



HENRY CLAY TRUMBULL

**BOSTON UNIVERSITY
SCHOOL OF THEOLOGY LIBRARY**



Presented to the Library

by

David Vaughan

cal.
BV

3700

.T7

2/12

~~20~~ ~~R 24/3~~
~~100m~~
15
2
2

X



Old Time Student Volunteers

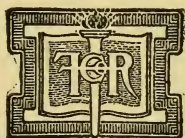


Old Time Student Volunteers

MY MEMORIES
OF MISSIONARIES

By
H. CLAY TRUMBULL

Author of "Illustrative Answers to Prayer," "Prayer: Its
Nature and Scope," "Border Lines in the Field of
Doubtful Practices," etc., etc.



FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO

1902

Copyright 1902 by
H. CLAY TRUMBULL
(*September*)

Boston University
School of Theology Library.

C.S.

BV

3700

.T7

Preface

THESE missionaries in the foreign field, of whom sketches and memories are here given, are not selected from God's great army-roll as those pre-eminently worthy of note. Perhaps it is all the better that this is so. They are in this record simply as those among the earlier missionaries whom the writer was privileged to meet and to know. They are from various missionary fields, and were sent out from different missionary societies, at different times. Therefore they may be considered as more fairly representative of foreign missionaries as a class, and as a whole.

In order to limit the scope and field of his recorded memories, as distinguished from those with whom young "student volunteers" and other friends of missions to-day are personally acquainted, the writer has thought best to give no sketch of any missionary who was not in the mission field at least as early as fifty years ago. In this way his personal memories in the eventide of life may prove of interest and service to those whose recollections do not run back of these better, brighter days in God's providence.

Yet the writer regrets that the limitations which he has deemed best to apply to this record forbid his telling particularly of grand and efficient missionaries whom he has known and honored in these later days. He would be glad to bear his witness to the noble and

inspiring presence and words of such men of God, whose power he has felt, as the veteran John G. Paton of the New Hebrides; John L. Nevius and Erastus Wentworth of China; Bishop William Taylor of Africa; J. Hudson Taylor of the China Inland Mission; Bishop J. P. Thoburn, W. B. Capron, and Edward Chester, of India; President George Washburn of Constantinople; and that noble missionary maiden, Miss Mary L. Whateley of Cairo and "among the huts" of Egypt. But time would fail him to tell of these good missionaries and many like them, and of their self-denying and devoted doings for Christ and for souls.

That these records may incite some to examine further, and thus come to learn and realize what a work is going on in this line for the welfare of those in Christian lands, and of those in lands less privileged, by those who serve and honor Christ at His command, and at the call of those in need, is the sincere hope of

THE AUTHOR.

Philadelphia, June 8, 1902.

Contents

CHAPTER	PAGE
I. Plans for World-Conquest in Napoleon's Time : Samuel Nott, Jr., - -	11
II. What a Boy Saw in the Face of Adoniram Judson, - - - -	19
III. Near the "Footprint of Adam" in the Footsteps of Jesus : Benjamin C. Meigs, - - - -	24
IV. Hope for "The Uttermost Parts of the Earth" : Daniel Poor, - - -	30
V. Lexicographer, Educator, and Missionary : Dr. Miron Winslow, - -	34
VI. Working for Missions Among Christian Children : Dr. John Scudder, - -	41
VII. A Pioneer Missionary to the Sandwich Islands : Hiram Bingham, - -	45
VIII. Shining Brightly in the Dark Continent : Robert Moffat, - - - -	51
IX. In the Holy Land and Constantinople : William Goodell, - - - -	55
X. A Helper of Other Missionaries : Isaac Bird, - - - -	61
XI. A Modern Missionary before the Areopagus : Jonas King, - - - -	66
XII. Walking by Faith, not by Sight : Aldin Grout, - - - -	74

XIII.	From Jerusalem Jews to Turkish Muhammadans : Josiah Brewer, - -	78
XIV.	Called to the Land of the "Siamese Twins": William Dean, - -	84
XV.	Missionaries Among the Nestorians : Justin Perkins ; Thomas Laurie, -	88
XVI.	An Illustrator of the Fifth Gospel : Dr. William M. Thomson, - -	95
XVII.	A Godly Mother's Gift to Missions : S. Wells Williams ; W. Frederic Williams, - - - -	102
XVIII.	Physician, Missionary, and Diplomat : Dr. Peter Parker, - - -	107
XIX.	A Praying Mother's Missionary Son : Samuel R. Brown, - - -	113
XX.	Among Fiji Cannibals : James Calvert, - - - -	117
XXI.	From the Orient to the Orient : Henry J. Van Lennep, - - -	126
XXII.	Influencing Three Continents and the Islands of the Sea : Cyrus Hamlin, -	131
XXIII.	Giving Help to All : Samuel Wolcott, - - - -	143
XXIV.	"The Patriarch of West African Missions": Albert Bushnell, - -	147
XXV.	A Cedar of Lebanon : Simeon H. Calhoun, - - - -	150
XXVI.	At a Haven of Ships : David Trumbull, - - - -	156
XXVII.	Securing a Christian College to China : Andrew P. Happer, - - -	164
XXVIII.	An American from China to Chinese in America : William Speer, - -	169
XXIX.	A Bible-House Builder in the Levant : Isaac G. Bliss, - - - -	176

XXX.	A Voice for Christ in India and America : John W. Dulles, - -	181
XXXI.	Knowing and Showing Chinese Social Life : Justus Doolittle, - -	193
XXXII.	Going Down Into Egypt : Gulian Lansing, - - - - -	198
XXXIII.	Another Missionary Son of a Missionary : Luther H. Gulick, - -	206
XXXIV.	"Instead of Thy Fathers . . . Thy Children" : Hiram Bingham, Jr., -	211
XXXV.	A Reminder from a Christian Brahmin : Narāyan Sheshādri, - - -	218
XXXVI.	Notable Missionaries not called Missionaries, - - - - -	224
XXXVII.	Missionaries Compared with Other Men, - - - - -	232
XXXVIII.	What have Foreign Missions Done for Us? - - - - -	248



I

PLANS FOR WORLD-CONQUEST IN NA- POLEON'S TIME: SAMUEL NOTT, JR.

IT is customary to speak of the early days of the foreign missionary movement in America not only as days of a small beginning, but as days of comparatively small expectations. The ends of the earth were far apart and little understood in the opening years of the nineteenth century; and the few student volunteers in America who were ready at that time to attempt work among the heathen myriads of the world at large, are supposed to have been incapable of the faith-filled daring to which those of the present day have come in their growing expectations. The very motto of the Student Volunteers of to-day in their enthusiastic gatherings of thousands, "The Evangelization of the World in this Generation," is supposed to illustrate and emphasize the progress that has been made since the time when no annual meeting of the friends of foreign missions in America had yet been large enough to fill more than a private parlor.

But the men of that day were men of sublime faith and love and hope; and we have more to learn from them than from the progress that is making in our day. Only a few years after the first meeting of the American Board was held in the house of Dr. Noah Porter

in Farmington, Connecticut, the annual meeting of the Board was held in the house of Henry Hudson in Hartford, Connecticut. At that meeting in 1816 it was suggested by the Rev. Dr. Samuel Worcester, the first corresponding secretary of the American Board, that "the energies of Christendom wisely directed, and attended by the blessing of the Spirit, might send the gospel over the world in a quarter of a century." After consideration, the suggestion was formally recommended by the Prudential Committee. And then it was formally adopted by the members of the American Board as the conviction and aim of the representatives of the foreign missionary movement in this country. "Twenty-five years" are even less than a generation. Did not the aim and purpose of the foreign missionary workers of that day of small beginnings compare favorably with even the motto of the great body of Student Volunteers in these later days of Christian progress, when the aim is phrased as "The Evangelization of the World in this Generation"?

When the twenty-five years from the time of the adoption of that declared aim had expired, the annual meeting of the American Board was held in 1841 at the First Presbyterian Church in Philadelphia. The gathering was much larger than any that had been held in the early days of the foreign missionary beginnings in America. But the full work proposed had by no means been realized. This fact was most impressively brought out at this later meeting by the Rev. Dr. Yale, who stated that of the members present when it was adopted only three still remained on earth,

and only one of those, the Rev. Dr. Calvin Chapin, was there present.

And as he said "the work is not done," he added : "I feel a pang of regret that, since that declaration was made, six hundred millions of pagans have gone down to the grave." The effect of this expressive reminder was such that for a time none seemed ready to break the silence that ensued. Yet a result that followed was that that meeting in Philadelphia marks a new beginning in American missionary zeal. All were aroused to new zeal and fresh work. The incubus of a heavy debt was lifted, and all took hold in a renewed spirit. More than twice twenty-five years have passed since that new beginning, and eleven years more are added to that ; and the proposed work is not done. The memory of the repeated purposing of that good work, even with its repeated delays and postponings, ought to be an added incitement and inspiration to its doing. "How long, O Lord ? how long ?"

A reminder of the fact that American foreign missions is, comparatively, a thing of but recent date, and that foreign missions was from the beginning a Student Volunteer movement, is pressed upon me anew when I am able to say that of the five young men who first volunteered and were ordained for that great work, I met and well remember two. Those five were from four colleges,—Brown, Union, Williams, and Harvard. The two whom I met were Adoniram Judson, Jr., and Samuel Nott, Jr. Moreover, I knew well the venerable Rev. Dr. Noah Porter, of Farmington, Connecticut, who was sixty years pastor of the church into which he was born, and in

whose parsonage home was held the first meeting of the "American Board of Commissioners for Foreign Missions," which was formed primarily to sustain those young men and others who might follow them. A single room in a country house was large enough for the annual meeting of the friends of foreign missions then. At the first meeting five persons were present; at the second annual meeting there were seven; now no church or hall in the country can hold all who seek to attend. How that little vine has grown and prospered will be appreciated by those who attend or read of the great International Student Volunteer Missionary Conventions held on this continent in modern times.

"Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God."

Samuel Nott, Jr., was born near my birthplace in Connecticut. His father was Samuel Nott, for many years pastor of the Congregational Church in Franklin, Connecticut. I heard him preach, in the pulpit of my Stonington home church, when he was about ninety years old, yet still vigorous and hearty, while venerable. A son of the missionary, born in India, Samuel Nott, 3d, with whom I was associated in railroad engineering and management, gave me many facts in the life of the early missionaries to the East.

Samuel Nott, Jr., was a student in Union College, where his uncle, Eliphalet Nott, was president for more than sixty years. President Nott, also, I saw

and heard in the pulpit when he was about ninety. Nott was from Union College; Judson was from Providence College, now Brown University; Gordon Hall and Luther Rice (together with Samuel J. Mills, pioneer of them all as a volunteer, but younger, and who was ordained in 1815) were from Williams College; Samuel Newell was from Harvard. No single agency reached them all alike, but the same God was over all and in it all. Nott said, years afterwards, as to the motive that impelled him at the outset, that he felt that God told him to go and preach the gospel to those who were afar, therefore he must go. What the result was to be he could not say, but as to his evident duty he was clear. Therefore he determined to go.

These first student volunteer missionaries to the foreign field were ordained at Salem, Massachusetts, in February, 1812. Judson and Nott, with their wives, sailed for the field in the East in different vessels, and for different ports, but actuated by the same spirit, and in a common work. The one sailed from Salem for Calcutta, and the other from Philadelphia for Bombay. The field which they sought to enter was little known in America; the work which they were to engage in was little understood; and the ends of the earth were at that time very far apart, with modes of communication few and infrequent.

Now, while what is going on in China, or India, or South Africa, can be known in Boston, or Philadelphia, or New Orleans, in a few brief hours, it is well to look back and see how it was in those days. When Samuel Nott, junior, was compelled by his failing health

to return from his mission field to America, the vessel on which he was sailing touched at St. Helena. His son tells of that incident. The latest news that had reached them in Bombay from Europe was of Napoleon's escape from Elba, his arrival in Paris, and the new army gathering to his standard. After that all was a blank in their minds as to the busy world.

As they were nearing St. Helena a ship was seen in the distance. Wrote the returning missionary: "The reader may imagine with what interest we saw, on the verge of the horizon, a ship approaching now, not merely to break the solitude, in which for weeks we had traversed the ocean, but to inform us of the fate of men at one of the most remarkable crises of human history." Sixty years after this, the good missionary wife and mother, when over ninety years of age, wrote of that glad hour, "Glorious news! Great news for old England! A great battle at Waterloo! Napoleon a prisoner on the Northumberland on his way to St. Helena, in the keeping of Sir George Cockburn. Peace in all the world." The son adds: "Our missionaries had the experience of being among the earliest of those who touched at the island after Napoleon arrived, and being as near his prison house as the anchorage of St. Helena would bring them."

The "big war-ship" Northumberland was in the Potomac when, in the war with England in 1812-14, Washington was destroyed by the British. One of the party with the missionaries, who visited the vessel at St. Helena, found on board a token of that event. "In the cabin of that ship they saw [President] Madison's pillow,—a keepsake picked up by the admiral

on his unwelcome visit at Washington during that war."

In the world's thought, the landing of Napoleon at St. Helena was an event of great importance, but the world took little heed of the American missionaries who touched there in going or in coming. Napoleon's plans were for personal conquest and rule. The work of the missionaries looked to the bringing of all mankind under the sway of the Prince of Peace. Their work was greater, and of more importance in its effect on mankind and the world's history, than all that was accomplished by Napoleon and the armies that he led or opposed. And we may well believe that God was as much interested in the missionaries' work as in Napoleon's, although God was ruling over both.

The Notts brought with them a native African girl, who desired to be with her loved benefactors. She was an earnest Christian, and wanted to go back as a missionary among her people. She, however, closed her earthly work in New York City in 1822, after living a brief but useful life in God's service. One of her benefactors said of that life: "It is an evidence that the missionaries and the Christian public have not labored in vain for the Bombay mission. I confess that in this one event I have enjoyed a rich reward for my own portion of labor and trial in it." This waif of the mission field often said to a son of her benefactor, who told me of it, that when he grew to be a man he must go as a missionary to her country, adding that she would go with him to take care of him.

That missionary son would have gone to the ends of the earth if God had so directed him. He had a missionary spirit, and he was ever doing a missionary work. He was busy about his Master's work until, after more than fourscore and five years of earthly work, he entered into rest not long before I wrote these lines. It is a privilege to have lived near that devoted missionary and his equally devoted missionary wife in the later years of their consecrated lives, in the home of their godly and devoted son and daughter; and I trust that I was more imbued with their missionary spirit from my valued intercourse with them.

II

WHAT A BOY SAW IN THE FACE OF ADONIRAM JUDSON

WITH the present world-wide interest in Christian missions, and with the multitude of American missionaries in various parts of the earth now representing the score and more of American missionary societies of different religious denominations, it is difficult for a young Christian to realize that at the opening of the nineteenth century there was not an American missionary in all of God's great field outside of the United States, while no missionary society was as yet formed for the purpose of sending out such a worker. It is, perhaps, still more difficult to realize that many now living have looked into the Christ-illuminated faces of some of the pioneer missionaries, who first went, in the Master's name, from the newest land to the oldest, from America to Asia; yet those who have looked into such faces cannot forget them, nor fail to realize this glad fact.

Of the first company of American missionaries who were ordained for the foreign field, in 1812, Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, perhaps the first-named was the object of more romantic interest than any of the others because of the circumstances of his life course,

both before he reached the missionary field and after he was there.

Going out as a foreign missionary from America was, at the best, a very different matter in those days and in these. There was at that time back of one no organized and experienced society, having a recognized position in the sight of one's government and of the world. There was then in no sense, as now in many a case there is, a measure of similarity between the home and the foreign field, with the privilege of working hopefully in a chosen region. The foreign missionary's work and field were then uncertain and doubtful, as he went out from the known into the unknown, walking wholly by faith and in no degree by sight. This was forcefully illustrated in the case of Adoniram Judson.

Even after graduating from Brown University, young Judson was skeptically inclined. He actually thought of giving himself up to the profession of a theatrical actor, and even connected himself with a dramatic company for the purpose of becoming familiar with the rules and life of the mimic stage. Being, however, aroused to a sense of truth and duty, he thought of being a Congregational clergyman, as his father had been. Entering with this thought in his mind, but before his purpose was fully formed, Andover Theological Seminary, he there met young Samuel J. Mills, Gordon Hall, and James Richards, who had come thither as missionary student volunteers from Williams College.

It was while reading Buchanan's "Star in the East," that his special interest was aroused in behalf

of the foreign missionary cause. Added to this, the example and influence of his student volunteer associates at Andover fired his heart with zeal for the service, and at once he offered himself for the work to the new society. But *six* young men were, in that day, quite too many for America to assume the support of, all at once, and Judson went to England to seek the co-operation of the London Missionary Society in this enormous undertaking.

On that voyage, the English ship in which Judson was a passenger was captured by the French, and taken into Bayonne, where he was thrown into prison. When he was released, he was still unsuccessful in the purpose of his voyage, and he returned to America, nothing daunted. He was then appointed a missionary to India, or Burmah, by the American Board, the new missionary society in America, formed to provide for these young men and those who might follow them, and he made the tedious voyage to Calcutta in a slow sailing-vessel. Being led by Bible study, on shipboard, to change his views on the subject of baptism, he, soon after reaching Calcutta, severed his connection with the American Board, and was again all afloat as to his plans for work. A Baptist missionary society was, in consequence, formed in this country, and assumed the support of Judson and Rice to begin with.

During the war between Burmah and England, or between Burmah and the English East India Company, Judson was once more in trouble. Suspected of being a spy, he was arrested in his own house, by an officer accompanied by an executioner, was thrown

on the floor, bound with cords, and taken to the death-prison. For more than a year and a half he was in the loathsome prisons of Burmah, at times being bound with three, and again with five, pairs of fetters, suffering excruciatingly from heat, from hunger, from fever, and from the cruelty of his keepers. Yet in all this his faith neither failed nor wavered.

As a boy, I was deeply impressed with the story of Adoniram Judson, as I read of it, with a vivid illustration of his cruel arrest, in a volume in our village library. When I was a little more than fourteen years old, in my Stonington home, on the then principal route between Boston, Providence, and New York, Dr. Judson stopped at the railroad station there for several hours one evening, on his way from Boston to Philadelphia. Knowing that he was in this country, I recognized him from his pictures, as I saw him on the steamboat at the Stonington dock. Not venturing to speak to him myself, although I now wish I had done so, I hastened to the house of the Baptist pastor, the Rev. Dr. Albert G. Palmer, the well-known poet and preacher, and told him that the great missionary was so near. Delighted to know it, he went immediately to the steamboat to pay his respects to the illustrious Christian hero.

I stood during this interview at a little distance from the two, and watched the face of the good and great man while he talked with his fellow-disciple of his Master and of his mission. All the while his face glowed with the light of his theme. The sight of that countenance was an inspiration and a blessing to me. I have never forgotten it. I never can forget it. In

appearance, Dr. Judson was tall, spare, wiry, of firmly compacted nerves. In his face were the signs of the many battles through which he had passed, and of the spirit in which he had been a victor through all ; and under all and in all there was a spiritual uplook showing that he had endured as seeing Him who is invisible. It was the look of Michel Angelo's David, with his sling across his shoulder, ready to meet the grim giant of Gath, and doubting not that he should overcome in the combat, in the name of Him for whom he stood a champion.

In the nearly threescore years since then, the look on that missionary hero's face has been ever before me, and I have often prayed, as I pray to-day, that the light that illumined his face may in some measure be reflected from my face in my best service of his Master and of mine.

III

NEAR THE "FOOTPRINT OF ADAM" IN THE FOOTSTEPS OF JESUS: BEN- JAMIN C. MEIGS

CEYLON has had a peculiar and an exceptional prominence, in tradition and in the history of missions, for a somewhat out-of-the-way corner of the earth. It is an island not quite as large as Ireland. Its population is about three millions. While it never had a controlling interest in any great people or country, various causes have combined to centre in it, at different times, the world's religious interest and thought.

According to Eastern traditions, preserved in various of the sacred books of the different religions, Ceylon has been pre-eminent for ages. The Qurân says that, when our first parents were cast out from Paradise, Adam landed in Ceylon, or Serendib, and Eve landed near Joddah, the port of Mecca in Arabia. After two centuries, (a short time for that stage of the world), Adam found Eve, and she went back with him to Ceylon, where the first children of earth were born. That is carrying history pretty well back. There is a lofty mountain-top in Ceylon called to this day "Adam's Peak," on which is shown a huge footprint said to be Adam's. The Hindoos revere this

footprint as that of Siva ; and the Booddhists as that of Gautama-Booddha. But all unite in accounting Ceylon a primitive and sacred place. Many Bible scholars have counted Ceylon the Ophir of King Solomon's day.

Muhammadan interest in Ceylon was not lessened, the world over, when Arabi Bey, or Arabi Pasha, who had been deemed by so many the expected Mahdi, was banished, when overpowered, by the British government to that sacred soil linked with so many of the traditions of the race. It became to Muhammadans like St. Helena to Frenchmen. Similarly the Dutch Boers of South Africa have, in recent years, a special interest in Ceylon as the prison-house of their captured soldiers transported thither by the English.

Within the last five centuries Ceylon has been an important field of Christian missions. This includes the missions of the Portuguese, the Dutch, the English, and the American. St. Francis Xavier preached among the Tamil fishermen of Ceylon, and baptized some four or five hundred converts. Under Dutch rule Protestant Christianity was dominant ; and at least nominal converts were numbered by the hundreds of thousands. After the days of William Carey in India, there was an excellent work done in Ceylon by English Baptists. Dr. Coke, of the English Wesleyan Church, went there in advanced age, and then did good missionary service there while he lived ; and his mission has continued to bear fruit to the present time.

As keeping up the history and traditions of Ceylon as a missionary centre, it is interesting to note that among the Boer war prisoners now held there are

quite a number of zealous "student volunteers," who have been in Christian correspondence with the Lord's great army of student volunteers for the world's conquest to Christ.

John R. Mott, the world leader in the sphere of Young Men's Christian Associations, gives Ceylon a prominent place in his "Strategic Points in the World's Conquest." He says that to-day "in all parts of India there are Tamil teachers who were born and educated in Ceylon;" that from various reasons "Ceylon is destined to continue to exert a special influence on India and on Siam;" that, "at different times in the centuries that are past, multitudes of Booddhist missionaries have gone forth from this little island to propagate their faith throughout the vast continent of Asia. To-day in Ceylon there are ten thousand Booddhist priests." Moreover, Mr. Mott says that the Church of Rome, realizing the importance of Ceylon as a vantage ground of missions, is working there most effectively, and that similarly "no effort should be spared to make the student Christian movement in Ceylon, in the present and coming generations, to raise up and send forth multitudes of volunteers to be witnesses for Christ unto the uttermost parts of the far East."

As Jaffna College was founded by American Protestant missionaries, the Church of Rome has recently "opened at Columba the best-equipped college in Ceylon. . . . They have placed in charge of it a large staff of Jesuits, educated in some of the leading universities of Europe." A Roman Catholic priest who has been more than forty years a missionary in

that island said to Mr. Mott concerning this new college that "the Church of Rome recognizes Ceylon to be one of the key positions in the entire mission field. Rather than retrench, their policy is to establish themselves even more strongly."

American foreign missionaries have been in Ceylon from their earliest outgoing. In consequence of the reports and the appeals of Samuel Newell, before mentioned, five missionaries and their wives sailed from Boston for Ceylon in 1815. These were Messrs. Meigs, Richards, Warren, Bardwell, and Poor. They were stationed at the two points, Batticotta and Tillypally, at both of which places the former buildings, including the churches, of the Dutch mission were turned over to their use by the British government.

Benjamin Clark Meigs, going as a missionary to an island which had been such a centre of religious interest in the passing centuries, came from Litchfield County, Connecticut, which has been peculiarly a starting-point of American missionaries in the century just past. Samuel J. Mills, of "hay-stack" fame, who had so much to do with starting in America the revived interest in foreign missions, was the son of a clergyman in Litchfield County. Adoniram Judson, who had so much to do with making that new interest world-wide, was the son of another Litchfield County native and clergyman. Isaac Bird, who did excellent work as a missionary in Palestine, and who is still represented there in the second and third generation, was from that county. There was our first foreign missionary school, which resulted in the new life of the Sandwich Islands, and which itself sent seventeen mission

workers to those islands. From the same county went David B. Lyman as a missionary to the same mission field, and Hiram S. Taylor as a missionary to India, nor were these all. Was not that a good place for such a missionary as Meigs to go from to such a missionary field as Ceylon?

After a while, in consequence of deaths and prolonged sickness of other missionaries, Mr. Meigs found himself alone in the pressing work at Batticotta, and Mr. Poor was similarly alone at Tillypally. Then the work for those who remained was harder and less encouraging. But like good missionaries they kept at work, and were blessed while being a blessing. In 1819 there came from America renewed help and strong men to the Ceylon mission. Miron Winslow came out with two other missionaries, and he was in himself a tower of strength. Then came Dr. John Scudder, with his medical skill and his rare devotion and earnestness in his work. The work done in God's service by these good missionaries, in those and the following years, is telling in precious souls for eternity.

In 1822 the missionaries in Ceylon drew up a plan for an advanced school, or college, for the youth under their charge. After careful consideration of the plan the Board authorized the undertaking, and it was later begun. The educational side of the missionary work was from the beginning made prominent in this field. It was necessary for the English language to be known and used by those in government service, and the studies of Western civilization naturally grew in favor with the natives. A seminary was started at

Batticotta, which finally developed into Jaffna College.

But the evangelizing work of the mission was never lost sight of. The mission was blessed with a remarkable series of revivals, most of which began in the schools, in the years 1821, 1824, 1830, and 1834. In 1854, after nearly forty years of missionary service by Dr. Meigs, and not long before he was compelled to leave the field, there were eight missionary stations in the care of the American Board, twenty-four missionaries and assistant missionaries, thirty native preachers and catechists, 395 communicants, and 4,244 pupils in the schools. The churches were in large measure self-supporting, and their influence was extensive, far beyond their bounds in the island.

It was after twenty-five years of service in Ceylon that Mr. Meigs first came again to his home for a brief visit. It was eighteen years later, after forty-three years of missionary campaigning, that, in 1858, he was compelled to relinquish his work and return to America. It was at that time that I had the privilege of seeing and hearing him. Although unable to remain longer abroad, he was still able to plead for the cause he loved, and to inspire those who heard him, by his manifest spirit, with the preciousness of that work and of the high privilege of being engaged in it. The leonine head and the saintly face of that veteran hero, as his presence and words impressed me, have been as a precious and ennobling memory since I looked up and listened to him in my Connecticut home more than forty years ago; and I am glad to have had and to have that memory.

IV

HOPE FOR "THE UTTERMOST PARTS OF THE EARTH": DANIEL POOR

M^Y native place was at Stonington, Connecticut. The village is situated on a rocky point at the eastern end of Long Island Sound, across the bay from Watch Hill, a popular place of summer resort. Although a small place, it was in my boyhood days, and for years had been, one of the principal ports for whaling and sailing vessels in the United States, and its harbor was sought by vessels bound East and South. It was, moreover, the place where New York steamboats connected with the railroad line to Providence and Boston. In consequence it was a centre of interest for a wide and important field and sphere; and it was a frequent place of gathering for those who would influence the New England community.

On one occasion there was a meeting, in the church which I attended, of the New London County Foreign Missionary Society, the exercises of which were of special interest. It was announced that at the evening session there would be present to address the meeting the Rev. Dr. Daniel Poor, a missionary in Ceylon; and there was a great desire to see and hear him. At the appointed hour the Congregational Church of the village was

crowded. The officers of the Missionary Society were present; but Dr. Poor was not there, and the expectant audience waited. An extra hymn was given out to occupy the expectant congregation, and during the singing of that hymn Dr. Poor made his appearance. He realized that he was a little late, but he quickly caught up. Being introduced by the moderator, he began pleasantly:

"I am sorry to be late, my friends, but, having started out for a little walk, I got absorbed with thought in view of the peculiarities of this place, as I found my way along the rocky shores down to the lighthouse at its extreme rocky point. It seemed to me—and that's what I was thinking of—that the people of this village ought to have peculiar comfort in claiming for themselves one of the sweetest and richest promises of God. God says to his people, as representing his Son, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Now, if this place isn't '*the uttermost part of the earth*,' I don't know where that is, and I have travelled over a pretty large share of the globe."

Having in this way put his waiting congregation in good-humor, and thus got in fresh touch with them, Dr. Poor proceeded to show, in a manner that was persuasive and convincing, what the people of our village had to do in securing for Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession. It was a most impressive and irresistible plea for missions. One of his young hearers, at least, could never forget that appeal.

At that time, during his visit to this country, Dr. Poor had his temporary home with his former class-mate in Andover, the Rev. Dr. Thomas H. Gallaudet of Hartford, whose youngest daughter I subsequently married. As showing his ever loving spirit, and his uniform hearty trust, as a disciple and missionary of Christ, I was told that when a visitor at Dr. Gallaudet's spoke to Dr. Poor of his privations and trials in his missionary life, he responded cheerily :

“Oh ! you remember Christ's promise about that, ‘Every one that hath forsaken homes, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold.’ That promise has been more than made good to me. I left one home and family when I went to the mission field ; and now when I come back I find a home and good friends in every place I go to, and I am made welcome to all. There's no privation in that.”

This cheeriness in way and word was a prominent element of Dr. Poor's power. His familiarity with the colloquial Tamil, his knowledge of Hindoo writings, his self-command and quickness of repartee, enabled him to meet the arguments and sophistries of learned disputants with uniform effect. He was a clear thinker, and a dignified and courteous debater. After about forty years of faithful missionary service he yielded up his life in an attack of cholera, in 1855. But death had no terrors for him. His last words, spoken in a whisper, were in Tamil, “Joy ! Joy ! Hallelujah !” He had joy in life, joy in service, and joy in death.

Among the family treasures of my children are albums of attractive water-color sketches of various classes of natives and residents of Ceylon and India. These include those of different castes and classes and trades and occupations. The presentation inscription, from Rev. Daniel Poor to Rev. Thomas H. Gallaudet, is dated November 29, 1843. This is a reminder of the time of Dr. Poor's visit to this country, when I had the privilege of hearing him in the Stonington "uttermost parts of the earth."

In later years, I met a son of the missionary hero, the Rev. Dr. D. W. Poor, in Oakland, California, at that time a professor in the Presbyterian Theological Seminary of the Pacific Coast. More recently I have been connected in a church in West Philadelphia, with that good man and all of his family; and I have found them doing honor to the name and the service of the faithful missionary. And in all the years meantime I have been cheered and comforted by that thought and assurance of the Ceylon missionary in the Stonington village church that even though I am in the uttermost parts of the earth in God's service there is a special and sufficient promise to me just there; and for that I am grateful.

V

LEXICOGRAPHER, EDUCATOR, AND MISSIONARY: DR. MIRON WINSLOW

DR. MIRON WINSLOW was an exceptional man, in his family stock, in his personal character and traits, in his accomplished work, and in his influence and reputation. He was a member of the family that furnished a governor for Plymouth Colony in the early years of New England's settlement, and that has been prominent for men and women of superior worth in every succeeding generation, down to the present day. Miron Winslow was born in Vermont, in 1789. In his young manhood he was engaged in mercantile pursuits in Norwich, Connecticut. It was about this time that Adoniram Judson, and Samuel Nott, 2d, and Samuel J. Mills, and others, were starting out as missionaries to the foreign field. Samuel Nott's home was in the neighborhood of Norwich, and, naturally, much was said there of the missionary cause.

Young Winslow was deeply impressed on the subject, and he determined to have a part in the good work. He entered Middlebury College, near his Vermont home, and later he pursued special studies in languages in Yale. Then he graduated from Andover Theological Seminary. Desiring to do

something near home in behalf of the heathen, before he went out among them, he gave some time to preaching in behalf of the American Board, "raising large sums of money for its work and displaying that rare combination of intellectual, business, and religious gifts, which so distinguished his subsequent career."

Miron Winslow, together with Pliny Fisk and two other missionaries, were ordained February 6, 1819, in the Tabernacle Church, at Salem, Massachusetts, where on February 6, 1812, there had been ordained young Judson, Nott, Hall, Newell, and Rice, the initial company of American foreign missionaries. Mr. Winslow married Miss Harriet Lathrop of Norwich Town, Connecticut, who accompanied him on his mission; and she became almost as marked a woman, as a missionary's wife and helper and co-worker, as he was as a missionary.

As showing the sort of woman that Harriet Lathrop was, it may be mentioned that she first came out from her family and home and confessed her childlike trust in her Saviour. Hearing of what was then new in America, the Sunday-school, she gathered a little Sunday-school in the galleries of her home church. The church authorities deemed this a desecration of the house and day, and they drove her and her charge out from the church. Then she gathered the little ones in a neighboring schoolhouse. But public sentiment would not tolerate this there, and again she and her charge were expelled. Nothing daunted, she taught the little ones on the church steps in the open air, until public sentiment was changed and the gallery was

again open to her. In my young manhood I was told on the testimony of an eye-witness that when the old pastor, in his knee breeches and cocked hat, passed the schoolhouse where this young and devoted teacher had her Sunday-school for a season, he shook his ivory-headed cane towards the building, and said in honest indignation, "You imps of Satan doing the Devil's work!" Yet that man was not one of the heathen, nor had he much interest in them. He simply represented the average American Christian of that day.

As showing the character and worth of that devoted and persistent Sunday-school teacher, who went out into the foreign missionary field as the wife of Miron Winslow, it can be said that when she as a girl confessed Christ, she was the only one of her family to be known as a Christian. But her father and her mother followed her into the church, and so did every other member of the now devoted family. When she became a foreign missionary three of her sisters followed her in that step. One of her brothers died just as he entered the ministry. Another brother, whom I knew and valued, went West as a home missionary. A daughter of hers labored as a missionary's wife in India,—the wife of the Rev. Dr. John W. Dulles of Philadelphia. The little Sunday-school which she organized under such difficulties, in Norwich Town, has continued and prospered unto this day. At its fiftieth anniversary I heard its then pastor pay a glowing tribute to her memory, as he read aloud the names of twenty-six ministers and missionaries who had already gone out

from that Sunday-school as a centre of Bible study and of Christian influence. And "the end is not yet." "Behold, how much wood is kindled by how small a fire!" especially when the fire is kindled of God in the heart of a loving, trustful child.

Dr. Miron Winslow went in 1819 as a missionary to Oodooville, Ceylon, and there he remained until 1833. He was in advance of most missionaries and Christian workers in perceiving that in God's plan, and in the heeds of humanity, the true Christianizing of a heathen people requires the educating and training of that people from childhood, and not the mere sounding an alarm, and giving an invitation to old and hardened sinners with matured and confirmed convictions and habits. In this he was, by seven or eight years, in advance of good Dr. Alexander Duff, who, after his experience in Calcutta, endeavored to impress this view on the Christian world.

In 1826 a seminary was started, as has been mentioned, at Batticotta. Its plan, according to the views of the missionary founders, was that "of giving the pupils a good knowledge of English and Western science, in connection with their own vernaculars, instead of Sanskrit." This institution was eminently successful. As Dr. Winslow afterwards wrote of it, "The institution had great influence in raising the standard of education in North Ceylon, and affected even the continent." The old seminary buildings at Batticotta were afterwards occupied by Jaffna College, begun in 1872, with an English curriculum. This is financially independent of the American Board, being supported by fees and two funds, one in America and

one in Ceylon. Other educational institutions in Ceylon are prosperous. From Ceylon Dr. Winslow went to Madras, in 1836, and established there the mission of the American Board, that has since been so influential. And here he began the work that was the most important of his life doings, and for which scholars the world over know and honor him.

This was, in addition to the translation of the Bible into Tamil, the completion of a Tamil and English dictionary, or as its title reads, "A Comprehensive Tamil and English Dictionary of High and Low Tamil." Some idea of the magnitude and importance of this work can be gained, when we learn that "it contains 67,452 words with their definitions, of which 30,551 for the first time take their place in Tamil lexicography." An American reviewer said of this work: "It thus appears that nearly half of all the words in the Tamil language own their English lexicographical birth and position to our American Orientalist. The work . . . includes both the common and poetic dialects, and the astronomical, astrological, mythological, botanical, scientific and official terms, together with the names of authors, heroes, and gods." Its fullness and thoroughness, the result of so much work and of so high scholarship, made this the first and only complete Tamil and English dictionary ever published. The relation of Tamil to Sanskrit, and the relation of that to the English language, give this dictionary an important place in the study of languages. It was welcomed, not only by missionaries, but by the government officials of India.

On the reception of this Tamil and English lexicon

in America, Harvard University gave the author the honorary degree of D. D. A little later Middlebury College, his Alma Mater, gave him the degree of LL. D. In 1856 Dr. Winslow visited the United States again, and for the last time. He was welcomed joyously and gratefully wherever he spoke or went. It was good to see him and to hear him. He was a man of God, in his looks and his bearing, in his words and his spirit. His face was indeed a benediction, and his snowy locks were a crown of glory. It was evident that his chief interest was in bringing men to God, and in bringing a knowledge of God to man. He cared more for the language of Zion, than for Tamil or Sanskrit or Singalese. While in the United States, in that brief visit, he wrote a little work, of practical worth, "Hints on Missions." This was not to evidence his high scholarship, but it was an evidence of his great love for souls, and for the Saviour of souls.

As an illustration of the extent of his labors in varied departments of the great mission field, it is said that during the period of his service there, there was issued from the missionary press under his supervision an aggregate of 535,000,000 pages. Yet this was in addition to his work of evangelizing and of educating and of translating, and of work done in other ways. How many that one man influenced for good !

After forty-five years of devoted and fruitful missionary service in India and Ceylon, Dr. Winslow, in rapidly failing health, turned his face towards America, accompanied by Mrs. Winslow, August 27,

1864. But he lived only to reach Cape Town, Africa, where, on October 22, 1864, he entered into rest. His body lies in the Cape Town Cemetery, by the grave of the devoted Scudder, with whom he had labored lovingly in the mission field.

VI

WORKING FOR MISSIONS AMONG CHRISTIAN CHILDREN: DR. JOHN SCUDDER

TALKING familiarly to children, either in the pulpit or elsewhere, about religious matters, was never a common custom, either in our country or abroad, before the now finished century. It is not easy to realize how true is this truth. Only those who remember its beginnings can appreciate the gain of the children of nowadays, over those of former times, in this particular. As a boy, nearly sixty years ago, I had read with understanding and interest much about foreign missions, and I had even heard missionary addresses to the older people, before I ever thought of having a real living missionary make an address from the pulpit directly to me and the other boys and girls. It can hardly be understood what a surprise it was when such a thing came to pass. It seemed as if one of the angels had come down into the realm of the little folks to recognize them as worth noticing and speaking to.

It was when I was about fourteen or fifteen years old, that, in my Stonington home, where I heard Dr. Daniel Poor, the children and young people were invited to come to the village church and listen to an

address to be made directly to them by the Rev. Dr. John Scudder, about his work as a missionary in India. What a day that was to us little folks ! How we felt uplifted in importance ! With what a new interest we now looked at the missionary from the far-off land, who had come to tell *us* of his field and work ! What a fresh responsibility we had, to hear what he said, and to get our share of good out of it !

Dr. John Scudder was himself an object of interest. While an active practicing physician in New York City, he took up in the room of a lady patient a tract, or booklet, on "The Conversion of the World ; Or, The Claims of Six Hundred Millions." Its appeal entered his inner being. He earnestly sought from God direction as to his duty. In response, he had a call from God to go as a missionary. His wife expressed her willingness to accompany him, taking their little child. He accordingly determined to devote his life to the newly recognized field. He went out, in 1819, as a missionary of the American Board to Ceylon. He gave up a lucrative medical and surgical practice in order to be a missionary. But this made his going all the more a notable example. The first sheaf of his rich harvest was young James Brainerd Taylor, who was led to devote his life to Christ by this example of Dr. Scudder.

Twenty-three years later he was, with Dr. Miron Winslow, transferred to Madras to begin a fresh work there. Devoting himself to the care of both bodies and spirits in the foreign field, Dr. Scudder was there not only a personal power for his Master, but he became, as it were, the head of a valiant tribe of mis-

sionary workers. Eight sons, two daughters, four grandchildren, and perhaps by this time more or less great-grandchildren, have followed him in this service, rising up to call him blessed, and to walk in his steps as he walked in those of his Master. And the starting point of this family procession in Christ's service was when Dr. Scudder consecrated himself to Christ's service.

In several ways Dr. Scudder followed as his Master had led. He cared for the bodies as well as for the spirits of those who were in need. He was none the less a good physician for being a preacher of the gospel. He was quite a pioneer as a modern medical missionary. He conducted an extensive hospital in Ceylon more than sixty years ago. He wrought cures that were deemed miraculous, and that won new hearers to the gospel message.

Dr. Scudder realized the importance and impressibility of children, and he sought to win them to Christ and Christ's cause while they were children. In this also he followed his Master. He was one of the first to emphasize the value of educating the young as a means of missionary work, instead of spending most of his time on adult unbelievers. Moreover, he saw no reason why children in Christian lands were not entitled to as great privileges in this regard as young heathen. When he came back to this country in 1843 for a visit of two or three years, in order to regain his shattered health, he devoted much of his time and strength to public addresses to children. It was estimated that he then addressed more than one hundred thousand children—a great multitude for

that day—on the subject of missions. I have always been glad that I was one of that hundred thousand.

Dr. Scudder wrote for children, as well as talked to them. A little volume by him, called "Letters to Children on Missionary Subjects," and another called "Grandpapa and Little Mary," were in the Sunday-school libraries, and in many of the homes of that day. Few now realize how much was done for the cause of missions, in that generation and in the following ones, through his work for and among the young.

I recall the missionary as a white-haired, sunny-faced, pleasant speaker, making vivid and real out of his personal knowledge the facts of which I had read in print, and had seen pictured in illustrations, of the horrors of heathenism and the degradations of idolatry. Many of those, besides myself, who listened to his earnest words, have ever since had added interest in the cause for which he pleaded.

VII

A PIONEER MISSIONARY TO THE SANDWICH ISLANDS, HIRAM BING- HAM

TO young people who think of the Sandwich Islands as a portion of the United States, sharing in the character and power of America among the nations of the earth, it is difficult to realize that in the memory of persons now living those islands were not only the abode of savage heathen, but were not even deemed a safe place for the most devoted missionaries to work. Hardly any portion of the world can be pointed to as having been more changed by the gospel and its representatives in a generation, than the Hawaiian, or Sandwich Islands.

