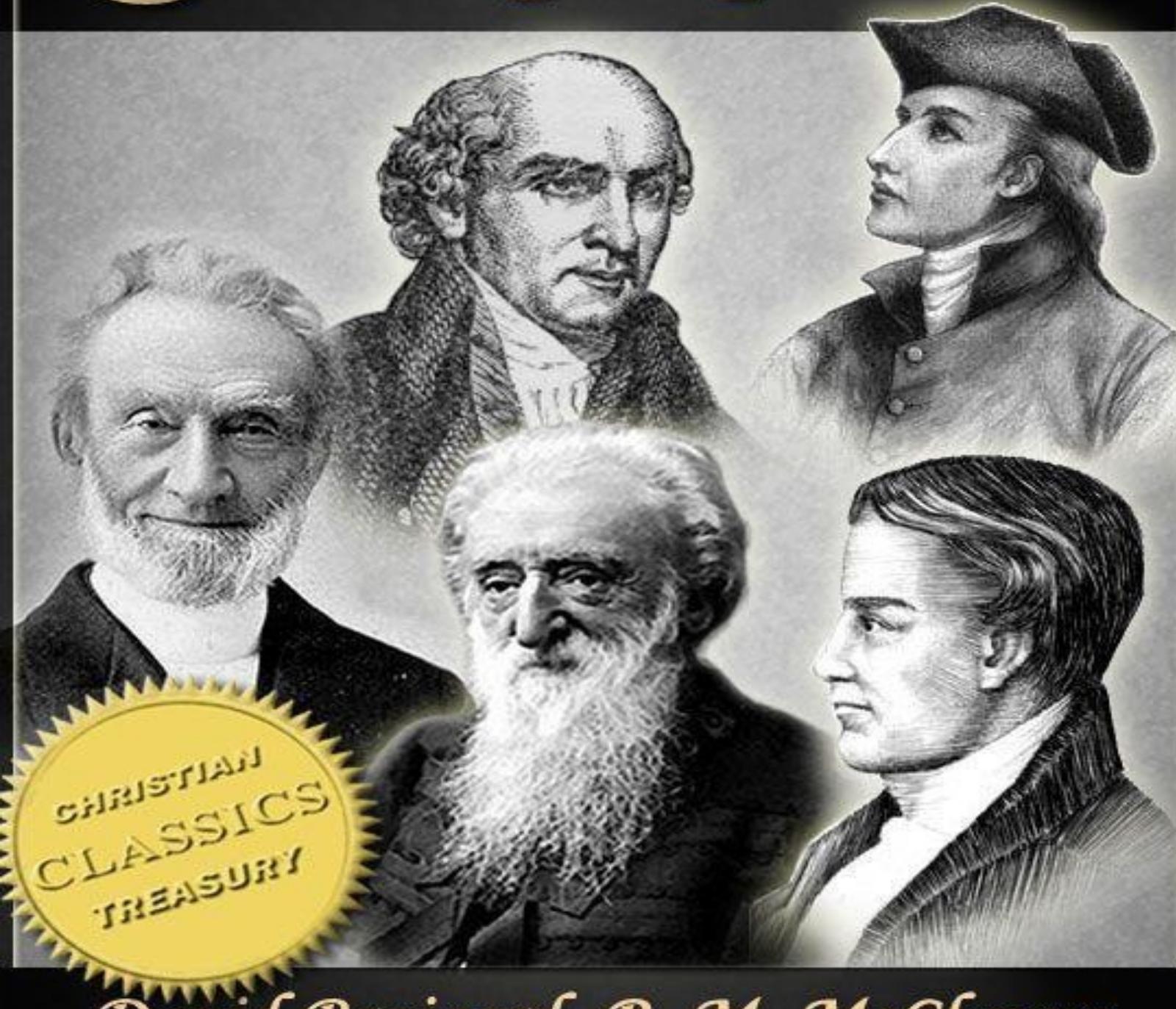


5 Classic Christian Biographies



*David Brainerd, R. M. McCheyne,
William Carey, George Müller,
William Booth*

From the Editor

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1. THE LIFE AND DIARY OF DAVID BRAINERD WITH NOTES AND REFLECTIONS (1749)

BY

The Rev. JONATHAN EDWARDS

Preface

THERE ARE TWO WAYS of representing and recommending true religion and virtue to the world; the one, by doctrine and precept; the other, by instance and example; both are abundantly used in the *Holy Scriptures*. Not only are the grounds, nature, design, and importance of religion clearly exhibited in the doctrine of scripture its exercise and practice plainly delineated, and abundantly enforced, in its commands and counsels but there we have many excellent *examples* of religion, in its power and practice, set before us, in the histories both of the Old and New Testament.

JESUS CHRIST, the great Prophet of God, when he came to be “the light of the world” to teach and enforce true religion, in a greater degree than ever had been before made use of both these methods. In his doctrine, he not only declared the mind and will of God the nature and properties of that virtue which becomes creatures of our make and in our circumstances more clearly and fully than ever it had been before; and more powerfully enforced it by what he declared of the obligations and inducements to holiness; but he also in his own *practice* gave a most perfect *example* of the virtue he taught. He exhibited to the world such an illustrious pattern of humility, divine love, discreet zeal, self-denial, obedience, patience, resignation, fortitude, meekness, forgiveness, compassion, benevolence, and universal holiness, as neither men nor angels ever saw before.

God also in his *providence* has been wont to make use of *both* these methods to hold forth light to mankind, and inducements to their duty, in all ages. He has from time to time raised up eminent *teachers*, to exhibit and bear testimony to the truth by their doctrine, and to oppose the errors, darkness, and wickedness of the world; and he has also raised up some eminent persons who have set bright *examples* of that religion which is taught and prescribed in the word of God; whose examples have, in the course of divine providence, been set forth to public view. These have a great tendency both to engage the attention of men to the doctrine and rules taught, and also to confirm and enforce them; especially when these bright examples have been exhibited in the *same persons* who have been eminent *teachers*. Hereby the world has had opportunity to see a confirmation of the truth, efficacy, and amiableness of the religion taught, in the

practice of the same persons who have most clearly and forcibly taught it; and above all, when these bright examples have been set by *eminent* teachers, in a variety of unusual circumstances of remarkable *trial*; and when God has withal remarkably distinguished them with wonderful *success* of their instructions and labours.

Such an instance we have in the *excellent person*, whose *life* is published in the following pages. His example is attended with a great variety of circumstances tending to engage the attention of religious people, especially in these parts of the world. He was one of distinguished natural abilities; as all are sensible, who had acquaintance with him. As a minister of the gospel, he was called to unusual services in that work; and his ministry was attended with very remarkable and unusual events. His course of religion began *before* the late times of extraordinary religious commotion; yet he was not an idle spectator, but had a near concern in many things that passed at that time. He had a very extensive acquaintance with those who have been the subjects of the late religious operations, in places far distant, in people of different nations, education, manners, and customs. He had a peculiar opportunity of acquaintance with the false appearances and counterfeits of religion; was the instrument of a most remarkable awakening, a wonderful and abiding alteration and moral transformation of subjects who peculiarly render the change rare and astonishing.

In the following account, the reader will have an opportunity to see, not only what were the *external circumstances* and remarkable incidents of the life of this person, and how he spent his time from day to day, as to his external behaviour; but also what passed in *his own heart*. Here he will see the wonderful *change* he experienced in his mind and disposition, the manner in which that change was brought to pass, how it continued, what were its consequences in his inward frames, thoughts, affections, and secret exercises, through many vicissitudes and trials, for more than eight years.

He will also see, how all ended at last, in his sentiments, frame, and behaviour, during a long season of the gradual and sensible approach of death, under a lingering illness; and what were the effects of his religion in dying circumstances, or in the last stages of his illness. The account being written, the reader may have opportunity at his leisure to compare the various parts of the story, and deliberately to view and weigh the whole, and consider how far what is related is agreeable to the dictates of right reason and the holy word of God.

I am far from supposing, that Mr. Brainerd's inward exercises and experiences, or his external conduct, were free from all imperfections. The example of *Jesus Christ* is the only example that ever existed in human nature as altogether perfect; which therefore is a rule to try all other examples by; and the dispositions, frames, and practices of others must be commended and followed no further, than they were *followers of Christ*.

There is one thing in Mr. Brainerd, easily discernible by the following account of his life, which may be called an *imperfection* in him, which though not properly an imperfection of a *moral* nature, yet may possibly be made an objection against the extraordinary appearances of religion and devotion in him, by such as seek for objections against every thing that can be produced in favour of true vital religion; and that is, that he was, by his constitution and natural temper, so prone to *melancholy* and dejection of spirit. There are some who think that all serious strict religion is a melancholy thing, and that what is called Christian experience, is little else besides *melancholy vapours* disturbing the brain, and exciting enthusiastic imaginations. But that Mr. Brainerd's temper or constitution inclined him to despondency, is no just ground to suspect his extraordinary *devotion* to be only the fruit of a warm imagination. I doubt not but that all who have well observed mankind, will readily grant, that not all who by their natural constitution or temper are most disposed to *dejection*, are the most susceptive of lively and strong impressions on their imagination, or the most subject to those vehement affections, which are the fruits of such impressions. But they must well know, that many who are of a very *happy* and *sanguine* natural temper are vastly more so; and if their affections are turned into a religious channel, are much more exposed to *enthusiasm*, than many of the former. As to Mr. Brainerd in particular, notwithstanding his inclination to despondency, he was evidently one of those who usually are the furthest from a teeming imagination; being of a penetrating genius, of clear thought, of close reasoning, and a very exact judgment; as all know, who knew him. As he had a great insight into human nature, and was very *discerning* and *judicious* in general; so he excelled in his judgment and knowledge in divinity, but especially in things appertaining to inward experimental religion. He most accurately distinguished between real, solid piety, and enthusiasm; between those affections that are rational and scriptural having their foundation in light and judgment and those that are founded in whimsical conceits, strong impressions on the imagination, and vehement emotions of the animal spirits. He was exceedingly sensible of men's exposedness to these things; how much they had prevailed, and what multitudes had been deceived by them; of their pernicious

consequences, and the fearful mischief they had done in the Christian world. He greatly abhorred such a religion, and was abundant in bearing testimony against it, living and dying; and was quick to discern when any thing of that nature arose, though in its first buddings, and appearing under the most fair and plausible disguises. He had a talent for describing the various workings of this *imaginary, enthusiastic* religion evincing its falseness and vanity, and demonstrating the great difference between this and true *spiritual* devotion which I scarcely ever knew equalled in any person.

His judiciousness did not only appear in distinguishing among the experiences of *others*, but also among the various exercises of *his own mind*; particularly in discerning what within himself was to be laid to the score of *melancholy*; in which he exceeded all melancholy persons that ever I was acquainted with. This was doubtless owing to a peculiar strength in his *judgment*; for it is a rare thing indeed, that melancholy people are well sensible of their own disease, and fully convinced that such and such things are to be ascribed to it, as are its genuine operations and fruits. Mr. Brainerd did not obtain that degree of skill at once, but gradually; as the reader may discern by the following account of his life. In the *former* part of his religious course, he imputed much of that kind of gloominess of mind and those dark thoughts to spiritual *desertion*, which in the latter part of his life he was abundantly sensible were owing to the disease of *melancholy*; accordingly he often expressly speaks of them in his diary as arising from this cause. He often in conversation spoke of the difference between melancholy and godly sorrow, true humiliation and spiritual *desertion*, and the great danger of mistaking the one for the other, and the very hurtful nature of melancholy; discoursing with great judgment upon it, and doubtless much more judiciously for what he knew by his own experience.

But besides what may be argued from Mr. Brainerd's strength of judgment, it is apparent in *fact*, that he was not a person of a warm imagination. His inward experiences, whether in his convictions or his conversion, and his religious views and impressions through the course of his life, were not excited by strong and lively images formed in his imagination; nothing at all appears of it in his *diary* from beginning to end. He told me on his death-bed, that although once, when he was very young in years and experience, he was deceived into a high opinion of such things looking on them as superior attainments in religion, beyond what he had ever arrived at was ambitious of them, and earnestly sought them; yet he never could obtain them. He moreover declared, that he never in his life had a strong impression on his imagination, of any outward form, external

glory, or any thing of that nature; which kind of impressions abound among *enthusiastic* people.

As Mr. Brainerd's religious impressions, views, and affections in their *nature* were vastly different from enthusiasm; so were their *effects* in him as contrary to it as possible. Nothing like *enthusiasm* puffs men up with a high conceit of their own wisdom, holiness, eminence, and sufficiency; and makes them so bold, forward, assuming, and arrogant. But the reader will see, that Mr. Brainerd's religion constantly disposed him to a most mean thought of himself, an abasing sense of his own exceeding sinfulness, deficiency, unprofitableness, and ignorance; looking on himself as worse than others; disposing him to universal benevolence and meekness; in honour to prefer others, and to treat all with kindness and respect. And when *melancholy* prevailed, and though the effects of it were very prejudicial to him, yet it had not the effects of *enthusiasm*; but operated by dark and discouraging thoughts of *himself*, as ignorant, wicked, and wholly unfit for the work of the ministry, or even to be seen among mankind. Indeed, at the time forementioned, when he had not learned well to distinguish between enthusiasm and solid religion, he joined, and kept company with, some who were tinged with no small degree of the former. For a season he partook with them in a degree of their dispositions and behaviours; though, as was observed before, he could not obtain those things wherein their *enthusiasm* itself consisted, and so could not become like them in that respect, however he erroneously desired and sought it. But certainly it is not at all to be wondered at, that a youth, a young convert, one who had his heart so swallowed up in religion, and who so earnestly desired his flourishing state and who had so little opportunity for reading, observation, and experience should for a while be dazzled and deceived with the glaring appearances of mistaken devotion and zeal; especially considering the extraordinary circumstances of that day. He told me on his death-bed, that while he was in these circumstances he was out of his element, and did violence to himself, while complying, in his conduct, with persons of a fierce and imprudent zeal, from his great veneration of some whom he looked upon as better than himself. So that it would be very unreasonable, that his error at that time should nevertheless be esteemed a just ground of prejudice against the whole of his religion, and his character in general; especially considering, how greatly his mind was soon changed, and how exceedingly he afterwards lamented his error, and abhorred himself for his imprudent zeal and misconduct at that time, even to the breaking of his heart, and almost to the overbearing of his natural strength; and how much of a Christian spirit he showed, in condemning himself for that misconduct, as the

reader will see.

What has been now mentioned of Mr. Brainerd, is so far from being a just ground of prejudice against what is related in the following account of his life, that, if duly considered, it will render the history the more serviceable. For by his thus joining for a season with *enthusiasts*, he had a more full and intimate acquaintance with what belonged to that sort of religion; and so was under better advantages to judge of the difference between that, and what he finally approved, and strove to his utmost to promote, in opposition to it. And hereby the reader has the more to convince him that Mr. Brainerd, in his testimony against it, and the spirit and behaviour of those who are influenced by it, speaks from impartial conviction, and not from prejudice; because therein he openly condemns his own former opinion and conduct, on account of which he had greatly suffered from his opposers, and for which some continued to reproach him as long as he lived.

Another imperfection in Mr. Brainerd, which may be observed in the following account of his life, was his being *excessive in his labours*; not taking due care to proportion his fatigues to his strength. Indeed the case was very often such, by the seeming calls of Providence, as made it extremely difficult for him to avoid doing more than his strength would well admit of; yea, his circumstances and the business of his mission among the Indians were such, that great fatigues and hardships were altogether inevitable. However, he was finally convinced, that he had erred in this matter, and that he ought to have taken more thorough care, and been more resolute to withstand temptations to such degrees of labour as injured his health; and accordingly warned his brother, who succeeds him in his mission, to be careful to avoid this error.

Besides the imperfections already mentioned, it is readily allowed, that there were some imperfections which ran through his whole life, and were mixed with all his religious affections and exercises; some mixture of what was natural with that which was spiritual; as it evermore is in the best saints in this world. Doubtless, natural temper had some influence in the religious exercises and experiences of Mr. Brainerd, as there most apparently was in the exercises of devout David, and the apostles Peter, John, and Paul. There was undoubtedly very often some influence of his natural disposition to dejection, in his religious mourning; some mixture of melancholy with truly godly sorrow and real Christian humility; some mixture of the natural fire of youth with his holy zeal for God; and some influence of natural principles mixed with grace in various

other respects, as it ever was and ever will be with the saints while on this side heaven. Perhaps none were more sensible of Mr. Brainerd's imperfections than he himself; or could distinguish more accurately than he, between what was natural and what was spiritual. It is easy for the judicious reader to observe, that his graces ripened, the religious exercises of his heart became more and more pure, and he more and more distinguished in his judgment, the longer he lived: he had much to teach and purify him, and he failed not to make his advantage.

But notwithstanding all these imperfections, I am persuaded every pious and judicious reader will acknowledge, that what is here set before him is indeed a remarkable instance of true and eminent Christian piety in heart and practice tending greatly to confirm the reality of vital religion, and the power of godliness that it is most worthy of imitation, and many ways calculated to promote the spiritual benefit of the careful observer.

It is fit the reader should be aware, that what Mr. Brainerd wrote in his *diary*, out of which the following account of his life is chiefly taken, was written only for his own private use, and not to get honour and applause in the world, nor with any design that the world should ever see it, either while he lived or after his death; excepting some few things that he wrote in a dying state, after he had been persuaded, with difficulty, not entirely to suppress all his private writings. He showed himself almost invincibly averse to the publishing of any part of his *diary* after his death; and when he was thought to be dying at Boston, he gave the most strict, peremptory orders to the contrary. But being by some of his friends there prevailed upon to withdraw so strict and absolute a prohibition, he was pleased finally to yield so far as that "his papers should be left in my hands, that I might dispose of them as I thought would be most for God's glory and the interest of religion."

But a few days before his death, he ordered some part of his *diary* to be destroyed, which renders the account of his life the less complete. And there are some parts of his *diary* here left out for brevity's sake, that would, I am sensible, have been a great advantage to the history, if they had been inserted; particularly the account of his wonderful successes among the Indians; which for substance is the same in his private *diary* with that which has already been made public, in the *journal* he kept by order of the society in Scotland, for their information. That account, I am of opinion, would be more entertaining and more profitable, if it were published as it is written in his *diary*, in connexion with his secret religion and the inward exercises of his mind, and also with the preceding and

following parts of the story of his life. But because that account has been published already, I have therefore omitted that part. However, this defect may in a great measure be made up to the reader, by the public *journal*. But it is time to end this preface, that the reader may be no longer detained from the history itself.

JONATHAN EDWARDS

N. B. Those parts of the following *Life and Diary* which are not in turned commas, are the words of the *publisher*, President Edwards. They contain the *substance* of Mr. Brainerd's Diary for the time specified. By this mode, needless repetitions were prevented.

Part 1: From His Birth, To The Time When He Began To Study For The Ministry.

Mr. David Brainerd was born April 20, 1718, at *Haddam*, a town of Hartford, in Connecticut, New England. His father was the worshipful Hezekiah Brainerd, Esq. one of his Majesty's council for that colony; who was the son of Daniel Brainerd, Esq. a justice of the peace, and a deacon of the church of Christ in Haddam. His mother was Mrs. Dorothy Hobart, daughter to the Reverend Mr. Jeremiah Hobart; who preached awhile at Topsfield, then removed to Hempstead on Long-Island, and afterwards by reason of numbers turning Quakers, and many others being so irreligious, that they would do nothing towards the support of the gospel settled in the work of the ministry at Haddam; where he died in the 85th year of his age. He went to the public worship in the forenoon, and died in his chair between meetings. This reverend gentleman was a son of the Reverend Peter Hobart; who was, first, minister of the gospel at Hingham, in the county of Norfolk in England; and, by reason of the persecution of the Puritans, removed with his family to New England, and was settled in the ministry at Hingham, in Massachusetts. He had five sons, *viz.* Joshua, Jeremiah, Gershom, Japheth, and Nehemiah. His son Joshua was minister at Southold on Long-Island. Jeremiah was Mr. David Brainerd's grandfather, minister at Haddam, &c. as before observed; Gershom was minister of Groton in Connecticut; Japheth was a physician; he went in the quality of a doctor of a ship to England, (before the time of taking his second degree at college,) and designed to go from thence to the East Indies; but never was heard of more. Nehemiah was sometime fellow of Harvard college, and afterwards minister at Newton in Massachusetts. The mother of Mrs. Dorothy Hobart (who was afterwards Brainerd) was a daughter of the Reverend Samuel Whiting, minister of the gospel, first at Boston in Lincolnshire, and afterwards at Lynn in Massachusetts, New England. He had three sons who were ministers of the gospel.

David Brainerd was the *third* son of his parents. They had five sons, and four daughters. Their eldest son is Hezekiah Brainerd, Esq. a justice of the peace, and for several years past a representative of the town of Haddam, in the general assembly of Connecticut colony; the second was the Reverend Nehemiah Brainerd, a worthy minister at Eastbury in Connecticut, who died of a

consumption, Nov. 10, 1742; the fourth is Mr. John Brainerd, who succeeds his brother David as missionary to the Indians, and pastor of the same church of Christian Indians in New Jersey; and the fifth was Israel, lately student at Yale college in New-Haven, who died since his brother David. Mrs. Dorothy Brainerd having lived about five years a widow, died when her son, of whose life I am about to give an account, was about fourteen years of age: so that in his youth he was left both fatherless and motherless. What account he has given of himself, and his own life, may be seen in what follows.

"I was from my youth somewhat sober, and inclined rather to melancholy than the contrary extreme; but do not remember any thing of conviction of sin, worthy of remark, till I was, I believe, about seven or eight years of age. Then I became concerned for my soul, and terrified at the thoughts of death, and was driven to the performance of duties: but it appeared a melancholy business, that destroyed my eagerness for play. And though, alas! this religious concern was but short-lived, I sometimes attended secret prayer; and thus lived at "ease in Zion, without God in the world," and without much concern, as I remember, till I was above thirteen years of age. But some time in the winter 1732, I was roused out of carnal security, by I scarce know what means at first; but was much excited by the prevailing of a mortal sickness in Haddam. I was frequent, constant, and somewhat fervent in duties; and took delight in reading, especially Mr. Janeway's *Token for Children*. I felt sometimes much melted in duties, and took great delight in the performance of them; and I sometimes hoped that I was converted, or at least in a good and hopeful way for heaven and happiness, not knowing what conversion was. The Spirit of God at this time proceeded far with me; I was remarkably dead to the world, and my thoughts were almost wholly employed about my soul's concerns; and I may indeed say, "Almost I was persuaded to be a Christian" I was also exceedingly distressed and melancholy at the death of my mother, in March, 1732. But afterwards my religious concern began to decline, and by degrees I fell back into a considerable degree of security, though I still attended secret prayer.

"About the 15th of April, 1733, I removed from my father's house to East Haddam, where I spent four years; but still "without God in the world," though, for the most part, I went a round of secret duty. I was not much addicted to young company, or frolicking, as it is called, but this I know, that when I did go into such company, I never returned with so good a conscience as when I went; it always added new guilt, made me afraid to come to the throne of grace, and spoiled those good frames I was wont sometimes to please myself with. But,

alas! all my good frames were but self-righteousness, not founded on a desire for the glory of God.

“About the latter end of April, 1737, being full nineteen years of age, I removed to Durham, to work on my farm, and so continued about one year; frequently longing, from a natural inclination, after a liberal education. When about twenty years of age, I applied myself to study; and was now engaged more than ever in the duties of religion. I became very strict, and watchful over my thoughts, words, and actions; and thought I must be sober indeed, because I designed to devote myself to the ministry; and *imagined I did* dedicate myself to the Lord.

