ENRY MARTYN

SAMUEL J. MILLS

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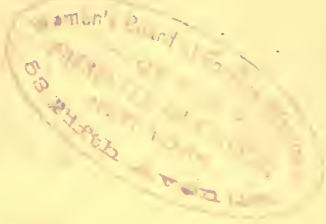

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1781 to 1812

ABRIDGED FROM THE MEMOIR.

BY

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CHICAGO:

WOMAN'S PRESBYTERIAN BOARD OF FOREIGN MISSIONS OF THE NORTHWEST,

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CONTENTS.

I hold in my hand an album adorned with pictures of missionaries, my brethren and sisters, the ambassadors of the King. On one of the first pages is "the tomb of Henry Martyn," given me by Dr. Van Lennep, who had just visited the sacred spot and described it vividly. When I turn the pages of my album and come to this, I pause with reverence and the overflowings of deep and tender emotion, and my mind adds other pictures, both terrestrial and celestial, to the one upon the page. My own missionary life as the companion of him whom Dr. Perkins called "the later Henry Martyn," was spent in Henry Martyn's Persia. They were alike I think in many things, these two Persian evangelists, and also in their deaths. When they passed out of the Tabriz gate, journeying homeward after a course of illness in the fated city, for each it was a quick ascent, a painful translation, to the heavenly city with abundant entrance and the Master's "well done" in heaven; and on earth, a foreign grave taking possession for Christ, as the Nestorians reverently say, with "white stones still speaking out."

S. J. R.

I.

THE PERCEPTION OF THE INFINITE.

THE PROBLEM OF THE ORIGIN OF RELIGION.

How is it that we have a religion? This is a question which has not been asked for the first time in these latter days, but it is, nevertheless, a question which sounds startling even to ears that have been hardened by the din of many battles, fought for the conquest of truth. How it is that we exist, how it is that we perceive, how it is that we form concepts, how it is that we compare precepts and concepts, add and subtract, multiply and divide them — all these are problems with which everybody is more or less familiar, from the days in which he first opened the pages of Plato or Aristotle, of Hume or Kant. Sensation, perception, imagination, reasoning, everything in fact which exists in our own consciousness, has had to defend the right and reason of its existence; but the question, Why we believe, why we are, or imagine we are conscious of things which we can neither perceive with our senses, nor conceive with our reason — a question, it would seem more natural to ask than any other — has but seldom received, even from the greatest philosophers, that attention which it seems so fully to deserve.

STRAUSS: HAVE WE STILL ANY RELIGION?

What can be less satisfactory than the manner in which this problem has lately been pushed into the foreground of popular controversy? Strauss, in many respects a most acute reasoner, puts before us in his last work, "The Old and the New Faith," the question, "Have we still any religion?" To a challenge put in this form, the only answer that could be given would be an appeal to statistics; and here we should soon be told that, out of a hundred thousand people, there is hardly one who professes to be without religion. If another answer was wanted, the question ought to have been put in a different form. Strauss ought before all things to have told us clearly what he himself understands by religion. He ought to have defined religion both in its psychological and historical development. But what does he do instead? He simply takes the old definition which Schleiermacher gave of religion, viz., that it consists in a feeling of absolute dependence, and he supplements it by a definition of Feuerbach's, that the essence of all religion is covetousness, which manifests itself in prayer, sacrifice, and faith. He then concludes, because there is less of prayer, crossing, and attending mass in our days than in the Middle Ages, that, therefore, there is little left of real piety and religion. I have used, as much as possible, Strauss's own words.

But where has Strauss or anybody else proved that true religion manifests itself in prayer, crossing, and attending mass only, and that all who do not pray, who do not cross themselves, and who do not attend mass, have no longer any religion at all, and no belief

in God? If we read on, we are almost tempted to admit that M. Renan was right in saying that those poor Germans try very hard to be irreligious and atheistical, but never succeed. Strauss says: "The world is to us the workshop of the Rational and the Good. That on which we feel ourselves absolutely dependent is by no means a brute power, before which we must bow in silent resignation. It is order and law, reason and goodness, to which we surrender ourselves with loving confidence. In our inmost nature we feel a kinship between ourselves and that on which we depend. In our dependence we are free, and pride and humility, joy and resignation, are mingled together in our feeling for all that exists."

If that is not religion, how is it to be called? The whole argument of Strauss amounts, in fact, to this. He retains religion as the feeling of dependence, in the full sense assigned to it by Schleiermacher, but he rejects the element added by Feuerbach, namely, the motive of covetousness, as both untrue and unworthy of religion. Strauss himself is so completely in the dark as to the true essence of religion, that when, at the end of the second chapter of his book, he asks himself whether he still has a religion, he can only answer, "Yes or No, according as you understand it."

Yes, but this is the very point which ought to have been determined first, namely, what we ought to understand by religion. And here I answer that in order to understand what religion is, we must first of all see what it has been, and how it has come to be what it is.

ANTIQUITY OF RELIGION.

Religion is not a new invention. It is, if not as old as the world, at least as old as the world we

know. As soon almost as we know anything of the thoughts and feelings of man, we find him in possession of religion, or rather possessed by religion. The oldest literary documents are almost everywhere religious. "Our earth," as Herder[1] says, "owes the seeds of all higher culture to religious tradition, whether literary or oral." Even if we go beyond the age of literature, if we explore the deepest levels of human thought, we can discover, in the crude ore which was made to supply the earliest coins or counters of the human mind, the presence of religious ingredients. Before the Aryan languages separated — and who is to tell how many thousand years before the first hymn of the Veda or the first line of Homer that ethnic schism may have happened? — there existed in them an expression for light, and from it, from the root *div*, to shine, the adjective *deva* had been formed, meaning originally "bright." Afterwards this word *deva* was applied, as a comprehensive designation, to all the bright powers of the morning and the spring, as opposed to all the dark powers of the night and the winter; but when we meet with it for the first time in the oldest literary documents, it is already so far removed from this its primitive etymological meaning, that in the Veda there are but few passages where we can with certainty translate it still by "bright." The bright dawn is addressed in the Veda as *devî ushas*, but it must remain doubtful whether the old poets still felt in that address the etymological meaning of brightness, or whether we ought not to translate *deva* in the Veda, as *deus* in Latin, by God, however difficult we may find it to connect any definite meaning with such a translation. Still, what

[1] Herder, *Ideen zur Geschichte der Menschheit*, 9. Buch, p. 130 (ed. Brockhaus).

we know for certain is, that *deva* came to mean "god," because it originally meant "bright," and we cannot doubt that something beyond the meaning of brightness had attached itself to the word *deva* before the ancestors of the Indians and Italians broke up from their common home.

Thus, whether we descend to the lowest roots of our own intellectual growth, or ascend to the loftiest heights of modern speculation, everywhere we find religion as a power that conquers, and conquers even those who think that they have conquered it.

SCIENCE OF RELIGION.

Such a power did not escape the keen-eyed philosophers of ancient Greece. They, to whom the world of thought seems to have been as serene and transparent as the air which revealed the sea, the shore, and the sky of Athens, were startled at a very early time by the presence of religion, as by the appearance of a phantom which they could not explain. Here was the beginning of the science of religion, which is not, as has often been said, a science of to-day or of yesterday. The theory on the origin of religion put forward by Feuerbach in his work "On the Essence of Christianity," which sounds to us like the last note of modern despair, was anticipated more than two thousand years ago by the philosophers of Greece. With Feuerbach religion is a radical evil, inherent in mankind — the sick heart of man is the source of all religion, and of all misery. With Herakleitos, in the sixth century B. C., religion is a disease, though a sacred disease.[1] Such a saying, whatever we may

[1] See *Heracliti Ephesii Reliquiæ*, ed. Bywater, p. 57, l. 18, from *Vita Heracliti e Diogene Laertio*, ix. 1. Mr. Bywater places the saying τὴν

think of its truth, shows, at all events, that religion and the origin of religious ideas had formed the subject of deep and anxious thought at the very beginning of what we call the history of philosophy.

I doubt, however, whether there was in the sayings of Herakleitos the same hostile spirit against all religion as that which pervades the writings of Feuerbach. The idea that to believe is meritorious was not an ancient Greek idea, and therefore to doubt was not yet regarded as a crime, except where it interfered with public institutions. There was, no doubt, an orthodox party in Greece, but we can hardly say that it was fanatical ;[1] nay, it is extremely difficult to understand at what time it acquired its power and whence it took its coherence.[2]

Herakleitos certainly blames those who follow singers (ἀοιδοί),[3] and whose teacher is the crowd, who pray to idols, as if they were to gossip with the walls of houses, not knowing what gods and heroes really are. Epikouros does the same. But, unlike Epikouros, Herakleitos nowhere denies the existence of invisible Gods or of the One Divine. Only when he saw people believing in what the singers, such as

τε οἰησιν ἱερὰν νόσον ἔλεγε, among the Spuria, p. 51. It seems to me to have the full, massive, and noble ring of Herakleitos. It is true that οἴησις means rather opinion and prejudice in general than religious belief; but to the philosophical mind of Herakleitos the latter is a subdivision only of the former. Opinion in general might be called a disease, but hardly a sacred disease, nor can sacred disease be taken here either in the sense of great and fearful disease, or in the technical sense of epilepsy. If I am wrong, I share my error with one of the best Greek scholars and mythologists, for Welcker takes the words of Herakleitos in the same sense in which I have taken them. They are sometimes ascribed to Epikouros; anyhow they belong to the oldest wisdom of Greece.

[1] Lange, *Geschichte des Materialismus*, i. 4.

[2] See E. Curtius, *Über die Bedeutung von Delphi für die Griechische Cultur*, Festrede am 22 Februar, 1878.

[3] *Heraclíti Reliquiæ*, cxi., cxxvi.

Homer, and Hesiod, told them about Zeus and Hera, about Hermes and Aphrodite, he seems to have marveled; and the only explanation which he could find of so strange a phenomenon was, that it arose from an affection of the mind, which the physician might try to heal, whensoever it showed itself, but which he could never hope to stamp out altogether.

In a certain sense, therefore, the science of religion is as little a modern invention as religion itself. Wherever there is human life, there is religion, and wherever there is religion, the question whence it came cannot be long suppressed. When children once begin to ask questions, they ask the why and the wherefore of everything, religion not excepted; nay, I believe that the first problems of what we call philosophy were suggested by religion.

It has sometimes been asked why Thales should be called a philosopher, and should keep his place on the first page of every history of philosophy. Many a school-boy may have wondered why to say that water was the beginning of all things should be called philosophy. And yet, childish as that saying may sound to us, it was anything but childish at the time of Thales. It was the first bold denial that the gods had made the world; it was the first open protest against the religion of the crowd — a protest that had to be repeated again and again before the Greeks could be convinced that such thinkers as Herakleitos (Reliquiæ, xx.) and Xenophanes had at least as good a right to speak of the gods or of God as Homer and other itinerant singers.

No doubt, at that early time, what was alone important was to show that what was believed by the crowd was purely fanciful. To ask how those fanci-

ful opinions of the crowd had arisen, was a problem belonging to a later age. Still, even that problem was not entirely absent from the minds of the earliest thinkers of Greece; for no one could have given the answer ascribed to Herakleitos who had not asked himself the question which we ask ourselves to-day: What, then, is the origin of religion? or, to put it into more modern language, How is it that we believe, that we accept what, as we are told by enemy and friend, cannot be supplied to us by our senses or established by our reason?

DIFFERENCE BETWEEN ANCIENT AND MODERN BELIEF.

It may be said that, when Herakleitos pondered on οἴησις, or belief, he meant something very different from what we mean by religion. No doubt he did; for if there is a word that has changed from century to century, and has a different aspect in every country in which it is used — nay, which conveys peculiar shades of meaning, as it is used by every man, woman, or child — it is religion. In our ordinary language we use religion in at least three different senses; first, as the object of belief; secondly, as the power of belief; thirdly, as the manifestation of belief, whether in acts of worship or in acts of real piety.

The same uncertainty prevails in other languages. It would be difficult to translate our word religion into Greek or Sanskrit; nay, even in Latin, *religio* does by no means cover all that religion comprehends in English. We need not be surprised, therefore, at the frequent misunderstandings, and consequent wranglings, between those who write on religion, without at least having made so much clear to them-

EDUCATION AND PREPARATION.

HENRY MARTYN was born in England on the south-western coast of Truro, February 18, 1781. His father, Mr. John Martyn, worked in the mines. He was not educated but was very fond of learning. The miners were in the habit of working and resting alternately every four hours. Mr. John Martyn spent many of his rest intervals in study, and so by diligence and education raised himself to a higher position, and became a clerk in the office of a merchant in Truro. When Henry was seven years old, he went to school to Dr. Cardew. From his earliest years all who knew him considered him a very interesting and promising child. Dr. Cardew says his proficiency in the classics exceeded that of his schoolfellows; he was of a lively, cheerful temper and seemed to learn without application, almost by intuition. But he was not robust, and loving books better than sport, and having a peculiar tenderness and inoffensiveness of spirit, he was often abused by rude and coarse boys in the school. A friendship which he formed at this time with a boy older than himself was the source of great comfort and advantage to him, and was kept up throughout his whole life. This friend often protected him from the bullies of the play-ground. At this school, under excellent tuition, Henry remained until fourteen years old, when he was induced to offer himself as a candidate for a vacant scholarship at Corpus Christi College, Oxford. Young as he was, he went there alone, and acquitted himself so well, though strongly and ably opposed by competitors, that in

the opinion of some of the examiners he ought to have been elected. How often is the hand of God seen in frustrating our fondest designs! Speaking of this disappointment he afterwards wrote: "Had I remained and become a member of the university at that time, as I should have done in case of success, the profligate acquaintances I had there would have introduced me to scenes of debauchery, in which I must in all probability, from my extreme youth, have sunk forever."

