidents, all showing the great need of Christian doctors in heathen lands.

15. Touches of His Inner Life. He came in touch with Gilmour and said of him, "Living away in Mongolia, he sees no foreign face, and no fellow-countryman is there to sympathize with him. . . . It is a hard life, but God has given him much grace and strength to bear it." Tho his time was heavily drawn upon, he sought time for reading along deeply devotional lines. Such books as Murray's "Abide

in Christ," "The Life of Finney," and "The Christian and the Reaper" he delighted to meditate upon. There was a new radiance upon his face these days, reflected in such words as these addressed to his brother, "It is a precious thing to serve the Lord. I have never known such joy in life as God has mercifully granted me these last few months. Jesus literally fills and satisfies one's life. It is such a pleasure to see the students growing in the knowledge of God." It seems about three months before the close of his life he bot a new Bible. Tho having it such a short time, it was well marked both thru the Old as well as the New Testament, showing that he dwelt much upon the Word. It was his constant source of strength and inspiration.

16. Last Things. The New Year of 1888 opened out promising. The doctor's heart was full of praise as he reported "thirty-nine patients baptized" during the year. The Lord "is teaching me some things; one, to have more childlike faith, to believe that what He says He means." His report to the Board for the year showed that at his dispensary 13,799 patients were treated, that he had 591 inpatients at the hospital, and nine in medical training. How full his days! Near the close of March there was much sickness. The doctor did not feel well himself. Fever raged; he took his bed on Monday. Smallpox had laid hold upon him and in a few days claimed its victim. On Easter morning he said to the attending one, as he lay over on his side, "Oh, this is so restful; I feel as if I could sleep so well for such a long time." He went to sleep,

and passed away to be forever with the Lord he so dearly loved.

When the news reached the streets of Tien Tsin dismay and heart-felt sorrow were noted on every hand. "There will never be such another physician"; "How can the sick be healed now?" Sad, too, was the home in England when the wife, now a widow, received the message of her husband's death. He was buried in Tien Tsin amidst the scenes of his last faithful labors.

Questions for Review on the Life of John Kenneth Mackenzie.

(Mrs. Bryson's well-written life, entitled, "John Kenneth Mackenzie, Medical Missionary to China," is the best text available.)

1. Name some characteristics of his early life.
2. Briefly tell about his early Christian experience.
3. What led him to offer himself as a missionary?
4. Where did he locate first?
5. Describe some Chinese notions about disease.
6. Among what class was he privileged to work in Tien Tsin?
7. Why did he open a Chinese Medical School?
8. What noble purpose always dominated all his work?
9. What higher ideals did he seek in himself?
10. What was the occasion of his early death?

Chronological.

1850 Born at Yarmouth, England, August 25.

1867 Heard D. L. Moody in the Y. M. C. A. May 10.

1868 United with the Presbyterian Church in Bristol, September.

1870 Entered Bristol Medical School, September.

1874 Appointed by London Missionary Society to Hankow, December 14.

1875 Sailed April 10 and arrived at Hankow, June 8.

1877 Married to Miss Travers in Shanghai, January 9.

1880 Located in Tien Tsin.

1881 Mrs. Mackenzie and child returned to England for health; Chinese Medical School started December 15.

1883 Home in England on five months' furlough.

1884 First six medical students graduate.

1885 Imperial Decoration from Chinese Government.

1888 Died in Tien Tsin, April 1.

Henry Martyn.

From the portrait in The University Library, Cambridge.

CHAPTER X.

HENRY MARTYN.

First Modern Missionary to the Mohammedans.

Born at Truro, England, February 18, 1781.

Died at Tokat, in Pontus, Turkey, October 16, 1812.

"In the multitude of my troubled thots, I saw there is strong consolation in the hope set before me. Let me labor for fifty years, amidst scorn and without seeing one soul converted, still it shall not be worse for my soul in eternity, nor even worse for it in time; tho the heathen rage and the English people imagine a vain thing, the Lord Jesus, Who controls all events, is my Friend, my Master, my God, and my All. On this Rock of Ages on which I feel my foot at rest, my head is lifted up above all my enemies round about me, and I sing, yea, I will sing praises unto the Lord."—From Henry Martyn's Journal.

1. Early Life. The region called West Cornwall, in Great Britain, because of its rich and extensive tin mines and consequently early trade with Spain, has a history older than London. But the life of the miners who peopled this dreary waste, filled with daring, dangers, and hardships, was from the beginning and still is a short one. Even tho here was planted first the church that received the Apostolic message in its beginning in these far western islands, the rock-bound coast, with its pursuits of wrecking and smuggling, not only gave these parts a bad reputation, but kept these Celtic people from receiving the transforming power of the Gospel until in recent times. In this rugged country, in the mining town of Truro, on Feb. 18, 1781, Henry

Martyn, the third of four children, was born. His mother, named Fleming, died when he was but one year old. His father, a miner during the earlier part of his life, had risen in the world, so that Henry did not know the pinch of poverty. On the other hand, Henry was trained in the Grammar School of Truro. He was a "plain little fellow, with eyelids devoid of eyelashes, while his hands were covered with warts." As he reached manhood his appearance improved, but he was always small of stature. In his boyhood days he was "too lively and too careless to apply himself" to his studies; later at the University of Cambridge he attained highest honors.

2. His Conversion. The admonitions of a loving sister along religious lines grated on his ear. But later, "As I had no taste at this time for my usual studies, I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time. . . . I began with Acts, as being the most amusing, and whilst I was entertained with the narratives, I found myself insensibly led to inquire more attentively as to the doctrine of the Apostles." Thus he read the Book with no intent that it should ever affect his own life. He said "a prayer or two rather thru fear than from any other cause." Gradually the light broke, the Spirit's power found a way into his life and transformed this uncouth youth, so that his "Journal" in spiritual expression ranks with the "Confessions of Augustine" and "Grace Abounding," by Bunyan. His was no ordinary change of heart. He lamented the dark-

ness that overwhelmed him, even while declaring how he "devoured" the words of Jesus with delight. After a year's instruction under a most efficient and faithful guide, he wrote, "I was more convinced of sin than ever, more earnest in fleeing to Jesus for refuge, and more desirous of the renewal of my nature." Besides help from strong and sympathetic men, he received much help from such books as Baxter's "Saints' Rest," Vanderkamp's "Life," and Brainerd's "Journal." He became strongly evangelical in his tendencies and redeemed every hour by some good work for his Master.