“Some time in April, 1738, I went to Mr. Fiske’s, and lived with him during his life. I remember he advised me wholly to abandon young company, and associate myself with grave elderly people: which counsel I followed. My manner of life was now exceeding regular, and full of religion, such as it was; for I read my Bible more than twice through in less than a year, spent much time every day in prayer and other secret duties, gave great attention to the word preached, and endeavoured to my utmost to retain it. So much concerned was I about religion, that I agreed with some young persons to meet privately on sabbath evenings for religious exercises, and thought myself *sincere* in these duties; and after our meeting was ended, I used to *repeat* the discourses of the day to myself; recollecting what I could, though sometimes very late at night. I used sometimes on Monday mornings to recollect the same sermons; had considerable movings of pleasurable affection in duties, and had many thoughts of joining the church. In short, I had a very good *outside*, and rested entirely on my duties, though not sensible of it.

“After Mr. Fiske’s death, I proceeded in my learning with my brother; was still very constant in religious duties, and often wondered at the levity of professors; it was a trouble to me, that they were so careless in religious matters. Thus I proceeded a considerable length on a *self-righteous* foundation; and should have been entirely lost and undone, had not the mere mercy of God prevented.

“Some time in the beginning of winter, 1738, it pleased God, on one sabbath-day morning, as I was walking out for some secret duties, to give me on a sudden such a sense of my *danger*, and the wrath of God, that I stood amazed, and my former good frames, that I had pleased myself with, all presently vanished. From the view I had of my sin and vileness, I was much distressed all that day, fearing the vengeance of God would soon overtake me. I was much dejected, kept much

alone, and sometimes envied the birds and beasts their happiness, because they were not exposed to eternal misery, as I evidently saw I was. And thus I lived from day to day, being frequently in great distress: sometimes there appeared mountains before me -to obstruct my hopes of mercy; and the work of conversion appeared so great, that I thought I should never be the subject of it. I used, however, to pray and cry to God, and perform other duties with great earnestness; and thus hoped by some means to make the case better.

“And though, hundreds of times, I renounced all pretences of any *worth* in my duties, as I thought, even while performing them, and often confessed to God that I deserved nothing, for the very best of them, but eternal condemnation; yet still I had a secret hope of *recommending* myself to God by my religious duties. When I prayed affectionately, and my heart seemed in some measure to melt, I hoped God would be thereby moved to pity me, my prayers then looked with some appearance of *goodness* in them, and I seemed to *mourn* for sin. And then I could in some measure venture on the mercy of God in Christ, as I thought, though the *preponderating* thought, the *foundation* of my hope, was some imagination of *goodness* in my heart-meltings, flowing of affections in duty, extraordinary enlargements, &c. Though at times the gate appeared so very strait, that it looked next to impossible to enter, yet, at other times, I flattered myself that it was not so very difficult, and hoped I should by diligence and watchfulness soon gain the point. Sometimes after enlargement in duty and considerable affection, I hoped I had made a *good step* towards heaven; imagined that God was affected as I was, and that he would hear such *sincere cries*, as I called them. And so sometimes, when I withdrew for secret duties in great distress, I returned comfortable; and thus healed myself with my *duties*.

“Some time in February, 1739, I set apart a day for secret fasting and prayer, and spent the day in almost incessant cries to God for mercy, that he would open my eyes to see the evil of sin, and the way of life by Jesus Christ. And God was pleased that day to make considerable discoveries of my heart to me. But still I *trusted* in all the duties I performed; though there was no manner of *goodness* in them, there being in them no respect to the glory of God, nor any such principle in my heart. Yet, God was pleased to make my endeavours that day a means to show me my *helplessness* in some measure.

“Sometimes I was greatly *encouraged*, and imagined that God loved me, and was pleased with me; and thought I should soon be fully reconciled to God. But the whole was founded on mere *presumption*, arising from enlargement in duty,

or flowing of affections, or some good resolutions, and the like. And when, at times, great distress began to arise, on a sight of my vileness, nakedness, and inability to deliver myself from a sovereign God, I used to put off the discovery, as what I could not bear. Once, I remember, a terrible pang of distress seized me, and the thoughts of renouncing myself, and standing naked before God, stripped of all goodness, were so dreadful to me, that I was ready to say to them as Felix to Paul, ‘Go thy way for this time.’ Thus, though I daily longed for greater conviction of sin, supposing that I must see more of my dreadful state in order to a remedy; yet when the discoveries of my vile, hellish heart, were made to me, the sight was so dreadful, and showed me so plainly my exposedness to damnation, that I could not endure it. I constantly strove after whatever *qualifications* I imagined others obtained before the reception of Christ, in order to *recommend* me to his favour. Sometimes I felt the power of a *hard heart*, and supposed it must be *softened* before Christ would accept of me; and when I felt any meltings of heart, I hoped now the work was almost done. Hence, when my distress still remained, I was wont to murmur at God’s dealings with me; and thought, when others felt their hearts softened, God showed them mercy; but my distress remained still.

“Sometimes I grew *remiss* and *sluggish*, without any great convictions of sin, for a considerable time together; but after such a season, convictions seized me more violently. One night I remember in particular, when I was walking solitarily abroad, I had opened to me such a view of my sin, that I feared the ground would cleave asunder under my feet, and become my grave; and would send my soul quick into hell, before I could get home. And though I was forced to go to bed, lest my distress should be discovered by others, which I much feared; yet I scarcely durst sleep at all, for I thought it would be a great wonder if I should be out of hell in the morning. And though my distress was sometimes thus great, yet I greatly dreaded the loss of *convictions*, and returning back to a state of carnal security, and to my former insensibility of impending wrath; which made me exceeding exact in my behaviour, lest I should stifle the motions of God’s Holy Spirit. When at any time I took a view of my convictions, and thought the degree of them to be considerable, I was wont to trust in them; but this confidence, and the hopes of soon making some notable advances towards deliverance, would ease my mind, and I soon became more senseless and remiss: but then again, when I discerned my convictions to grow languid, and I thought them about to leave me, this immediately alarmed and distressed me. Sometimes I expected to take a large step, and get very far towards conversion, by some particular opportunity or means I had in view.

“The many disappointments, great distresses, and perplexity I met with, put me into a most *horrible frame* of *contesting* with the Almighty; with an inward vehemence and virulence finding fault with his ways of dealing with mankind. I found great fault with the imputation of Adam’s sin to his posterity; and my wicked heart often wished for some other way of salvation, than by Jesus Christ. Being like the troubled sea, my thoughts confused, I used to contrive to *escape* the wrath of God by some *other* means. I had strange projects, full of atheism, contriving to *disappoint* God’s designs and decrees concerning me, or to escape his *notice*, and hide myself from him. But when, upon reflection, I saw these projects were vain, and would not serve me, and that I could contrive nothing for my own relief; this would throw my mind into the most horrid frame, to wish there was no God, or to wish there were some *other* God that could control him, &c. These thoughts and desires were the secret inclinations of my heart, frequently acting before I was aware; but, alas! they were *mine*, although I was affrighted when I came to reflect on them. When I considered, it distressed me to think, that my heart was so full of enmity against God; and it made me tremble, lest his vengeance should suddenly fall upon me. I used before to imagine, that my heart was not so bad as the Scriptures and some other books represented it. Sometimes I used to take much pains to work it up into a good frame, an humble submissive disposition; and hoped there was *then* some goodness in me. But, on a sudden, the thoughts of the strictness of the law, or the sovereignty of God, would so irritate the corruption of my heart, that I had so watched over, and hoped I had brought to a good frame, that it would break over all bounds, and burst forth on all sides, like floods of water when they break down their dam.

“Being sensible of the necessity of a deep humiliation in order to a saving close with Christ, I used to set myself to work in my own heart those *convictions* that were requisite in such an humiliation; as, a conviction that God would be just, if he cast me off for ever; that if ever God should bestow mercy on me, it would be mere grace, though I should be in distress many years first, and be never so much engaged in duty; that God was not in the least obliged to pity me the more for all past duties, cries, and tears, &c. I strove to my utmost to bring myself to a firm belief of these things and a hearty assent to them; and hoped that now I was brought off from *myself*, truly humbled, and that I bowed to the divine sovereignty. I was wont to tell God in my prayers, that now I had those very dispositions of soul that he required, and on which he showed mercy to others, and thereupon to beg and plead for mercy to me. But when I found no relief, and was still oppressed with guilt, and fears of wrath, my soul was in a tumult, and

my heart rose against God, as dealing hardly with me. Yet *then* my conscience flew in my face, putting me in mind of my late confession to God of his *justice* in my condemnation, &c. And this giving me a sight of the badness of my heart, threw me again into distress, and I wished I had watched my heart more narrowly, to keep it from breaking out against God's dealings with me; and I even wished I had not pleaded for mercy on account of my humiliation, because thereby I had lost all my seeming goodness. Thus, scores of times, I vainly imagined myself humbled and prepared for saving mercy. And while I was in this distressed, bewildered, and tumultuous state of mind, the *corruption* of my heart was especially *irritated* with the following things.

"1. The *strictness* of the divine *law*. For I found it was impossible for me, after my utmost pains, to answer its demands. I often made new resolutions, and as often broke them. I imputed the whole to carelessness and the want of being more watchful, and used to call myself a fool for my negligence. But when, upon a stronger resolution, and greater endeavours, and close application to fasting and prayer, I found all attempts fail; then I quarrelled with the law of God, as unreasonably rigid. I thought, if it extended only to my *outward* actions and behaviours I could *bear* with it; but I found it condemned me for my evil thoughts, and sins of my *heart*, which I could not possibly prevent. I was extremely loth to own my utter helplessness in this matter: but after repeated disappointments, thought that, rather than perish, I could do a *little* more still; especially if such and such circumstances might but attend my endeavours and strivings. I *hoped*, that I should strive more earnestly than ever, if the matter came to extremity though I never could find the time to do my utmost, in the manner I intended and this hope of future more favourable circumstances, and of doing something great hereafter, kept me from utter despair in myself, and from seeing myself fallen into the hands of a sovereign God, and dependent on nothing but free and boundless grace.

"2. Another thing was, that *faith alone*, was the *condition of salvation*; that God would not come down to lower terms, and that he would not promise life and salvation upon my sincere and hearty prayers and endeavours. That word, Mark xvi. 16. "He that believeth not, shall be damned," cut off all hope there: and I found, faith was the sovereign gift of God; that I could not get it as of myself, and could not oblige God to bestow it upon me, by any of my performances, (Eph. ii. 1, 8.) *This*, I was ready to say, is a *hard saying*, who can bear it? I could not bear, that all I had done should stand for mere nothing, who had been very conscientious in duty, had been exceeding religious a great while, and had, as I

thought, done much more than many others who had obtained mercy. I *confessed* indeed the vileness of my duties; but then, what made them at that time seem vile, was my *wandering* thoughts in them; not because I was all over defiled like a devil, and the *principle* corrupt from whence they flowed, so that I could not possibly do any thing that was good. And therefore I called what I did, by the name of honest faithful endeavours; and could not bear it, that God had made no promises of salvation to them.

“3. Another thing was, that I could not find out *what* faith was; or *what* it was to believe, and come to Christ. I read the *calls* of Christ to the *weary* and *heavy laden*; but could find no *way* that he directed them to come in. I thought I would gladly come, if I knew *how*, though the path of duty were never so difficult. I read Mr. Stoddard’s *Guide to Christ*, (which I trust was, in the hand of God, the happy means of my conversion,) and my heart rose against the author; for though he told me my very heart all along under convictions, and seemed to be very beneficial to me in his directions; yet here he failed, he did not tell me any thing I could *do* that would bring me to Christ, but left me as it were with a great gulf between, without any direction to get through. For I was not yet effectually and experimentally taught, that there *could* be no way prescribed, whereby a *natural* man could, of his own strength, obtain that which is *supernatural*, and which the highest angel cannot give.

“4. Another thing to which I found a great inward opposition, was the *sovereignty* of God. I could not bear that it should be wholly at God’s pleasure to save or damn me, just as he would. That passage, Rom. ix. 11-23. was a constant vexation to me, especially ver. 21. Reading or meditating on this, always destroyed my seeming good frames: for when I thought I was almost humbled, and almost resigned, this passage would make my enmity against the sovereignty of God appear. When I came to reflect on my inward enmity and blasphemy, which arose on this occasion, I was the more afraid of God, and driven further from any hopes of reconciliation with him. It gave me such a dreadful view of myself, that I dreaded more than ever to see myself in God’s hands, at his sovereign disposal, and it made me more opposite than ever to submit to his sovereignty; for I thought God designed my damnation.

“All this time the Spirit of God was powerfully at work with me; and I was inwardly pressed to relinquish all *self-confidence*, all hopes of ever helping myself by any means whatsoever: and the conviction of my *lost* estate was sometimes so clear and manifest before my eyes, that it was as if it had been

declared to me in so many words, ‘It is done, it is done, for ever impossible to deliver yourself.’ For about three or four days my soul was thus greatly distressed. At some turns, for a few moments, I seemed to myself *lost* and *undone*; but then would shrink back immediately from the sight, because I dared not venture myself into the hands of God, as wholly helpless, and at the disposal of his sovereign pleasure. I dared not see that important truth concerning myself, that I was *dead in trespasses and sins*. But when I had as it were thrust away these views of myself at any time, I felt distressed to have the same discoveries of myself again; for I greatly feared being given over of God to final stupidity. When I thought of putting it off to a *more convenient season*, the conviction was so close and powerful, with regard to the *present* time, that it was the best, and probably the *only* time, that I dared not put it off.

“It was the sight of *truth* concerning myself, *truth* respecting my state, as a creature fallen and alienated from God, and that consequently could make no demands on God for mercy, but must subscribe to the absolute sovereignty of the Divine Being; the sight of the *truth*, I say, my soul shrank away from, and trembled to think of beholding. Thus, *he that doth evil*, as all unregenerate men continually do, *hates the light of truth*, neither cares to *come to it*, because it will *reprove his deeds*, and show him his just deserts, John iii. 20. And though, some time before, I had taken much pains, as I thought, to submit to the sovereignty of God, yet I mistook the thing; and did not once imagine, that seeing and being made experimentally sensible of this truth, which my soul now so much dreaded and trembled at, was the frame of soul that I had been so earnest in pursuit of heretofore. For I had ever hoped, that when I had attained to that *humiliation*, which I supposed necessary to go before faith, then it would not be fair for God to *cast me off*; but now I saw it was so far from any goodness in me, to own myself spiritually dead, and destitute of all goodness, that, on the contrary, *my mouth* would be for ever *stopped* by it; and it looked as *dreadful* to me, to see myself, and the relation I stood in to God I a sinner and criminal, and he a great Judge and Sovereign as it would be to a poor trembling creature, to venture off some high precipice. And hence I put it off for a minute or two, and tried for better circumstances to do it in; either I must read a passage or two, or pray first, or something of the like nature; or else put off my submission to God’s sovereignty, with an objection, that I did not know how to submit. But the truth was, I could see no safety in owning myself in the hands of a sovereign God, and that I could lay no claim to any thing better than damnation.

“But after a considerable time spent in such like exercises and distresses, one

morning, while I was walking in a solitary place, as usual, I at once saw that all my contrivances and projects to effect or procure deliverance and salvation for myself, were utterly *in vain*; I was brought quite to a stand, as finding myself totally *lost*. I had thought many times before, that the difficulties in my way were very great; but now I saw, in another and very different light, that it was for ever impossible for me to do any thing towards helping or delivering myself. I then thought of blaming myself, that I had not done more, and been more engaged, while I had opportunity for it seemed now as if the season of doing was for ever over and gone but I instantly saw, that let me have done what I would, it would no more have tended to my helping myself, than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The *tumult* that had been before in my mind, was now *quieted*; and I was something eased of that distress, which I felt, while struggling against a sight of myself, and of the divine sovereignty. I had the greatest certainty that my state was for ever miserable, for all that I *could* do; and wondered that I had never been sensible of it before.

“While I remained in this state, my *notions* respecting my *duties* were quite different from what I had ever entertained in times past. Before this, the more I did in duty, the more hard I thought it would be for God to cast me off; though at the same time I confessed, and thought I saw, that there was no goodness or *merit* in my duties; but now the more I did in prayer or any other duty, the more I saw I was indebted to God for *allowing* me to ask for mercy; for I saw it was self-interest had led me to pray, and that I had never once prayed from any respect to the glory of God. Now I saw there was no necessary connexion between my prayers and the bestowment of divine mercy; that they laid not the least *obligation* upon God to bestow his grace upon me; and that there was no more virtue or goodness in them, than there would be in my *paddling with my hand in the water*, (which was the comparison I had then in my mind,) and this because they were not performed from any love or regard to God. I saw that I had been heaping up my devotions before God, fasting, praying, &c. pretending, and indeed really thinking sometimes, that I was aiming at the glory of God; whereas I never once *truly* intended it, but only my own happiness. I saw, that as I had never done any thing *for* God, I had no claim on any thing *from* him, but perdition, on account of my hypocrisy and mockery. Oh how different did my duties now appear from what they used to do! I used to charge them with sin and imperfection; but this was only on account of the wanderings and vain thoughts attending them, and not because I had no regard to God in them; for this I thought I had. But when I saw evidently that I had regard to nothing but self-

interest, then they appeared a vile mockery of God, self-worship, and a continual course of lies; so that I now saw that something worse had attended my duties, than barely a few wanderings, &c.; for the whole was nothing but *self-worship*, and a horrid abuse of God.

"I continued, as I remember, in this state of mind, from Friday morning till the sabbath evening following, (July 12, 1739,) when I was walking again in the same solitary place, where I was brought to see myself lost and helpless, as before mentioned. Here, in a mournful melancholy state, I was attempting to pray; but found no heart to engage in that or any other duty; my former concern, exercise, and religious affections were now gone. I thought the Spirit of God had *quite* left me; but still was not distressed: yet disconsolate, as if there was nothing in heaven or earth could make me happy. Having been thus endeavouring to pray though, as I thought, very stupid and senseless for near half an hour, then, as I was walking in a dark thick grove, *unspeakable glory* seemed to open to the view and apprehension of my soul. I do not mean any *external* brightness, for I saw no such thing; nor do I intend any imagination of a body of light, somewhere in the third heavens, or any thing of that nature; but it was a new inward apprehension or view that I had of *God*, such as I never had before, nor any thing which had the least resemblance of it. I stood still, wondered, and admired! I knew that I never had seen before any thing comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God, or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be *divine glory*. My soul *rejoiced with joy unspeakable*, to see such a God, such a glorious Divine Being; and I was inwardly pleased and satisfied that he should be *God over all* for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least to that degree, that I had no thought (as I remember) at *first* about my own salvation, and scarce reflected there was such a creature as myself.

"Thus God, I trust, brought me to a hearty disposition to *exalt him*, and set him on the throne, and principally and ultimately to aim at his honour and glory, as King of the universe. I continued in this state of inward joy, peace, and astonishment, till near dark, without any sensible abatement; and then began to think and examine what I had seen; and felt sweetly *composed* in my mind all the evening following. I felt myself in a new world, and every thing about me appeared with a different aspect from what it was wont to do. At this time, the

way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of *any other* way of salvation; was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed, and excellent way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused it. I wondered that all the world did not see and comply with this way of salvation, entirely by the *righteousness of Christ*.

“The sweet relish of what I then felt, continued with me for several days, almost constantly, in a greater or less degree; I could not but sweetly rejoice in God, lying down and rising up. The next Lord’s day I felt something of the same kind, though not so powerful as before. But not long after I was again involved in *thick darkness*, and under great distress; yet not of the same kind with my distress under convictions. I was guilty, afraid, and ashamed to come before God; was exceedingly pressed with a sense of guilt: but it was not long before I felt, I trust, true repentance and joy in God. About the latter end of August, I again fell under great darkness; it seemed as if the presence of God was *clean gone for ever*; though I was not so much distressed about my spiritual *state*, as I was at my being shut out from God’s *presence*, as I then sensibly was. But it pleased the Lord to return graciously to me, not long after.

“In the beginning of September I went to college, and entered there; but with some degree of reluctance, fearing lest I should not be able to lead a life of strict religion, in the midst of so many temptations. After this, in the vacancy, before I went to tarry at college, it pleased God to visit my soul with clearer manifestations of himself and his grace. I was spending some time in prayer, and self-examination, when the Lord by his grace so shined into my heart, that I enjoyed full assurance of his favour, for that time; and my soul was unspeakably refreshed with divine and heavenly enjoyments. At this time especially, as well as some others, sundry passages of God’s word opened to my soul with divine clearness, power, and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being *the word of God*. I enjoyed considerable sweetness in religion all the winter following.

“In Jan. 1740, the measles spread much in college; and I having taken the distemper, went home to Haddam. But some days before I was taken sick, I seemed to be greatly deserted, and my soul mourned the absence of the Comforter exceedingly. It seemed to me all comfort was for ever gone; I prayed and cried to God for help, yet found no present comfort or relief. But through

divine goodness, a night or two before I was taken ill, while I was walking alone in a very retired place, and engaged in meditation and prayer, I enjoyed a sweet refreshing visit, as I trust, from above; so that my soul was raised far above the fears of death. Indeed I rather longed for death, than feared it. O how much more refreshing this one season was, than all the pleasures and delights that earth can afford! After a day or two I was taken with the measles, and was very ill indeed, so that I almost despaired of life; but had no distressing fears of death at all. However, through divine goodness I soon recovered; yet, by reason of hard and close studies, and being much exposed on account of my *freshmanship*, I had but little time for spiritual duties: my soul often mourned for want of more time and opportunity to be alone with God. In the spring and summer following, I had better advantages for retirement, and enjoyed more comfort in religion. Though indeed my ambition in my studies greatly wronged the activity and vigour of my spiritual life; yet this was usually the case with me, that “in the multitude of my thoughts within me, God’s comforts *principally* delighted my soul;” these were my greatest consolations day by day.

“One day I remember, in particular, (I think it was in June, 1740,) I walked to a considerable distance from the college, in the fields alone at noon, and in prayer found such unspeakable sweetness and delight in God, that I thought, if I must continue still in this evil world, I wanted always to be there, to behold God’s glory. My soul dearly loved all mankind, and longed exceedingly that they should enjoy what I enjoyed. It seemed to be a little resemblance of heaven. On Lord’s day, July 6, being sacrament-day, I found some divine life and spiritual refreshment in that holy ordinance. When I came from the Lord’s table, I wondered how my fellow-students could live as I was sensible most did. Next Lord’s day, July 13, I had some special sweetness in religion. Again, Lord’s day, July 20, my soul was in a sweet and precious frame.

“Some time in August following, I became so weakly and disordered, by too close application to my studies, that I was advised by my tutor to go home, and disengage my mind from study, as much as I could; for I was grown so weak, that I began to spit blood. I took his advice, and endeavoured to lay aside my studies. But being brought very low, I looked death in the face more stedfastly; and the Lord was pleased to give me renewedly a sweet sense and relish of divine things; and particularly, October 13, I found divine help and consolation in the precious duties of secret prayer and self-examination, and my soul took delight in the blessed God: so likewise on the 17th of October.