He continued after this with Dr. Cardew till 1797, and then joined his school friend at Cambridge at St. John's College. Here he obtained a place in the first class at the public examination in December, a circumstance which, joined to the extreme desire he had to gratify his father, encouraged and excited him to study with increased alacrity, and as the fruit of this application, at the next public examination in the summer he reached the second station in the first class, a point of elevation which "flattered his pride not a little." At this time he appeared in the eye of the world most amiable and commendable, outwardly moral, unwearied in application, and exhibited marks of no ordinary talent. One exception to this statement is to be found in an irritability of temper arising perhaps from the treatment he had received at school. On one occasion in sudden anger, he threw a knife at the head of another boy, which providentially missed him and was left trembling in the wall; but it was a narrow escape, and might have proved fatal. Though not a Christian at this time, he was under two strong influences for good, one from his religious friend in college, the other from his sister in Cornwall, a Christian of a meek, heavenly and affectionate spirit. He paid a visit to his home in the summer of 1799, carrying with him no small degree of

academical honor. It may be well supposed that to a sister such as we have described, her brother's spiritual welfare would be a most serious and anxious concern; and that she often conversed with him on the subject of religion we know from his own declaration. The first result of her tender exhortations and earnest endeavors was very discouraging; a violent conflict took place in her brother's mind between his conviction of the truth of what she urged, and his love of the world; and for the present, the latter prevailed. Yet, sisters similarly circumstanced may learn from this case, not merely their duty, but also, from the final result, the success they may anticipate in the faithful discharge of it

"At the examination at Christmas, 1799," he writes: "I was first, and the account of it pleased my father prodigiously, who, I was told, was in great health and spirits. What, then, was my consternation when in January I received an account of his death!" Most poignant were his sufferings under this affliction, which led him to God for comfort in prayer and Bible study. He says: "I began with the Acts, and found myself insensibly led to inquire more attentively into the doctrines of the Apostles." Writing to his sister, having announced shortly and with much simplicity that his name stood first upon the list at the college examination of the summer of 1800, he says: "What a blessing it is for me that I have such a sister as you, my dear S., who have been so instrumental in keeping me in the right way. After the death of our father you know I was extremely low spirited, and like most other people began to consider seriously without any particular determination, that invisible world to which he was gone and to which I must one day go. Soon I began to attend more diligently to the words of our Savior in the New Testament, and to devour them with

delight, when the offers of mercy and forgiveness were made so freely; I supplicated to be made partaker of the covenant of grace with eagerness and hope, and thanks be to the ever-blessed Trinity for not leaving me without comfort." How cheering to his sister it must have been to receive at a moment of deep sorrow such a communication as this! How salutary to his own mind to have possessed so near a relation to whom he could thus freely open the workings of his heart. At this time he also received great benefit from attendance on the faithful ministry of Rev. Charles Simeon, under whose pastoral instructions he himself declares that he "gradually acquired more knowledge in divine things." With this excellent man he had the most friendly and unreserved intercourse. Mr. Martyn received his first impressions of the transcendent excellence of the Christian ministry of Mr. Simeon, from which it was but a short step to choose this calling for his own, for until now he had intended to devote himself to the law "chiefly," he confesses, "because he could not consent to be poor for Christ's sake."

In January, 1801, the highest academical honor, that of "senior wrangler," was awarded to him before the completion of his twentieth year. His description of his feelings on this occasion is remarkable: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." So impossible it is for earthly distinction to fill and satisfy the mind.

In March, 1802, after another rigid examination, Mr. Martyn was chosen Fellow of St. Johns, a situation honorable to the society and gratifying to himself. Soon after he obtained first prize for best Latin prose composition over many competitors of classical celebrity, and this was the more remarkable, as his studies had been almost entirely in mathematics.

Henry Martyn's attention was called to the great cause of Foreign Missions by some remarks of Rev. Mr. Simeon on the work of Carey in India, but more particularly by reading the memoir of David Brainerd, who preached with apostolic zeal and success to the North American Indians, and who finished a course of self-denying labors for his Redeemer with unspeakable joy at the early age of thirty-two. Henry Martyn's soul was filled with holy emulation, and after deep consideration and fervent prayer he was at length fixed in a resolution to imitate his example. Nor let it be conceived that he could adopt this resolution without the severest conflict in his mind, for he was endued with the truest sensibility of heart, and was susceptible of the warmest and tenderest attachments. No one could exceed him in love for his country, or in affection for his friends, and few could surpass him in an exquisite relish for the various and refined enjoyments of a social and literary life. How then could it fail of being a moment of extreme anguish when he came to the deliberate resolution of leaving forever all he held dear upon earth? But he was fully satisfied that the glory of that Savior who loved him and gave Himself for him would be promoted by his going forth to preach to the heathen. He considered their pitiable and perilous condition; he thought on the value of their immortal souls; he remembered the last solemn injunction of his Lord, "Go teach all nations,"—an injunction never revoked, and commensurate with that most encouraging promise, "Lo, I am with you alway, even unto the end of the world." Actuated by these motives, he offered himself as a missionary to the society for Missions, and from that time stood prepared with childlike simplicity and unshaken constancy to go to any part of the world whither it might be deemed expedient to send him.

In the early part of 1804, Mr. Martyn's plans of becoming a missionary were dampened by the loss of his slender patrimony, and as his sister was also involved in the calamity, it appeared hardly justifiable for him to go away. After some delay his friends obtained for him the position of chaplain to the East India Company, and so the obstacles which detained him were removed.

The time of the delay was spent in zealous service for his divine Master. He was associated with Rev. Mr. Simeon as curate and preached with great zeal and unction, often to very large audiences, and sometimes with such unsparing denunciation of common sins as to awaken opposition. He considered it his duty to rebuke iniquity, and on one occasion severely reproved a student for shocking levity,—reading a play with some young ladies while their father lay dying. He feared the result of this might be estrangement from his friend, but prayed earnestly that it might lead to his awakening. This prayer was answered, and afterwards this very friend became his beloved associate in missionary work in India.

In very early youth Mr. Martyn became fondly attached to a young lady named Lydia Grenfell. She considered herself his superior in social position. The memoirs all speak of her as estimable, and we infer from the little that is said that she somewhat indifferently accepted Henry Martyn's homage, but she did not wholeheartedly and generously respond. What a contrast to the beloved and devoted Harriet Newell, who was not afraid to risk all for Christ, and counted not her life dear even unto the death! It was Miss Grenfell's greatest honor that Henry Martyn would have made her his wife, but she declined the honor, and yet gave him encouragement, for their correspondence only ended with

his life, and his very last writing was a letter to her. He begged her with all the eloquence of a lonely and devoted heart to come out to him after he had gone to India, arranging every detail for her comfort with thoughtful tenderness, and urging and encouraging her and lavishing upon her an affection that would have crowned and enriched her life. We are left to infer from the history that she did love him in her way, but if she had shared his consecration and gone with him and taken care of him, and cheered and comforted him, and made for him a happy restful home, as some missionary wives have done in self-denying foreign fields, what a blessing she might have been, and her life, how fruitful, and her memory, how fragrant! As it was, she has this distinction, that she was Henry Martyn's disappointment and trial and discipline. No one less tender and sensitive than Henry Martyn can appreciate all he suffered on this account; but he made it, like all the other great sorrows of his life, a cross on which to be crucified with Christ.

He writes to his dear sister S.: "When I sometimes offer up supplications with strong crying to God to bring down my spirit into the dust I endeavor calmly to contemplate the infinite majesty of the most high God and my own meanness and wickedness, or else I quietly tell the Lord, who knows the heart, I would give Him all the glory of everything if I could. But the most effectual way I have ever found is to lead away my thoughts from myself and my own concerns by praying for all my friends, for the church, the world, the nation, and especially by beseeching that God would glorify His own great name by converting all nations to the obedience of faith, also by praying that he would put more abundant honor on those Christians whom he seems to have honored especially, and whom we see to be manifestly our superiors."

In spite of Henry Martyn's beautiful humility, honor after honor was heaped upon him by his admiring and appreciative Alma Mater. Three times he was chosen examiner, and discharged the duties of this office with great care and faithfulness.

As the time approaches for his parting from all he holds dear, especially the beloved L., our hearts go out to him in irrepressible sympathy. He writes, "parted with L. forever in this life with a sort of uncertain pain which I know will increase to greater violence."

And these forebodings were but too soon realized. For many succeeding days his mental agony was extreme, yet he could speak to God as one who knew the great conflict within him. Yet while the waves and billows are going over him he writes from these depths, "I never had so clear a conviction of my call as at the present. Never did I see so much the exceeding excellency and glory and sweetness of the work, nor had so much the favorable testimony of my own conscience, nor perceived so plainly the smile of God. Blessed be God, I feel myself to be His minister. This thought which I can hardly describe came in the morning after reading Brainerd. I wish for no service but the service of God, to labor for souls on earth and to do His will in heaven."

LIFE IN INDIA.

ON the 17th of July, 1805, the Union East Indiaman conveying Mr. Martyn sailed from Portsmouth. Mr. Martyn says: "Though it was what I had been anxiously looking forward to so long, yet the consideration of being parted forever from my friends, almost overcame me. My feelings were those of a man who should suddenly be told that every friend he had in the world was dead."

Though suffering much in mind and body throughout the long and tedious voyage of nine months, Mr. Martyn seeks no selfish ease. He preaches, reads and labors assiduously with officers, passengers and crew, and shuns not to declare the whole counsel of God, even the unpalatable doctrine of the future punishment of the wicked. He says: "The threats and opposition of these men made me willing to set before them the truths they hated, yet I had no species of hesitation about doing it. They said they would not come if so much hell was preached, but I took for my text, 'The wicked shall be turned into hell and all the nations that forget God.' The officers were all behind my back in order to have an opportunity of retiring in case of dislike. H., as soon as he heard the text, went back and said he would hear no more about hell; so he employed himself in feeding the geese. However, God I trust blessed the sermon to the good of many; some of the cadets and many of the soldiers were in tears. I felt an ardor and vehemence in some parts which are unusual with me. After service walked the deck with Mrs.——; she spoke with so much

simplicity and amiable humility that I was full of joy and admiration to God for a sheep brought home to His fold. In the afternoon went below intending to read to them at the hatchway, but there was not one of them, so I could get nothing to do among the poor soldiers."

What a picture revealing Henry Martyn's character!—the contrasting attributes of sternness and gentleness, his martyrlike determination to do his whole duty at any cost to himself from suffering and insult, the keen shrinking of a nature so refined and sensitive from coarseness and abuse, undeviating yet uncompromising, bringing to our thoughts the Divine Exemplar. I pass by the incidents of the voyage, including mutiny, sickness and death, romantic stay at St. Salvador, battles at the Cape of Good Hope, etc., eloquently and vividly recorded.

The Friday preceding his arrival in India he spends "in praying that God would no longer delay exerting his power in the conversion of the eastern nations. I felt emboldened" he says, "to employ the most familiar petitions by Is. xii. 6, 7, 'Keep not silence; give him no rest,' etc. Blessed be God for those words! They are like a cordial to my spirits, because if the Lord is not pleased by me or during my lifetime to call the Gentiles, yet He is not offended at my being urgent with Him that the kingdom of God may come."

April 21, 1806, the nine months' journey is complete, and they land at Madras. Mr. Martyn gives first impressions and description of the natives, ending in these words: "In general, one thought naturally occurred: the conversion of their poor souls. I am willing, I trust, through grace, to pass my life among them if by any means these poor people may be brought to God. The sight of men, women and children, all

idolaters, makes me shudder as if in the dominions of the prince of darkness. Hearing the nymn, 'Before Jehovah's awful throne,' it excited a train of affecting thoughts in my mind."

"Wide as the world is thy command." Therefore it is easy for Thee to spead abroad Thy holy name. But oh, how gross the darkness here! The veil of the covering cast over all nations seems thicker here; the friends of darkness seem to sit in sullen repose in this land. What surprises me is the change of views I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen; but here the sight of the apparent impossibility requires a strong faith to support the spirits." Ah, how vividly this describes missionary experiences! After great peril from storm and illness, passing up the Hoogly from Madras, Mr. Martyn arrived at Calcutta, May 14. In this city for years had been a band of English Christians faithfully praying for the coming of the kingdom in that dark land, and into the home of one of these, Rev. David Brown, was Mr. Martyn received with much affection. A pagoda in one end of the yard on the river bank was fitted up for him, and the place where once devils were worshiped now became a Christian oratory. The first experience here was of severe illness from acclimating fever, from which he was kindly nursed into convalesence. He then applied himself earnestly to the study of the Hindoostanee, having engaged a Brahmin as a teacher. Here he witnessed with horror the cruel and debasing rites of heathenism. The blaze of a funeral pile caused him one day to hasten to the rescue of a burning widow who was consumed before his eyes. And in a dark wood he heard the sound of cymbals and drums calling the poor natives to the

worship of devils, and saw them prostrate with their foreheads to the ground before a black image in a pagoda surrounded with burning lights—a sight which he contemplated with overwhelming compassion, "shivering as if standing in the neighborhood of hell."