3. His University Record. Entering Cambridge University October, 1797, he applied himself so closely that in 1800 he stood second in the first class, and in January, 1801, tho yet under twenty, he became Senior Wrangler. After he was awarded this honor he said, "I had obtained my highest wish, but was surprised that I had grasped a shadow." He was pointed out as "the man who never lost an hour." Having become a Fellow in St. John's College in 1802, he soon took the prize for Latin prose and thus added high classical honors to those already gained. In 1804 he was appointed examiner in classics, in which position he found much delight.

4. The Better Part. What a future before the man! University chairs were awaiting him; his Cambridge success made possible lucrative, honorable and influential positions in the Church of England. But these he counted as nothing as he gave himself to a life of toil and suffering that he might

save souls for Christ. During his college life he was in self-denying labors most abundant. "Often he redeemed time from study, from recreation, and from the intercourse with friends, that, like his Redeemer, he might enter the abodes of misery, either to arouse the unthinking slumberer, or to administer consolation to the dejected penitent. Many an hour did he pass in an hospital or an almshouse, and often after a day of labor and fatigue, when worried almost to an extremity of endurance, he would read and pray with the servant who had care of his rooms, thus making it his meat and drink, his rest as well as his labor, to do the will of his heavenly Father in conformity to the example of Christ."

5. Early Ministry. In October, 1803, Henry Martyn was ordained deacon in the Church of England at Ely. With peculiar reverence and devotion did he enter upon his duties. Noting carelessness on the part of a fellow candidate on the occasion, he took the liberty, much against his timid nature, but constrained because of his high sense of duty, to speak to him about his behavior. He could not escape the idea that all sin should be rebuked, but he was careful that the rebuking was done in love. In his ministry he assisted in the Church of the Holy Trinity at Cambridge and had charge of the small parish of Lolworth not far away. He took advantage of every suggestion to prove himself worthy of his new, high calling. He longed to be faithful in all these duties, and above all to acquire that righteousness that should make his life a power to lead others to Jesus.

6. His Love Affairs. His affection for a lady, Miss Grenfell, gave him much anxiety and often great pain. In part, at least, she responded, but barriers which were never removed forbade matrimony. Her poor health and the thot of following him to India, noble, pious woman that she was, were the most pronounced obstacles. His struggle between the longing for companionship and faithfulness to his calling as a missionary reveals a deep, sensitive nature and a wonderful loyalty to his life purpose.

Tho evangelical and intensely so, this did not keep him from enjoying nature about him. He wrote, "Since I have known God in a saving manner, painting, poetry, and music have charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind and made it susceptible of impressions of the sublime and beautiful."

7. Seeks Missionary Appointment. Martyn first offered his services to the Church Missionary Society for Africa and the East. He was not accepted at the time because "the obstacles in the way of direct ministration to the natives of India were considered insurmountable" by the Directors. In the early part of 1804 all the property possessed by the family was lost by fire, and this, with the advice of friends, led him to take an appointment as chaplain under the East India Company. His outlook at this time was not the brightest. Writing to his sister he said, "The dejection I sometimes labor under seems not to arise from doubts of my acceptance with God, tho it leads to produce them; not from

desponding views of my own backwardness in the Divine life, for I am more prone to self-dependence and conceit; but from the prospect of the difficulties I have to encounter in the whole of my future life. The thot that I must be unceasingly employed in the same kind of work among poor, ignorant people is what my proud spirit revolts at." Only his Lord knew what a battle this accomplished scholar—both mathematician and classic—and man of refined tastes fought in order to bring his whole self into full obedience to labor among the pagans of the East. But thru Christ he conquered self and was able also to write, "I am at this time enabled to give myself, body, soul, and spirit, to God and perceive it to be my most reasonable service. How it may be, when the trial comes, I know not, yet I will trust and not be afraid. In order to do His will cheerfully, I want love for the souls of men to suffer it; I want humility; let these be the subjects of your supplications for me."

8. Departure for India. Near the close of January, 1805, Martyn received orders to sail soon for his chosen field, India. He "received priest's orders" the following March in St. James Chapel, London. Cambridge conferred the degree of Bachelor of Divinity; he preached his farewell sermon in Trinity Church from 2 Samuel 7: 27-29. He enjoyed such peace of mind that he was "very unconcerned about men's opinions," even in the face of the unkind attitude of the clergy because he was evangelical. Of course his reins were tried when he dined "where he felt he was an unwelcome

guest; and the neglect of fellow visitors, too plain to be unnoticed, troubled him greatly." One only knows something of the great cost this missionary was bearing when it is recorded that on August 10, 1805, the day he left London, his agony of spirit was so great that he fainted and was in convulsions all night at the inn where he stopped.

9. The Journey. The journey to India was a long one. The crew was a godless set. Discipline was sadly lax, and as he tried to interest the sailors who, with the captain, at times would drink and pay no attention, he consoled himself with the thot that " this prepares me for preaching among the heedless Gentiles." He was a plain preacher, dealing with men's sins forcibly, pointing to judgment to come in no unmistakable terms. How much he held up mercy is not given, but he felt his labors were not in vain, for often he saw tears of contrition in his audiences.

January 2, 1806, Cape of Good Hope, still in Dutch possession, in southern Africa, appeared in view. That day a battle raged victoriously for the English; they sought this territory. Here were the Moravian Brethren and the London Missionary Society carrying on blessed work in peacefulness, and Martyn longed to " be a follower of their faith and patience." After the English victory Martyn landed and had sweet fellowship with the missionaries on the land. It had been months since he spoke with those of like precious faith and the communion was meat and drink to his soul.