“Saturday, Oct. 18. In my morning devotions, my soul was exceedingly melted, and bitterly mourned over my exceeding *sinfulness* and *vileness*. I never before had felt so pungent and deep a sense of the odious nature of sin, as at this time. My soul was then unusually carried forth in love to God, and had a lively sense of God’s love to me. And this love and hope, at that time, cast out fear. Both morning and evening I spent some time in self-examination, to find the truth of grace, as also my fitness to approach to God at his table the next day; and through infinite grace, found the Holy Spirit influencing my soul with love to God, as a witness within myself.

“Lord’s day, Oct. 19. In the morning I felt my soul *hungering and thirsting after righteousness*. In the forenoon, while I was looking on the sacramental elements, and thinking that Jesus Christ would soon be “set forth crucified before me,” my soul was filled with light and love, so that I was almost in an ecstasy; my body was so weak, I could scarcely stand. I felt at the same time an exceeding tenderness and most fervent love towards all mankind; so that my soul and all the powers of it seemed, as it were, to melt into softness and sweetness. But during the communion, there was some abatement of this life and fervour. This love and joy cast out fear; and my soul longed for perfect grace and glory. This frame continued till the evening, when my soul was sweetly spiritual in secret duties.

“Monday, Oct. 20. I again found the assistance of the Holy Spirit in secret duties, both morning and evening, and life and comfort in religion through the whole day. *Tuesday, Oct. 21.* I had likewise experience of the goodness of God in “shedding abroad his love in my heart,” and giving me delight and consolation in religious duties; and all the remaining part of the week, my soul seemed to be taken up with divine things. I now so longed after God, and to be freed from sin, that when I felt myself recovering, and thought I must return to college again, which had proved so hurtful to my spiritual interest the year past, I could not but be grieved, and I thought I had much rather have died; for it distressed me to think of getting away from God. But before I went, I enjoyed several other sweet and precious seasons of communion with God, (particularly Oct. 30, and Nov. 4,) wherein my soul enjoyed unspeakable comfort.

“I returned to college about Nov. 6, and, through the goodness of God, felt the power of religion almost daily, for the space of six weeks. Nov. 28. In my evening devotion, I enjoyed precious discoveries of God, and was unspeakably refreshed with that passage, Heb. xii. 22-24. My soul longed to wing away for

the paradise of God; I longed to be conformed to God in all things. A day or two after, I enjoyed much of the light of God's countenance, most of the day; and my soul rested in God.

"*Tuesday, Dec. 9.* I was in a comfortable frame of soul most of the day; but especially in evening devotions, when God was pleased wonderfully to assist and strengthen me; so that I thought nothing should ever move me from the love of God in Christ Jesus my Lord. O! *one hour with* God infinitely exceeds all the pleasures and delights of this lower world.

"Some time towards the latter end of January, 1741, I grew more *cold* and *dull* in religion, by means of my old temptation, *viz.* ambition in my studies. But through divine goodness, a great and general *awakening* spread itself over the college, about the latter end of February, in which I was much quickened, and more abundantly engaged in religion."

This awakening was at the *beginning* of that extraordinary religious commotion through the land, which is fresh in every one's memory. It was for a time very great and general at New-Haven; and the college had no small share in it. That society was greatly reformed, the students *in general* became serious, *many* of them *remarkably* so, and much engaged in the concerns of their eternal salvation. And however undesirable the issue of the awakenings of that day have appeared in many *others*, there have been manifestly happy and abiding effects of the impressions then made on the minds of many of the members of that college. And by all that I can learn concerning Mr. Brainerd, there can be no reason to doubt but that he had much of God's gracious presence, and of the lively actings of true grace, at that time: but yet he was afterwards abundantly sensible, that his religious experiences and affections at that time were not free from a corrupt mixture, nor his conduct to be acquitted from many things that were imprudent and blamable; which he greatly lamented himself, and was desirous that others should not make an ill use of such an example. And therefore, although at the time he kept a constant diary, containing a very particular account of what passed from day to day, for the next thirteen months, from the latter end of Jan. 1741, forementioned, in two small books, which he called the *two first volumes* of his diary, next following the account before given of his convictions, conversion, and consequent comforts; yet, when he lay on his death-bed, he gave order (unknown to me till after his death) that these two volumes should be destroyed, and in the beginning of the third book of his diary, he wrote thus, (by the hand of another, he not being able to write himself,) "The

two preceding volumes, immediately following the account of the author's conversion, are lost. If any are desirous to know how the author lived, in general, during that space of time, let them read the first thirty pages of this volume; where they will find something of a specimen of his ordinary manner of living, through that whole space of time, which was about thirteen months; excepting that here he was more refined from some *imprudencies* and *indecent heats*, than there; but the spirit of devotion running through the whole was the same."

It could not be otherwise than that one whose heart had been so prepared and drawn to God, as Mr. Brainerd's had been, should be mightily enlarged, animated, and engaged at the sight of such an alteration made in the college, the town, and country; and so great an appearance of men reforming their lives, and turning from their profaneness and immorality to seriousness and concern for their salvation, and of religion reviving and flourishing almost every where. But as an intemperate, imprudent zeal, and a degree of enthusiasm, soon crept in, and mingled itself with that revival of religion; and so great and general an awakening being quite a new thing in the land, at least as to all the living inhabitants of it; neither people nor ministers had learned thoroughly to *distinguish* between solid religion and its delusive counterfeits. Even many ministers of the gospel, of long standing and the best reputation, were for a time overpowered with the glaring appearances of the latter; and therefore, surely it was not to be wondered at, that young Brainerd, but a *sophomore* at college, should be so; who was not only young in years, but very young in religion and experience. He had enjoyed but little advantage for the study of divinity, and still less for observing the circumstances and events of such an extraordinary state of things. To think it strange, a man must divest himself of all reason. In these disadvantageous circumstances, Brainerd had the unhappiness to have a *tincture* of that intemperate, indiscreet zeal, which was at that time too prevalent; and was led, from his high opinion of others whom he looked upon as better than himself, into such errors as were really contrary to the habitual temper of his mind. One instance of his misconduct at that time, gave great offence to the rulers of the college, even to that degree that they expelled him the society; which it is necessary should here be particularly related, with its circumstances.

During the awakening at college, there were several religious students who associated together for mutual conversation and assistance in spiritual things. These were wont freely to open themselves one to another, as special and intimate friends: Brainerd was one of this company. And it once happened, that he and two or three more of these intimate friends were in the hall together, after

Mr. Whittelsey, one of the tutors, had been to prayer there with the scholars; no other person now remaining in the hall but Brainerd and his companions. Mr. Whittelsey having been unusually pathetical in his prayer, one of Brainerd's friends on this occasion asked him what he thought of Mr. Whittelsey; he made answer, "He has no more grace than this chair." One of the *freshmen* happening at that time to be near the hall (though not in the room) over-heard those words. This person, though he heard no name mentioned, and knew not who was thus censured, informed a certain woman in the town, withal telling her his own suspicion, *viz.* that he believed Brainerd said this of some one or other of the *rulers* of the college. Whereupon she went and informed the *rector*, who sent for this *freshman* and examined him. He told the rector the words he heard Brainerd utter, and informed him who were in the room with him at that time. Upon which the rector sent for them: they were very backward to inform against their friend what they looked upon as private conversation, and especially as none but they had heard or knew of whom he had uttered those words: yet the rector compelled them to declare *what* he said, and of *whom* he said it. Brainerd looked on himself very ill used in the management of this affair; and thought, that it was injuriously *extorted* from his friends, and then injuriously *required* of him as if he had been guilty of some open, notorious crime to make a *public* confession, and to humble himself before the whole college in the hall, for what he had said only in *private* conversation. He not complying with this demand, and having gone once to the separate meeting at New-Haven, when forbidden by the rector; and also having been *accused* by one person of saying concerning the rector, "that he wondered he did not expect to drop down dead for fining the scholars who followed Mr. Tennent to Milford, though there was *no proof* of it; (and Mr. Brainerd ever professed that he did not remember his saying any thing to that purpose;) for these things he was *expelled* the college.

Now, how far the circumstances and exigencies of that day might justify such great severity in the governors of the college, I will not undertake to determine; it being my aim, not to bring reproach on the authority of the college, but only to do justice to the memory of a person, who was I think eminently one of those whose *memory is blessed*. The reader will see, in the sequel of the story of Mr. Brainerd's life, what his own thoughts afterwards were of his behaviour in these things, and in how Christian a manner he conducted himself, with respect to this affair: though he ever, as long as he lived, supposed himself ill used in the management of it, and in what he suffered. His expulsion was in the winter, 1742, while in his third year at college.

Part 2: Study Of Divinity Until Licensed To Preach

FROM ABOUT THE TIME THAT HE FIRST BEGAN TO DEVOTE HIMSELF MORE ESPECIALLY TO THE STUDY OF DIVINITY, TILL HE WAS EXAMINED AND LICENSED TO PREACH, BY THE ASSOCIATION OF MINISTERS BELONGING TO THE EASTERN DISTRICT OF THE COUNTY OF FAIRFIELD, IN CONNECTICUT.

Mr. Brainerd, the *Spring* after his expulsion, went to live with the Reverend Mr. Mills, of Ripton, to pursue his studies with him, in order to his being fitted for the work of the ministry; where he spent the greater part of the time, till the Association licensed him to preach; but frequently rode to visit the neighbouring ministers, particularly Mr. Cooke of Stratford, Mr. Graham of Southbury, and Mr. Bellamy of Bethlehem. While with Mr. Mills, he began the *third book* of his diary, in which the account he wrote of himself, is as follows.

*"Thursday, April 1, 1742. I seem to be declining, with respect to my life and warmth in divine things; had not so free access to God in prayer as usual of late. O that God would humble me deeply in the dust before him! I deserve hell every day, for not loving my Lord more, who has, I trust, *loved me, and given himself for me*; and every time I am enabled to exercise any grace renewedly, I am renewedly indebted to the God of all grace for special assistance. *Where then is boasting?* Surely it is excluded, when we think how we are dependent on God for the being and every act of grace. Oh, if ever I get to heaven, it will be because God will, and nothing else; for I never did any thing of myself, but get away from God! My soul will be astonished at the unsearchable riches of divine grace, when I arrive at the mansions, which the blessed Saviour is gone before to prepare.*

*"Friday, April 2. In the afternoon I felt, in secret prayer, much resigned, calm, and serene. What are all the storms of this lower world, if Jesus by his Spirit does but come *walking on the seas!* Some time past, I had much pleasure in the prospect of the heathen being brought home to Christ, and desired that the Lord would employ *me* in that work: but now, my soul more frequently desires to die, to be with Christ. O that my soul were wrapt up in divine love, and my longing desires after God increased! In the evening, was refreshed in prayer, with the hopes of the advancement of Christ's kingdom in the world.*

“Saturday, April 3. Was very much amiss this morning, and had a bad night. I thought, if God would take me to himself now, my soul would exceedingly rejoice. O that I may be always humble and resigned to God, and that he would cause my soul to be more fixed on himself, that I may be more fitted both for *doing* and *suffering!*

“Lord’s day, April 4. My heart was wandering and lifeless. In the evening God gave me faith in prayer, made my soul melt in some measure, and gave me to taste a divine sweetness. O my blessed God! Let me climb up near to him, and love, and long, and plead, and wrestle, and stretch after him, and for deliverance from the body of sin and death. Alas! my soul mourned to think I should ever lose sight of its beloved again. ‘O come, Lord Jesus, Amen.’”

On the *evening of the next day*, he complains, that he seemed to be void of all relish of divine things, felt much of the prevalence of corruption, and saw in himself a disposition to all manner of sin; which brought a very great gloom on his mind, and cast him down into the depths of melancholy; so that he speaks of himself as amazed, having no comfort, but filled with horror, seeing no comfort in heaven or earth.

“Tuesday, April 6. I walked out this morning to the same place where I was last night, and felt as I did then; but was somewhat relieved by reading some passages in my diary, and seemed to feel as if I might pray to the great God again with freedom; but was suddenly struck with a damp, from the sense I had of my own vileness. Then I cried to God to cleanse me from my exceeding filthiness, to give me repentance and pardon. I then began to find it sweet to pray; and could think of undergoing the greatest sufferings, in the cause of Christ, with pleasure; and found myself willing, if God should so order it, to suffer banishment from my native land, among the heathen, that I might do something for their salvation, in distresses and deaths of any kind. Then God gave me to wrestle earnestly for others, for the kingdom of Christ in the world, and for dear Christian friends. I felt weaned from the world, and from my own *reputation* amongst men, willing to be *despised*, and to be a gazing-stock for the world to behold. It is impossible for me to express how I then felt: I had not much joy, but some sense of the *majesty* of God, which made me as it were tremble. I saw myself mean and vile, which made me more willing that God should do what he would with me; it was all infinitely reasonable.

“Wednesday, April 7. I had not so much fervency, but felt something as I did

yesterday morning, in prayer. At noon I spent some time in secret, with some fervency, but scarce any sweetness; and felt very dull in the evening.

"Thursday, April 8. Had raised hopes to-day respecting the heathen. O that God would bring in great numbers of them to Jesus Christ! I cannot but hope I shall see that glorious day. Every thing in this world seems exceeding vile and little to me: I look so on myself. I had some little dawn of comfort to-day in prayer; but especially tonight, I think I had some faith and *power* of intercession with God. I was enabled to plead with God for the growth of grace in myself; and many of the dear children of God then lay with weight upon my soul. Blessed be the Lord! It is good to wrestle for divine blessings.

"Friday, April 9. Most of my time in morning devotion was spent without sensible sweetness; yet I had one delightful prospect of arriving at the heavenly world. I am more amazed than ever at such thoughts; for I see myself infinitely vile and unworthy. I feel very heartless and dull; and though I long for the presence of God, and seem constantly to reach towards God in desires; yet I cannot feel that divine and heavenly sweetness that I used to enjoy. No poor creature stands in need of divine grace more than I, and none abuse it more than I have done, and still do.

"Saturday, April 10. Spent much time in secret prayer this morning, and not without some comfort in divine things; and, I hope, had some faith in exercise: but am so low, and feel so little of the *sensible* presence of God, that I hardly know what to call faith, and am made to possess *the sins of my youth*, and the dreadful sin of my nature. I am all sin; I cannot think, nor act, but every motion is sin. I feel some faint hopes, that God will, of his infinite mercy, return again with showers of converting grace to poor gospel-abusing sinners; and my *hopes* of being employed in the cause of God, which of late have been almost extinct, seem now a little revived. O that all my late distresses and awful apprehensions might prove but Christ's school, to make me fit for greater service, by teaching me the great lesson of humility!

"Lord's day, April 11. In the morning I felt but little life, excepting that my heart was somewhat drawn out in thankfulness to God for his amazing grace and condescension to me, in past influences and assistances of his Spirit. Afterwards, I had some sweetness in the thoughts of arriving at the *heavenly world*. O for the happy day! After public worship God gave me special assistance in prayer; I wrestled with my dear Lord, with much sweetness; and intercession was made a

delightful employment to me. In the evening, as I was viewing the light in the north, I was delighted in contemplation on the glorious morning of the resurrection.

“Monday, April 12. This morning the Lord was pleased to lift up the light of his countenance upon me in secret prayer, and made the season very precious to my soul. And though I have been so depressed of late, respecting my hopes of future serviceableness in the cause of God; yet now I had much encouragement respecting that matter. I was especially assisted to intercede and plead for poor souls, and for the enlargement of Christ’s kingdom in the world, and for *special grace* for myself, to fit me for *special services*. I felt exceedingly calm, and quite resigned to God, respecting my future employment, *when* and *where* he pleased. My faith lifted me above the world, and removed all those mountains, that I could not look over of late. I wanted not the favour of man to lean upon; for I knew Christ’s favour was infinitely better, and that it was no matter *when*, nor *where*, nor *how* Christ should send me, nor what trials he should still exercise me with, if I might be prepared for *his* work and will. I now found *revived*, in my mind, the wonderful discovery of infinite *wisdom* in all the dispensations of God towards me, which I had a little before I met with my great trial at college; every thing appeared full of divine wisdom.

“Tuesday, April 13. I saw myself to be very mean and vile; and wondered at those that showed me respect. Afterwards I was somewhat comforted in secret retirement, and assisted to wrestle with God, with some power, spirituality, and sweetness. Blessed be the Lord, he is never unmindful of me, but always sends me needed supplies; and, from time to time, when I am like one dead, he raises me to life. O that I may never distrust infinite goodness!

“Wednesday, April 14. My soul longed for communion with Christ, and for the mortification of indwelling corruption, especially spiritual pride. O there is a sweet day coming, wherein *the weary will be at rest!* My soul has enjoyed much sweetness this day in the hopes of its speedy arrival.

“Thursday, April 15. My desires apparently centred in God, and I found a sensible attraction of soul after him sundry times to-day. I know *I long for God*, and a conformity to his will, in inward purity and holiness, ten thousand times more than for any thing here below.

“Friday and Saturday, April 16, 17. I seldom prayed without some sensible joy

in the Lord. Sometimes I longed much *to be dissolved, and to be with Christ*. O that God would enable me to grow in grace every day! Alas! my barrenness is such, that God might well say, *Cut it down*. I am afraid of a dead heart on the sabbath now begun: O that God would quicken me by his grace!

"Lord's day, April 18. I retired early this morning into the woods for prayer; had the assistance of God's Spirit, and faith in exercise; and was enabled to plead with fervency for the advancement of Christ's kingdom in the world, and to intercede for dear absent friends. At noon, God enabled me to wrestle with him, and to feel, as I trust, the power of divine love in prayer. At night I saw myself infinitely indebted to God, and had a view of my shortcomings: it seemed to me, that I had done as it were nothing for God, and that I never had *lived to him* but a few hours of my life.

"Monday, April 19. I set apart this day for fasting, and prayer to God for his grace; especially to prepare me for the work of the *ministry*, to give me divine aid and direction in my preparations for that great work, and in his own time to *send me into his harvest*. Accordingly, in the morning, I endeavoured to plead for the divine presence for the day, and not without some life. In the forenoon, I felt the power of intercession for precious, immortal souls; for the advancement of the kingdom of my dear Lord and Saviour in the word; and withal, a most sweet resignation, and even consolation and joy in the thoughts of suffering hardships, distresses, and even death itself, in the promotion of it; and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon, *God was with me of a truth*. O it was blessed company indeed! God enabled me so to agonize in prayer, that I was quite wet with perspiration, though in the shade, and the cool wind. My soul was drawn out very much for the world; for *multitudes* of souls. I think I had more enlargement for sinners, than for the children of God; though I felt as if I could spend my life in cries for both. I enjoyed great sweetness in communion with my dear Saviour. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in every thing. O that I may always live *to and upon* my blessed God! Amen, Amen.

"Tuesday, April 20. This day I am twenty-four years of age. O how much mercy have I received the year past! How often has God *caused his goodness to pass before me*! And how poorly have I answered the vows I made this time twelvemonth, to be *wholly* the Lord's, to be *for ever* devoted to his service! The Lord help me to live more to his glory for the time to come. This has been a

sweet, a happy day to me: blessed be God. I think my soul was never so drawn out in intercession for *others*, as it has been this night. Had a most fervent wrestle with the Lord tonight for my *enemies*; and I hardly ever so longed to *live to God*, and to be altogether devoted to him; I wanted to wear out my life in his service, and for his glory.

"Wednesday, April 21. Felt much calmness and resignation, and God again enabled me to wrestle for numbers of souls, and had much fervency in the sweet duty of intercession. I enjoyed of late more sweetness in intercession for others, than in any other part of prayer. My blessed Lord really let me *come near to him, and plead with him.*"

The frame of mind, and exercises of soul, that he expresses the *three days next following, Thursday, Friday, and Saturday*, are much of the same kind with those expressed the two days past.

"Lord's day, April 25. This morning I spent about two hours in secret duties, and was enabled more than ordinarily to agonize for immortal souls; though it was early in the morning, and the sun scarcely shined at all, yet my body was quite wet with sweat. I felt much pressed now, as frequently of late, to plead for the meekness and calmness of the Lamb of God in my soul; and through divine goodness felt much of it this morning. O it is a sweet disposition, heartily to forgive all injuries done us; to wish our greatest enemies as well as we do our own souls! Blessed Jesus, may I daily be more and more conformed to thee. At night I was exceedingly melted with divine love, and had some feeling sense of the blessedness of the upper world. Those words hung upon me, with much divine sweetness, Psal lxxxiv. 7. 'They go from strength to strength, every one of them in Zion appeareth before God.' O the *near access* that God sometimes gives us in our addresses to him! This may well be termed *appearing before God*: it is so indeed, in the true spiritual sense, and in the sweetest sense. I think I have not had such power of intercession these many months, both for God's children, and for dead sinners, as have had this evening. I wished and longed for the coming of my dear Lord: I longed to join the angelic hosts in praises, wholly free from imperfection. O the blessed moment hastens! All I want is to be more holy, more like my dear Lord. O for sanctification! My very soul pants for the complete restoration of the blessed image of my Saviour; that I may be fit for the blessed enjoyments and employments of the heavenly world.

'Farewell, vain world; my soul can bid adieu; My Saviour's taught me to

abandon you. Your charms may gratify a sensual mind; Not please a soul wholly for God design'd. Forbear to entice, cease then my soul to call; 'Tis fix'd through grace; my God shall be my all. While he thus lets me heavenly glories view, Your beauties fade, my heart's no room for you.'

"The Lord refreshed my soul with many sweet passages of his word. O the new Jerusalem! my soul longed for it. O the song of Moses and the Lamb! And that blessed song, that no man can learn, but they who are *redeemed from the earth!* and the glorious *white robes*, that were given to *the souls under the altar!*

'Lord, I'm a stranger here alone; Earth no true comforts can afford; Yet, absent from my dearest one, My soul delights to cry, My Lord. Jesus, my Lord, my only love, Possess my soul, nor thence depart; Grant me kind visits, heavenly Dove; My God shall then have all my heart.'

"*Monday, April 26.* Continued in a sweet frame of mind; but in the afternoon felt something of spiritual pride stirring. God was pleased to make it an humbling season at first; though afterwards he gave me sweetness. O my soul exceedingly longs for that blessed state of perfect deliverance from all sin! At night, God enabled me to give my soul up to him, to cast myself upon him, to be ordered and disposed of according to his sovereign pleasure; and I enjoyed great peace and consolation in so doing. My soul took sweet delight in God; my thoughts freely and sweetly centred in him. O that I could spend every moment of my life to his glory!

"*Tuesday, April 27.* I retired pretty early for secret devotions; and in prayer God was pleased to pour such ineffable comforts into my soul, that I could do nothing for some time but say over and over, 'O my sweet Saviour! 'O my sweet Saviour! whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' If I had had a thousand lives, my soul would gladly have laid them all down at once to have been with Christ. My soul never enjoyed so much of heaven before; it was the most refined and the most spiritual season of communion with God I ever yet felt. I never felt so great a degree of *resignation* in my life. In the afternoon I withdrew to meet with my God, but found myself much declined, and God made it an humbling season to my soul. I mourned over *the body of death* that is in me. It grieved me exceedingly, that I could not pray to and praise God with my heart full of divine heavenly love. O that my soul might never offer any dead, cold services to my God! In the evening had not so much divine *love*, as in the morning; but had a sweet season of fervent

intercession.

“Wednesday, April 28. I withdrew to my usual place of retirement in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires after a perfect conformity to him in all things. Thirsting desires, and insatiable longings, possessed my soul after *perfect holiness*. God was so precious to my soul, that the world with all its enjoyments was infinitely vile. I had no more value for the favour of men, than for pebbles. The Lord was my All; and that *he* overruled all, greatly delighted me. I think, my faith and dependence on God scarce ever rose so high. I saw him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ’s kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening my heart seemed to melt, and, I trust, was really humbled for indwelling corruption, and I *mourned like a dove*. I felt, that all my unhappiness arose from my being a *sinner*. With resignation I could bid welcome to all *other* trials; but *sin* hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner*; though I did not in the least doubt of God’s love. O that God would *purge away my dross, and take away my tin*, and make me seven times refined!