Mr. Martyn's plain and pungent preaching was a great offense to some of the easy-going formalists of the English church at Calcutta, and some of the ministry attacked him bitterly from their pulpits, declaring, for instance, that to affirm repentance to be the gift of God and to teach that nature is wholly corrupt, is to drive men to despair, and that to suppose the righteousness of Christ sufficient to justify is to make it unnecessary to have any of our own. Though compelled to listen to such downright heresies, to hear himself described as knowing neither what he said nor whereof he affirmed, and as aiming only to gratify self sufficiency, pride and uncharitableness,—"I rejoiced," said this meek and holy man, "to receive the Lord's supper afterwards;—as the solemnities of that blessed ordinance sweetly tended to soothe any asperity of mind, and I think that I administered the cup to——and——with sincere good will."

September 13, 1806, Mr. Martyn received his appointment to Singapore. A farewell meeting of great interest was held in his pagoda, followed by a tender parting from the family who had been so kind to him, and two fellow laborers who, following his bright example, had just come out from England. The voyage to Singapore was performed in a budgero, a small boat with a cabin, in which he studied and translated and prayed while making the seventeen or eighteen miles a day of the six-weeks' journey. At night the boat was fastened to the shore. His journal record of these days is very interesting and very characteristic. He says:

"October 27. Arrived at Berhampore. In the evening walked out to the hospital in which there were 150 European soldiers sick. I was talking to a man said to be dying, when a surgeon entered. I went up and made some apology for entering the hospital. It was my old school-fellow and townsman,——. The remainder of the evening he spent with me in my budgero.

"October 28. Rose very early and was at the hospital at daylight. Waited there a long time wandering up and down the wards in hopes of inducing the men to get up and assemble, but it was in vain. I left three books with them and went away amidst the sneers and titters of the common soldiers. Certainly it is one of the greatest crosses I am called to bear to take pains to make people hear me. It is such a struggle between a sense of propriety and modesty on the one hand, and a sense of duty on the other, that I find nothing equal to it. I could force my way anywhere, in order to introduce a brother minister; but for myself, I act with hesitation and pain.

"Walking out into a village where the boat stopped for the night I found the worshipers of Kali by the sound of their drums and cymbals. Invited by the Brahmins to walk in I entered and asked a few questions about the idol. The Brahmin who spoke bad Hindoostanee disputed with great heat, and his tongue ran faster than I could follow, and the people, about one hundred, shouted applause. I continued my questions and among other things asked if what I had heard of Vishnu and Brahma was true, which he confessed I forbore to press him with the consequences, which he seemed to feel; and then I told him what was my belief. The man grew quite mild and said it was *chula bat* (good words), and asked me seriously at last what I thought, 'Was idol worship

true or false?' I felt it a matter of thankfulness that I could make known the truth of God though a stammerer and that I had declared it in the presence of the devil. And this also I learnt, that the power of gentleness is irresistible. I never was more astonished than at the change in deportment of this hot-headed Brahmin. . . . Came to on the eastern bank below a village called Ahgadup. Wherever I walked the women fled at the sight of me. Some men were sitting under the shed dedicated to their goddess; a lamp was burning in her place. A conversation soon began, but there was no one who could speak Hindoostanee. I could only speak by the medium of my Mussulman, Musalchee. They said that they only did as others did, and that if they were wrong then all Bengal was wrong. I felt love for their souls, and longed for utterance to declare unto these poor simple people the holy gospel. I think that when my mouth is opened I shall preach to them day and night.

"October 31. My Moonshee said, 'How can you prove this book (the gospel), to be the word of God?' I took him to walk with me on the shore that we might discuss the matter, and the result of our conversation was that I discovered that the Mussulmen allow the gospel to be in general the command of God, though the words of it are not His as the words of the Koran are, and contend that the actual words of God given to Jesus were burnt by the Jews; that they also admit the New Testament to have been in force till the coming of Mohammed. When I quoted some passages which proved the Christian dispensation to be the final one, he allowed it to be inconsistent with the divinity of the Koran, but said, 'Then those words of the gospel must be false.' The man argued and asked his questions seemingly in earnest, and another new impression was left upon my

mind, namely, that these men are not fools and that all ingenuity and clearness of reasoning are not confined to England and Europe. I seem to feel that these descendants of Ham are as dear to God as the haughty sons of Japheth; I feel, too, more at home with the Scriptures than ever; everything I see gives light to, and receives it from, the Scriptures. I seem transported back to the ancient times of the Israelites and the Apostles. My spirit felt composed after the dispute by simply looking to God as one who had engaged to support His own cause; and I saw it to be my part to pursue my way through the wilderness of this world, looking only to that redemption which daily draweth nigh. How should this consideration quell the tumult of anger and impatience when I cannot convince men 'the government is on His shoulders?' Jesus is able to bear the weight of it; therefore we need not be oppressed with care or fear, but a missionary is apt to fancy himself an Atlas.

"November 2. Walking on shore met a large party. I asked if any of them could read. One young man who seemed superior in rank to the rest, said he could, and accordingly read some of the only Nagree tract that I had. I then addressed myself boldly to them and told them of the gospel. When speaking of the inefficacy of the religious practices of the Hindoos I mentioned as an example the repetition of the name of Ram. The young man assented to this and said, "of what use is it?" As he seemed to be of a pensive turn and said this with marks of disgust, I gave him a Nagree Testament, the first I have given. May God's blessing go along with it and cause the eyes of the multitudes to be opened. The men said they should be glad to receive tracts, so I sent them back a considerable number. The idea of printing the parables in proper order with a short explana-

tion to each, for the purpose of distribution and as school books, suggested itself to me to-night and delighted me prodigiously. . . . A Mussulman, when he received one of the tracts and found what it was, was greatly alarmed, and after many awkward apologies, returned it, saying that 'a man who had his legs in two different boats, was in danger of sinking between them.'"

Established at Singapore, Mr. Martyn began upon three different lines of work, establishing schools, attaining readiness in Hindoostanee so as to preach the gospel in that language, and translating the Scriptures and religious books. To his great discouragement he was informed by the Pundit that every four miles the language changed, so that a book in the dialect of one district would be unintelligible to the people of another. Being advised to learn Sanscrit, he took up this language with great zeal. The commencement of Mr. Martyn's ministry amongst the Europeans of Singapore was not of such a kind as to either gratify or encourage him. At first he read prayers to the soldiers at the barracks from the drumhead, and as there were no seats provided, was desired to omit the sermon. Afterwards more decent arrangements being made, the families came in; but taking offense at his evangelical plainness, they asked that he should desist from extempore preaching. These European members of his flock were jealous and angry at his constant efforts for the salvation of the heathen natives. They thought it much beneath the dignity of an English chaplain to care for these degraded souls. Some of Mr. Martyn's duties as chaplain were exceedingly onerous. On several occasions he was summoned to distant places involving long and dangerous journeys to perform a marriage ceremony. On these journeys he suffered severely, and they were a great draft upon his very

delicate health; always weak and languid, and often alarmingly disordered. Yet through all he continued to labor incessantly. Every Sabbath he held at least four services: at 7 for Europeans; at 2 for Hindoos, about two hundred in attendance; in the afternoon at the hospital; in the evening in his own room for the soldiers. In his household were two natives who assisted in his studies and translations, the Moonshee and the Pundit, with whom he held long disputes and with whom he labored daily, though unsuccessfully, to bring them to faith in Christ. He says, "translating the epistle of St. John with the Moonshee, I asked him what he thought of those passages which so strongly express the doctrines of the Trinity and of the divinity of Christ. He said he never would believe it, because the Koran declared it sinful to say that God had any Son. I told him that he ought to pray that God would teach him what the truth really is. He said he had no occasion on this subject, as the word of God was express. I asked him whether some doubt ought not to arise in his mind whether the Koran is the word of God. He grew angry, and I felt hurt and vexed. I should have done better to have left the words of the chapter with him without saying anything. I went also too far with the Pundit in arguing against his superstition, for he also grew angry." If any qualification seems necessary to a missionary in India it is wisdom — operating in the regulation of the temper and the due improvement of opportunities. Mr. Martyn needed the heavenly gift of wisdom also in the management of his native schools, five or six of which were supported by himself in Singapore. Little by little he succeeded in introducing as a text-book a part of the Bible — his own translation of the sermon on the Mount and the Parables. He was called to do more and more of this work of translating the Scriptures,

and was persuaded by the Rev. David Brown not only to continue the Hindoostanee, but to superintend the translation of the Scriptures into Persian. He engaged in it at once with zeal. He writes: "The time fled imperceptibly while so delightfully engaged in the translations; the days seemed to have passed like a moment. What do I not owe to the Lord for permitting me to take part in a translation of His word? Never did I see such wonder and wisdom and love in the blessed Book as since I have been obliged to study every expression. Employed a good while at night in considering a difficult passage, and being much enlightened respecting it, I went to bed full of astonishment at the wonder of God's Word. Never before did I see anything of the beauty of the language and the importance of the thoughts as I do now. What a source of perpetual delight have I in the precious Word of God!"

This ecstacy of enthusiasm in most successful and congenial labor was suddenly dashed by a great wave of sorrow which came to Mr. Martyn in the news of the death of his eldest sister. To missionaries in foreign lands such news is especially bitter, and to recover from such a shock and sense of irreparable loss seems almost impossible. The mind, unsatisfied with details of the sad event, is left in shadow which deepens into heavy gloom. Mr. Martyn was all alone and felt it keenly and inexpressibly. Some of his most intimate and sympathetic friends at this time, realizing how it was not good for him to be alone, encouraged him to renew his matrimonial offer to his ever beloved L. After her refusal he says, "The Lord sanctify this, and since this last desire of my heart is also withheld may I turn away forever from the world and henceforth live forgetful of all but God. With Thee, O my God, is no disappointment. I shall never have to

regret that I have loved Thee too well. Thou hast said, 'delight thyself in the Lord, and he shall give thee the desires of thy heart.'"

Could sweeter words than these be expressed in any language! Could greater depths of submission or heights of consecration be attained! They deserve to be recorded on imperishable marble or blazoned on the sky in sight of all, and received as the confession of every Christian heart, to the honor and praise of Him who gave such glorious victory to this tried soldier of the cross.

Providentially for Mr. Martyn's comfort his thoughts were much occupied after this by the arrival of his coadjutors in the work of translation, one of these, Mirza of Benares, well known in India as an eminent Hindoostanee scholar; the other Sabat the Arabian, since but too well known both in India and England by his rejection of that faith which he then appeared to profess in sincerity and faith. In the latter of these Mr. Martyn confidently trusted that he had found a Christian brother with respect to the reality of his belief in Christianity, although Mr. Martyn immediately discovered in him an unsubdued Arab spirit, and witnessed with pain many deflections from that temper and conduct which he himself so eminently exemplified; yet, he could not but "believe all things and hope all things," even while he continued to suffer much from him, and for a length of time, with unparalleled forbearance and kindness." Sabat's temper was a continual trial and mortification. The very first Sabbath in Singapore, imagining he was not treated with sufficient dignity, he left the church before service in great anger. Often in the midst of the translation he would come to a sudden stop and refuse to go on for the most trivial reasons, sometimes for fear that Mirza who would review the

work might have part of the honor. About this time Mr. Martyn was much bereaved by the removal of a family with whom he had lived in intimate terms of Christian intercourse. "This separation affected him the more sensibly because it was not in every family at that station that he met with a kind and cordial reception." He says, "I called on one of the Singapore families, and felt my pride rise at the uncivil manner in which I was received. I was disposed at first to determine never to visit the house again, but I remembered the words, 'overcome evil with good.'"

In the month of March, 1808, the New Testament in Hindoostanee was completed. He says, "I have read and corrected the manuscript till my eyes ache; such a week of labor I believe I have never passed. The heat is terrible, often at 98 degrees, the nights insupportable." We next hear of Mr. Martyn suffering from severe illness with fever and vertigo, and pained with the thought of leaving the Persian gospels unfinished! So unselfish, so full of zeal! Again at work, mercury at 102 degrees. "Arabic now employs my few moments of leisure. In consequence of reading the Koran with Sabat audibly, and drinking no wine, the slander has gone forth that the Singapore Padre has turned Mussulman.

"June 6th. To-day we have completed the Persian of St. Matthew. Sabat desired me to kneel down to bless God for the happy event, and we joined in praise of the Father of lights. It is a superb performance in every respect, with elegance enough to attract the careless and please the fastidious; it contains enough of Eternal Life to save the reader's soul. . . . My services on the Lord's day always leave me with a pain in the chest, and such a great degree of general relaxation, that I seldom recover it till Tuesday. The society still meet every night at my quarters, and though we

have lost many by death, others are raised up in their room. One officer, a lieutenant, is also given to me, and he is not only a brother beloved, but a constant companion and nurse; so you must feel no apprehension that I should be left alone in sickness."

In April, 1809, Mr. Martyn removes from Dinapore to Cawnpore. Here he met friendship and hospitality. We quote from the graceful pen of Mrs. Sherwood: "The month of April in the upper provinces of Hindoostan is one of the most dreadful months for traveling throughout the year; indeed, no European at that time can remove from place to place, but at the risk of his life.

"But Mr. Martyn had that anxiety to begin the work which his heavenly Father had given him to do, that notwithstanding the violent heat, he traveled from Chunar to Cawnpore, the space of about four hundred miles. At that time as I well remember, the air was as hot and dry as that which I have sometimes felt near the mouth of a large oven, no friendly cloud or verdant carpet of grass to relieve the eye from the strong glare of the rays of the sun pouring on the sandy plains of the Ganges. Thus Mr. Martyn traveled, journeying night and day, and arrived at Cawnpore in such a state that he fainted away as soon as he entered the house. When we charged him with the rashness of hazarding his life in this manner, he always pleaded his anxiety to get to the great work. He remained with us ten days, suffering considerably at times from fever and pain in the chest.