When American foreign missions were first undertaken, the islands of the Pacific Ocean, as the home of savage heathen, were not yet considered a proper field for Christians to enter even to preach the gospel. The destruction of Captain Cook and some of his men by heathen idolaters in that field, was a present horror in the minds of all who thought of it the world over. When two native boys from the Sandwich Islands were brought to Connecticut and put under Christian training in the new mission school at Cornwall, in Litchfield County in that state, new mission-

ary zeal in behalf of those islands was aroused. And when several American missionaries volunteered to go to the Sandwich Islands, there were of course many who felt that this was "tempting Providence." There were apparently no favoring circumstances. An abiding faith in God and a willingness to trust in him beyond all sight or knowledge were all that those missionaries had to depend on; and they asked for nothing more.

Rev. Hiram Bingham, one of the first of those missionaries, was in 1819 given a public farewell in the First Church of Hartford, the church with which, later, I first united. My father-in-law, the Rev. Thomas H. Gallaudet, preached the sermon on this occasion and a copy of this sermon I had. In that sermon, Mr. Gallaudet referred to the fact that martyrdom might await the new missionary, in his new field; but that Christ would be with him and he could be with Christ whatever the issue. Asa Thurston, a fellow-student with Bingham at Andover, and the wives of the two, went out in the first vessel. Several other missionary helpers from the islands and from this country went out from the Cornwall school.

The story is familiar to the Christian world, how God prepared the way for these missionaries by prompting in advance these heathen islanders to destroy their idols and to be ready to receive new messengers of the Most High, who were coming over the sea. Thus the new missionaries had an open field, and God's special favor from the beginning. It was not a very great while before a single Christian church in those islands had a larger membership than any other

church in the world ; and this is but one illustration of the wonderful work of grace in that mission field.

But the missionaries had opposition to encounter, and were called to a severe struggle even after idolatry and paganism were providentially overcome. Representatives of "Christian" nations and of civilization and commerce, on vessels from England and the United States, were angered because the missionaries introduced good morals and pure living among the natives, and thus interfered with the vicious and immoral lives of those coming thither on ships from lands of "civilization." The conflict was a hard one. It was on the part of the foreigners an outspoken and a shameless one. They insisted that a new law passed by the chiefs, forbidding the taking of natives to foreign vessels for immoral purposes, should be repealed or ignored. When the missionaries refused their consent to this they were threatened with violence and death. An issue came with Mr. William Richards, one of the earliest missionaries. He refused to yield up some natives who sought his protection, even at a threat of his life. His good wife expressed her readiness to die with him in such a course.

But other natives from that land of "heathenism" rose up in support of their Christian teachers the missionaries, and in defense of morality and decency, against the advocates of iniquity and vice from representatives of "civilized" and "Christian" nations, and the defenders of right were for the time successful. But the conflict was not settled with a single struggle. It had to be made over and over again.

Here as elsewhere while Christian missions prepare the way for improved commerce and civilization, commerce and civilization may strive to undo the work or to oppose the best influence of Christian missions. The conflict which was begun in Eden continues in every new mission field. Not even officers and men of the regular navy of England and of the United States were in every instance on the side of morals and decency in the struggle as it continued. But this is the very conflict in which foreign missionaries are engaged. And in this conflict missionaries are on God's side, and there need never be a doubt as to the ultimate issue.

Although the natives of the Hawaiian Islands had no written language, the missionaries gave them one. Into that language they translated the Bible and then prepared for them school books and various books for their education and training. In the continued struggle between good and evil, the missionaries had glad helpers among those engaged in commerce and civilization, even though others in the same spheres were on the other side. The commander of a United States naval vessel brought presents to the king of the islands, with assurance of the sympathy of the best people of the United States in the struggle of the young nation with vice and idolatry. The President of the United States, good John Quincy Adams, wrote to the King of Hawaii a warm letter in favor of the missionaries and Christianity; and the influence of this was positive and excellent.

Schools were started; education advanced; progress was made. And in spite of the continued efforts

of "Christian" traders to introduce rum and brandy and the vices of civilization, the islands advanced with remarkable rapidity, as showing what missions and missionaries can do in spite of the opposition of those who ought to know better.

After long years of faithful missionary service in the Sandwich Islands, Mr. Bingham returned to Connecticut. I became personally acquainted with him in New Haven, where he was pastor of an African church. I looked up to him, in view of the great work he had done for his Master, and of the high honor that his Master had conferred upon him in his being assigned to such a work. His son, Hiram Bingham, junior, whom I was also privileged to know, was a missionary among the Micronesian Islands, and the first commander of the first missionary brig "Morning Star."

There were rich results from the Sandwich Island mission, in the second generation of workers there. Asa G. Thurston, son of one of the missionaries, whom I was with in Williston Seminary, and who afterwards was a prominent Yale student, did credit to his parentage and to his training. With Dr. Titus M. Coan I was associated, when he was on the editorial force of the New York Independent. He was a son of the pastor of that great church in the Sandwich Islands, the largest church in its membership in the world. Two children of William Richards, spoken of above, were my schoolmates at East Hampton. General Armstrong, son of another of the missionaries, I was with in army service, where he was brave and true and had a fine record. After that he did service

to his country and to humanity by what he accomplished in and through Hampton Institute. If he had done nothing more than to secure the education of Booker Washington, his life work would have been a great one. Booker Washington is really an outcome of the second generation of Sandwich Island missionaries.

VIII

SHINING BRIGHTLY IN THE DARK CONTINENT: ROBERT MOFFAT

IT is in the dark that a light shines brightest and best. This is so in the spiritual world, as in the natural. Africa has been called the "Dark Continent," and from the early ages of mankind and of the Christian Church, there have been sons of light to illumine the "Dark Continent," so that the lustre of the bright rays could give guidance and cheer to those who were in the shadow of death in that region and beyond. Moses was a light in the "Dark Continent," and the world has since his day been profited by the light that shone from him as an illumining centre.

In the early Christian days, the white-souled Philip, as a messenger of Christ, was sent to preach the truth as to his Master to a dark-skinned Ethiopian ; and by the grace of God he sent him rejoicing, that he might bear the glad tidings to others who sat in darkness and in the shadow of death. It was to Africa that young Samuel J. Mills, the pioneer student volunteer missionary, of Williams College "haystack " fame, directed his steps as a field of labor for Christ ; and it was there that he laid down his life for his Master. From the earliest time to the present there have been bright missionary lights shining into the darkness of

Africa, and sending out their cheery rays to be a help and a guide to those outside. It has been my privilege to know missionaries in Africa who were a blessing to me, while they were being such a blessing to others.

A veteran missionary hero of the South African field whom all the Christian world honors, and to whom natives of the Dark Continent owe much for time and for eternity, whom I am glad to have looked upon, and to have looked up to, and heard, was Robert Moffat. He was a soldier of Christ, a winner of souls, the translator of the Bible into the language of the Bechwanas. His devoted wife and faithful co-worker, educated under choice Moravian influences, was Mary Smith of Scotland ; and his daughter, Mary Moffat, was wife and loving helper of David Livingstone. It was a great privilege to look into that saintly face, and to hear that winsome voice of his.

Robert Moffat, while a young gardener in his Scottish home, saw a placard on the wall announcing, what was then more of a novelty than now, a missionary meeting in a neighboring hall. The appeal came home to him as a call to personal service. He at once resolved to heed it, and he gave himself to the work. Sixty years before I met him he had gone out, as a representative of the London Missionary Society, among the still savage Hottentots, beyond the Dutch Boer settlements of Cape Colony in South Africa.

A famous Hottentot chief and desperado, Jager, in Namaqualand, was at that time, and had been for years, the dread and terror of Christians and of all European settlers. Moffat went to look him up. God had gone

before. Jager had already become somewhat interested in the gospel message, as he had heard it declared by another missionary worker, and although not a convert, he received Moffat with unexpected kindness. Moffat remained there for a season with the yet savage despot and tyrant, "exposed to the sun, rain, dogs, snakes, and cattle, doing' his own cooking, and often having nothing to cook or to eat, consoling himself with his violin and Scotch Psalms," while preaching and teaching, and laying the foundations of a new character in the chief and his people, and a new civilization in the Dark Continent.

When Moffat took his new pupil, hitherto the dreaded Hottentot outlaw Jager, now the convert "Christian Africaner," into Cape Town, to present him to the governor, he had somewhat the experiences of Barnabas with Saul of Tarsus when he introduced him as Paul the Apostle at Antioch and Jerusalem,—many were afraid of the new convert, "not believing that he was a disciple." But the way was won for the gospel and its triumphs in that field, and the world saw and believed.

Single-handed, Robert Moffat translated the Bible into the language of the people to whom he was sent as God's messenger, while at the same time he was preparing that people to receive and to profit by the written word he was translating. The difficulties of that undertaking can hardly be conceived. There was no written language for him to use when he began his work of translation. He must create it, to begin with, and then reduce it to grammatical form. The people themselves must be new created as to modes of

thought and speech. For thirty years Moffat toiled at this work, and, as his life span grew nearer its limit, he was miserly of his minutes, lest he should misuse them in some other way than the very best. At length, as Moffat was almost fourscore years of age, the Bechwana Bible was complete, and he was recalled to England to supervise its publishing and final issue.

It was in London in the spring of 1881 that I saw and heard Robert Moffat, at a missionary reception at the Lord Mayor's, at the Mansion House. There were representatives there from many lands, Christian men and women who were known of over the world. Yet no one in all that company was more a centre of loving interest and of hearty reverence than the missionary veteran hero of South Africa. He was more than fourscore and five years old, yet his eye was bright, his face shone with the light that never dims, and his voice was clear and penetrating. When he spoke, and all listened, his testimony seemed to be that there were no hardships in Christ's service, or "none to speak of," but that every step in the missionary's path was one of blessing. And as he said it, and looked it, we who listened couldn't believe anything else.

IX

IN THE HOLY LAND AND CONSTANTINOPLE: WILLIAM GOODELL

WILLIAM GOODELL seemed to be helped by hindrances from the beginning of his active and determined purpose to be in God's service, preaching Christ and winning souls. When his good father, in a Massachusetts country home, wanted him to study for the ministry, he had not money to pay for the boy's tuition. As William heard that there was a fund for educating boys in Phillips Academy, Andover, he set out to avail himself of it. He could not pay his stage fare, so he went sixty miles on foot, except as he could pick up a ride part of the way. When he reached Andover he found that the charity fund was overloaded, with other new applicants ahead of him. Then he went back home, footing the whole sixty miles, nothing daunted.

The next term he tried again. With his little trunk of clothing and books and all his possessions strapped on his back, he trudged the sixty miles to apply once more. This time he was received, and began to fit for college. By and by he graduated at Dartmouth, and then studied theology in Andover Seminary. After leaving the seminary he studied

medicine, in order better to fit himself as a missionary. Then he did some missionary work among the Indians in the southwest, at that time a far off region.

In 1822 he, with Isaac Bird of Connecticut, started for Syria and Palestine, expecting to reach Jerusalem. Again he was hindered in his plans by troubles in connection with the Greek revolution. At Beyroot, where he and Mr. Bird stopped for a time, he aided in establishing the Mission, and he spent some time profitably in studying the Arabic, the Turkish, and the Armenian languages. War was going on between Greece and Turkey, and ecclesiastical persecution drove him from the field. In 1828 he went, for safety, to Malta, with his family. Yet none of these obstacles swerved him from his main purpose. He had meantime translated the New Testament into Armeno-Turkish, and he issued the work from Malta. In 1831 he was transferred to Constantinople, and there he started a mission to the Armenians. He also occupied himself in translating the Old Testament, as he had before translated the New.

Once more his blessings came in added trial and disaster. The great fire in Constantinople, that destroyed nearly a mile square of the city, destroyed all his property, including his dictionaries, his commentaries, his translations, and his most valued manuscripts. Yet later he was in the midst of the Asiatic plague in its most violent form. After this, a bitter persecution of the missionaries, and determined hostility to the mission itself, began on the part of the Turkish government; and for a time it seemed as if the entire work must be abandoned; but in the

Providence of God the Turkish army was defeated by the Russians and their allies; the Sultan himself died; another great fire swept over Constantinople; many of the leading persecutors were removed; and the missionaries were enabled to resume their good work.

It might be supposed that the long series of obstacles and hindrances and opposings would be discouraging and depressing to one who was seeking God's help and protection in doing God's work. But there was no sign of discouragement or depression in the face, or words, or tones, of good "Father Goodell." He was very buoyant, cheerful, and full of hope. I first saw and heard him in 1852, when he was on a visit to this country for a brief time. He preached for Dr. Hawes, in the Center Church, with which I had recently united. His manner was inspiring and almost enthusiastic. From his words and ways one might think that there was only one side to a missionary's life, and that a bright side. Just look back over his thorny and beset path, from the beginning of his life work, and then think of this!

A single illustration given by him in that discourse put the Christian life in a new light, and I have walked in that light ever since. As I learned afterwards, the illustration is from old Flavel; but in my mind it is Father Goodell's. I see him to-day as the afternoon sun shone in on his cheery face and his snowy hair, as he said in seriousness, and devoutly: "We often think of death as a break in the path of life, when we must step over the brink before us. We know not how near it is. It may be some distance

ahead, or it may be close at hand, but until we reach that brink we are safe. Yet the truth is, death's brink is not before us ; it is alongside of us. From the day of our birth we move along death's brink. There is never more than a step between us and death. A single step may take us over that brink at any time. Yet God may enable us to keep still on life's path instead of going over the brink. Our hope and our trust must be ever in Him." The good missionary's face shone with faith's light as he spoke ; and I have been grateful for his words ever since.

Dr. Goodell was most anxious that his translation of the Bible into Armeno-Turkish should be complete and accurate, and worked at its revision until a few years before his death. On the day of its completion, in 1863, he wrote to his old teacher at Phillips Academy, Andover : "Thus have I been permitted, by the goodness of God, to dig a well in this distant land, at which millions may drink, or as good Brother Temple [a brother missionary who brought out a printing press to Malta] would say, to throw wide open the twelve gates of the New Jerusalem to this immense population."

But Dr. Goodell did much as a missionary while translating the Bible. As early as 1832 he dropped a copy of "The Dairyman's Daughter," which he had translated into Armeno-Turkish, at the door of a church in Nicomedia. He learned, years after, that a boy gave it to a priest, who read it himself, and then read it to another priest. It was blessed to those two and through them to others. Six years later the priest came to Dr. Goodell for help in evangelizing

his neighborhood, and then he learned of the influence of the little book. After more than forty years of missionary service, including Bible translation, Dr. Goodell returned to America, and in 1867 he died at the home of his son in Philadelphia.

One of the notable occasions of his appearing before the public in a great assembly was the meeting of the American Board in Chicago, 1865. He was already so well-known by reputation that there was a general desire to see him. Rev. Dr. E. D. G. Prime, his son-in-law, writes of the occasion : “ Probably nothing connected with the meeting at Chicago excited greater interest at the time, or will be remembered with more pleasure, than his venerable presence, which was a benediction in itself. With his aged form bent with years and toil, his beaming countenance, his snow-white beard, his head wearing the Oriental cap [or fez] on which was inscribed in Arabic characters the motto, ‘ The hoary head is a crown of glory, if it be found in the way of righteousness,’ wrought by the hands of eastern converts to the Cross ; and still more by his cheerful bearing, his spiritual conversation, none the less spiritual because flavored with his sparkling humor, he made an impression which will ever be associated with this anniversary of the Board.

“ One day, at this anniversary, while the great congregation was gathering, he took his seat on the floor of the hall, when two ladies came in and sat next him. One of them asked him if he saw Dr. Goodell on the stage. Looking over the faces, he said he did not see him, and he was sure he was not among those gentlemen. She asked him if he would be kind

enough to look about the hall, and if he saw him, point him out, as she greatly desired to see him. Looking about, he said he did not see him. Then, after a little, he said to her abruptly, 'Why, madam, he is sitting just next to you.' She looked at her friend and then at him, and seemed bewildered. When the truth dawned on her she said, in her confusion, 'Why, sir, I am so ashamed.' He replied, 'And I am so ashamed, too.' But this was just like him, all through.

In the few words he spoke to the members of the Board at that time, he said that in his early missionary life he set out for Jerusalem, and at that time he expected to live and die there; but he was kept from going there, and had never seen Jerusalem. "I have now," he added, "set my face towards the New Jerusalem, taking Chicago on my way."

I was pleasantly associated with a son of Dr. Goodell in army life, in our Civil War, and afterwards in Williston Seminary, and in the Agricultural College, at Amherst; with his older son, in my Oriental researches, in Philadelphia. I also knew several of his daughters who worthily represented their good father in different phases of God's work. But most of all I am glad to have seen and heard the godly missionary himself, of whom it was well said: "He was rarely gifted, full of genial humor, sanguine, simple, courageous, modest, above all holy. He won hearts, and molded lives."

X

A HELPER OF OTHER MISSIONARIES : ISAAC BIRD

THE gospel was first taught and preached in Palestine and Syria, and from that centre and beginning it was to be proclaimed to "the ends of the earth," yet in the nineteenth century after that beginning, good Christian missionaries were sent as from "the ends of the earth" to Palestine, as a foreign field in peculiar need of the gospel in its simplicity. This, in a sense, seems strange; but the trouble was not in God's love and ways, but in man's evil and lack. It does not seem strange, however, that American Christians had peculiar interest in and sympathy with the first missionary efforts, in the nineteenth century, in the land where our Lord lived and loved and taught during his human years on earth. When the command was first made to proclaim the gospel to "the ends of the earth," America was not known at the then centre, as within the limits of "the ends of the earth"; yet new America became foremost in modern Christian missions to Syria and Palestine.

Soon after this fresh beginning an associate of William Goodell of Massachusetts, and his wife, when they set out for Palestine in 1823 to join other mission-

aries there, was Isaac Bird of Connecticut with his wife. They sailed together from New York. On the Sunday before their departure they preached in the Murray Street Presbyterian Church, Mr. Goodell in the afternoon on "The Signs of the Times," from Matthew 16:2, 3; Mr. Bird in the evening from the words of our Lord in John 10:16, "Other sheep I have, which are not of this fold." The two then went out together, believing that the "signs of the times" indicated God's wish and will that they should seek out His other sheep beyond the present folds.

Their purposed destination was Jerusalem. They landed first at Malta, and from there sailed to Beyroot. Owing to the troubled condition of affairs in that country just then, they found it best to remain for a while in Beyroot; but there was missionary work to be done wherever they were. Their first work, which is every missionary's first and best work wherever he is, was individual work with individuals.

The new missionaries did not have to press the truth they taught, and the message they bore, on dull and reluctant ears. The brethren who had gone just before them had awakened an interest in the subject. The labors of Pliny Fisk, and Levi Parsons, and Jonas King, had aroused inquiry and provoked opposition, and no theme was just then more prominent among Maronites and Druses and Syrians and Greeks than the Bible and its teachings.

Men and women on all sides wanted to know their duty and their privileges, and they came to the new teachers to learn as to this. They came by day and by night, and the time of the missionaries was delight-

fully overtaxed. As Mr. Goodell was already beginning his studies with reference to Bible translation, and as he was fully occupied with efforts to rightly organize the schools of the mission, more of this missionary, or gospel, work with individual inquirers devolved on Mr. Bird, and he was engaged in it untiringly. And it was a good work to do. He helped many a soul to the light; and there are those still living who remember gratefully Mr. Bird's loving words to them in their need.

Mr. Bird wrote articles that were printed and published in Arabic, on truths in discussion in Syria. These had much influence at the time, and their influence deepened and widened as the days went on. His "Thirteen Letters" bearing on the question of the claims of the Church of Rome and of the Greek Church, tended to strengthen those who desired Christian liberty, and a knowledge of Bible truth. Mr. Bird wrote important facts about the site of ancient Carthage and of historic sites on the coast of Tunis; thus again increasing the knowledge of those at home while he was caring for those abroad. Dr. Robinson acknowledges the help he had in his "Biblical Researches" from the full and accurate manuscript maps of Isaac Bird.

Mr. Bird had his trials and perils, by fire, by pestilence, and by persecution, as all of Christ's missionaries are liable to have at any day and in any place. And in all this he was faithful, and through all he was helped into a higher and more saintly Christian life. Persecution from opposing ecclesiastics grew more bitter and intense, as they saw what a foothold the

new missionaries were getting. One of the native converts, a highly intelligent Maronite from Mount Lebanon, who had aided the missionaries in their study of Arabic and Syriac, was especially an object of persecution and threats. This man was Asaad Shidiak. He was compelled to give up a marriage to which he was pledged. Then he was seized and put in confinement. He suffered chains and stripes and revilings. He was for a time chained to the wall of the building in which he was confined. Communication with his friends was cut off, and they and the missionaries had reason to fear that he was a martyr to the truth.

Continued persecution caused the schools started at Beyroot to be given up, and in 1828 the missionaries moved for a time to other fields. Mr. Bird reached Jerusalem, and there he labored successfully. Mr. Goodell was turned to Constantinople. But after a while, in view of changes in the Turkish government, Mr. Bird was back in Beyroot. In 1833, a reply written by him in reply to an address of the Greek Bishop of Beyroot, directed against the Bible missionaries, attracted special attention, and provoked hopeful inquiry among the people. It was about this time that Eli Smith established his Arabic press in Beyroot, under the general direction of the American Board, and Beyroot became, in a new way, a centre of missionary operation, and of Christian education for Syria and Palestine.

After some fourteen years of missionary work Mr. Bird was compelled, by the failing health of Mrs. Bird, to leave Syria and return to America. Teach-

ing for a time in a theological school in New Hampshire, he removed with his family to Hartford, Connecticut. Thereupon he established a boarding-school for boys, in the suburbs of the city; and he soon had sons from choice families in different parts of the country under his good influence. A son of his, who had married a daughter of William Goodell, remained with his father to aid him in the management of the "Pavilion School." Another son, with his New Hampshire wife, returned to Syria, as a foreign missionary in the land of his birth. A daughter of Isaac Bird became the wife of Dr. Henry J. Van Lennep, who as a missionary of the American Board did excellent service in Turkey and Asia Minor, and who, as an Orientalist, taught lessons to us all, and helped us in Bible knowledge by the light he threw on the inner meaning of its teachings.

It was in Hartford that I came to know this veteran missionary and his family. For some twenty years they were members of the church with which I had united, and they helped to create a missionary atmosphere in that church, which sent many missionaries abroad. In our weekly prayer-meetings and in the Monthly Concert for missions, the warm words for Christ and for souls made an impression on us all, especially on the younger members of the church, who saw in him one who had witnessed for Christ and had won souls to Christ in the foreign missionary field. And I am glad to feel those impressions to this day.

XI

A MODERN MISSIONARY BEFORE THE AREOPAGUS: JONAS KING

JONAS KING was the son of a Massachusetts farmer who was noted for his love of the Bible even in a community where the Bible was loved by most. Under that influence and instruction Jonas grew up loving the Bible. Between the ages of four and six he read the Bible through from Genesis to Revelation. After that he read the Bible through once a year until he was sixteen. Then he wanted to prepare for the ministry. Lacking the means for an education, he learned English grammar while he was hoeing corn. He read the twelve books of Virgil's *Æneid* in fifty days, and the New Testament in Greek in six weeks. He was graduated at Williams College in 1816, and at Andover Theological Seminary in 1819.

At first he engaged in home missions in Massachusetts, for there were, and are, always needy corners that demand missionary work in the best cultivated fields of the older states in America. Then he was for a time a city missionary in Charleston, South Carolina. But all the time he was strongly drawn to the foreign missionary field, and he purposed to go to Europe and learn Arabic, and after that decide on his special mis-

sionary field. He decided to go to Paris and study with the famous De Salcy. He was meantime appointed Professor of Oriental Languages in Amherst College; and of course his friends urged him to accept the position. But while at his studies in Paris he received a pressing invitation from Pliny Fisk to join him in Palestine as his associate, Levi Parsons, had just died, and Fisk needed another helper in the mission field. This decided him as to his course. Friends then raised funds to sustain him for three years in the Holy Land, and he set out on his mission in 1823.

With Pliny Fisk, Jonas King visited Damascus and Mt. Lebanon and Antioch and Baalbek, in the one direction, and he went up the Nile in another direction. Such tours were then less common than now, and Dr. King's published reports of his observations were of exceptional value. Yet his main purpose was of finding missionary needs and possibilities.

After the three years were over, he left Beyroot for Smyrna, journeying thence through Europe overland. On his way he spent several months in the study of modern Greek. When again in the United States he gave some time to pleading the cause of the American Board in the North and the South. Then God opened the way for him to go to Greece, and he determined to go, declining proffered professorships in Amherst and in Yale.

Persons of the present generation can hardly realize the enthusiastic interest manifested by Americans in the struggle of Greece for independence at the close of the first quarter of the nineteenth century. So many traditions clustered about Greece from the days

of Homer and Xenophon and Plato and Xerxes and Alexander, and of Marathon and Thermopylæ, that scholars and thinkers could hardly count Greece as a foreign nation. And when such a people as the Greeks rose up to struggle for independence, the citizens of the new American republic felt that the struggle was, in a sense, their own struggle. Daniel Webster and Henry Clay pleaded eloquently in the halls of our national Congress for a recognition by our government of the Greek patriots and insurgents. Dr. Samuel G. Howe, the Massachusetts philanthropist, volunteered as a surgeon in the insurgent army, and Fitz-Greene Halleck voiced and led the sympathies of young Americans in his poem of "Marco Bozzaris."

"The Ladies' Greek Committee" of New York, stirred by the stories of Turkish atrocities and of Greek sufferings, loaded a ship with food and clothing for the insurgents, and invited Jonas King to be the almoner of their charities, as he was already so familiar with Greece and the Greeks. He accepted the trust, which would the better enable him to preach Christ to those whom he would aid. He reached Poros on this mission in July, 1829.

Sympathy and aid from America were peculiarly welcome in Greece. The people flocked in great numbers to receive food, including the Bread of life. Mr. King was welcomed by all. Priests as well as people were grateful for his loving ministry. The president of the young republic gave him glad greeting. As he went from point to point in Greece he preached the gospel and established schools, while re-

lieving bodily needs. He felt at home among this people. In 1829 he married a Greek lady who proved a most efficient helper in his Christian work. In 1830 his mission in Greece was transferred to the American Board, to be carried on as an integral part of its great work. Athens became his home and permanent centre of Christian work. There he built a schoolhouse in which was conducted a service in Greek every Lord's Day from 1831 for a series of years. In all the schools which he established he gave religious instruction and made it a condition that the Scriptures should be studied.

He founded a school of a higher grade, in which he gave theological instruction, and before long young workers who had been taught by him were in prominent positions as teachers, or in various offices under the Greek government. By and by the hierarchy of the Greek Catholic Church became alarmed at the growing influence of Dr. King's preaching, and of the circulation of the Bible. A Greek bishop denounced Dr. King and his schools, and excommunication was threatened to parents who permitted their children to attend his school.

At the instigation of the Greek Synod Dr. King, like St. Paul, was brought before the Areopagus in Athens. There he was condemned to be tried before the felons' court in Syria. As in the case of St. Paul, again there was a conspiracy of fifty men against his life. Finally, in 1847, there was such popular excitement against him in view of false charges and of seditious pamphlets against him that the king advised him, for his own safety, to leave the country for a time.

Accordingly he visited Switzerland and several other European countries. In 1851 Dr. King was appointed Consular Agent of the United States at Athens. An American flag was sent him which would secure his safety under its folds. The next year he was again brought to trial on a charge of blaspheming God and the religion of the Greek Church. He was found guilty and was incarcerated in a loathsome prison; and at the expiration of his sentence of confinement he was to be expelled from Greece.

It will be believed that the trial and sufferings of Dr. Jonas King in Greece excited special interest and sympathy among American Christians. In my young manhood Jonas King of Greece occupied much the place in my thoughts that Adoniram Judson of Burmah had in my boyhood days. I read about him, I longed to see him. His courage, his faithful endurance, his heroism, his faithfulness, and his faith, appealed to me. When at last I saw and heard him, he was all that I had looked for, and yet more. His enfeebled frame and his barely audible voice, owing to his long service and his severe sufferings, only increased my interest in him. They were the soldier scars in a veteran of holy wars. They were the evidences of his martyr spirit, and I looked and listened with added interest as he recited incidents of his missionary service with which I was already in a measure familiar by hearsay.

His appearance at an anniversary of the American Board in Pittsfield, Massachusetts, will not be forgotten by those who were there. Dr. King was the hero of the occasion. So much had been said of his

sufferings and of his service that when it was known that he was to be at the Pittsfield meeting there was a general desire to see him. Expectation and longing were at their height as the hours passed on, after the opening of the meeting. Finally, just before the close of the forenoon session, the president spoke of Dr. King and his field and experiences, and said that he would now address the meeting. Then everybody looked and listened.

Dr. King came forward on the platform. He was, however, very feeble and infirm, and his voice was low and indistinct from weakness. He began to speak, but he could be heard only by those near the platform. Persons in the rear seats bent their heads forward, and cries of "Louder," "Louder," came up from all parts of the house. Dr. King vainly tried to raise his voice so as to be heard. A gentleman in the back part of the room rose and said, "Mr. President, cannot Dr. King raise his voice? We greatly desire to hear him, but it is impossible, with the tone in which he is speaking." Dr. King made an extra effort to speak louder, but he lacked the strength. Realizing this he sat down in evident discouragement.

At this a Massachusetts clergyman, with a voice like a fog-horn, took the platform, and with an air that seemed to say, "I think *I* can be heard," he made a speech that might have been heard in North Adams. That was the last speech of the morning. The benediction was pronounced, and the morning session closed. As the gentlemen on the platform passed out, Dr. King, who had not been heard, and

the Massachusetts clergyman who had been, went down the steps together, the one with a sad look and the other with a triumphant one. Dr. John Todd, in whose church was the meeting, perceived the situation. He was always mercilessly outspoken in an emergency, and now stepping up behind the two speakers, he threw an arm over the shoulder of each, and said, "I couldn't but think this morning how our good Father divides his gifts, to one he gives *lungs*, and to another *brains*," and he bore down with his arm, in fitting emphasis, at either gift of which he told. And Dr. Jonas King did have *brains* as well as *grace*. His original works in Arabic, French, and Greek, were ten in number, some of these being widely read and translated into other languages. He revised and carried through the press eleven other volumes. He was a fine linguist, having studied eleven languages, and speaking fluently in five.

It has been well said by a historian, as to the important work done by this missionary's incidental and yet invaluable service rendered to Greece: "Dr. Jonas King's greatest philological service, perhaps, arose from his influence in promoting the introduction of the modern Greek Scriptures into the schools of Greece, and securing their extensive circulation among the people. . . . He, in this way, did much to restore the modern language to the purity and beauty of the ancient, and fixed it permanently for the future; for the history of the English and German Bibles shows that nothing so much elevates and settles the language of a people as a good version of the Bible."

And, again, the good missionary did much, by his

writings in the line of religious liberty, to arouse the people of Greece to a right spirit and to noble endeavor. The same historian says: "Perhaps no man ever stirred a nation more intensely than Dr. King did Greece by his writings. It is owing to him that 'the Word of God is not bound' in that kingdom. His power lay in his Luther-like courage, his pure doctrine, consistent life, and steadfastness under hierarchical oppression." Good Dr. Rufus Anderson, the wise and experienced secretary of the board, who well knew both Dr. King and his Greek field, said of him: "Dr. King has left his impress on the Greek nation. To him preeminently is it due that the Scriptures since 1831 have been so extensively used in the schools, and that in Greece the Word of God is not bound; also under God the visible decline there of prejudice against evangelical truth and religious liberty." His abiding influence over the Greek nation was indicated by the popular outbreak there, in the early years of the twentieth century, over a revision of the translation of the Scriptures that he had taught them to revere and love. Dr. King entered into rest at Athens in 1869, in his seventy-seventh year.

XII

WALKING BY FAITH, NOT BY SIGHT: ALDIN GROUT

ANOTHER bright missionary light shining into and out from the "Dark Continent," a light that I rejoiced in and have been in a very real sense guided by, was Aldin Grout. Although he was twenty years the junior in missionary service of Robert Moffat, whose field in South Africa was not far from his, he was, as it seemed to me, no less a devoted and faith-filled representative of his divine Master than was that saintly Christian hero.

I first met Aldin Grout about 1858, when I was privileged to address, concerning the Sunday-school cause, a gathering of Christian workers in Connecticut, while he was to speak in behalf of the foreign missionary field. He was then about fifty-five years old. His presence impressed me at the very start. Tall, white-haired, sinewy, graceful in movement, with a bright face, keen eyes, and a loving, faith-filled expression of countenance, he won an audience to himself before he said a word for his cause. Almost his first words at that time showed the spirit of the true missionary, as the devoted man of God in God's work in God's field, and drew me to him in unbounded admiration as a soldier and servant of Christ who was

glad to walk by faith, not by sight. Again and again I drove with him along country roads ; several times I spoke with him before gatherings of children and of grown persons ; I was privileged to know much of his Christlike spirit and work, and to desire at least that I might in some measure share them.

Telling of his earlier labors in his South African missionary field, he said, not despondently or sadly, but with a ringing soldierly voice, "I worked there as God gave me opportunity and ability for ten years, with various interruptions and intermissions, yet at the end of that period I could not point to a single convert in all the field in all the years ; nor could I even point to a single one of my hearers of whom I could confidently say that he had been really benefited by or interested in my message during all the time.

"Yet," he added, "in all that time it never entered my head to doubt that I and my fellow-workers were where God had called us to labor, and were doing what God had set us to do. We were there giving God's message, sowing the seed of God's truth. It was for one to plant, for another to water, for God to give—or to withhold—the increase as seemed best to him. Thirteen years, added to that ten, have passed since then," he said ; "there are now more than thirty Christian churches with hundreds of church-members in that apparently unfruitful field. It is good to be in God's field and work, whatever the seeming results, for a time, may be."

That testimony of faith has been an encouragement to me in days that would have otherwise looked dark

within the past forty years. I am glad for that missionary's confidence in the missionary's God! And when I afterwards heard that he said, in looking back on the later years of his missionary life, "I have lived to see a hundred times more (of good results) than I ever dreamed of," I could understand the trustful, grateful spirit in which he spoke.

Speaking of the help to the missionary in his far-off field, by the sympathy and prayers of Christian believers in their field at home, he said: "Since I came back to America, I found a good woman in Vermont who had for years been praying intelligently and persistently for foreign missions. She didn't pray for us all in a lump, and in a general way. She used a missionary map and the Missionary Herald to help her. She learned the names of the workers in every field of the American Board. She took one field at a time, week by week, and prayed for its workers by name; and so she girdled the world with her prayers. When I learned that, it explained a little matter that I'd wondered over.

"A few months ago, the telegraph-cable, as you know, was laid across, or under, the Atlantic. When the operator at Newfoundland was watching his end of the cable, at first he felt a quiver and a thrill that he couldn't quite interpret. But he knew that some one across the ocean was trying to speak to him. That encouraged him, and after a while the message came. It was so with me in my Zulu field. There would be times when I would feel more helped and cheered than usual. I didn't understand it then, but now I do. That feeling was when that Vermont

woman got 'round in her prayers to me and my field. I felt it, and no mistake. The prayer went up from the Vermont station to the throne of God,"—at this Mr. Grout pointed with his uplifted arms heavenwards, and then pointed down again with a sweep as he said,—“and it came down on the other side to the Zulu field.”

We all understood how we could do more for foreign missions, as we heard of that good woman's prayers and of that good missionary's gladdened heart, through the cable of faith-filled prayer by way of the throne of God. That was a lesson for us stay-at-home Christians from a faithful and faith-filled foreign missionary.

The Transvaal and Zululand and other portions of South Africa have centred more of the world's interest, since men have been killing one another so determinedly in the region where Robert Moffat and David Livingstone and Aldin Grout did so much for the saving of souls. But which, think you, is the greater or the better work in the sight of God,—or even in the estimation of the best of men?

XIII

FROM JERUSALEM JEWS TO TURKISH MUHAMMADANS: JOSIAH BREWER

WHEN modern foreign missionary work was first thought of in America, it was but natural to think of "beginning at Jerusalem" where early Christian missions first began. And as Jews were the first Christian missionaries to bear the gospel to people in foreign lands who needed it, so modern Christian missionaries were glad to bear the gospel to Jews who needed it. An early organization to attempt this work was the "Boston Female Society for the Promotion of Christianity Amongst the Jews." The Jews always counted themselves "a peculiar people"; and as it is popularly understood that Bostonians count themselves "a peculiar people" it was fitting that choice Christians in Boston should send out missionaries to chosen Jews in Jerusalem.

In 1827 the Boston Society sent out as a missionary among the Jews in Jerusalem, Rev. Josiah Brewer of Berkshire County, Massachusetts, who was graduated from Yale in 1821, and after pursuing post-graduate studies there and being for a time a tutor in the college had married a daughter of Rev. Dr. David Dudley Field, pastor of the Congregational Church in

Stockbridge. That Field family was a remarkable one. Of the sons were Stephen Field, a Justice of the Supreme Court of the United States, Cyrus W. Field, who laid the Atlantic cable, David Dudley Field, an eminent lawyer, and Henry M. Field, the veteran editor and author. And a daughter was a missionary and the wife of a missionary.

Mr. Brewer went out as a "missionary to those Jews who reside in the countries bordering on the Mediterranean." He was appointed as a missionary of the American Board, his support being pledged by the Board and his labors to be directed by the Boston Society, working among the Jews. The effort in behalf of the Jews in Jerusalem and Judea was undertaken at the urgent appeal of Pliny Fisk, one of the early missionaries of the Board in Palestine and Syria. After a preliminary exploration by Mr. Brewer of the field to which he had been sent, it was deemed inexpedient, in his case as in the case of Mr. Goodell and of some other missionaries, to locate in Jerusalem; and he began his mission in Smyrna. Jerusalem was just then in a state of practical anarchy, the governor having revolted against the Pasha of Acre. Robbery and violence prevailed. Roman Catholic influence was preventing any distribution of Bibles in all parts of Syria. On the contrary in Smyrna and Constantinople there were no interruptions to good missionary work, and in these two places there were perhaps five times as many Jews as in Jerusalem and in all Palestine; therefore Mr. Brewer and his wife stopped for a time in Smyrna.

The Greek Revolution had changed the whole face

of affairs. The battle of Navarino had destroyed the Turkish navy, and had opened the doors of the Turkish Empire to influences from outside. Mr. Brewer established the first printing press and paper in Smyrna, where several papers in different languages were afterwards published. He founded schools there that have served as models for others, and have done much to introduce modern methods of education into the Turkish Empire. Smyrna was, about this period and later, often spoken of as the "Paris of the East." This was owing to its cosmopolitan character and to its activities in business and in pleasure. Merchants and traders and visitors were there from Europe and Asia and America. Dr. Henry J. Van Lennep was a native of Smyrna, his parents being of the class of influential Europeans who contributed to give Smyrna its reputation as a business and social centre.

Mr. Brewer was of opinion, in view of his observations and experiences, that no place in the Turkish Empire was of more importance, or was more inviting as a centre of missionary effort, than was Smyrna. Whether one was desirous of reaching the Jews, the Greeks, the Armenians, or the Franks, there were enough of them there to occupy his full time and to call for his best endeavors. The character and interests of the people gave a larger freedom to those engaged in Christian effort than was to be found in many another place in the empire. The good work of Mr. Brewer in Smyrna prepared the way for much that has since been accomplished there. The converted Jew, the missionary Joseph Wolff, who had

been at Smyrna just before Mr. Brewer, had prepared the way for his beginning among that people, and had given him information about them there.

In 1827 Mr. Brewer was transferred for his missionary labors from Smyrna to Constantinople. His passage from his early station to his new field was rich in classic and historic associations, and to such a man as he these were stimulating and inspiring. Although his movements were humbler than those of Xerxes and Hannibal and Constantine, the enterprise in which he was engaged was grander and greater. But Paul's voyage from Cesarea to Rome, as its localities quickened his memories, tended to confirm his faith in the one Saviour whom the Apostle to the Gentiles served and trusted. So it was with the later Christian missionary, as in Constantinople Mr. Brewer settled down to work in the line and field of his choice. Speaking of the associations of the place, he said: "Here, I say to myself, the Mussulman first established himself in Europe. That mouldering turret owes its origin to the crusaders, or to the Italian conquerors of Constantinople. This pile of rubbish marks the site of a palace of the Greek emperors. There stood the temple of some heathen divinity. Yonder village was founded by the Argonauts, and the adjacent coast was ravaged by the harpies." And so it was in every direction. But the missionary's chief work and interest were in the present and for the future; hence he could not stay to brood over the past. And to his proper work he set himself with all his might.

A serious discussion between the Sultan and the Divan led the Sultan to desire that he could blot out

the name of Christian from his empire; and a difference between the Porte and the Three Allied Powers as to a continuance of hostilities between Turkey and Greece interrupted active missionary work; and circumstances caused Mr. Brewer and his family to return to his home in Berkshire County, Massachusetts. It was there in later years that I came to know and value him. In his family was a son born in Smyrna. That son was David Josiah Brewer, now a Justice of the Supreme Court of the United States, where his uncle Stephen Field sat so long. Justice Brewer, the foreign missionary's son, is also a faithful teacher of a large Bible class in Washington. Thus the influence of good Josiah Brewer, the missionary to the East, is still a positive force in Smyrna and Western Asia, and in the capital city of the United States.

Wherever I have found in America a returned missionary from the foreign field, I have always found a man ready to take hold with heartiness of any good work in his neighborhood in the home field. When I was in charge of the missionary work of the American Sunday School Union for the New England field one of my centres of work for Berkshire County was a choice Christian home in Stockbridge. Mr. Brewer lived not far from there, and I found him ever ready to give me help in looking up the needy places and in gathering new Sunday-schools or in visiting those already started. Again and again I have driven or walked with Mr. Brewer in this kind of mission work; and I ever found that in the true spirit of the Christian missionary he was ready to give help to Jew or to Gentile, in Smyrna or in Constantinople or in Western

Massachusetts; and I now thank God that I was privileged to be a fellow-worker in Christ's service with such a soldier and servant of our loved Master.

XIV

CALLED TO THE LAND OF THE "SI- AMESE TWINS": WILLIAM DEAN

POPULAR interest in Siam as a far distant land beyond the seas, and about which little was then known, was first excited in America when in 1829 an American trading vessel brought to this country the "Siamese twins," a strange "freak of nature" by which two brothers, each complete and in good health, were closely united by a living band of flesh which made them one personality while yet they were two. This curiosity in nature attracted attention widely, as it, or as they, were exhibited throughout the length and breadth of our land.