10. Arrival at Calcutta. At last, on April 30, 1806,

he stepped upon India's strand near Calcutta, and thus he wrote: "Walked by moonlight reflecting on the Mission. My soul was first sore tried with desponding thots; but God wonderfully assisted me to trust Him for the wisdom of His dispensations. Truly therefore will I say again, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.' How easy for God to do it; and it shall be done in due time; and even if I never should see a native converted, God may design, by my patience and continuance in the work, to encourage future missionaries." The last sentence is prophetic, for his life was more one of heroic endurance than what the world would call successful missionary achievement.

11. **Discouragements.** The East India Company had been appointed by the English government to subdue and acquire India for England and thereby increase her wealth and dominion. The Company, however, was seriously divided on the point of recognizing Christ's claims in India. Some chaplains had been sent out, and one Dr. Buchanan had been so effectual in his work as to stir up opposition among the Mohammedans and Indian merchants. It was in an atmosphere of greatest strife in India and division in the home office that Martyn began his work in 1806. His position was difficult. Discouragement and gloom filled his life. The people were given to idolatry; pagan temples crowded with worshippers made him sick at heart; the burning of a widow at her husband's funeral greatly agonized him; the scenes common in idolatrous India were

such that he wrote in his Journal that "he shivered as standing in the neighborhood of hell." While his own brethren attacked him because of his evangelical views, he found great comfort in Carey and his company at Serampore.

12. **At Dinapore.** Soon Martyn was ordered to Dinapore, to be chaplain to the military and English residents there. His journey up the Hooghly River was relieved of its monotony first, by the company of Brown, Corrie, and Parsons, men who afterwards did a great work for Christ among the Mohammedans and Hindus; second, by the beautiful scenery on the western slope. Arriving at Patna, near Dinapore, after a tedious and difficult passage against the strong current of the Ganges, he gladly left the boat and surveyed the future scenes of his labors, "with a spirit almost overwhelmed at the sight of the immense multitudes." Acquiring the language was the greatest barrier now, and yet to master difficulties was his habit and delight. His ministry began amidst many discouragements, for the soldiers asked him to omit his sermons and have only prayers, for there were not seats for the listeners. In addition to his chaplaincy and visiting hospitals and the sick, he translated parts of the prayer book into Hindustani. His work on translation gave him greatest delight.

While in Dinapore he learned that his older sister had passed away. About the same time he received word from Miss Grenfell that blighted every hope for him there. In the beginning of 1808 the only family with which he was intimately associat-

ed in Dinapore moved away. When he called on another he was received so distantly that he did not return. All these things weighed heavily upon him.

13. At Cawnpore. In April, 1809, the Company transferred Martyn to Cawnpore. Here, in addition to the work he did at Dinapore, he engaged in street preaching and aggressive missionary work. He met Captain and Mrs. Sherwood, who gave him the whole-hearted friendship for which his soul had been starving. Mrs. Sherwood describes Martyn upon his arrival in these words: "He was dressed in white and looked very pale; his hair, a light brown, was raised from his forehead, which was a remarkably fine one. His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with Divine charity, as to absorb the attention of every observer; there was a very decided air of a gentleman, too, about Mr. Martyn, and a perfection of manners, arising from his extreme attention to all minute civilities. He had, moreover, a rich, deep voice, and a fine taste for vocal music."

But sorrow, disappointment, labor, and physical suffering began to show its inroads upon his delicate constitution, and he had to leave Cawnpore, sail down the Ganges and the Hooghly to Aldeen near Calcutta, his former home. His condition aroused the fears of sympathizing friends.

14. Off to Persia. The Persian translation of the Bible occupied Martyn's mind to such an extent that he felt he must visit Shiraz, the seat of Persian learning. On his journey thither he touched at

Ceylon, Goa, Malbar, Bombay, and at last landed at Bushire, the principal port in Persia. He formed the acquaintance of a Mohammedan of rank who was amply able and willing to promote his comfort and listen to his message about religion. This friend pitched a tent in the suburb of the city, amidst clustering grapes, under an orange tree and by a running stream. Here Martyn passed many a peaceful hour, pushing the translation of the New Testament and talking with Mohammedans about Christ. Thru an argument he won the esteem of a learned Mohammedan lawyer, and following this a large interest in the city was awakened. This success was quickly followed by insult and peril. He declared that "sneers were more difficult to bear than brickbats." He visited the ruins of Persepolis and attended a Mohammedan fast of Ramazan.

15. For Christ in Persia. On Feb. 24, 1812, the last verse of his version of the Persian New Testament was completed and great joy filled his heart. In October he completed the Psalms in the same language. He bravely took part in a discussion in the palace of a Persian prince, before a large company of mullahs (priests of Mohammed), and carefully maintained the Divinity of Christ. His efforts were not in vain. Some years after, an Englishman came to Shiraz, met a converted Mohammedan, and upon examining his Bible found on the fly leaf these words: "There is more joy over one sinner that repenteth. Henry Martyn."

16. In Tabriz. Martyn longed to place a copy of his Persian New Testament in the hands of the

Shah, and so determined to visit Sir George Ouseley, the English Minister at Tabriz. Dangers attended his journey of eight weeks, but he never neglected the Gospel message on every hand. The Book he intended for the Shah he laid before the Persian prime minister at a morning reception. He thot the company would trample it under foot and so he quickly picked it up, folded it in a towel and walked away from their contempt, reflecting that "bearing testimony for Jesus" had brot on all this scorn. Coming down with fever, he was detained eight weeks under the kind care of Sir George and Mrs. Ouseley. Later Sir George presented the Shah with the Testament and His Majesty accepted the same with approval.

17. His Last Journey. Leaving Tabriz Sept. 2, 1812, he journeyed southward by Ararat, across the Araxes River and on and on. Hardships and trials almost beyond human endurance,—drenching rains, hot suns, and above all the annoyances of his unfaithful Mohammedan guide, distressed him. Fever and ague prostrated him. No kind hand attended him. He longed for the home towards which his face was now turned, but he gave up reaching there. Oct. 6, 1812, he recorded these, his last words: "I sat in the orchard, and thot with sweet peace and comfort of my God—in solitude my Company, my Friend, my Comforter. Oh, when shall time give place to eternity; and when shall appear that new heaven and new earth, wherein dwelleth righteousness? There shall in no wise enter in anything that defileth. None of that wickedness that has made

men worse than wild beasts, none of those corruptions that add still more to the miseries of mortality, shall be seen or heard any more."