"Mr. Martyn's removal from Dinapore to Cawnpore was to him in many respects a very unpleasant arrangement. He was several hundred miles farther distant from Calcutta and more widely separated than before from his friend Mr. Corrie. He had new acquaintances to form at his new abode,

and after having with much difficulty procured the erection of a church at Dinapore he was transported to a spot where none of the conveniences, much less the decencies and solemnities of public worship, were visible.

"We find him soon after he arrived there preaching to a thousand soldiers drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it."

Yet Mr. Martyn's labors were not abated. Every Sabbath at dawn were prayers and sermon with the regiment, and again at eleven at the house of the general of the station. In the afternoon he preached to a crowd of poor natives, five, to eight hundred, rude, noisy, wretched beggars, for whose souls he felt a tender care. Again in the evening, the best of the day, he had a meeting with the more devout of his flock. These ministrations so earnestly performed were most exhausting, yet he knew not how to forego them; at this time, too, from England came the sad and sudden news of the death of his sister, the one who had led him to Christ.

The alarming state of his health made some change necessary, and Mr. Martyn was urged to leave India and make trial of a sea voyage. His Persian New Testament had been criticised as unfit for general circulation, being written in a style too learned and exalted for the comprehension of the common people. He was advised to visit Persia and there revise his work and also complete his version in Arabic, almost finished. Mr. Brown, his devoted friend, and the Calcutta agent of the British and Foreign Bible Society, thus writes: "Can I then bring myself to cut the string and let you go? I confess I could not if your bodily frame were strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why

should we not make the most of you? Your flame may last as long and perhaps longer in Arabia, than in India. Where should the Phœnix build her odoriferous nest, but in the land prophetically called 'the blessed?' and where shall we ever expect, but from that country, the true Comforter to come to the nations of the East? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and his feathers like yellow gold." His farewell services at Cawnpore were very tender and affecting, both with his great audience of natives and Englishmen. Of the latter, Mrs. Sherwood says: "He began in a weak and faint voice, being at that time in a very bad state of health; but, gathering strength as he proceeded, he seemed as one inspired from on high. Never was an audience more affected. The next day this holy and heavenly man left Cawnpore and the society of many who sincerely loved and admired him." Stopping to visit the friends in Calcutta, the Rev. Mr. Thomason says: "This bright and lovely jewel first gratified our eyes on Saturday last. He is on his way to Arabia, where he is going in pursuit of health and knowledge. You know his genius, and what gigantic strides he takes in everything. He has some great plan in his mind, of which I am no competent judge; but as far as I do understand it, the object is far too grand for one short life, and much beyond his feeble and exhausted frame. Feeble it is, indeed; how fallen and changed! His complaint lies in his lungs and appears to be an incipient consumption. But let us hope the sea air may revive him, and that change may do him essential service and continue his life many years. In all other respects he is exactly the same as he was; he shines in all the dignity of love, and seems to carry about him such a heavenly majesty as impresses the

mind beyond description. But if he talks much, though in a low voice, he sinks, and you are reminded of his being dust and ashes." Though so infirm, Mr. Martyn preached every Sabbath of his visit, and his last sermon on the anniversary of the Calcutta Bible Society was afterwards printed and entitled "Christian India, or an appeal on behalf of nine hundred thousand Christians in India who want the Bible."

LIFE IN PERSIA.

FROM this time a change comes over Mr. Martyn's varied life. We have seen him the successful candidate for academical distinctions—the faithful and laborious pastor—the self-denying and devoted missionary—the indefatigable translator—the preacher of the gospel to the heathen; we are now called to admire in him the courageous spirit of the Christian confessor.

He says, on his voyage towards Persia: "All down the Bay of Bengal I could do nothing but sit listless, viewing the wide waste of water, a sight that would have been beautiful had I been well. In my Hebrew researches I scarcely ever felt so discouraged. All the knowledge I thought I had acquired became uncertain, and consequently I was unhappy. It was in vain that I reflected that thousands live and die happy without such knowledge as I am in search of.

"Proposed family prayer every night in the cabin—no objection was made.

"February 18, anchored off Bombay. This day I finished the thirtieth year of my unprofitable life, the age at which David Brainerd finished his course. I am now at the the age at which the Savior of men began his ministry, and and at which John the Baptist called a nation to repentance. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility, now let me have a character and act boldly for God.

"March 5. Feerog, a Parsee who is considered the most

learned man here, called to converse about religion. He spoke Persian and seemed familiar with Arabic. He began by saying 'that no one religion had more evidences of its truth than another, for that all the miracles of the respective founders depended upon tradition. This I denied. He acknowledged that the writer of the Zendavesta was not cotemporary with Zoroaster. After disputing and raising objections he was left without an answer, but continued to cavil. 'Why' said he, 'did the Magi see the star in the East and none else? from what part of the East did they come? and how was it possible that their king should come to Jerusalem in seven days?' The last piece of information he had from the Armenians. I asked him whether he had any thoughts of changing his religion. He replied with a contemptuous smile, 'No, every man is safe in his own religion.' I asked him, 'What sinners must do to obtain pardon?' 'Repent,' said he. I asked, 'Would repentance satisfy a creditor or a judge?' 'Why, is it not said in the gospel,' rejoined he, 'that we must repent?' I replied, 'It cannot be proved from the gospel that repentance alone is sufficient, or good works, or both.' 'Where then is the glory of salvation?' he said; I replied, 'In the atonement of Christ.' 'All this' said he, 'I know, but so the Mohammedans say, that Hosyn was an atonement for the sins of men.' He then began to criticise the translations he saw on the table.

"April 23. Moscat, Arabia. Went on shore and met the Vizier. His African slave argued with me for Mohammed and did not know how to let me go, he was so interested in the business."

"April 25. Gave him an Arabic copy of the gospel, which he at once began to read, and carried it off as a great prize, which I hope he will find it to be."

"Bushire, Persia. Called on the governor, a Persian Khan. He was very particular in his attentions. Seated me on his own seat and then sat by my side. After the usual salutations and inquiries the calean (pipe), was introduced, then coffee in china cups placed within silver ones, then calean, then some rose-water syrup, then calean. Observing the windows of stained glass, I began to question him about the art of coloring glass, observing that the modern Europeans were inferior to the ancient in the manufacture of the article. He expressed his surprise that Europeans, who were so skillful in making watches, should fail in any handicraft work. I could not help recollecting the Emperor of China's sarcastic remark on the Europeans and their arts, and therefore dropped the subject. On his calean—I called it hookah at first, but he did not understand me—I noticed several little paintings of the Virgin and child, and asked him whether such things were not unlawful among Mohammedans. He answered very coolly 'Yes,' as much as to say. 'What then?' I lamented that the Eastern Christians should use such things in their churches. He repeated the words of a good man who was found fault with for having an image before him while at prayer, "God is nearer to me than that image, so that I do not see it." This man, I afterwards found, is like most of the other grandees of the East, a murderer.

"On the 30th of May, our Persian dresses were ready, and we set out for Shiraz. The Persian dress consists of first, stockings and shoes in one; next, a pair of large blue trousers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone made of the skin of the black Tartar sheep with the

wool on. If to this description of my dress I add that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India; that I am sitting on a Persian carpet, in a room without tables or chairs, and that I bury my hand in the pillar (rice), without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental.

"At ten o'clock on the 30th our califa began to move. It consisted chiefly of mules with a few horses. I wished to have a mule, but the muleteer favored me with his own pony; this animal had a bell fastened to its neck. To add solemnity to the scene, a Bombay trumpeter who was going to join the embassy was directed to blow a blast as we moved off the ground; but whether it was that the trumpeter was not an adept in the science or that his instrument was out of order, the crazy sounds that saluted our ears had a ludicrous effect. At last, after some jostling, mutual recriminations and recalcitrating of the steeds, we each found our places and moved out of the gate of the city in good order. The residents accompanied us a little way, and then left us to pursue our journey over the plain. It was a fine moonlight night, the scene new and perfectly oriental, and nothing prevented me from indulging my own reflections. As the night advanced the califa grew quiet; on a sudden one of the muleteers began to sing, and sang in a voice so plaintive that it was impossible not to have one's attention arrested. Every voice was hushed.

"These were the words translated:

Think not that e'er my heart could dwell
Contented far from thee,
How can the fresh-caught nightingale
Enjoy tranquility?

Oh, then forsake thy friend for naught
That slanderous tongues can say,
The heart that fixeth where it ought
No power can rend away.

"Thus far our journey was agreeable. Now for miseries. At sunrise we came to our ground at Ahmedu, six parasangs, and pitched our little tent under a tree; it was the only shelter we could get. At first the heat was not greater than we had felt in India, but it soon became so intense as to be quite alarming. When the thermometer was above 112°, fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed. One of my companions followed my example and found the benefit of it. But the thermometer still rising, and the moisture of the body being quite exhausted, I grew restless and thought I should have lost my senses. The thermometer at last stood at 126°. In this state I composed myself and concluded that, though I might hold out but a day or two, death was inevitable. Captain —— continued to tell the hour and heights of the thermometer, and with pleasure we heard of it sinking to 120°, 118°, etc. At last the fierce sun retired and I crept out more dead than alive. The next day we secured some comfort from a large wet towel wrapped about the head and body. At sunset, rising to go out, a scorpion fell upon my clothes. The night before we found a black scorpion in our tent, that made us uneasy, so we got no sleep."

June 9 Mr. Martyn arrived at Shiraz, the celebrated seat of Persian literature, and at once began work upon his trans-

lation with the efficient help of Mirza Seid Ali Khan. In this work he had many interruptions, being himself an object of attention and curiosity. He received many calls, and unwilling to lose any opportunity of benefiting the inhabitants of Shiraz, was never inaccessible to them. He says, June 17, in the evening, Seid Ali came with two Moollahs, and with them I had a very long and temperate discussion. One of them read the beginning of John in Arabic and inquired very particularly into our opinions respecting the person of Christ, and when he was informed that we did not consider His human nature eternal nor His mother divine, seemed quite satisfied, and remarked to the others, 'how much misapprehension is removed when people come to an explanation.'"

"June 22. The Prince's secretary called to talk about Soofeeism. They believe they know not what. He thought to excite my wonder by telling me that I and every created being was God.

"June 26. Two young men from the college came, full of zeal and logic, to try me with hard questions such as, whether being be but one or two? What is the state and form of disembodied spirits? and other foolish and unlearned questions ministering strife. At last, one of them discovered the true cause of his coming by asking me bluntly to bring a proof of the religion of Christ. You allow the divine mission of Christ, said I, why need I prove it? Not being able to draw me into an argument they said what they wished to say, namely, that I had no other proof for the miracles of Christ than they had for those of Mohammed, which is tradition. 'Softly' I said, 'You will be pleased to observe a difference between your books and ours, when by tradition we have reached our several books, our narrators were eye witnesses; yours are not, nor nearly so.'

"In the evening Seid Ali asked me the cause of evil. I said I knew nothing about it. He thought he could tell me, so I let him reason on till he soon found he knew as little about the matter as myself. He wanted to prove that there was no real difference between good and evil; that it was only apparent. I observed that the difference, if only apparent, was the cause of a great deal of misery.

"June 30, Sunday. 'Preached to the Ambassador's suite on the "Faithful Saying." In the evening baptized his child. Zachariah told me this morning that I was the town talk.' Indeed Shiraz was stirred to its depth by the presence of Mr. Martyn during the whole year of his stay. Men of every kind, especially the learned and zealous, came singly and in groups almost every day to argue and dispute against Christ. Now it was a party of Armenians, now learned Jews, now a prince, now a general, now the very Moojtuhid himself, the professor of Mohammedan law. This great dignitary invited Mr. Martyn to his house, where for hours he talked on and on, defending his Prophet and showing his learning; he was greatly annoyed at any difference of opinion, and decided it was "quite useless for Mohammedans and Christians to argue together, as they had different languages and different histories." But fearing Mr. Martyn's influence he was stirred to write a defense of his faith, which was said to surpass all former treatises on Islam. He concludes it in these words, addressed to Mr. Martyn: "Oh, thou that art wise! consider with the eye of justice, since thou hast no excuse to offer to God. Thou hast wished to see the truth of miracles. We desire you to look at the great Koran: that is an everlasting miracle." Mr. Martyn replied, showing why men are bound to reject Mohammedanism; that Mohammed was foretold by no prophet, worked no miracles,

spread his religion by means merely human, appeals to man's lowest and sensual nature, that he was ambitious for himself and family, that the Koran is full of absurdities and contradictions, that it contains a method of salvation wholly inefficacious, sadly contrasting with the divine atonement of Jesus Christ. The Prince's nephew, hearing of the attack on Mohammed, said, "the proper answer to it is the sword."

Mr. Martyn writes, February 8: "This is my birthday, on which I complete my thirty-first year. The Persian New Testament has been begun and finished in it. Such a painful year I never passed, owing to the privations I have been called to, on the one hand, and the spectacle before me of human depravity on the other. But I hope I have not come to this seat of Satan in vain. The Word of God has found its way into Persia, and it is not in Satan's power to oppose its progress if the Lord hath sent it."

The Psalms in Persian was finished by the middle of March.