And by the good providence of God the same vessel that brought the Siamese twins to America brought also an appeal from the Rev. Mr. Gutzlaff, a zealous German missionary, and his associate the Rev. Mr. Tomlin, laborers under the London Missionary Society who not long before had entered Siam from China, and had found there not only an open door but welcoming ears and hearts. The circumstances under which this appeal came to this country secured it popular attention.

Dr. David Abeel, a missionary of the American Board in China, was sent to Bangkok, Siam, in 1831,

and at once began a good work. And even a few months earlier, the Rev. John Taylor Jones, a missionary of the American Baptist Missionary Society in Burmah, had been started for Siam, but being delayed at Singapore he did not reach Bangkok till 1833. But a little church gathered at Bangkok was the first station established there. Afterwards missionaries sent out from Boston by both the American Board and the Baptist Missionary Society began work in Bangkok in 1834, with cordial co-work between the two societies. Rev. William Dean was the Baptist missionary, and Dr. David B. Bradley represented the American Board. The one missionary labored among the people speaking one Chinese dialect, and the other missionary ministering to those speaking another dialect. Dr. Bradley entered into rest after thirty-eight years of missionary labor; while fifty years after Dr. Dean began in that field, he was still active and zealous and firm in faith.

Dr. Dean was richly blessed in his work among Chinese residents of Siam. The first distinctive Chinese Protestant Christian Church was formed by him in 1837, and after that he gathered church after church of the same sort. Meanwhile the American Board established a printing press and supplied good literature in Siamese for that people. Some of the books translated into Siamese by an American missionary, and printed and bound at Bangkok in 1843, were, "The Child's Book on the Soul," and "The Child's Book of Natural Theology," and some "Bible Biographies," like the "Story of Joseph," all written by Dr. Thomas H. Gallaudet, my father-in-law. One

of these books fell into the hands of the young King of Siam, and he became interested in it. Learning Dr. Gallaudet's address he, in 1848, wrote him a letter, thanking him for having written that book. The young king wrote in English and he told Dr. Gallaudet that he had profited by the reading of his books. Speaking of his poor writing in English, the young king said: "I hope very surely that you will be graceful [gracious] to me reading this my manuscript, though I am your heathen, and was not acquainted with you at all."

It will be believed that my boyhood interest in the "Siamese twins," and my acquaintance with the correspondence of the young king of Siam, intensified my interest in Siam and its missionaries as the years passed on. Especially as I came to know how much for Christ and for Siam had been done by the patriarch of Siamese missions did I honor him and his work, for what he stood for and had done in that work for Christ and for souls.

When in 1842, by the treaty made between China and England, at the close of the "Opium War," Hong Kong was ceded to the English, and five sea-ports were thrown open to foreign residents, Dr. Dean was ordered by the Baptist Board to enter the newly unbarred gates to the great Chinese Empire, and he removed to Hong Kong, leaving the Chinese Church in Bangkok in the care of Mr. Goddard. But Siam is a mission field connected to this day in the Christian mind with the venerable Dr. William Dean, the patriarch of, and in a peculiar sense a pioneer in, that important harvest field.

And when, in 1876, it was my privilege to meet the veteran hero face to face, in Philadelphia, I was uplifted in spirit by his uplifting Christ-lighted face, and I rejoiced anew in being a glad follower of Him whom he loved and served and trusted, and whom he made known to so many. It was said afterwards, when the face and form of the patriarch of the New Hebrides, Dr. John G. Paton, were well known in Philadelphia, that the two veteran missionaries were similar in expression and appearance. They were certainly much alike in spirit and in service; and it is indeed a privilege to serve and trust the Saviour whom they served and trusted.

XV

MISSIONARIES AMONG THE NESTORIANS: JUSTIN PERKINS AND THOMAS LAURIE

FOR centuries after its rise and decline the Nestorian Christian Church had little real vitality or power for good. A large portion of the Nestorians submitted to the Pope, having a Patriarch appointed by the Pope, and they constitute what has been called the Chaldean Church. What may be called the Orthodox Nestorians inhabit the plain of Ooroomiah and the Koordish Mountains, between Persia and Turkey. The Nestorians, who as a people had rich and varied historical associations, attracted special attention in America as a field of missionary endeavors, towards the close of the first third of the nineteenth century when American Christians were first waking up to the importance and possibilities of missionary activities the world over.

In 1830, the Nestorian field was first examined by explorers from the American Board. They found it unsafe to penetrate the Koordish Mountains; but they deemed Ooroomiah a favorable field. Mr. Justin Perkins of West Springfield left his place as tutor in Amherst College to go as the pioneer missionary to Ooroomiah. An associate of his was Dr. Asahel

Grant, a missionary physician from Northern New York, who did excellent service in Koordistan, and whose life was afterwards written by a fellow-laborer, Rev. Thomas Laurie. And from that beginning, missionary work with its vicissitudes has been carried on among the Nestorians.

Rev. Thomas Laurie, born in Scotland and trained in New England, with his wife joined the mission to the Nestorians, or the Assyrian Mission, as it is sometimes called, in the autumn of 1842. The two prominent centres of the mission were Mosul on the Tigris, on the borders of Mesopotamia, and Ooroomiah on an extended plain in Persia. From these centres movements were made into the hill country of the Koords and among the mountain Nestorians. Various and diverse people were to be reached. These were the Chaldeans, or Nestorians who acknowledge the Pope; the Jacobites, and the papal Syrians, who are seceders from the Jacobites; the Armenians; and the Orthodox Nestorians. There were also many Muham-madans, and also as in most parts of the world, more or less Jews. That Mosul was a prominent Muham-madan centre is indicated in the fact that it was from that city that the designation "Muslimin" or "Mussulmans" came to be so generally applied to the followers of Muhammad. And this varied population in the missionary field to be reached, made the work there the more complex and difficult.

Not a great distance from Mosul, on the other side of the Tigris, were the ruins of ancient Nineveh. This brought thither at different times the distinguished scientific explorers, Rich and Botta, and thus

newly drew the attention of the civilized and Christian world to the region as one of exceptional prominence in its history and its possibilities. The American missionaries were alive to the importance and interest of the scientific discoveries; and the explorers were glad to avail themselves of, and to gratefully acknowledge, the cooperation of the missionaries with their familiarity with the country and their power over the people. This was peculiarly so a little later in the case of Dr. W. Frederic Williams and Sir Henry Layard.

In the early years of the Assyrian Mission, as has been the case in so many other mission fields, more since then than before, the medical knowledge of the missionary workers proved a means of winning and holding the confidence of the people ministered to. All were glad to have their physical needs and ills cared for, even though they might seem unmindful of their higher spiritual interests. The medical and surgical skill of Dr. Asahel Grant, as a missionary in Koordistan and among the mountain Nestorians, was a power for good among all sorts and classes of people. An "Appeal to Pious Physicians," written by Dr. Grant in view of his own experience in Persia with its obvious lessons, presents this truth most impressively.

But Dr. Grant was removed from his field by death in the spring of 1844, and the mission felt the loss of his personal influence over the diverse peoples. Other causes contributed to the bringing about of opposition and persecution. There had already been a fearful massacre of Nestorians in the hill country during a war between the Turkish army and the Koords. Ec-

clesiastical opposition to the missionaries and their course increased, and local stations of the missionaries were broken up. In view of existing difficulties, as preventing for the time hopeful work in that region, Mr. Laurie and some of his associates were, in 1844, removed to other stations for a time. Yet the good missionary work among the mountains by Drs. Perkins and Grant and Laurie was never given up, however it may have been interrupted. Schools started by them are still flourishing; and those trained in the schools have been preaching the gospel and carry on missionary work.

In 1842, Dr. Justin Perkins visited the United States for a brief season. He was accompanied by a native Nestorian, Mar (or Bishop) Yohannon. The presence of the latter, and his earnest addresses, excited much interest and drew fresh attention to the Nestorians, and the Assyrian Mission as it was called. Although I was not then a resident of Hartford, where they visited and spoke to the churches, I later heard much about the two men from the East from those who had seen and heard them. A lithographic picture of Mar Yohannon in his turban and Oriental garb, was in many a Hartford home, and it first won my special interest to the Nestorians and the Assyrian Mission. In 1869 I met Dr. Justin Perkins, who had been compelled, after thirty-six years of missionary labor, to retire from active efforts in the foreign field. Dr. Perkins, at the time when I saw him, towards the close of his hero life, was in his personality a noble and venerable witness for Christ, and a telling appeal in behalf of the service that could win such a

man to its high endeavors, and could fix on his very face and form such marks and proofs of ennobling sacrifice and glorious development.

It was in 1866 that I became acquainted with Dr. Thomas Laurie, a fellow-missionary with Dr. Perkins and Dr. Grant in the Eastern field. He had been compelled to return to the United States after long and exhausting missionary service. I first saw him in his home in Providence, Rhode Island. He also was a scarred and honor-medaled veteran, with the Christ love in his face and speech, impressing on all a sense of the personal gain of such service to the one who is privileged to be in it.

Like every returned missionary whom I have known, Dr. Laurie had a hearty interest in Christ's work, especially in Bible study and teaching in the home field. His bearing was not that of one who felt that he had done so much for Christ that he might be excused from further effort. It was rather that of one who would say: "Since I am no longer able to be in the foreign field I am only too glad to be able to help any who are at work for Christ near home."

I was then engaged in Sunday-school missionary work in the New England field. In my work of winning souls to Christ's service and to Bible study, I found good Dr. Laurie ready to help me always in any way I could suggest, and I found his rich experience in Bible lands and among peoples described in the Bible of inestimable service to me in my efforts to fit myself for what God had for me to do. When I became editor of *The Sunday School Times*, Dr. Laurie furnished for several years stimulating and in-

structive articles as throwing light on Bible teachings.

In the first of these articles Dr. Laurie gave expression to a precious thought, when he referred to the richness of the words of Jesus and to the fact that so much was often suggested by a single word of Jesus. "Take as an illustration the word *fruit* in the saying, 'Herein is my Father glorified, that ye bear much fruit' (John 15 : 8). He does not bid them be good or do good, be holy or useful, but to bear fruit. That is the way he preferred to express it." Then Dr. Laurie went on to show the fullness and richness of the term "fruit" in Oriental imagery.

In another article Dr. Laurie showed how much more of God's abounding love was indicated in the biblical Oriental figures of speech than in our cold and formal English words. He told of his own surprise when he first landed as a missionary in the East and saw men falling on the necks of men, and kissing each other on both cheeks. Then as he read the story of the father of the Prodigal Son, where the father kisses the son *much* when the boy returns, he realized the lesson that Jesus taught of God's abounding love. Even the Revisers of our New Testament would not put the full meaning of the original into the text as Jesus taught it, because Oriental ways are so much more hearty than ours. And in this connection Dr. Laurie emphasized the prominence which the Bible from its earliest pages to its latest gives to heartiness of affection on the part of God and of God's children.

These articles of Dr. Laurie were another illustra-

tion of the value in Bible translation of the knowledge of the East and Eastern ways supplied to us cold, matter-of-fact Westerners. Christian missionaries in the East have done a vast deal to bring a more precious Bible to needy Christians in the West.

But perhaps Dr. Laurie's most important aid to American Christians was the completion of his monumental work, "The Ely Volume," undertaken at the request of the American Board, according to the desire and at the expense of the Hon. Alfred B. Ely, of Newton, Massachusetts, in memory of his father, as a devoted friend of foreign missions. It is a full record of "The Contribution of our Foreign Missions to Science and Human Well-being," in addition to all that has been done for the spiritual interests of the people in non-Christian lands. Although this work did not come into my hands until this present volume was practically complete, I have made free and frequent use of it, in addition to all other material with which I was familiar, in complement and supplement of what I had already written.

Without "The Ely Volume" no friend or student of missions can fully realize what the men and their work in this field have done for those at home, apart from their chief and commonly recognized service for those to whom they go. Had, however, Dr. Laurie not been the man he was in the foreign mission field, he could not have done as he did this important work at home in behalf of those at home and those still in the foreign field.

XVI

AN ILLUSTRATOR OF THE FIFTH GOSPEL: DR. WILLIAM M. THOMSON

RENAN felicitously called Palestine the "Fifth Gospel." An understanding of it is certainly essential to an understanding of the four Gospels, and its characteristics fully confirm their truthfulness. The unchanging land and the unchanging people, with their unchanging customs and modes of speech, enable one to understand the better what is recorded of the sayings and doings of Jesus in the land and among the people where he dwelt and labored in all the years of his earthly life. As a knowledge of the Old Testament is requisite to a proper understanding of the New Testament, so a knowledge of the characteristics and peculiarities of Palestine, or the "Fifth Gospel," with the manners and customs of the people of that land, who are much the same now as they were in the days of Jesus, is requisite to an understanding of the four historic Gospels, with their message of life to dying men.

Many missionaries and travellers in all the Christian centuries have noted facts and supplied information tending to throw light on the pages of the New Testament by making the world better acquainted with Palestine and its people, and thus to enable all to

profit by the teachings of the "Fifth Gospel." But it is unmistakably true that in the nineteenth century Christian missionaries have done more in this line than was done in twelve centuries before. And among these missionaries Americans have been foremost in gathering the needed facts and in so presenting them as to make them helpful to the ordinary occidental reader.

Among these foremost helpers stands the Rev. Dr. William M. Thomson, to whom the Christian world is indebted and is glad to acknowledge its indebtedness, for his most important and helpful work, "The Land and the Book; or, Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land." On this account, even if there were no other reason, American Bible lovers and friends of the missionary cause should be glad to know something of this devoted and helpful missionary in the East.

Dr. William M. Thomson was born in Ohio in 1806. At that time Ohio was "way out West" to New England, but to-day it is "well down East" to the real Western states. Yet Ohio was always in one sense a New England state, a portion of it being actually known as "New Connecticut." The best characteristics of New England were found in the people of Ohio. Young Thomson was inclined to study. Having prepared himself for college he entered Miami University, and he was graduated in 1826. He spent three years at Princeton Theological Seminary, and then offered himself as a missionary to the American Board. Being accepted, he was sent to Jerusalem,

where he labored in 1832 and 1833. He then went to Beyroot, where he continued as the centre of his active missionary labors for forty-three years.

The earlier years of Dr. Thomson's labors in Syria and Northern Palestine were formative years in that important field, and Dr. Thomson did good service in organizing local churches and schools and in preaching and teaching. Notwithstanding the fact that there were disturbances between the different Syrian sects, nine schools were kept up at Beyroot and one at Jerusalem, while several outside stations were occupied successfully. Abeih is a mountain village about fifteen miles south of Beyroot, facing the sea, with villages in all directions about it. Two rooms were fitted up for a chapel in a house at Abeih occupied by Dr. Thomson, and there a service in Arabic was kept up for several years. A good Sunday-school was held between the services. In this field Dr. Thomson did excellent work, and his influence for good was very great. Both Druses and Maronites of the outside population came to value this local missionary work and to appreciate the spirit and worth of the good men who conducted it. They even consulted them concerning their own difficulties. It was said that Dr. Thomson had more friendly intercourse with the Maronite priesthood during his first residence at Abeih than during all his previous missionary life.

Thus what is thought to be peculiarly missionary work, preaching and teaching and visiting and organizing and training, and distributing the Scriptures and appropriate religious literature, was kept up actively and effectively by Dr. Thomson for all the years of

an ordinary generation. Yet he did more; he did other work than all this. And the same, indeed, can be said of almost any other effective missionary or good Christian worker of any sort in the home or the foreign field. Rarely does any man do one work well who does not attempt anything outside of that one work. No man even reads or studies to advantage unless he interests himself as a means of added power and of added good in other lines than that which he deems the most important. "Prayer and provender [and needed rest and added good work] hinder no man." While Dr. Thomson did a faithful and devoted missionary's work in the line of what is ordinarily understood as missionary work, he has helped Bible students the world over by the light he has thrown by his writing on the Bible pages as studied by Christians at home.

Hardly any Bible lover in Great Britain or America would count his library reasonably complete or himself well furnished for Bible study or Bible teaching unless he had access to Dr. Thomson's "The Land and the Book." And young people think more of the Bible if they have the privilege of reading that book as they read or study the Bible. All realize more fully since that book was written the value of the land of which it tells, as throwing light on the Book of books of which it treats. In an article written at my request by Dr. Thomson for the weekly help to Bible study which I had the privilege to edit, he said on this very subject:

"A celebrated French writer [Renan], although a sadly skeptical one, says that he found the land to be

a veritable fifth gospel, explaining and supplementing the other four. In many respects it is more than this. It illustrates and corroborates the whole blessed Bible." Speaking of the numberless particulars in which the land tends to strengthen confidence in the truths of the Book, he says: "They were gathered into the land for that very purpose, and so arranged as most effectually to accomplish it. The divine Author of revelation, when he came to complete and fulfil it, did not need to create a new world in order to obtain the materials necessary to the accomplishment of his mission. He found them all there in Palestine, ready to be appropriated ; and we too have them to explain and enforce his divine teachings."

And in the good providence of God it was Dr. William M. Thomson, who, while he was a missionary in that very land, preaching the gospel to non-believers there, brought out so clearly the facts that illustrate this truth for the benefit of doubters and of glad believers in this home Christian land. And this is another evidence of what we have gained from foreign missions and missionaries. As to the relative importance of this piece of work by Dr. Thomson, the "*Bibliotheca Sacra*" says of it: "If the Syrian mission had produced no other fruit, the churches which have supported it would have received in this book an ample return for all they have expended. . . . It is a book of travels, a book of conversations, a running comment on the Scriptures, and a pictorial geography and history of Palestine, all in one." It was hardly less popular and useful in England than in America, and it was but a forerunner of a number of

other books by other Eastern travellers in the same general field; but that only made it the more valuable. Dr. Thomson was nearly fifty years gathering the material for this volume, and yet it was only an added item beyond what is called a missionary's chief work in his field.

In 1877 Dr. Thomson returned to America. For some time he lived with his son, a prominent physician and an instructor in the College of Physicians and Surgeons in New York City. The veteran missionary was engaged at the time on an enlarged edition of his great work on Palestine and Syria, richly illustrated, afterwards published in New York and London. His son conducted for years a large and most interesting Bible class on Sunday afternoons in the hall of the Young Men's Christian Association. Many medical students and adult Christian men, as well as others desirous of Bible knowledge, were in the habit of attending that Bible class. As the leader was born in the Holy Land, and had been brought up there, the Bible was a living book to him in its setting and in its contents, and he could present its facts and teachings most vividly.

It was good to meet the author of "The Land and the Book" when he came back from the foreign field in the maturity of his vigorous age. He was then only a little more than threescore and ten, and his brain and heart were still bearing fruit in age. His training and habit of thought, together with his lovely and loving spirit, made him easy and winsome as a conversationalist, and his words out of rich experience made him ever an instructive speaker. His later years were passed

with relatives in Denver, Colorado, and I had occasion to know, some years after he had passed away, that his memory was there kept green and precious by all who knew him as he was. His earthly life closed in Denver in 1894. He was a cosmopolitan in his life course; born and reared near the Alleghany range; the larger portion of his life was passed at the foot of the mountains of Lebanon; he closed his eyes to earth on the slope of the Rocky Mountain range; and he opened his spiritual eyes upon the eternal hills of God. He was favored to live such a life, to die such a death, and to do so much for all of us—whom he loved because we are loved of God.

XVII

A GODLY MOTHER'S GIFT TO MISSIONS: S. WELLS WILLIAMS AND W. FREDERIC WILLIAMS

IN the first quarter of the nineteenth century, when foreign missionary work by American Christians was a new thing in the United States, this country was itself very different from now. The term "The West" was then commonly applied to Ohio and portions of New York State. Pioneer life was in portions of our country now known as the older and more thickly settled regions.

A family of the best New England stock had moved from Connecticut to Northern New York and found a home where is now the prosperous and influential city of Utica. One Sunday there appeared in the village church a clergyman to appeal for the new missionary work among the distant heathen. As he repeated the call of God to this service, and told of what was being attempted, and what might and should be done, the heart of that godly Connecticut mother was touched and she longed to respond to God's call. Not being possessed of means to make a fitting contribution in money, she was ready to pledge herself to a still more precious offering.

Having no slip of paper with her on which to write,

she tore out a blank fly-leaf from the church hymn-book, and wrote on it with the willing offering of a devoted mother's heart, "I promise to give my two sons to be missionaries;" and that offering she dropped into the contribution box, as it was passed to her. Years after this when the result of this offering was manifest to the world, a clergyman telling of it added the telling comment: "Ordinarily I don't like to see church hymn-books torn, but in my heart I wish that every hymn-book in our churches could lose its fly-leaves in order to have such a pledge written on them."

That good mother had two sons when she made this promise. Soon after one of these sons was taken by death. Had she looked to the letter of her promise, she might have felt that only one son was now pledged to the missionary work; but when God gave her another son she felt that he also must be in the Lord's work; and the two sons grew up feeling that they were to be God's missionaries in foreign lands; and the world rejoices that this was so. One of those two sons was Dr. S. Wells Williams, the eminent missionary to China and author of the standard history of China, "The Middle Kingdom." The other son was Dr. W. Frederic Williams, the distinguished missionary at Mosul, to whom Layard the great explorer was so deeply indebted for aid in his invaluable discoveries at the site of ancient Nineveh.

As we look back on the story of the appeal for the missionary cause on that Sunday in the then struggling church at Utica, and on the varied gifts which were made in response, we realize anew how much depends

on the spirit of the giver and the giving. Some gave silver, and some perhaps gave gold ; but this devoted mother gave neither. She gave out of a loving heart a simple promise to train two sons for the foreign missionary cause and field. Can we not believe that He who sat over against the treasury noting the offerings will say that that godly mother "gave more than they all" and has the richest blessing of such giving?

Dr. S. Wells Williams did a great work for the Chinese as a missionary. He had an important part in Bible translation, and he was the means of winning many souls in the great Chinese Empire to Christ. Moreover like many another successful missionary he did invaluable service to the world at large in his varied writings, and by his ability and address in international diplomacy. His contributions to *The Chinese Repository*, which practically he founded and of which he was editor for a score of years, make that publication an invaluable thesaurus of needed information for scholars. "A Syllabic Dictionary of the Chinese Language"; "A Tonic Dictionary of the Canton Dialect"; "An English and Chinese Vocabulary in the Court Dialect," as results of his work, are assets of the world's wealth which humanity would not wish to live without. He is even named in some of our biographical dictionaries as an eminent philologist, rather than as a distinguished missionary; but that is the case with many missionaries; their incidental work is great.

He was for years secretary of the United States Legation in Peking, and in that position rendered valuable service to humanity. He was official interpreter to

Commodore Perry, on his expedition to Japan, which was the means of opening up that country and people to the world. Later he was secretary of the United States Legation in Japan. After more than forty years' service in China and Japan he returned to the United States and passed the last eight years of his life as Professor of Chinese in Yale University while also serving as president of the American Bible Society, and while endeavoring in many ways to keep up the best standard and practices of American Christians.

He went on several explorations in the interest of missions primarily and of science and civilization secondarily. And in consequence our good relations with nations are the better for him to-day. Mr. Williams went out to China while quite young as superintendent of a printing press, he being an expert in that line in his father's publishing house. He became an explorer, a diplomat, a translator, an editor, a historian, and in all and above all, a missionary. As President Porter of Yale said of him as a man and as a missionary, "He was by himself and in his words a living and speaking witness of the dignity and inspiration of the missionary calling."

It was not until I was in full manhood that I met Dr. S. Wells Williams; but I was perhaps then the better qualified by my varied experiences in life to appreciate the indications that showed themselves, in his face and figure and bearing, of his splendid service as a soldier and servant of Christ and as a herald of Christ's salvation. It is a privilege to have known and to have met Dr. S. Wells Williams in view of what he accomplished for the world. Wherever he

was to be seen, on the platform at a Yale commencement, in a circle of Oriental scholars, among Bible students and teachers ; or among relatives and friends, he was a man of mark giving testimony, in his clear-cut intellectual features, in his winsome, saintly expression of face, and in his venerable, almost patriarchal, bearing, to his work and his worth as a man of God among men. I came to value highly his published works for what they gave to me that I could get from no other source ; and I was glad to be associated with his son who has taken his godly father's place as an instructor in Chinese in Yale University.

Although I never personally met Dr. W. Frederic Williams, I have personally been the gainer by instruction from the great slabs from the palace of Assurbanipal that he sent to Amherst College, his Alma Mater, and to other institutions of learning in this country. And I have been glad to have a prized acquaintance with, and varied help from his son, Dr. Talcott Williams. And every lover of God and every lover of Christian missions has reason to honor the memory of these missionary brothers in the far East, and of their devoted mother who so early consecrated them to this blessed work and so faithfully trained them to its doing.

XVIII

PHYSICIAN, MISSIONARY, AND DIPLO- MAT: DR. PETER PARKER

THE distinctive labor of Christian missionaries in evangelizing the unevangelized nations to which they are sent is, as has been said, in itself a sufficient work to occupy their whole time and abundantly to justify all that is required of money or of self-denying devotion for their outgoing and for their support. Yet even if this all-important labor were not attempted, the purely philanthropic and patriotic work which in the past century has been done by American foreign missionaries in the line of saving lives and of ameliorating human sufferings, and so frequently of averting wars and discords, and permanent misunderstandings between nations, would entitle these missionaries to a high place among the world's benefactors.

The Rev. and Hon. and Dr. Peter Parker, of Massachusetts, and Connecticut, and Pennsylvania, and China, and Japan, and the District of Columbia, was an admirable illustration of this truth, whom it was my privilege to know well and to be not a little with, and to look up to with ever-increasing veneration and confidence. Peter Parker worked on his father's farm in Eastern Massachusetts in his boyhood days. But

he longed to be in the Christian ministry, so he taught school in order to secure money for his college expenses. He was twenty-three years old when he entered Amherst College. Taking half of the course at Amherst, he completed it at Yale. Then he studied in Yale Divinity School, and took a full course of medical study.

He was appointed by the American Board a medical missionary to China, and was also ordained in Philadelphia, May 26, 1834. The next month he sailed for China, being one of the first medical missionaries as such sent out to the foreign field from America, or indeed from an English-speaking people. John Thomas, a fellow-missionary with William Carey, pioneer missionary from England, in the closing years of the eighteenth century, won the first high-caste convert to Christ, in Northern India, through his power of physical healing. Dr. John Scudder, of New York City, who went to Ceylon in 1819, was indeed a prominent physician before he was a missionary, and did good service for years in both spheres in the foreign field, yet he was counted as a missionary like ordinary missionaries. Again, such was the case with Dr. Asahel Grant, who went out in 1830, as a missionary to the Nestorians, and who wrote an "Appeal to Pious Physicians" that emphasized the importance of this branch of missionary service. But Dr. Peter Parker seems to have been the first distinctive "medical missionary" sent to the foreign field in connection with modern missions. And his personal labors and his wide influence over others in this direction entitle him to preeminence.

In 1835 he opened a hospital in Canton for the gratuitous relief of the sick. This tended to disarm prejudice and to win favor; at the same time it furnished excellent opportunities for giving religious instruction and counsel and of winning individuals to Christ. It was said of Dr. Parker that "he opened China to the gospel at the point of his lancet"; also that he had up to his day done more to advance the cause of medical missions than any other man. In 1836 Dr. Parker's Eye and Ear Infirmary treated nearly 2,000 Chinese patients at a cost of \$1,200; all of which was contributed by resident foreigners in Canton. Within the first twenty-five years more than a million cases had been treated in the missionary hospitals in China, and that was but the beginning. And this was only an incidental item of the missionary work. Two years later Dr. Parker had four students in medicine and surgery, one of whom became an expert operator. They were supported by the Medical Missionary Society, organized in China that same year.

In 1837 Dr. Parker, with Dr. S. Wells Williams, went on an exploring expedition to Japan, having for its first object the interest of missions, and the further purpose of learning the nature and possibilities of the then little known country visited. This expedition, in the vessel *Morrison*, put at the disposal of the missionaries by the good missionary ship-owner D. W. C. Oliphant, was far greater in its out-growing and ultimate results than in those immediately apparent.

In 1840 the breaking out of the Opium War with England made it necessary to close the dispensary at

Canton. Dr. Parker visited the United States about that time. On his way home from China Dr. Parker was in Edinburgh as the guest of the eminent Dr. Abercrombie. As he told him of the power of medical missions in China, Dr. Abercrombie became much interested, and with a few other medical men he determined on action in this line. A result was the formation of the Edinburgh Medical Mission. After a while medical missionaries were trained there and elsewhere, and now the world rejoices in the work of such workers, caring for the bodies and the spirits of those in non-Christian lands. Thus at the Fourth International Student Volunteer Convention in Toronto in 1902, it was reported that nearly five hundred of the student volunteer missionaries in the British Isles, or nearly one-fourth of the whole number in that field, were medical students. More than fifty medical colleges were represented at that convention. This certainly is progress.

In 1841 Dr. Parker was married to Miss Harriet C. Webster of Washington, D. C. The next year he went back to China, his wife accompanying him, she being the first foreign lady to reside in Canton. In 1844 Dr. Parker was appointed secretary and interpreter to the United States Legation, and this gave him added prominence, enlarged acquaintance, and increased opportunities of representing Christ in endeavors to do good to his native country and to China. Although he dissolved his formal connection with the American Board, Dr. Parker continued his active missionary work and his services in the infirm-ary while he was secretary and interpreter to the

American Legation, and again and again he was Chargé d'Affaires, *ad interim*.

In 1855, after twenty years of missionary service, Dr. Parker returned to America. But very soon the United States government appointed him United States Commissioner to China, with plenipotentiary powers for the revision of the treaty of 1844. These duties occupied him two years more, and in 1857 he returned to his Washington home with impaired health caused by a severe sun-stroke. He resided in Washington for the remainder of his life, until January 10, 1888. He was appointed a regent of the Smithsonian Institution, and he was ever active in good works in church and community.

As for years Washington was one of my homes, it was my privilege to see Dr. Parker often and to come to value him more and more. I attended the same church with him, and met him frequently in religious and social circles. An occasion that was of peculiar interest to Dr. Parker, which I was privileged to enjoy, was the arrival in Washington of the Japanese embassy, or delegation of Japanese brought by Commodore Perry, as the first step towards that opening of Japan to the Western world which has been fraught with such consequences to humanity in and out of Japan.

Wherever Dr. Peter Parker was he was sure to be recognized and looked up to as a man of nobility and of grace. He was of large frame and of imposing and impressive presence. Intellect and character and experience showed in his fine face and features, while there was a genial, kindly, and a spiritual expression,

winning the confidence of all to whom he spoke. He was a good illustration of the superiority of the missionary above ordinary men. I am glad to have known him.

XIX

A PRAYING MOTHER'S MISSIONARY SON: SAMUEL R. BROWN

A DESCENDANT of one of the "Mayflower" Pilgrims was born in Litchfield County, Connecticut, in 1783. Married in Canaan, New York, to the son of a Revolutionary soldier, she moved to East Windsor, Connecticut, and thence to Ellington. Heartily she loved her Saviour, and longed to do something in his service. At the close of the busy day in her Ellington home she was accustomed to go out into a quiet corner of her garden to commune with her Saviour in prayer. But thoughtless boys finding this out, ridiculed and annoyed her at her garden-devotions. On this account she poured out her soul in a little hymn of meditation, which came to be sung in New England church prayer-meetings although that was farthest from her thoughts as she wrote the lines. I was accustomed as a boy to hear that hymn sung in the church prayer-meetings of my native place. The hymn began:

"I love to steal awhile away
From every cumb'ring care,
And spend the hours of setting day
In humble, grateful prayer."

Meanwhile she taught a loved son to enjoy God's

work, and to feel that nothing that one could do or could have in this world was to be compared with the being faithful in God's service. Little did she then think that God was to do so much for his cause and for the good of souls, as has since been accomplished through the missionary labors of her loved son in two distant lands, and in a sense for all mankind. In my young manhood I was brought into such relations with the family of that good woman and her missionary son, and came to know so much of his God-blessed missionary efforts, that her story has a prominent place in my heart of hearts and therefore I speak of it.

Her son, Samuel R. Brown, sailed as a missionary to China in 1838, but as the "American Board" had not at that time funds to sustain him in the field as a missionary, he took charge of the "Morrison School" in Canton, the first Christian school in China. His being turned aside from work in the lines of his planning proved—as is so often the case—to be a great blessing to him and to others. God knows best where and how we should work. Dr. S. R. Brown did much work in subsequent years as a missionary in China and Japan. But his life work was chiefly as an educator and as a translator, and in having Chinese and Japanese youth educated in the United States and in England. He was a pioneer in this work, and as such he made his impress on humanity to an extent that it is privileged to few individuals to make. All of us have been indebted to S. R. Brown, as few of us have realized.

Yung Wing, a Chinese boy first reached by Mrs. Gutzlaff, wife of the German missionary, was one of

the first youths sent by Dr. Brown to this country. He was taken into the home of Dr. Brown's mother, at Monson. He prepared himself for Yale College and was in the class of 1854. In that class was a loved brother of mine, and Judge Howland of New York City, and men afterwards eminent in our country's life. But that young Chinese youth took the first prize in English composition in contest with them all. Yale afterwards honored itself in honoring him with its highest degree of LL. D. Yung Wing was the first diplomatic representative of China to any Western nation, and his influence has been greater over that country by the different methods of policy that he influenced her to adopt, than any man of the century past among his people, not even excepting Li Hung Chang.

It were indeed a life work in itself to have brought Yung Wing to America for an education. Wu Ting Fang, the present Chinese minister to the United States, although educated in England, is in his education and training a direct result of the policy that Yung Wing induced China to adopt. In my Hartford home I was a near neighbor of and a member of the same church with Yung Wing; and the members of the Chinese Educational Commission occupied a building near by. A neighbor of mine, and in the same church with me in Hartford, was a brother-in-law of Dr. S. R. Brown, and it was at his home that I met, in the summer of 1867, the saintly man who had done so much for Christ and for souls.

Dr. Brown became a missionary in connection with the Reformed (Dutch) Church in Japan, and while

thus connected he induced the Japanese Government to send a number of the princes and higher class youth to America and Europe to be educated. It was a book from Dr. Brown's library that fell into the hands of Joseph Neesima, and first interested him in America as the land where he could learn more about the Christian's God. Dr. Brown was also instrumental in securing the translation of the Bible into Japanese, and thus of opening to a new nation the treasures of God's Word.

As I had the privilege of meeting Joseph Neesima while he was at Amherst College and while he was planning the Doshisha University, I came to have an added interest in him and his Christian work. Amherst conferred the degree of LL. D. upon her alumnus Joseph Neesima, as Yale had conferred the same degree on Yung Wing, an alumnus of hers. As I was privileged to know Dr. Brown, who had been the means of accomplishing so much for China and Japan through Dr. Yung Wing and Dr. Joseph Hardy Neesima, I must ever have a special interest in the special good that has come to the world through that praying mother in Monson who was back of all this even while she thought her sphere in life was so limited and there seemed so little for her to do for Christ in the world.

As my good wife and her father's family were lovingly intimate with the family of that mother, I lived in that missionary atmosphere. We shall know more about all this when we get to heaven. But even here there is enough to interest us profoundly, and to make us grateful to God for his varied ways of working.

XX

AMONG FIJI CANNIBALS: JAMES CALVERT

“CANNIBALS” is a term that expresses or indicates the idea of human beings reduced to the lowest conceivable depth of degradation. It is an idea from which persons of civilization and refinement recoil with disgust and horror. For generations the thought of cannibalism has been linked with the thought of direst peril and abominations to which Christian missionaries have been exposed in their unselfish endeavors to bear the gospel to the needy in the South Sea Islands.

It was this idea which gave point to the coarse witticism of the Rev. Sydney Smith when, in bidding good-bye to a missionary who was going to the South Sea Islands, he expressed the hope that he would “agree with the man who ate him.” It was also this idea that added solemnity to the earnest words of the man of God in Connecticut when, in a sermon preached on the occasion of the going out of the first missionary to the islands in the Pacific, he reminded them of the fate of former explorers at the hands of cannibals, which the missionaries must now face, and which God must be trusted to shield them from.

But cannibalism is primarily a religious rite, and

not a mere act of foul gluttony and of savage loathsomeness. Those who are sure that God loves even such sinners as the most debased and debasing cannibals, and would have his children reflect his love in striving to win them to better views and practices, have been glad to perceive the better thought of which the cannibal idea is a perversion. It is indeed well that some Christian missionaries have recognized the better aspect or inner germ of cannibalism as a starting-point with the heathen mind, when they would win these benighted souls to fuller light in Christ.

Blood-drinking and flesh-eating have been counted a means of fuller, better life to the partaker, and a most acceptable offering, in the very act, to the God, or to the gods, worshipped by him who is the triumphant actor in the performance. The student of history and of primitive life finds ample evidence of this among many peoples. In the Bible there are not lacking references to this, and even the most sacred rite of Holy Communion is a telling witness to it. Before the Christian era Herodotus tells us that the Scythians believed that by drinking the blood of a hero they absorbed and incorporated his life. And so among other peoples.

There is a seeming reference or allusion to this common thought of men in the words of Jesus, when he said in Capernaum, a year before he instituted the Lord's Supper, "He that eateth *my* flesh and drinketh *my* blood hath eternal life" (John 6: 54). Modern missionaries among cannibals have observed the religious aspect of the custom, or the rite, and it has helped them in their efforts to come into touch

with those whom they were seeking to win and uplift. In the first address which I heard from the missionary hero John G. Paton, I heard him give expression to this view of cannibalism in the New Hebrides.

But even before this I had read the explicit testimony of Williams and Calvert, missionaries of the English Wesleyan Missionary Society, as to the cannibals of their charge in the Fiji Islands. I was peculiarly interested in this matter when I first read their testimony, inasmuch as I was at that time engaged in my researches while preparing a volume on "The Blood Covenant: A Primitive Rite, and Its Bearings on Scripture." But on other accounts I was interested in the story of the labors of Williams and Calvert, for they were noble men, and they had done a noble work in what seemed a difficult and dangerous and most unpromising field.

The Fiji Islands were long known as the "Cannibal Islands." They were thought of as the home of hopeless and almost worthless savages. They extended over about 40,000 square miles of the South Pacific, and formed a connecting link between the abodes of the Malayan and the Papuan races of Polynesia. They were discovered by Tasman, the Dutch navigator, in 1643, but they were not visited again until the days of Captain Cook in the latter third of the eighteenth century. In the early years of the nineteenth century they were visited by traders to procure sandal-wood to burn before Chinese idols—another illustration of the importance of religious worship, whether true or false, as affecting trade and commerce and as quickening exploration. About this time some

English convicts from New South Wales settled on these islands, and their introduction of European vices lowered the moral standard of the Fiji cannibals and brought new terror to their lives by the murderous use of firearms.

There are more than two hundred islands in the Fiji group, some eighty of which are inhabited. Their characteristics and relations were little known to the world until they were explored and defined by Admiral Wilkes and his party in the United States Exploration Expedition in 1842. It was in connection with the Reports of that Expedition that I first had an interest in that part of the world, as I well knew Dr. James D. Dana, a prominent member of that Expedition, and had special pleasure in examining the published voluminous Reports.

Dangers and difficulties in a needy field and the unpromising nature of a field for Christian labor have never deterred devoted missionaries of Christ from faithful and persistent service there. The question they ask is not, What encouragement or return shall we have if we go there and work? but it ever is, What is the need of souls there? and, What would Christ have us do? Hence the new call for missionary service, coming in the fresh intelligence as to the Fiji Islands and the Fiji people in the first half of the nineteenth century, was met by the Wesleyan Missionary Society of Great Britain in the sending out faithful missionaries of Christ to that important field.

That was a faithful illustration and evidence of the passion for souls and of zeal in his life-work that was given by John Waterhouse, the superintendent of

Wesleyan Missions in the South Sea Islands, in his dying hour. He had been at work in this cause for years, when he went out to visit personally every station in his great field. He spent all his strength in this work, and when he had visited the last of the stations he lay down to die on March 30, 1842, crying out in his soul longing, with his latest breath, "Missionaries! Missionaries! Missionaries!" And that dying call was heeded. Two of his own sons went out to the field, and other sons of God followed.

James Calvert joined Thomas Williams after the latter had been three or four years in the field, and the two were for years zealous and efficient missionary co-workers. As in most such outlying fields one of the first and most important duties was the systematizing and perfecting the language and in giving the people the Bible in that language. In this service Mr. Calvert worked untiringly in the years that passed until its completion, and then he sailed for England to secure its printing and binding by the aid of the British and Foreign Bible Society. When in 1856 copies of the Bible in Fiji were at last being made ready for distribution, these islands so recently "in a state of almost incomprehensible barbarism" were already in a condition to receive the help and guidance of the Word of God.

Because the Fiji people were human, they were sinners in their barbarous way, as civilized and educated people are in *their* peculiar way. Lust, lying, treachery, foul ingratitude, murder, were common, and seemed almost universal. Infanticide was deemed the inalienable right of a parent. It was a common thing

to bury alive an infirm parent who could no longer be of service to his children. Wives of a husband were put to death when he died, in order that they might still minister to him. Similarly, a mother would be put to death when her son died. The taking of human life was deemed commendable, without regard to the person murdered or the manner of his murder.

Even when there seemed to exist some sentiment and affection, these did not secure regard for life. Thus a missionary tells of seeing a son show strong emotion when parting from his father for a brief season, and a father evidence honest pride in his eldest son who was to be the family representative. Yet that sensitive son afterwards buried his old father alive; and that proud father assisted in strangling his noble son. Among fierce barbarians as among the civilized and educated, *emotion* is not *principle*, and neither civilization nor education secures firm or right principle.

“One of the first lessons taught the [Fiji] infant is to strike its mother, a neglect of which would beget a fear lest the child should grow up to be a coward. Moreover, children are trained to be malicious and vindictive and cruel, so that they may be haters of their enemies. Even their religion teaches them to commit foul crimes. As has been said, cannibalism is a religious rite. Chiefs eat the tongue and the heart of a person offered in sacrifice to the gods; common people can partake of less favored portions of the devoted body.” The missionaries say, “Cannibalism is a part of the Fijian religion, and the gods are described as delighting in human flesh. . . .

Human flesh is still the most valued offering; and their 'drink offerings of blood' are still the most acceptable."