18. The End. The end came Oct. 16, 1812, at Tokat in Pontus, Turkey, the place where centuries before Chrysostom, that brilliant light of the primitive Greek Church, also died. Mr. Rich, an English resident of Bagdad, caused a stone to mark Martyn's grave. Later his remains were removed to the Mission burying grounds of Tokat and a beautiful monument was erected to his memory.

19. Not Without Fruits. Tho his life was short and spent hither and thither in connection with army service, it was not lived in vain. In 1807 he translated the "Book of Common Prayer" into Hindustani; in 1808 he completed his translation of the New Testament into the same language, and it is said to be very idiomatic. In 1812 he completed a revision of his translation of the New Testament into the Persian, the first not being satisfactory to himself. The same year he translated the Psalms into Persian also. He issued in tract form, later published for general use, a defence of Christianity against a tract issued by a learned Mohammedan defending the Koran. In 1822 a volume of his sermons was published in Calcutta and circulated even to the fifth edition.

Few lives exemplify the two great fundamental factors of the whole Christian life,—toil and suffering,—as did Henry Martyn's. Many simply toil; and others must suffer. In modern Christianity Henry Martyn stands first in both. His was a

mighty spiritual force from the hour he gave his life to Christ until he went up higher. He was a consuming fire and burned out in behalf of Mohammedans. Not so much by those whom he led to Christ as by those who have been brot nearer to Christ thru reading his "Journal" is his great good measured. With full assurance he wrote on his last birthday, "The Word of God has found its way into this land of Satan (Persia) and the devil will never be able to resist it if the Lord hath sent it." How close in spirit are these words to the Master's, "Be of good cheer; I have overcome the world."

Questions for Review on Henry Martyn.

1. Give a brief history of his early life.
2. Describe the steps in his conversion.
3. Relate his success in the University.
4. What may be said about his early ministry?
5. How about his love affairs and appointment to India?
6. Give account of his departure and journey to India.
7. Describe his work at Calcutta, Dinapore, and Cawnpore.
8. Why did he want to go to Persia and what did he accomplish there?
9. Describe his homeward journey and his death.
10. Give summary of his life work.

Chronological.

1781 Born in Truro, Cornwall, England, February 18.

1788 In Grammar School under Dr. Cardew.

1797 Entered St. John's College, Cambridge, October.

1800 Father suddenly died.

1801 Won Senior Wrangler and First Smith's (Mathematical) prize, January 23.

1802 Winner of First Prize Essay in Latin.

1803 Offered himself as a missionary, January;

Ordained deacon in Church of England at Ely, October.

1804 All the property of his family lost by fire.

1805 Voyage to India on Union, August 10 to April 22, 1806.

1806 Arrived at Calcutta, May 16;
Began Hindustani New Testament June 26;
Decided to be a missionary to the Mohammedans July 25;
Arrived at Dinapore November 26.

1809 Arrived at Cawnpore May 30.

1810 Returned to Aldeen near Calcutta November 30.

1811 Journey from Calcutta (January) to Bushire, Persia, May 21;
Arrived at Shiraz, Persia, June 9.

1812 Completed New Testament translation into Persian February 24;
Arrived at Tabriz, Persia, July 5;
Left Tabriz for Constantinople and home September 2;
Died at Tokat in Bushan, Turkey, October 16.

CHAPTER XI.

MISSIONS TILL 1790.

1. Jesus, the Missionary. Jesus of Nazareth was in every sense a Missionary. He was the Image, the true and complete Expression of the spirit of missions. (a) In His origin (John 3: 16), (b) in His obedience (John 20: 21), (c) in His methods,—not only witnessing in His own town, but all over Judea and Samaria, not as a Preacher and Teacher, but as a Healer as well, (d) in His scope—the "lost sheep" and the "other sheep" (also John 12: 32) and (e) in the training of the Apostles (i. e., sent out), Jesus was essentially and only a Missionary. Not only because of His splendid example and His after-resurrection command, "Go," but also and still MORE because of the very essence and innermost spirit of the Christ, the Savior, every one, in order to be a Christian, must be a missionary.

2. Paul, Another Example. Foreign missions began with the ordination of Paul and Barnabas. Paul caught his Master's largest conception when he answered the call to Macedonia. He who said, "Follow me as I follow Christ" (1 Cor. 11: 1), set another example, showing that every Christian must be a missionary. If Paul and his colaborers preached to the then known world, the generations after him did not understand that missionary work

was done. For the new faith,—helped by the Roman power, then world extant, the Grecian language and civilization, the large Jewish population, the commerce of the Mediterranean, and the easy travel over the Roman military roads,—spread with such remarkable rapidity that before the first thousand years of the Christian era had gone by, Christianity had been planted in every known land. By 250 Christianity had taken root in England; by 323 Constantine became, at least in name, a Christian, and the new faith met royal favor while paganism received its frown; in 348 Ulfilas was made bishop, Christianized the Goths of northern Europe and gave them the Bible.

3. But Torches for 500 Years. From the year 500 to 1000 the propagation of Christianity took a new form. Conditions were very unfavorable. Brave light-bearers here and there sallied forth in the darkness of paganism and torch touched torch and kept the tiny flame of Christianity burning. St. Patrick was taken by pirates as a slave into Ireland, and thereby that land became Christian. Columba entered Scotland, founded the famous monastery of Iona, and the light shined forth in another land. Two hundred years later Pope Gregory sent Augustine to Christianize England. A century later Boniface crossed from England into the depths of the German forests and reared the cross where the god Thor had reigned supreme.