“Thursday, April 29. I was kept off at a distance from God; but had some enlargement in intercession for precious souls.

“Friday, April 30. I was somewhat dejected in spirit: nothing grieves me so much, as that I cannot live constantly to God’s glory. I could bear any desertion or spiritual conflicts, if I could but have *my heart* all the while *burning within me* with love to God and desires of his glory. But this is impossible; for when I *feel* these, I cannot be dejected in my soul, but only *rejoice in my Saviour*, who has delivered me from the reigning power, and will shortly deliver me from the indwelling of sin.

“Saturday, May 1. I was enabled to cry to God with fervency for ministerial qualifications, that he would appear for the advancement of his own kingdom, and that he would bring in the heathen, &c. Had much assistance in my studies.

This has been a profitable week to me; I have enjoyed many communications of the blessed Spirit in my soul.

“Lord’s day, May 2. God was pleased this morning to give me such a sight of myself, as made me appear very vile in my own eyes. I felt corruption stirring in my heart, which I could by no means suppress; felt more and more deserted; was exceeding weak, and almost sick with my inward trials.

“Monday, May 3. Had a sense of vile ingratitude. In the morning I withdrew to my usual place of retirement, and mourned for my abuse of my dear Lord: spent the day in fasting and prayer. God gave me much power of wrestling for his cause and kingdom; and it was a happy day to my soul. God was with me all the day, and I was more above the world than ever in my life.”

Through the *remaining part of this week* he complains almost every day of desertion, inward trials and conflicts, attended with dejection of spirit; but yet speaks of times of relief and sweetness, and daily refreshing visits of the divine Spirit, affording special assistance and comfort, and enabling, at some times, to much fervency and enlargement in religious duties.

“Lord’s day, May, 9. I think I never felt so much of the cursed *pride* of my heart, as well as the *stubbornness* of my will, before. Oh dreadful! what a vile wretch I am! I could submit to be nothing, and to lie down in the dust. O that God would humble me in the dust! I felt myself such a sinner, all day, that I had scarce any comfort. O when shall I be *delivered from the body of this death!* I greatly feared, lest through stupidity and carelessness I should lose the benefit of these trials. O that they might be sanctified to my soul! Nothing seemed to touch me but only this, that I was a *sinner*. Had a fervency and refreshment in social prayer in the evening.

“Monday, May 10. I rode to New-Haven; saw some Christian friends there; and had comfort in joining in prayer with them, and hearing of the goodness of God to them, since I last saw them.

“Tuesday, May 11. I rode from New-Haven to Weathersfeld; was very dull most of the day; had little spirituality in this journey, though I often longed to be alone with God; was much perplexed with vile thoughts; was sometimes afraid of every thing: but God was *my helper*. Caught a little time for retirement in the evening, to my comfort and rejoicing. Alas! I cannot live in the midst of a

tumult. I long to enjoy God alone.

“*Wednesday, May 12.* I had a distressing view of the pride, enmity, and vileness of my heart. Afterwards had sweet refreshment in conversing, and worshipping God, with Christian friends.

“*Thursday, May 13.* Saw so much of the wickedness of my heart, that I longed to get away from myself. I never before thought there was so much spiritual *pride* in my soul. I felt almost pressed to death with my own vileness. Oh what *a body of death* is there in me! *Lord, deliver my soul.* I could not find any convenient place for retirement, and was greatly exercised. Rode to Hartford in the afternoon: had some refreshment and comfort in religious exercises with Christian friends; but longed for more retirement. O the closest walk with God is the sweetest heaven that can be enjoyed on earth!

“*Friday, May 14.* I waited on a council of ministers convened at Hartford, and spread before them the treatment I had met with from the rector and tutors of Yale college; who thought it adviseable to intercede for me with the rector and trustees, and to entreat them to restore me to my former privileges in college.

After this, spent some time in religious exercises with Christian friends.

“*Saturday, May 15.* I rode from Hartford to Hebron; was somewhat dejected on the road; appeared exceeding vile in my own eyes, saw much pride and stubbornness in my heart. Indeed I never saw such a week as this before; for I have been almost ready to die with the view of the wickedness of my heart. I could not have thought I had such *a body of death* in me. Oh that God would *deliver my soul!*”

The *three next days* (which he spent at Hebron, Lebanon, and Norwich) he complains still of dulness and desertion, and expresses a sense of his vileness, and longing to hide himself in some cave or den of the earth: but yet speaks of some intervals of comfort and soul-refreshment each day.

“*Wednesday, May 19.* (At Millington) I was so amazingly deserted this morning, that I seemed to feel a sort of horror in my soul. Alas! when God withdraws, what is there that can afford any comfort to the soul!”

Through the *eight days next following* he expresses more calmness and comfort, and considerable life, fervency, and sweetness in religion.

“Friday, May 28. (At New-Haven) I think I scarce ever felt so calm in my life; I rejoiced in resignation, and giving myself up to God, to be wholly and entirely devoted to him for ever.”

On the *three following days* there was, by the account he gives, a continuance of the same excellent frame of mind, last expressed: but it seems not to be altogether to so great a degree.

“Tuesday, June 1. Had much of the presence of God in family prayer, and had some comfort in secret. I was greatly refreshed from the word of God this morning, which appeared exceeding sweet to me: some things that appeared mysterious, were opened to me. O that the kingdom of the dear Saviour might come with power, and the healing waters of the sanctuary spread far and wide for the healing of the nations! Came to Ripton; but was very weak. However, being visited by a number of young people in the evening, I prayed with them.”

The *remaining part of this week* he speaks of being much diverted and hindered in the business of religion, by great weakness of body, and necessary affairs he had to attend; and complains of having but little power in religion; but signifies, that God hereby showed him he was like a helpless infant cast out in the open field.

“Lord’s day, June 6. I feel much deserted: but all this teaches me my nothingness and vileness more than ever.

“Monday, June 7. Felt still powerless in secret prayer. Afterwards I prayed and conversed with some little life. God feeds me with crumbs: blessed be his name for any thing. I felt a great desire, that all God’s people might know how mean and little and vile I am; that they might see I am nothing, that so they might pray for me aright, and not have the least dependence upon me.

“Tuesday, June 8. I enjoyed one sweet and precious season this day: I never felt it so sweet to be nothing, and less than nothing, and to be accounted nothing.”

The *three next days* he complains of desertion, and want of fervency in religion; but yet his diary shows that every day his *heart* was engaged in religion, as his *great*, and, as it were, *only* business.

“Saturday, June 12. Spent much time in prayer this morning, and enjoyed much sweetness: felt insatiable longings after God much of the day. I wondered how

poor souls do to live that have *no God*. The world, with all its enjoyments, quite vanished. I see myself very helpless: but I have a blessed God to go to. I longed exceedingly *to be dissolved, and to be with Christ, to behold his glory*. Oh, my weak, weary soul longs to arrive at *my Father's house!*

“*Lord’s day, June 13.* Felt something calm and resigned in the public worship: at the sacrament saw myself very vile and worthless. O that I may always lie low in the dust. My soul seemed steadily to go forth after God, in longing desires to live upon him.

“*Monday, June 14.* Felt something of the sweetness of communion with God, and the *constraining* force of *his love*: how admirably it captivates the soul, and makes all the desires and affections to centre in God! I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work I have in view, of *preaching the gospel*; and that the Lord would return to me, and *show me the light of his countenance*. Had little life and power in the forenoon: near the middle of the afternoon, God enabled me to wrestle ardently in intercession for absent friends: but just at night, the Lord visited me marvellously in prayer: I think my soul never was in such an agony before. I felt no restraint; for the treasures of divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls, for *multitudes* of poor souls, and for many that I thought were the children of God, *personally*, in many distant places. I was in such an agony, from sun half an hour high, till near dark, that I was all over wet with sweat; but yet it seemed to me that I had wasted away the day, and had done nothing. Oh, my dear Jesus did *sweat blood* for poor souls! I longed for more compassion towards them. Felt still in a sweet frame, under a sense of divine love and grace; and went to bed in such a frame, with my heart set on God.

“*Tuesday, June 15.* Had the most ardent longings after God that ever I felt in my life: at noon, in my secret retirement, I could do nothing but tell my dear Lord, in a sweet calm, that he knew I longed for nothing but *himself*, nothing but *holiness*; that *he* had given me these desires, and he *only* could give me the thing desired. I never seemed to be so unhinged from *myself*, and to be so wholly devoted to God. My heart was swallowed up in God most of the day. In the evening I had such a view of the soul being as it were enlarged, to contain more holiness, that it seemed ready to separate from my body. I then wrestled in an agony for divine blessings; had my heart drawn out in prayer for some Christian friends, beyond what I ever had before. I feel differently now from whatever I

did under any enjoyments before; more engaged to *live to God* for ever, and less pleased with my own frames. I am not satisfied with my frames, nor feel at all more easy after such struggles than before; for it seems far too little, if I could *always* be so. Oh how short do I fall of my duty in my sweetest moments!"

In his diary for the *two next days* he expresses something of the same frame, but in a far less degree.

"*Friday, June 18.* Considering my great unfitness for the work of the *ministry*, my present deadness, and total inability to do any thing for the glory of God that way, feeling myself very helpless, and at a great loss *what the Lord would have me to do*; I set apart this day for prayer to God, and spent most of the day in that duty, but amazingly deserted most of the day. Yet I found God graciously near, once in particular; while I was pleading for more compassion for immortal souls, my *heart* seemed to be *opened* at once, and I was enabled to cry with great ardency, for a few minutes. Oh, I was distressed to think, that I should offer such dead, cold services to the *living God!* My soul seemed to breathe after holiness, a life of constant devotedness to God. But I am almost lost sometimes in the pursuit of this blessedness, and ready to sink, because I continually fall short and miss of my desire. O that the Lord would help me to hold out, yet a little while, till the happy hour of deliverance comes!"

"*Saturday, June 19.* Felt much disordered; my spirits were very low: but yet enjoyed some freedom and sweetness in the duties of religion. *Blessed be God.*

"*Lord's day, June 20.* Spent much time alone. My soul longed to be holy, and reached after God; but seemed not to obtain my desire. I *hungered* and *thirsted*; but was not refreshed and satisfied. My soul hung on God, as my only portion. O that I could grow in grace more abundantly every day!"

The *next day* he speaks of his having assistance in his studies, and power, fervency, and comfort in prayer.

"*Tuesday, June 22.* In the morning spent about two hours in prayer and meditation, with considerable delight. Towards night, felt my soul go out in longing desires after God, in secret retirement. In the evening, was sweetly composed and resigned to God's will; was enabled to leave myself and all my concerns with him, and to have my whole dependence upon him. My secret retirement was very refreshing to my soul; it appeared such a happiness to have

God for my portion, that I had rather be any other creature in this lower creation, than not come to the enjoyment of God. I had rather be a beast, than a man without God, if I were to live here to eternity. Lord, endear thyself more to me!"

In his diary for the *next seven days* he expresses a variety of exercises of mind. He speaks of great longings after God and holiness, and earnest desires for the conversion of others; of fervency in prayer, power to wrestle with God, composure, comfort, and sweetness, from time to time; but expresses a sense of the vile abomination of his heart, and bitterly complains of his barrenness, and the pressing body of death; and says, he "saw clearly that whatever he enjoyed, better than hell, was of free grace." He complains of being exceeding low, much below the character of a child of God; and is sometimes very disconsolate and dejected.

"*Wednesday, June 30.* Spent this day alone in the woods, in fasting and prayer; underwent the most dreadful conflicts in my soul that ever I felt, in some respects. I saw myself so vile, that I was ready to say, "I shall now perish by the hand of Saul." I thought, and almost concluded, I had no power to stand for the cause of God, but was almost "afraid of the shaking of a leaf." Spent almost the whole day in prayer, incessantly. I could not bear to think of Christians showing me any respect. I almost despaired of doing any service in the world: I could not feel any hope or comfort respecting the heathen, which used to afford me some refreshment in the darkest hours of this nature. I spent the day *in the bitterness of my soul.* Near night, I felt a little better; and afterwards enjoyed some sweetness in secret prayer.

"*Thursday, July 1.* Had some sweetness in prayer this morning. Felt exceeding sweetly in secret prayer tonight, and desired nothing so ardently as that *God should do with me just as he pleased.*

"*Friday, July 2.* Felt composed in secret prayer in the morning. My desires ascended to God this day, as I was travelling: and was comfortable in the evening. *Blessed be God for all my consolations.*

"*Saturday, July 3.* My heart seemed again to sink.

The disgrace I was laid under at college, seemed to damp me; as it opens the mouths of opposers. I had no refuge but in God. Blessed be his name, that I may go to *him* at all times, and, find *him a present help.*

“Lord’s day, July 4. Had considerable assistance. In the evening I withdrew, and enjoyed a happy season in secret prayer. God was pleased to give me the exercise of faith, and thereby brought the invisible and eternal world near to my soul; which appeared sweetly to me. I hoped, that my weary *pilgrimage* in the world would be *short*; and that it would not be long before I was brought to my heavenly home and Father’s house. I was resigned to God’s will, to tarry his time, to do his work, and suffer his pleasure. I felt *thankfulness* to God for all my pressing *desertions* of late; for I am persuaded they have been made a means of making me more humble, and much more resigned. I felt pleased, to be *little*, to be *nothing*, and to *lie in the dust*. I enjoyed life and consolation in pleading for the dear children of God, and the kingdom of Christ in the world; and my soul earnestly breathed after holiness, and the enjoyment of God. *O come, Lord Jesus, come quickly.*“

By his diary for the *remaining days of this week*, it appears that he enjoyed considerable composure and tranquillity, and had sweetness and fervency of spirit in prayer, from day to day.

“Lord’s day, July 11. Was deserted, and exceedingly dejected, in the morning. In the afternoon, had some life and assistance, and felt resigned. I saw myself exceeding vile.”

On the *two next days* he expresses inward comfort, resignation, and strength in God.

“Wednesday, July 14. Felt a kind of humble resigned sweetness: spent a considerable time in secret, giving myself up wholly to the Lord. Heard Mr. Bellamy preach towards night: felt very sweetly part of the time: longed for nearer *access to God*.“

The *four next days* he expresses considerable comfort and fervency of spirit, in Christian conversation and religious exercises.

“Monday, July 19. My desires seem especially to be carried out after weanedness from the *world*, perfect deadness to it, and to be even *crucified* to all its allurements. My soul longs to feel itself more of a *pilgrim* and *stranger* here below; that nothing may divert me from pressing through the lonely desert, till I arrive at my Father’s house.

“Tuesday, July 20. It was sweet to give away myself to God, to be disposed of at

his pleasure; and had some feeling sense of the sweetness of being a *pilgrim on earth.*"

The *next day* he expresses himself as determined to be wholly devoted to God; and it appears by his diary, that he spent the whole day in a most diligent exercise of religion, and exceeding comfortably.

"*Thursday, July 22.* Journeying from Southbury to Ripton, I called at a house by the way; where being very kindly entertained and refreshed, I was filled with amazement and shame, that God should stir up the hearts of any to show so much kindness to such a *dead dog* as I; was made sensible, in some measure, how exceedingly vile it is, not to be wholly devoted to God. I wondered that God would suffer any of his creatures to feed and sustain me from time to time."

In his diary for the *six next days* are expressed various exercises and experiences; such as, sweet composure and fervency of spirit in meditation and prayer, weanedness from the world, being sensibly a pilgrim and stranger on the earth, engagedness of mind to spend every inch of time for God, &c.

"*Thursday, July 29.* I was examined by the Association met at Danbury, as to my *learning*, and also my *experiences* in religion, and received a licence from them to preach the gospel of Christ. Afterwards felt much devoted to God; joined in prayer with one of the ministers, my peculiar friend, in a convenient place; went to bed resolving to live devoted to God all my days.

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Part 3: From Being Licensed To Preach Till Appointment As Missionary

FROM THE TIME OF HIS BEING LICENSED TO PREACH BY THE ASSOCIATION, TILL HE WAS EXAMINED IN NEW YORK, BY THE CORRESPONDENTS, OR COMMISSIONERS OF THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE, AND APPROVED AND APPOINTED AS THEIR MISSIONARY TO THE INDIANS.

“Friday, July 30, 1742. Rode from Danbury to Southbury; preached there from 1 Pet. iv. 8. ‘And above all things have fervent charity,’ &c. Had much of the comfortable presence of God in the exercise. I seemed to have power with God in prayer, and power to get hold of the hearts of the people in preaching.

“Saturday, July 31. Exceeding calm and composed, and was greatly refreshed and encouraged.”

It appears by his diary, that he continued in this sweetness and tranquillity almost through the whole of the next week.

“Lord’s day, Aug. 8. In the morning I felt comfortably in secret prayer; my soul was refreshed with the hopes of the heathen coming home to Christ; was much resigned to God, and thought it was no matter what became of *me*. Preached both parts of the day at Bethlehem, from Job xiv. 14. “If a man die, shall he live again,” &c. It was sweet to me to meditate on *death*. In the evening felt very comfortably, and cried to God fervently in secret prayer.”

It appears by his diary, that he continued through the *three next days* engaged with all his might in the business of religion, and in almost a constant enjoyment of the comforts of it.

“Thursday, Aug. 12. This morning and last night I was exercised with sore inward trials: I had no power to pray; but seemed shut out from God. I had in a great measure lost my hopes of God sending me among the heathen afar off, and of seeing them flock home to Christ. I saw so much of my hellish vileness, that I appeared worse to myself than any devil: I wondered that God would let me live,

and wondered that people did not stone me, much more that they would ever hear me preach! It seemed as though I never could nor should preach any more; yet about nine or ten o'clock, the people came over, and I was forced to preach. And blessed be God, he gave me his presence and Spirit in prayer and preaching: so that I was much assisted, and spake with power from Job xiv. 14. Some Indians cried out in great distress, and all appeared greatly concerned. After we had prayed and exhorted them to seek the Lord with constancy, and hired an Englishwoman to keep a kind of *school* among them, we came away about one o'clock, and came to Judea, about fifteen or sixteen miles. There God was pleased to visit my soul with much comfort. Blessed be the Lord for all things I meet with."

It appears that the two next days he had much comfort, and had his heart much engaged in religion.

"*Lord's day, Aug. 15.* Felt much comfort and devotedness to God this day. At night it was refreshing to get alone with God, and *pour out my soul*. O who can conceive of the sweetness of communion with the blessed God, but those who have experience of it! Glory to God for ever, that I may taste heaven below.

"*Monday, Aug. 16.* Had some comfort in secret prayer, in the morning Felt sweetly sundry times in prayer this day: but was much perplexed in the evening with vain conversation.

"*Tuesday, Aug. 17.* Exceedingly depressed in spirit, it cuts and wounds my heart, to think how much *self-exaltation, spiritual pride, and warmth of temper*, I have *formerly* had intermingled with my endeavours to promote God's work: and sometimes I long to lie down at the feet of opposers, and confess what a poor imperfect creature I have been, and still am. Oh, the Lord forgive me, and make me for the future "wise as a serpent, and harmless as a dove!" Afterwards enjoyed considerable comfort and delight of soul.

"*Wednesday, Aug. 18.* Spent most of this day in prayer and reading. I see so much of my own extreme vileness, that I feel ashamed and guilty before God and man; I look to myself like the vilest fellow in the land: I wonder that God stirs up his people to be so kind to me.

"*Thursday, Aug. 19.* This day, being about to go from Mr. Bellamy's at Bethlehem, where I had resided some time, I prayed with him, and two or three

other Christian friends. We gave ourselves to God with all our hearts, to be his for ever: eternity looked very near to me, while I was praying. If I never should see these Christians again in this world, it seemed but a few moments before I should meet them in another world.

“Friday, Aug. 20. I appeared so vile to myself, that I hardly dared to think of being seen especially on account of spiritual pride. However, to-night I enjoyed a sweet hour alone with God (at Ripton): I was lifted above the frowns and flatteries of this lower world, had a sweet relish of heavenly joys, and my soul did as it were get into the eternal world, and really taste of heaven. I had a sweet season of intercession for dear friends in Christ; and God helped me to cry fervently for Zion. Blessed be God for this season.

“Saturday, Aug. 21. Was much perplexed in the morning. Towards noon enjoyed more of God in secret, was enabled to see that it was best to throw myself into the hands of God, to be disposed of according to his pleasure, and rejoiced in such thoughts. In the afternoon rode to New-Haven; was much confused all the way. Just at night underwent such a dreadful conflict as I have scarce ever felt. I saw myself exceedingly vile and unworthy; so that I was guilty, and ashamed that any body should bestow any favour on me, or show me any respect.

“Lord’s day, Aug. 22. In the morning, continued still in perplexity. In the evening, enjoyed that comfort that seemed to me sufficient to overbalance all my late distresses. I saw that God is the only soul-satisfying portion, and I really found satisfaction in him. My soul was much enlarged in sweet intercession for my fellowmen every where, and for many Christian friends in particular, in distant places.

“Monday, Aug. 23. Had a sweet season in secret prayer: the Lord drew near to my soul, and filled me with peace and divine consolation. O my soul tasted the sweetness of the upper world; and was drawn out in prayer for the world, that it might come home to Christ! Had much comfort in the thoughts and hopes of the ingathering of the heathen; was greatly assisted in intercession for Christian friends.”

He continued still in the same frame of mind *the next day*, but in a lesser degree.

“Wednesday, Aug. 25. In family prayer, God helped me to climb up near him, so that I scarce ever got nearer.”

The four next days, he appears to have been the subject of desertion, and of comfort, and fervency in religion, interchangeably, together with a sense of vileness and unprofitableness.

“*Monday, Aug. 30.* Felt something comfortably in the morning; conversed sweetly with some friends; was in a serious composed frame; and prayed at a certain house with some degree of sweetness. Afterwards, at another house, prayed privately with a dear Christian friend or two; and I think I scarce ever launched so far into the eternal world as then; I got so far out on the broad ocean that my soul with joy triumphed over all the evils on the shores of mortality. I think time, and all its happy amusements and cruel disappointments, never appeared so inconsiderable to me before. I was in a sweet frame; I saw myself nothing, and my soul reached after God with intense desire. O! I saw what I owed to God, in such a manner, as I scarce ever did: I knew I had never lived a moment to him as I should do; indeed it appeared to me I had never done any thing in Christianity: my soul longed with a vehement desire to *live to God*. In the evening, sung and prayed with a number of Christians: felt *the powers of the world to come* in my soul, in prayer. Afterwards prayed again privately, with a dear Christian or two, and found the presence of God; was something humbled in my secret retirement: felt my ingratitude, because I was not wholly swallowed up in God.”

He was in a sweet frame great part of the *next day*.

“*Wednesday, Sept. 1.* Went to Judea, to the ordination of Mr. Judd. Dear Mr. Bellamy preached from Matt. xxiv. 46. ‘Blessed is that servant,’ &c. I felt very solemn most of the time; had my thoughts much on that time when *our Lord will come*; that time refreshed my soul much; only I was afraid I should not be found *faithful*, because I had so vile a heart. My thoughts were much in eternity, where I love to dwell. Blessed be God for this solemn season. Rode home to-night with Mr. Bellamy, conversed with some friends till it was very late, and then retired to rest in a comfortable frame.