Yet with all these obstacles to the introduction of Christianity into the Fiji Islands, the missionaries were courageous and faith-filled. They persevered and were successful. About a score of years after the Fiji Mission was established, a volume was published in London, and republished in New York, entitled, "Fiji and the Fijians," by Thomas Williams and James Calvert. The good missionaries told of the obstacles they had met in the strength of God, and of the success God had given to them in his service. They told especially of the rescued and converted Fijians who had been set to work as Christian preachers and teachers among their native brethren.

"It is not possible," they said, "to set too high the value of such agents as are raised up among the people. While inferior in many important respects, they yet possess qualifications for the work which no foreign missionary can ever acquire. They are in no danger of suffering from the climate; they can reach places and mix with the people where a foreigner could scarcely find access; leading the same manner of life, and existing on the same food, as the rest of the people: . . . their command of language is perfect; above all, they occupy the same level of experience as those whom they teach; and the same sympathy which enables them to frame and present their instruction in the most effective way insures for those instructions a readier reception."

The volume by Williams and Calvert came to my

notice, as I have mentioned, in connection with my studies on "The Blood Covenant." I was deeply interested, not merely in the recorded facts in the line of my special research, but in the proofs it gave of the zeal and faithfulness of the devoted missionaries and of their wonderful success in doing what God would have them do. Thomas Williams and James Calvert were thenceforward in my mind as peculiar missionary heroes in the war of light with darkness and in the loving efforts of those who love Christ and who love those whom Christ loves.

The Fijians had no written language when the missionaries went there; so in the truest sense they had no fixed language. Therefore the missionaries had to make a language for them. This was largely the work of James Calvert. He had to catch the sounds of the words as they fell from the lips of the natives and then write them down phonetically. This was slow work, beginning again at Babel and toiling towards Pentecost. But in James Calvert's lifetime the Fiji language was reduced to system. Into that language the Bible was translated. A grammar and a lexicon were prepared and various books of value were added. Was not this good work for that people and for the world? Ought not James Calvert's name to be honored?

One day, as I was going up the stairway from the Broadway entrance to the Methodist book rooms of that time, in New York City, I met coming down a man who had evidently been at some of the church offices above. He asked in a pleasant voice, "Is this Mr. Thompson?" "It is not," I replied. "Excuse

me," he said. "I have been waiting some time to meet a gentleman, and I did not know but this was he." "No," I replied, "I am H. Clay Trumbull, and not the man you seek." "And I am James Calvert," he replied, courteously giving his name as I had given mine. At this I started with surprise, saying, "You are not James Calvert, the brother missionary to the Fijis with Thomas Williams, are you?" "Yes, I am," he rejoined. In a moment the missionary hero of my admiring thoughts was a living reality before me, and I was glad and grateful that this was so.

Then I told him how much I had been interested in his life-work and his life-story, and, incidentally, of the value to me of the facts brought out as to the underlying thought of cannibalism as a religious rite among the Fijians. And as we talked together there of his mission-field and his mission-work, I had an added interest in all that he said because of my familiarity with the background of his story.

As I looked into that Christ-lighted face I saw the hero-scars on the form of the veteran soldier of the cross who had passed triumphantly through so many battles with Satan and his host on the island mission-field, while faithfully representing the great Captain of salvation and winning subjects to his divine Master. And I have ever since been glad to have that missionary face and form in grateful memory, as well as in my conscious and best thought out of his recorded story.

XXI

FROM THE ORIENT TO THE ORIENT: HENRY J. VAN LENNEP

WE in America congratulate ourselves that we have done so much by our missionaries to bring the clear light of Bible truth to shine on needy souls in the Orient; but as I have already asked, do we realize how much American missionaries in the Orient have done to cause clearer light to shine on the Bible for the benefit of Americans? When we consider that the Bible was written by Orientals for Orientals, it is obvious that it is as important to have Oriental figures of speech and forms of expression translated for the benefit of Occidentals as it is to have the language of the original Hebrew and Chaldaic and Greek in which the Bible was first written translated into English, before we can get the full benefit of its all-important teachings. As it has been said about such a matter, even though the water of life is to be had "without money and without price" it inevitably costs something to secure a clear glass or even a tin cup to drink it from. Not even a free gospel can be had without paying the price of some study and knowledge to ascertain the meaning of its words.

Missionaries have spent precious years in translating

the Bible into the language of the Algonquins and the Arabs, the Choctaws and the Chinese, and into scores of other languages, and the people thus benefited are profoundly grateful. Missionaries have also devoted themselves to self-denying labors for the purpose of throwing light on the many Orientalisms of the Bible in order that needy Occidentals can learn what God would have them to know and which they ought to be glad to understand. Should not American Christians be as grateful for God's truth as Asiatic Pagans? But are they so? Mention has already been made of Dr. William M. Thomson, and the service he rendered to us all in his priceless volume "The Land and the Book." And there are others to whom we are indebted.

Among the American missionaries whose work in this line has been most widely helpful stands Dr. Henry J. Van Lennep of Smyrna, author of "Bible Lands: Their Modern Customs and Manners Illustrative of Scripture," and other works in the field of biblical explanation and illustration. This good missionary of Christ and his fellow-workers have done much by their words and their works for people of the Turkish Empire and of the United States, for Christians and for unbelievers; and it behooves us all to be grateful to them accordingly. I count it a high privilege to have known personally this true man of God and to have been stimulated and helped in the line of his special information and endeavors.

Henry J. Van Lennep had the advantage in this line of being born in the Orient, and so of being familiar with Oriental figures of speech and forms of

expression as a boy and from his boyhood. He was of an eminent Dutch family of scholars and writers, to whom Americans owe so much. His ancestors had a part in the Thirty Years' War for liberty. Later they engaged in business in the East. He was born in Smyrna in Asia Minor, in 1815. When fifteen years old he was sent to America to be educated. Two years later the reading of the "Memoir of Levi Parsons" the missionary in Palestine, and a letter from his godly mother, fired him with a desire and a determination to be a missionary for Christ. He was graduated at Amherst College and Andover Theological Seminary. In 1839 he set out as a missionary of the American Board in Turkey. His first missionary station was Smyrna, his native place. And it was thus that he became a missionary from the Orient to the Orient—a position of peculiar privilege and power.

After a while he was stationed at Constantinople with Dr. Goodell. Again he was a pioneer missionary at Tokat. In every field he had exceptional success. He seemed rarely qualified for his work. He was a fine linguist. He became familiar with ten Oriental languages, in five of which he could preach fluently. He was proficient in music, drawing, and painting, which were his favorite recreations. As an instructor of youth, especially Oriental youth, he excelled. An American gentleman who had been his pupil said of Dr. Van Lennep: "One of his best qualifications as a missionary was that he understood the people among whom he worked, and loved them. In the Bebek Seminary where he taught for a while the students looked to him not merely as a teacher and respected

him, but also as their companion and friend, and loved him accordingly."

It is hardly possible to overestimate the advantage which the understanding of the peculiarities and prejudices and preferences of a people must give to a missionary who would gain their respect and confidence in order that he can lead or uplift them to a better standard of life and being. Many a missionary through ignorance must raise an added barrier between himself and the people to whom he is sent, by his unnecessary and unconscious trampling on things that they hold dear, or by his unwise differences in dress and habits and customs, so as to seem to the people he would win an inferior and a barbarian, instead of a superior of a higher order of civilization. In this particular Dr. Van Lennep had a notable advantage over missionaries who were otherwise his equals. In consequence "numbers of the most successful professional men among the evangelical Armenians and Greeks of Constantinople and Asia Minor—ministers, physicians, and instructors of youth—were his pupils."

Long before I had met Dr. Van Lennep I had heard much about him and had learned to respect and admire him. On a visit to America he had married the only daughter of good Dr. Joel Hawes, pastor of the Centre Church in Hartford with which I first united. She had gone back with her husband to his field, where afterwards she died; but her name and his were ever in high praise on the lips of pastor and people in my early Christian life.

In 1869 Dr. Van Lennep so far lost his eyesight by

cataract that he was compelled to give up his mission field and return to America. He then became Professor of Natural Science and Modern Languages in Ingham University, Le Roy, New York. After retiring from his mission field he still kept up his work by securing to some twenty-five Asiatics facilities for education in America, so that the natives in the Eastern Continent might have the best that could be obtained in the Western Continent. It was while he was at Le Roy that I first made his personal acquaintance. Later he was at the head of a boarding-school for boys in Great Barrington, Massachusetts, where I knew him more intimately. He had married a daughter of the Rev. Isaac Bird, long a missionary in Palestine; and Mr. James Bird, a son of the missionary, and who had married a daughter of Dr. William Goodell, a missionary in Palestine and Constantinople, also taught in the school at Great Barrington. Thus there were three missionary families represented at Great Barrington, and there was a delightful missionary atmosphere in that home which I was accustomed to visit and enjoy.

Dr. Van Lennep wrote for *The Sunday School Times* a series of articles throwing Oriental light on the pages of the Bible. These articles were continued for several years, and I was only one of many who through them came to prize highly and to be very grateful for his translations and illumination of many Bible passages and figures of speech which had been poorly understood before.

XXII

INFLUENCING THREE CONTINENTS AND THE ISLANDS OF THE SEA : CYRUS HAMLIN

IT is sometimes pleasant to trace out the roots of character that show themselves in the life of a man who has accomplished a great work in the world. These roots may be in his ancestry and in the community and region in which he was reared—in what the scientists call “his heredity and his environment.” Dr. Cyrus Hamlin is an illustration of this. He was of Huguenot stock. His ancestors had suffered persecution, and one of them martyrdom, for conscience’ sake. His grandfather and three sons fought in the Revolutionary War from its beginning to its end. Their home was Massachusetts. As showing the individuality of the old colonial patriot, it is said that because of his admiration for Roman heroes and for Roman character he named his first boy Africanus, his second Americus, his third Asiaticus, and his fourth Europus. Then having disposed of the continents he came down to individuals, and his twin boys were named Hannibal and Cyrus.

So marked was the old patriot even among Massachusetts patriots that after the Revolutionary War was over the legislature of Massachusetts granted him a

large section of land in the District of Maine, "in consideration of his great sacrifices and faithful services." Large portions of the "District of Maine" were then a wilderness, prominent among the inhabitants of which were Indians and bears. On his visiting Maine to inspect his gift the veteran found the tract so wild and rocky that, though he had fought bravely through the Revolutionary War, he shrank from the attempt to overcome the enemies in that desert wild, and he begged the Massachusetts legislature to take back its gift.

Finally farms in a better district were given to four of his sons, and the Hamlins moved to Maine. Of the twin boys Hannibal and Cyrus, Hannibal became the father of Cyrus Hamlin, the missionary who did such a work in the world; while Cyrus became the father of Hannibal Hamlin, who was elected vice-president of the United States at the time that Abraham Lincoln became president. The mother of Cyrus was the daughter of a Revolutionary colonel, so that Cyrus came fairly by patriotic and fighting instincts.

In New England education is in the atmosphere and "in the bones"; the appreciation of it and the desire for it are in the atmosphere; everybody values it and everybody wants it; the determination to have it whether one has or lacks the means to get it is "in the bones" of the individual. So young Cyrus Hamlin worked on a farm, and learned a silversmith's trade, and studied and thought of an education meantime. He went to school and he taught school. For a time he attended Dr. Edward Payson's Bible class in Portland,—and that was a great deal better than

passive listening to sermons. An individual word to him from Dr. Payson when he first saw him was a powerful appeal: "Poor country boy! have you come to this city to be lost, or saved?" The foreign missionary cause was much talked of in New England in those days. Jeremiah Evarts's foreign missionary magazine, the *Panoplist*, was read regularly in the Hamlin family circle. When Cyrus was ten or twelve years old he was interested in a special appeal made for heathen children in India, and all through his young manhood the subject of missions was in his mind.

After he united with Dr. Payson's church in 1825, the thought of being educated for the ministry was pressed on him. As he had no means to secure a college course the church volunteered, in view of his evident ability and character, to supply a thousand dollars for it. He studied at Bridgton Academy, and went through Bowdoin College. Then he entered Bangor Theological Seminary. He was at that time considering the part of the world in which he should labor as a missionary, for the mission field had his heart. There were reasons why he inclined to China. India had been the field that first appealed to him in his boyhood days. But books of travel and other books caused him to desire to labor for the uplifting of Africa, and for a considerable time he felt that his mission was to the Dark Continent. Yet he finally went to a field far away from any one of the three to which he had inclined. That the missionary spirit was prominent in Bangor was shown in the fact that, when young Hamlin graduated, one of the students

expected to go to Eastern Asia, one to Africa, and one to Constantinople.

Dr. Hamlin was sent by the American Board to Constantinople, and went with his wife in a vessel bound for Smyrna. They reached Constantinople in January, 1839, where he joined at the mission rooms Drs. Goodell and Schauffler. There were then three good, noble, and strong men together there, and the world has felt the value of their work since then. All three of these missionaries, while doing much of what is by many supposed to be the principal work of missionaries,—preaching to congregations or assemblies in different places,—came to realize, as do very many effective missionaries in all foreign fields, that the most important and most permanent work is done by individual work with individuals, and through securing and distributing the Scriptures in the vernacular of the people sought, and in the education and training of the young. Accordingly Dr. Hamlin was soon at work in the more hopeful lines.

He early learned that the Russian Government and its representatives, political and ecclesiastical, although Greek Catholic Christians, were more determinedly hostile to the efforts of the missionaries to reach the people in Turkey than were the Turkish Muhammadans. It was not long after Dr. Hamlin had begun his missionary work that his tutor in the languages, who was a Russian Armenian, was arrested by order of the Russian ambassador, and exiled to Siberia. When the missionaries interceded for this poor prisoner, the ambassador bluntly and coldly replied, "I might as well tell you now, Mr. Schauffler, that the

Emperor of Russia, who is my master, will never allow Protestantism to set its foot in Turkey." This incident opened the eyes of Dr. Hamlin to the real danger to the missionary cause in Turkey, and he thenceforward kept his eyes open until death closed them. "Christian" Russia was more hostile to Christian missions in the East than was Muhammadan Turkey. Dr. Hamlin's views on this subject had their influence in three continents.

As illustrating the value of individual work with individuals, Dr. Hamlin found, one hot July day, a poor sailor lying in the open air against the wall of the Galata custom-house. His pitiable condition and his disgusting profanity, as he was apparently in the advanced stage of cholera, appealed to Dr. Hamlin's Christlike spirit. He had him taken up and cared for. In body and in spirit he was made whole. He realized his salvation through Christ's representative. Three years afterwards Dr. Hamlin received a scrawl from him in New York State. In "phonetic spelling" he said, "Thank God I still survive the ded. . . . I am here workin and blowin the gospel trumpet on the Eri Kanal." When Dr. Hamlin showed this note to good Dr. Goodell, he clapped his hands on reading it, and he wanted to begin the letter in reply, which he did in the words: "Dear Mr. Brown: Blow away, brother, blow! Yours in blowing the same gospel trumpet, William Goodell." Twenty-five years later, at the great Exposition in Paris, a stranger introduced himself to Dr. Hamlin, saying, "I am just from Honolulu, Sandwich Islands. I have known a man there by the name of Brown, a man who has done a

great deal of good among the sailors ; can go anywhere and everywhere with the Bible ; and he told me how he was once dying, '*a blasphemous dog*,' as he expressed it, in the streets of Constantinople, and you picked him up and saved him soul and body." Who can say when and how we are doing the greatest good while we are doing faithfully what God has for us to do in the present hour ?

Dr. Hamlin's educational work was begun in his missionary field in 1840, when he started the Bebek Seminary, where Dr. Van Lennep was for a time a teacher, in a huge old building which had been occupied as a private residence. It was on the European side of the Bosphorus, a conspicuous site. The Armenian Patriarch and the Armenian bankers were disturbed, and sought determinedly to break up the new seminary. Back of the Armenian foes was the Russian Church, but God was with the missionaries, and the seminary was preserved, and it prospered. The limited rooms first given it were soon filled with youths from fourteen to twenty years old. Then came the work of improving the language in popular use. "Bebek Seminary had no small influence in the introduction of a purer style of speaking and writing the modern Armenian." Of course, this took time. But the language was renovated, and the Bible and the religious literature of the people were adapted to the new conditions.

So did the good name and influence of the missionaries extend that the people came to them for instruction in Bible truth and personal duty. After two or three years of the educational work, the missionaries

had nearly or quite a thousand such seekers after truth come to them from without in a single year. And many of these seekers were made finders through the conferences. From Sir Stratford Canning, the English ambassador, the American missionaries had substantial sympathy and assistance, and they fully appreciated this. Dr. George W. Wood, who had for some years been in New York as assistant secretary of the American Board, and whom I had frequently heard and met, returned to Constantinople, and was thenceforward a helper in the mission. A new and larger building was secured for Bebek Seminary, and this afterwards became the cradle of Robert College. And Robert College became a great centre and radiator of Christian influence and the life monument of good Dr. Cyrus Hamlin. Its origin and history deserve chief interest.

Dr. Hamlin generously awards to others the suggestion of the idea of a college at Constantinople. He tells of the plans in this direction of an English Church missionary who was in that field for a time, and of the sons of the veteran American missionary, Dr. H. G. O. Dwight. Moreover, in 1856, just at the close of the Crimean War, Mr. Christopher R. Robert, a wealthy gentleman of New York City, was, as a tourist, on the Bosphorus, and incidentally, or providentially, he met Dr. Hamlin near the site of Bebek Seminary. Out of that meeting there came as a result of that interview the founding of Robert College. Mr. Robert had his own ideas of missions and missionaries, and he had his own way of giving and doing. He was not urged to build or to endow a Christian

college at Constantinople. On the contrary, when he learned in his conversation and in his subsequent correspondence with Dr. Hamlin the possibilities and the importance of such an institution, he took upon himself the entire lead in the great undertaking. He had before this adopted and was educating a daughter of Dr. Miron Winslow, who had been deprived of her mother, and he had quietly picked out and was bearing the expense of educating actually scores of young men to be ministers and missionaries. He had thus aided some two hundred students. And when he saw this new need he undertook this new work.

Mr. Robert proposed to Dr. Hamlin to resign from the American Board, and to become a missionary in a new way. As a first step Dr. Hamlin was to return to America and secure subscriptions for a college building and its endowing, as completing Mr. Robert's undertaking. Dr. Hamlin accepted the call of God to this work. Then came the American Civil War with its hindrances and complications, but neither Dr. Hamlin nor Mr. Robert was disheartened in God's service. Twenty-three sites for the college were in turn examined, and for one reason or another given up. A twenty-fourth site was fixed on and purchased. When the war seemed to turn all thought in America in a new direction, Mr. Robert put \$30,000 in the hands of trustees for the college at Constantinople, and told Dr. Hamlin to return to Constantinople and begin with this; then, he said, as more was needed, it should be forthcoming. Just then came an order from the Turkish Government not to build on the selected site. In this dilemma the site first selected, which is the one

on which the college now stands, was offered and was selected. Thus a new blessing came in the guise of a new trial.

When the question of a name for a college came up there was a difficulty. Any distinctive name like Christian, or Protestant, or American College, would incite fresh enmity. Finally some one suggested Robert College, and that suggestion prevailed, for the name avoided the dangers feared. When Mr. Robert heard of the decision he protested, but in spite of his protest the name was given, and "Robert College" has been a blessing to the world. Mr. Robert was a rare good man. My memory of him is a pleasant one. In the spring of 1865, just after the battle of Appomattox Court House, he came to Richmond. Having known of me and my prison and chaplain experiences, he visited me in my tent near Richmond. His pleasant face and his sunny look and his silvery hair are a picture that I love to recall. It was good to talk with him about Christ's cause before Constantinople and above Richmond, and Robert College has been more real to me ever since. The founder, and the organizer, and the prominent professors in it, I have been glad to know and to have known about.

There were marked and peculiar providences in connection with the building of Robert College. The opposition of the Jesuits and of the Russian officials succeeded in delaying the Sultan's permission to build on the new and beautiful site promised for the permanent building. When the difficulties seemed to be greatest, Admiral Farragut with his formidable war vessels appeared in the vicinity of Constantinople. When he

learned of the existing state of affairs, he expressed regret that Dr. Hamlin was being treated so unjustly, but he said that he had no diplomatic powers and could not interfere. At this, Dr. Scropiana, who was present, said,

“You have only to ask the great pashas, when you dine with them, why this American College cannot be built,—that is all. To-night you are to dine with his highness, Aali Pasha, the grand vizier, and when you dine with the Capudan Pasha, ask him; and with the Scraskier Pasha, and so on.”

The Admiral was ready to do this, and he did it. Although he had no idea of how it would be looked at in the Sublime Porte, it seems that the officials inferred that the great admiral was there with a naval fleet prepared to enforce the just claims of the American missionaries, and in a brief time a note came to the Hon. E. Joy Morris, the American Minister, from his Highness, the Grand Vizier, saying,

“Tell Mr. Hamlin he may begin the building of his college when he pleases. No one will interfere with him. And in a few days an imperial *irade* will be given him,” etc.

And the imperial *irade*—an irrevocable decree—was forthcoming. Was not the hand of God in all this?

Robert College was builded. Mr. Robert gave \$200,000 or more. Other donations from other sources were received. It stands as a conspicuous and undeniable ornament above the Bosphorus. Prominent among those who were interested in the upbuilding of Robert College were eminent men in connection

with Harvard University, and many whose influence was great in Boston and beyond. Of these were President Felton, Professors Agassiz and Parker, Hon. Edward Everett, Drs. E. E. Hale, James Freeman Clarke and C. A. Bartol, and ex-Governor W. D. Washburn. Harvard University voted the college a valuable donation of law books. May 15, 1871, the college was transferred from its temporary to its new and permanent quarters. On the Fourth of July the formal opening was observed, it having been postponed until then in order that Hon. William H. Seward, who stopped there on his journey around the world, might have a part in it. Robert College has been the means of practically regenerating Bulgaria, and its graduates have been a power in all the Turkish Empire.

After Dr. Hamlin resigned the presidency of Robert College in 1875, he returned to America. The year following he was chosen Professor of Dogmatic Theology in Bangor Theological Seminary, from which he had gone out as a student forty years before. Three years later he was surprised by a call to be President of Middlebury College, and having considered the matter carefully he accepted that position and remained in it for five years. Again he was called, in 1887, to accept the position, in Hartford Theological Seminary, of Professor of Dogmatic Theology, and for some time he was there. So it seems that God had service for him to perform in one place or another; and he heeded the call and performed the work. I am glad to have known the good man and members of his honored family, as well as to

know so much of his great work and to have felt personally the inspiration of his lofty example.

Dr. Cyrus Hamlin's direct and positive influence for good as here referred to included the continents of Europe, Asia, America, and Hawaii of the Islands of the Sea. And the number is legion of those who as individuals felt that influence for good, and are glad and grateful. The closing years of his earthly life, which were to the last full of activity and usefulness, were in a quiet home in Lexington, Massachusetts. He died in Portland, Maine, August 8, 1900.

XXIII

GIVING HELP TO ALL: SAMUEL WOLCOTT

A GOOD missionary is likely to be a many-sided man. This truth has been already emphasized; and it is worth reemphasizing. If one has the ability to adapt himself to the pressing demands of a foreign field, he almost necessarily has the ability to adapt himself to the demands of other fields at home or elsewhere. Therefore it is that many a missionary who has shown himself efficient and successful in a field among a people of another race, speaking a different language and having different ways and customs from his own, has found it comparatively easy to meet the less exacting conditions in his native land. One who has given good help to the heathen abroad has often also given good help to Christians at home. Dr. Samuel Wolcott is a fine illustration of the man who can fill different fields successfully at home and elsewhere.

Samuel Wolcott was of the family in Connecticut that furnished a colonial governor, a signer of the Declaration of Independence, a Secretary of the Treasury, and members of which have held prominent positions in state and nation in the first century of our independence. He was born in 1813, was graduated from Yale in 1833 and from Andover Theological

Seminary in 1837. He was inclined to the foreign missionary cause and work from the beginning of his active Christian life. For two years after leaving Andover he was an assistant to the Secretaries of the American Board in Boston. Then he was ordained, and in January, 1840, sailed as a missionary to Syria.

In the field he was the associate of Eli Smith, C. V. A. Van Dyck, William M. Thomson, George B. Whiting, E. R. Beadle, and other noble men in that superior band. With them he performed efficient service in the line of preaching, teaching, translating, and organizing churches and schools. When, after a few years, "on the breaking up of the Palestine mission" in its then formation, through the transfer of a portion of its field and work of the Church Missionary Society of England, he returned to the United States.

At once he entered on active Christian work in city and in country, wherever God summoned him to labor. He was called to important pastorates in Long Meadow and Belchertown, Massachusetts, in Providence, Rhode Island, and in Chicago, Illinois. In each case he adapted himself admirably to his field and work, whether it were a staid and quiet New England country parish or a busy and progressive city of the great West. In Providence he was a neighbor of Dr. Thomas Laurie, the returned missionary from the Assyrian Mission in Persia. It was there that I first came to know and prize him personally. He was indeed a noble and winsome man of God. Again he was superintendent in Ohio of the work of the American Home Missionary Society.

Perhaps as important and helpful work for the

many, alike for the careful scholar and for the ordinary Bible reader, as any which was done by Dr. Wolcott was that which he did on the admirable American edition of Smith's Dictionary of the Bible, as edited by Professor H. B. Hackett and published by Houghton, Mifflin & Co. Dr. Wolcott's work was in full and important additions to a large number of articles with the initials "S. W.," as indicating their source. His wide experience and his varied and accurate knowledge were there shown at the best. I found these of such practical and valuable service to me in my studies and researches that they caused me to be peculiarly grateful to him. Having them at hand before I had visited the East or had pursued my Oriental studies, they threw new light for me as for others on the Bible pages.

Dr. Wolcott closed his earthly career in 1886 at his former parish, in Longmeadow, Massachusetts, leaving one son in the ministry, and another son who was a United States Senator from Colorado, who was chairman of the Republican National Convention in 1898, which nominated McKinley for president and Roosevelt for vice-president. Two of his grandsons were prominent as students and athletes in Yale. He was of good stock and of good spirit. He began well; he continued well; his memory is blessed and his works do follow him.

During the later years of his active and useful life, Dr. Wolcott did much to express and emphasize God's truth in sacred song and in hymns calculated to reach for good the popular Christian mind. His hymns of that kind actually number more than two

hundred. This is not primarily an illustration of his poetic taste and his musical nature, but it is a consequence of his overflowing spirit of Christian love that ever prompted him to praise God, and to incite others to such praise. Sacred song has most power for good when it is a result rather than a cause of Christ's love. Thus it was in the case of Charles Wesley's hymns, which are favorites in the world of Christians of all denominations. Many of these, including some of the choicer ones, were written in order to be sung at the close of sermons on the theme on which their writer was preaching, and by which he was aroused to deep feeling. And the world-famous hymn of the missionary, Bishop Heber,

"From Greenland's icy mountains,"

was written on a Saturday afternoon for singing on the following day at the close of a missionary sermon, to be preached by his good father-in-law. It was after attending a Young Men's Christian Convention one day in 1869, where a displayed motto was, "Christ for the World," that Samuel Wolcott's full heart responded to it, and on his way home from the convention he wrote the now well-known hymn which voices the heart of the Christian world, beginning,

"Christ for the world we sing,
The world to Christ we bring."

In fact, Dr. Samuel Wolcott's character and career well illustrate the many-sidedness and the overflowing Christ-lovingness and the abounding love for precious souls, in the heart of the true and effective foreign missionary wherever he is in his Master's service.

XXIV

“THE PATRIARCH OF WEST AFRICAN MISSIONS”: ALBERT BUSHNELL

MY special interest in particular mission-fields was brought about in different ways at different times. But it is always true that a boy has added interest in any field for which he is enabled to do something. Thus thousands of boys had added interest in the South Sea Islands of Micronesia when they had taken a ten-cent share in the stock of the missionary brig *Morning Star*, which was being built by children's money to carry missionaries among those islands. All who had shares in that stock and who had received a certificate accordingly, felt that they were co-workers with the South Sea missionaries, and they had added interest in their co-workers. It was in accordance with this principle that my special interest in the Gaboon Mission in West Africa was secured.

Rev. Albert Bushnell who was called the “Patriarch of West African Missions,” returned for a season from his Gaboon field in 1846. He visited my Stonington home and was to make an address about his work the next evening, in our Congregational Church where I heard Dr. John Scudder and Dr. Daniel Poor. Mr. Bushnell called on my father, and I being present

heard the two talking about the Gaboon region. Dr. Bushnell said he regretted that he had no map of his country with him, for he would like to point out to his hearers the stations of which he would tell them.

My father, knowing that I prided myself on my skill in map-drawing at school, said that he thought his son Henry could make such a map for him. And then my father asked me if I would not like to attempt it. Of course I was glad to be thought of some service. Every boy likes that idea; therefore I said I would try to do it. At this Mr. Bushnell showed me a sketch of the Gaboon Mission in the *Missionary Herald*, and indicated how he would like to have it enlarged. At once I secured some large sheets of drawing paper and began my work. In a few hours I had a sketch map of the Gaboon Mission region outlined in India ink, of about three and a half feet by two. Then I shaded the water lines so as to make them distinct; printed in the names of localities in large letters, with a prominent title to the whole. Having mounted the map on map rollers with a cord to hang it by, I thought it would enable all in the church to see the places as the missionary pointed them out.

However it might have been about others in the audience, there was one boy interested in all that the missionary said about his West African field, in the meeting at the village church in my Stonington home with the help of that map. And I never lost my interest thus acquired in the Gaboon Mission, and its patriarch, Albert Bushnell. When I saw a report from one of the stations that I then sketched in I

thought I knew all about it. And I followed that missionary in my thoughts in all his journeyings and work ; and I felt that I was a co-worker with him.

In 1856 Dr. Bushnell made to the American Oriental Society a valuable report of the characteristics of his West African field, and of the people among whom he worked ; for he also was doing something for Americans who desired knowledge while he was working for Africans who needed more than human knowledge. In those days there was much interest in West African missions among New England Whigs, because of the attempt to influence slavery in America by colonizing freed slaves in that portion of the "Dark Continent." Therefore more than one motive affected those who heard about what was doing for Christ in West Africa.

And Dr. Albert Bushnell was a man worth remembering and worth co-working with. On his fifth visit to this country the veteran missionary was quite an invalid, but he longed for added helpers in his field ; as however no younger or stronger man was ready to go he felt that he must return. That same year he died at Sierra Leone, December 2, 1879. One who knew the devoted hero well said of him truly : "There may have been greater men than he, but rarely do we meet one so lovely and so loved. He loved Christ with extraordinary love. He loved the souls as few love them. He loved the heathen with a love that often showed itself in tears and prayers, and in appeals. He gave his life for Africa." And he gained life in giving it.

XXV

A CEDAR OF LEBANON : SIMEON H. CALHOUN

“The righteous shall flourish like the palm-tree ;
He shall grow like a cedar in Lebanon.”

PALMS flourish in the south of Palestine. Cedars are abundant in the north. God's children are at home in the South and in the North. They have a place in Judea and in Lebanon, at Bethlehem and on Mount Hermon. But the cedars that grow on the cold and rough mountains of Lebanon have ever been valued for their strength and durability. There were no such timbers, and no such choice boards for ornamental work to be obtained elsewhere, as those taken from Lebanon cedars. These were shipped from Tyre to every portion of the then known world. They were used in Lower and in Upper Egypt in the days of the Pharaohs. Solomon secured them for the Temple at Jerusalem through an agreement with Hiram, King of Tyre. Prophet and psalmist and historian refer to the strength and beauty of the cedars of Lebanon, and they are still referred to as a standard of durability and beauty.

A missionary of the cross who stood for years like a goodly cedar of Lebanon was the Rev. Dr. Simeon Howard Calhoun, of a well-known and influential

family in New England. A brother of his, the Rev. Dr. George A. Calhoun, was for many years pastor of the church in Coventry, Connecticut, of which young Harlan Page, a well-known worker for Christ and for souls, was a member. Another brother, Hon. William B. Calhoun, was for years Secretary of State in Massachusetts. All three brothers I knew well and honored highly. Simeon H. Calhoun was educated at Williams College under Presidents Edward Dorr Griffin and Mark Hopkins. When he entered college he was a skeptic and a scoffer. But as a result of his mother's prayers he was won to Christ in 1831. After his ordination in 1836 he went out to the Levant as a representative of the American Bible Society. He joined the Syrian Mission of the American Board in 1844, and had his home at Abieh on Mount Lebanon. His influence and activities extended to all the regions about, and he was indeed a power for good wherever he was known or was known of. Dr. Calhoun had charge of a seminary for the training of missionary preachers and teachers in Syria and beyond. He was at the same time pastor of a church on Mount Lebanon. He was a fine scholar in Arabic and Turkish. He aided Dr. Goodell in his first translation of the Bible into Armeno-Turkish. He also published books on astronomy, philosophy, and theology. Missionary workers trained by him did excellent service in Syria, Palestine, and Egypt.

Dr. Calhoun wrote books in Arabic that were instrumental of great good among the natives of Syria, and that were attractive and popular because of their style and substance as adapted to the needs and com-

prehension of such people. Most of these books were aids to Bible understanding. Young converts were delighted with them. Some of these books continue to do good since he has passed to his rest.

But Dr. Calhoun's greatest power was in his winsome and impressive personality. He won and delighted all who knew him. I hardly ever met a Syrian, whether one who had been taught by him or one who had simply met or heard him, whose face did not light up as he spoke of him and who was not ready to say, "Dr. Calhoun is a very good man." This was the same with Maronites, with Druses, with Muhammadans, and with Greek and Roman Catholic and Syrian Christians. A Syrian Christian woman who was born on Mount Lebanon, and who was orphaned in one of the massacres growing out of the bitter contests between Maronites and Druses and Syrians, said to me out of her grateful memories of more than forty years before: "Dr. Calhoun was a dear, good man. Whenever he met me he would put his hand on my head and say, 'May God's blessing be on you, my dear child.' " And then she told of how in the time of fearful massacre Greek and Maronite and Druse and Syrian all would respect and honor Dr. Calhoun. "That is the American missionary, Dr. Calhoun; don't harm him." And at those words he was sure of protection.

This was itself a proof of his work and his worth. His saintly personality was under God his safeguard and his power. It was said of him, by one who knew him, his work, and his field: "Dr. Calhoun's influence in Syria was very great among all classes.

Not only American missionaries, but English and German residents and natives of whatever religion, revered him and frequently resorted to him for counsel." Said another, "While engaged as a tutor in college, he was noted for the peculiar simplicity and odor of his piety, and for the great influence which in this respect he exerted on all the students."

Like most good missionaries, Dr. Calhoun did good service to Christians at home by his careful and skilled observations and his recorded knowledge gained as he worked, while he was doing a full believer's work in his ministry to the unevangelized who had need of him. Thus he published a fresh and full and accurate description of the cedars of Lebanon, which have had such prominence in the world's history and in the Bible story. Moreover, he supplied to the world an account of Mount Lebanon, its geology, its zoology, its antiquities, its climate, its productions, its scenery, its rivers, its roads, its geographical connections, as few special explorers or ordinary observers could have done. And this was but a single item of the good missionary's outside service to the world.

Dr. Calhoun's career illustrated the truth that the Christian missionary by his character and course inspires confidence in himself even in the minds and hearts of those to whom he goes, and who are not yet ready to accept fully his teachings for their personal life guidance. When there was war between Druses and Maronites in the vicinity of the good missionary the Maronites came to Dr. Calhoun and left silver ornaments and other precious things in his house, to preserve them from the Druses. They asked no re.

ceipt or promise of return, for they deemed them safer than we should in an American bank or trust company. Yet they were left with him for months. When again the interference of the French was feared, the Druse women came with their valuables to the same sure place of safety. Neither Druse nor Maronite could trust each other or a brother native of the region, but the Christian missionary all could trust without a doubt.

“ For their rock is not as our Rock,
Even our enemies themselves being judges.”

It was at the College Commencement in Williamstown in 1866 that I first saw and heard Dr. Calhoun, during a brief visit that he then made to this country. That was a gathering to be remembered. There were present there Generals Garfield, Briggs, Eldridge, and Armstrong; Governors Bullock of Massachusetts and Bross of Illinois, President Morgan of Oberlin College, Bishop Clark of Rhode Island, David Dudley Field and E. P. Whipple, and other distinguished Americans to attract attention. But none commanded more attention in view of what they were and of what they had done than two noble missionaries and leaders in Christ's host in the great world-field. These veterans in the Lord's army were Dr. Jonas King of Greece and Dr. Simeon H. Calhoun of Mount Lebanon, both graduates of Williams, the mother of Student Volunteer missionaries. All eyes centred on them, and all ears were open to their words in view of that which they stood for, and of that which they had wrought.

But that was not Dr. Calhoun's last visit to America.

He was here again in 1875. Although he had hoped to be laid to rest in his mission field, he was here seized with illness, and he closed his earthly life at Buffalo, New York, in 1875. Almost his last words were in Arabic, "I am coming. I am coming." And then as if to his loved Saviour he said in English, his childhood tongue, "I am weary, very weary. Come quickly ; come quickly." And he was at rest.

The memory of Dr. Calhoun's spirit-lighted face in his later life is a benediction to me.

" A sweet, attractive kind of grace,
A full assurance given by looks ;
Continual comfort in a face,
The lineaments of gospel books."

XXVI

AT A HAVEN OF SHIPS: DAVID TRUMBULL

THERE is more ocean and sea than solid land in the world; and whoever would do God's work in ministering to those whom God loves will see to it that "they that go down to the sea in ships, that do business in great waters," are cared for in Christ's name. This has been so in former ages; it is so to-day; and so it ever must be until there is "a new heaven and a new earth" and "the sea is no more." Yet there have been such changes by the work of men's hands, in the last century, by ribbing the continents with iron rails and cutting through isthmuses from sea to sea, that the extent and kind of travel and traffic around continents by ocean in great ships is very different now from what it was fifty years ago; and in consequence the needs for ministry are different in kind and place from the days of my boyhood.

In the days when ships from New England went to the northwest coast of America, for whales and seals in order to secure oil and furs for all the United States and for other countries, and to obtain hides from California and Mexico, the skirting of the entire coast of South America on the east and on the west,

and the doubling of Cape Horn, was a constant necessity. The introduction of gas and electricity for lighting made much of a change in this; and the building of railroads to the Pacific made more. And other changes have been constantly taking place, as young people of to-day can hardly realize.

As the first twenty-one years of my life were passed at Stonington, Connecticut, then one of the prominent whaling and sealing ports of the country, I was familiar with the methods and needs of ships and sailors. Many of my friends and companions were on the sea, and I heard much about that life. A whaling cruise was commonly three years long, and in the interval of the actual whaling season, the ships would come back to the Sandwich Islands, or to Valparaiso the principal port of Chile, to refit and be ready for the next season's fishing. In view of this and other causes I had a personal interest in the missionaries and sailors' chaplains on the Pacific coast; and the American Seamen's Friend Society, of which my father made me a life member, was a society that appealed with peculiar force to my sympathy and regard.

This was intensified in the case of missionaries and chaplains of whom I had personal knowledge. The Rev. David Trumbull of Colchester, Connecticut, was such a man. He was a kinsman of mine in whom I naturally felt an interest. He was a classmate at Yale of my older brother in the class of 1842, in which was also James Hadley, the eminent Greek scholar and philologist, whose son is now President of Yale. David Trumbull studied for the ministry at Princeton Theological Seminary, and in 1845 he was ordained

and went to Valparaiso, under a commission from the Foreign Evangelical Society, of which Dr. Robert Baird was then Secretary. This society was afterwards merged in the American and Foreign Christian Union. On Christmas Day of that year he raised the "Bethel" flag on the United States vessel Mississippi as the beginning of his work. Dr. Trumbull remained at Valparaiso for more than forty years, having his chief ministry to seamen, and in this work representing at different times the Foreign Evangelical Society, the American Seamen's Friend Society, and the Presbyterian Foreign Missionary Board, and much of the time he was pastor of an independent church of English and American residents.

Valparaiso was not only the port at which came ships from all parts of the world, but it was "the gateway to the capital of the most thickly settled country of South America, the mart of a growing trade. . . . The 'Bethel' here was a spiritual lighthouse to the mariner, throwing its light out upon a dark sea and along a darker coast." After the discovery of gold in California the number of vessels and persons stopping at Valparaiso on the way going and coming was greatly increased. In 1850, by the record kept, there stopped there nearly fifteen hundred commercial vessels with about fifteen thousand persons on them. These were from nearly thirty different nations. Yet the British and Americans had more than all the others put together. Vessels of war were in addition to these commercial vessels. So it will be seen that the field of labor was important for a missionary and chaplain. Besides those actually on the

vessels there were always more or less sick in the hospital from the countries represented by the vessels. And there were others of them in the city prison. Dr. Trumbull had those sick and in prison to minister to.

Of course there were difficulties to be met and overcome. The government of Chile was intensely Roman Catholic, and in those days the idea of religious liberty hardly existed in South American countries. When Dr. Trumbull first reached Valparaiso the government would not consent that anything like a church building or a chapel should be built there for him. When he asked permission to have persons come to his dwelling and receive instruction there, he was told that he could not have any indication by sign or flag on the building that it was a house for religious worship. And for a time he had to have a high fence or barrier before the house, so that persons could come in only through a modest gateway. But his labors on the vessels, in the hospital, and in the prison, were so quiet and so effective for good, and his spirit so commended itself in the community even among his opponents, that he and his work won such favor from all that it was not a great while before the authorities gave consent to his opening a "Bethel," with a flag above it, so long as it was understood that his charge and the religious exercises in the "Bethel" were for those on or off the vessels in the port.

His work gained and grew. He had more and more influence in the community; and it was not long before it was felt by all that to be without his labors of love would be a loss to the community and to the country. And he was not long alone in his work for

good. Officers and men reached by him on the vessels were not only won to or quickened in the religious life, but they became evangelists along the shore and on the sea. As Dr. Trumbull had books and tracts in various languages for distribution, he was able not only to supply those who needed them for their personal use, but those who wished to win outside souls. Thus he mentioned that a Christian mate on an English vessel gave away sixty dollars' worth of Bibles and other books in different languages as he went among the vessels which he met. And this was but one incident of many.

Sailors like soldiers are generous and hearty. To win one of them to Christ is to win a good worker with others. As I have often said, talking to an audience of college students at Northfield is not like sowing broadcast, but it is giving out packages of seed to planters. And so it was with the sailor field at Valparaiso. Dr. Trumbull's wife, who was a daughter of Professor Dr. E. T. Fitch of Yale, was a helper in all his work during his entire missionary life. A brother of his came out as a physician, and was his useful coworker. His sons were worthy helpers and successors in the general field.