4. From 1000 to 1500 A. D. As far west as all over Europe the Gospel had been received before the year 1000. Yet the next 800 years reveal little

missionary zeal, and an almost impenetrable spiritual darkness filled the earth. From 1000 to 1500 A. D. the Crusaders, rather as conquering hordes than as missionaries, carried on a kind of evangelism. Raymond Lull, a William Carey five hundred years before the world was ready for such a man, made fruitless fanatic efforts among the Arabs in northern Africa. Aside from this little of real value was done.

5. The Spirit of Missions Missing. One might have expected that after the Reformation, that wonderful revival of faith and morals, the sad religious condition of the unevangelized world would have prompted Christians to begin missions in distant lands; but aside from the influence of the reformers in their own lands, there was no going forth. Erasmus yearned for the unevangelized, but all the rest were indifferent. Calvin, in his commentary, passes over Matt. 28: 18-20 without noting the command or the precious promise. Protestant Christianity had no propagating power, no response to the marching orders of the Captain of their salvation.

6. Emigration to Pagan Soil. During the time of the Reformation ignorance of the world barred Christian progress. The constraining love of Christ was strong, even unto martyrdom, but it did not lead into unknown lands. However, during this period explorers and discoverers were unusually active in behalf of conquest and trade. And because Spain, Portugal, and France were foremost into new lands, the friars followed in the footsteps of exploration, thus making the Roman Catholics first mis-

sionaries in new fields. Likewise Danish, Swedish, Dutch, and Huguenot missionaries followed the arteries of trade of their country. English preachers came to Virginia to plant the Gospel. All this, nevertheless, good as it was, was not foreign missions, strictly speaking, but, thru emigration, transplanting the church on pagan soil, or following up the emigrants with the Gospel.

7. **Liberating the Common People.** During these dark days freedom of thot was not tolerated. Religion was a kind of statecraft, and men were Christians for political rather than spiritual reasons. The common people did not count, while lords and high churchmen were everything in church and state, even in spreading the Gospel. How significant the thrust, little more than a century old, when Carey was satirized as the "consecrated cobbler," that when the Society was formed to support him as a missionary, no high churchman contributed a penny but warned all to keep hands off the movement. Yet that common, despised, poverty-stricken man dared to pray for and talk about the saving of the heathen, even in the face of all Christendom being against him. Perhaps, too, no man since the Reformation did more for Christianity than this same devoted "cobbler," when, thru his desire to be a missionary, he brot about the organization of the English Baptist Missionary Society, the pattern and inspiration of every society organized since. His stand, his move, meant religious freedom where before the thraldom of bigotry and intolerance dominated.

8. Some Famous Leaders. In 1542 Xavier, a devout Catholic, made the first start to foreign soil when he went to India and later to Japan, preaching and winning many "converts." Others of the Jesuit order came to America as early as 1632, but finally left the Indian little better than they found him. From the American colonies went forth preachers to the Indians "at their doors." Mayhew began evangelizing them in 1642, while Eliot soon joined in the campaign and gave them the Bible in their own tongue in 1663. The East India Company, in spite of their wrongs and shortsightedness, played an important part in missions. They were the means of winning India to Great Britain, and this meant a Christian nation ruling and developing the land.

9. Mission Societies Organized. Eliot, unable to carry forward his work among the Indians as he desired, from resources among the colonies, appealed to England, and this gave occasion for the chartering of the "Society for the Promotion of the Gospel in New England." Soon after the "Society for the Promotion of Christian Knowledge" was organized in London and has had a glorious record for the kingdom for now over two centuries. Next followed the "Society for the Propagation of the Gospel in Foreign Parts." It was this organization that sent John Wesley to Oglethorpe's colonists in Georgia. In 1705 Ziegenbalg and Plutschau, secured at Halle University in Germany, were sent by the Danish king to establish a Danish-Halle mission at Tranquebar in east India. Following

them in 1750 Christian Frederic Schwartz began work in southern India, and had marvelous success both among the English garrisons and the Hindus. So great was his influence among Indian officials that at one time, when there was an uprising, Hyder Ali said, "Send me Schwartz, send me the Christian missionary. He will not deceive me."

10. **The Moravians.** In 1722, the Moravian Church began its wonderful history at Herrnhut. Count Zinzendorf, because of his deeply Spirit-filled life, soon became its leader. It was he who said, "I have one passion: it is He; He alone." "In what land I am most needed, there is my home." In Copenhagen he met a negro from the West Indies, heard of the wretched condition of the slaves in those islands, and stirred his brethren to send missionaries. It was but a short time until two members were on their way to sell themselves into slavery, that they might evangelize the slaves of those darkened islands. These first missionaries were sent out when the Moravian Brethren as an organization was but ten years old and had but 600 members. Only a few years later two were sent to Greenland to the Eskimos. A year later a mission was opened among the Indians of New York, Pennsylvania and Ohio, David Zeiberger being sent as missionary. Shortly after, Schmidt was sent to the Hottentots of South Africa, the first work of missions in the Dark Continent. The story of Moravian Missions is the marvel of modern times! That a fraternity so young and undeveloped in numbers should open five mission fields in five years and

each one in a most unlikely place, farthest from home and among the most unpromising people, and grow as both missions and the "Brethren" on the home base have done, has not been equaled by any church organization in the annals of missions.

11. The Revival in England. When John Wesley made his trip to Georgia he chanced to meet some Moravian Brethren and was induced to visit their headquarters at Herrnhut. Here he caught the real Christ spirit which moved the Moravians, and in 1738 he, his brother Charles, and John Whitefield took a stand for Christ in England that cost them much persecution, but lighted a candle of piety and spiritual blessing that has lightened the whole world. From the inspiration of this movement sprang the devotion of Carey, properly called the "Father of Modern Missions," for in his famous "Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen" he recounts important missionary facts from the records of Justin Martyr, Irenæus, Boniface, Huss, Jerome of Prague, Xavier, Ziegenbalg, Eliot, and Brainerd, and "the late Mr. Wesley . . . and I have seen pleasing accounts of their success." In 1746 a few Scottish churches issued a call to pray for the conversion of the heathen world, and Christians in both the Old World and the New gave good heed thereto.