“*Thursday, Sept. 2.* About two in the afternoon I preached from John vi. 67. ‘Then said Jesus unto the twelve, Will ye also go away?’ and God assisted me in some comfortable degree; but more especially in my first prayer: my soul seemed then to launch quite into the eternal world, and to be as it were separated from this lower world. Afterwards preached again from Isa. v. 4. ‘What could have been done more,’ &c. God gave me some assistance; but I saw myself a

poor worm.'

On *Friday, Sept.* 3. He complains of having but little life in the things of God, the former part of the day, but afterwards speaks of sweetness and enlargement.

"*Saturday, Sept.* 4. Much out of health, exceedingly depressed in my soul, and at an awful distance from God. Towards night spent some time in profitable thoughts on Rom. viii. 2. 'For the law of the spirit of life,' &c. Near night had a very sweet season in prayer; God enabled me to wrestle ardently for the advancement of the Redeemer's kingdom; pleaded earnestly for my own dear brother John, that God would make him more of a pilgrim and stranger on the earth, and fit him for singular serviceableness in the world; and my heart sweetly exulted in the Lord, in the thoughts of any distresses that might alight on him or me, in the advancement of Christ's kingdom. It was a sweet and comfortable hour unto my soul, while I was indulged with freedom to plead, not only for myself, but also for many other souls.

"*Lord's day, Sept.* 5. Preached all day: was somewhat strengthened and assisted in the afternoon; more especially in the evening: had a sense of my unspeakable short-comings in all my duties. I found, alas! that I had never lived to God in my life.

"*Monday, Sept.* 6. Was informed, that they only waited for an opportunity to apprehend me for preaching at New-Haven lately, that so they might imprison me. This made me more solemn and serious, and to quit all hopes of the world's friendship: it brought me to a further sense of my vileness, and just desert of this, and much more, from the hand of God, though not from the hand of man. Retired into a convenient place in the woods, and spread the matter before God.

"*Tuesday, Sept.* 7. Had some relish of divine things in the morning. Afterwards felt more barren and melancholy. Rode to New-Haven, to a friend's house at a distance from the town; that I might remain undiscovered, and yet have opportunity to do business privately with friends which come to commencement.

"*Wednesday, Sept.* 8. Felt very sweetly when I first rose in the morning. In family prayer had some enlargement, but not much spirituality, till *eternity* came up before me, and looked near: I found some sweetness in the thoughts of bidding a dying farewell to this tiresome world. Though some time ago I reckoned upon seeing my dear friends at commencement; yet being now denied

the opportunity, for fear of imprisonment, I felt totally resigned, and as contented to spend this day alone in the woods, as I could have done, if I had been allowed to go to town. Felt exceedingly weaned from the world to-day. In the afternoon I discoursed on divine things with a dear Christian friend, whereby we were both refreshed. Then I prayed, with a sweet sense of the blessedness of communion with God: I think I scarce ever enjoyed more of God in any one prayer. O it was a blessed season indeed to my soul; I know not that ever I saw so much of my own nothingness in my life; never wondered so, that God allowed me to preach his word. This has been a sweet and comfortable day to my soul. *Blessed be God.* Prayed again with my dear friend, with something of the divine presence. I long to be wholly conformed to God, and transformed into his image.

"Thursday, Sept. 9. Spent much of the day alone: enjoyed the presence of God in some comfortable degree: was visited by some dear friends, and prayed with them: wrote sundry letters to friends; felt religion in my soul while writing: enjoyed sweet meditations on some scriptures. In the evening, went very privately into town, from the place of my residence at the farms, and conversed with some dear friends; felt sweetly in singing hymns with them: and made my escape to the farms again, without being discovered by any enemies, as I knew of. Thus the Lord preserves me continually.

"Friday, Sept. 10. Longed with intense desire after God; my whole soul seemed impatient to be conformed to him, and to become 'holy, as he is holy.' In the afternoon, prayed with a dear friend privately, and had the presence of God with us; our souls united together to reach after a blessed immortality, to be unclothed of the body of sin and death, and to enter the blessed world, where no unclean thing enters. O, with what intense desire did our souls long for that blessed day, that we might be freed from sin, and for ever live *to* and *in* our God! In the evening, took leave of that house; but first kneeled down and prayed; the Lord was of a truth in the midst of us; it was a sweet parting season; felt in myself much sweetness and affection in the things of God. Blessed be God for every such divine gale of his Spirit, to speed me on in my way to the new Jerusalem! Felt some sweetness afterwards, and spent the evening in conversation with friends, and prayed with some life, and retired to rest very late."

The *five next days* he appears to have been in an exceeding comfortable frame of mind, for the most part, and to have been the subject of the like heavenly exercises as are often expressed in preceding passages of his diary; such as,

having his heart much engaged for God, wrestling with him in prayer with power and ardency; enjoying at times sweet calmness and composure of mind, giving himself up to God to be his for ever, with great complacence of mind; being wholly resigned to the will of God, that he might do with him what he pleased; longing to improve time, having the eternal world as it were brought nigh; longing after God and holiness, earnestly desiring a complete conformity to him, and wondering how poor souls do to exist without God.

“*Thursday, Sept. 16.* At night enjoyed much of God in secret prayer: felt an uncommon resignation, to *be* and *do* what God pleased. Some days past I felt *great perplexity* on account of my past conduct: *my bitterness*, and want of Christian kindness and love, has been *very distressing* to my soul: the Lord forgive me my *unchristian warmth*, and want of a spirit of meekness!”

The *next day* he speaks of much resignation, calmness, and peace of mind, and near views of the eternal world.

“*Saturday, Sept. 18.* Felt some compassion for souls, and mourned I had no more. I feel much more kindness, meekness, gentleness, and love towards all mankind, than ever. I long to be at the feet of my enemies and persecutors: enjoyed some sweetness, in feeling my soul conformed to Christ Jesus, and given away to him for ever.”

The *next day* he speaks of much dejection and discouragement, from an apprehension of his own unfitness ever to do any good in preaching; but blesses God for all dispensations of providence and grace; finding that by all God weaned him more from the world, and made him more resigned.

The *next ten days* he appears to have been for the most part under great degrees of melancholy, exceedingly dejected and discouraged: speaks of his being ready to give up all for gone respecting the cause of Christ, and exceedingly longing to die: yet had some sweet seasons and intervals of comfort, and special assistance and enlargement in the duties of religion, and in performing public services, and considerable success in them.

“*Thursday, Sept. 30.* Still very low in spirits; I did not know how to engage in any work or business, especially to *correct some disorders among Christians*; felt as though I had no power to be faithful in that regard. However, towards noon I preached from Deut. viii. 2. Deut. viii. 2 ‘And thou shalt remember,’ &c.

and was enabled with freedom to reprove some things in Christians' conduct, that I thought very unsuitable and irregular; insisted near two hours on this subject."

Through *this* and the *two following weeks* he passed through a variety of exercises: he was frequently dejected, and felt inward distresses; and sometimes sunk into the depths of melancholy: at which turns he was not exercised about the state of his soul, with regard to the *favour* of God, and his *interest* in Christ, but about his own sinful infirmities, and unfitness for God's service. His mind appears sometimes extremely depressed and sunk with a sense of inexpressible vileness. But in the mean time he speaks of many seasons of comfort and spiritual refreshment, wherein his heart was encouraged and strengthened in God, and sweetly resigned to his will; of some seasons of very high degrees of spiritual consolation, and of his great longings after holiness and conformity to God; of his great fear of offending God, and of his heart being sweetly melted in religious duties; of his longing for the advancement of Christ's kingdom, of his having at times much assistance in preaching, and of remarkable effects on the auditory.

"*Lord's day, Oct. 17.* Had a considerable sense of my helplessness and inability; saw that I must be dependent on God for all I want; and especially when I went to the place of public worship. I found I could not speak a word for God without his special help and assistance. I went into the assembly trembling, as I frequently do, under a sense of my insufficiency to do any thing in the cause of God, as I ought to do. But it pleased God to afford me much assistance, and there seemed to be a considerable effect on the hearers. In the evening I felt a disposition to praise God, for his goodness to me, that he had enabled me in some measure to be faithful; and my soul rejoiced to think, that I had thus performed the work of one day more, and was one day nearer my *eternal*, and I trust my *heavenly*, home. O that I might be "faithful to the death, fulfilling as an hireling my day," till the shades of the evening of life shall free my soul from the toils of the day! This evening, in secret prayer, I felt exceeding solemn, and such longing desires after deliverance from sin, and after conformity to God, as melted my heart. Oh, I longed to be "delivered from this body of death!" I felt inward pleasing pain, that I could not be conformed to God entirely, fully, and for ever. I scarce ever preach without being first visited with inward conflicts and sore trials. Blessed be the Lord for these trials and distresses as they are blessed for my humbling.

“Monday, Oct. 18. In the morning I felt some sweetness, but still pressed through trials of soul. My life is a constant mixture of consolations and conflicts, and will be so till I arrive at the world of spirits.

“Tuesday, Oct. 19. This morning and last night I felt a sweet longing in my soul after holiness. My soul seemed so to reach and stretch towards the mark of perfect sanctity, that it was ready to break with longings.

“Wednesday, Oct. 20. Exceeding infirm in body, exercised with much pain, and very lifeless in divine things. Felt a little sweetness in the evening.

“Thursday, Oct. 21. Had a very deep sense of the vanity of the world most of the day; had little more regard to it than if I had been to go into eternity the next hour. Through divine goodness, I felt very serious and solemn. O, *I love to live on the brink of eternity*, in my views and meditations! This gives me a sweet, awful, and reverential sense and apprehension of God and divine things, when I see myself as it were *standing before the judgment-seat of Christ*.

“Friday, Oct. 22. Uncommonly weaned from the world to-day: my soul delighted to be a *stranger and pilgrim on the earth*; I felt a disposition in me never to have any thing to do with this world. The character given of some of the ancient people of God, in Heb. xi. 13. was very pleasing to me, ‘They confessed that they were pilgrims and strangers on the earth,’ by their daily practice; and O that I could always do so! Spent some considerable time in a pleasant grove, in prayer and meditation. O it is sweet to be thus weaned from friends, and from myself, and dead to the present world, that so I may live wholly *to and upon* the blessed God! Saw myself little, low, and vile in myself. In the afternoon preached at Bethlehem, from Deut. viii. 2. God helped me to speak to the hearts of dear Christians. Blessed be the Lord for this season: I trust they and I shall rejoice on this account to all eternity. Dear Mr. Bellamy came in, while I was making the first prayer; (being returned home from a journey;) and after meeting we walked away together, and spent the evening in sweetly conversing on divine things, and praying together, with sweet and tender love to each other, and returned to rest with our hearts in a serious spiritual frame.

“Saturday, Oct. 23. Somewhat perplexed and confused. Rode this day from Bethlehem to Simsbury.

“Lord’s day, Oct. 24. Felt so vile and unworthy, that I scarce knew how to

converse with human creatures.

“*Monday, Oct. 25.* [At Turky-Hills] In the evening I enjoyed the divine presence in secret prayer. It was a sweet and comfortable season to me; my soul *longed for God, for the living God*: enjoyed a sweet solemnity of spirit, and longing desire after the recovery of the divine image in my soul. ‘Then shall I be satisfied, when I shall awake in God’s likeness,’ and never before.

“*Tuesday, Oct. 26.* [At West-Suffield] Underwent the most dreadful distresses, under a sense of my own unworthiness. It seemed to me, I deserved rather to be driven out of the place, than to have any body treat me with any kindness, or come to hear me preach. And verily my spirits were so depressed at this time, (as at many others,) that it was impossible I should treat immortal souls with faithfulness. I could not deal closely and faithfully with them, I felt so infinitely vile in myself. Oh, what *dust and ashes* I am, to think of preaching the gospel to others! Indeed I never can be faithful for one moment, but shall certainly ‘daub with untempered mortar,’ if God do not grant me special help. In the evening I went to the meeting-house, and it looked to me near as easy for one to rise out of the grave and preach, as for me. However, God afforded me some life and power, both in prayer and sermon; and was pleased to lift me up, and show me that he could enable me to preach. O the wonderful goodness of God to so vile a sinner! Returned to my quarters; and enjoyed some sweetness in prayer alone, and mourned that I could not live more to God.

“*Wednesday, Oct. 27.* I spent the forenoon in prayer and meditation; was not a little concerned about preaching in the afternoon: felt exceedingly *without strength*, and very helpless indeed; and went into the meeting-house, ashamed to see any come to hear such an unspeakably worthless wretch. However, God enabled me to speak with clearness, power, and pungency. But there was some noise and tumult in the assembly, that I did not well like; and endeavoured to bear public testimony against it with moderation and mildness, through the current of my discourse. In the evening, was enabled to be in some measure thankful and devoted to God.”

The frames and exercises of his mind during the *four next days* were mostly very similar to those of the two days past; excepting intervals of considerable degrees of divine peace and consolation.

The things expressed within the space of the *three following days* are such as

these; some seasons of dejection, mourning for being so destitute of the exercises of grace, longing to be delivered from sin, pressing after more of God, seasons of sweet consolation, precious and intimate converse with God in secret prayer, sweetness of Christian conversation, &c. Within this time he rode from Sufield to Eastbury, Hebron, and Lebanon.

“*Thursday, Nov. 4. [At Lebanon]* Saw much of my nothingness most of this day: but felt concerned that I had no more sense of my insufficiency and unworthiness. O it is sweet *lying in the dust!* But it is distressing to feel in my soul that hell of corruption, which still remains in me. In the afternoon, had a sense of the sweetness of a strict, close, and constant devotedness to God, and my soul was comforted with his consolations. My soul felt a pleasing, yet painful concern, lest I should spend some moments *without God*. O may I always *live to God!* In the evening, I was visited by some friends, and spent the time in prayer and such conversation as tended to our edification. It was a comfortable season to my soul: I felt an intense desire to spend every moment for God. God is unspeakably gracious to me continually. In times past, he has given me inexpressible sweetness in the performance of duty. Frequently my soul has enjoyed much of God; but has been ready to say, ‘Lord, it is good to be here;’ and so to indulge sloth, while I have lived on the sweetness of my feelings. But of late, God has been pleased to keep my soul *hungry*, almost continually; so that I have been filled with a kind of pleasing pain. When I really enjoy God, I feel my desires of him the more insatiable, and my thirstings after holiness the more unquenchable; and the Lord will not allow me to feel as though I were fully supplied and satisfied, but keeps me still reaching forward. I feel barren and empty, as though I could not live without more of God; I feel ashamed and guilty *before him*. Oh! I see that ‘the law is spiritual, but I am carnal.’ I do not, I cannot live to God. Oh for holiness! Oh for more of God in my soul! Oh this pleasing pain! It makes my soul press after God; the language of it is, ‘Then shall I be satisfied, when I awake in God’s likeness,’ (Ps. xvii. 15. ult.) but never, never before: and consequently I am engaged to ‘press towards the mark’ day by day. O that I may feel this continual hunger, and not be retarded, but rather animated by every cluster from Canaan, to reach forward in the narrow way, for the full enjoyment and possession of the heavenly inheritance! O that I may never loiter in my heavenly journey!”

These insatiable desires after God and holiness continued the *two next days*, with a great sense of his own exceeding unworthiness, and the nothingness of the things of this world.

“Lord’s day, Nov. 7. [At Millington] It seemed as if such an unholy wretch as I never could arrive at that blessedness, to be ‘holy, as God is holy.’ At noon I longed for sanctification, and conformity to God. Oh, that is the all, the all! The Lord help me to *press after God* for ever.

“Monday, Nov. 8. Towards night enjoyed much sweetness in secret prayer, so that my soul longed for an arrival in the *heavenly country*, the blessed paradise of God. Through divine goodness, I have scarce seen the day, for two months, but *death* has looked so pleasant to me at one time or other of the day, that I could have rejoiced the *present* should be my *last*, notwithstanding my pressing inward trials and conflicts. I trust the Lord will finally make me a *conqueror*, and *more than a conqueror*; and that I shall be able to use that triumphant language, ‘O death, where is thy sting!’ And, ‘O grave, where is thy victory!’”

Within the *next ten days* the following things are expressed: longing and wrestling to be holy, and to live to God; a desire that every single thought might be for God; feeling guilty, that his thoughts were no more swallowed up in God; sweet solemnity and calmness of mind; submission and resignation to God; great weanedness from the world; abasement in the dust; grief at some vain conversation that was observed; sweetness from time to time in secret prayer, and in conversing and praying with Christian friends. And every day he appears to have been greatly engaged in the great business of religion and living to God, without interruption.

“Friday, Nov. 19. [At New-Haven] Received a letter from the Reverend Mr. Pemberton of New York, desiring me speedily to go down thither, and consult about the Indian affairs in those parts; and to meet certain gentlemen there who were intrusted with those affairs. My mind was instantly seized with concern; so I retired with two or three Christian friends, and prayed; and indeed it was a sweet time with me. I was enabled to leave myself and all my concerns with God; and taking leave of friends, I rode to Ripton, and was comforted in an opportunity to see and converse with dear Mr. Mills.”

In the *four next following days* he was sometimes oppressed with the weight of that great affair, about which Mr. Pemberton had written to him; but was enabled from time to time to “cast his burden on the Lord,” and to commit himself and all his concerns to him. He continued still in a sense of the excellency of holiness, longings after it, and earnest desires of the advancement of Christ’s kingdom in the world; and had from time to time sweet comfort in meditation

and prayer.

“Wednesday, Nov. 24. Came to New York: felt still much concerned about the importance of my business; put up many earnest requests to God for his help and direction; was confused with the noise and tumult of the city; enjoyed but little time alone with God: but my soul longed after him.

*“Thursday, Nov. 25. Spent much time in prayer and supplication: was examined by some gentlemen, of my Christian experiences, and my acquaintance with divinity, and some other studies, in order to my improvement in that important affair of gospellizing the heathen; and was made sensible of my great ignorance and unfitness for public service. I had the most abasing thoughts of myself’, I think, that ever I had; I thought myself the worst wretch that ever lived: it hurt me, and pained my very heart, that any body should show me any respect. Alas! methought, how sadly they are deceived in me! how miserably would they be disappointed, if they knew my inside! Oh my heart! And in this depressed condition I was forced to go and preach to a considerable assembly, before some grave and learned ministers; but felt such a pressure from a sense of my vileness, ignorance, and unfitness to appear in public, that I was almost overcome with it; my soul was grieved for the congregation; that they should sit there to hear such a *dead dog* as I preach. I thought myself infinitely indebted to the people, and longed that God would reward them with the rewards of his grace. I spent much of the evening alone.”*

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Part 4: First Missionary Work

FROM THE TIME OF HIS EXAMINATION BY THE CORRESPONDENTS OF THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE, AND BEING APPOINTED THEIR MISSIONARY, TO HIS FIRST ENTRANCE ON THE BUSINESS OF HIS MISSION AMONG THE INDIANS AT KAUNAUMEEK.

“Friday, Nov. 26. Had still a sense of my great vileness, and endeavoured as much as I could to keep alone. Oh, what a nothing, what dust and ashes am I! Enjoyed some peace and comfort in spreading my complaints before the God of all grace.

“Saturday, Nov. 27. Committed my soul to God with some degree of comfort; left New York about nine in the morning; came away with a distressing sense still of my unspeakable unworthiness. Surely I may well love all my brethren; for none of them all is so vile as I; whatever they do outwardly, yet it seems to me none is conscious of so much guilt before God. Oh my leanness, my barrenness, my carnality, and past bitterness, and want of a gospel-temper! These things oppress my soul. Rode from New York, thirty miles, to White Plains, and most of the way continued lifting up my heart to God for mercy and purifying grace: and spent the evening much dejected in spirit.”

The *three next days* he continued in this frame, in a great sense of his own vileness, with an evident mixture of melancholy, in no small degree; but had some intervals of comfort, and God’s sensible presence with him.

“Wednesday, Dec. 1. My soul breathed after God, in sweet spiritual and longing desires of conformity to him; my soul was brought to rest itself and all on his rich grace, and felt strength and encouragement to do or suffer any thing that Divine Providence should allot me. Rode about twenty miles from Stratfield to Newton.”

Within the space of the *next nine days* he went a journey from Newton to Haddam, his native town; and after staying there some days, returned again into the western part of Connecticut, and came to Southbury. In his account of the frames and exercises of his mind, during this space of time, are such things as

these: frequent turns of dejection; a sense of his vileness, emptiness, and an unfathomable abyss of desperate wickedness in his heart, attended with a conviction that he had never seen but little of it; bitterly mourning over his barrenness, being greatly grieved that he could not live to God, to whom he owed his all *ten thousand times*, crying out, "My leanness, my leanness!" a sense of the meetness and suitableness of his lying in the dust beneath the feet of infinite majesty; fervency and ardour in prayer; longing to live to God; being afflicted with some impudent trifling conversation that he heard; but enjoying sweetness in Christian conversation.

"*Saturday, Dec. 11.* Conversed with a dear friend, to whom I had thought of giving a liberal education, and being at the whole charge of it, that he might be fitted for the gospel-ministry. I acquainted him with my thoughts in that matter, and so left him to consider of it, till I should see him again. Then I rode to Bethlehem, came to Mr. Bellamy's lodgings, and spent the evening with him in sweet conversation and prayer. We recommended the concern of sending my friend to college to the God of all grace. Blessed be the Lord for this evening's opportunity together.

"*Lord's day, Dec. 12.* I felt, in the morning as if I had little or no power either to pray or preach; and felt a distressing need of divine help. I went to meeting trembling; but it pleased God to assist me in prayer and sermon. I think my soul scarce ever penetrated so far into the immaterial world, in any one prayer that ever I made, nor were my devotions ever so free from gross conceptions and imaginations framed from beholding material objects. I preached with some sweetness, from Matt. vi. 33. 'But seek ye first the kingdom of God,' &c.; and in the afternoon from Rom. xv. 30. 'And now I beseech you, brethren,' &c. There was much affection in the assembly. This has been a sweet sabbath to me; and blessed be God, I have reason to think, that my religion is become more spiritual, by means of my late inward conflicts. Amen. May I always be willing that God should use his own methods with me!

"*Monday, Dec. 13.* Joined in prayer with Mr. Bellamy; and found sweetness and composure in parting with him, as he went a journey. Enjoyed some sweetness through the day; and just at night rode down to Woodbury.

"*Tuesday, Dec. 14.* Some perplexity hung on my mind; I was distressed last night and this morning, for the interest of Zion, especially on account of the *false appearances of religion*, that do but rather breed confusion, especially in some

places. I cried to God for help, to enable me to bear testimony against those things, which instead of promoting, do but hinder the progress of vital piety. In the afternoon rode down to Southbury; and conversed again with my friend about the important affair of his pursuing the work of the ministry; and he appeared much inclined to devote himself to that work, if God should succeed his attempts to qualify himself for so great a work. In the evening I preached from 1 Thess. iv. 8. ‘He therefore that despiseth,’ &c. and endeavoured, though with tenderness, to undermine false religion. The Lord gave me some assistance; but, however, I seemed so vile, I was ashamed to be seen when I came out of the meeting-house.

“*Wednesday, Dec. 15.* Enjoyed something of God to-day, both in secret and social prayer; but was sensible of much barrenness, and defect in duty, as well as my inability to help myself for the time to come, or to perform the work and business I have to do. Afterwards, felt much of the sweetness of religion, and the tenderness of the gospel-temper. I found a dear love to all mankind, and was much afraid lest some motion of anger or resentment should, some time or other, creep into my heart. Had some comforting soul-refreshing discourse with dear friends, just as we took our leave of each other; and supposed it might be likely we should not meet again till we came to the eternal world. I doubt not, through grace, but that some of us shall have a happy meeting there, and bless God for this season, as well as many others. Amen.