A Bethel ship, called the Hopeful, was secured for service in the harbor and on the sea. It was an attractive and commodious vessel, like a steam yacht in appearance. It was the means of winning and aiding many souls. In public preaching services on land and on sea, in teaching in Sunday-school and in Bible classes, and above all in face-to-face work with individuals wherever he might meet one, Dr. Trum-

bull's work was persistent and devoted, and with ever-growing results of good.

As showing the growth of his personal influence in the city and country of his missionary work, it may be said that when Dr. Trumbull made a brief visit to America his absence was felt, and his return was so desired that when it was announced that he was to return the entire community was ready to give him greeting, and welcome his return. A foreign prince, or a home commander or official, could not have had gladder or heartier assurances of honor and affection. Yet this was the man who could not have, when he first came to the city, even consent to gather a few fellow-countrymen in his own home for social worship. And when a new constitution was framed for the regenerated nation of Chile, the influence and views of Dr. Trumbull and the younger members of his family were sought and secured for its shaping and improving. And his influence over residents there, temporary or permanent, from various countries, was marked and abiding.

When he came to my home in Philadelphia on one occasion a few years before his death, a near neighbor of mine was William G. Moorhead, a brother-in-law and former partner of Jay Cooke. He was for some time United States Consul at Valparaiso, and there he had been intimate with and had come to value highly Dr. David Trumbull. He called at my house to greet him, and he afterwards said to me that he had the highest regard for the character of and the good done by that missionary in Valparaiso. And this is the opinion expressed of him by many whom I have met as they

told of him and his labors. Almost the last time I walked the streets of Philadelphia, I was stopped by a man on Broad Street who asked if I was not "Dr. H. Clay Trumbull." When I said I was, he added that he had wondered whether I were a relative of Dr. David Trumbull of Valparaiso. He had known him there, and like every one else who knew him, he had admired him for his spirit and work.

When, in February, 1889, he entered into rest, the Valparaiso Record said of him editorially, as showing the estimate of him in the city and among the people where he had done his chief life work: "Dr. Trumbull gave his life, without losing sight of the sailor, to the upbuilding of an evangelical church which he lived to see strong and prosperous. Against much opposition and prejudice he carried on the church and the school, he edited various publications, he established the Valparaiso Bible Society, which has put in circulation nearly sixty thousand copies of the Bible in Chile, and more than twice as many religious books, and he gained by his wisdom, weight of character, and preaching power, the respect, confidence, and affection of the whole community, and the friendship of distinguished men in Chile, Great Britain, and the United States. In his personal character there were marked traits, such as persistent fidelity to duty, boundless benevolence, warm personal piety, fondness for pleasantries, and great delight in studying God's word. He was greatly loved and admired, and his death has called forth alike from the foreign and native residents of Chile strong expressions of the common appreciation of him as a man and minister."

It is good to have done such a work for Christ, and to leave such a memory with those who have known one and one's work. Such a life is worth living, for one's own joy in service, and for the good of others, and more than all for the cause of one's Saviour.

XXVII

SECURING A CHRISTIAN COLLEGE TO CHINA: ANDREW P. HAPPER

AMERICAN missionaries have done much for higher education in non-Christian lands.

Those who value so highly the life that is to come do not by any means undervalue the life that now is. What the missionaries in foreign fields have done in the way of uplifting and improving the people to whom they go, in efforts at civilizing and educating and wisely training those who had need in this line, would amply compensate for all the time and money expended by and for them. And yet this is in addition to, or as an incident of, their first and chief and indeed their supreme endeavor as Christian missionaries.

As illustrative of this higher educational work performed by Christian missionaries from America in the lands to which they have gone within the last century, there stand prominent before the world institutions of learning and of training that are recognized and honored by all. The American Protestant College in Beyroot; Jaffna College in Ceylon; Robert College in Constantinople; Oahu College in the Sandwich Islands; and many another like institution more or less important and influential, are an indication of the work that foreign missionaries have been and are do-

ing for Christ and for the world. And in this line of labor Andrew P. Happer of Pennsylvania, a missionary of the Presbyterian Board of Foreign Missions, is to be remembered and honored for his inspiring endeavors to secure a Christian college to China, into the foundations of which his life was laid.

Andrew P. Happer was graduated at Jefferson College; was a student of medicine in the University of Pennsylvania, and was a student of theology in the Western Theological Seminary. He was ordained by the Presbytery of Ohio; and in June, 1844, he sailed from New York with five other missionaries for Canton. But owing to the prejudice at that time against foreigners, he was unable to obtain a building or even to remain there. So for two years he was necessitated to remain at Macao, under Portuguese protection, "without Christian society, or sympathy, or friendship." But Christ was with him, and he had work for Christ. While he was studying and perfecting himself in the language, he had in Macao a boarding-school for boys. When the Board of Missions secured a station in Canton, Dr. Happer entered the field there. He married a daughter of the Rev. Dyer Ball, of the American Board mission, and of this union four daughters and a son became faithful missionary co-workers with their parents.

Now, as in the days of Jesus, healing the sick is a means of enabling one in the East to gain the confidence of those in need, and thus to enable one to minister to the inner as well as the outer man. This has always been the case in China, and Dr. Happer's thorough medical training gave him added power as a

missionary. He said of this work when he had started a dispensary in Canton: "Patients came to me from all the surrounding country, as well as from this great city. Some have come a distance, three, four, and even five days' journey, to seek here medical aid." At the same time he had thirty boys in the boarding-school, and as many more in the day-school. He preached every other day and twice on Sunday, besides prescribing for from fifty to one hundred and fifty patients. When at the end of ten years of missionary labor he was privileged to baptize the first Christian convert in his field, he spoke of him gratefully as "a son begotten and beloved in the gospel—the first-fruits of my labors among the Chinese." He had no thought of counting his labors in the Lord unfruitful; and they were not.

This was his first known convert, but it was by no means his last. Eight years later the first Presbyterian church was organized in Canton with seven members. Dr. Happer was its pastor, and all its members were his helpers. Into that church under his charge were gathered some five hundred converts. He sent off from it members to form nine other churches, and the number and influence of those won by him continued to increase. His training school enabled him to do an excellent work for the boys in it; and single boys in that school did a work for good that only the great day will ever disclose. Meantime he was at work as a member of the committee of missionary scholars on the revision of Culbertson and Bridgeman's version of the Bible, in which all the missionary societies and Bible societies were interested.

But the project of a Chinese Christian college, to be founded and permanently endowed was on his mind and heart, and he longed to be of service in laying its foundation. His physical strength was, however, giving way. He sought its restoration by a visit to Japan; but he was necessitated to return to the United States. While unable to pursue direct missionary work in the foreign field, he could use his strength in winning funds and friends to the new college. Money was obtained and put into the hands of trustees in New York. Dr. Happer was chosen president of the new institution. Again he, with Mrs. Happer, returned to China to secure a site for the college and to complete its organization and details of management. But while doing excellent service in the line of his aspirations, it was evident that he had already expended his chief strength in and for the Chinese missionary field and the new Chinese Christian college. He was compelled to surrender his position and come to his Pennsylvania home to spend his closing earthly days.

It was during his later years, in the last two visits that he made to this country, that I had the privilege of meeting and knowing Dr. Happer. In the mission-rooms in New York and Philadelphia, and in my own office, I was helped by his personality and his varied knowledge. He was interested in my special lines of Oriental studies, and was always ready to give me valued aid in them. And I was interested in and helped by his enthusiastic devotion to Christ, and to what Christ loves. He pleaded earnestly for the Chinese, and for the Christian college which he was

endeavoring to establish there; and he seemed surprised that God's children who had means were not more ready to give for this good cause.

His keen and penetrating eye, his patriarchal face and bearing, and his wise and ready words, bore testimony to this long and faithful service in and for the mission field. The Presbyterian Board of Missions said truly of him, in looking back on his life work: "Dr. Happer has been widely known for his scholarly tendencies, by his broad views of the whole missionary problem, his thorough knowledge of China and its wants, his intellectual foresight along all the lines of progress, and his comprehensive grasp of the whole missionary interest, and this not only with respect to China, but the whole heathen world." I am glad to have known the man.

XXVIII

AN AMERICAN FROM CHINA TO CHINESE IN AMERICA: WILLIAM SPEER

IN these days of free interchange among those who were but a little while ago as far apart as the ends of the earth, it is not always easy to say just who are to be considered a "heathen people" here or there, and just who are in their spirit and course to be called a "Christian people." Peculiarly is this the case with the Chinese Empire on the one hand, and with England and the United States on the other hand, in the light of the historic facts of the past sixty-five years. And this has a bearing on the question of foreign missions and missionaries, and in considering the life-work of such a man as Dr. William Speer, of the United States and of China, as a devoted foreign missionary in Canton and in San Francisco.

The attention and interest of William Speer of Pennsylvania as an American Christian, of one of the newest peoples of earth, was first drawn out to China as representing the oldest civilization on earth, being made war on by England as a "Christian" nation in order to force opium, as a means of material and moral destruction, on those of the older civilization by means of superior engines and missiles of death.

He longed to go as a foreign missionary to China, in order to save the souls of those whom the English were bent on taking the earthly lives of. That seemed a strange state of things. In 1846 he was appointed to the Presbyterian mission in Canton, and he went out to his new charge, expecting to spend his life in that work there.

But the discovery of gold in California drew to that field both Christians and heathen, and soon there was a need of missionaries among both sorts of seekers or settlers in California. In view of this Dr. Speer, as one familiar with the language and customs of the Chinese, was called to be the first missionary among the Chinese in California, he having returned, for his health, from China; and then there came at times the perplexing question, Who, as judging by their conduct and spirit, truly represent a "heathen" or a "Christian" nation? Dr. Speer in California was as exclusively a missionary among the Chinese as in Canton; although while in either field he incidentally was of much service to American citizens whom he met.

He soon won the affection and the confidence of the Chinese in California. His centre and his chief work was in San Francisco and the neighborhood; but his labors and his influence extended far beyond. It was not long before he had organized a Chinese church in San Francisco. Other such churches were formed soon after; and the members and the power of these churches grew. Dr. Speer aided in organizing Chinese Sunday-schools in various Christian churches, at other hours than, and as distinct from,

the regular Sunday-schools of the churches ; and in some schools special classes of Chinese were attached to the main Sunday-school of the church. Dr. Speer's health again giving out, he was succeeded by Rev. Dr. A. W. Loomis ; and he again by Rev. Dr. I. M. Condit. Several religious denominations vied with each other in well-doing for the Chinese in California. A number of Christian Chinese young men were in training for evangelistic work among their people. It was soon made evident that the sphere of the American missionary from China was as important among the needy ones to whom he now went as it had been while he was in China.

It was in 1872 that I was in California, to attend the Sunday-school convention of the Pacific coast. Then I first met good Dr. Loomis, and became personally acquainted with him and his work. I was for some time among the Chinese in California, observing the brighter side and the darker. I visited, in order to see what there was on both sides, the opium-dens and the gambling-shops, the Chinese theatre and the Joss House, the close quarters where the Chinese packed together to sleep. And I saw the best quarters of the richer Chinese merchants, and the assemblies of those under Christian influence in the churches and Sunday-schools and Chinese reading-rooms. Seeing thus, and hearing from others who liked and who disliked the Chinese, I was enabled to form an intelligent judgment as to the need and the value of Christian missionary work among the Chinese in California, as it was being carried on under the lead of the Mission begun by Dr. William Speer.

A good side was presented at the anniversary of the Sunday-school of the church in Oakland which I attended. There were five divisions in the school, of which one division was the Chinese. Offerings were on that day brought in by all. The offering of the Chinese was larger than that of any other division, although the individuals in the Chinese division were far from being the best able to give. Each division had its banner. That of the Chinese was of yellow silk with its dragon on it and with the added motto, "God is our King." As each person handed in his offering he recited an appropriate verse of Scripture ; some of these showed an appreciative sense of the fulness of Bible teachings. Said one, "Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim." Said another, "Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him and worketh righteousness, is accepted with him."

The leader of this class was a young Chinaman preparing to be an evangelist among his people. As the good American pastor of the church responded to the offerings and Bible recitations of this class, he took the hand of the young evangelist and welcomed him and those whom he led, saying as he did so, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." That certainly was a bright side view of the Chinese in California and of the best Christian

recognition of them, which made me glad and grateful.

But there were features of the life as I saw it that were not as bright. In another California city than San Francisco, I found that the Chinese Sunday-school could not meet in the American Christian Church at any hour. The reason of this was that when they had had a Chinese Sunday-school meet in their church they had received notice from rougher Americans that that Chinese Sunday-school must be given up or the church would be burned down. As they persisted in their Christian work their beautiful church was burned down, and they were told that if they taught the Chinese in the new church when they rebuilt, that church would also be fired. And as the good superintendent informed me, no insurance company would give them a policy on their church unless they promised not to gather Chinese in it where they could learn the gospel. As I heard in these later years of the "Boxer" riots in China I wondered whether the Chinese spirit was so different from that rife in some of our American people, or whether there are good and bad in both lands.

Again I was impressed in visiting, with Dr. Loomis, the Chinese quarter of the city, which is kept quite apart from the American quarters. On the outer edge, which when I visited was where the wealthiest Chinese merchants lived, I found these men in comfortable homes. They had on their reading tables the London Times, the Washington Chronicle, the New York Tribune, and the Boston Daily Advertiser. As I talked with these merchants they seemed

as familiar with world affairs as Philadelphia or Hartford citizens. When I left them and the Chinese quarter, I found that, by the way I went, the lowest quarters of American residents were nearest to the best quarters of the Chinese. So in passing out of the quarters of the "heathen" Chinese to the quarters of the "Christian" American people, I was stepping down socially, materially, morally, and religiously, in my surroundings. I could fully realize that it would not be easy to convince those Chinese that they would be the gainers by becoming like such "Christians" as their neighbors.

But the people of the United States have never treated fairly the people of another than the white race. They welcome and treat fairly incomers from other lands if they be of the Caucasian or white race, but our history as to the treatment of those of another race, whether they be red, black, or yellow, has been discreditable and unfair from the days of Jamestown and Plymouth. If ever they do differently, it will be a complete change of spirit and policy.

But I was glad that Dr. Speer had been brought from his foreign missionary field to show the California Chinese that there are better men in nominally "Christian" lands than some whom they find burning churches and maltreating peaceable Chinese on the Pacific coast. And my confident hope is that the spirit which actuates American Christian missionaries to go to the ends of the earth, or to come from the ends of the earth, to preach and exemplify Christ to those who have need of him, will ultimately raise the spirit and conduct of American citizens, East and

West, North and South, to the standard which it should and can have. And may God hasten that day ; and may he incline our hearts more and more to pray and strive towards that end !

XXIX

A BIBLE-HOUSE BUILDER IN THE LEVANT: ISAAC G. BLISS

PREACHING and teaching and Bible distribution have always been prominent departments of foreign missionary work in any needy land. Bible translating and Bible making have been more dependent on and more promoted by faithful and devoted foreign missionaries than by any and all workers in Christian and civilized lands. Hence any memories of missionaries necessarily include the workers in Bible making. At the present time, and so for a generation past, perhaps the finest and most imposing business building in Constantinople, even in comparison with all the stately and noble structures of the metropolis of the Turkish Empire, is the Bible House that was built through the loving labors of an American missionary aided by the contributions of American and native Christians. And thus at that Christian and missionary centre in the Levant,

“Day unto day uttereth speech,
And night unto night showeth knowledge. . . .
Their line is gone out through all the earth,
And their words to the end of the world.”

The founding of that building and the work of the

devoted man who put his life into it are among my precious memories of a third of a century ago.

In 1847 Isaac G. Bliss, of Springfield, Massachusetts, went out as a missionary of the American Board to Erzroom in Eastern Turkey, and he was one of the first in opening up the valley of the Euphrates to missionary influence. Hard and tireless work in his field broke down his health, and in 1852 he was compelled to return to America. After his resignation as a missionary of the American Board he was invited to go to Constantinople as the representative of the American Bible Society in the Levant. Thinking that this would be less confining and more varied than the work that had broken him down, he accepted the position and entered with enthusiasm on his new mission. The work was not yet organized or systematized, and he set himself to the bringing of order out of confusion. His field included Greece, Egypt, Syria, Mesopotamia, and Persia. He sought to become familiar with all the missionaries in all his field and thus to co-work with and aid them.

Dr. Bliss was a charming letter-writer, and he had the quick perception and warm sympathy that enabled him to say just what should be said to each person to whom he wrote or spoke. This gave him power with all in his great field. As Constantinople was the port at which all the missionaries landed before going to any station in his field, and as the annual meetings of those missionaries were for many years held there, and as he kept ever open house for them all, his personal influence with them was very great. Moreover, he was ever a missionary worker

with them as well as a Bible distributor, and his power for good was felt in all the Turkish Empire. But the cramped and unhealthy official quarters that he had were insufficient for his extensive work, and he conceived the idea of having a Bible House in Constantinople corresponding to that in New York, and to the securing of that he set himself. The American Bible Society said that he might have such a building if he would raise the money for it. Therefore in 1866 he came to the United States to plead with Christians for the necessary funds.

It was then that I became acquainted with Dr. Bliss. He had rare power in making known the need and importance of the building for which he pleaded, and in portraying the characteristics of the people to whom he ministered. A brother of his was in the subscription publishing business in Hartford, Connecticut, and when Dr. Bliss came there the brother was present at the church when he told his story. With an eye to his own business, he said, after leaving the church, "My! isn't that a great story? Wouldn't that read well in a book? If Isaac would write a book in that style, it would have a great sale. I wish he'd try it." But "Isaac" had a book already written—the Book of books—that he wanted circulated, and he sought help for that.

A Hartford pastor called with Dr. Bliss on one of his rich parishioners to see if he would have a share in the new Bible House at Constantinople. As they talked in the rich man's elegantly furnished parlor, the rich man said positively:

"I can't give to this thing. I have too many calls

in every direction. This cause doesn't appeal to me."

Dr. Bliss looked up admiringly at the rich paintings on the wall, and said quietly, pointing to one of them,

"That is a beautiful picture. I wish some of my people could see it. There was a poor woman in my field. She had been brought to Christ by the missionaries, and she wanted to have the knowledge of Christ extended to others. Her home was a little hut or hovel with the bare ground for a floor. She had no bed or furniture or furnishing of any sort. Her only cooking or table utensil was a brass dish or basin in which she cooked, and from which she ate and drank. She heard I was trying to get money to build a Bible House, and she longed to have a share in the undertaking. But that brass dish was her only worldly possession. So she scoured that up clean and bright, and brought it to me, asking if the price wouldn't help me, as it was all she had. I took it and thanked her. I sold the dish for a trifle, and the proceeds are part of my building fund. I think a blessing came with it. And that's the sort of helpers that I have in my field."

The rich man listened and looked. The tears stood in his eyes as the story struck home. He fumbled in his pocket, took out his pocketbook, and, taking a roll of bank notes he handed them to Dr. Bliss, saying, "There are a hundred dollars I want to give you. I wish it was more." That donation went into the building fund, but whether it is set down to the credit of the rich Christian in Hartford or to the credit of

the poor Christian in Constantinople, the Lord knows.

Dr. Bliss spent his strength and his life in this way. In 1872 the new Bible House was finished. Dr. Bliss just before this came again to the United States and secured the transfer of the printing and making of Bibles for the East from New York to Beyroot, for which great multitudes will ever praise him. He died in the mission field and was buried in 1889 at Assiout, in Upper Egypt, at an outpost of his immediate field of labor, from which point he had been desirous of pushing on his Bible work into the heart of Darkest Africa. But the Constantinople Bible House stands as a monument to good Dr. Bliss, while its glad rays stream out as a light to the Gentiles, in the land of the crescent and of the shadow of death.

XXX

A VOICE FOR CHRIST IN INDIA AND AMERICA : JOHN W. DULLES

AN interesting and important fact in connection with modern missions and missionaries is the extent to which they have influenced one another. The linkings of missionaries with missionaries have been a notable factor in the progress of missions. When a man has given himself to this work for Christ his spirit and example of service have been an appeal and an incitement to other men in the home field, in behalf of the cause which he loves. This has been the case whether he be privileged to perform good service in the foreign field or is cut off in God's providence before carrying out his best intentions. "For none of us liveth to himself, and none dieth to himself."

This truth as to missionaries is felicitously illustrated in the instance referred to by Dr. Leonard Woolsey Bacon : " You may go to the old burying-ground of Northampton, Massachusetts, and look upon the early grave of David Brainerd, side by side with that of the fair Jerusha Edwards, whom he loved, but did not live to wed. What hopes, what expectations for Christ's cause, went down into the grave with the wasted form of that young missionary, of whose work now remained but the dear memory and a few score of

swarthy Indian converts! But that majestic old Puritan saint, Jonathan Edwards, who had hoped to call him his son, gathered up the memorials of his life in a little book.

“And the little book took wings and flew beyond the sea, and alighted on the table of a Cambridge student—Henry Martyn. Poor Martyn! Why would he throw himself away, with all his scholarship, his genius, his opportunities! Such a wasted life it seemed! What had he accomplished when he turned homeward from ‘India’s coral strand,’ broken in health, and dragged himself northward as far as that dreary khan at Tocat by the Black Sea, where he crouched under the piled-up saddles to cool his burning fever against the earth, and there died alone, among unbelievers, no Christian hand to tend his agony, no Christian voice to speak in his ear the promises of his Master, whom, as it seemed to men, he had so vainly served. To what purpose was this waste?

“But out of that early grave of Brainerd, and that lonely grave of Martyn far away by the plashing of the Euxine Sea, has sprung the noble army of modern missionaries.”

It was through reading the “Star in the East,” telling of Claude Buchanan’s missionary labors in Bengal, in the latter part of the eighteenth century, that Adoniram Judson became interested in the foreign missionary field, in the early part of the nineteenth century. What results followed that missionary linking!

When I was a schoolboy of fourteen years old at

Williston Seminary, I visited that grave of David Brainerd in Northampton, and ever after had added interest in his pathetic story. The fact that Henry Martyn was led to the mission field by that story intensified my interest in it. In the days of my maturer manhood I came to be intimate with the Rev. Dr. John W. Dulles, a returned missionary from India, and he told me that his reading the story of Henry Martyn first directed his life purpose to be a foreign missionary. A further acquaintance with the story of Dr. Dulles showed me his linkings with other foreign missionaries in the line of this truth of good men's influencing others for good; therefore I am moved to speak of him.

John W. Dulles was a native of Philadelphia. He was prepared for college in the well-known academy of Samuel W. Crawford in that city. He was a graduate of Yale in the class of 1844, as his father had graduated before him in the class of 1814. While in college he united on confession with the College Church; and after graduation he connected himself by letter with the Clinton Street Presbyterian Church in Philadelphia. He pursued his theological studies in Union Theological Seminary in New York. He also studied medicine, in order to be better fitted for the missionary work to which he had been drawn, as has been said, from his first reading of the life of Henry Martyn. His purpose of going as a missionary was intensified by his intimacy with a classmate, Allan Macy, who became a missionary to China, after whom Dr. Dulles named a son, who is now a clergyman in Watertown, New York.

Another linking of Dr. Dulles with the missionaries was his marrying a young daughter of the eminent missionary scholar, the Rev. Miron Winslow, of Ceylon and India. This daughter had been brought to this country to be educated, and was a member of the family of Pelatiah Perit of New York, whose wife was her aunt. Mr. Perit was a native of Norwich, Connecticut, as was her mother, the devoted young Sunday-school worker, Harriet Lathrop. Mr. Perit was President of the New York Chamber of Commerce, and was a well-known philanthropist. Even while young Dulles was a student in the Theological Seminary he was occupied during his vacations as a home missionary and colporteur of the American Tract Society. In 1848 he was ordained, and set sail for Southern India, as a missionary of the American Board. His wife was not only a devoted and consecrated missionary who was heartily with her husband in his spirit and work, but as one born in the missionary field towards which they went she had exceptional fitness as a helper in his new endeavors.

Other young missionaries were with Dr. Dulles and his good wife in their outgoing voyage to the mission field, and in the true spirit of the faithful missionary they began work at once for Christ and for souls. Not only did they have social Bible study and daily worship among themselves on the long sea-voyage to the opposite side of the world, but they did useful and helpful individual work with individuals, and in this good work Dr. Dulles was active and efficient. Among others the commander of the vessel in which they went out was won to Christ, and the change in

his character and conduct was most marked. Subsequent years evidenced that the change was thorough and permanent. As he came back to India on his vessel from time to time he showed his loving and grateful interest in the missionaries and their occupation. And this continued until he closed his life course in his death by cholera in Calcutta.

Dr. Dulles had a field of labor assigned to him in Madras, the station which Dr. Winslow, the father of Mrs. Dulles, had first occupied for the American Board when he removed from Ceylon. There the young missionaries found enough to do in every line of good. Dr. Dulles was impressed by the suggestive surroundings of his new field from the hour of his first landing. As their vessel drew nearer to the coast he had his first sight of "the Seven Pagodas of Malaveram—ancient temples standing upon the shore, and one of them on a rock washed by the sea." These were indications of the ancient non-Christian religions of India, among peoples neither ignorant nor barbarous, as we sometimes think of the condition of heathen and pagans. They have a high culture of its kind, and they need to be dealt with wisely, like the Athenians of old, in the effort to win them to Christ.

Not far from the place of the "Seven Pagodas of Malaveram" there came in sight "Mount St. Thomé," some eight miles from Madras, "with its shining white Roman Catholic Church, the reputed burial place of the apostle Thomas." This suggested how early attempts had been made to win India to Christ and how much of this work yet remains to be done. And

this was the entrance of the young missionaries into their new field of Christian effort.

Different peoples with different languages are to be labored with and cared for in India by the Christian missionaries. Of course each missionary has to become familiar with the language of those to whom he is sent. Dr. Dulles had to know and use the Tamil language, and to its mastery his first endeavors in Madras were directed. As educating the young rather than addressing the mature-minded in continuous discourse (sometimes miscalled "preaching") as the most hopeful form of missionary work in the East, Dr. Dulles found and valued schools for boys and girls in considerable numbers in Madras; and to do his part in making them a success he set himself, aided by his good missionary wife.

Individual work with individuals and publicly addressing them, as they were met or were gathered in the streets and bazaars and places of public resort in city and country, afforded opportunities of gaining influence and of impressing Christian truth. As to this kind of work, Dr. Dulles was accustomed to tell me, in his later years, of the lights and shadows and the differences on the part of different missionaries, in the measure of tact and wisdom shown by them, and in the relative degree of success attained in their endeavors. Those who sought to get the best of their opponents in an argument had their reward in their own opinion of the contest. But those who showed the spirit of Christ in their endeavors to influence souls were able to win love, even though nothing was said about it on either side.

One method of work assigned to Dr. Dulles in the mission field was the making of tours about the country in a palankeen borne on the shoulders of native carriers. This was for the twofold purpose of evangelizing and of finding new and desirable stations for missionary occupancy. In this way and by other kinds of missionary service Dr. Dulles acquired a better knowledge of the native peoples and religions of India than is acquired by some missionaries who have longer service in cities and in educational institutions, without becoming acquainted with the more primitive life of the people in the country. Brahmanism, Booddhism, Parseeism, Muhammanism, and the composite religion known as Hindooism, are distinct and different systems of belief and practice, each one requiring its special and peculiar mode of treatment in order to win souls without unnecessarily offending prejudice or giving offense.

Dr. Dulles improved his time in becoming acquainted with his field and the various peoples in it, while being in active missionary service among them all. This is indicated by the contents of a little book written by him after his return, and published by the American Sunday-school Union, entitled "Life in India." At the time of its publication, nearly half a century ago, the information it gives in a popular way was less familiar or accessible than it has since become through the issue of similar publications by later missionaries. This little book did important service to very many through its wide circulation in our Sunday-schools, extending to thousands upon thou-

sands, and it still has value to those who are desirous of information on the various points of which it treats.

In the providence of God Dr. Dulles was called to return to his home field to do other work in other ways for the Master. His voice failed him so that he could no longer be as a voice crying God's message in the non-Christian wilderness; but he was summoned to be in other ways than he had chosen as a voice speaking needed words to very many in a Christian land. On his return to this country in 1852 he became Secretary of Missions of the American Sunday-school Union, of which his father had been one of the founders and was an influential manager to the day of his death. In that position the returned missionary was enabled to reach those who needed to have help from missionaries on our unevangelized borders. In 1856 Dr. Dulles was called to be Secretary and Editor of the publications of the New School branch of the Presbyterian Church. When, in 1870, the two branches of that church were reunited he was chosen Editorial Secretary of the Board of Publication of the reunited church. In such work as this he continued until his earthly life closed in 1887. Thus even after it was said that he had lost his voice his words continued for more than thirty years to reach more than even while his voice was strongest.

When I came to West Philadelphia in 1875 I connected myself with the Walnut Street Presbyterian Church and had a Bible class in the Sunday-school of which Dr. Dulles was and for years had been the superintendent. As I had known him and his honored

father for years and he was my near neighbor I continued intimate with him until he departed this life. And for that intimacy I am grateful.

That Walnut Street Church was a church with an exceptional missionary atmosphere. A son of one of the former elders had gone from it as a missionary to Japan. The superintendent of its Sunday-school for years was a returned missionary from India. Two of his sons born in India were, at the time I came to Philadelphia, active in that church and Sunday-school. Another of his sons married the daughter of a missionary who had laid down his life in the mission field in Persia, and he was for years treasurer of the Presbyterian Board of Foreign Missions.

A clergyman who was for years active and much valued in the Walnut Street Church was born in Ceylon, that battle-field for Christ, one of the strategic points for the world's conquest. This was the Rev. Dr. D. W. Poor, son of the Rev. Dr. Daniel Poor, who did such efficient service in the mission field of the East and laid down his life there. A member of the Bible class of the Walnut Street Sunday-school, and for some time a teacher in the Sunday-school, married a member of that church, and the two went out as missionaries to Siam. He was a missionary physician, and he laid down his consecrated life in his chosen field. A young woman, a member of that church, who had been aided by other members of that church while studying at Northfield preparatory to going as a missionary, married, and with her husband went to Siam as her field.

Another member of that church and Sunday-school, after serving for a time as a pastor in New Jersey, went as a missionary to China. He was there at the time of the "Boxer" uprising. Escaping with his wife, who was a missionary before they were married, he came back for a time to his old church home in West Philadelphia, where he sought to arouse added interest in the missionary field and work. Yet another valued member of that church married and went to Nanking in the Central China Mission. There she was for years associated with Mrs. Leaman in the care of the influential girls' school.

The widow and children of the Rev. Dr. Arthur Mitchell, long the efficient secretary of the Presbyterian Board of Foreign Missions, having their home in that church, gave added interest to the meetings and work of the "Woman's Missionary Society." Moreover, as Mrs. Mitchell was a sister of Dr. George E. Post of the American Protestant College in Beyroot, Syria, prominent missionaries from the East came to her home and aided to increase the missionary zeal and atmosphere of that favored church. One of her daughters went out from that church as a missionary to India. Another young woman who went from that church as a missionary to India was of an exceptional family, of which three generations sat for years side by side in the Bible class there. And yet another young woman from that church went to India as a trained nurse missionary.

For years that Sunday-school had contributed to the support and training of a little Syrian girl, born at Mt. Lebanon, and in school at Beyroot. She mar-

ried a Syrian from Damascus, whose parents were killed in one of the massacres at an uprising of the Druses. This young missionary couple went to a mission station up the Nile. At the Muhammadan uprising in Egypt under Arabi Pasha they fled for their lives to Malta, and thence came on a vessel to America. Thus Layyah Barakat became a missionary in and from that church. She labored for Syrians and for Italians in Philadelphia, and for years she did much, in this country, for the foreign missionary cause and work.

A fine Oriental scholar, Dr. T. H. Powers Sailer, of that church, an instructor in Hebrew and in the English Bible in the University of Pennsylvania, was a prominent representative of the International Student Volunteer movement. He had visited, in connection with that work, various mission fields of the East. He also had under his charge in this church, and in other churches, large classes engaged in the study of missions. Thus it is evident that those who were in that church had peculiar incitement to and influence in behalf of missionary zeal. If they failed to improve the opportunities which God put before them, the lack and fault were their own.

Moreover, in that church I had exceptional advantages and helpers in my personal Oriental studies and researches. A son of Dr. Dulles was my companion in Egypt and on the desert of Sinai and in my finding the site of Kadesh-barnea, in 1881. Again, in my Oriental studies I had help from Drs. Dulles and Poor in the line of Tamil and from Dr. Sailer in Hebrew. Meantime the great truth was renewedly impressed

upon me that no slight or unimportant part of the good work done by foreign missionaries is that which is accomplished in behalf of needy Christians at home. And that is a lesson worth considering gratefully by all of us.

XXXI

KNOWING AND SHOWING CHINESE SOCIAL LIFE: JUSTUS DOOLITTLE

CHINA has been exceptional, even among interesting mission fields, in the character and the course of those who have been at work there, and in the service which while there they have rendered to those in China and to the rest of the world. Among the marked men who were there from America, and whose service to the outside world is recognized, are Dr. S. Wells Williams, Dr. Peter Parker, Dr. S. R. Brown, Dr. William Speer, and Dr. John L. Nevius. And one that should be added to this list in view of what he has added to the world's knowledge about and interest in China, is Dr. Justus Doolittle, whom I was glad to know and of whom I am glad to speak.

Justus Doolittle was born in Northern New York, not far from the native place of S. Wells Williams and W. Frederic Williams, the eminent missionaries to China and Mesopotamia. He graduated from Hamilton College and from Auburn Theological Seminary, and at once set out from Boston as a missionary to China, arriving in Foochow in May, 1850.

Of course a missionary entering a new field among a strange people with whose language and customs he is unacquainted, will find it necessary to give his first

and best endeavors to become enough familiar with the language and the people to enable him to work there to best advantage. This preliminary work, or making preparation to work, will prove a hindrance or a help to a new missionary according to his capacity and fitness for the service to which he has been summoned. There will never be another time when he will be so alive to the peculiarities of the people among whom he is as while all he sees is utterly novel. Now is the time to avail himself of the fresh observations and impressions of the hour. If he fails to note them now he can never thus see them again. His ability to do this marks the man and the missionary.

Justus Doolittle had the capacity and the purpose to make his first impressions of native Chinese life of real and permanent value to himself and to others. While his first thought was of spiritual food to those about him, and his first necessary endeavors were for the mastery of a new language, he noted every peculiarity and exceptional characteristic of those whom he saw and heard so that he could consider and make use of them in the future. As he noted these observations in a paper published in Hong Kong, writing anonymously of "Jottings about the Chinese," it was evident to the readers that he understood what was worth noting and knew how to tell of it. His experience and training as editor of the Chinese Recorder was an advantage to him in his writing. English and American readers began to urge their being put into shape for permanent preservation ; and as he found time as the years passed on to do this, there were pub-

lished the two volumes by which the world best knows him, "Social Life of the Chinese."

Like Thomson's "The Land and the Book," Doolittle's "Social Life of the Chinese" is the pioneer in its sphere of knowledge. Indeed, there was for years after nothing of the sort of any special value except a similar work, written ten years later by Archdeacon Gray, an English missionary in China, when the popularity of Doolittle's work called for other things in the same line. Yet this, like many another valued publication by missionaries, was merely incidental to the main work of the writer, not diverting him from that work, but aiding him in it. It grew out of Dr. Doolittle's desire and effort to be an efficient worker for Christ and for souls among the people whom he studied, and of whom he told.

In the same field with Justus Doolittle in China was a son of William Richards, the hero missionary in the Sandwich Islands, who with his noble wife defied death from the brutal Americans and English in defense of the natives for whom they stood. A brother and a sister of this young Richards were my school-mates, together with Asa G. Thurston, of the Sandwich Islands, in Williston Seminary. Young Richards gave the last strength of his failing life to his Chinese charge. When the physicians insisted that he should cease work, he took ship, but died on board the vessel, and his body was committed to the deep near St. Helena.

This gave added work to Dr. Doolittle and the other missionaries, but they accepted the extra service and persevered gladly. A lot was secured and a

Church building was erected on it. Here Dr. Doolittle preached regularly, and the preaching service prepared the way for his face-to-face talks with individuals on which the missionary so much depends. There were interruptions, of course. Warfare on the opium question, and other evils in the line of money getting, and the crimes in connection with commerce at any cost ; but in all and through all the missionaries pursued their course, and progress was made. Besides his important volumes on "Social Life of the Chinese," Dr. Doolittle prepared a "Vocabulary and Hand Book of the Chinese Language Romanized in the Mandarin Dialect." Like so many other missionaries, he was doing work for the permanent help of Christian peoples while actively and continually at work for the non-Christian people among whom he lived, and for whom he labored.

In the same mission field in China were missionaries of the American Episcopal Church, including the Missionary Bishop Boone, who went out as a medical missionary, and the Rev. Mr. Syle. The latter had a deaf-mute son who came to this country to be educated under my brother-in-law, Dr. Gallaudet, and became rector of All Souls Church for Deaf Mutes in Philadelphia. I was glad to meet and know the father, when he returned to this country after years of missionary service in China. The relations in the field of the different denominations were always most cordial and sympathetic and hearty.

Dr. Doolittle returned to the United States, and was compelled, on account of ill-health, to resign his missionary charge in 1869. It was about this time

that I had the pleasure of meeting him on more than one occasion at Watertown, New York, where he was staying. As I was familiar with and greatly valued his "Social Life of the Chinese," I was glad to talk with him of various phases of Oriental life. But above all he was a missionary hero, as he had been a missionary abroad, and I looked up to him accordingly. There was living at the same time in Watertown "Fighting Joe Hooker," whose "fighting above the clouds" at Lookout Mountain was historic. But as I went from one veteran hero to the other, and had words with each about his battling, I felt that the one who was really fighting above the clouds, and for the prize that was to be won there, was the one who led the lines in the Foochow Chinese field, and not the one who struggled up Lookout Mountain. And I honored him the more when, having regained his health, Dr. Doolittle, in 1872, joined the Presbyterian Mission at Shanghai and returned to the Chinese field. But again his health gave out, and soon he was wholly "above the clouds," with the victory fully won.

XXXXII

GOING DOWN INTO EGYPT: GULIAN LANSING

FROM Syria to Egypt has been the trend of travel and of conquest from the earliest historic days.

It was so, according to the Assyrian and Egyptian monuments, when the Babylonians, the Chaldeans, the Assyrians, the Hittites, and the Egyptians were the great contending world-powers. It was so, according to the Bible story, in the days of Abraham and Jacob, and of the Jews and the house of Israel. Damascus is the oldest inhabited city of the world now remaining. Christian missions have moved from Damascus and Antioch towards Egypt and Ethiopia from the days of Philip to our day. And among the missionaries moving down that route, there have been men of God worthy of remembrance and of honor.

A mission in Syria was established by the Associate Reformed Synod of the West in 1844. It was called a "Mission to the Jews," and it still bears that designation. The Rev. James Barnet and Dr. J. G. Paulding went out as the pioneer missionaries to that field. In 1851 the Rev. Gulian Lansing and his wife, with several other missionaries, joined the first party. Irish and Scotch missionaries worked with them. It was in connection with the mission to the Jews at

Damascus that Dr. William Wright of the Irish Presbyterian Church made his important discovery of the Hittite inscriptions that have opened up to the world such a field of fresh and important researches.

In the winter of 1851-52, Dr. Paulding was compelled to go to Egypt for his health. And to the illness that caused that move is due the establishing of the important American mission in Egypt, with all its good to precious souls. How often is it thus that our deprivation of health and strength, or of other valued personal possessions, is a means of rich blessing to us or to our fellows! He saw the needs of this whitening spiritual harvest field in Egypt, and when his health was restored, and he could return to Damascus, he pressed the importance of an Egyptian mission, and, on his representation to the Church in America, the mission was started.

Mr. Barnet and Mr. McCague were the first to go there. In 1857 Mr. Gulian Lansing followed. He went first to Alexandria, where he found Mr. John Hogg of the United Presbyterian Church of Scotland. In 1857 Mr. Lansing was transferred from Damascus, where he had had some five years' experience in missionary work, to Alexandria, and there with his former associate, Mr. Barnet, he took up heartily the work in his new field. He was genial and kindly, enjoying intercourse with men; and he was earnest and zealous, glad to do his utmost for souls and for his Saviour.

Soon after he began work at Alexandria, Mr. Lansing accompanied an American friend up the Nile, and he was interested in finding the most desirable

and hopeful site for another mission station. Meantime he was perfecting himself in Arabic, so as to be able to preach to and talk with the natives. Assiut was finally decided on as their up-the-river station, and arrangements were made to make a fresh beginning there. In Alexandria schools were begun, religious services were held, religious literature was distributed, and much time was given to visiting the homes of the people, and to face-to-face talks with them. Confidence was won from some; suspicion was aroused in the minds of some, and hostility was the result of suspicion and fear of proselyting in the case of others. But through all the missionaries persevered and had faith, and they were prospered.

The population was mixed and varied. There were Muhammadans, Copts, Jews, Armenians, Greek Catholics, Roman Catholics, and others of several Protestant Christian denominations. The Copts were peculiarly an interesting class of people. Nominally Christian, and priding themselves on their ancient liturgy and early history, they were practically more ignorant of the simplest and most fundamental truths of Christianity than the children in the infant or primary class of an American Sunday-school. It was much the same with the young of many of the other religious bodies. So there was important missionary work to be done wherever the missionaries turned in Egypt.

By a division of the missionaries for a more systematic and efficient service, in 1861, Dr. Lansing went to Cairo and had charge of the station there, while

Mr. Watson was in charge in Alexandria, having other missionaries with him. It was in 1881 that I first visited Egypt, and at that time I first met Dr. Andrew Watson in Alexandria, and Dr. Gulian Lansing in Cairo. It was my first experience in the foreign missionary field, and it was then that I received my first personal impressions of the men and their work from such experience. And I am glad to retain those first impressions to this day. I could not have better, nor do I wish to have.

Of course there were trials and obstacles; there were privations and perils; there were opposers and persecutors to be met and endured; there are few mission fields in which there are not. But all these only made the missionaries more trustfully dependent on Him for whom they stood, and who was sufficient in and through all. Smallpox made its ravages; cholera prevailed widely at times; there were, again and again, fears of the plague, while it was carrying off many in the countries farther East. At times there were indications of uprisings in the community against civil or ecclesiastical rulers, with consequent interruptions to the mission schools, and efforts on the part of one or another of the various "Patriarchs" or "Metropolitans" to suppress the supposed endeavors of the missionaries to introduce a new religion, and to draw away supporters of this or that old order of things. At one time the Egyptian viceroy and the Coptic Patriarch combined to crush out the missionaries, but they failed. And the spirit of Christ on the part of those who stood for Christ and who sought to win others to Him, was the best antidote to all these

troubles and opposings, as it has been from the beginning.