On the 23d Mr. Martyn writes: "I called on the Vizier. In the court where he received me, Mirza Ibraheem was lecturing. Finding myself so near my old and respectable antagonist, I expressed a wish to see him, on which Jaffier Ali Khan went up to ascertain if my visit would be agreeable. The master consented, but some of the disciples demurred. At last, one of them, observing that by the blessing of God on the master's conversation I might possibly be converted, it was agreed that I should be invited to ascend. Then it became a question where I ought to sit. Below all would not be respectful to a stranger, but above all the Moollahs could not be tolerated. I entered and was surprised at the numbers. The room was lined with Moollahs on both sides and at the top. I was about to sit down on the floor but

was beckoned to an empty place near the top, opposite to the master, who, after the usual compliments, without further ceremony, asked me, 'What we meant by calling Christ, God?' War being thus unequivocally declared, I had nothing to do but stand upon the defensive. Mirza Ibraheem argued temperately enough; but of the rest, some were very violent and clamorous. The former asked 'if Christ had ever called himself God—was he the Creator or a creature?' I replied, 'The Creator.' The Moollahs looked at one another. Such a confession had never before been heard among the Mohammedan doctors.

"One Moollah wanted to controvert some of my illustrations by interrogating me about the personality of Christ. To all his questions I replied by requesting the same information respecting his own person. To another, who was rather contemptuous and violent, I said 'If you do not approve of our doctrine, will you be so good as to say what God is, according to you, that I may worship a proper object?' One said, 'the author of the universe.' 'I can form no idea from these words,' said I, 'but of a workman at work upon a vast number of materials. Is that a correct notion?' Another said, 'One who came of himself into being.' 'So then he came,' I replied, 'out of one place into another, and before he came he was not. Is this an abstract and refined notion?' After this no one asked me any more questions, and for fear the dispute should be renewed Jaffier Ali Khan carried me away."

When we think of the bigotry and intolerence of these people and of Mr. Martyn's unflinching courage single-handed and alone, declaring the truth and preaching Christ, exposed to the greatest personal danger, contempt and insult, but unabashed, he stands before the world during his Shiraz residence as one of the bravest and grandest heroes that has ever

lived. Such a spectacle is thrilling and sublime. God was with him to protect him and to inspire his magnificent confessions. A figure-head in history! A sight for angels and for men!

> Faithful found
> Among the faithless, faithful only he,
> Unshaken, unseduced, unterrified,
> His loyalty he kept, his zeal, his love.

And God was with him to cheer and comfort, and we rejoice to know that some of the scenes of his life in Shiraz were quiet and restful. At one time a tent was pitched for him in a garden in the suburbs of the city.

Living amidst clusters of grapes by the side of a clear stream and frequently sitting under the shade of an orange tree, which Jaffier Ali Khan delighted to point out to visitors, until the day of his own departure, he passed many a tranquil hour, and enjoyed many a Sabbath of holy rest and divine refreshment.

He says: "Passed some days at Jaffier Ali Khan's garden with Mirza Seid Ali, Aga Baba, Sheikh Abul Hassam, reading at their request the Old Testament histories. Their attention to the word and their love and respect for me seemed to increase as the time for my departure approached. Aga Baba, who had been reading St. Matthew, related very circumstantially to the company the particulars of the death of Christ. The bed of roses on which we sat and the notes of the nightingales warbling around us, were not so sweet to me as this discourse from the Persian."

The plain of Shiraz is covered with ancient ruins, and contains the tombs of the poets Zaadi and Hafiz.

> A vision of the bright Shiraz, of Persian bards the theme;
> The vine with bunches laden hangs o'er the crystal stream;
> The nightingale all day her notes in rosy thicket trills,
> And the brooding heat-mist faintly lies along the distant hills.

About the plain are scattered wide in many a crumbling heap,
The fanes of other days, and tombs where Iran's poets sleep;
And in the midst, like burnished gems, in noonday light repose
The minarets of bright Shiraz,—the City of the Rose.

One group beside the river bank in rapt discourse are seen,
Where hangs the golden orange on its boughs of purest green;
Their words are sweet and low, and their looks are lit with joy,
Some holy blessing seems to rest on them and their employ.

The pale-faced Frank among them sits; what brought him from afar?
Nor bears he bales of merchandise, nor teaches skill in war;
One pearl alone he brings with him—the Book of life and death,—
One warfare only teaches he,—to fight the fight of faith.

And Iran's sons are round him, and one with solemn tone
Tells how the Lord of Glory was rejected by his own;
Tells from the wondrous gospel of the trial and the doom,—
The words divine of love and might,—the scourge, the cross, the tomb

Far sweeter to the stranger's ear these eastern accents sound,
Than music of the nightingale that fills the air around;
Lovelier than balmiest odors sent from gardens of the rose,
The fragrance from the contrite soul and chastened lip that flows.

The nightingales have ceased to sing, the roses' leaves are shed,
The Frank's pale face in Tocat's field hath mouldered with the dead;
Alone and all unfriended midst his Master's work he fell,
With none to bathe his fevered brow, with none his tale to tell.

But still those sweet and solemn tones about him sound in bliss,
And fragrance from those flowers of God forevermore is his;
For his the meed, by grace, of those who rich in zeal and love,
Turn many unto righteousness, and shine as stars above.

1851. —HENRY ALFORD.

On the 24th of May, after a year's residence, Mr. Martyn left Shiraz, bearing his precious translation to be presented to the Shah. The journey was an occasion of disappointment, exposure and suffering.

Arrived at the Shah's camp he says: "June 12th, attended the Vizier's levee, when there was a most intemper-

ate and clamorous controversy kept up for an hour or two, eight or ten on one side, and I on the other. Amongst them were two Moollahs, the most ignorant of any I have met in Persia or India. It would be impossible to enumerate all the absurd things they said. Their vulgarity in interrupting me in the middle of a speech, their utter ignorance of the nature of an argument, their impudent assertions about the law and the gospel, neither of which they had ever seen in their lives, moved my indignation. The Vizier said, 'You had better say, God is God and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward till then, than they all exclaimed in contempt and anger, 'He is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burnt out for this blasphemy?'

My book which I had brought, expecting to present it to the king, lay before Mirza Shufi. As they all rose up after him to go, some to the king, and some away, I was afraid they would trample upon the book; so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone to my tent to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, I trust, but bearing testimony to Jesus. I thought over these things in prayer and found the peace which Christ hath promised. To complete the trials of the day a messenger came from the Vizier in the evening to say that it was the custom of the king not to see any Englishman unless presented by the ambassador or accredited by a

letter from him, and that I must therefore wait till the king reached Sultania, where the ambassador would be.

Traveling toward Tabriz he writes, June 22: "Met with the usual insulting treatment at the caravansarai when the king's servant had got possession of a good room built for the reception of the better order of guests; they seemed to delight in the opportunity of humbling a European — all along the road when the king is expected the people are patiently waiting as for some dreadful disaster; plague, pestilence or famine are nothing to the misery of being subject to the violence and extortion of this rabble soldiery.

"June 26. Have eaten nothing now for two days. My mind much disordered from headache and giddiness; — but my heart is with Christ and His saints.

"June 27. Passed the third day in the same exhausted state, my head tortured with shocking pains, such as, together with the horror I felt at being exposed to the sun, showed me plainly to what to ascribe my sickness."

Thus in great illness and suffering Mr. Martyn reached Tabriz, and was nursed through a fever of two month's continuance at the ambassador's residence. This defeated his plan of presenting the Persian New Testament to the king— but it was afterwards done by Sir Gore Ouseley himself, and publicly received the royal approbation, and still later was printed in St. Petersburg.

On leaving Cawnpore, Mr. Martyn had intended returning to England, but had willingly remained in Persia to finish the translation, which being now disposed of, he reverted to his original intention, and set out on his last fatal journey towards Constantinople, September 2. His journal is filled with expressions of gratitude for restored health, delight in the scenery of Tabriz, descriptions of the country and the

journey, the Araxes river, the hoary peaks of Ararat, the governor's palace, the ancient Armenian church and monastery at Ech-Miazin, where he received great kindness from the Patriarch and the monks. He was profoundly impressed with the view from an elevated table-land looking out upon Persia, Russia and Turkey—a Pisgah vision, which excites in later missionaries a strong desire for Christian conquest. Describes Cars and Erzroom. September 29, left Erzroom. Was attacked with fever and ague.

"September 30. Took nothing all day but tea; headache and loss of appetite depressed my spirits, yet my soul rests in Him who is as anchor of the soul, sure and steadfast, which, not seen, keeps me fast.

"October 1. Marched over a mountainous tract; we were out from seven in the morning till eight at night. After sitting a little by the fire I was near fainting from sickness. My depression of spirits led me to the throne of grace as a sinful abject worm. When I thought of myself and my transgressions, I could find no text so cheering as, 'My ways are not as your ways.' From the men who accompanied Sir Wm. Ouseley to Constantinople I learned that the plague was raging at Constantinople and thousands dying every day. One of the Persians had died of it. They added that the inhabitants of Tocat were flying from their town from the same cause Thus I am passing into imminent danger. O Lord thy will be done! Living or dying, remember me.

"October 2. Lodged in the stables of the post-house. As soon as it began to grow a little cold, the ague came on and then the fever, after which I had a sleep, which let me know too plainly the disorder of my frame. In the night Hossan sent to summon me away, but I was quite unable to

move. Finding me still in bed at the dawn he began to storm furiously at my detaining him so long, but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay, for we flew over hill and dale to Sherean, where we changed horses. From thence we traveled all the rest of the day and all night. It rained most of the time. After sunset the ague came on again, which in my wet state was very trying. I hardly know how to keep my life in me. About that time there was a village at hand, but Hassan had no mercy. The night was pitchy dark, so that I could not see the road under my horse's feet. However, God being mercifully pleased to alleviate my bodily suffering, I went on contentedly to the munzil (stopping-place). After sleeping three or four hours Hassan hurried me away, and galloped furiously toward a village, which he said was four hours distant, which was all I could undertake in my present state; but village after village did he pass, till night coming on, and no signs of another, I suspected he was carrying me on to the munzil; so I got off my horse and sat upon the ground and told him I neither could nor would go any farther. He stormed, but I was immovable, till a light, appearing at a distance, I mounted my horse and made toward it, leaving him to follow or not as he pleased. He brought in the party, but would not exert himself to get a place for me. They brought me to an open verandah, but Sergius told them I wanted a place in which to be alone. This seemed very offensive to them, 'and why must he be alone'? they asked, ascribing this desire of mine to pride, I suppose. Tempted at last by money they brought me to a stable room, and Hassan and a number of others planted themselves there with me. My fever here increased to a violent degree, the

heat in my eyes and forehead was so great that the fire almost made me frantic. I entreated that it might be put out or that I might be carried out of doors. Neither was attended to; my servant, who from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage and lodged it on the damp ground and slept.

"October 5. Preserving mercy made me see the light of another morning. The sleep had refreshed me but I was feeble and shaken, yet the merciless Hassan hurried me off. I was pretty well lodged and felt tolerably well till a little after sunset, when the ague came on with a violence I had never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian on their way here from Constantinople, came hastily to render me assistance if they could. These Persians appear quite brotherly after the Turks. While they pitied me, Hassan sat in perfect indifference, ruminating on the further delay this was likely to occasion. The cold fit after continuing two or three hours was followed by a fever, which lasted the whole night and prevented sleep.

"October 6. No horses were to be had, and I had an unexpected repose. Sat in the orchard and thought with sweet comfort and peace of my God: in solitude my companion, friend and comforter. Oh, when shall time give place to eternity—when shall appear that new heaven and earth, wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth; none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of humanity, shall be seen or heard of any more."

Here abruptly closes the journal, with pantings for the glory and the purity of Immanuel's land, into which he was admitted by a blessed translation, released from all the sufferings of life on October 16, 1812, at Tocat, Turkey. The manner of his death is not known, whether it resulted from the sickness described, or from the plague, then raging. Whether Hassan was cruel and driving to the last, whether all his heartless Turkish attendants deserted him or not in his hour of final agony, we cannot tell. No relative or friend was there, no tender voice of sympathy, no woman's soothing hand, no alleviations from medicine. Even the commonest decencies and necessities of civilized life were lacking. Earth gave nothing to Henry Martyn in his mortal need, but we are sure heavenly consolations were unstinted.

"Jesus can make a dying bed
Feel soft as downy pillows are."

And Jesus was there! And Henry Martyn was satisfied, and is forever satisfied! "Precious in the sight of the Lord is the death of his saints." And the most priceless legacy of the blood-bought and commissioned church is the memory of a life, so gifted, so unselfish, so consecrated.

It is wanting in no element of moral heroism. Our souls confess its grandeur. The contemplation lifts us into a higher atmosphere than that of mammon, and self, and earth. We rejoice to see a crown so rare, so fair, so precious, laid at the feet of Jesus, the King. He is worthy. And we long to see the youth of our land and the church inspired by Henry Martyn's example, as he was inspired by David Brainerd's. And so we would have the apostolic succession continued till the millennium, of such as shall not count their lives dear for the testimony of the gospel.

It is said that after Mr. Martyn's death one of his earliest

and most devoted friends, the Rev. Charles Simeon, used always to keep his picture before him in his study for help and inspiration. "Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him, 'Be earnest, be earnest; don't trifle, don't trifle,' and the good Simeon would gently bow to the speaking picture, and with a smile, reply, 'Yes, I will; I will be in earnest, I will not trifle; for souls are perishing and Jesus is to be glorified.'"