“*Thursday, Dec. 16.* Rode down to Derby; and had some sweet thoughts on the road: especially on the essence of our salvation by Christ, from those words, *Thou shalt call his name Jesus, &c.*

“*Friday, Dec. 17.* Spent much time in sweet conversation on spiritual things with dear Mr. Humphreys. Rode to Ripton; spent some time in prayer with dear Christian friends.

“*Saturday, Dec. 18.* Spent much time in prayer in the woods; and seemed raised above the things of the world: my soul was strong in the Lord of hosts; but was sensible of great barrenness.

“*Lord’s day, Dec. 19.* At the sacrament of the Lord’s supper, I seemed strong in the Lord; and the world, with all its frowns and flatteries, in a great measure disappeared, so that my soul had nothing to do with them: and I felt a disposition to be wholly and for ever the Lord’s. In the evening, enjoyed something of the

divine presence; had a humbling sense of my vileness, barrenness, and sinfulness. Oh, it wounded me, to think of the misimprovement of time! *God be merciful to me a sinner.*

“*Monday, Dec. 20.* Spent this day in prayer, reading, and writing; and enjoyed some assistance, especially in correcting some thoughts on a certain subject; but had a mournful sense of my barrenness.

“*Tuesday, Dec. 21.* Had a sense of my insufficiency for any public work and business, as well as to live to God. I rode over to Derby, and preached there. It pleased God to give me very sweet assistance and enlargement, and to enable me to speak with a soft, tender power and energy. We had afterwards a comfortable evening in singing and prayer. God enabled me to pray with as much spirituality and sweetness as I have done for some time: my mind seemed to be unclothed of sense and imagination, and was in a measure let into the immaterial world of spirits. This day was, I trust, through infinite goodness, made very profitable to a number of us, to advance our souls in holiness and conformity to God: the glory be to him for ever. Amen. *How blessed it is to grow more and more like God.*

“*Wednesday, Dec. 22.* Enjoyed some assistance in preaching at Ripton; but my soul mourned within me for my barrenness.

“*Thursday, Dec. 23.* Enjoyed, I trust, something of God this morning in secret. Oh how divinely sweet is it to come into the secret of his presence, and abide in his pavilion! Took an affectionate leave of friends, not expecting to see them again for a very considerable time, if ever in this world. Rode with Mr. Humphreys to his house at Derby; spent the time in sweet conversation; my soul was refreshed and sweetly melted with divine things. Oh that I was always consecrated to God! Near night, I rode to New-Haven, and there enjoyed some sweetness in prayer and conversation, with some dear Christian friends. My mind was sweetly serious and composed; but alas! I too much lost the sense of divine things.”

He continued much in the same frame of mind, and in like exercises, the *two following days.*

“*Lord’s day, Dec. 26.* Felt much sweetness and tenderness in prayer, especially my whole soul seemed to love my worst enemies, and was enabled to pray for those that are strangers and enemies to God with a great degree of softness and

pathetic fervour. In the evening, rode from New-Haven to Branford, after I had kneeled down and prayed with a number of dear Christian friends in a very retired place in the woods, and so parted.

"Monday, Dec. 27. Enjoyed a precious season indeed; had a sweet melting sense of divine things, of the pure spirituality of the religion of Christ Jesus. In the evening, I preached from Matt. vi. 33. ‘But seek ye first,’ &c. with much freedom, and sweet power and pungency: the presence of God attended our meeting. O the sweetness, the tenderness I felt in my soul! if ever I felt the temper of Christ, I had some sense of it now. Blessed be my God, I have seldom enjoyed a more comfortable and profitable day than this. O that I could spend all my time for God!

"Tuesday, Dec. 28. Rode from Branford to Haddam. In the morning, my clearness and sweetness in divine things continued; but afterwards my spiritual life sensibly declined."

The *next twelve days* he was for the most part extremely dejected, discouraged, and distressed; and was evidently very much under the power of melancholy. There are from day to day most bitter complaints of exceeding vileness, ignorance, and corruption; an amazing load of guilt, unworthiness even to creep on God's earth, everlasting uselessness, fitness for nothing, &c. and sometimes expressions even of horror at the thoughts of ever preaching again. But yet in this time of great dejection, he speaks of several intervals of divine help and comfort.

The *three next days*, which were spent at Hebron and the Crank, (a parish in Lebanon,) he had relief, and enjoyed considerable comfort.

"Friday, Jan. 14, 1743. My spiritual conflicts to-day were unspeakably dreadful, heavier than the mountains and overflowing floods. I seemed enclosed, as it were, in hell itself: I was deprived of all sense of God, even of the being of a God; and that was my misery. I had no awful apprehensions of God as angry. This was distress the nearest akin to the damned's torments, that I ever endured: their torment, I am sure, will consist much in a *privation of God*, and consequently of *all good*. This taught me the *absolute dependence* of a creature upon God the Creator, for every crumb of happiness it enjoys. Oh! I feel that if there is no God, though I might live for ever here, and enjoy not only this, but all other worlds, I should be ten thousand times more miserable than a toad. My

soul was in such anguish I could not eat; but felt as I suppose a poor wretch would that is just going to the place of execution. I was almost swallowed up with anguish, when I saw people gathering together, to hear me preach. However, I went in that distress to the house of God, and found not much relief in the first prayer: it seemed as if God would let loose the people upon me to destroy me; nor were the thoughts of death distressing to me, like my own vileness. But afterwards, in my discourse from Deut. viii. 2. God was pleased to give me some freedom and enlargement, some power and spirituality; and I spent the evening somewhat comfortably."

The *two next days* his comfort continues, and he seems to enjoy an almost continual sweetness of soul in the duties and exercises of religion and Christian conversation. On *Monday* was a return of the gloom he had been under the Friday before. He rode to Coventry this day, and the latter part of the day had more freedom. On *Tuesday* he rode to Canterbury, and continued more comfortable.

"*Wednesday, Jan. 19.* [At Canterbury] In the afternoon preached the lecture at the meeting-house; felt some tenderness, and something of the gospel-temper: exhorted the people to love one another, and not to set up their own frames as a standard to try all their brethren by. But was much pressed, most of the day, with a sense of my own badness, inward impurity, and unspeakable corruption. Spent the evening in loving, Christian conversation.

"*Thursday, Jan. 20.* Rode to my brother's house between Norwich and Lebanon; and preached in the evening to a number of people: enjoyed neither freedom nor spirituality, but saw myself exceeding unworthy.

"*Friday, Jan. 21.* Had great inward conflicts; enjoyed but little comfort. Went to see Mr. Williams of Lebanon, and spent several hours with him; and was greatly delighted with his serious, deliberate, and impartial way of discourse about religion."

The *next day* he was much dejected.

"*Lord's day, Jan. 23.* I scarce ever felt myself so unfit to exist, as now: saw I was not worthy of a place among the Indians, where I am going, if God permit: thought I should be ashamed to look them in the face, and much more to have any respect shown me there. Indeed I felt myself banished from the earth, as if

all places were too good for such a wretch. I thought I should be ashamed to go among the very savages of Africa; I appeared to myself a creature fit for nothing, neither heaven nor earth. None know, but those who feel it, what the soul endures that is sensibly shut out from the presence of God: alas! it is more bitter than death."

On *Monday* he rode to Stonington, Mr. Fish's parish. On *Tuesday* he expresses considerable degrees of spiritual comfort and refreshment.

"*Wednesday, Jan. 26.* Preached to a pretty large assembly at Mr. Fish's meeting-house; insisted on humility, and stedfastness in keeping God's commands; and that through humility we should prefer one another in love, and not make our own frames the rule by which we judge others. I felt sweetly calm, and full of brotherly love; and never more free from party spirit. I hope some good will follow; that Christians will be freed from false joy, and party zeal, and censuring one another."

On *Thursday*, after considerable time spent in prayer and Christian conversation, he rode to New London.

"*Friday, Jan. 28.* Here I found some fallen into extravagances; too much carried away with a false zeal and bitterness. Oh, the want of a gospel-temper is greatly to be lamented. Spent the evening in conversing about some points of conduct in both ministers and private Christians; but did not agree with them. God had not *taught them with briers and thorns* to be of a kind disposition towards mankind."

On *Saturday* he rode to East Haddam, and spent the *three following days* there. In that space of time he speaks of his feeling weanedness from the world, a sense of the nearness of eternity, special assistance in praying for the enlargement of Christ's kingdom, times of spiritual comfort, &c.

"*Wednesday, Feb. 2.* Preached my farewell sermon, last night, at the house of an aged man, who had been unable to attend on the public worship for some time. This morning spent the time in prayer, almost wherever I went; and having taken leave of friends, I set out on my journey towards the Indians; though I was to spend some time at East Hampton on Long island, by leave of the commissioners who employed me in the Indian affair; and being accompanied by a messenger from East-Hampton, we travelled to Lyme. On the road I felt an uncommon pressure of mind: I seemed to struggle hard for some pleasure in

some here below, and seemed loth to give up all for gone; saw I was evidently throwing myself into all hardships and distresses in my present undertaking. I thought it would be less difficult to lie down in the grave; but yet I chose to go, rather than stay. Came to Lyme that night."

He waited the *two next days* for a passage over the Sound, and spent much of the time in inward conflicts and dejection, but had some comfort.

On *Saturday* he crossed the Sound, and landed at Oyster-Ponds on Long Island, and travelled from thence to East Hampton. And the *seven following days* he spent there, for the most part, under extreme dejection and gloominess of mind, with great complaints of darkness, ignorance, &c. Yet his heart appears to have been constantly engaged in the great business of religion, much concerned for the interest of religion in East Hampton, and praying and labouring much for it.

"*Saturday, Feb. 12.* Enjoyed a little more comfort; was enabled to meditate with some composure of mind; and especially in the evening, found my soul more refreshed in prayer, than at any time of late; my soul seemed to 'take hold of God's strength,' and was comforted with his consolations. O how sweet are some glimpses of divine glory! how strengthening and quickening!"

"*Lord's day, Feb. 13.* At noon under a great degree of discouragement; knew not how it was possible for me to preach in the afternoon. I was ready to give up all for gone; but God was pleased to assist me in some measure. In the evening, my heart was sweetly drawn out after God, and devoted to him."

The *next day* he had comfort and dejection intermingled.

"*Tuesday, Feb. 15.* Early in the day I felt some comfort; afterwards I walked into a neighbouring grove, and felt more as a stranger on earth, I think, than ever before; dead to any of the enjoyments of the world, as if I had been dead in a natural sense. In the evening, had divine sweetness in secret duty: God was then my portion, and my soul rose above those *deep waters*, into which I have sunk so low of late. My soul then cried for Zion, and had sweetness in so doing."

This sweet frame continued the next morning; but afterwards his inward distress returned.

"*Thursday, Feb. 17.* In the morning found myself comfortable, and rested on God in some measure. Preached this day at a little village belonging to East

Hampton; and God was pleased to give me his gracious presence and assistance, so that I spake with freedom, boldness, and some power. In the evening, spent some time with a dear Christian friend; and felt serious, as on the brink of eternity. My soul enjoyed sweetness in lively apprehensions of standing before the glorious God: prayed with my dear friend with sweetness, and discoursed with the utmost solemnity. And truly it was a little emblem of heaven itself. I find my soul is more refined and weaned from a dependence on my frames and spiritual feelings.

“Friday, Feb. 18. Felt something sweetly most of the day, and found access to the throne of grace. Blessed be the Lord for any intervals of heavenly delight and composure, while I am engaged in the field of battle. O that I might be serious, solemn, and always vigilant, while in an evil world! Had some opportunity alone to-day, and found some freedom in study. O, I long to *live to God!*

“Saturday, Feb. 19. Was exceeding infirm to-day, greatly troubled with pain in my head and dizziness, scarce able to sit up. However, enjoyed something of God in prayer, and performed some necessary studies. I exceedingly long to die; and yet, through divine goodness, have felt very willing to live, for two or three days past.

“Lord’s day, Feb. 20. I was perplexed on account of my carelessness; thought I could not be suitably concerned about the important work of the day, and so was restless with my easiness. Was exceeding infirm again to-day; but the Lord strengthened me, both in the outward and inward man, so that I preached with some life and spirituality, especially in the afternoon, wherein I was enabled to speak closely against selfish religion, that loves Christ for his benefits, but not for himself.”

During the *next fortnight*, it appears that, for the most part, he enjoyed much spiritual peace and comfort. In his diary for this space of time are expressed such things as these; mourning over indwelling sin and unprofitableness; deadness to the world; longing after God, and to live to his glory; heart-melting desires after his eternal home; fixed reliance on God for his help; experience of much divine assistance both in the private and public exercises of religion; inward strength and courage in the service of God; very frequent refreshment, consolation, and divine sweetness in meditation, prayer, preaching, and Christian conversation. And it appears by his account, that this space of time was filled up with great diligence and earnestness in serving God, in study, prayer, meditation,

preaching, and privately instructing and counselling.

"Monday, March 7. This morning when I arose, I found my heart go forth after God in longing desires of conformity to him, and in secret prayer found myself sweetly quickened and drawn out in praises to God for all he had done to and for me, and for all my inward trials and distresses of late. My heart ascribed glory, glory, glory to the blessed God! and bid welcome to all inward distress again, if God saw meet to exercise me with it. Time appeared but an inch long, and eternity at hand; and I thought I could with patience and cheerfulness bear any thing for the cause of God; for I saw that a moment would bring me to a world of peace and blessedness. My soul, by the strength of the Lord, rose far above this lower world, and all the vain amusements and frightful disappointments of it. Afterwards, had some sweet meditation on Gen. v. 24. ‘And Enoch walked with God,’ &c. This was a comfortable day to my soul.”

The *next day* he seems to have continued in a considerable degree of sweetness and fervency in religion.

"Wednesday, March 9. Endeavoured to commit myself and all my concerns to God. Rode sixteen miles to Mantauk, and had some inward sweetness on the road; but something of flatness and deadness after I came there and had seen the Indians. I withdrew, and endeavoured to pray, but found myself awfully deserted and left, and had an afflicting sense of my vileness and meanness. However, I went and preached from Isa. liii. 10. ‘Yet it pleased the Lord to bruise him,’ &c. Had some assistance; and, I trust, something of the divine presence was among us. In the evening, I again prayed and exhorted among them, after having had a season alone, wherein I was so pressed with the blackness of my nature, that I thought it was not fit for me to speak so much as to Indians.”

The *next day* he returned to East Hampton; was exceeding infirm in body through the *remaining part of this week*; but speaks of assistance and enlargement in study and religious exercises, and of inward sweetness and breathing after God.

"Lords day, March 13. At noon I thought it impossible for me to preach, by reason of bodily weakness and inward deadness. In the first prayer I was so weak that I could hardly stand; but in the sermon God strengthened me, so that I spake near an hour and a half with sweet freedom, clearness, and some tender power, from Gen. v. 24. ‘And Enoch walked with God.’ I was sweetly assisted

to insist on a close *walk with God*, and to leave this as my parting advice to God's people here, that *they should walk with God*. May the God of all grace succeed my poor labours in this place!

"*Monday, March 14.* In the morning was very busy in preparation for my journey, and was almost continually engaged in ejaculatory prayer. About ten, took leave of the dear people of East Hampton; my heart grieved and mourned, and rejoiced at the same time; rode near fifty miles to a part of Brook-Haven, and lodged there, and had refreshing conversation with a Christian friend."

In two days more he reached New York; but complains of much desertion and deadness on the road. He stayed *one* day in New York, and on *Friday* went to Mr. Dickinson's at Elizabeth-Town. His complaints are the same as on the two preceding days.

"*Saturday, March 19.* Was bitterly distressed under a sense of my ignorance, darkness, and unworthiness; got alone, and poured out my complaint to God in the bitterness of my soul. In the afternoon, rode to Newark, and had some sweetness in conversation with Mr. Burr, and in praying together. O blessed be God for ever and ever, for any enlivening and quickening seasons.

"*Lord's day, March 20.* Preached in the forenoon: God gave me some assistance and sweetness, and enabled me to speak with real tenderness, love, and impartiality. In the evening, preached again; and, of a truth, God was pleased to assist a poor worm. Blessed be God, I was enabled to speak with life, power, and desire of the edification of God's people; and with some power to sinners. In the evening, I felt spiritual and watchful, lest my heart should by any means be drawn away from God.

Oh, when I shall come to that blessed world, where every power of my soul will be incessantly and eternally wound up in heavenly employments and enjoyments, to the highest degree!"

On *Monday* he went to Woodbridge, where he speaks of his being with a number of ministers; and, the *day following*, of his travelling part of the way towards New York. On *Wednesday* he came to New York. On *Thursday* he rode near fifty miles, from New York to North-Castle. On *Friday* went to Danbury. *Saturday*, to New Milford. On the *sabbath* he rode five or six miles to the place near Kent in Connecticut, called Scaticoke, where dwell a number of Indians,

and preached to them. On *Monday*, being detained by the rain, he tarried at Kent. On *Tuesday* he rode from Kent to Salisbury. *Wednesday* he went to Sheffield. *Thursday*, March 31, he went to Mr. Sergeant's at Stockbridge. He was dejected and very disconsolate, through the main of this journey from New Jersey to Stockbridge; and especially on the last day his mind was overwhelmed with exceeding gloominess and melancholy.

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Part 5: From His Beginning To Instruct The Indians, To His Ordination.

PART V. FROM HIS BEGINNING TO INSTRUCT THE INDIANS AT KAUNAUMEEK, TO HIS ORDINATION.

“Friday, April 1, 1743. I rode to Kaunaumeeek, near twenty miles from Stockbridge, where the Indians live with whom I am concerned, and there lodged on a little heap of straw. I was greatly exercised with inward trials and distresses all day; and in the evening, my heart was sunk, and I seemed to have no God to go to. O that God would help me!”

The *next five* days he was for the most part in a dejected, depressed state of mind, and sometimes extremely so. He speaks of God’s “waves and billows rolling over his soul;” and of his being ready sometimes to say, “Surely his mercy is clean gone for ever, and he will be favourable no more;” and says, the anguish he endured was nameless and inconceivable; but at the same time speaks thus concerning his distresses, “What God designs by all my distresses I know not; but this I know, I deserve them all and thousands more.” He gives an account of the Indians kindly receiving him, and being seriously attentive to his instructions.

“Thursday, April 7. Appeared to myself exceeding ignorant, weak, helpless, unworthy, and altogether unequal to my work. It seemed to me I should never do any service or have any success among the Indians. My soul was weary of my life; I longed for deaths beyond measure. When I thought of any godly soul departed, my soul was ready to envy him his privilege, thinking, ‘Oh, when will my turn come! must it be years first!’ But I know, these ardent desires, at this and other times, rose partly for want of resignation to God under all miseries; and so were but impatience. Towards night, I had the exercise of faith in prayer, and some assistance in writing. O that God would keep me near him!

*“Friday, April 8. Was exceedingly pressed under a sense of my *pride, selfishness, bitterness, and party spirit*, in times past, while attempted to promote the cause of God. Its vile nature and dreadful consequences appeared in such odious colours to me, that my very heart was pained. I saw how poor souls*

stumbled over it into everlasting destruction, that I was constrained to make that prayer in the bitterness of my soul, ‘O lord, deliver me from blood-guiltiness.’ I saw my desert of hell on this account. My soul was full of inward anguish and shame before God, that I had spent so much time in conversation tending only to promote a *party spirit*. Oh, I saw I had not suitably prized mortification, self-denial, resignation under all adversities, meekness, love, candour, and holiness of heart and life: and this day was almost wholly spent in such bitter and soul-afflicting reflections on my past frames and conduct. Of late I have thought much of having the kingdom of Christ advanced in the world; but now I had enough to do within myself. *The Lord be merciful to me a sinner, and wash my soul!*

“*Saturday, April 9.* Remained much in the same state as yesterday; excepting that the sense of my vileness was not so quick and acute.

“*Lord’s day, April 10.* Rose early in the morning, and walked out, and spent a considerable time in the woods, in prayer and meditation. Preached to the Indians, both forenoon and afternoon. They behaved soberly in general: two or three in particular appeared under some religious concern; with whom I discoursed privately; and one told me, ‘her heart had cried, ever since she heard me preach first.’”

The *next day*, he complains of much desertion.

“*Tuesday, April 12.* Was greatly oppressed with grief and shame, reflecting on my past conduct, my *bitterness* and *party zeal*. I was ashamed to think that such a wretch as I had ever preached. Longed to be excused from that work. And when my soul was not in anguish and keen distress, I felt senseless ‘as a beast before God,’ and felt a kind of guilty amusement with the least trifles; which still maintained a kind of stifled horror of conscience, so that I could not rest any more than a condemned malefactor.

“*Wednesday, April 13.* My heart was overwhelmed within me: I verily thought I was the meanest, vilest, most helpless, guilty, ignorant, benighted creature living. And yet I knew what God had done for my soul, at the same time: though sometimes I was assaulted with damping doubts and fears, whether it was possible for such a wretch as I to be in a state of grace.

“*Thursday, April 14.* Remained much in the same state as yesterday.

“Friday, April 15. In the forenoon, very disconsolate. In the afternoon, preached to my people, and was a little encouraged in some hopes that God might bestow mercy on their souls. Felt somewhat resigned to God under all dispensations of his providence.

“Saturday, April 16. Still in the depths of distress. In the afternoon, preached to my people; but was more discouraged with them than before; feared that nothing would ever be done for them to any happy effect. I retired and poured out my soul to God for mercy; but without any sensible relief. Soon after came an Irishman and a Dutchman, with a design, as they said, to hear me preach the next day; but none can tell how I felt, to hear their *profane* talk. Oh, I longed that some dear Christian knew my distress. I got into a kind of hovel, and there groaned out my complaint to God; and withal felt more sensible gratitude and thankfulness to God, that he had made me to differ from these men, as I knew through grace he had.

“Lord’s day, April 17. In the morning was again distressed as soon as I waked, hearing much talk about the world and the things of it. I perceived the men were in some measure afraid of me; and I discoursed something about sanctifying the sabbath, if possible to solemnize their minds: but when they were at a little distance, they again talked freely about secular affairs. Oh, I thought what a *hell* it would be, to live with such men to eternity! The Lord gave me some assistance in preaching, all day, and some resignation, and a small degree of comfort in prayer at night.”

He continued in this disconsolate frame the *next day*.

“Tuesday, April 19. In the morning I enjoyed some sweet repose and rest in God; felt some strength and confidence in him; and my soul was in some measure refreshed and comforted. Spent most of the day in writing, and had some exercise of grace, sensible and comfortable. My soul seemed lifted above the *deep waters*, wherein it has been so long almost drowned; felt some spiritual longings and breathings of soul after God; and found myself engaged for the advancement of Christ’s kingdom in my own soul.

“Wednesday, April 20. Set apart this day for fasting and prayer, to bow my soul before God for the bestowment of divine grace; especially that all my spiritual afflictions and inward distresses might be sanctified to my soul. And endeavoured also to remember the goodness of God to me the year past, this day

being my birth-day. Having obtained help of God, I have hitherto lived, and am now arrived at the age of twenty-five years. My soul was pained to think of my barrenness and deadness; that I have lived so little to the glory of the eternal God. I spent the day in the woods alone, and there poured out my complaint to God; O that God would enable me to live to his glory for the future!