As I first saw the missions and the missionary work in Alexandria and in Cairo, I realized the inspiration and the stimulus that it must be, to those men of God and representatives of Christ to labor for souls in such suggestive surroundings. At Alexandria there were memories of Alexander, and of Cæsar, and of Pompey, and of Cleopatra ; of the Jewish centre in the days of the rival worship of Jehovah, as over against Jerusalem ; and of the Jewish scholars who there translated their Hebrew Scriptures into the language of the Greeks, and thus gave to the Gentile world God's teachings to the Jews as a people, which was the first great help to true missionary labors. And in what Dr. Bushnell speaks of as this "tide swell of a great historic consciousness" the American mission was laying foundations anew and working again the first works of Christianity.

At Cairo Dr. Lansing was a power for good, at his mission station, and from that centre outward beyond. He was loved and honored as a man, and highly valued as a missionary by those whom he taught and by many others who knew of his good work. He seemed to appreciate his historic and inspiring surroundings, and yet to value them most as impelling him to a missionary work worthy of his field and of Him whom he represented. After visiting the mighty pyramids, and the impressive sphinx, and the tombs of the great of long-gone generations ; after looking at the obelisk at the site of the temple of On, where Joseph married the daughter of the high-priest ; after riding out

to the traditional site of the resting-place of Joseph and Mary and the Holy Child ; after looking into the mosques with their memories and their lessons, and attending sessions of the great Muhammadan college, or university, of Elazhar, where the Qurân is taught to the youth,—it was good to return to the quiet and sacred mission church, where under Dr. Lansing's guidance, the Bible in its simplicity and preciousness was studied, and God was worshipped in the beauty of holiness. Tourists and health-seekers were sharers with the native congregation in the blessings of this centre of good.

Walking with Dr. Lansing through the streets of Cairo, it was good to see, by the greetings that were given to him by the more prominent and by the humbler classes in the community whom he met or passed on the way, that he was recognized and honored as a good man and a man of God, who was a friend to all and their helper in Christ's name. Foreign residents as well as natives testified to his power for good. I came to honor Dr. Lansing as a man and as a missionary, for himself and for his work's sake, both while I was in Cairo and afterwards through my correspondence with him, and through my learning from others still more about himself and his work.

Tourists and ordinary travellers from America and Europe to Palestine and India and beyond were visitors at Cairo, as they came or went by the Suez Canal ; and Dr. Lansing had and improved opportunities for impressing and co-working with them. Thus he aided and was aided by Lord Aberdeen and

Lady Aberdeen in their Bible distributing and other evangelistic work. Hon. Bancroft Davis, our Ambassador at Berlin, in his diplomatic position, and Judge Batchellor, of the International Tribunal at Cairo, were glad to show their interest in the mission, and commended it most warmly. The Rev. Dr. Henry C. Potter, now Bishop Potter of New York, then rector of Grace Church, was led to congratulate heartily the missionaries on their good work, as he had occasion to see it. His Highness Maharajah Dhulup Singh, of India, in whom Queen Victoria had shown an interest, was an object of Dr. Lansing's special interest and concern, and he married one of Dr. Lansing's pupils to help the Prince in his new Christian life. The Prince was a son of the late King of the Punjab in Northern India, and heir to his throne. He had embraced Christianity in England. His marriage in Cairo had its influence on the mission. Dr. Grant Bey, the prominent British physician and archæologist, a resident of Cairo, was a warm friend of and co-worker with Dr. Lansing. The new and commodious American Mission House in Cairo became in fact a light to the nations, at that important centre. The rebellion of Arabi Pasha with its far-reaching consequences, including the massacre of Christians at Alexandria and other points, and the death of General Gordon, and finally the decisive conflict under Lord Wolseley and the English occupation of Egypt, interrupted for a time Dr. Lansing's work. But he persevered through all; and his work goes on now that he has entered into rest.

While Dr. Lansing's centre was at Cairo, the cir-

cumference of his missionary sphere was far beyond. As in Micronesia the missionaries had a missionary vessel called the Morning Star to aid them in their gospel work, so in Egypt the missionaries had a Nile boat called the Morning Star to be at their Master's service. Dr. Lansing's missionary station at Assiut, up the Nile, was a means of much good to those on the river and along the banks. Moreover, his earlier labors in Damascus and Syria enabled him to select native helpers in that region to be under his direction in Egypt. Some of these were workers in Alexandria, some in Cairo, and others up the Nile. Such helpers were more easily obtainable and at much less expense than any brought from America; and they had the advantage of familiarity with the language, and with the ways and modes of thought, of the people whom they sought to win. Among these helpers were Mr. and Mrs. Elias Barakat of Damascus, who labored in the mission field up the Nile until they were driven out by the Muhammadan uprising under Arabi Pasha, at which time they came to America. Since then Madame Layyah Barakat has been doing a good work arousing interest in missions and in her people. In various other ways the good work of good Dr. Lansing has been going on ever since he entered into rest; and I am only one among very many who are glad to have known him, and to have felt the stimulus of his example and words.

XXXIII

ANOTHER MISSIONARY SON OF A MISSIONARY: LUTHER H. GULICK

FOREIGN missionaries often send their children back to America to be educated. And many of the educated sons of missionaries return to the foreign field to be themselves missionaries. The record of the Gulick family is worthy of note, as is that of many another missionary family; although I have occasion to speak merely of those missionary families which have taught me personally some important lessons, or have by their life and words put on me their impress for good.

As my early life was at Stonington, where the whaling interests were large and important, I heard much of the Sandwich Islands, and I had occasion to know something of the South Seas and of Polynesia. I was acquainted with Hiram Bingham, a pioneer missionary to the Sandwich Islands. I was a schoolmate and friend of Asa G. Thurston, a son of Asa Thurston who for nearly half a century was a missionary worker in that field. Among my schoolmates and friends were two children of William Richards, another valued missionary in the Sandwich Islands. Later I was an army comrade of General Samuel Chapman Armstrong, the noble son of a noble father, Richard Armstrong, who did an important foreign missionary

work in the Sandwich Islands, as his son came to do an important foreign missionary work in the home field. As I have said, I knew and honored Hiram Bingham, junior, while he was doing valiant service in the ocean cavalry line in Micronesia in the missionary brig, *Morning Star*. And among the missionaries in Polynesia I came to know and to prize and to learn from members of the missionary family of Gulick. Of one of these I wish to speak more particularly.

Peter J. Gulick of New Jersey was a missionary in the Sandwich Islands. He went out there in 1827, and I read of him and of his work in my boyhood days in the *Missionary Herald* and in the *Sailor's Magazine*. When the Micronesian mission was formed, Luther H. Gulick, a son of Peter J., was one of the founders of that. This was in 1852, at the beginning of my Christian life. As I was interested in that mission from my relation to the Sandwich Islands, I had a special interest in the Micronesian missionary from whom I heard from time to time. I had Micronesia in mind as a mission field to which I might go, when the Lord summoned me to a special field in which he would have me to labor for him. This was in the early days of my Christian life; but from that time onward I had a special interest in Micronesia and its missionaries. I met and heard, and greatly valued, Dr. Luther H. Gulick and other members of that missionary family. I do not know how many of them have been in actual missionary service; but I knew some time ago that of the seven children of the patriarch pioneer, six became missionaries, in Micronesia, in Japan, and in Spain.

When I first heard Dr. Luther H. Gulick it was on a Sunday afternoon in a church in Springfield, Massachusetts. In giving incidents of his missionary work, and in describing his field and the people among whom he labored, he spoke particularly of the religious side of their nature. He said they gave much prominence to thought of the gods. They recognized the power and the presence of mighty spiritual beings, and gave them deference and were ever laying aside costly gifts for them. He spoke of the expensive and attractive robes and mats of native manufacture, for the wear of their chiefs and for the adorning of their homes; and he said that the first and the best was always set apart for the gods. If you went into a native home you would see hanging against the wall the brightest and best mat recognized as devoted to the gods, and therefore not to be used for one's own purposes. So as to the choicest and brighter-colored robe fit for a chieftain, and that had cost many weeks or months of patient toil. It was for the gods; no human being could appropriate it.

So he told of their costly and attractive canoes, of which the first and the best were always given to the gods. Some of these canoes which he had seen were things of beauty; but the most attractive, to the construction and ornamenting of which much time and expense had been given, were set apart to the gods and were devoted to their use exclusively. Thus it was with their native weapons of war, and with their fishing implements and gear; they could use nothing for their personal advantage until they had first given the choicest portion to the gods. As I listened to this

recital, it seemed to me that the Micronesian natives must have the spirit that God approved, and that in that spirit they were an example to Christian believers.

“But now,” said Dr. Gulick, “you may ask, ‘Is not this all right so far as it goes? Is there anything lacking in the spirit of the Micronesian devotion to the unseen yet ever-recognized gods?’ Ah! my friends, there is not a thought of love in it all. No native does anything of this sort because he loves the gods, or because he thinks the gods love him. All this giving and all this devotion is in the line of placating a hostile god; it is done with the thought not of paying for protection, but of possibly inducing the gods to let one alone. I never heard a loving word said of a Micronesian god, or an expression of gratitude spoken in view of any act of the gods. Hence it is that we desire to have the heathen know of our loving God, who loves the children of men, and whom the children of men can love. And this is our missionary work.”

That missionary address was a revelation to me. I had never before realized the difference between the religion of Christianity and the best religion of the heathen world. That truth of truths as to the work of Christian missions I gained from the missionary son of a missionary in a missionary field that had been chosen for evangelization by converted heathen and their Christian teachers in an earlier field of missions. The lesson I then learned I have never since lost sight of, and I rejoice to know that which a missionary's son impressed on me. Since then I have come to see

how much of this heathen thought and practice, in giving and in living, is held by those who were brought up in Christian lands; and I want to do missionary work among the home heathen about me.

XXXIV

“INSTEAD OF THY FATHERS . . .
THY CHILDREN:” HIRAM BING-
HAM, JR.

GOD'S promises to those who trust him are to them and to their children, and we are constantly reminded in the history of godly families of God's fidelity to his promises. It stands out prominently in the record of missionary families. It has been referred to again and again in these personal memories. Dr. John Scudder is already honored of God in the mission field to the third and fourth, and perhaps even now the fifth, generation. Isaac Bird has children and grandchildren in the mission field where he labored so faithfully. And the families of such men of God as William Goodell and Henry J. Van Lennep and Miron Winslow and Daniel Poor, and others of whom I have here spoken, give evidence that no legacy which a father can leave to his children is so precious or so sure a stay and support, even in this life, as a share in the covenant which is for a thousand generations.

Going out to the savage idolaters in the islands of the Pacific in the early days of American missions called for an exercise of heroic faith in the readiness of God to give to his people the heathen for an inheritance and the uttermost part of the earth for a

possession. Yet the blessing on those pioneer missionaries and the success granted to their faithful labors were beyond what could have been at the beginning their best and brightest hopes. And the record of the families of those missionaries in the generations following is one to make believers glad and grateful, and it is a page of Christian history that glows with the ever-bright glory of the Sun of Righteousness.

Hiram Bingham was a pioneer missionary to the Sandwich Islands. When he and his associates reached those islands of the sea only barbarism and idolatry presented themselves. Before he was compelled by worn-out health to leave that field to others it was as "a garden of the Lord" in his sight and in the sight of the world. And a son of his born in those islands, and bearing his honored name, was not only following up his best later work, but was ready to imitate his early heroic labors in going to new and needy fields beyond in the trackless seas. While a young believer, I had reason to be interested in the labors of the godly son, as I had already become interested in the brilliant successes of the heroic and faith-filled father.

It was just about the time—a little more than fifty years ago—that I was brought to Christ, and while my heart was burning with its new love for the Saviour who had shown such love for me, that the missionaries and their children who had done such work for Christ in the Sandwich Islands were seeking to do a similar work beyond. And Sandwich Island natives who had been won to Christ by missionaries from distant

lands were desirous of bearing the glad message of and from their loving Saviour to others in darkness and need on other islands.

“Micronesia,” or “Little Islands,” is a portion of the Pacific, including the groups of the Caroline Islands, the Ladrone Islands, the Gilbert Islands, the Marshall Islands, the Mortlack Islands, and other groups, together with single islands. It is a little world in itself where souls are precious to Christ and to those who love him. But in 1851 there was not a messenger of Christ in that crowded and waiting world. In 1852 three American missionaries with their wives, from the Sandwich Islands, Messrs. Gulick, Sturgis, and Snow, together with two native Hawaiian Christian helpers, began work in the Caroline group of Micronesia. A few years later, Hiram Bingham, junior, from his Island home, and Messrs. Pierson and Doane, with their wives, joined the others, and then Micronesian Christian life began in earnest.

But Micronesia was still apart from the rest of the world, having no regular means of communication with it. There were no lines of vessels touching at any of the islands of Micronesia, and in consequence months would pass before there was an opportunity to receive or send a home letter or to obtain needed supplies or needed assistance. For instance, the good mother of one of those missionaries died at her home, and it was two years before he learned the fact. And when a missionary's wife was ill, and it was believed a change of air would save her, there was no way of securing it for her. Under these circumstances it was proposed that a special vessel should be built to be at

the service of the missionaries, and go from island to island carrying letters and supplies, and enabling missionaries to visit and aid each other at regular or special times. The desirableness of such a missionary helper was apparent to all. And then the proposal of the mode of building and equipping such a vessel was one which widened and intensified interest in it.

The proposal was that a great stock company or "combine" of the children interested in the missions and missionaries of the American Board should be formed for this great undertaking. Shares of stock to the number of two hundred thousand were issued at the par value of ten cents a share. A certificate was issued for the share or shares taken by each individual, having on it a picture of the proposed missionary brig surrounded with the appropriate words: "He spake to his disciples, that a small ship should wait on him" (Mark 3: 9). The name of the vessel was to be the Morning Star, as representing Him who is "the bright and morning star." And each certificate bore the signature of the treasurer of the Board.

Appeals for aid in this good work were then made to children in every Sunday-school and in every neighborhood, large and small, in New England and beyond, where the American Board was an object of interest and support. And how the children responded and rejoiced, and with what a feeling of ownership and of sympathy did they look anew at the missionary brig and at the missionary cause, when they had paid for and received a ten-cent share! No multi-millionaire of to-day who has purchased a con-

trolling interest in a great system of railroads has a more conscious or satisfactory sense of his invested capital than had the average boy or girl of that day who was a shareholder in the Morning Star capital.

As illustrative of this an incident was told of such a boy visiting the vessel builder's yard in East Boston while the Morning Star was being fitted out. The boy clambered up the gang-plank with the air of one entitled to be there. When he was cautioned by an attendant not to interfere with anything about him, the boy straightened up and said calmly, as if he knew his place and rights, "Oh ! I'm one of the owners of this vessel." And in many a New England home the certificate of stock in the Morning Star was hanging framed on the parlor wall as a household treasure, and in consequence of it in after years there was added interest in the missions to the Micronesian Islands, among which the missionary brig was doing service.

Only those in whose young life the building of the Morning Star was a reality can understand how much that enterprise did for promoting and deepening the interest in missionary work in the Pacific among children in New England. Not only were those framed certificates of stock seen on the inner walls of many a home in city or country as a reminder of the interest taken in the missionary work, but there were other and even more attractive "object lessons" in many a house. There were blown-glass models of the missionary brig, about eight inches long and of corresponding breadth and height, showing the hulls and decks and masts and sails as they were, with the sea

and waves about the vessel, while an inscribed pennant bore the name Morning Star conspicuously. And all this in a protecting glass case made an attractive ornament on many a mantel or corner stand in library or dining-room or parlor.

This glass model of the missionary brig was the basis of many an earnest talk about the far-off missionaries in the home circle, or as it was taken for a text for an address in the Sunday-school or the monthly concert of prayer for missions. Many a child in the back country, or among the hills of New England, or in the interior or Western states, who had never seen the ocean or a large vessel with such sails, received his first vivid impressions of what was being done for Christ in Micronesia as he looked at that model, while he listened to the story about it. That glass model was a treasure in my Hartford home, and my children learned to value it and its associations and history as the years passed on. When in 1875, I removed to Philadelphia, there was no incidental loss over which I grieved more than the breaking of the glass model of the Morning Star. But the memories and the lessons of it survived its breakage and loss.

It is a precious memory to me to have stood with the scarred veteran hero, Hiram Bingham, senior, the pioneer missionary to the Sandwich Islands, in his church and school in New Haven, when his form was bowed with age in his evening of life. It is also a precious memory of mine to have stood by the side of Hiram Bingham, junior, at the jubilee celebration of the Sunday-school in the First Parish of Charlestown, Massachusetts, while he was stalwart and erect in the

maturity of his manhood as commander of the missionary brig, *Morning Star*. That church was the home of Jeremiah Evarts, who did so much to organize and establish the American Board, the first foreign missionary society in the United States, and to secure it a place among the nations of the earth. Dr. John Todd as a poor orphan boy had a home in the family of Jeremiah Evarts. He was a teacher in that Sunday-school when it was organized, and he also was present at the jubilee celebration.

Thus the beginning of foreign missionary work in America was there represented with the latter present and the hope of its future. And God seemed to be saying assuringly to those who had stood for him in the waste places of the earth when the missionaries seemed all alone in the world :

“Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.”

A REMINDER FROM A CHRISTIAN BRAHMIN : NARĀYAN SHESHĀDRI

PERHAPS there is no nobler or more lordly-looking set or sort of men than the best specimens of high-caste Brahmins. They are not only the highest in rank and position among the Hindoos, but they deem themselves, and are deemed by those among whom and above whom they stand or move, as one with the gods, and as each one a god. As one of them himself said : "They form the highest class in Hindoo society. They are the only authorized interpreters of the Shasters and other holy books [the Hindoo sacred scriptures]. Each Brahmin is a much more infallible dignitary than the Pope of Rome." Born into the world where his people and those about him have this idea of his position and place among men, he is, by heredity and environment and constant training, made to feel that he is not as other men, and that other men can never be as he is. Many of them are superior if not superb in appearance, physically and intellectually. Manu, the old Hindoo law-giver, whose words are, as Hindoos think, infallible, and who is in Hindoo belief lord of the lower world, has asserted—and every Brahmin is bound to believe

it to be the truth—that “from north to south, from east to west, there shall be finally nothing but Hindooism, Hindooism, Hindooism, to the absolute exclusion of every other [religious] system.”

This being the case, is it strange that the conversion of a proud and noble high-caste Brahmin to become an humble learner at the feet of Jesus is hardly less remarkable than was the conversion of Saul of Tarsus, a prominent member of the Jewish sanhedrin at Jerusalem? Such a wonder was not known on earth, at least in modern times, until near the middle of the nineteenth Christian century, and then the world looked on with profoundest interest.

Narāyan Sheshādri was the first high-caste Brahmin I was ever privileged to see, and he was then a Christian missionary minister. It was in Association Hall at the corner of Twenty-third Street and Fourth Avenue, New York City, at the sessions of the Sixth General Conference of the Evangelical Alliance, in October, 1873. That was a great and a grand gathering, one of the noblest and most impressive assemblages I ever looked upon. There were God's representatives from all the chief nations of earth, men who had already accomplished much for God and for their fellows, and who were destined to accomplish yet more. Yet among the lordly men of that great assemblage no one seemed more lordly or was more honored and admired than Narāyan Sheshādri in his white Hindoo robes and his huge snowy turban, setting off in fine relief the rich olive complexion of his handsome, intellectual face. He was a lord among the lordly. It was a sight not to be forgotten. It was an object

lesson of the value and power of Christianity and Christian missions.

In good English and graceful manner this Christian missionary told that audience how he was won to Christ and how he now joyed in the service of his Saviour. It was not through ordinary missionary preaching or invitations that he was brought to accept Christianity, yet it was through the knowledge of the Bible and its teachings gained in the schools organized in India through the endeavors of good Dr. Alexander Duff. He had gradually come to realize that the Bible was more than the teachings of Manu, than the Vedas, the Shasters, and the Puranas, and that Jesus was more than any god worshipped by the Hindoos, even than Brahma, Vishnoo, and Siva. After he had thus been led to accept the teachings of the Bible and to commit himself to Jesus, Narāyan Sheshādri was baptized, September 13, 1843, and a few years later he was ordained as an evangelist and was appointed to be a missionary among his own people, in connection with the Free Church in Scotland.

Eight years after I first saw and heard Narāyan Sheshādri at the conference of the Evangelical Alliance in New York, I again met him at the Mansion House, the residence of the Lord Mayor of London, where was a great gathering of missionary workers from different parts of the world-field, welcomed to the Mansion House by special invitation of the Lord Mayor. This again was a notable assemblage. The Lord Mayor was present in his showy official robes. The Lady Mayoress honored the occasion with her presence. Peers of the realm were there, and

there were God's noblemen from various portions of God's earthly domain, from the venerable Robert Moffat of South Africa to Theodore Monod of Geneva. But once more the Christian Brahmin dwarfed them all, and caused all present to rejoice in what God had wrought, and was bringing about through missions.

Yet of all the times when I met and heard Narāyan Sheshādri, the occasion that stands out in my mind as most impressive was when he was welcomed and gave a brief address in a Presbyterian Church in West Philadelphia. And that occasion I best remember because of a rejoinder and a reminder that he gave to the Christians who welcomed him. There was a fine Christian audience assembled in the church to give him greeting on a week-day afternoon. He was introduced as an evidence of the value of Christian missions that ought to be sufficient to satisfy any doubter who might raise a question on the subject. Narāyan Sheshādri, in his imposing presence and dress, stepped forward, and perhaps touched in his pride as a lordly Brahmin by the reference to his rescue and uplifting said, as he looked down into the faces upturned to his :

“My friends, if I had ever had any doubt as to the value of Christian missions, that doubt would be removed as I stand here and look into your bright and intelligent faces, and consider the facts in the case. When my ancestors were among the lordliest persons on earth, considering themselves and being considered by others as one with the gods, worthy of divine honors, your ancestors were among the most degraded

of human beings, looked down on and despised by those of my race. Yet by Christian missionaries your fathers were sought out and won to Christ, and in consequence you now sit here clothed and in your right mind, as a living proof of the value of Christian missions concerning the interests of which we are to consult together this afternoon."

That was a rejoinder and a reminder to be remembered, and it was a truth to be considered. It is indeed a truth that we do not always consider as we should. I never realized it before hearing it thus brought out so bluntly; but I recalled, after hearing it, that at the time when the Prince of Wales, now King Edward VII, visited India with Dean Stanley, it was said that the India officials sent into the jungle, and lassoed a few specimens of the ancient Aryan race from which the English people are supposed to have sprung, and brought them in for the young Prince of Wales to look at. And it is owing to Christian missions and missionaries that we are, under God, now above the level or the low depths of our ancestors. All the civilization and the refinement and the Christianity that we enjoy in America, and on which we pride ourselves, we, as a people,—with the exception of the Hebrew race,—owe to this glorious agency.

Is it not well for us to heed the words of the evangelical prophet, "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged"? Since I heard that telling rejoinder and reminder by the Christian Brahmin, the faithful missionary, Narāyan Sheshādri, I am more

ready than before to consider not only what is my duty to the cause of Christian missions, but what gratitude I should have to Christian missions in view of what they have done for me and mine.

XXXVI

NOTABLE MISSIONARIES NOT CALLED MISSIONARIES

IT is the spirit of a man which makes him a missionary, and which gives him power for good in his mission. If in his spirit he is moved and controlled by a supreme desire to honor God and to do good to those whom God loves, he is at heart one who will be a missionary if God calls him to that service, or he will be ready and glad to help missionaries to the extent of his opportunities and abilities if God has called him to another sphere of Christian service. According to this measure and standard of service there have been and still are notable helpers of missionaries who are worthy of remembrance and honor in connection with any record of American foreign missionary work within the past century.

A marked illustration of this, for example, was Jeremiah Evarts, who was interested in this work from its beginning in America. He aided, and in fact led in the plans for sending out the first student volunteers, and in forming the American Board to sustain and direct them in the foreign field. His influence was a large factor in securing the action of Massachusetts to authorize and assist the Board in its novel and important undertaking, and in giving it a standing before

the world. For more than ten years he was treasurer of the Board,—a position of no small importance in the start of such an enterprise. For another ten years he was corresponding secretary, having practically the oversight and direction of the varied operations of the new and great foreign missionary agency. He for years edited *The Panoplist*, the monthly periodical which was arousing and guiding public interest in the missionary cause, and keeping the public informed of the struggles and successes of the missionaries abroad.

The ability and zeal and devotion of Mr. Evarts had much to do with the successful endeavors of the American Board, at home and abroad, in the first twenty-five years of its existence. It seems as if his personal labors in the sphere to which God called him had much to do with making the labors of the best missionaries in their several fields such a success. Not a few of them were trained under him for their special labors, in the mission house, or in occasional movements over our country in his company, before they went abroad. It is difficult for us to see how he could have done so much for Christ and for souls in any single foreign field as he did just where he was in the providence of God. As was said of him, by one who noted the first half-century of the Board's success, when he had for half that time been laid to rest from his varied labors: "He had a mind and a heart that made him a prince in the domain of intellect and of goodness. He was far-seeing, cautious, earnest, firm, conciliatory,—everything, in short, to render him an eminently suitable person to conduct one of the grandest of human enterprises."

His influence was felt for good long after he had ceased from his earthly labors. He had really laid foundations for the entire superstructure of policy and methods of action in the home relations to the foreign missionary field, which were accepted as precedents for the generations following. Moreover, when his son, the Hon. William M. Evarts, was the United States Secretary of State, he had occasion to show the important influence of his father's estimate of foreign mission work, in the meeting of international questions raised by the treatment of missionaries in foreign lands.

And as it was with Jeremiah Evarts in the beginning of the foreign missionary cause in America, so it has been again and again since that day. The man of most importance to the foreign missionary cause for the time being is not always the missionary in the field. God is over all, and he is always ready to direct a child of his as to the field of service in which he would have him to be. Being desirous of, and ready for, God's direction to service, every child can be sure of assignment to the most important, and hence the most desirable and useful, field and post of duty. Dr. John Todd, who did so much for Sunday-schools, and for young men, and for the world, was, as a poor boy, taken into the home of Jeremiah Evarts, and there influenced and trained for good. Although I did not know Jeremiah Evarts personally, I knew much about him through his son William M. Evarts, our Secretary of State, and through his ward, John Todd, who admired and revered him. And I am glad to have known thus much.

One studying American foreign missions, or indeed modern missions in the foreign field from America or England, should be familiar with Oliphant & Company, a firm of New York shipping merchants, who were interested in China and Chinese trade, or be sadly deficient in knowledge of modern missions. When at about the close of the eighteenth century an ancient manuscript was found in the British Museum, containing portions of the New Testament in Chinese translated in the early years of that century, the attention of the London Missionary Society was called to that vast empire.

But at that time the East India Company, which controlled Canton as the only entrance port to China for foreigners, was hostile to missionary efforts in their field; and the Chinese did not desire any teachers of a new religion. Hence there was no open door for Christianity in Cathay. But Oliphant & Company were ready and forward then as always to aid in any good work in behalf of a needy people, and in 1806 they took Robert Morrison, as the first missionary of the London Missionary Society, to China. In the same vessel went out some English Baptist missionaries for India. Yet this was before the first student volunteer movement in America. Samuel J. Mills and his associates had not yet gathered under the haystack in Williamstown to pray for the world's conversion, nor had Adoniram Judson, junior, or young Samuel Nott, been drawn in thought towards the missionary work. Oliphant & Company's interest in missions and missionaries was early and uniform and real.

For a while Robert Morrison had his station in a narrow strip of land outside of the walls of Canton, allotted to the factories of the East India Company. But before long he and other English residents were compelled to remove to Macao, an island in Chinese waters under the Portuguese government, where other of the early missionaries found a home. Robert Morrison, when he went out, received from James Madison (then our Secretary of State, and afterwards our President) a hearty letter to our consul at Canton which was of important service to him.

In 1829, D. W. C. Oliphant, of the godly firm of ship owners who had carried out the first English missionary to China, being greatly interested in the evangelization of that great people, wrote to the officers of the American Board at Boston and of the American Seamen's Friend Society at New York that he would be glad to give a passage to China to any missionary who would be willing to go there. At this Elijah C. Bridgman, and David Abeel volunteered for the work, and were taken out to the field. Mr. Oliphant from this beginning furnished more than fifty free passages for missionaries to China. As showing that his interest in the missionary spirit and work was hearty and real, it is said that Mr. Oliphant spent hours with Mr. Morrison in prayer and counsel in the Chinese field; and so again with later missionaries to China.

Nor was this all. From his home church in New York City he secured the gift of a printing press, to be called the "Bruen Press," as a memorial of a deceased pastor. The young man secured to go out as a

missionary printer with that press, and as its superintendent, was S. Wells Williams, who did such service for Christ and for all China and for the rest of the world, and whose name stands so high on the roll of missionary heroes of the nineteenth century. The vessel of Mr. Oliphant's that carried out to China S. Wells Williams and the Bruen Press was named the Morrison in honor of the first English missionary to that empire. Indeed the Morrison is said by the officers of the American Board to have been "almost a missionary ship." It certainly seems so.

Mr. Oliphant guaranteed the officers of the American Board against loss in publishing the Chinese Repository, if they would undertake it. He built for it an office which they occupied without expense for years, and not only that mission, but the world of scholarship, has been the gainer from this. And in varied and important ways this firm of ship owners was for a generation stimulating the mission boards and missionaries to new work, and enabling them to do more than they could have done without such assistance.

In 1837 the missionary outlook in Eastern Asia seemed far from encouraging. And Oliphant & Company purchased a brig at an expense of twenty thousand dollars for the purpose of exploring in the interests of Christ's cause in the sphere of commerce and missions; for these two spheres were always considered together by these men, and of these two spheres the missionary interest stood first. On this voyage of exploration a missionary of the American Board and a representative of the British and Foreign

Bible Society went along. Again a second vessel, this time the Morrison, was sent out exploring. On this were seven Japanese rescued from a wreck on the Chinese coast, which it was hoped would win a welcome for the rescuers as they reached Japan. Dr. Peter Parker accompanied the expedition as a medical commissioner. S. Wells Williams went on the vessel because of his familiarity with the languages. Mr. King, a partner in the firm of Oliphant & Company, accompanied this vessel, as did Mr. Gutzlaff, a missionary of the Netherlands Society. And there were gifts for the natives whom they should meet. But the natives when met were readier to plunder than to welcome.

Yet, though the expedition did not seem to be a success, good came of it in unexpected ways. It enabled the missionary Dr. S. Wells Williams to be of important service to Commodore Perry, when later he accompanied his exploring expedition as its interpreter. And this enterprise is only one incident of many in the long-continued series of good deeds by Oliphant & Company while doing effective missionary work with aid for missionaries without being called missionaries. In all these good deeds of those good men I have had an added interest from knowing personally Dr. S. Wells Williams and Dr. Peter Parker, and from meeting in later years members of the veteran firm of Oliphant & Company on the coast of Florida, and honoring them for their Christlike spirit and for their work's sake.

Another missionary who was not called a missionary, but who is worthy of honor for his service to mission-

aries, was Christopher R. Robert of New York City. He adopted and educated a daughter of Miron Winslow the missionary to Ceylon and Madras, when her mother died. He picked out and assumed the care of quite a number of young men in order that they could go as missionaries in foreign fields. He went into missionary fields in order to see and supply the needs there. In Turkey he found that a college would be desirable, and he proposed to secure one for the missionaries. He himself gave nearly a quarter of a million dollars towards this enterprise, and he induced others to give other sums. And his gifts of money were not the best or greatest of his benefactions to missions. Although the college bears his name, the name was given by the missionaries against his protest, for it was, as they found, a desirable name in view of the prejudices of the Turks against other names. As it was my privilege to welcome Mr. Robert to my army tent above Richmond, during the Civil War, so I am glad to include him among the good missionaries and helpers of missionaries whom I knew and have honored.

It has been this way in all the days of missionary service. Those who are called missionaries, and who are worthy of the good name they honor, are indebted for much that they are enabled to do to those who are not called missionaries. What two missionaries present or spoken of at the great Toronto Conference of 1902, were doing more in their sphere for Christ and for souls than John R. Mott or Robert E. Speer, who, whether at home or in their world circuits of the mission fields, are not called missionaries, yet are always more than missionaries?

XXXVII

MISSIONARIES COMPARED WITH OTHER MEN

ARE not these missionaries a remarkable series of men? Are they not to be noted as noble among the noble, as evidenced in their spirit and personal character, in their ability and attainments, and in their achievements in their sphere of life?

Yet these missionaries have not been selected from the long roll of missionaries in the foreign field because they were exceptionally noteworthy. They are simply spoken of as those among the early modern foreign missionaries whom I was brought to meet or to know, and therefore to become specially interested in. Do not they compare most favorably with the better instances of clergymen, or physicians, or lawyers, or college professors, or editors, or officers in the army or navy, or men prominent in political life, or bankers and capitalists, or manufacturers, or men who in any way influence public opinion or promote the public welfare?

Do not these specimen missionaries in their work and in their story show the baselessness and the absurdity of the too common statement that the men sent as foreign missionaries from America are men who could not have filled eligible prominent

places in home pulpits, in business life, or in any other sphere where personal ability and influence are essential?

It may be worth while in this connection to recall the estimate of missionaries in the foreign field made by men who are obviously more competent to make a fair estimate than the average observer. In 1860 the Earl of Shaftesbury in a public address in London, out of his wide acquaintance with the good work done and attempted in different portions of the world, said as to the American missionaries in Turkey, of whom Dr. Goodell was the pioneer :

“I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth, of the body of men who constitute the American Mission [in Turkey]. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that ‘they are a marvellous combination of common sense and piety.’ Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority, and persons in subjection, all speak in their favor ; travellers speak well of them ; and I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works, and exemplified by their fruits ; and I believe it will be found that these American missionaries have done more towards upholding the truth and spreading the gospel of Christ in the

East, than any other body of men in this or in any other age."

And this statement is not from a fellow-countryman of these missionaries, nor from a member of the same denomination of Christians, having therefore special inducements to see the bright side of them and their work and to give it prominence. It is from an English statesman, a member of the House of Lords, and a prominent member of the Church of England. Yet it is unequivocal and unstinted while fairly won praise.

While the Earl of Shaftesbury spoke with such positiveness as he did as to the superiority of the missionaries in Turkey, an equally competent authority spoke with like hearty praise of the missionaries farther east in India. Lord Lawrence, the eminent and honored Governor-General of India, was familiar with the best work of the English in that part of their empire; and he surely would not undervalue the civil and military representatives of the government to which he looked up. He was in the service of the East India Company from the time he was twenty years old. He was knighted for his services in subduing the Sepoy mutiny, when a brother of his fell in the defense of Lucknow. After forty years of experience in India, he said unqualifiedly of the missionaries in comparison with other men: "Notwithstanding all that England has done for the good of India, the missionaries have done more than all other agencies combined." Could more positive or more competent testimony on this point be asked for?

Mr. W. T. Stead, who from his position and opportunities of observation as an English journalist and the

editor of the *Review of Reviews* is familiar with the world's progress, speaks positively as to the work and influence of these men. Although having no special preference for Americans as Americans, or for missionaries as missionaries, he sees and notes things as they are. He says that "the missions and colleges which the Americans have planted in the Turkish Empire are destined to be potent factors in shaping the future of what was once the great Byzantine Empire." He points to the fact that the quasi-independence of Bulgaria is largely due to Robert College. The administrators and educators of that little state, and the men who framed her constitution, were trained either in Robert College or under the influence of graduates of that institution; and they have never hesitated to acknowledge their indebtedness to it. He evidently counts those missionaries above ordinary men in their ability to plan and to perform in their sphere.

As to American foreign missionaries in the Western hemisphere, at about the same time when the Earl of Shaftesbury and Lord Lawrence spoke thus warmly of those in the Eastern hemisphere, the Hon. Richard H. Dana, an eminent Boston lawyer and statesman, a member of the Protestant Episcopal Church, said heartily after spending some months in the Sandwich Islands, where Hiram Bingham was the pioneer missionary:

"It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this people to read and write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language

from extinction; given them a literature, and translated into it the Bible and works of devotion, science, and entertainment, etc. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read is greater than in New England [and therefore far greater than in any other portion of the United States].

“And whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.”

It is true that while Christian missions thus uplifted the standards of life and living among peoples in the Eastern and the Western hemispheres and opened their countries to the commerce and trade and manufactures of England and the United States, the money-lovers and the money-getters of the two latter countries followed the missionaries and in a measure neutralized some of their best work by rum and opium and the peculiar vices of so-called “civilization.” But this is only another illustration of the undeniable truth that the Christian missionaries of the nineteenth cen-

ture were of the best and finest specimens of the peoples from whom they came out, and that while they remained abroad or when they returned to their own lands they were above the best and highest average of their countrymen.

Among the earlier American missionaries of whom sketches are herewith given, some won honor and did important service to their country and to mankind at large in the realm of statesmanship and diplomacy; as much, indeed as was done by any of the politicians or office-holders who had their entire training in home life or in a commercial sphere. Some of them gave up prominent college professorships when they went to the foreign field, and some were heartily welcomed to such professorship when after years of missionary service they returned to America. Some surrendered a lucrative practice as physicians and surgeons in prominent cities when they went out to the foreign field. Some were already successful pastors of important churches, and some who came back from missionary work were called to important pastorates in such cities as Hartford and Philadelphia and Chicago, and were there recognized as in no respect second to the best members of their profession about them.

As showing that those men were of the best and noblest stock and sort, able to compete with their best fellow-citizens in point of ability or influence, look at their children in comparison with the children of other men. It will hardly be admitted that a boy or girl born in a non-Christian land, to which missionaries were sent from the United States, had any special advantage in the place of birth. Nor even if

he or she were as a child sent from a non-Christian land to the United States to receive education, can it be said that the child was thus made superior to the better class of American youth through his training. If, then, the sons and daughters of American foreign missionaries are found to be above a high average of children born and trained in the United States, it is an indisputable testimony to the superiority of the children as a class in this particular line of service.

What are the facts as to the children of the two-score or so of American foreign missionaries before named, who were selected not because of their exceptional ability or prominence, but simply because I happened to be personally acquainted with them among the foreign missionaries of fifty years ago or more? Children of these sons of missionaries have been spoken of individually in connection with my memories of their fathers. But I now refer to them collectively, in order to show them as a class. Let such an illustration as this be taken as indicating what would be shown by a fuller comparison of the facts in the case if we were able to make it. Let the attainments of children of missionaries born in benighted lands as they compete and compare with children of other American men of mark be accepted as an indication of their parents' superiority. Is not such a test a fair one?

Take for example the children of missionaries born in the Turkish Empire,—not an exceptionally hopeful field. We find such men as Justice Brewer honoring a seat on the bench of the Supreme Court of the United States at the same time that he honors his father's

good name by being a prominent Bible class teacher in a well-known church in our national capital. A son of another of those missionaries to that empire, Senator Wolcott of Colorado, has graced a seat in the United States Senate and been prominent enough in the country to be Chairman of the National Convention that put in nomination President McKinley and President Roosevelt. And the sons of that missionary son have won a good name in Yale University for scholarship and athletics. That is keeping up the standard.

Still another of those missionaries to Turkey, William Goodell, of whom I have spoken, has one son who is President of the Massachusetts Agricultural College, having before this promotion won a good name as an officer in our Civil War. And a brother of his was distinguished as a specialist and as a professor in the Medical Department of the University of Pennsylvania. One daughter of his married the Rev. Dr. E. D. G. Prime, editor of the New York Observer, and another daughter was the wife of the principal of a well-known boarding-school for boys in New England. A son and a daughter of yet another of those missionaries, Isaac Bird, were prominent and successful as teachers in important educational seminaries in New England, and put their impress for good on some of the brightest students in our well-known colleges and universities. Those students stood better in after life because of their thorough training under a missionary's son and daughter born and reared in the Turkish Empire.

A son of Henry J. Van Lennep, yet another of those missionaries in the Turkish Empire, is Dr. W.

B. Van Lennep. He is an eminent surgeon and specialist in connection with the Hahnemann Medical College in Philadelphia, while other members of this family are doing an excellent work in a well-known boarding-school in Stockbridge, Massachusetts, in which, among the choice workers, are members of at least three of the families of that circle of missionaries, all of them above average workers in their sphere.

And a son of Dr. William M. Thomson, another of that corps of missionaries, was a prominent professor in the New York College of Physicians and Surgeons, in New York City. At the same time this son was conducting an extensive Bible class for young men in the hall of the Young Men's Christian Association on Twenty-third Street and Fourth Avenue, the good influence of which was felt all over the country. A son of Dr. Cyrus Hamlin began his collegiate course in Robert College, Constantinople, which his father founded. He took further courses in Amherst College, in the Institute of Technology, Boston, and in Paris. He was chosen a member of the Architectural League of New York City. He wrote a valued History of Architecture, and he became Professor of Architecture in Columbia University. He is recognized as at the forefront in his profession in America. Three of his sisters were superior among young ladies of higher education and those distinguished as raising the standard for young ladies in the United States, in well-known educational institutions. One of these daughters became the wife of President George Washburn, who has done so much for Robert College and

for the world. And he won his valuable wife before he was a missionary, although he has better realized her superiority since.

The band of missionaries who went out to the Sandwich Islands three-quarters of a century and more ago, led by Hiram Bingham as I have pointed out, did not seem to have a peculiarly attractive or advantageous position for the training and educating of their children. But the children of those missionaries illustrate and evidence the superiority of their parents. Not only have those children put their impress for good as successful missionaries in Micronesia and Japan and the Spanish possessions, as have young Bingham and the Gulicks, but others of them have done more than this. They have shown their superiority in other ways. When Hawaii became an independent republic, its people chose as their first president, Sanford B. Dole, the son of Daniel Dole, one of those early missionaries.

After those islands were attached to this country, the son of a missionary was appointed by our President its Territorial Governor. When interested politicians and money-grabbers found that his patriotism and integrity were a barrier to some of their self-seeking schemes, they combined for his traducing and overthrow, and for a time they seemed successful. But President Roosevelt took the matter in hand. He sent for Governor Dole, and after a thorough examination he reappointed him Territorial Governor, as the people of the young republic had before chosen him to be their first President.