Would that Henry Martyn's life might bring such a message to every heart, and awaken in every one a similar response.

MISSIONARY ANNALS.

(A SERIES.)

A STORY OF

ONE SHORT LIFE,

1783 to 1818.

BY

ELISABETH G. STRYKER.

CHICAGO:

WOMAN'S PRESBYTERIAN BOARD OF FOREIGN MISSIONS OF THE NORTHWEST,

Room 48 McCormick Block.

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As I write, I have in my mind a row of intelligent boyish faces. Manly souls look through bright eyes. My heart responds to the beats of affection beneath jacket and cut-away.

I see also a row of girlish faces, in which Christian and womanly graces are dawning. I feel the warmth of pure young hearts beginning to swell with generous desires.

These are my real friends. Beyond them I see rows and rows of boys and girls whose sympathies and interest I would gladly claim.

PREFACE.

Those among us interested in the young people, the boys and girls of our Churches, somewhat realize the lack of material wherewith to stimulate and nourish these young workers. The apiarist studies the nature of the insect which must yield him its sweets, and discovers that "the nature of the cell and the food affects the difference" in the bees. We have long watched our boys and girls, and either we do not care what they yield, or we are dull not to notice that what surrounds them and enters into their minds, is surely deciding their natures. White clover honey can only be made from white clover blossoms. What they read and what they may be induced to read concerns us as mission workers. Individual tastes make many by-paths in the field of literature, but the girls all enjoy the windings of romance, and the boys delight in the highway of adventure. "But," they say or think, "Missions, their history and progress are so stupid, they have no decent heroes and heroines. We like Robinson Crusoe, and Little Women, and the Arabian Nights!" But do we not know that the stories of the lives of some of our missionaries, well told, may stand side by side, upon the book-shelves and in the hearts of our young people, with the pages of De Foe and Louise Alcott? Many a boy and girl, charmed by the life and fortune of some unreal, and oftentimes unworthy, hero, has attempted to make copy in his or her own life. Missionary lives are not lacking in the spirit, adventure and romance which are so fascinating. With these ideals in their minds, may we

not expect followers of the Judsons, the Moffats, the Fiskes and the Rankins?

The writer, who has humbly undertaken to re-tell an old tale, is neither a De Foe nor an Alcott. She finds she can borrow neither of their pens. Her own, conscious of its inexperience, finds its only relief in the fact that the story is its own strength.

SAMUEL J. MILLS.

CHAPTER I.

ANCESTRY — BIRTH — BOYHOOD — CONVERSION.

OUR country is quietly enjoying the benefits of a great activity. Foreign Missions are still feeling a noble impulse, and the origin of this force was, under God, in the heart and brain of Samuel J. Mills.

It is a name known to us, but a history almost forgotten. Only upon the shelves of some antiquarian, or in the undisturbed library of some old homestead can a volume be found bearing the title "Mills' Memoirs." Take it down, blow the dust from the leaves yellow with sixty-seven years, and you will find the narrative related in the stately, old-time style, and somewhat laudatory and expansive.

He had no son, as Adoniram Judson had, gladly to record the details of his busy life. The writer was Dr. Gardiner Spring, who laments having failed in the attempt to obtain what appeared to him to be important information. We are thankful to him for gathering even these rare fragments.

From a sketch of Salmon Giddings, the Damon Memorial, a letter from a relative of Mills, and the life of Henry Obookiah have come a few incidents and facts, but mainly in the record of Dr. Spring have we found our Story of One Short Life. Such hid treasure should find the light, even though quarried by unskillful hands.

Biographies are apt to seem discouraging, in the beginning; the attention being riveted upon the supposed hero,

meets with a shock in finding it has been following the history of his great-grandfather. The scattered energies are then directed upon the grandfather, only to meet with a second delay. Again recovering, and following the father's fortunes, the son, the subject of the work, is at last introduced.

The great-grandfather of our hero must be brought in just long enough to answer one question. He was once asked, "How did you educate four sons at Yale College, and give each a profession?" His reply was, "Almighty God did it, with the help of my wife." The grandfather (of our hero) was drowned while some of his children were still young. His widow, committing their babes to the God of the fatherless, especially offered for His service, a son named Samuel John. He became a minister, and for many years was settled in Torringford, Connecticut. He was eminent for his ability and character. Mrs. Stowe said of him—"He was one ingrain New Englander. Of all the marvels that astonished my childhood, there is none I remember to this day with so much interest as Father Mills." This was the name by which he was extensively known. His wife was a woman exemplary and devout.

Being assured that the three preceding generations were commandment-keeping, we shall see how the Lord showed mercy unto the fourth. Almighty God and a true mother secure for many a man's sons, not only education, but large efficiency and honor.

The seventh child, born April 21st, 1783, in this Torringford home, was a son, named after his father, Samuel John. The child grew to be a mighty instrument in God's hand, which He in His wisdom selected, knowing the fineness of the material with which he dealt. That we too may know something of the tempering of the steel, we are permitted a rever

ent glance into that pious mother's bosom. Before the birthday came she continually dedicated the little life beneath her heart to the God who is pleased to accept such gifts. During all his childhood he received the most careful Christian training. Nourished in such a home-garden, and shined on by such mother-light, we cannot wonder that the child grew toward the Sun, and that the roots of religious character struck deep and spread wide.

When but a little child he showed an unusual concern of conscience. At fifteen the town in which he lived was greatly aroused and revived. His friends and acquaintances received the blessing, and he was deeply interested, but the revival passed, leaving him with a bitter, rebellious feeling in his heart.

About this time, one fine cold winter morning, a merry sleigh load drove from his father's house. He, with his brothers, sisters and cousins, about eighteen in all, went to spend a few days with his uncle in West Hartford. Samuel had recently come into the possession of a fine farm. He was gay and ambitious. His companions fearing his good fortune might make him feel a "little too high minded," sought to tease him. The evening before their return, after eating nuts and apples, they agreed to have a little singing. They struck up "Hark, from the Tombs a Doleful Sound," to the tune, Bangor. They sang it slowly and solemnly, now and then casting at him glances from their mischievous eyes. He sat a silent listener, while their song, sung in fun, made an earnest impression of which he could not rid himself.

Soon after his farm was sold, and at eighteen he determined to go to Litchfield and study in the Academy. As he was leaving home, his mother's anxious heart could not let

him go without enquiring for his soul's health. Other mothers know the pain she suffered, when he told her "for two years I have been sorry God ever made me." She replied to him as her wise heart prompted her, and sent him on his way. She went where all mothers of boys must so often go, to her knees, alone with God.

He had not gone far on his journey when he met a Friend. It was the Good Shepherd, whom that mother's urgent prayer had sent searching for the wanderer. It was as if he had met Christ in his path. He looked up at the great trees and down at the blossoms, and in everything saw God. He became so impressed with the perfections of the Holy One he had so long resisted, that he lost sight of himself. He sat down in the woods to wonder and to pray. It was not until some time after that he realized any change in himself, and not until he returned from Litchfield did his father perceive it. His conversion was thorough. Not only was he turned about,—his face God-ward instead of self-ward,—but he was impelled toward "those sitting in darkness." In his childhood, from his mother's lips, he often heard stories from the lives of Brainerd, Eliot, and other missionaries. He heard her prayers for them and their great undertakings. Once he heard her say, "I have consecrated this child to the service of God as a missionary." Now it was his joy to follow those noble examples, and to fulfill his part in the plans of God and his mother for him. His parents approved of his determination, though the thought of separation tore their hearts. His mother said to him, "I cannot bear to part from you, my son." When he reminded her of her vow, she burst into tears, and never after made complaint. To his father he said that he could "not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to

go and communicate the gospel of salvation to the poor heathen."

This desire to spread the Gospel grew to be a sublime purpose, and from it he never wavered. He set about his plannings, with this supreme end in view. Thanking God for his own salvation, he laid his life in God's hand, imploring Him to use it for those who had as yet no knowledge of that mercy. The Lord took him from the plough, as he did Elisha. He left the field for the college.

CHAPTER II.

COLLEGE — THE HAYSTACK — EFFORTS TO SPREAD THE INTEREST IN FOREIGN MISSIONS.

HE entered Williams College in the spring of 1806. During his first visit home in June, he connected himself with his father's church. A college course means to some young men four years of frolic, or worse. To others it is an opportunity to cram knowledge, that shall by-and-by astound the round world and they that dwell therein. To one, at least, it was the time for choosing "smooth stones" for his combat with the giant adversary, whom he was brave enough to meet alone, if need be, "in the name of the Lord of Hosts."

As a scholar he was not brilliant, but as a Christian he was "a bright and shining light." To serve God was the highest aim of his life. First of all, he served Him upon his knees. He used to pray often and earnestly, alone and with others. He pursued his studies for the after use he might make of them, not for his own accomplishment. As he visited his friends in their rooms, and walked with them through the groves, the subject dearest to his heart was oftenest the theme of his conversation. To one friend he said: "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world."

His life was so consistent, his disposition so sweet, his manners so winning that every one was his friend. Those who had been unfaithful to their vows were reproved, and those opposed to religion were induced to follow his

example. During his first year there was a revival, which seemed to come in answer to his earnest prayers. Many of his comrades became Christians, and so earnestly that they laid aside or sanctified their old ambitions, and prepared to spread through the earth the fire kindled by this devoted youth.

A mission band of boys were examined as to their knowledge of Samuel Mills. "Where was he born?" asked the leader. "Under a haystack!" replied a small boy. Had the question been, Where was the American Board of Foreign Missions born? the answer would not have been so far from the way. Its baptismal naming came some years later, but under a stack of hay in a meadow, near Williams College, it was born, nursed and prayed over.

About fourteen years earlier foreign missionary organization had begun across the Atlantic. On this side, the attention of Christians had been occupied with their new homes and the needs of the destitute near at hand. There were societies of domestic missions; but no scheme to touch hands God-blessed with hands idol-cursed, had ever been devised before the Lord of both put it into the heart of Mills. "God called him out of the midst of the bush." The bush was this haystack, but the place became "holy ground." The Lord said: "I have surely seen the affliction of my people, and have heard their cry." "Come now, therefore, and I will send thee."

This commission filled his soul. He gathered a few of his friends in a grove, to tell them his convictions and his hopes. What was his surprise and joy to find that the "Angel of the Lord" had appeared to them also. A sudden thunder storm came upon them here, but his retreat, his place of safety, was near by. He led them under the haystack, and there

they talked together, and with God. And there they continued to meet through two seasons, and finally formed themselves into the first Foreign Missionary Society of this continent. Its object was "to effect in the persons of its members a mission to the heathen."

From the spot where the haystack once stood, now rises a marble shaft, bearing aloft a globe, underneath which is inscribed:

"The Field is the World."

"The Birthplace of American Foreign Missions, 1806."

Samuel J. Mills,
James Richards,
Francis L. Robbins,
Harvey Loomis,
Byram Green.

At every commencement, the college president leads to this monument a procession of alumni, students, and guests. Prayer is offered that the spirit of missions may still prevail at Williams, and that the traditions of the past may be maintained.

In these years public opinion was decidedly opposed to the enterprise of these young men. Even good men thought their zeal extravagant and expected it soon to subside. In order to arouse sympathy and a right sentiment, they devised various means. They discussed their projects with Christian people. They distributed missionary sermons. A list was made of the names of distinguished ministers, to whom these young men made frequent visits, urging their suit. Among them, the first to take fire, was Dr. Worcester. With one of them, Dr. Griffin, Mills asked to be permitted to study theology. Said the Doctor: "I had always refused

such applications, but from the love I bore to him, I agreed to criticise one sermon a week. After that exercise he would commonly sit and draw letters very moderately and cautiously from his pocket, reading passages to me on some benevolent project. At length I perceived that *studying divinity* with me had been quite a secondary object, that his chief object was to get me engaged to execute his plans. As soon as I discovered that, I told him to bring out his letters and all his plans, without reserve."

Mills became convinced that they could not expect help from the Churches unless the number was increased of young men ready to devote their lives to this cause. He and his friends then separated for the purpose of establishing societies in other colleges. Mills went to Yale, hoping there to find kindred spirits. This was not the case, but God had sent him for another purpose, and that to know Obookiah, a heathen boy from the Sandwich Islands. This acquaintance greatly increased his zeal.

Sometimes a little seed, wafted by the wind, is borne far from its mother plant to take root in a foreign soil: but its fruit may be returned whence it came. This little lonely heathen child, blown by seemingly cruel and adverse winds, was tossed upon our Christian shores by the good hand of God. The ship which brought him touched other and idolatrous lands, but he was not to put his feet down till they could be planted in the right place.

That his life touched Mills' life, both being quickened, is perhaps reason enough for giving here a portion of Obookiah's history and that of his native land, if there were not another reason, and that the opportunity, here afforded, of following a stream of influence to its sea.

CHAPTER III.

OBOOKIAH IN HAWAII,—IN AMERICA.

HENRY OBOOKIAH was born in Hawaii, about the year 1792. When about twelve years old, two parties contending for dominion, disturbed the peace of the island. He alone survived the persecution of his family. He was captured and carried home by the man who killed his parents, but finally made his way to an uncle. Though he was well treated, he suffered from loneliness. He said of himself, "When I was at play with other children, after we had made an end of playing, they return to their parents: but I was returned into tears, for I have no home, neither father nor mother. Poor boy am I."