Questions for Review.

(One of the best texts on this period is Barnes' "Two Thousand Years of Missions Before Carey.")

1. Why is Jesus emphatically missionary in His life and example?
2. In what event or events did foreign missionary work find its beginning?
3. What missionary activities mark the years 1000 to 1500?
4. What missionary sentiment followed the Reformation?
5. Along what lines did missions follow in entering heathen lands?
6. What events led to freedom of thot and elevation of the common people in England?
7. Name some missionary societies formed before 1790.
8. Recount briefly the record of the Moravian Church from a missionary standpoint.
9. What stirred the Wesleys to a decided stand in England?
10. What effect had Wesley's work on Wm. Carey?

Chronological.

53 Gospel introduced into Europe.

250 Evangelization of Britain began.

323 Roman Empire under Augustine became nominally Christian.

348 Ulfilas sent to the Goths.

440 St. Patrick began missionary career in Ireland.

496 Clovis, King of the Franks, baptized.

563 Columba founded monastery at Iona in Scotland.

596 Augustine began mission in Britain.

722 Boniface began evangelization of Germany.

772-804 Saxons "converted" by Charlemagne's sword.

862 Scriptures into Slavonic by Cyril and Methodius.

912 Duke Robert of Normany baptized.

988 Vladimir of Russia baptized.

1008 King Olaf of Sweden baptized.

1292 Raymond Lull went to North Africa; Franciscans entered China.

1386 Conversion of Germany and Lithuania nominally completed.

1542 Xavier sailed for India.

1632-70 Jesuits' activity in Canada.

1646 Eliot preached first sermon in Indian tongue.

1649 Society for the Propagation of the Gospel in New England.

1663 Eliot's Bible in Indian language printed.

1666 Eliot organized first Indian church.

1698 Society for Promoting Christian Knowledge.

1701 Society for Propagation of Gospel.

1705 Ziegenbalg founded mission in Tranquebar.

1721 Hans Egede founded mission in Greenland.

1722 Organization of Moravian Church, Count Zinzendorf, leader.

1732 Moravian Mission in West India Islands.

1733 Moravian Mission to Greenland.

1734 Zeisberger preached to Delaware Indians.

1735 Moravian Mission in South Africa among Hottentots.

1736 Moravian Mission in Dutch Guiana.

1738 John Wesley visited Herrnhut.

1746 Scottish call to universal prayer.

1750 Schwartz joined mission in Tranquebar.

1752 Moravians began mission in Egypt.

1770 Moravians entered Labrador.

CHAPTER XII.

GROWTH IN THE NINETEENTH CENTURY.

1. The Beginning. Justly it should be said that the great movement for world-wide missions, as it is known in the nineteenth century, began in 1792, when the Baptist Missionary Society was organized in the obscure home of a widow in Kettering. Preceding that event missionary efforts were comparatively few and not very effective. The masses, even in what was known as the civilized part of the world, were much like they had been for centuries before. A survey, then, will be helpful to appreciate the marvelous growth in the last hundred years.

2. "Regions Beyond" Non-Christian. ASIA. One century ago Japan, Korea, China, and Central Asia had their doors closed and hermetically sealed against every Occidental influence. The Dutch had occupied the East Indies for a long time, but their outlook was so narrow and sordid that they did not provide for the spiritual welfare of their own countrymen. India proper was under British rule thru the East India Company, but Christianity found little favor anywhere, while Hinduism and Islam held undisputed sway. AFRICA. Outside of some narrow strips along certain portions of the coast,

this great continent sat in awful darkness. North of the Sahara Desert Mohammedanism reigned; and thru the vast central portion covering thousands upon thousands of square miles, slave factories of the most revolting kind represented "civilization" and "Christianity." SOUTH SEA ISLANDS. These were practically unknown to the world, at least untouched by Christian influences. SOUTH AMERICA. While occupation of this continent was largely Spanish and dominated by Roman Catholicism, its millions of natives were, according to Chas. Darwin, "the very lowest of the human race." No attempt was made to reach them save what the Moravian Church had done.

3. At the Beginning of the Nineteenth Century. GREAT BRITAIN. The Society for the Promotion of the Gospel had been doing a little work in foreign lands among their own countrymen, but little else. The Society for the Promotion of Christian Knowledge supported the Tranquebar Mission. On the continent of Europe the Moravians were honoring the Lord by their aggressive endeavors already noted. Many devoted men and women went forth into the dense darkness of uncivilized lands and established some churches and gathered together a few thousand converts. AMERICA. The influence of Eliot, Mayhew, Brainerd, and Edwards was felt, but they had no successors because of the French war and the Revolution. In 1774 two Congregationalists laid before the Synod of New York a proposition to send two natives to Africa, but, while the body took favorable action, war

stopped the movement. The New York Missionary Society, in the interest of home missions, was organized in 1796, and three years later a similar society was formed in Massachusetts.

4. The People Aroused. With the beginning of the nineteenth century came a revival of consciousness of their own responsibility among the common people. No longer were the few exalted and educated ones permitted to control affairs of the church and hold the destinies of the heathen indifferently in their hands; for the masses took large interest in preparing to reach the unevangelized world. The advantage of this new movement was more stability in gifts, greater resources both of men and means, and a larger circle of the ministry of intercession. Poor lads dared to strive for an education and prepare for service, and from the common walks of life rose men who, Paul-like, turned the world upside down in their respective mission fields. Foremost among such must be placed William Carey, whose short sketch leads this volume. Tho from the ranks of obscurity and poverty, he was a dreamer, a prophet, a born leader, one who could enlist and inspire other men. He planned large things for the world and took the lead in carrying them thru successful beginnings. His attainments were such that he fittingly has a place with such men as Luther, who led the Christian world out of the errors of Romanism; or as Wesley, who did so much to throw off the shackles of formality and bigotry in England; or even he

compares favorably with that greatest of all missionaries, the Apostle to the Gentiles.