Another son of one of those early missionaries was

Samuel Chapman Armstrong. He graduated with honors from Williams College. When our Civil War broke out he enlisted in the Union Army, and doing excellent service there rose to the rank of a brigadier general of volunteers. Then in our new condition of affairs he saw the needs and met them. His missionary training among a needy people of another race made him willing to aid and to do justice to Africans and Indians, as our citizens and government have not been accustomed to in all our history. He commanded a regiment of colored troops and enabled them to do bravely in severe action. After the war he met the new issues with exceptional wisdom and in a way to command the respect and win the cooperation of both the North and the South. He founded the school for Africans and Indians at Hampton, Virginia, and one of the pupils trained and inspired in that institution was Booker T. Washington. And the wisdom and ability thus shown by one son of a Sandwich Island missionary has marked a new era in popular education in the southern portion of the United States.

President Carter of Williams College, who was a classmate of General Armstrong, said forcefully on this subject in a recent address at Hampton: "When the first missionaries sailed from Boston for the Sandwich Islands eighty years ago to begin the work of uplifting and redeeming the Hawaiian natives, not the wildest imagination could foresee that out of that movement and from one of those islands should come the force, the man, who would be to millions of helpless negroes in our southern country the uplifting into

the thoughtful, loving, diligent apprehension of their own duties, into a gentle and rational patriotism." Yet that is a part of the work of one son of a foreign missionary. Was not he above the highest average of the best stay-at-home American citizen?

Nor were merely a half-dozen of these sons of missionaries from the Sandwich Islands utterly exceptional in their superiority. It seems to be in the blood of missionaries' sons as a class. Titus M. Coan, a son of the missionary, Dr. Titus Coan, who gathered at Oahu the largest single Christian church at that time in the world, showed his marked ability as the literary editor of *The Independent*, a journal of no minor grade among American periodicals. When I was in Williston Seminary as a student, I was in classes with a son and a daughter of William Richards, a missionary to the Sandwich Islands, who laid down his life there. I had occasion, as did others, to regret the lack of ability to keep up with them. And another son of that same family showed his superiority as a missionary in Ceylon among men of marked ability there. A similar high record was won by Hiram Thurston at Williston and at Yale. Could a like record be shown by sons of congressmen or of capitalists as a class?

To go from the West again to the East the record is similar. Of the first little band of missionaries from America to Burmah, a son of Adoniram Judson, Edward Judson, has a church in New York City that is well filled and well supported in a down-town region where most ministers born and trained in a Christian land would feel that they must move up town in order

to be where are more pew-renting people. And a son of another American missionary in Burmah, whose widow Adoniram Judson married, is the Rev. Dr. George Dana Boardman, who has been pastor of prominent churches in Rochester and in Philadelphia. He appears well in comparison with the best clergymen born and trained in this country. A son of Samuel Nott, junior, who went out with Adoniram Judson, I looked up to when he was superintendent and general manager of an extensive line of railroad, of which I was paymaster. I knew enough to recognize his superiority to most men in corresponding positions on other railroads in those days.

A son of W. Frederic Williams, the missionary to Mosul, who gave such effective aid to Sir Henry Layard the explorer, is the editor of *The Press* in Philadelphia, and is prominent as a citizen, a literary man, an archæologist, and a scholar. Who would be called superior to him in his varied spheres in that city? A son of a missionary in Ceylon, who was not only born but trained in the missionary schools and chief college in that mission field, came to this country as a young man, and quickly won on his merits a fine place in the corps of instructors in Yale University. Then having declined the position of president urged on him by several colleges, he finally accepted the place of Dean of the Divinity School Seminary in Yale University, and he is now recognized in this country and abroad as one of the most prominent of young and competent Old Testament scholars in America. In that same university W. Frederic Williams, a son of the eminent missionary to China, has

been called to a place in the faculty, as instructor in Chinese, since the death of his honored father.

The Rev. D. W. Poor was a son of the Rev. Daniel Poor, the missionary in Ceylon. He was born in that land and came home to compete with the best young men born and trained in this land. He stood high in Amherst College when such men as Henry Ward Beecher and Richard S. Storrs were students there. He filled pulpits in Fair Haven, Massachusetts, and in Newark, New Jersey. He was called to a professorship in the Presbyterian Theological Seminary of the Pacific Coast, and from that post he was summoned to the position of secretary of the Board of Education of the Presbyterian Church of the United States. Dr. John Scudder and Daniel Poor were fellow-missionaries in the foreign field. Their sons were fellow-clergymen in this country. Dr. Henry M. Scudder was one of the most prominent and effective pastors in Cincinnati. And from that place he was called to New York to be at the head of an important department of national work in the American Home Missionary Society. And other descendants of John Scudder the missionary, of the fourth or fifth generation, continue to show themselves worthy of their ancestor.

Of the sons of Miron Winslow, the missionary and lexicographer, one was in this country an army surgeon, and another was an able lawyer in New York City. Of the sons of Dr. John W. Dulles, the missionary in India, who married a daughter of Miron Winslow, the eldest is honored and influential in Philadelphia fire insurance circles, and is a ruling

elder in the Walnut Street Presbyterian Church ; and the youngest is an active member of the Stock Exchange in that city. Another son is, while a practicing physician, connected with the medical faculty of the University of Pennsylvania. A fourth son is a Presbyterian clergyman, having a place in connection with the Theological Seminary in the University of Princeton. A fifth was for years Treasurer of the Presbyterian Board of Foreign Missions, is in an influential position in connection with railroad management, and is a ruling elder in the well-known Fifth Avenue Presbyterian Church of New York City. A sixth son did an important work in building up a new church on the borders of Detroit, Michigan. Then he was called to the pastorate of a large and influential church in Watertown, in northern New York. He was my associate in Oriental travel. He married a daughter of Hon. John W. Foster, who was our United States Secretary of State, having before this been our ambassador at several European capitals, and who was asked by the Chinese Empire to represent it in making peace with Japan after the unequal war between those two nations. It was a child of the third generation in that missionary family who at eight years old attracted public attention by his remarkable little book on "The Boer War," written by him in order to secure funds for the Boer Relief Committee. The position taken by him was the opposite of that which he had heard defended in his family circle.

This is by no means a complete record of the distinguished children of American missionaries ; nor is it the best record that could be made by one picking

out the best names on the whole list. It is merely an indication of what would be shown by the facts in the case if we had them all before us. I have spoken out of my personal knowledge of a limited field of labor and of laborers in foreign missionary service. An examination of the records of a wider field would be yet more surprising and convincing.

In short, the facts show unmistakably that so far from there being any basis for the common sneer of the uninformed that men are sent abroad as missionaries who are unable to win a good position at home, quite the opposite is the truth. Missionaries in the foreign field have been and still are, as a class, superior to most in the fields of literature, of scholarship, of finance, of commerce, of politics, of government, and of other spheres. This is beyond fair dispute, and the claim is sustained by incontestable evidence.

XXXVIII

WHAT HAVE FOREIGN MISSIONS DONE FOR US?

IT is an important and a most suggestive truth which Narāyan Sheshādri, a Hindoo Brahmin, brought to our attention when he pointed out the fact that American Christians owe their civilization and enlightenment, and their personal and social prosperity and prospects, to the efforts of Christian foreign missionaries, who sought out our ancestors, in their heathenism and degradation and hopelessness, and rescued and uplifted them. In view of this fact it were well worth our while to consider what we personally owe to that cause whose representatives and exponents secured to us, as a free and love-inspired gift, all that we have which we count worth having or worth living for.

Were our ancestors really worth saving, at the cost of their rescue from heathenism, as indicated by their descendants as they are? No people that our ancestors included were uplifted and civilized unless Christian or Jewish missions went in advance of commerce and education. Every primitive people and every country known of in the world's history had to be first reached from outside before renovation began to work inside. Foreign missionaries must ever

precede home missions. That is God's order; and that is man's necessary method.

Even the Jews and the Hebrew race owed their beginning as a civilized and a civilizing people to the rescue of their founder. Father Abram, or Abraham, began this in Canaan when he came out from a land of pagan idolaters to become a recognized worshipper of the One God. As their leader Joshua said to the Israelites at Shechem, "Your fathers dwelt of old-time beyond the river [the Euphrates]: and they served other gods." As to all Christians made by faith partakers of the promises to Abraham and his seed, from the days of Paul and Barnabas earliest Christian foreign missionaries to Gentile heathen west of Palestine—Abraham's mission field—all Christian peoples including our ancestors are recipients, and trophies of successful foreign missionary workers and work.

But apart from these undeniable and sweeping statements of the world-wide benefits accruing from the work of early foreign missionaries, it will certainly be well for intelligent and thoughtful persons to consider the immediate and practical benefits resulting to all from modern Christian missions and from the special labors and the ability shown in those labors of Christian foreign missionaries during the century last passed. In this way alone is it that we can gain the knowledge essential to a fair answering of the practical question, What have foreign missions done for us at home?

In the first place it may confidently be said that American and European foreign missionaries have

done more to enable Americans and Europeans generally to understand the Bible—the Book of books—and thus to be enabled to profit by its all-important teaching, than have all other scholars and classes of scholars in all the centuries combined. As has been pointed out the Bible was so written that it not only needed translation out of the original Hebrew and Chaldaic and Greek languages into the language of any new people to be helped by it; but the land and the peoples considered in it, and which is the only key to much of its figurative language and teachings, must be understood and translated in order to make some of its most important lessons not only forceful but intelligible. And it is just here that modern foreign missionaries have done so much good to American and European stay-at-homes.

The “Biblical Researches in Palestine, Mt. Sinai, and Arabia Petrea,” by Dr. Edward Robinson and Eli Smith, first published in 1833, was the first book of its kind, or in its sphere, to be both scientific and popular so as to become an authority in the English-speaking world and in all Occidental climes; and this book owes its inspiration, its completeness, and its accuracy, to American missionaries in Palestine and Syria. Dr. Edward Robinson, a professor in Union Theological Seminary and a scholar interested in Bible geography, visited the American missionaries in Beyroot. As he talked with them on themes of common interest he was urged by them to make a tour of Palestine and adjacent countries, with a view to a more careful study of localities, and to more thorough and accurate writing about them than was

then extant. As an inducement to this undertaking, Dr. Eli Smith, who was at the time the best Occidental Arabic scholar living, and also one of the best informed Occidental scholars as to the localities to be considered, promised to accompany and aid him.

Other missionaries, including Dr. William M. Thomson and Rev. Isaac Bird, gave valuable assistance in the way of their personal guidance in certain regions and in furnishing accurate maps of important districts which they had surveyed and studied. As a result we have what is known as "Robinson's Biblical Researches," which the world values, and for which the most competent and intelligent scholars are most grateful, while the ordinary Bible reader has occasion to value the practical aid given to him in locating and explaining Bible places and names. In these later days we have the careful and extensive reports of the "Palestine Exploration Fund" and Palmer's "Desert of the Exodus"; but these are an outgrowth and an extension of the missionaries' first work, and give full credit to the work that was their pioneer and basis.

As illustrative of the thoroughness and accuracy of the first work, I was told in London at the East India House, by Trelawney Saunders, the hydrographer or map and chart drawer of the East India Company, that he could draw or plot a map from one of Robinson's descriptions of a locality or route traversed by him. And he added that this was the only book of travels he had ever read of which he could say this. Moreover, the site and the significance of

many Bible places, from Mt. Hermon to Mt. Sinai, and from the "River of Egypt" to Arabia Petræa, are identified and made clear by these travels and their descriptions. These Biblical researches are in fact another Bible translation into Occidental vernacular made by missionary scholars.

Reference has already been made to the suggestion that Palestine is in a sense the "Fifth Gospel"; and to the fact that Dr. William M. Thomson an American foreign missionary, has given to the world the most important and trustworthy commentary on the "Fifth Gospel" in his invaluable work "The Land and the Book." Scores of other books are now available by popular writers and travellers who have been prompted to an imitation of, or to an addition to, this popular commentary on the "Fifth Gospel" which Dr. Thomson gave to them. And the constant repetition of this kind of popular Bible illustration and Bible explanation supplied by writers in the periodical press in the way of helpful Orientalisms is but added evidence of our indebtedness to foreign missionaries for fuller light on the sacred pages; for the information is primarily almost entirely from the missionaries.

No student or teacher of the Bible thinks of getting on in his Bible study or of preparing for his teaching of the Bible without having access to a Bible Dictionary. Yet few are aware how large a portion of the best Bible dictionaries have been compiled from the writings of modern foreign missionaries. For instance, Smith's Bible Dictionary and Alexander's Kitto were until recently the best works of this kind.

And missionaries are the principal authorities, and are announced as such, for the facts as to Bible lands and Bible customs.

Moreover, the Bible itself has been newly translated into more languages and dialects within the past century by missionaries in foreign fields than it had been translated by all other scholars in fifteen centuries before. And in connection with these Bible translations, lexicons and grammars, and other aids to linguistic study, have been prepared by the missionaries,—such for instance, as the colossal “Comprehensive Tamil and English Dictionary of High and Low Tamil”; “A Syllabic Dictionary of the Chinese Language”; “A Tonic Dictionary of the Canton Dialect”; “An English and Chinese Vocabulary in the Court Dialect,” already described; and scores of other needed lexicons; so that actually no student of comparative philology with its important involvings can pursue his studies without referring frequently to this branch of work performed by competent and faithful English-speaking missionaries in the foreign field. In this way as in many others these missionaries have performed valuable service for not only pagan, and heathen, and other non-Christian peoples whom they seek, but all thoughtful and studious persons—even though they lack an interest in, or an appreciation of, the Book of books.

Philology owes much to missionaries. Scores of different peoples have no written language except as the missionaries gave it to them. John Eliot did this for the Algonquins. Hiram Bingham and his helpers did it for the Hawaiians. James Calvert did it for

the Fiji cannibals. James G. Paton did it for the people of the New Hebrides. The same was done for the peoples of Micronesia, and again for peoples in South and West and Equatorial Africa. Comparative philology owes much to the study and comparison of such languages. And much light has thus been shed on anthropology by the new material and data for students of the history of early men and races.

Similarly are we indebted to foreign missionaries for service and suggestion in many another line of study, such as primitive cults and beginnings of the race in various portions of the globe. Not merely Christian believers, but persons of all beliefs or of none, must depend very largely on the researches and the writings of modern Christian missionaries in the foreign fields, whether information be desired in order to illuminate Christian truth or be sought for the purpose of discrediting Christianity. No one can ever make a show of knowledge while he attacks Christianity unless he goes for help to the writings of Christian missionaries in outlying fields.

Not merely the understanding of the Bible, but Oriental research generally, has owed much to the missionaries. Prof. William D. Whitney, the Nestor of Oriental scholarship and philology in America, known and honored the world over, said, in a meeting of the American Oriental Society in 1867: "I have a strong realization of the value of missionary labor to science. The American Oriental Society has been much dependent on them for its usefulness. There would hardly be occasion for the society at all but for them. I have heard the manager of one of

the great Oriental societies abroad speak with admiration of the learning, good sense, and enterprise of American missionaries, and lament that those from his own land were so decidedly their inferiors." Karl Ritter, the world's geographer, says explicitly that he could never have written his epoch-making work, the "Erdkunda" without the aid furnished by missionaries.

If a man has occasion, as I have often had in the line of my studies of primitive life, to examine with care such a voluminous work as Herbert Spencer's "Principles of Sociology" with its accompanying charts of "Groups of Sociological Facts," he will be surprised to find how much such a man as Herbert Spencer seems to rely on the writings of Christian missionaries in distant and out-of-the-way portions of the world for the facts with which he seeks to sustain his theories. Or if a man pursues his studies, as I have frequently been called to, in the valuable library of the American Geographical Society referring to its several alcoves devoted to particular portions of the globe, he will learn, as he might not otherwise, how much of our trustworthy information of many peoples of earth has been first brought to us by Christian missionaries in those fields. The work, by Dr. Justus Doolittle, and Dr. John L. Nevius and Archdeacon Gray, on the social life and customs of the Chinese, and on particular phases of Chinese life, already spoken of, are illustrations of the work constantly being done by missionaries to extend our sphere and measure of knowledge so as to be of more power for good to ourselves and our fellows in the line of com-

merce and civilization and personal attainment and possession.

Much of our knowledge of China and Japan and Korea and Siam, and our pleasantest and most profitable relations with those countries, have been secured through the efforts and influence of Christian missionaries with their medical knowledge and skill and their unselfish and tactful endeavors to promote the welfare of individuals and the right relations of communities ; and this is in addition or as incidental to the fundamental and all-important work of the missionaries in winning souls to the Saviour. A reference to the recorded labors of such men as S. Wells Williams, and Peter Parker, and S. R. Brown, and Yung Wing and Joseph Neesima, and such missionaries and fruits of missionary work in these fields, and to the unstinted and hearty acknowledgments of help given by such impartial diplomatic representatives of the nations as Li Hung Chang and Commodore Perry and Hon. John W. Foster, our eminent Secretary of State and Ambassador, sufficiently illustrate the abounding and all-sufficient evidence in this sphere.

In Western Asia as in Eastern our pleasantest relations with countries having power there have been largely the result of the labors and influence of Christian missionaries. And the essential aid given by missionaries to travellers and discoverers, who have added to our important knowledge and to the world's acquaintance with man's earlier centuries, is something that must ever be considered when estimating what foreign missionaries have done for us, in addition to declaring

the gospel to those who need it. Among great modern explorers in the cradle of the human race, Sir Austin Bayard and Professor Dr. Hilprecht stand out as eminent, and both of them bear glad testimony to their indebtedness to Christian missionaries in the line of their important scientific labors. In 1902 Dr. Hilprecht, in reporting some of the important archaeological discoveries of Dr. Belck, the German explorer, speaks warmly on this point, "Like myself Dr. Belck enjoyed the unbounded hospitality of our American missionaries at Talas, who have proved a great blessing to many other European and American scholars visiting Asia Minor." And this is in the line of the general testimony.

It was Dr. William Wright, a Christian missionary from the north of Ireland to the Jews in and about Damascus, who first pointed out as a scholar and explorer remains of the Hittites, long one of the great world-powers standing between Assyria and Egypt; and this discovery of Dr. Wright's has led to great changes in the face of now known history concerning Syria, Canaan, and Egypt. We should be in sad ignorance of important history but for that discovery by a foreign missionary. In Turkey, Mesopotamia, Persia, India, Ceylon, and other Asiatic countries, the same may be said of what we have gained from missionaries, aside from, or in addition to, their service to the spiritual welfare of mankind.

In Africa, as in Asia, we have gained through Christian missionaries opening up to us and to the world vast regions inaccessible before. But for the labors and the influence of William Moffat and

David Livingstone and Daniel Lindlay and Aldin Grout, English and Dutch soldiers would not have had the high privilege in South Africa of cutting each others' throats ; nor would selfish stay-at-homes even know—if indeed they do now—that there was anything there worth all this strife and carnage. So also as to the regions of Western and Northern and Equatorial Africa.

Among the islands of the sea it is much the same as in the lands of the great continents. Whatever in them is really valuable, even for this world and for the present life, as in the line of material prosperity, is due to foreign missions ; while the drawbacks and hindrances in the line of rum and opium and the peculiar vices and diseases of "Christian" lands are a result of commerce and "civilization." This is illustrated in the Sandwich Islands, as they were when the missionaries first went to them in comparison with the condition to which the missionaries brought them, and as they now are as a valued possession of our great republic. A reference to the sketch of Hiram Bingham the first missionary to those Islands and to the testimony of Hon. Richard H. Dana, is sufficiently suggestive in this line. Micronesia, Tahiti, the Fiji Islands, Terra del Fuego, Borneo, and other islands of the sea occasionally being visited by explorers, or written about as out-of-the-way portions of the earth, or of the sea, are objects of interest because of what missionaries have said of them, and they are capable of being visited or explored as a result of the missionary labors already attempted or accomplished.

The story of Bishop Patteson of New Zealand, and

of Dr. John G. Paton of the New Hebrides, sufficiently illustrates the truth as to the constant conflict between light and darkness—both social and moral—which goes on in all the islands of the sea and all other missionary lands. One of the most touching and suggestive incidents of missionary experience that has ever come to my knowledge in the years of my varied life, was that of the venerable John G. Paton turning aside from his prolonged life-struggle with heathenism in the New Hebrides to make a journey to Great Britain and the United States, in order to implore these Christian governments to restrain their money-seeking and man-destroying traders from ruining his converts from heathenism by actually forcing rum and its attendant evils on the islands of his missionary charge; and it is indeed encouraging to know that these appeals of a hero foreign missionary have resulted in definite action by our American government in favor of right doing towards the lands pleaded for.

Exploration and commerce owe more to missions and missionaries than missions and missionaries owe to exploration and commerce. First that which gives life and inspires it; then that which is a result and gain of new and inspired life. There is not even on the lower plane material advantage to humanity in free intercourse with idolaters and cannibals, before they have been shown the advantages of a higher and better life than their lowest and worst. The history of mankind tends to but one lesson as to the true order of human progress and profit.

The real hope of the world is rather Christian mis-

sions than commerce and civilization and godless education. Thus it has been, thus it is, and thus it is likely to continue to be. In view of the struggle that goes on as it does, and of the gain that has already come to us as individuals and as citizens, we may well consider whether we have thus far done our part in return for the personal benefits that we have received from and through foreign missions. We should be poor indeed were we to be now deprived of what we have already thus gained.

So it is a simple question of paying our honest debts that we have to consider to start with. After that it will be time for us to consider the question of gratuitous giving to a good cause. Yet there might be a question whether the existing agencies for the employment of foreign missionaries could use or would need just now, any more money than would be at their disposal if the honest debts to them by money-making stay-at-homes were paid in, and put at their disposal. That is a matter worth thinking about. It has been occupying my mind of late, and I find it a profitable theme of thought.

Index

- AALI PASHA, reference to, 140.
 Abeel, Dr. David, 84f., 228.
 Abeih, reference to, 97, 151.
 Abercrombie, Dr., reference to, 110.
 Aberdeen, Lord and Lady, reference to, 203f.
 Abraham as a Foreign Missionary, 249.
 Acre, Pasha of, reference to, 79.
 Adam, legends concerning, 24.
 Adam's Peak in Ceylon, 24.
 Adams, John Quincy, reference to, 48.
 Aeneid, reference to the, 66.
 Africa: Moses a light of, 51; Philip preaching in, 51; Samuel J. Mills in, 51; Robert Moffat in, 51-54; men killing one another in, 77; Aldin Grout in, 74-77; Albert Bushnell in, 147-149; "civilized" strife in, 258.
 African church in New Haven, reference to, 49.
 African girl brought to America, 17.
 Agassiz, Prof., reference to, 141.
 Alexander, reference to, 68.
 Alexandria, references to, 199-202, 205.
 Algonquin: Bible translated into language of, 127; John Eliot translator of Bible into, 253.
 Alliance, Evangelical, 220.
 Allied Powers and the Porte, 82.
 All Souls Church, for Deaf Mutes, Philadelphia, reference to, 196.
 America, friends of missions in, 11, 13; foremost in sending missionaries to Syria, 61.
 American: Baptist Missionary Society, reference to, 85.
 American Bible Society, references to, 105, 151, 177f.
 American Board of Commissioners for Foreign Missions: references to, 11f., 14, 21, 28f., 35, 38, 59, 64, 70, 76, 84f., 94, 96, 110, 114, 134, 138, 144, 165, 177, 214, 224f., 228f., 235.
 American Civil War, references to, 60, 138f., 231.
 American Episcopal Church, reference to, 196.
 American and Foreign Christian Union, reference to, 158.
 American foreign missions: of but recent date, 13; in Ceylon, 27; revived interest in, 27.
 American Geographical Society, 255.
 American Home Missionary Society, references to, 144, 245.
 American Legation in Peking, references to, 105, 110.
 American Mission House, Cairo, 204.
 American missionaries: first in foreign field, 13, 15, 19

- 35; in Ceylon, 27f.; at St. Helena, 17; Litchfield County a starting-point for, 27f.; in Sandwich Islands, 46-49; in Palestine, 56, 61f., 64f., 67, 97, 151; in India, 42, 185; in South Africa, 51, 74; in Armenia, 56; in Greece, 67-69; among Jews in Jerusalem, 78; in Siam, 84; among Nestorians in Persia and Turkey, 88f.; in China, 103, 114, 165, 193; in the Fiji Islands, 121, 123; in Turkey, 128, 177; in Western Africa, 147f.; in Chile, 158-160; among Chinese in California, 170-173; in Syria, 198; in Egypt, 199; in Polynesia, Micronesia, 207, 213.
- American Oriental Society, references to, 149, 254.
- American Protestant College at Beyroot, 164, 190.
- American Seamen's Friend Society, 228.
- American Sunday-school Union, 187.
- American Tract Society, 184.
- Amherst Agricultural College, references to, 60, 67, 106, 108, 116, 128, 240, 245.
- Anderson, the Rev. Rufus, reference to, 73.
- Andover Theological Seminary, 20, 32, 34, 46, 66, 128, 143.
- Antioch, references to, 53, 67, 198.
- "Appeal to Pious Physicians," references to, 90, 108.
- Appomattox Court House, reference to, 139.
- Arabi Pasha in Ceylon, 25; Muhammadan uprising under, 191, 204f.
- Arabia, reference to, 24.
- "Arabia Petræa, Bible Researches in," 250, 252.
- Areopagus, reference to, 69.
- Argonauts, reference to, 81.
- Armenians, language of, 56; missions among, 56, 80, 136, 200.
- Armeno-Turkish: New Testament translated into, 56; Bible and "Dairyman's Daughter" translated into, 58, 151.
- Armstrong, General, references to, 49, 154, 206f., 242.
- Asaad Shidiak, persecuted for his religion, 64.
- Asia Minor, reference to, 65, 128.
- Assiut missionary station on Nile, 180, 200, 205.
- Assurbanipal, slabs from palace of, 106.
- Assyria: missions in, 89-91, 144; one of world's great powers, 198.
- Athens, reference to, 69f., 73.
- Auburn Theological Seminary, 193.
- BAALBEK, reference to, 67.
- Babylon, reference to, 198.
- Bacon, Dr. Leonard Woolsey, reference to, 181.
- Baird, Robert, reference to, 158.
- Ball, Dyer, reference to, 165.
- Bangkok, Dr. Abeel at, 84f.
- Bangor, Theological Seminary, reference to, 133.
- Baptism, Judson's change of views regarding, 21.
- Baptists, English, in Ceylon, 25.

- Baptist Missionary Society, 21, 85.
- Barakat, Elias, reference to, 205.
- Barakat, Mme. Layyah, references to, 191, 205.
- Bardwell, missionary to Ceylon, 27.
- Barnabas, Saul and, 53, 249.
- Barnet, James, missionary to the Jews, 198f.
- Bartol, C. A., reference to, 141.
- Batchelor, Judge, reference to, 204.
- Batticotta: references to, 27-29; Seminary, 37; Jaffna College at, 37.
- Bayonne, Judson imprisoned at, 21.
- Beadle, E. R., missionary in Syria, 144.
- Bebek Seminary: reference to, 128; founded by Dr. Hamlin, 136; cradle of Robert College, 137.
- Bechwana Bible, reference to, 54.
- Beecher, Henry Ward, reference to, 245.
- Belchertown, Mass., reference to, 144.
- Belck, testimony of, 257.
- Bey, Arabi, references to, 25, 191, 204f.
- Bey, Dr. Grant, British physician and archæologist, 204.
- Beyroot: mission at, 56, 62; schools closed at, 64; Greek bishop of, opposed to mission, 64; Arabic press established at, 64; American Protestant College at, 164, 250.
- "Bethel," 158-160.
- Bethlehem, reference to, 150.
- Bible: studied at Norwich, 36; translated into Tamil, 38; into language of Sandwich Islands, 48; into language of Bechwanas, 52f.; into Armeno-Turkish, 56, 58f., 63; among Maronites, 62; translated for Arabs, Chinese and Choctaws, 127.
- Bible Dictionaries enriched by missionaries, 252.
- Bible House in Constantinople, 176, 179.
- "Bible Lands," reference to Van Lennep's, 127.
- Bible Society, American, 105, 151, 177f.; Valparaiso, 162.
- "Biblical Researches in Palestine," reference to Robinson and Smith's, 250.
- "Bibliotheca," comment on "The Land and the Book," in, 99.
- Bingham, Hiram: pioneer in Sandwich Islands, 45; at Andover, 46; farewell sermon, 46; return to America, 49; pastor of African Church at New Haven, 49; references to, 206, 212, 216, 235, 258.
- Bingham, Hiram, jr., missionary to Micronesia, 49, 213, 216f.
- Bird, Isaac: missionary to Palestine, 27; in Holy Land, 62; scholastic researches on coast of Tunis, 63; reply to Greek bishop of Beyroot, 64; return to Beyroot, 64; his children in educational and missionary work, 65, 239; references to, 130, 251.
- Bird, James, reference to, 130.
- Bliss, Isaac G., a worker in the Levant, 177-180.
- "Blood Covenant, The," reference to, 119.

- Blood-drinking, and flesh-eating, acceptable offering to the gods, 118.
- Boardman, George Dana, reference to, 244.
- Boer : prisoners in Ceylon, 25 ; Student Volunteers, 26.
- Boer War, reference to, 246.
- Boer Relief Committee, 246.
- Bombay, reference to, 15-17.
- Boodha, footprints of, 25.
- Booddhism, reference to, 187.
- Booddhist missionaries and priests in Ceylon, 26.
- Boone, Bishop, reference to, 196.
- Bosphorus, references to, 136f., 140.
- Boston, references to, 15, 22, 27, 30, 78, 242.
- Boston Female Society, for Promotion of Christianity among Jews, 78.
- Botta, Scientific explorer, 89.
- Bowdoin College, reference to, 133.
- "Boxer" uprising in China, 190.
- "Bozzaris, Marco," reference to, 68.
- Bradley, David, in Bangkok, 85.
- Brahma and Brahmins, references to, 187, 218, 219, 221f., 248.
- Brainerd, David, 181-183.
- Brass dish, an offering for Bible House, 179.
- Brewer, David Josiah, references to, 82, 238f.
- Brewer, Josiah, references to, 78-82.
- Bridgeman and Culbertson's version of Bible, 166.
- Bridgeman, Elijah C., volunteer for China Mission, 228.
- Bridgeton Academy, reference to, 133.
- Briggs, Gen., reference to, 154.
- British Museum, reference to, 227.
- British war vessels at Valparaiso, 159.
- Bross, Gov., reference to, 154.
- Brown, Sailor, saved from death by Dr. Hamlin, 135.
- Brown, Samuel R. : hymn composed by his mother, 113 ; his work in China, 114-116.
- Brown University, 13, 20.
- "Bruen Press," 228f.
- Buchanan, Claude, references to, 20, 182.
- Buffalo, reference to, 155.
- Bulgaria's quasi independence, 235.
- Bullock, Gov., reference to, 154.
- Burmah : war between England and, 21 ; Judson appointed missionary to, 21 ; the Rev. John Taylor Jones, missionary in, 85.
- Bushnell, Albert : his work in West Africa, 147, 149.
- Byzantine Empire, influence of missions in shaping, 235.
- CÆSAR at Alexandria, 202.
- Cairo : references to, 6, 201-203 ; Dr. Lansing at, 201-205.
- Calcutta : references to, 15, 21 ; Dr. Duff at, 37, 220.
- Calhoun, Dr. George A., reference to, 151.
- Calhoun, Dr. Simeon H. : his work in Syria and teacher, 150-155.
- Calhoun, Hon. William B., reference to, 151.
- California : reference to, 156 ; gold discovery in, 170 ; Dr.

- Speer among Chinese in, 170-174.
 Calvert, James: his work in Fiji Islands, 119-125.
 Cannibal, or Fiji Islands, 119.
 Cannibalism primarily a religious rite, 117, 122.
 Canning, Sir Stratford, reference to, 137.
 Canton: hospital work in, 109; Mrs. Parker first foreign lady to reside in, 110; first Christian schools in China, 114, 165; first Presbyterian Church at, 166; Mr. Speer in, 169; only entrance port in China, controlled by East India Company, 227.
 Cape Colony, Boer Settlements in, 52.
 Cape Horn, reference to, 157.
 Cape Town: Scudder and Winslow buried at, 40; Moffat and Jager at, 53.
 Capernaum, reference to, 118.
 Capron, W. B., reference to, 6.
 Carey, William, in India, 25.
 Caroline Islands, reference to, 213.
 Carter, President, of Williams College, 242.
 Carthage, Mr. Bird's researches on site of, 63.
 Cathay closed to Christianity, 227.
 Cedars of Lebanon, 150, 153.
 Central China Mission, 190.
 Cesarea, reference to, 81.
 Ceylon: legends concerning, 24f.; Ophir of King Solomon, 25; prison of Arabi Pasha, 25; Boer prisoners in, 25; English, Dutch, and Portuguese Missions in, 25; St. Francis Xavier in, 25; Dr. Coke of Wesleyan Church in, 25; Church of Rome in, 26; one of strategic points in World's Conquest, 26; College of Columbia in, 26; American Missions in, 27-29, 185, 189; references to, 27, 189, 231.
 Chaldean Church, reference to, 88; Nestorians, 89.
 Chapin, Rev. Dr., reference to, 13.
 Charlestown, Mass., reference to, 216.
 Charleston, S. C., reference to, 66.
 Chester, Edward, of India, 6.
 Chicago: Meeting of American Board in, 59; reference to, 60.
 "Child's Book on the Soul," 85.
 Children's interest in missions, 41-44.
 Chile: the government's opposition to missions, 159; work among the sailors in, 160; David Trumbull's work in, 159-162.
 China: references to, 6, 15; Dr. S. Wells Williams, missionary to, 103f., 229; Dr. Parker, medical missionary to, 108-110; first Christian school in, 114; Bishop Boone and Mr. Syle, Episcopal missionaries in, 196; free passage for missionaries to, 228; Mr. Gutzlaff in, 230; Dr. Happer, medical missionary to, 165-167; Dr. Doolittle in, 194-197; Mr. Richards in, 195.
 Chinese, Bible translated into, 127.
 Chinese boys sent to America, 114f.
 Chinese in California, 170-174.

- Chinese Educational Commission in Hartford, 115.
- Chinese Joss House, San Francisco, 171.
- "Chinese, Social Life of the," reference to, 196.
- Chinese Recorder*, reference to, 194; *Chinese Repository*, reference to, 104.
- Chinese youth: taking first prize in English composition, 115; first diplomatic representative of China to Western nation, 115.
- Christian Africaner, reference to, 53.
- Church, Greek: claims of, 63; opposed to missions in Greece and Turkey, 134.
- Church Missionary Society of England, 144.
- Church of Rome: in Ceylon, 25f.; claims of, 63.
- Claims of Greek and Latin Churches, 63.
- Clark, Bishop, of Rhode Island, 154.
- Clarke, James Freeman, reference to, 141.
- Clay, Henry, pleading in Congress for Greeks, 68.
- Cleopatra, reference to, 202.
- Clinton Street Presbyterian Church, 183.
- Coan, Dr. Titus: his work in Sandwich Islands, 49, 243.
- Coan, Dr. Titus M., references to, 49, 243.
- Cockburn, Sir George, reference to, 16.
- Coke, Dr., of English Wesleyan Mission, 25.
- Colchester, Conn., reference to, 157.
- College of Physicians and Surgeons, of New York, 100.
- Columba, reference to Roman Catholic college at, 26.
- Communion, Holy, witness to ancient rite, 118.
- Comprehensive Tamil Dictionary, 65.
- Conference, Toronto, of Student Volunteers, 110, 231.
- Constantinople: great fire in, 56; persecutions of missionaries at 56; Mr. Goodell at, 64, 128; Dr. Van Lennep at, 128; Dr. Brewer at, 81; Dr. Hamlin at, 134f.; Robert College at, 138-141; Admiral Farragut unconsciously clears the way for building Robert College, 139f.; Dr. Bliss at, 177f.; Bible House at, 176, 179f.
- "Conversion of the World," tract, 42.
- Cook, Captain, reference to, 45, 119.
- Cooke, Jay, reference to, 161.
- Copts: their opposition to missions in Egypt, 200; to missionaries, 201.
- Cornwall, mission school at, 45.
- Crawford, Samuel W.: his academy in Philadelphia, 183.
- Crimean War, reference to, 137.
- "Crises of human history," 16.
- Culbertson and Bridgeman's version of Bible, 166.
- "DAIRYMAN'S DAUGHTER," translated into Armeno-Turkish, 58.
- Damascus, reference to, 198f.
- Dana, Dr. James, of U. S. Exploration Expedition, 120.
- Dana, Hon. Richard H.: his testimony to the worth of missionary work, 235, 258.

- "Dark Continent," 51, 74, 133, 180.
- Dartmouth, William Goodell at, 55.
- David, Michel Angelo's, 23.
- Davis, Hon. Bancroft, Ambassador at Berlin, 204.
- Dean, William, Baptist missionary, pioneer in Siam, 85-87.
- Denver, Dr. Thomson in, 101.
- Destruction of idols by Sandwich Islanders, 46.
- Dhulup Singh, reference to, 204.
- Dictionary, Tamil and English, important place in the study of language, 38, 253.
- Dictionary of the Canton dialect, A Tonic, 104.
- Dictionary of the Chinese Language, A Syllabic, 104.
- "District of Maine," 132.
- Doane, Mr., early missionary to Micronesia, 213.
- Dole, Daniel: missionary to Sandwich Islands, 241; his son, Sanford B., President of Hawaiian Republic, 241.
- Doolittle, Justus, missionary to China, 193-196, 255.
- Doshisha University, 116.
- Druses and Maronites: seeking religious instruction, 62; Dr. Thomson among, 97; Dr. Calhoun's work among, 152-154.
- Duff, Dr. Alexander, in India, 37, 220.
- Dulles, Dr. John W., references to, 183-188.
- Dulles, Mrs. John W., missionary in India, 36.
- Dutch: their missions in Ceylon, 25; Protestant Christianity dominant during their rule, 25; buildings of, missions turned over to American Missions, 27; Reformed, missions in Japan, 115.
- Dwight, Dr. H. G. O.: American missionary, 137; suggestions of college at Constantinople accredited to his sons, 137.
- EAR and Eye Infirmary in Canton, 109.
- Easthampton, Mass., reference to, 49.
- Edinburgh Medical Mission, 110.
- Edward VII in India, 222.
- Edwards, Jerusha, reference to, 181.
- Edwards, Jonathan, reference to, 182.
- Egypt: from Syria to, 198; English occupation of, 204; river of, 252.
- Elazhar, Muhammadan College of, 203.
- Elba, Napoleon's escape from, 16.
- Eldridge, Gen., reference to, 154.
- Ely, Hon. Alfred B., reference to, 94.
- "Ely volume, the," 191, 245f.; reference to, 94.
- England, reference to, 16.
- English versions of Bible, influence of, 72.
- English Baptists in Ceylon, 25.
- English East India Company, reference to, 21.
- English Language, taught in Jaffna College, 28.
- English Wesleyan Missionary Society, reference to, 119f.
- Episcopal missions in China, 196.
- "Erdkunda," reference to, 255.

- Erzerroom, reference to, 177.
 Ethiopia, reference to, 198.
 Euxine Sea, martyr's grave by, 182.
 Evangelical Alliance, sixth general conference of, 219f.
 Evangelization of world, work for, 11f.
 Evarts, Jeremiah: his Foreign Mission magazine, "the Panoplist," 133; his efforts in organizing the American Board of Foreign Missions, 217, 224-226.
 Evarts, Hon. William M., reference to, 226.
 Eve, legends concerning, 24.
 Everett, Hon. Edward, reference to, 141.
 Expedition, U. S. Exploration, 120.
 Exposition in Paris, 135.
 FAIR HAVEN, D. W. Poor at, 245.
 Farmington, place of first meeting of American Board of Foreign Missions, 11.
 Farragut, Admiral: in harbor of Constantinople, 139; dining with the Pashas, 140; his presence in Constantinople, an aid to Robert College, 140.
 Felton, Prof.: his interest in Robert College, 141.
 Field, Rev. David Dudley, references to, 78f.; at Williams College Commencement, 154.
 Field, Justice Stephen, reference to, 82.
 "Fifth Gospel," Palestine, the, 95f., 99, 252.
 "Fighting Joe Hooker," reference to, 197.
 "Fiji, and Fijians," reference to, 123.
 Fiji Islands: references to, 119f., 158; written language given them by missionaries, 124.
 First Presbyterian Church of Philadelphia, 12.
 Fiske, Pliny: reference to, 35; among Druses and Maronites in Palestine and Syria, 62, 67, 79.
 Fitch, Prof., reference to, 160.
 Flavell, quotation from, 57.
 Foochow, references to, 193, 197.
 Footprints of Adam, Siva, Booddha, 24f.
 Foreign Evangelical Society, 158.
 Foreign Missionary movement in America: its small beginnings, 11f.; of comparative recent date, 13; essentially a student volunteer movement, 13.
 Foreign Missionary Society of New London, 30.
 Foster, Hon. John W., reference to, 246.
 Franklin, New Hampshire, Samuel Nott's pastoral work at, 14.
 GABOON MISSION, Bushnell's labors in and for, 147-149.
 Galata, reference to, 135.
 Gallaudet, Rev. T. H.: at Andover, 32; his sermon on the occasion of Mr. Bingham's departure for foreign field, 46; his books for children translated into Siamese, 85; letter from King of Siam, 86; son of, 196.