He determined to go to some other country, and forget his sorrow. The captain of an American vessel showed him kindness, and consented to take him on board. He brought him to America, and took him to his own home in New Haven. Henry was a clumsy, stupid-looking boy at this time, his appearance not revealing the undeveloped depths of his nature. He made the acquaintance of some of the students at Yale College, and of the Rev. E. W. Dwight. These friends becoming interested in his welfare, offered to teach him. He accepted their aid with avidity, and made wonderful progress, at the same time becoming more and more lovable and attractive.

A fun-loving disposition soon showed itself. He had great difficulty in pronouncing the letter *r*, giving it the sound of *l*. Every day his teacher tried to help him, saying,

"try, Obookiah, it is *very easy*." This seemed to amuse the boy greatly, though as yet he could not express himself in English. Some time after, when he could speak more readily, he was describing to his teacher some of the customs of his native land. Clasping his hands together, and adjusting his thumbs, he formed a cup which he raised to his lips to show how his countrymen drank from a spring. His instructor tried to do the same, but before he could reach his mouth with his hands the cup would be inverted so that the contents, had there been any, would have been spilled. Obookiah laughed heartily and said, "*try*, Mr. Dwight, it is *very easy!*"

One day he mimicked the gait of some of his friends so cleverly, that there was no mistaking whom he intended to personate. His teacher then mocked his own awkward style, when he exclaimed several times: "me walk so?" Being assured that it was true, he rolled upon the floor until his mirth exhausted his strength.

After being instructed about the true God, idol worship seemed to him ridiculous. He said, "Hawaii gods! They *wood*, — *burn*. Me go home, put 'em in a fire, burn 'em up. They no *see*, no *hear*, *no* anything." Then added, "We make *them*. Our God," looking up, "He make us."

After Mr. Mills arrived in New Haven he became a friend of Mr. Dwight's, and being often in his room, occasionally heard this boy recite. He became greatly attached to him, and began to cherish a plan for his future. He wanted to see Obookiah a Christian, educated, and then a missionary to his native land.

One evening Mr. Mills had not been long in Mr. Dwight's room, when Obookiah came in with a very gloomy face. He said he had no place to live; Mr. —— did'nt want him

any more, and Miss —— had threatened to take away his new clothes. Mr. Mills told him he would take him to his own home, and that he had clothes enough for both. This cheered the poor, disconsolate fellow, who soon went with Mr. Mills to Torringford, and was placed under the "care of those whose benevolence was without a bond or check, or a limit to confine it." Here he spent a part of the year 1810, and was treated wisely and affectionately. Mrs. Mills taught him the Catechism, and her son Jeremiah assisted him in his studies. At different times, and frequently, their house was his home.

He became gentle and refined in his manner, a Bible-loving, earnest, prayerful Christian. His friends who had been so careful in the training of his mind and heart, had not neglected his hands. He was taught much that was useful and practical, particularly in farming. He surprised all by the quickness and eagerness with which he learned. He was both inquisitive and acquisitive to a remarkable degree. He persisted in knowing and getting, that he might impart what he had gained to his own countrymen. To return to them for their enlightenment, was his consuming desire.

He visited many families, and many of the churches of New England, always creating a deep interest in his mission. Many people who had affirmed that the heathen could never be reclaimed from their low estate, were forced to change their opinions after seeing and knowing Obookiah, and were inspired to pray and give for his and other unevangelized races.

The presence of Obookiah in this country, as well as of other heathen youth, together with the desire to educate some of our own Indians, led to the formation of the Foreign Mission School, at Cornwall, Mass. This school was under

the care of the American Board ten years. Its pupils were from many different nations. In 1826 it was discontinued, for by this time the missions were able to educate the young at their several stations.

Obookiah was pursuing his studies here, when, in the beginning of the year 1818, he was stricken with typhus fever, and suffered several weeks. On the 17th of February, 1818, he shook hands with all his companions present, and with perfect composure addressed to them the parting salutation of his native language, "Alloah ò e"—"my love be with you."

Mrs. Stone, in whose house he died, and who cared for him with Christian kindness during his sickness, said, "This had been one of the happiest and most profitable periods of her life; that she had been more than rewarded for her cares and watchings by day and night, in being permitted to witness his excellent example, and to hear his godly conversation."

Almost immediately after his death, missionaries, inspired by his life, hastened to accomplish his cherished purpose, the establishment of a mission in the Sandwich Islands. Mills was far from home, but returning at the time, not knowing Obookiah had died, he said to a friend, "If it please God that I may arrive safely, I think that I shall take Obookiah and go to the Sandwich Islands and there I will end my life."

From that day to this, missionaries and missions, schools, churches and Christians have multiplied, till all those islands name the name of Christ.

CHAPTER IV.

THE SANDWICH ISLES WITH AND WITHOUT THE GOSPEL.

"Surely the isles shall wait for me."

THE missionaries found upon these islands naked savages, without books, education, or courts of justice. The people were slaves, governed arbitrarily by chiefs. It was a nation of debauchees, thieves and drunkards. There were no marriage laws. Two-thirds of the children born were destroyed. If an infant was ailing or troublesome, the mother scooped a hole in the ground, covered the child with earth and trampled out its life. The aged and infirm were taken to the brow of a precipice and pushed over. The sick were removed to such a distance that their groans could not annoy, and left to die. The insane were stoned to death.

God opened the way for the missionaries by a revolution which did away with idolatry, but did nothing for the uplifting of society. Some of the noblest specimens of our American manhood have devoted their lives to these desolate, far-away creatures. The mention of one will suffice as a sample of the salt that purified those bitter and filthy waters.

When he stepped on shore at Hilo, in 1832, it was to stay till his work was finished—and he lived beyond the three score and ten. Such a life is a rebuke to the restlessness of many modern workers. For forty-two years he labored patiently in pressing himself and what he knew upon Hawaiian youth—nearly a thousand in all—many of whom are now pastors, leading lawyers, men of affairs, missionaries to Mi-

cronesia, and the men who stand for righteousness in the native churches. Great events and advances in science were exciting his native land, but he worked on, struggling for things unseen and eternal. Amid uninspiring surroundings, and performing many menial duties, he led a high spiritual and intellectual life, not seeking honor, but service—thereby gaining honor, and the "rest that remaineth."

As for the results of such consecration, wisdom and work, the facts are a marvel in history. Any prophecy in regard to them would have been thought a wild dream. These islanders have taken their place among the Christian nations. Marriage is considered honorable, the family established, as well as schools, churches and a government, whose constitution ordains that "no law shall be enacted at variance with the word of the Lord Jehovah, or with the general spirit of His word."

In proportion to the population, there are more readers than in Boston. The proportion of true Christians is as great as anywhere in Christendom. They are decently clad, their homes are comfortable, even sometimes going so far as to possess a melodeon and a sewing-machine! They have progressed in agriculture, commerce, the industries, literature and the arts. It is a regenerated nation.

The American Board has erased this mission from its list and transferred all responsibility to the Hawaiian Evangelical Association.

CHAPTER V.

MILLS AT ANDOVER — THE AMERICAN BOARD.

FROM Yale College, Mills went to Andover to study theology. Soon after entering, his dear mother died. His grief was passionate. He mourned for the loss of her face, her voice, her prayers, but not as one "without hope."

At Andover he met some of his former friends, and found new ones whose hearts the Lord had stirred—Newell, Judson, Nott, Hall, Mills! Names to shout at the sleeping saints of this our day! Lives to uphold to the view of our self-pleasing generation! These men organized a second missionary society, similar to the one at Williams. They met to pray and plan. Their prayers were answered and their plans resulted in the formation of the American Board of Commissioners for Foreign Missions.

If the objections made to their plans were here rehearsed, the arguments would sound very familiar; they are the same, in spite of their repeated death-blows, that array themselves against the plan of missions to-day. The assailants of this cause are not students of history. There is no such thing as opposition, or even indifference, to Christian missions, unless there is ignorance behind it.

These young men succeeded in gaining the sympathy and alliance of some of the prominent pastors, and the professors in the seminary. To the annual meeting of the General Association of Massachusetts, at Bradford, June 27, 1810, they presented the following paper:

The undersigned, members of the Divinity College, respectfully re-

quest the attention of their Reverend Fathers, convened in the General Association at Bradford, to the following statement and inquiries:

They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust a prayerful, consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and that after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

They now offer the following inquiries, on which they solicit the opinion and advice of the association. Whether, with their present views and feelings, they ought to renounce the object of missions, as visionary and impracticable; if not, whether they ought to direct their attention to the Eastern or Western world? Whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take previous to actual engagement?

The undersigned, feeling their youth and inexperience, look up to their fathers in the church and respectfully solicit their advice, direction and prayers.

ADONIRAM JUDSON JR.
SAMUEL NOTT JR.
SAMUEL J. MILLS.
SAMUEL NEWELL.

The names of Rice and Richards were struck off "for fear of alarming the Association with too large a number."

This paper was referred to a special committee, who indorsed the sentiment and submitted a plan to the association, which was carried into effect by the appointment of a Board of Commissioners for Foreign Missions.

After much exertion and inquiry at home, Judson was sent to England to learn if help could be expected from the London Missionary Society. He found that society willing to take the young men under its care and support, but not ready to assist the new Board.

The American society soon received aid within its own

boundaries, which was a far better beginning than to be dependent upon outside resources. Mrs. Mary Norris, the wife of one of the founders of Andover Seminary, bequeathed thirty thousand dollars to the Board. God's Spirit generally revived the churches, opening the eyes and hearts of His people, their purses as well, though not many of the latter were well filled in those days.

God only has a full record of the anxious courage and faith which was exercised by the supporters, managers, and appointees of the Board during those first struggling years. Under the care of this board Mills and his friends placed themselves, and by it most of them were sent out in the year 1812.

CHAPTER VI.

AN APOSTOLIC JOURNEY IN THE UNITED STATES.

FROM the first throb of his Christian life, the heart of Mills beat like a soldier's. He called out the recruits, captained the forces, and died in service—a hero! In his student days he had a compelling influence upon his classmates, and even then showed signs of generalship in his faculty of organizing. The establishment of the Foreign Mission School was largely consequent upon his suggestions; in the formation of the American Board he was one of the foremost personal instruments.

Studies finished, his heart firm in his lofty purpose, high-born schemes began their struggling claim for his attention. The world with all its lands stretching their help-beckoning fingers, was persuading him. Over the home land, his and ours, he turned his penetrating glance. He saw occasion for vast concern, and here was his first response. To go first, opening the way for others through the tangled wilderness, was his design, his master-plot. That "divine ferment" at Williams College worked the good of home, as well as of foreign, missions.

Having chosen a companion-spy, the Rev. John Schermerhorn, soon after his graduation in 1812, he went to view a goodly land, which he desired to have the people of God go up and possess. This tour was undertaken under the patronage of the Connecticut and Massachusetts Home Missionary Societies. Heretofore these societies had prayed and wept over young missionaries sent to the uncivilized

wilds of Western New York! The plan of Mills and Schermerhorn was to travel through the wide territory lying between the great lakes and the Gulf of Mexico, to learn the moral condition of the inhabitants, and scatter what good they might.

The map of this region, as published in Morse's school atlas of 1823, is curiously different from the maps of the present day. The state and territorial lines have been altered, those green, pink, and yellow blanks have become densely freckled and wrinkled, by the dots of cities and towns, and by the complicated tracery of railroads.

These travelers did not telegraph their intended arrival, nor sleep and dine their way to their journey's end, on the "Flyer," and then rest in some palatial hotel at last. Each mounted his horse, taking with them by way of baggage all that was necessary for the trip, — tent, provisions, clothing and Bibles. They plodded through miry swamps, they climbed up and down almost perpendicular ledges, and cut their way through canebrakes with a hatchet. When they had creeks to cross they swam their horses. At night they camped, often in the rain and sometimes without food. More than once they were serenaded by Indian war-whoops and the howling wolves. Stopping at town or settlement they were made cordially at home in hut and cabin. In some places they perceived bright prospects, the germs of future cities, and were often urgently besought to stay and preach the gospel permanently.

They found everywhere the Sabbath profaned, only a few good people in any one place, and Bibles rare possessions. In some places the people were longing for the Gospel. In all the leading towns they formed Bible societies, and everywhere preached and distributed Bibles, which were gladly received.

From Nashville they went down the Cumberland and Mississippi with General Jackson and fifteen hundred volunteers. In New Orleans they gained the consent of Bishop DeBury to distribute the Scriptures in French to the French Romanists, who made up three-fourths of the population of the state. They found no Protestant church in the city. They here organized a Bible society, and remained several weeks to preach and to hold prayer-meetings.

CHAPTER VII.

MILLS' SECOND TOUR.

IN the year 1814 Mr. Mills having obtained the assistance of some of the eastern Bible societies, and having chosen as companion the Rev. Daniel Smith, started on another tour through the South and West. They went laden with Bibles and the prayers of Christian friends. They went through Pennsylvania, Ohio, Indiana, Illinois and Missouri. In all these states they found the people "exceedingly destitute of religious privileges," and a "lamentable want of Bibles and missionaries." They found "American families who never saw a Bible, or heard of Jesus Christ." There was only one minister to ten thousand people if equally placed; but there were districts containing from twenty to fifty thousand "without a preacher." These men were light-bringers to this "valley of the shadow of death," as Mills called it. They found English soldiers, French Romanists, colored slaves, our own dear countrymen, greedy for the bread of life.

They traveled more than six thousand miles; they passed through a variety of climates; they endured "perils in the city, perils of the wilderness, perils on the rivers and on the sea," that they might cast that bread upon the waters which you and I are finding after many days.