5. Many Organizations. Carey's labors had a far-reaching influence. As his letters were published thru Europe and America, the pulse of a new movement was felt everywhere. First came the organization of the London Missionary Society in 1795. Then two societies were organized, one at Edinburgh and the other at Glasgow. The Religious Tract Society sprang into existence, as well as the Church Missionary Society. The latter has a larger income and more workers on all fields than any other society today. Yet, tho representing the Church of England, it had little support from her leaders for nearly a generation after its organization. Because Robert Haldane was kept from going to Bengal to do mission work, he and his brother formed a Society for the Propagation of the Gospel at Home, and in twelve years expended about $350,000. In 1804 the British and Foreign Bible Society was organized because Mary Jones, a poor Welsh girl, wanted a Bible and walked a long ways to secure one, and she was not provided. In 1816 the American Bible Society was organized in New York to provide Bibles for the poor in the United States. In 1810, thru the influence of the historic "haystack prayer meeting," Judson and his companions offered themselves as missionaries, and thereby brot into existence the American Board of Commissioners for Foreign Missions. Then thru Judson and his wife joining the Baptist Church upon their arrival in India, the Baptist Missionary Union

was at once organized in America. That modest, sincere man thus became the occasion for the organization of the two societies which have been the avenues thru which large evangelizing work has been done. Likewise the Methodist Episcopal Missionary Society was organized in 1819 and the Wesleyan Missionary Society among the English Methodists in 1813.

6. Missionary Heroism. The nineteenth century is filled with heroism in service for the Master. The ten sketches in this book are but samples of a large and noble army of men and women who went forth in the name of Jesus, endured hardships like good soldiers, mastered difficult languages, translated the Bible for the heathen, and laid a foundation on which shall be erected in the twentieth and succeeding centuries the wonderful building of God among the heathen.

7. Material Progress. God's reaches are long. Thru His forming there came forth among the English speaking people of two hemispheres two great governments,—Great Britain and the United States, —with a vigorous literature and a language destined to be world-wide in its use, having institutions with that moral grip and power both in church and state which has peculiarly prepared them for the great campaign of world salvation. The sun does not set on English possessions, and great as may be her faults, yet where the Crown of England has dominated it was better for the natives than their former heathen conditions. A century ago the United States was but an infant in the family of

nations. What a transformation and what a light to all the world has this blessed land of freedom become in these last days!

Then consider the change in travel in the same period. A hundred years ago nearly a third of the earth was unknown, while much of the other two-thirds was little known because of the poor facilities to reach it. Travel was little better than in Paul's time. Compare that with the facilities of steam and electricity today, and what an advance!

How wondrously, too, God has gone ahead of all this rapid advance of the last century and opened closed doors for Christianity! China, Japan, and Korea, and in fact all Asia have opened wide their doors to Christianity in this time. Mohammedanism and Hinduism, while still great, are losing their grip before the march of Christianity. Where is there a closed door or a hermit nation today?

8. Religious Progress. What a record! True, much more might have been done in the century had every Christian worked as some did, but is it not a fact that no century since the days of the Apostles has been characterized by greater activity, larger results, than the century following Carey's beginning? We read that in olden times there were giants. Nowhere in the annals of time is there such an array of giants of heart and mind, such heroes and martyrs, such an innumerable company of worthies who have heeded the Master's command, "Go." Under all this lie the large revivals, the result of faithful Christian endeavor by those who could not go. Out of indifference, dead ceremonial-

ism, rigid formalism, and theological strife, so characteristic of the first half of the nineteenth century, has come, through spiritual leadership of the Christ-type, that faith, that love, that zeal that stirred men and women to respond gladly to the call of the world's needs, and say, "Here am I; send me, send me."

9. Summary. From the "World's Atlas of Christian Missions" (Student Volunteer Movement), based on the World's Missionary Conference held in June, 1910, these figures are gathered to show present-day results. In 1909, 995 different societies were operating foreign missions, and to them was contributed during that fiscal year the sum of $30,378,489. For the same year there were 21,307 missionaries on foreign soil, who, with the aid of 103,066 native workers, were giving spiritual supervision to 18,964 congregations, having a baptized membership of 3,447,790, and including adherents, a total of 6,837,736. The Sunday-school army numbered 1,412,044. Note the educational work and what this means to the century.

	Number	Students
Universities and colleges,	86	8,628
Theological and Normal Institutions,	522	12,761
Boarding and High Schools,	1,714	166,447
Industrial Schools,	292	16,292
Elementary and Village Schools,	30,185	1,290,357
Totals,	32,799	1,494,485

Neither should one overlook the 576 hospitals and 1,077 dispensaries exerting an immeasurable influence in behalf of Christianity. Figures are not available giving the value of the property on the

field now paid for and ready for effectual service in educational, medical, and evangelistic lines, a rich legacy to the twentieth century. Nor can one estimate the large number of Bibles, parts of Bibles, tracts, and other publications out doing silent work, —good seed which shall in time produce a large harvest.

On the home base how the conscience has been quickened in giving! True, too large a percentage has not taken any abiding interest, and yet what increase has been made in the century! Giving is more liberal; this grace is found almost everywhere. Christians of large means give in large amounts.

Is Christianity a failure, and is it on the decline? If one takes a short view and notes the ill and not the good, he may so conclude. But when one surveys, even tho so imperfectly, the progress of the nineteenth century,—how marvelously the church has grown from nothing to millions on heathen soil,—and seeks to reckon what may be accomplished by the grace of God, with the present membership and equipment, one cannot help but conclude that Christianity has not the first element of failure in it,—that the stone which rolled out of the mountain in Daniel's vision, shall fill the whole earth, and that the accomplishments of the twentieth century for Christ and the extension of his kingdom will more largely eclipse those of the nineteenth century than did those of the nineteenth surpass any century before it, even the one in which the Apostles lived. The Father has so decreed it; and it shall be done.

Questions for Review.