"Thursday, April 21. Spent the forenoon in reading and prayer, and found myself engaged; but still much depressed in spirit under a sense of my vileness and unfitness for any public service. In the afternoon, I visited my people, and prayed and conversed with some about their souls' concerns; and afterwards found some ardour of soul in secret prayer. *O that I might grow up into the likeness of God!*

"Friday, April 22. Spent the day in study, reading, and prayer; and felt a little relieved of my burden, that has been so heavy of late. But still was in some measure oppressed; and had a sense of barrenness. Oh, my leanness testifies against me! my very soul abhors itself for its unlikeness to God, its inactivity and sluggishness. When I have done all, alas, what an unprofitable servant am I! My soul groans, to see the hours of the day roll away, because I do not fill them in spirituality and heavenly mindedness. And yet I long they should speed their pace, to hasten me to my eternal home, where I may fill up all my moments, through eternity, for God and his glory."

On *Saturday* and *Lords day*, his melancholy again prevailed; he complained of his ignorance, stupidity, and senselessness; while yet he seems to have spent the time with the utmost diligence, in study, in prayer, in instructing and counselling the Indians. On *Monday* he sunk into the deepest melancholy; so that he supposed he never spent a day in such distress in his life; not in fears of hell, (which, he says, he had no pressing fear of,) but a distressing sense of his own vileness, &c. On *Tuesday*, he expresses some relief. *Wednesday* he kept as a day of fasting and prayer, but in great distress. *The three days next following* his melancholy continued, but in a less degree, and with intervals of comfort.

"Lord's day, May 1. Was at Stockbridge to-day. In the forenoon had some relief and assistance; though not so much as usual. In the afternoon felt poorly in body and soul; while I was preaching, seemed to be rehearsing idle tales, without the least life, fervour, sense, or comfort; and especially afterwards, at the sacrament, my soul was filled with confusion, and the utmost anguish that ever I endured, under the feeling of my inexpressible vileness and meanness. It was a most bitter

and distressing season to me, by reason of the view I had of my own heart, and the secret abominations that lurk there: I thought the eyes of all in the house were upon me, and I dared not look any one in the face; for it verily seemed as if they saw the vileness of my heart, and all the sins I had ever been guilty of. And if I had been banished from the presence of all mankind, never to be seen any more, or so much as thought of, still I should have been distressed with shame; and I should have been ashamed to see the most barbarous people on earth, because I was viler, and seemingly more brutishly ignorant, than they. ‘I am made to possess the sins of my youth.’”

The *remaining days of this week* were spent, for the most part, in inward distress and gloominess. The next *sabbath*, he had encouragement, assistance, and comfort; but on *Monday* sunk again.

“*Tuesday, May 10.* Was in the same state, as to my mind, that I have been in for some time; extremely pressed with a sense of guilt, pollution, and blindness: ‘The iniquity of my heels have compassed me about; the sins of my youth have been set in order before me; they have gone over my head, as a heavy burden, too heavy for me to bear.’ Almost all the actions of my life past seem to be covered over with sin and guilt; and those of them that I performed in the most conscientious manner, now fill me with shame and confusion, that I cannot hold up my face. Oh! the *pride, selfishness, hypocrisy, ignorance, bitterness, party-zeal, and the want of love, candour, meekness, and gentleness*, that have attended my attempts to promote religion and virtue; and this when I have reason to hope I had real assistance from above, and some sweet fellowship with heaven! But, alas, what corrupt mixtures attended my best duties!”

The *next seven days* his gloom and distress continued for the most part, but he had some turns of relief and spiritual comfort. He gives an account of his spending part of this time in hard labour, to build himself a little *cottage* to live in amongst the Indians, in which he might be by himself; having, it seems, hitherto lived with a poor Scotchman, as he observes in the letter just now referred to; and afterwards, before his own house was habitable, lived in a *wigwam* among the Indians.

“*Wednesday, May 18.* My circumstances are such, that I have no comfort, of any kind, but what I have in God. I live in the most lonesome wilderness; have but one single person to converse with, that can speak English. Most of the talk I hear, is either Highland Scotch or Indian. I have no fellow-Christian to whom I

might unbosom myself, or lay open my spiritual sorrows; with whom I might take sweet counsel in conversation about heavenly things, and join in social prayer. I live poorly with regard to the comforts of life: most of my diet consists of boiled corn, hasty-pudding, &c. I lodge on a bundle of straw, my labour is hard and extremely difficult, and I have little appearance of success to comfort me. The Indians have no land to live on but what the Dutch people lay claim to; and these threaten to drive them off. They have no regard to the *souls* of the poor Indians; and, by what I can learn, they hate me, because I come to preach to them. But that which makes all my difficulties grievous to be borne, is, that God *hides his face from me*.

“*Thursday, May 19.* Spent most of this day in close studies; but was sometimes so distressed that I could think of nothing but my spiritual blindness, ignorance, pride, and misery. Oh, I have reason to make that prayer, ‘Lord, forgive my sins of youth, and former trespasses.’”

“*Friday, May 20.* Was much perplexed some part of the day; but towards night, had some comfortable meditations on Isa. xl. 1. ‘Comfort ye, comfort ye,’ &c. and enjoyed some sweetness in prayer. Afterwards my soul rose so far above the *deep waters*, that I dared to *rejoice in God*. I saw there was sufficient matter of consolation in the blessed God.”

The *next nine days* his burdens were for the most part alleviated, but with variety; at some times having considerable consolation; and at others, more depressed. The next day, *Monday, May 30*, he set out on a journey to New Jersey, to consult the commissioners who employed him about the affairs of his mission. He performed his journey thither in *four days*; and arrived at Mr. Burr’s in Newark on *Thursday*. In great part of his journey, he was in the depths of melancholy, under distresses like those already mentioned. On *Friday* he rode to Elizabeth-town: and on *Saturday* to New York; and from thence on his way homewards as far as White Plains. There he spent the *sabbath*, and had considerable degrees of divine consolation and assistance in public services. On *Monday* he rode about sixty miles to New-Haven. There he attempted a *reconciliation* with the authority of the *college*; and spent *this week* in visiting his friends in those parts, and in his journey homewards, till *Saturday*, in a pretty comfortable frame of mind. On *Saturday*, in his way from Stockbridge to Kaunaumeek, he was lost in the woods, and lay all night in the open air; but happily found his way in the morning, and came to his Indians on Lord’s day, June 12, and had greater assistance in preaching among them than ever before,

since his first coming among them.

From this time forward he was the subject of various frames and exercises of mind: in the general, much after the same manner as hitherto, from his first coming to Kaunaumeek till he got into his own house, (a little hut, which he made chiefly with his own hands, by long and hard labour,) which was *near seven weeks* from this time. Great part of this space of time, he was dejected, and depressed with melancholy, sometimes extremely; his melancholy operating in like manner as related in times past. How it was with him in those dark seasons, he himself further describes in his diary for July 2, in the following manner. "My soul is, and has for a long time been, in a piteous condition, wading through a series of sorrows, of various kinds. I have been so crushed down sometimes with a sense of my meanness and infinite unworthiness, that I have been ashamed that any, even the meanest of my fellow-creatures, should so much as spend a thought about me; and have wished sometimes, while travelling among the thick brakes, to drop, as one of them, into everlasting oblivion. In this case, sometimes, I have almost resolved never again to see any of my acquaintance; and really thought I could not do it and hold up my face; and have longed for the remotest region, for a retreat from all my friends, that I might not be seen or heard of any more. Sometimes the consideration of my *ignorance* has been a means of my great distress and anxiety. And especially my soul has been in anguish with fear, shame, and guilt, that ever I had preached, or had any thought that way. Sometimes my soul has been in distress on feeling some particular corruptions rise and swell like a mighty torrent, with present violence; having, at the same time, ten thousand former sins and follies presented to view, in all their blackness and aggravations. And these, while destitute of most of the conveniences of life, and I may say, of all the pleasures of it; without a friend to communicate any of my sorrows to, and sometimes without any place of retirement, where I may unburden my soul before God, which has greatly contributed to my distress. Of late, more especially, my great difficulty has been a sort of carelessness, a kind of regardless temper of mind, whence I have been disposed to indolence and trifling: and this temper of mind has constantly been attended with guilt and shame; so that sometimes I have been in a kind of horror, to find myself so unlike the blessed God. I have thought I grew worse under all my trials; and nothing has cut and wounded my soul more than this. Oh, if I am one of God's chosen, as I trust through infinite grace I am, I find of a truth, that *the righteous are scarcely saved*."

It is apparent, that one main occasion of that distressing gloominess of mind

which he was so much exercised with at Kaunaumeek, was reflection on his past errors and misguided zeal at *college*, in the beginning of the late religious commotions. And therefore he repeated his endeavours this year for reconciliation with the governors of the college, whom he had at that time offended. Although he had been at New haven, in June, this year, and attempted a reconciliation, as mentioned already; yet, in the beginning of July, he made another journey thither, and renewed his attempt, but still in vain.

Although he was much dejected great part of that space of time which I am now speaking of; yet he had many intermissions of his melancholy, and some seasons of comfort, sweet tranquillity, and resignation of mind, and frequent special assistance in public services, as appear in his diary. The manner of his relief from his sorrow, once in particular, is worthy to be mentioned in his own words, (diary for July 25.) "Had little or no resolution for a life of holiness; was ready almost to renounce my hopes of living to God. And oh how dark it looked, to think of being unholy for ever! This I could not endure. The cry of my soul was, Psal. lxv. 3. 'Iniquities prevail against me.' But was in some measure relieved by a comfortable meditation on God's eternity, that he never had a beginning, &c. Whence I was led to admire his greatness and power, &c. in such a manner, that I stood still, and praised the Lord for his own glories and perfections; though I was (and if I should for ever be) an unholy creature, my soul was comforted to apprehend an eternal, infinite, powerful, holy God.

"*Saturday, July 30.* Just at night, moved into *my own house*, and lodged there that night; found it much better spending the time alone, than in the *wigwam* where I was before.

"*Lord's day, July 31.* Felt more comfortably than some days past. Blessed be the Lord, who has now given me a place of retirement. O that I might *find God* in it, and that he would dwell with me for ever!

"*Monday, Aug. 1.* Was still busy in further labours on my house. Felt a little of the sweetness of religion, and thought it was worth the while to *follow after God* through a thousand snares, deserts, and death itself. O that I might always *follow after holiness*, that I may be fully conformed to God! Had some degree of sweetness, in secret prayer, though I had much sorrow.

"*Tuesday, Aug. 2.* Was still labouring to make myself more comfortable, with regard to my house and lodging. Laboured under spiritual anxiety; it seemed to

me, I deserved to be *kicked out of the world*; yet found some comfort in committing my cause to God. It is good for me to be *afflicted*, that I may die wholly to this world, and all that is in it.

“*Wednesday, Aug. 3.* Spent most of the day in writing. Enjoyed some sense of religion. Through divine goodness I am now uninterruptedly alone; and find my retirement comfortable. I have enjoyed more sense of divine things within a few days last past, than for some time before. I longed after holiness, humility, and meekness: O that God would enable me to ‘pass the time of my sojourning here in his fear,’ and always *live to him!*”

“*Thursday, Aug. 4.* Was enabled to pray much, through the whole day; and through divine goodness found some intenseness of soul in the duty, as I used to do, and some ability to persevere in my supplications. I had some apprehensions of divine things, that were engaging, and which afforded me some courage and resolution. It is good, I find, to *persevere in attempts* to pray, if *I cannot pray with perseverance*, i. e. *continue long* in my addresses to the Divine Being. I have generally found, that *the more I do* in secret prayer, the more I have *delighted to do*, and have enjoyed more of a spirit of prayer: and frequently have found the contrary, when with journeying or otherwise I have been much deprived of retirement. A seasonable, steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of heart, head, or hands, are *excellent means* of spiritual peace and boldness before God. *Christ, indeed, is our peace, and by him we have boldness of access to God;* but a *good conscience void of offence*, is an excellent preparation for an approach into the divine presence. There is difference between *self-confidence* or a *self-righteous pleasing of ourselves* as with our own duties, attainments, and spiritual enjoyments which godly souls sometimes are guilty of, and that *holy confidence* arising from the testimony of a good conscience, which good Hezekiah had, when he says, “Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart.” ‘*Then* (says the holy psalmist) shall I not be ashamed, when I have respect to all thy commandments.’ Filling up our time *with and for God*, is the way to rise up and lie down in peace.”

The *next eight days* he continued for the most part in a very comfortable frame, having his mind fixed and sweetly engaged in religion; and more than once blesses God, that he had given him a little *cottage*, where he might live alone, and enjoy a happy retirement, free from noise and disturbance, and could at any

hour of the day lay aside all studies, and spend time in lifting up his soul to God for spiritual blessings.

“*Saturday, Aug. 13.* Was enabled in secret prayer to raise my soul to God, with desire and delight. It was indeed a blessed season to my soul: I found the comfort of being a Christian; and *counted the sufferings of the present lift not worthy to be compared with the glory* of divine enjoyments even in this world. All my past sorrows seemed kindly to disappear, and I ‘remembered no more the sorrow, for joy.’ O, how kindly, and with a filial tenderness, the soul confides in *the Rock of ages*, at such a season, that he will ‘never leave it, nor forsake it,’ that he will cause ‘all things to work together for its good!’ &c. I longed that others should know how good a God the Lord is. My soul was full of tenderness and love, even to the most inveterate of my enemies. I longed they should share in the same mercy; and loved that God should do just as he pleased with me and every thing else. I felt exceeding serious, calm, and peaceful, and encouraged to press after holiness as long as I live, whatever difficulties and trials may be in my way. May the Lord always help me so to do! Amen, and Amen.

“*Lord’s day, Aug. 14.* I had much more freedom in public than in private. God enabled me to speak with some feeling sense of divine things; but perceived no considerable effect.

“*Monday, Aug. 15.* Spent most of the day in labour, to procure something to keep my horse on in the winter. Enjoyed not much sweetness in the morning: was very weak in body through the day, and thought this flail body would soon drop into the dust: had some very realizing apprehensions of a speedy entrance into another world. And in this weak state of body, I was not a little distressed for want of suitable food. I had no bread, nor could I get any. I am forced to go or send ten or fifteen miles for all the bread I eat; and sometimes it is mouldy and sour before I eat it, if I get any considerable quantity. Aced then again I have none for sortie days together, for want of an opportunity to send for it, and cannot find my horse in the woods to go myself; and this was my case now: but through divine goodness I had some Indian *meal*, of which I made little cakes, and fried them. Yet felt contented with my circumstances, and sweetly resigned to God. In prayer I enjoyed great freedom; and blessed God as much for my present circumstances, as if I had been a king; and thought I found a disposition to be contented in *any* circumstances. *Blessed be God.*“

The *rest of this week* he was exceeding weak in body, and much exercised with

pain; yet obliged from day to day to labour hard, to procure fodder for his horse. Except some part of the time, he was so very ill, that he was neither able to work nor study; but speaks of longings after holiness and perfect conformity to God. He complains of enjoying but little of God; yet he says, *that little* was better to him than *all the world* besides. In his diary for *Saturday*, he says, he was somewhat melancholy and sorrowful in mind; and adds, "I never feel comfortably, but when I find my soul going forth after God: if I cannot be holy, I must necessarily be miserable for ever."

"*Lord's day, Aug. 21.* Was much straitened in the forenoon-exercise; my thoughts seemed to be all scattered to the ends of the earth. At noon, I fell down before the Lord, groaned under my vileness, barrenness, aced deadness; and felt as if I was guilty of soul-murder, in speaking to immortal souls in such a mariner as I had then done. In the afternoon, God was pleased to give me some assistance, and I was enabled to set before my hearers the nature and necessity of true repentance, &c. Afterwards, had some small degree of thankfulness. Was very ill and full of pain in the evening; and my soul mourned that I had spent so much time to so little profit.

"*Monday, Aug. 22.* Spent most of the day in study; and found my bodily strength in a measure restored. Had some intense and passionate breathings of soul after holiness, and very clear manifestations of my utter inability to procure, or work it in myself; it is wholly owing to the power of God. O, with what tenderness the love and desire of holiness fills the soul! I wanted to wing out of myself to God, or rather to get a conformity to him: but, alas! I cannot add to my stature in grace one cubit. However, my soul can never leave striving for it; or at least groaning that it cannot strive for it, and obtain more purity of heart. At night I spent some time in instructing my poor people. Oh that God would pity their souls!

"*Tuesday, Aug. 23.* Studied in the forenoon, and enjoyed some freedom. In the afternoon, laboured abroad: endeavoured to pray; but found not much sweetness or intenseness of mind. Towards night, was very weary, and tired of this world of sorrow: the thoughts of death and immortality appeared very desirable, and even refreshed my soul. Those lines turned in my mind with pleasure, 'Come, death, shake hands, I'll kiss thy bands: 'Tis happiness for me to die. What! dost thou think that I will shrink? I'll go to immortality.'

In evening prayer God was pleased to draw near my soul, though very sinful and unworthy: was enabled to wrestle with God, and to persevere in my requests for

grace. I poured out my soul for all the world, friends, and enemies. My soul was concerned, not so much for souls as such, but rather for Christ's kingdom, that it might appear in the world, that God might be known to be God in the whole earth. And, oh, my soul abhorred the very thought of a *party* in religion! Let the truth of God appear, wherever it is; and God have the glory for ever. Amen. This was indeed a comfortable season. I thought I had some small taste of, and real relish for, the enjoyments and employments of the upper world. O that my soul was more attempered to it!

"Wednesday, Aug. 24. Spent some time in the morning in study and prayer. Afterwards was engaged in some necessary business abroad. Towards night, found a little time for some particular studies. I thought if God should say, 'Cease making any provision for this life, for you shall in a few days go out of time into eternity,' my soul would leap for joy. O that I may both 'desire to be dissolved, to be with Christ,' and likewise 'wait patiently all the days of my appointed time till my change come!' But, alas! I am very unfit for the business and blessedness of heaven. O for *more holiness*!"

"Thursday, Aug. 25. Part of the day, was engaged in studies; and part in labour abroad. I find it is impossible to enjoy peace and tranquillity of mind without a careful improvement of time. This is really an imitation of God and Christ Jesus: 'My Father worketh hitherto, and I work,' says our Lord. But still, if we would be like God we must see that we fill up our time for him. I daily long to dwell in perfect light and love. In the mean time, my soul mourns that I make so little progress in grace, and preparation for the world of blessedness: I see and know that I am a very barren tree in God's vineyard, and that he might justly say, 'Cut it down,' &c. O that God would make me more lively and vigorous in grace, for his own glory! Amen."

The *two next days* he was much engaged in some necessary labours, in which he extremely spent himself. He seems these days to have had a great sense of the vanity of the world, continued longings after holiness, and more fervency of spirit in the service of God.

"Lord's day, Aug. 28. Was much perplexed with some irreligious Dutchmen. All their discourse turned upon the things of the world; which was no small exercise to my mind. Oh, what a *hell* it would be to spend an eternity with such men! Well might David say, 'I beheld the transgressors, and was grieved. ' But adored be God, *heaven* is a place into which no unclean thing enters.' Oh, I long

for the holiness of that world! *Lord, prepare me for it.*”

The *next day* he set out on a journey to New York. Was somewhat dejected the *two first days* of his journey; but yet seems to have enjoyed some degrees of the sensible presence of God.

“*Wednesday, Aug. 31.* Rode down to Bethlehem: was in a sweet, serious, and, I hope, Christian frame, when I came there. Eternal things engrossed all my thoughts; and I longed to be in the world of spirits. O how happy is it to have all our thoughts swallowed up in that world; to feel one’s self a serious considerate stranger in this world, diligently seeking a road through it, the best, the sure road to the heavenly Jerusalem!

“*Thursday, Sept. 1.* Rode to Danbury. Was more dull and dejected in spirit than yesterday. Indeed, I always feel comfortably when God realizes death, and the things of this world, to my mind: whenever my mind is taken off from the things of this world, and set on God, my soul is then at *rest.*“

He went forward on his journey, and came to New York on the next *Monday*. And after tarrying there *two or three days*, he set out from the city towards New-Haven, intending to be there at the commencement; and on *Friday* came to Horse-Neck. In the mean time, he complains much of dulness, and want of fervour in religion: but yet, from time to time, speaks of his enjoying spiritual warmth and sweetness in conversation with Christian friends, assistance in public services, &c.

“*Saturday, Sept. 10.* Rode six miles to Stanwich, and preached to a considerable assembly of people. Had some assistance and freedom, especially towards the close. Endeavoured much afterwards, in private conversation, to establish holiness, humility, meekness, &c. as the essence of true religion; and to moderate some noisy sort of persons, that appeared to me to be acted by unseen spiritual pride. Alas, what extremes men incline to run into! Returned to Horse-Neck, and felt some seriousness and sweet solemnity in the evening.

“*Lord’s day, Sept. 11.* In the afternoon I preached from Tit. iii. 8. ‘This is a faithful saying, and these things,’ &c. I think God never helped me more in painting true religion, and in detecting clearly, and tenderly discountenancing, false appearances of religion, wild-fire party zeal, spiritual pride, &c. as well as a confident dogmatical spirit, and its spring, *viz. ignorance of the heart.* In the

evening took much pains in private conversation to suppress some confusions, that I perceived were amongst that people.

"Monday, Sept. 12. Rode to Mr. Mills's at Ripton. Had some perplexing hours; but was some part of the day very comfortable. It is 'through great trials,' I see, 'that we must enter the gates of paradise.' If my soul could but be holy, that God might not be dishonoured, methinks I could bear sorrows.

"Tuesday, Sept. 13. Rode to New-Haven. Was sometimes dejected; not in the sweetest frame. Lodged at ****. Had some profitable Christian conversation, &c. I find, though my inward trials were great, and a life of solitude gives them greater advantage to settle, and penetrate to the very inmost recesses of the soul; yet it is better to be alone, than encumbered with noise and tumult. I find it very difficult maintaining any sense of divine things while removing from place to place, diverted with new objects, and filled with care and business. A settled steady business is best adapted to a life of strict religion.

Wednesday, Sept. 14. This day I ought to have taken my *degree*; but God sees fit to deny it me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my *class-mates* take theirs; yet, at the very time, God enabled me with calmness and resignation to say, 'The will of the Lord be done.' Indeed, through divine goodness, I have scarcely felt my mind so calm, sedate, and comfortable for some time. I have long feared this season, and expected my humility, meekness, patience, and resignation would be much tried: but found much more pleasure and divine comfort than I expected. Felt spiritually, serious, tender, and affectionate in private prayer with a dear Christian friend to-day.