- Garfield, General, reference to, 154.
 "Gath, grim giant of," 23.
 Gautama-Boddha, footprints of, 25.
 Geneva, Theodore Monod in London, 221.
 Gilbert Islands, reference to, 213.
 Goddard, Rev. Mr., among Chinese at Bangkok, 86.
 Goodell, Dr. William: references to, 55-58, 60, 132; at Philadelphia, 59; at Chicago, 59; at Constantinople, 128f; his message to Sailor Brown, 135; in Turkey, 233, 239.
 Gordon, Gen., reference to, 204.
 "Grandpa and Little Mary," reference to, 44.
 Grant, Dr. Asahel, medical missionary among Nestorians, 88-92.
 Grant, Dr. Bey, reference to, 204.
 Gray, Archdeacon, English missionary in China, 195, 255.
 Great Barrington, Mass., three missionary families represented at, 130.
 Greece: war between Turkey and, 56; Dr. Jonas King in, 67-70; Dr. Bliss in, 177.
 Greek Catholics hostile to missions, 134.
 Greek Revolution, 56, 79f.
 Greek struggle for independence, 68; Committee, Ladies', of New York, 68; Synod, 69.
 Griffin, President, of Williams, 151.
 Grout, Aldin, in South Africa, 74-77.
 Gulick, Luther H. of Micronesia Mission, 207-209.
 Gulick, Peter J., missionary to Sandwich Islands, 207; afterwards to Micronesia, 213.
 Gutzlaff, Rev. Mr., references to, 84, 230.
 Gutzlaff, Mrs. and Yung Wing, 114.
 HACKETT, PROFESSOR, reference to, 145.
 Hadley, James, reference to, 157.
 Hadley, President of Yale, reference to, 157.
 Hahnemann Medical College, Philadelphia, 240.
 Hale, Dr. Edward Everett, 141.
 Hall, Gordon, reference to, 19, 35.
 Halleck, Fitz-Greene, reference to, 68.
 Hamlin, Cyrus: reference to, 131f; at Constantinople founding Robert College, 134-141; references to, 142, 240.
 Hamlin, Hannibal, reference to, 132.
 Hamlins, ancestry of the, 131.
 Hampton Institute, reference to, 49f.
 Happer, Andrew P.: medical missionary in China, 165f; founding Christian college, 167f.
 Hartford: first annual meeting of American Board in, 12; Isaac Bird's school at, 65; Dr. Gallaudet of, 32; departure of Bingham for Sandwich Islands from, 46; Centre Church at, 129.
 Harvard University, 13, 15, 39, 141.
 Hawes, Dr. Joel, references to, 57, 129.

- Hawaii, King of: John Quincy Adams' letter to, 48; Republic of, 241; first missionaries to, 242.
- Hawaiian Islands, 45, 48, see Sandwich Islands.
- "Haystack fame" Samuel J. Mills, of, 27, 51, 227.
- Heber, Bishop, his missionary hymn, 146.
- Hermon, Mt., a place of palms, 150.
- Herodotus, his account of ancient Scythians, 118.
- Hilprecht, Professor, reference to, 257.
- Hindoos, references to, 24, 32, 220.
- Hindoo society and customs, 218-220.
- "Hints on Missions," reference to, 39.
- Hiram, King of Tyre, 150.
- Hittites, references to, 198f., 257.
- Hogg, John, of Scotland, 199.
- Holy Land, Dr. Goodell in, 55f., see Palestine.
- Homer, reference to, 68.
- Hong Kong: ceded to England, 86; Dr. Dean at, 86.
- Honolulu, Sailor Brown at, 135.
- Hooker, "Fighting Joe," 197.
- "Hopeful," the, on coast of Valparaiso, 160.
- Hopkins, Mark, President of Williams College, 151.
- Hottentot chief, reference to, 52.
- Hottentots, Moffat, missionary to, 52.
- Howe, Samuel G., reference to, 68.
- Howland, Judge, and author's brother, classmates of Yung Wing at Yale, 115.
- Hudson, Henry, reference to, 12.
- Independent*, New York, references to, 49, 243.
- India: Edward Chester of, 6; Dr. Winslow in, 39; appreciation of Tamil Dictionary by officials of, 38; William Carey in, 108; Dr. Dulles in, 184-187; Dhulup Singh of, 204; King of Punjab, 204; early efforts for the conversion of, 185.
- "India, Life in," reference to, 187.
- Indians, work among, 56.
- Ingham University, reference to, 130.
- International Tribunal at Cairo, 204.
- International Student Volunteer Conference at Toronto, 14, 110, 231.
- Irade issued to Dr. Hamlin for building of Robert College, 140.
- Irish Presbyterian Church, 199.
- Italian conquerors of Constantinople, 81.
- JACOBITES, reference to, 89.
- Jaffna College, 26, 29, 37, 164.
- Jagar, Hottentot outlaw, 52f.
- Jamestown, reference to, 174.
- Japan, references to, 105, 107, 109, 111, 115.
- Jefferson Medical College, 165.
- Jerusalem: references to, 56, 62, 97; Dr. Brewer's work among Jews of, 78f., 219.
- Jesuits: in Ceylon, 26; founded Columba College, 26; hostile to Robert College, 139.
- Jews: missions among, 78-80 198f., 202; scholarship among

- 202; race and its founder, 249; Abraham's mission to, 249.
- Joddah, legend of Eve at, 24.
- Jones, Rev. John Taylor, Baptist missionary, 85.
- Joseph and Mary, and the Holy Child in Egypt, 203.
- Joshua, reference to, 249.
- Joss House at San Francisco, 171.
- "Jottings about the Chinese," 194.
- Judson, Adoniram, Jr.: early volunteer for foreign missions, 13; graduate of Providence College, 15; ordained, 15; romantic interest connected with him, 19; skeptical, 20; set out for England, 21; imprisoned at Bayonne, 21; appointed missionary to India, 21; severed connection with American Board, 21; again imprisoned, 22; at Stonington, 22f., 182, 227, 243f.
- Judson, Edward, 243.
- KADESH-BARNEA, identification of site of, 191.
- King, Jonas: missionary to Palestine and Greece, 66; his labors during Greek Revolution, 67-70; in America, 70-72; his influence over Greek nation, 73, 154.
- King, Mr., reference to, 230.
- Kitto's Bible Dictionary, 252.
- Koords and Koordish Mts., 88f.
- Korea, reference to, 256.
- LADRONE ISLANDS, 213.
- "Land and the Book, The," 96, 98, 100, 251f., see Dr. Thomson.
- Lansing, Rev. Julian: in Syria, 198; in Alexandria and Cairo, 199-203; up the Nile, 205.
- Lathrop, Harriet, at Norwich, 35f., 184.
- Laurie, Rev. Thomas: references to, 89, 91, 144; his Oriental topics in *The Sunday School Times*, 92f.; the "Ely volume" his work, 94.
- Lawrence, Lord, reference to, 234.
- Layard, Sir Henry Austin, Assyrian explorer, 90, 103, 244, 257.
- Leaman, Mrs., of Central China Mission, 190.
- Lebanon, Mt., 64, 101, 150-154, 190.
- Le Roy, N. Y., see Ingham Univ.
- "Letters to Children on Missionary Subjects," 44.
- Levant, The, 176f.
- Li Hung Chang, references to, 115, 256.
- Lindlay, Daniel, reference to, 258.
- Litchfield County, Conn.: a starting point for American missionaries, 27; first foreign mission school in, 27; Lyman and Taylor from, 28; Cornwall School in, 45.
- Livingstone, David: in South Africa, 52, 77, 258; married Mary Moffat, 52.
- London Missionary Society, references to, 21, 52, 54, 84, 220, 227.
- Longmeadow, Mass., reference to, 145.
- Lookout Mountain, 197.
- Lord Mayor of London, references to, 54, 220.

- Lucknow, reference to, 234.
 Lyman, David B., reference to, 28.
- MACAO, reference to, 165.
- Macy, Allen, missionary to China, 183.
- McCague, Mr., in Alexandria, 199.
- McKinley, President, reference to, 239.
- Madison's pillow, 16.
- Madras: Dr. Winslow sent to, 38; Dr. Scudder transferred from Ceylon to, 42; Dr. Dulles at, 185f.
- Mahdi, see Arabi Pasha.
- Maine, District of, 132.
- Malaveram, seven Pagados of, 185.
- Malayan races of Polynesia, 119.
- Malta: reference to, 56, 191; New Testament issued from, 56; printing press brought to, 58; Mr. Bird landed at, 62.
- Mansion House, London, 54, 220.
- Manu, Code of, 218, 220.
- Marathon, reference to, 68.
- Maronites, references to, 62, 97, 152-154.
- Marshall Islands, Micronesia, 213.
- Martyn, Henry: his grave by the Euxine, 182; reference to, 183.
- Mecca, reference to, 24.
- Medical Missions, 110.
- Medical missionaries: Dr. Scudder, 43, 108; Dr. Grant, 90-92, 108; Dr. Parker, 107-109; Dr. Happer, 165; Bishop Boone, 196.
- Meigs, B. C., in Ceylon, 27-29.
- Mesopotamia, references to, 89, 177, 193.
- "Metropolitans," see "Patriarchs," 201.
- Miami University, 96.
- Michel Angelo, reference to, 23.
- Micronesia, reference to, 49; Hiram Bingham, Jr., missionary to, 207, 213-216, 254, 258.
- "Middle Kingdom," reference to, 103.
- Middlebury College, 34, 39.
- Mills, Samuel J.: of "haystack fame," of Litchfield County, 27; at Andover, 20, 34; missionary to Africa, 51; at Williams College, 51, 227.
- "Millions, six hundred thousand, claims of," tract which awakened Scudder, 42.
- Missionaries, foreign, in other walks of life, 247.
- Missionary Herald*, 76, 148, 207.
- "Missions, Hints on," reference to, 39.
- Mitchell, Dr. Arthur, and wife, workers for missions, 190.
- Moffat, Dr. Robert: reference to, 51-53, 257; translator of Bible into Bechwanas, 53; at Cape Town, 53; in London, 54, 77; references to wife and daughter, 52.
- Monod, Theodore, of Geneva, 221.
- Monson, Mass., references to, 113, 116.
- Moorhead, William G., Consul at Valparaiso, 161.
- Morgan, President, of Oberlin, 154.
- "Morning Star": first missionary brig, 49, 205, 214-217; glass models of, 216.

- "Morning Star," missionary boat on Nile, 205.
- Morris, Hon. E. J., Minister at Constantinople, 140.
- Morrison, Robert, missionary to China, 227f.
- "Morrison, the," Mr. Oliphant's ship, 109, 229f.
- Morrison School, at Canton, first Christian school in China, 114.
- Mortlack Islands, Micronesia, 213.
- Moses, a light to the "Dark Continent," 51.
- Mosul, references to, 89, 103, 244.
- Mott, John R., references to, 26, 231.
- Motto of Student Volunteers, 11f.
- Muhammad, 89; Muhammadanism, 187.
- Muhammadans: in Ceylon, 25; Dr. Brewer among, 79f., 134, 187, 191, 200, 204f.
- Muhammadan College, Elazhar, at Cairo, 203.
- Murray Street Presbyterian Church, reference to, 62.
- Mussulmans, 81, 89.
- NAMAQUALAND, Jager in, 52.
- Napoleon, at St. Helena, 16f.
- Narāyan Sheshādri, first high caste Brahmin to embrace Christianity, 219-222.
- "Natural Theology for Children," reference to, 85.
- Navarino, battle of, 80.
- Neesima, Joseph, reference to, 116, 256.
- Nestorians, reference to, 88-91.
- Netherlands Missionary Society, 230.
- Nevius, John L., of China Mission, 6, 193, 255.
- Newark, Rev. D. W. Poor at, 245.
- New Haven, Hiram Bingham, Sr., pastor of African Church in, 49, 216.
- New Hebrides, 6, 87, 254, 259.
- New London County Foreign Missionary Society, 30.
- New Orleans, reference to, 15.
- New York, Bird and Goodell sail from, 62.
- New York Observer*, 239.
- Newell, Samuel, one of first missionaries ordained, 15, 19, 27, 35.
- Nicomedia, reference to, 58.
- Nile: Dr. King's tour up the, 67; missionary stations on the, 191, 200, 205.
- Nineveh, reference to, 89, 103.
- Northampton, grave of David Brainerd at, 181, 183.
- "Northumberland," ship which conveyed Napoleon, prisoner to St. Helena, 16.
- Norwich: home of Harriet Lathrop, 35; Sunday-school at, 35f.; as a missionary centre, 35f.
- Nott, Eliphalet: as president of Union College, 14; preaching at ninety, 15.
- Nott, Samuel, reference to, 14.
- Nott, Samuel, Jr.: ordained for foreign field, 13f., 19, 35, 227; at Union College, 15; sailed from Philadelphia, 15; at St. Helena on return to America, 16; brought African girl to America, 17.
- Nott, Samuel, 3d, reference to, 14.
- OAHU COLLEGE, established in Sandwich Islands, 164.

- Oakland, California, reference to, 33.
 Oberlin College, 154.
 Oliphant and Company: their aid in missionary work, 109, 227-230.
 On site of ancient temple, 202.
 Oodooville, Ceylon, Dr. Winslow at, 37.
 Ooroomiah, reference to, 88f.
 Ophir of King Solomon's day, Ceylon, the, 25.
 "Opium War," references to, 86, 109.
 Orientalists: Dr. H. J. Van Lennep, 126f.; Dr. Jonas King, 67; Dr. Laurie, 93; Dr. T. H. Powers Sailer, 191; Drs. Dulles and Poor, 191, 246; Prof. Whitney, 254.
 Oriental Society, American: 254; other oriental societies, 255.
 PAGE, HARLAN, reference to, 151.
 "Palestine Exploration Fund," 251.
 Palestine: "The Fifth Gospel," 95f., 99, 252; missionaries in, 27, 56, 61; Dr. Thomson in, 97-100; Dr. Van Lennep in, 127f., 130; "Biblical Researches" in, 63, 250f.; travellers in, 203.
 Palmer's "Desert of the Exodus," 251.
 Palmer, Dr. Albert, Baptist pastor, poet and preacher, 22.
 "Panoplist, the," 133, 225.
 Papuan races, reference to, 119.
 Paradise, references to, 24.
 Parker, Dr. Peter: a man of many titles and homes, 107; early life, 107f.; medical services in China and Japan, 109; in America, 110; in China, 111, 230, 256.
 Parker, Prof., of Harvard, 141.
 Parseeism, reference to, 187.
 Parsons, Levi, reference to, 62, 67, 128.
 Pashas, reference to, 140.
 Paton, Dr. John G., references to, 6, 87, 119, 254, 259.
 Patriarch of West African Missions, 147.
 "Patriarchs" and "Metropolitans" of the Greek and Coptic churches hostile to Protestant Missions, 201.
 Patteson, Bishop, of New Zealand, 258.
 Paul, St., references to, 53, 69, 81, 249.
 Paulding, Dr. J. G., missionary to the Jews, 198f.
 Payson, Dr. Edward, of Portland, 132f.
 Pekin, Dr. S. Wells Williams at, 104.
 Perit, Pelatiah, reference to, 184.
 Perkins, Justin, missionary to the Nestorians, 88-92.
 Perry, Commodore, reference to, 256.
 Persecution of missionaries, 56f., 63f.
 Pharaohs, days of the, 150.
 Philadelphia: meeting of American Board, 12; Nott sailed from, 15; references to, 33, 60, 239.
 Philip, references to, 51, 198.
 Philips Academy, 55, 58.
 Philology, comparative, the gain to, through the labors of missionaries, 253-255.
 "Physicians, Appeal to Pious," 90, 108.

- Physicians, College of, and surgeons, 100.
- Pierson, Rev. Mr., Micronesia, 213.
- Pittsfield, American Board meeting at, 70-72.
- Plato, reference to, 68.
- Plymouth, references to, 34, 174.
- Polynesia, reference to, 119.
- Pompey, reference to, 202.
- Poor, Daniel: missionary to Ceylon, sailed from Boston, 27; at Tillypally, 28; preaching at Stonington, 30; application of Bible text to Stonington, 31; at Andover, 32; his knowledge of Tamil and Hindoo writings, 32; references to, 41, 147.
- Poor, Dr. David, reference to, 33.
- Porte and Three Allied Powers, 82.
- Porter, Dr. Noah, references to, 11, 13f., 105.
- Porter, President, of Yale, 105.
- Post, Dr. George, at Beyroot, 190.
- Potomac, the "Northumberland" in the, 16.
- Potter, Bishop Henry C.: his testimony as to the work of Dr. Lansing at Cairo, 204.
- Presbyterian church: missions of, in Canton, 170; in San Francisco, 171; New School branch of, 188; Board of Education of, 245; Board of Foreign Missions of, 165, 168, 189f., 246; Board of Publication of, 188; Mission at Shanghai, 197.
- Prime, Rev. E. D. G., references to, 59, 239.
- Princeton, references to, 96, 246.
- Protestant American College, Jaffna, 26.
- Providence College, 15.
- Punjab, King of the, 204.
- Puranas, reference to, 220.
- QURĀN, references to, 24, 203.
- RENAN, references to, 95, 98.
- "Review of Reviews," reference to, 235.
- Revolution, Greek, 67f., 79.
- Rice, Luther, one of the first American missionaries, 15, 19, 21, 35.
- Rich, scientific explorer, 89.
- Richards, James, sailed from Boston for Ceylon, 27.
- Richards, William: missionary to Sandwich Islands, 47; references to his children, 49, 195.
- Richmond, references to, 139, 231.
- Ritter, Karl, world geographer, 255.
- Robert, Christopher R., benefactor of Robert College, 137-139, 231.
- Robert College, 137-141, 164, 240.
- Robinson, Dr. Edward, author of "Biblical Researches in Palestine," 63; references to, 250-252.
- Roman Catholic, opposition to Trumbull's mission in Valparaiso, 159.
- Roman Catholic Church in Ceylon, 25; claims of, 63; at Mt. St. Thomé, 185.
- Roosevelt, Theodore, references to, 145, 239, 241.
- Russia, hostile to Protestant missions in the East, 135.

- SAILER, H. T. P., reference to, 191.
- St. Helena, 16f., 25, 195.
- St. Thomé, Mt., 185.
- Salem, references to, 15, 35.
- Salcy, de, reference to, 67.
- Sandwich Islands: references to, 27, 45, 46; change in character of people by preaching of gospel in, 45; Bingham and Thurston in, 46; destruction of idols in, 46; Christian nations opposed teaching of missionaries in, 47; Bible translated into language of, 48; church with largest membership in the world in, 49; General Armstrong, son of missionary to, 49; Booker Washington, outcome of missions to, 50, 206f.; Bingham, Thurston, and Richards and their children in, 212, 216, 241-243.
- Sanhedrin, reference to, 219.
- Sanskrit: its relation to English and Tamil, 38f.
- Saul of Tarsus, references to, 53, 219.
- Saunders, Trelawny, reference to, 251.
- Schauffler, Dr., at Constantinople, 134.
- Scotch Psalms, reference to, 53.
- Scotland, references to, 52, 89, 199.
- Scropiana, Dr., reference to, 140.
- Scudder, John, Missionary to Ceylon, 28, 40; references to, 42f., 108, 147, 245; pioneer medical missionary, 43; writing for children, 44; buried at Cape Town, 40.
- Scythians, drinking blood among, 118.
- Seamen's Friend Society, American, 228.
- Sepoy Mutiny, 234.
- Serendib, see Ceylon.
- "Seven Pagodas of Malaveram," 185.
- Seward, Hon. W. H., 141.
- Shaftesbury, Earl of: his testimony to the missions in Turkey, 233f.
- Shasters, reference to, 220.
- Shechem, reference to, 249.
- Sheshādri, Narāyan, his conversion to Christianity, 219-222, 248.
- Shidiak, Asaad, reference to, 64.
- Siam: Gutzlaff and Tomlin in, 84; Dr. Abeel in, 84; Rev. Mr. Jones in, 85; Dr. Dean in, 85; Dr. Bradley in, 85; Mr. Goddard in, 86, 256.
- Siam, King of: his letter to Dr. Gallaudet, 86.
- Siamese, translation of Dr. Gallaudet's books into, 85.
- Siamese Twins, references to, 84, 86.
- Siberia, Dr. Hamlin's tutor exiled to, 134.
- Sierra Leone, death of Dr. Bushnell at, 149.
- "Signs of the Times," Dr. Goodell's sermon on, 62.
- Singalese, reference to, 39.
- Singh, Dhulup, Maharaja, 204.
- "Sinim, Land of," 172.
- Siva, footprints of, 25, 220.
- Smith, Eli: Arabic press in Beyroot, established by, 64; his work as missionary, 144; his connection with Robinson's researches, 250.
- Smith's "Dictionary of the Bible," 145.
- Smith, Sidney: his witticism at

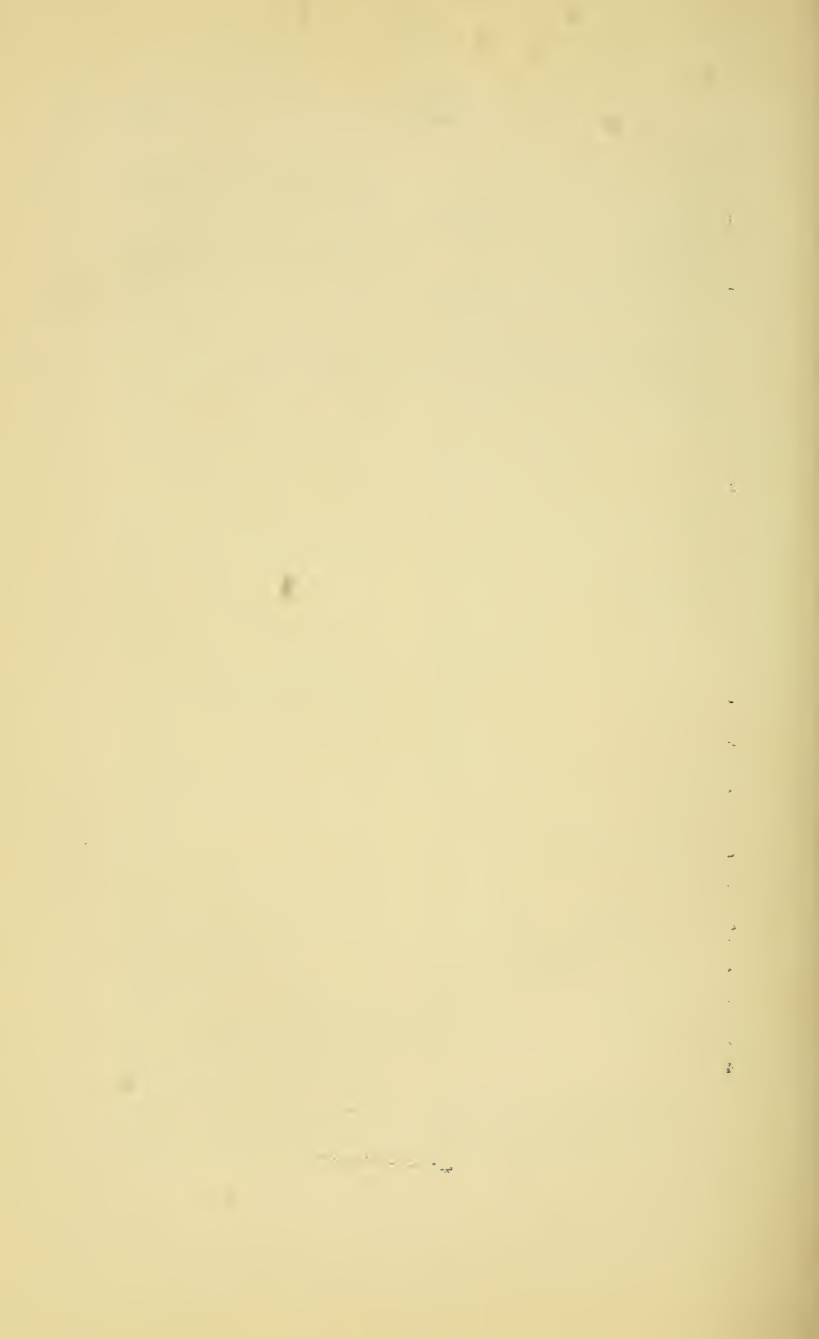
- expense of missionary and cannibal, 117.
- Smithsonian Institution, reference to, 111.
- Smyrna, references to, 67, 79f., 82, 127f., 134.
- Snow, Mr., Missionary to Sandwich Islands, 213.
- "Social Life of Chinese," 196f.
- Societies: Missionary, Alliance Evangelical, 219f.; American Baptist, 21, 85; American Bible, 105, 151, 177f.; American Board of Commissioners for Foreign Missions, 11f., 14, 21, 28f., 35, 38, 59, 64, 70, 76, 84f., 94, 96, 110, 114, 134, 138, 144, 165, 177, 214, 224f., 228f., 235; American Episcopal Church Missions, 196; American and Foreign Christian Union, 158; American Geographical, 255; American Home, 245; American Oriental, 149, 254; American Seamen's Friend, 158, 228; American Sunday-school Union, 187, 188; American Tract, 184; Associate Reformed Synod of the West 198; Bible House, 176, 179; Boston Female, for Promotion of Christianity among Jews, 78; Chinese Educational Commission, 115; Church Society of England, 144; Ear and Eye Infirmary, Canton, 109; Edinburgh Medical Mission, 110; English Wesleyan, 119; Foreign Evangelical, 158; Foreign, New London, 30; Hampton Institute, 49f.; International Student Volunteers, 110, 231; Irish Presbyterian Church Missionary, 199; Ladies' Greek Committee of New York, 68; London Missionary, 21; Monthly Concert for Missions, 65; Netherlands, 230; New York Chamber of Commerce, 184; Presbyterian Board of Education, 245; Presbyterian Board of Foreign Missions, 158, 165, 168, 189f., 246; Presbyterian Board of Publication, 188; Reformed Dutch Church, 115; Smithsonian Institution, 111; Student Volunteers, 11f., 110, 191, 231; United Presbyterian Church of Scotland, 199; United States Exploration Expedition, 120; Valparaiso Bible, 162; Volunteer Students, 11f., 110, 191, 231; Walnut Street Presbyterian Church, 190; Wesleyan of Great Britain, 120, see also 119; Young Men's Christian Association, 100, 146, 171, 240.
- "Sociology, Principles of," facts derived from work of missions, 255.
- Solomon, King, reference to, 25.
- South Africa, see Moffat, Livingstone, GROUT.
- Spain, Gulick family represented in missions in, 207.
- Speer, Robert E., at Toronto, 231.
- Speer, William: in China, 169, 193; in California, 170-174.
- Spencer, Herbert: his "Principles of Sociology," 255.
- Springfield: Dr. Gulick at, 208; Dr. Bliss at, 177.
- Stanley, Dean, in India, 222.
- "Star in the East," Claude Buchanan's, 20, 182.

- Stead, W. T.: his testimony to worth of Christian missions, 234f.
- Stockbridge, Mass., references to, 79, 82.
- Stonington: references to, 22, 30; Dr. Poor's application of text to, 31; as centre of trade, 157.
- Storrs, Richard S., reference to, 245.
- Students: Volunteer their motto, 11f.; Foreign missions a, movement, 13; first five missionaries, 13, 15; colleges from which they were graduated, 15; Boer, in Cape Town, 25, 110; Conference at Toronto, 110, 231; International, 191.
- Sturgis, Mr., missionary to Sandwich Islands, 213.
- Sublime Porte, reference to, 140.
- Sultan and Divan, discussion between them, 81.
- Sunday School Times*, *The*, references to, 92, 130.
- Supreme Court of United States, Justices of, 79, 82, 238.
- Syle, Rev. Mr., of China Episcopal Mission, 196.
- Syle, Rev. Mr., of Deaf Mute church in Philadelphia, 196.
- "Syllabic Dictionary of Chinese Language," 253.
- Syria: 62, 69, 79, 144, 151f.; Dr. Calhoun's training school in, 151; his memory honored in, 152; mission to Jews in, 198.
- Syrian girl, trained by West Walnut Street Presbyterian Sunday-school, 190.
- Switzerland, reference to, 70.
- TABERNACLE CHURCH, Salem, ordination of first American Foreign Missionaries, 35.
- Talas, reference to, 257.
- Tamil and English Dictionary, references to, 38, 253.
- Tamil: reference to, 25; Dr. Poor's familiarity with, 32; translation of Bible into, 38f.; appreciation of Tamil Dictionary by India officials, 38; relation of Sanskrit to, 38.
- Tarsus, Saul of, references to, 53, 219.
- Taylor, Hiram S., missionary to India, 28.
- Taylor, James Brainerd, reference to, 42.
- Taylor, J. Hudson, of China Inland Mission, 6.
- Taylor, Bishop William, of Africa, 6.
- Temple, "Brother," set up printing press in Malta, 58.
- Terra del Fuego, reference to, 258.
- Testimony to value of Christian Missions, 233-235, 251, 254, 257f.
- Theological Seminaries: Andover, 32, 34, 46, 66, 128, 143; Auburn, 193; Bangor, 133, 141; Hartford, 141; Princeton, 96, 246; Western, 165; Yale, 108.
- Thermopylæ, reference to, 68.
- "Thirteen Letters," Mr. Bird's, 63.
- Thirty Years' War, Dr. Van Lennep's ancestors connected with, 128.
- Thoburn, Bishop J. P., of India, 6.
- Thomas, St., Apostle of India, 185.
- Thomas, John, missionary to India, 108.

- Thomé, Mt. St., reference to, 185.
- Thomson, Dr. William M.: author of "Land and the Book," 96-101, 127, 144, 195, 251f.; his son in New York, 240.
- Thurston, Asa: at Andover, 46; Missionary to Sandwich Islands, 46.
- Thurston, Asa, G.: at Williston Seminary, 49; at Yale, 49, 195, 206.
- Thurston, Hiram, reference to, 243.
- Tigris, and ruins of ancient Nineveh, 89.
- Tillypally, reference to, 27f.
- Todd, Rev. John, 72, 217, 226.
- Tokat, Dr. Van Lennep at, 128, 182.
- Tomlin, Rev. Mr., of London Missionary Society, 84.
- "Tonic Dictionary of Canton Dialect," by S. Wells Williams, 104, 253.
- Toronto Conference of Student Volunteers, 110, 231.
- Transvaal, reference to, 77.
- Trumbull, Rev. David, references to, 157-162.
- Tunis, historic sites on coast of, 63.
- Turkey: Dr. Van Lennep in, 128; Dr. Hamlin in, 134f.; Dr. Goodell in, 233.
- Turkish Empire, Dr. Brewer's introduction of modern methods of education into, 80.
- Turkish Navy, destroyed, battle of Navarino, 80.
- Tyre, reference to, 150.
- UNION, American and Foreign Christian, 158.
- Union, American Sunday-school, 187f.
- Union College, 13-15.
- Union Theological Seminary, 183, 250.
- United Presbyterian Church of Scotland, 199.
- United States Commissioner to China, Dr. Parker as, 111.
- United States Legation in Peking, 105, 110.
- United States Exploration Expedition, 120.
- University of Pennsylvania, 165, 191, 246.
- Utica, 102f.
- VALPARAISO: 157f.; Trumbull's work in, 159-162; Bible Society, 162.
- Van Dyck, C. V. A., in Syria, 144.
- Van Lennep, Dr. Henry J.: 65, 80, 127-130, 136, 211; his son in Hahnemann College, Philadelphia, 239f.
- Vedas, reference to, 220.
- Victoria, Queen, reference to, 204.
- Virgil's *Æneid*, Jonas King reading, 66.
- Vishnoo, reference to, 220.
- "Vocabulary, English and Chinese, in the Court Dialect," 104.
- "Vocabulary and Handbook of the Chinese Language," 196.
- Volunteer Students: their motto, 11f.; first five missionaries, 13, 15; reference to, 26, 110, 191, 231.
- WALES, Prince of, in India, 222.
- Walnut Street Presbyterian Church: its missionary work, 188-191, 221, 246.
- War of 1812 between England and United States, 16.

- War between Greece and Turkey, 56.
- War between England and Burmah, 21.
- War, Civil: references to, 60, 138f., 231.
- Warren, Mr., missionary to Ceylon, 27.
- Washburn, President George, in Constantinople, 240.
- Washburn, Ex.-Gov., W. D., of Massachusetts, 141.
- Washington, Booker T., references to, 50, 242.
- Washington, the "Northumberland" at, 16.
- Watch Hill, reference to, 30.
- Waterhouse, John, missionary to South Sea Islands, 121.
- Watertown, references to, 197, 246.
- Watson, Dr. Andrew, reference to, 201.
- Webster, Daniel, pleadings in Congress for Greeks, 68.
- Webster, Harriet C., first foreign lady resident in Canton, 110.
- Wentworth, Erastus, of China Mission, 6.
- Wesley, Charles, reference to, 146.
- Whateley, Miss Mary, of Cairo and the "Huts of Egypt," 6.
- Whigs, New England, their interest in West Africa, 149.
- Whipple, E. P., at Williams College, 154.
- Whiting, G. B., reference to, 144.
- Whitney, Prof.: his appreciation of the scholarship of missionaries, 254.
- Wilkes, Admiral, U. S. Navy, 120.
- Williams College, Mother of Student Volunteers, 13, 15, 20, 151, 154, 242.
- Williams, Dr. S. Wells, missionary to China, author of "The Middle Kingdom," 103-106, 193, 230, 244, 256.
- Williams, Talcott, references to, 106, 244.
- Williams, Thomas, missionary to the Fijis, 121, 123, 125.
- Williams, W. Frederic, missionary to Assyria, 90, 103, 106, 193, 244.
- Williams, W. Frederic, son of S. Wells, 244f.
- Williamstown, reference to, 154.
- Williston Seminary, references to, 49, 60, 195, 206.
- Winslow, Myron: references to, 28, 34f., 138, 184, 185, 231; translated Bible into Tamil, 38; set sail for America, 39; buried at Capetown, 40.
- Wolcott, Samuel: missionary to Syria, 143-146; his hymns, 146.
- Wolcott, Senator, son of the missionary, 239.
- Wolff, Dr. Joseph, converted Jew, 80f.
- Wolseley, Lord, and English occupation of Egypt, 204.
- Wood, Dr. George W., reference to, 137.
- Worcester, Rev. Dr., first corresponding secretary of American Board, 12.
- Wright, Dr. William, missionary to Jews in Damascus, 199, 257.
- Wu Ting Fang, Chinese Minister to U. S., 115.
- XAVIER, ST. FRANCIS, preaching in Ceylon, 25.
- Xenophon, reference to, 68.

- Xerxes, reference to, 68. 160; President Hadley of, 157; W. Frederic Williams, instructor in Chinese, 244.
- YALE, Rev. Dr., at meeting of American Board, in Philadelphia, 12. Yohannon, Mar, 91.
- Yale College : Winslow at, 34; Thurston at, 49, 78; Dr. S. Wells Williams, professor of Chinese in, 105f.; Dr. Parker at, 108; Yung Wing, 115f.; Young Men's Christian Association, 100, 146, 240; Chinese, 171.
- Dr. David Trumbull at, 157, Yung Wing, 114-116, 256.
- ZULULAND, Aldin Grout in, 76f.



WORKS BY G. CAMPBELL MORGAN

A FIRST CENTURY MESSAGE TO TWENTIETH CENTURY CHRISTIANS.

ADDRESSES UPON "THE SEVEN CHURCHES OF ASIA." Cloth, net \$1.00

THE SPIRIT OF GOD.

12mo, cloth, \$1.25.

GOD'S METHODS WITH MAN.

IN TIME—PAST, PRESENT AND FUTURE.
With colored chart.
12mo, paper, 50 cents.
Cloth, \$1.00.

WHEREIN HAVE WE ROBBED GOD?

MALACHI'S MESSAGE TO THE MEN OF TO-DAY.
12mo, cloth, 75 cents.

GOD'S PERFECT WILL.

16mo, cloth, 50 cents net.

LIFE PROBLEMS.

LITTLE BOOKS SERIES.
Long 16mo, 50 cents.

THE TEN COMMANDMENTS.

STUDIES IN THE LAW OF MOSES AND THE LAW OF CHRIST.
12mo, cloth, 50 cents net.

DISCIPLESHIP.

LITTLE BOOKS SERIES.
Long 16mo, cloth, 50c.

THE HIDDEN YEARS AT NAZARETH.

QUIET HOUR SERIES.
18mo, cloth, 25 cents.

THE TRUE ESTIMATE OF LIFE.

12mo, paper, 15 cents.
Cloth, 30 cents net.

"ALL THINGS NEW"

A MESSAGE TO NEW CONVERTS.
16mo, paper, 10 cents net.

FLEMING H. REVELL COMPANY

NEW YORK

CHICAGO

TORONTO

THE WORKS OF HUGH BLACK

CULTURE AND RESTRAINT

8vo, Decorated, cloth, Gilt Top, \$1.50 net.

"It is not an indifferent problem of abstract philosophy, but an urgent question of every-day life, and it is not as a pendant, but as a practical man, that Mr. Black deals with it, anxious not to spin plausible theories, but to give facts their exact weight. His work is that of a critic in the true sense of the word."—*Evening Post*.

THE DREAM OF YOUTH

12mo, Decorated Boards, 30 cts.

"An excellent discourse, based on Solomon's choice of wisdom in a dream. . . The stress on the relation of what youth aspires to, and the consequent career, is enforced with Scotch vigor."—*The S. S. Times*.

FRIENDSHIP

With an Introductory Note by W. Robertson Nicoll, D.D.; and marginal and other decorations by F. Berkeley Smith. Printed in two colors. *Thirty-fifth thousand*, 12mo, decorated cloth, gilt top, boxed. \$1.25.

Half Persian Morocco, gilt top, boxed. \$2.00 net.

Full Persian Morocco, round corners, red under gold edges. \$2.50 net.

"Mr. Black is a man of great spiritual earnestness, simplicity of nature, and very fine intellectual quality. This volume, which is tender and winning, and at the same time vigorous and incisive, shows the fine grain of the man's nature. The subject is an old one; the treatment is fresh, vivacious, and genuinely religious."—*The Outlook*.

FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO

THE WORKS OF PROF. ROBERT LAIRD STEWART, D.D.

Memorable Places Among the Holy Hills. Fully illustrated. 12mo, cloth, net, \$1.00.

The characteristic features of the Holy Land are stamped upon the pages of the Holy Book in a greater degree than most persons realize. Hence a knowledge of Bible Places is of great importance to a knowledge of the Bible itself. Dr. Stewart's previous book is an exhaustive, yet condensed treatise, giving the results of modern research. The present volume is limited to a consideration of the more important or memorable places—those which come first to the mind of the general Bible reader. These it treats generally with a more pictorial fulness. The earlier volume is a splendid student's text or reference book. The present is a book to read.

The Land of Israel. A text-book embodying the results of recent research, by the Professor of Biblical Archæology in Theolo. Seminary of Lincoln University, Pa. Illustrated with maps. 12mo, cloth, \$1.50.

"The book is thoroughly up-to-date. It shows wide and thorough study of the literature of exploration, especially that of the past sixty years. . . . The merits of this volume as a trustworthy and available text-book on Palestinian geography are very high."—*S. S. Times*.

"It is a thorough, comparative, and critical reduction of the material collected by all the explorers, and of the best final conclusions which have been established by their combined explorations. It will answer the purposes of the general student better than any original exploration could. It presents the facts which give the whole geographical study its importance and interest."—*Evangelist*.

FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO

THE WORKS OF H. CLAY TRUMBULL

**Old Time Student Volunteers. My
Memories of Missionaries.** 12mo, cloth,
net \$1.00.

Impressionistic personal recollections of half-a-hundred missionaries who were in the foreign field at least as early as fifty years ago. The world that regards the missionary simply as a religious teacher needs to know how much commerce, science, scholarship, literature, and in fact many of our comforts of life owe to the comprehensive service of these noble heroes of the nineteenth century.

Border Lines in the Field of Doubtful Practices. cloth, gold top, \$1.00.

"Easily at the head of the many books that have been written on doubtful amusements. Dr. Trumbull's long experience has furnished for the book hundreds of telling anecdotes, his sunny temper keeps it from even the suspicion of sternness and gloom, and through it all is a sturdy common-sense which compels assent."—*The C. E. World*.

**Illustrative Answers to Prayer. A
Record of Personal Experiences. Uniform
with "Prayer: Its Nature and Scope."**
16mo, cloth, 60c.

"The little book is worthy of a place alongside George Muller's 'Life of Trust.' Its autobiographical instances are most confirmatory of faith, and every example given of definite answers to prayer is so presented as to bring out a fresh and important principal in Christian living."—*The C. E. World*.

Prayer : Its Nature and Scope. 16mo,
cloth, 60c.

"One of the most helpful and uplifting little books that have come to our table in a long time is 'Prayer' by H. Clay Trumbull. It is a book which we would like to place in the hands of every Christian."—*The Churchman*.

FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO

WORKS BY WILLIAM ELLIOT GRIFFIS, L. H. D.

A MAKER OF THE NEW ORIENT

SAMUEL ROBBINS BROWN. Pioneer Educator in China, America, and Japan. The Story of his Life and Work. 12mo, illustrated, cloth, net \$1.25.

The name of Samuel Robbins Brown is only too little known by the rising generation for it must ever hold an important place in the history, not only of missions, but of general progress. Brown was a pioneer in the instruction of the deaf and dumb, and also of the higher education of women as he secured the formation of the first chartered woman's college adopting the standards of the men's colleges. He made an almost faultless translation of the New Testament into Japanese—which is still the standard. He stimulated and brought to America the first Chinese students who went abroad for an education. He raised up many pupils who carry on his

work in his spirit. He thoroughly understood the Oriental and may be regarded as the discoverer of that quality which has been challenged as to its existence—the “gratitude of the Orientals.” He led a wonderfully varied and busy life as teacher, pastor, missionary in America, China, and Japan.

VERBECK OF JAPAN, A CITIZEN OF NO COUNTRY

A life story of foundation work inaugurated by Guido Fridolin Verbeck. Illustrated, 12mo, cloth, \$1.50.

“As a biography the work is excellent; reverential, candid, with subordination of detail and impressive massing of essentials. Aside, however, from the interest as a biography which attaches to the book, the invaluable and permanent addition which it makes to our literature on Japan adds further consequence to other important features of the volume.”—*Public Opinion*.

FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO

THE WORKS OF DAVID JAMES BURRELL

THE WONDERFUL TEACHER AND WHAT HE TAUGHT

12mo, cloth, net \$1.20.

The purpose of this book is to set forth the teachings of Jesus. It pictures the Wonderful Teacher Himself; and then from the Problem of the Kingdom, as the key note of His teaching, it topically treats His fundamental doctrines, practical ethics, etc., applying the principles to every department of life. The book, is, in effect, a popular topical discussion of what Jesus says.

THE CHURCH IN THE FORT

12mo, cloth, net \$1.20.

"The author's reputation as a strong Scriptural

Preacher of the Word is a guarantee of the practical value of this work. He is thoroughly orthodox in doctrine, forceful in his style, and intensely practical in the application of the truth he vigorously presents."—*Religious Telescope*.

THE UNACCOUNTABLE MAN AND OTHER SERMONS

12mo, cloth, \$1.50.

"He gives men something to think about in every sermon, and puts it in a clear way. Good, healthful reading."—*The Epworth Herald*.

"He has a vigorous and forceful style, a thoroughly orthodox appreciation of divine truth, and the habit of speaking directly to the point and suitably for the times."—*New York Observer*.

FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO



BOSTON UNIVERSITY



1 1719 01044 5676

EV
3700
.T7

TRUMBULL

Old time student volunteers.