1. What progress had civilization made up to the beginning of the nineteenth century?
2. Why should the mission century properly begin in 1790?
3. What change came about among the common people in the nineteenth century?
4. Why is Carey looked upon as the father of modern missions?
5. What direct influence did Carey have in favor of missions?
6. How did Judson become the occasion of the organization of two missionary societies?
7. What two nations have been especially prepared to carry forward world evangelization?
8. How did the great revivals at home affect foreign missions?
9. Why has the twentieth century great advantages over any preceding one?
10. Is the outlook promising? Why?

MISSION STUDY IN EVERY CHURCH OF THE BRETHREN

When? Why? and How?

Mission Study Leads to a Better Knowledge of the Vastness of the Field and Scarcity of Laborers.

THE VALUE OF MISSIONARY KNOWLEDGE.

To know the depraved and hopeless condition of the heathen creates the desire to serve in whatever way opens.

A knowledge of how self-sacrificing men and women left the homeland and friends and relatives to carry the Gospel into sin-darkened lands at the risk of life stirs others to action.

To spread this knowledge the General Mission Board of the Church of the Brethren has prepared with much care a course of study that aims to propagate missionary intelligence and create missionary sentiment.

WHO SHOULD TAKE THE COURSE.

1. **Leaders of the Christian Workers' Society.** Every leader in active service for the church should be acquainted with her great forward movements in foreign lands.

2. **Sunday-school Teachers.** The future missionaries must be recruits from the children that are now in the Sunday-school. This being true, the teacher must first secure the seed before he is able to do the sowing.

3. **And all others** who are willing to know how the "Go ye" commission was carried out in the past and how the same commission may be carried out today to the best advantage.

STARTING A CLASS.

When? Now. How?

1. Be willing to start a class if no more than two or three can be secured.

2. Purchase a book and become familiar with it. This gives you a talking point.

3. Talk up the course at Mission Meetings, Christian Workers' Meetings, Sunday-school Conventions and every other meeting where wisdom directs and opportunity affords.

4. Ask the minister to make mention of the course with the public announcements.

5. Then solicit pupils personally for the class by presenting to them the benefits derived from taking such a course.

6. Next organize the class and start to work.

CONDUCTING THE RECITATION.

The Teacher. Who shall be the teacher? Secure the best; one that is willing to take time for preparation. It may be the elder of the church, or the pastor, or one of the other ministers, or a teacher in the Sunday-school. Persons not in any official capacity may be excellent teachers. The best teacher is he who is brimful of the missionary spirit.

The Time for the Recitation. Select the most convenient time. It may be on a weekday evening at the church or at the home of one of the pupils, or during teachers' meeting, before or after midweek prayer meeting, or on Sunday afternoon. A wide-awake group of pupils will find a suitable time to recite.

Time Required for the Course. This depends upon the pupils in the class. At least fifteen weeks should be devoted to the first course. A longer time would be better. The time required for the books in the seal course is left to the judgment of the teacher and the class.

COURSE OF STUDY.

The course of study is divided into two parts: first, the Certificate Course, and second, the Seal Course.

The Certificate Course. To any one successfully completing this course, a finely-engraved certificate, suitable for framing, will be issued by the General Mission Board, the passing grade being 70 per cent.

A fee of 25 cents will be charged for this certificate to cover expenses.

"Christian Heroism in Heathen Lands," by Galen B. Royer, is the textbook used in this course, and upon it will be based the test questions for the examination, all of which will be taken from the questions following the various chapters. Any student able to answer every question in the textbook is sure to more than make the passing grade.

It is desired that all who take the course shall also take the examinations. No one should, however, decline to take the course because of the examination attached to the same.

The Seal Course. For this course a number of books are offered, as listed on next page, among which is "Missions and the Church," by Wilbur B. Stover.

No examinations are required in this course; only a thoughtful reading of the books.

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Any one desiring to take this course by correspondence can do so where there is no class organized.

Let the teacher take the examination with the class, if he does not as yet have a certificate.

The enrollment of each class should be recorded in the office of the Board; this to be sent in by the leader.

Class reports will appear in the Visitor each month.

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MISSION STUDY BOOKS FOR 1914-1915.

For Certificate.

"Christian Heroism in Heathen Lands" (Galen B. Royer). **Paper, 40c; cloth, 55c.** An examination on this book is required for the certificate.

For Seals.

Only the reading of these books is required.

General Study (Red Seal).

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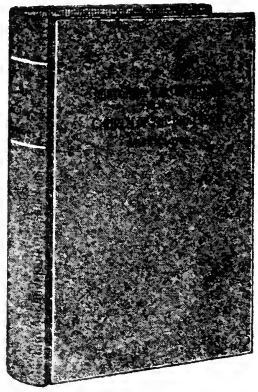

By GALEN B. ROYER

For twenty-three years Secretary of the General Mission Board

THIS NEW HISTORY

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ing up to the Effectual Plan of 1884. Chapter V. The First Decade of Organized Missionary Effort. Chapter VI. Tract Distribution as a Separate Endeavor. Chapter VII. Nineteen Years of Missions in India. Chapter VIII. Missions and Tract Distribution under one Organization.

Under this last chapter are written especially: 1. Tract Distribution since 1894. 2. To Colonize Scandinavians in America. 3. The Chicago Mission. 4. The Washington, D. C., Mission. 5. Gish Testament Fund. 6. Asia Minor Missions. 7. Switzerland and France Missions. 8. Mission to the Colored People of the South. 9. Brooklyn, N. Y., Mission. 10. The Brethren Publishing House since 1897. 11. Ministerial and Missionary Relief Fund. 12. Gish Publishing Fund. 13. Denmark and Sweden since 1894. 14. Missions in China. 15. Missionary work by District Boards, including an interesting table of all the Boards.

Appendix A. Members of Book and Tract Work and Terms of Service. B. Conference Offerings through the Years. C. Members of the Tract Examining Committee and their terms of service. D. List of Tracts for 1913. E. Assistance on building Meeting Houses from the beginning. F. Members of the General Mission Board and their terms of service. G. Members of the Gish Publishing Committee and their terms of service. H. Total Annual Receipts of the General Mission Board. I. Missionaries appointed by Conference year by year—whether they went to the field or not.

PART II

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