Mills arrived for the second time in New Orleans, soon after the celebrated battle of January 8, 1815, and cheered many hearts by his coming. He visited the soldiers in prison, the sick and wounded in the hospitals; kneeling on

the bare floor where they lay, he prayed and talked with them, sang for them, and gave them Bibles; he preached in camp. The Philadelphia society had given him a quantity of French Bibles. The people were clamorous for them. They thronged the distributor's door, and remained even after the notice had been given that no more could be had until the following day. They came sometimes from great distances. In one week a thousand copies were given away. In one instance a Romish priest assisted in this work. The bishop acknowledged the deplorable state of the people, and preferred their having the Protestant version to none at all.

When these adventurers in Christ's kingdom visited St. Louis, they found it a place of two thousand inhabitants,— "a tumble-down French village, — built mainly of wooden slabs and poles set vertically, and well daubed with mortar mixed with straw, though there were many log houses." In a school-room they delivered the first Presbyterian or Congregational sermons ever preached on the west side of the Mississippi. They were gratefully received, and had crowded audiences. The people would gladly have supported either one could he have stayed.

But the immediate duty of these explorers for souls was to return to the churches which had sent them out, to report what they had discovered, and to beg that men be sent to these waste places which were waiting to be made to blossom. All New England was roused to effort by their appeal, and the next year ten or twelve men responded to the summons.

In 1848 the word "gold" was whispered in California and heard all over the world. The gold-hunters pressed forward from every corner of the earth. It was not thought a hard thing to turn one's back on home, friends and country,

for the sake of gold, though that glittering promise was, to most of those who searched, like the bag at the end of the rainbow, and all the riches of this world "make themselves wings." "The promises of God are sure," and the riches which He bestows are everlasting; and yet to the call, gold and glory, young men answer by the thousand, while to the cry, Christ and a crown, they respond by the dozen! "Choose ye this day whom ye will serve."

CHAPTER VIII.

THE AMERICAN BIBLE SOCIETY—THE UNITED FOREIGN MISSIONARY SOCIETY.

DURING these two missionary journeys the heart of our apostle was swelling with the woes of the sin-bound, and his brain contriving for their release. Upon his return he settled in New York state, and spent two busy years in working out his purposes. While waiting for their maturity he was most of the time in the large cities, particularly New York. Here he spent what might have been leisure, in visiting the poor in the neglected districts. He also wrote many letters; and in the churches, and every where, and upon everybody, urged attention to the world's great needs, and their great duties. As the result of this planning, waiting and working, he was permitted to see formed the American Bible Society, and the United Foreign Missionary Society. On the subject of city evangelization, he advanced ideas which we at this striving time might well study.

The entire destitution of religious privileges which Mills had witnessed in the West and South, and the great desire of the people for the word of God, with their inability to supply themselves, made him eager for the formation of a National Bible Society, which should be large enough and strong enough to supply such great want. He had some hope of having the matter brought out at the general assembly of the Presbyterian church; but it was thought best to have it come about through the existing Bible societies, rather than have it bear the features of any denomination.

The matter was kept constantly before influential peo-

ple by this indefatigable man, and at last on the 8th of May, 1816, delegates from the different Bible societies of the United States convened in New York city, and resolved unanimously "to establish, without delay, a General Bible Institution, for the circulation of the Holy Scriptures, without note or comment." Before closing their sessions a constitution was adopted, managers elected, and an address issued to the people of the United States, informing them of the project, and inviting their sympathy and coöperation in this benevolent scheme.

This was a great day to Mills, and those who saw him, sitting apart, watching with intense eagerness the deliberations of the convention, long remembered his delighted face. But how must the resources and usefulness of this society have exceeded even his fond hopes!

As its first depository, it shared the office room of its agent. From time to time it was forced to move to larger quarters, until the year 1853, when it located permanently, in its well-known building, The Bible House, on Astor Place, New York city. This edifice is of brick, six stories high, and occupies a solid block. In its first year, the society received $37,779, and issued 6,410 volumes; in its seventieth year (1886) its receipts were $523,910, and it issued 1,437,440 volumes. In the Bible House, the working force—manufacturing and executive—numbers about 250. The auxiliaries which directly and indirectly center in this society, number about 7,000.

From this great tree and its many branches, the leaves have been sent for the healing of nations. There are now but few countries where there are any impediments to the free circulation of the Scriptures. In our own land the society has afforded relief to its feeble auxiliaries, has supplied des

titute Sabbath-schools, has endeavored to place the Bible in the common schools, to distribute it among soldiers and seamen, to furnish hotels, steamboats, railroads, and humane and criminal institutions. By it, the Bible has been circulated among immigrants, the destitute poor, the freedmen, the Chinese, and (in the Douay version) among Romanists. At four different periods the society has made exploration among the states and territories, to search and supply the destitute. Proportionately the number of families without the word of God is much smaller now than when the society was organized, notwithstanding the enormous growths in population.

The society has attempted to send the Bible to all the inhabitants of the earth, accessible to its agents. It has established depots in almost every place where the American churches have missions. It circulates the Scriptures in more than eighty different languages and dialects. In 1856, in compliance with a special request, and by means of a special gift, the Society's Imperial Quarto English Bible, bound with extraordinary care, enclosed in a rosewood case, and accompanied by a courteous letter, was sent to each of the reigning monarchs and other chief magistrates of the world.

Before the art of printing, the Bible was the most expensive book in the world. So late as the American Revolution, in its cheapest edition a volume could not be purchased for less than two dollars. This society now furnishes a copy of the entire book for twenty-five cents. It has made the Bible the cheapest book in the world.

Mills, anxious to see every wheel set in motion for the advancement of Christ's kingdom, was restless because of the inaction of the Presbyterian church in the cause of Foreign Missions; again by his personal influence upon prominent

men, another plan was matured. A committee was appointed by the General Assembly to confer with committees from the Dutch and Scotch churches, and a new society was formed, called the United Foreign Missionary Society. After a few years of efficient service this society was merged with the American Board, yielding to it its name and affairs.

While so busy with these schemes just referred to, Mr. Mills was collecting all possible information in regard to South America. He desired to have the way opened for a mission in that country, and was willing to go himself to make the needed investigations. But it was seven years later when the American Board sent the first men to that field.

In spite of these great enterprises, which must have been so absorbing of time and energy, this busy man found opportunity and strength to search out the squalid back streets of New York, and to go from house to house of its wretched inhabitants, giving sympathy, speaking words of Christian love and instruction, and where they would receive them leaving the word of God and good books.

CHAPTER IX.

THE AMERICAN COLONIZATION SOCIETY—MILLS, AS ITS AGENT, VISITS AFRICA.

ABRAHAM LINCOLN, when a young man, made a journey into the South. Of all the impressions which those new scenes made upon him, the one deepest and strongest was that of slavery. It filled him with loathing, but kindled a zeal which never slumbered, until it cost his priceless life.

It was such a spark which became a fire in the breast of Mills. What he saw and what he heard, during those southern tours, made him a willing martyr for the sake of Africa's sons and daughters. Their degradation made him ready to endure all things if only he could pierce the black cloud overshading them. His first effort resulted in a school, called the African School, for training young colored men to teach and preach to their own race. He then lent essential aid in the formation of the American Colonization Society.

This society was composed of noble-minded men whose pitying attention was fastened upon the bondage, afflictions and heathenism of their black brothers, in this so called free land.

Their aim was to furnish a refuge, in their own country, for those who were emancipated here, and it was their hope that such a scheme would do much toward the abolition of slavery.

Their first effort was the collection of information: first, in regard to the condition of the slave here, that they might enlist general sympathy in their work. In a letter written

by Mr. Mills about this matter, he said: "State facts. Facts will always produce an effect, at least on pious minds. You can easily possess yourself of facts, the bare recital of which will make the heart bleed." From the extensive observations he had made in the South, and by having the subject so long in his mind, he was very ready to "state facts," and did so in every time and place. The information needed, in the second place, by the society was in regard to a suitable location for the colony, and the methods which would be required to obtain it. Mr. Mills was made their agent.

He chose as a colleague, to share his responsibility, the Rev. Mr. Burgess. After some months of preparation they left America, planning to visit England first for information and assistance and then Africa, for the accomplishment of their errand.

His father says of the "good-bye" which he bade him, at the time, that "he enjoyed peculiar peace of mind, committing himself entirely to the guidance and protection of the Almighty." He, who had endured so many hardships for Christ's sake, knew in whom he trusted.

After about two weeks' sailing, they encountered a fearful storm and had need of all their faith. The wind blew furiously for thirty-six hours. The captain ordered the masts cut away and the decks cleared. He remained on deck, calmly giving orders, until they were driven almost upon a ledge of rocks. Despairing of any safety in the ship, he abandoned her, taking his children with him in a small boat. Some of those left on board the ship, in their agony of peril, were in the cabin, beseeching the mercy of Him who rules the violent sea. Others were on deck, where Mr. Burgess, praying aloud, commended their souls to God.

All unexpectedly, a counter current bore them into deeper water, past the rocks. All exclaimed, "It is the work of God!" A gloomy night they spent tossing on the sea, but in the morning quiet came. The mate assumed control, and by using what crippled forces they could command, they found their way to a harbor of France.

From there they proceeded to London. They were cordially received by a number of distinguished men and officials. Among them Mr. Wilberforce and Mr. Zachary Macauly, the former governor of Sierra Leone, who introduced them to the Duke of Gloucester. They met everywhere with Christian sympathy, and the kindest offers of service. Having obtained letters to the governors of colonies in Africa, they left England for the west coast, February 3, 1818.

This voyage was a pleasant one, and brought them in about thirty days to the mouth of the Gambia. They anchored near the village of St. Mary's, and went to inspect this and other settlements. They made the acquaintance of the governors and the Europeans, everywhere gathering useful and pertinent facts.

They proceeded south, visiting towns and villages, and calling upon the kings and head men. On these occasions they were received in the "palaver house," by the chiefs arranged in true African style, regardless of taste. One was described as wearing "a silver-laced coat, a superb three-cornered hat, blue-bafta trousers, considerably the worse for wear, and no stockings or shoes." The insignia of royalty were a silver-headed cane in one hand, a horse-tail in the other. Before the palaver could go on, the hosts must receive presents, and as their guests had oftenest been slave traders, rum and tobacco had become essentials.

By means of interpreters they made known their friendly feelings, and that they had come from America. "That wise and good men had agreed to help the black people who wished to come to this country; that the design was a good one, and would promote the best interests of the black people both in America and Africa; that if they would sell or give tracts of their unimproved lands, the people who came would introduce more knowledge of the arts and agriculture, would buy such things as they had to sell, and would sell to them such things as they wanted;" that the children were to be educated; that they had come as messengers of peace and good tidings, bringing no weapons in their hands—that they did not desire war.

They found that African kings knew the art of being slothful in business. They seemed to have no idea of dispatch, but would talk for hours without coming to the point. In general their reception was cordial, and, in some instances, more than that. Land was offered them in five different places. Their greatest obstacle was the unsavory reputation of the white men who had preceded them,—the slave-traders and merchants,—men who had been gross, violent and rapacious. One of the natives who saw Mr. Mills and Mr. Burgess in prayer, said he "never knew before that white men prayed!"

They found that the natives would not be unwilling to give up their superstitions, and were gratified at the prospect of education for their children; that they would be glad to have God's word, and the pure religion it teaches. One old man with white hair and beard, wished for this good time to come at once; he wanted to know more about God's book before he died.

The observations and inquiries which had been so consci-

entiously made by the agents, enabled them to report to their society that the project was both practicable and expedient. After due consideration of the instructions and recommendations of experienced foreigners, and the details of exploration, which this report furnished them, the society thought it most wise to proceed with the undertaking.

After seeking needed individual and governmental aid, and perfecting so far as possible the organization, the first colony was sent to Africa in 1820. They endured the discouraging vicissitudes which are generally incident to new settlements, and in a few years success seemed certain.

In 1847 LIBERIA became an established free republic. The constitution is modeled upon our own.

CHAPTER X.

THE LAST JOURNEY — BRIG "SUCCESS," FRIDAY, MAY 22, 1818.

"WE have taken an affectionate leave of the clergymen, the civil officers, and the colonists of Sierra Leone. We are embarked for the United States, by way of England; and the continent of Africa recedes from our view."

This is the last entry in Mills' journal. Three months had been spent in Africa; months of unsparing toil, under a scorching sun, amid depressing pagan scenes. But the undertaking had been reasonably successful, and tired bodies had been upheld by grateful hearts.

On shipboard once more, with faces turned homeward, opportunity came for fatigue to assert itself. The strength of Mills, never great at the best, began to fail. A deep spirituality, which had possessed him through all the journey, grew stronger and stronger. And as they were wafted, day by day, nearer home, it became evident that his spirit, too, was nearing its desired haven. Fever burned his body; but at last eternal health claimed his soul. Under a glowing sunset, he was buried, to wait until the sea surrenders its dead.

The one great desire of his life, "to sit in some quiet corner and teach the perishing," was unfulfilled; but God through him had sent, and yet sends, many teachers to many far corners.

Thirty-five years, only, of mortal life was allotted him in which to accomplish so much; yet it was time enough,—

not because of his uncommon gifts, but because he knew the secret of well doing. He did not attempt to be the origin—the source, but gloried in being the channel through which God poured His great thoughts. No time was lost by obstructions; the dredge that kept the channel free was prayer—private, social, public, constant prayer, not for himself, but for God's glory.

THE END.