"Thursday, Sept. 15. Had some satisfaction in hearing the ministers discourse, &c. It is always a comfort to me, to hear religious and spiritual discourse. O that ministers and people were more spiritual and devoted to God! Towards night, with the advice of Christian friends, I offered the following reflections in writing, to the rector and trustees of the college which are for substance the same that I had freely offered to the rector before, and entreated him to accept that if possible I might cut off all occasion of offence, from those who seek occasion. What I offered, is as follows: "Whereas I have said before several persons, concerning Mr. Whittelsey, one of the tutors of Yale college, that I did not believe he had any more grace than the chair I then leaned upon: I humbly confess, that herein I have sinned against God, and acted contrary to the rules of

his word, and have injured Mr. Whittelsey. I had no right to make thus free with his character; and had no just reason to say as I did concerning him. My fault herein was the more aggravated, in that I said this concerning one that was so much my superior, and one that I was obliged to treat with special respect and honour, by reason of the relation I stood in to him in the college. Such a manner of behaviour, I confess, did not become a Christian; it was taking too much upon me, and did not savour of that humble respect that I ought to have expressed towards Mr. Whittelsey. I have long since been convinced of the falseness of those apprehensions, by which I then justified such a conduct. I have often reflected on this act with grief; I hope, on account of the sin of it: and am willing to lie low, and be abased before God and man for it. And humbly ask the forgiveness of the governors of the college, and of the whole society; but of Mr. Whittelsey in particular. And whereas I have been accused by one person of saying concerning the reverend rector of Yale college, that I wondered he did not expect to drop down dead for fining the scholars that followed Mr. Tennent to Milford; I seriously profess, that I do not remember my saying any thing to this purpose. But if I did, which I am not certain I did not, I utterly condemn it, and detest all such kind of behaviour; and especially in an undergraduate towards the rector. And I now appear, to judge and condemn myself for going once to the separate meeting in New-Haven, a little before I was expelled, though the rector had refused to give me leave. For this I humbly ask the rector's forgiveness. And whether the governors of the college shall ever see cause to remove the academical censure I lie under, or no, or to admit me to the privileges I desire; yet I am willing to appear, if they think fit, openly to own, and to humble myself for, those things I have herein confessed."

"God has made me willing to do any thing that I can do, consistent with truth, for the sake of peace, and that I might not be a stumbling-block to others. For this reason I can cheerfully forego, and give up, what I verily believe, after the most mature and impartial search, is my right, in some instances. God has given me that disposition, that, if this were the case, that a man has done me a hundred injuries, and I (though ever so much provoked to it) have done him one, I feel disposed, and heartily willing, humbly to confess my fault to him, and on my knees to ask forgiveness of him; though at the same time he should justify himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more, and represent me as the only person guilty, &c. yea, though he should as it were insult me, and say, 'he knew all this before, and that I was making work for repentance,' &c. Though what I said concerning Mr. Whittelsey was only spoken in private, to a friend or

two; and being partly overheard, was related to the rector, and by him extorted from my friends; yet, seeing it was divulged acid made public, I was willing to confess my fault therein publicly. But I trust God will plead my cause."

The next day he went to Derby; then to Southbury, where he spent the sabbath: and speaks of some spiritual comfort; but complains much of unfixedness, and wanderings of mind in religion.

"*Monday, Sept. 19.* In the afternoon rode to Bethlehem, and there preached. Had some measure of assistance, both in prayer and preaching. I felt serious, kind, and tender towards all mankind, and longed that holiness might flourish more on earth.

"*Tuesday, Sept. 20.* Had thoughts of going forward on my journey to my Indians; but towards night was taken with a hard pain in my teeth, and shivering cold; and could not possibly recover a comfortable degree of warmth the whole night following. I continued very full of pain all night; and in the morning had a very hard fever, and pains almost over my whole body. I had a sense of the divine goodness in appointing this to be the place of my sickness, *viz.* among my friends, who were very kind to me. I should probably have perished, if I had first got home to my own house in the wilderness, where I have none to converse with but the poor, rude, ignorant Indians. Here I saw was mercy in the midst of affliction. I continued thus, mostly confined to my bed, till Friday night; very full of pain most of the time; but through divine goodness not afraid of death. Then the extreme folly of those appeared to me, who put off their turning to God till a sick-bed. Surely this is not a time proper to prepare for eternity. On Friday evening my pains went off somewhat suddenly, I was exceeding weak, and almost fainted; but was very comfortable the night following. These words, Psal. cxviii. 17. 'I shall not die, but live,' &c. I frequently revolved in my mind; and thought we were to prize the continuation of life only on this account, that we may 'show forth God's goodness and works of grace.'"

From this time he gradually recovered; and on the next Tuesday was so well as to be able to go forward on his journey homewards; but it was not till the Tuesday following that he reached Kaunaumeek. And seems, great part of this time, to have had a very deep and lively sense of the vanity and emptiness of all things here below, and of the reality, nearness, and vast importance of eternal things.

"Tuesday, Oct. 4. This day rode home to my own house and people. The poor Indians appeared very glad of my return. Found my house and all things in safety. I presently fell on my knees, and blessed God for my safe return, after a long and tedious journey, and a season of sickness in several places where I had been, and after I had been ill myself. God has renewed his kindness to me, in preserving me one journey more. I have taken many considerable journeys since this time last year, and yet God has never suffered one of my bones to be broken, or any distressing calamity to befall me, excepting the ill turn I had in my last journey. I have been often exposed to cold and hunger in the wilderness, where the comforts of life were not to be had; have frequently been lost in the woods; and sometimes obliged to ride much of the night; and once lay out in the woods all night; yet, blessed be God, he has preserved me!"

In his diary for the *next eleven days*, are great complaints of distance from God, spiritual pride, corruption, and exceeding vileness. He once says, his heart was so pressed with a sense of his pollution, that he could scarcely have the face and impudence (as it then appeared to him) to desire that God should not damn him for ever. And at another time, he says, he had so little sense of God, or apprehension and relish of his glory and excellency, that it made him more disposed to kindness and tenderness towards those who are blind and ignorant of God and things divine and heavenly.

"Lords day, Oct. 16. In the evening, God was pleased to give me a feeling sense of my own unworthiness; but through divine goodness such as tended to draw me to, rather than drive me from, God: it filled me with solemnity. I retired alone, (having at this time a friend with me,) and poured out my soul to God with much freedom; and yet in anguish, to find myself so unspeakably sinful and unworthy before a holy God. Was now much resigned under God's dispensations towards me, though my trials had been very great. But thought whether I could be resigned, if God should let the French Indians come upon me, and deprive me of life, or carry me away captive, (though I knew of no special reason then to propose this trial to myself, more than any other,) and my soul seemed so far to rest and acquiesce in God, that the sting and terror of these things seemed in a great measure gone. Presently after I came to the Indians, whom I was teaching to sing psalm-tunes that evening, I received the following letter from Stockbridge, by a messenger sent on the sabbath on purpose, which made it appear of greater importance.

'Sir, Just now we received advices from Col. Stoddard, that there is the utmost

danger of a rupture with France. He has received the same from his excellency our governor, ordering him to give notice to all the exposed places, that they may secure themselves the best they can against any sudden invasion. We thought best to send directly to Kaunaumeek, that you may take the prudentest measures for your safety that dwell there. I am, Sir, &c.'

"I thought, upon reading the contents, it came in a good season; for my heart seemed fixed on God, and therefore I was not much surprised. This news only made me more serious, and taught me that I must not please myself with any of the comforts of life which I had been preparing. Blessed be God, who gave me any intensioness and fervency this evening!"

"*Monday, Oct. 17.* Had some rising hopes, that 'God would arise and have mercy on Zion speedily.' My heart is indeed refreshed, when I have any prevailing hopes of Zion's prosperity. O that I may see the glorious day, when Zion shall become the joy of the whole earth! Truly there is nothing that I greatly value in this lower world."

On *Tuesday* he rode to Stockbridge; complains of being much diverted, and having but little life. On *Wednesday* he expresses some solemn sense of divine things, and longing to be always doing for God with a godly frame of spirit.

"*Thursday, Oct. 20.* Had but little sense of divine things this day. Alas, that so much of my precious time is spent with so little of God! Those are tedious days, wherein I have no spirituality.

"*Friday, Oct. 21.* Returned home to Kaunaumeek: was glad to get alone in my little cottage, and to cry to that God who seeth in secret, and is present in a wilderness.

"*Saturday, Oct. 22.* Had but little sensible communion with God. This world is a dark, cloudy mansion. Oh, when will the Sun of righteousness shine on my soul without intermission!

"*Lord's day, Oct. 23.* In the morning I had a little dawn of comfort arising from hopes of seeing glorious days in the church of God: was enabled to pray for such a glorious day with some courage and strength of hope. In the forenoon treated on the glories of heaven, &c. In the afternoon, on the miseries of hell, and the danger of going there. Had some freedom and warmth, both parts of the day. And my people were very attentive. In the evening two or three came to me

under concern for their souls; to whom I was enabled to discourse closely, and with some earnestness and desire. *O that God would be merciful to their poor souls!*"

He seems, through the *whole of this week*, to have been greatly engaged to fill up every inch of time in the service of God, and to have been most diligently employed in study, prayer, and instructing the Indians; and from time to time expresses longings of soul after God, and the advancement of his kingdom, and spiritual comfort and refreshment.

"*Lord's day, Oct. 30.* In the morning I enjoyed some fixedness of soul in prayer, which was indeed sweet and desirable; was enabled to leave myself with God, and to acquiesce in him. At noon my soul was refreshed with reading Rev. iii. more especially the Rev. iii. 11, 12. 11th and 12th verses. Oh, my soul longed for that blessed day, when I should 'dwell in the temple of God,' and 'go no more out' of his immediate presence!"

"*Monday, Oct. 31.* Rode to Kinderhook, about fifteen miles from my place. While riding I felt some divine sweetness in the thoughts of being 'a pillar in the temple of God' in the upper world, and being no more deprived of his blessed presence, and the sense of *his favour*, which is *better than life*. My soul was so lifted up to God, that I could pour out my desires to him, for more grace and further degrees of sanctification, with abundant freedom. Oh, I longed to be more abundantly prepared for that blessedness, with which I was then in some measure refreshed! Returned home in the evening; but took an extremely bad cold by riding in the night.

"*Tuesday, Nov. 1.* Was very much disordered in body, and sometimes full of pain in my face and teeth; was not able to study much, and had not much spiritual comfort. Alas! when God is withdrawn, all is gone. Had some sweet thoughts, which I could not but write down, on the *design, nature, and end of Christianity*.

"*Wednesday, Nov. 2.* Was still more indisposed in body, and in much pain most of the day. I had not much comfort; was scarcely able to study at all; and still entirely alone in the wilderness. But blessed be the Lord, I am not exposed in the open air; I have a house, and many of the comforts of life to support me. I have learned in a measure, that all good things relating both to time and eternity come from God. In the evening I had some degree of quickening in prayer: I think God

gave me some sense of his presence.

"*Thursday, Nov. 3.* Spent this day in secret fasting and prayer, from morning till night. Early in the morning I had some small degree of assistance in prayer. Afterwards read the story of Elijah the prophet, 1 Kings. xvii. xviii. chapters, and also 2 Kings. ii. and iv. chapters. My soul was much moved, observing the faith, zeal, and power of that holy man; how he wrestled with God in prayer, &c. My soul then cried with Elisha, 'Where is the Lord God of Elijah!' Oh, I longed for more faith! My soul breathed after God, and pleaded with him, that a 'double portion of that spirit,' which was given to Elijah, might 'rest on me.' And that which was divinely refreshing and strengthening to my soul was, I saw that God is the *same* that he was in the days of Elijah. Was enabled to wrestle with God by prayer, in a more affectionate, fervent, humble, intense, and importunate manner, than I have for many months past. Nothing seemed too hard for God to perform; nothing too great for me to hope for from him. I had for many months entirely lost all hopes of being made instrumental of doing any special service for God in the world; it has appeared entirely impossible, that one so black and vile should be thus employed for God. But at this time God was pleased to revive this hope. Afterwards read the 3rd chapter of Exodus and on to the 20th, and saw more of the *glory* and *majesty of God* discovered in those chapters, than ever I had seen before; frequently in the mean time falling on my knees, and crying to God for the faith of Moses, and for a manifestation of the *divine glory*. Especially the 3rd and 4th, and part of the 14th and 15th chapters, were unspeakably sweet to my soul: my soul blessed God, that he had shown himself so *gracious* to his servants of old. The 15th chapter seemed to be the very language which my soul uttered to God in the season of my first spiritual comfort, when I had just got through the *Red sea*, by a way that I had no expectation of. O how my soul then *rejoiced in God!* And now those things came fresh and lively to my mind; now my soul blessed God afresh, that he had opened that unthought-of way to deliver me from the fear of the Egyptians, when I almost despaired of life. Afterwards read the story of Abraham's pilgrimage in the land of Canaan: my soul was melted, in observing his *faith*, how he leaned on God; how he *communed* with God, and what a *stranger* he was here in the world. After that, read the story of Joseph's sufferings, and God's goodness to him: blessed God for these examples of faith and patience. My soul was ardent in prayer, was enabled to wrestle ardently for myself, for Christian friends, and for the church of God. And felt more desire to see the power of God in the conversion of souls, than I have done for a long season. Blessed be God for this season of fasting and prayer! May his goodness always abide with me, and draw

my soul to him!

"Thursday, Nov. 4. Rode to Kinderhook: went quite to Hudson's river, about twenty miles from my house; performed some business, and returned home in the evening to my own house. I had rather ride hard and fatigue myself, to get home, than to spend the evening and night amongst those who have no regard for God."

The *two next days* he was very ill, and full of pain, probably through his riding in the night after a fatiguing day's journey on *Thursday*; but yet seems to have been diligent in business.

"Monday, Nov. 7. This morning the Lord afforded me some special assistance in prayer; my mind was solemn, fixed, affectionate, and ardent in desires after holiness; felt full of tenderness and love; and my affections seemed to be dissolved into kindness. In the evening I enjoyed the same comfortable assistance in prayer as in the morning: my soul longed after God, and cried to him with a filial freedom, reverence, and boldness. O that I might be entirely consecrated and devoted to God."

The *two next days* he complains of bodily illness and pain; but much more of spiritual barrenness and unprofitableness.

"Thursday, Nov. 10. Spent this day in fasting and prayer alone. In the morning was very dull and lifeless, melancholy and discouraged. But after some time, while reading 2 Kings xix. my soul was moved and affected; especially reading verse 14, and onward. I saw there was no other way for the afflicted children of God to take, but to go to God with all their sorrows. Hezekiah, in his great distress, went and spread his complaint before the Lord. I was then enabled to see the mighty power of God, and my extreme need of that power; was enabled to cry to him affectionately and ardently for his power and grace to be exercised towards me. Afterwards read the story of David's trials, and observed the course he took under them, how he strengthened his hands in God; whereby my soul was carried out after God, enabled to cry to him, and rely upon him, and felt *strong in the Lord*. Was afterwards refreshed, observing the blessed temper that was wrought in David by his trials: all bitterness and desire of revenge seemed wholly taken away; so that he mourned for the death of his enemies; 2 Sam. i. 17. and iv. 9, ad fin. Was enabled to bless God, that he had given me something of this divine temper, that my soul freely, *forgives* and heartily *loves my*

enemies.“

It appears by his diary for the *remaining part of this week*, and for the *two following weeks*, that great part of the time he was very ill, and full of pain; and yet obliged, through his circumstances, in this ill state of body, to be at great fatigues, in labour, and travelling day and night, and to expose himself in stormy and severe seasons. He from time to time, within this space, speaks of outgoings of soul after God; his heart strengthened in God; seasons of divine sweetness and comfort; his heart affected with gratitude for mercies, &c. And yet there are many complaints of lifelessness, weakness of grace, distance from God, and great unprofitableness. But still there appear a constant care from day to day, not to lose time, but to improve it all for God.

“*Lord’s day, Nov. 27.* In the evening I was greatly affected in reading an account of the very joyful death of a pious gentleman; which seemed to invigorate my soul in God’s ways. I felt courageously engaged to pursue a life of holiness and self-denial as long as I live; and poured out my soul to God for his help and assistance in order thereto. Eternity then seemed near, and my soul rejoiced, and longed to meet it. I trust that will be a blessed day that finishes my toil here.

“*Monday, Nov. 28.* In the evening I was obliged to spend time in company and conversation that was unprofitable. Nothing lies heavier upon me, than the misimprovement of time.

“*Tuesday, Nov. 29.* Began to study the Indian tongue with Mr. Sergeant at Stockbridge. Was perplexed for want of more retirement. I love to live alone in my own little *cottage*, where I can spend much time in prayer, &c.

“*Wednesday, Nov. 30.* Pursued my study of Indian: but was very weak and disordered in body, and was troubled in mind at the barrenness of the day, that I had done so little for God. I had some enlargement in prayer at night. Oh, a barn, or stable, hedge, or any other place, is truly desirable, if God is there! Sometimes, of late, my hopes of Zion’s prosperity are more raised than they were in the summer. My soul seems to confide in God, that he will yet ‘show forth his salvation’ to his people, and make Zion ‘the joy of the whole earth. O how excellent is the loving-kindness of the Lord!’ My soul sometimes inwardly exults at the lively thoughts of what God has already done for his church, and what Luke ii. 30.“mine eyes have seen of the salvation of God.” It is sweet, to hear nothing but spiritual discourse from God’s children; and sinners ‘inquiring

the way to Zion,' saying, 'What shall we do?' &c. O that I may see more of this blessed work!

"Thursday, Dec. 1. Both morning and evening I enjoyed some intenseness of soul in prayer, and longed for the enlargement of Christ's kingdom in the world. My soul seems, of late, to *wait on God* for his blessing on Zion. O that religion might powerfully revive!

"Friday, Dec. 2. Enjoyed not so much health of body, or fervour of mind, as yesterday. If the chariot-wheels move with ease and speed at any time, for a short space, yet by and by they drive heavily again. 'O that I had the wings of a dove, that I might fly away' from sin and corruption, and be *at rest in God!*

"Saturday, Dec. 3. Rode home to my house and people. Suffered much with the extreme cold. I trust I shall ere long arrive safe at my journey's end, where my toils shall cease.

Lord's day, Dec. 4. Had but little sense of divine and heavenly things. My soul mourns over my barrenness. Oh how sad is spiritual deadness!

"Monday, Dec. 5. Rode to Stockbridge. Was almost outdone with the extreme cold. Had some refreshing meditations by the way; but was barren, wandering, and lifeless, much of the day. Thus my days roll away, with but little done for God; and this is my burden.

"Tuesday, Dec. 6. Was perplexed to see the vanity and levity of professed Christians. Spent the evening with a Christian friend, who was able in some measure to sympathize with me in my spiritual conflicts. Was a little refreshed to find one with whom I could converse of *inward trials, &c.*

"Wednesday, Dec. 7. Spent the evening in perplexity, with a kind of guilty indolence. When I have no heart or resolution for God, and the duties incumbent on me, I feel guilty of negligence and misimprovement of time. Certainly I ought to be engaged in my work and business, to the utmost extent of my strength and ability.

"Thursday, Dec. 8. My mind was much distracted with different affections. I seemed to be at an amazing distance from God; and looking round in the world, to see if there was not some happiness to be derived from it. God, and certain objects in the world, seemed each to invite my heart and affections; and my soul

seemed to be distracted between them. I have not been so much beset with the world for a long time; and that with relation to some particular objects which I thought myself most dead to. But even while I was desiring to please myself with any thing below, guilt, sorrow, and perplexity attended the first motions of desire. Indeed I cannot see the appearance of pleasure and happiness in the world, as I used to do: and blessed be God for any habitual deadness to the world. I found no peace, or deliverance from this distraction and perplexity of mind, till I found access to the throne of grace: and as soon as I had any sense of God, and things divine, the allurements of the world vanished, and my heart was determined for God. But my soul mourned over my folly, that I should desire any pleasure, but only in God. *God forgive my spiritual idolatry!*"

The *next thirteen days* he appears to have been continually in deep concern about the improvement of precious time; and there are many expressions of grief, that he improved time no better; such as, "Oh, what misery do I feel, when 'my thoughts rove after vanity! I should be happy if always engaged for God! O wretched man that I am!" &c. Speaks of his being pained with a sense of his barrenness, perplexed with his wanderings, longing for deliverance from the being of sin, mourning that time passed away, and so little was done for God, &c. On *Tuesday, December 20*, he speaks of his being visited at Kaunaumeek by some under spiritual concern.

"*Thursday, Dec. 22.* Spent this day alone in fasting and prayer, and reading in God's word the exercises and deliverances of his children. Had, I trust, some exercise of faith, and realizing apprehension of divine power, grace, and holiness; and also of the unchangeableness of God, that he is the same as when he delivered his saints of old out of great tribulation. My soul was sundry times in prayer enlarged for God's church and people. O that Zion might become the 'joy of the whole earth!' It is better to wait upon God with patience, than to put confidence in any thing in this lower world. 'My soul, wait thou on the Lord;' for 'from him comes thy salvation.'

"*Friday, Dec. 23.* Felt a little more courage and resolution in religion, than at some other times.

"*Saturday, Dec. 24.* Had some assistance and longing desires after sanctification in prayer this day; especially in the evening: was sensible of my own weakness and spiritual impotency; saw plainly I should fall into sin, if God of his abundant mercy did not "uphold my soul, and withhold me from evil." O that God would

‘uphold me by his free Spirit, and save me from the hour of temptation.’

“*Lord’s day, Dec. 25.* Prayed much, in the morning, with a feeling sense of my own spiritual weakness and insufficiency for any duty. God gave me some assistance in preaching to the Indians; and especially in the afternoon, when I was enabled to speak with uncommon plainness, freedom, and earnestness. Blessed be God for any assistance granted to one so unworthy. Afterwards felt some thankfulness; but still sensible of barrenness. Spent some time in the evening with one or two persons under spiritual concern, and exhorting others to their duty, &c.

“*Monday, Dec. 26.* Rode down to Stockbridge. Was very much fatigued with my journey, wherein I underwent great hardships: was much exposed and very wet by falling into a river. Spent the day and evening without much sense of divine and heavenly things; but felt guilty, grieved, and perplexed with wandering careless thoughts.

“*Tuesday, Dec. 27.* Had a small degree of warmth in secret prayer, in the evening; but, alas! had but little spiritual life, and consequently but little comfort. Oh, the pressure of *a body of death!*

“*Wednesday, Dec. 28.* Rode about six miles to the ordination of Mr. Hopkins. At the solemnity I was somewhat affected with a sense of the greatness and importance of the work of a minister of Christ. Afterwards was grieved to see the vanity of the multitude. In the evening spent a little time with some Christian friends, with some degree of satisfaction; but most of the time I had rather have been alone.

“*Thursday, Dec. 29.* Spent the day mainly in conversing with friends; yet enjoyed little satisfaction, because I could find but few disposed to converse of divine and heavenly things. Alas, what are the things of this world, to afford satisfaction to the soul! Near night returned to Stockbridge; in secret, I blessed God for retirement, and that I am not always exposed to the company and conversation of the world. O that I could live ‘in the secret of God’s presence!’

“*Friday, Dec. 30.* Was in a solemn devout frame in the evening. Wondered that earth, with all its charms, should ever allure me in the least degree. O that I could always realize the being and holiness of God!

"Saturday, Dec. 31. Rode from Stockbridge home to my house: the air was clear and calm, but as cold as ever I felt it, or near. I was in great danger of perishing by the extremity of the season. Was enabled to meditate much on the road.

"Lord's day, Jan. 1, 1744. In the morning had some small degree of assistance in prayer. Saw myself so vile and unworthy, that I could not look my people in the face, when I came to preach. Oh, my meanness, folly, ignorance, and inward pollution! In the evening had a little assistance in prayer, so that the duty was delightful, rather than burdensome. Reflected on the goodness of God to me in the past year, &c. Of a truth God has been kind and gracious to me, though he has caused me to pass through many sorrows; he has provided for me bountifully, so that I have been enabled, in about fifteen months past, to bestow to charitable uses about a *hundred pounds* New England money, that I can now remember. Blessed be the Lord, that has so far used me as *his steward*, to distribute a *portion of his goods*. May I always remember, that all I have comes from God. Blessed be the Lord, that has carried me through all the toils, fatigues, and hardships of the year past, as well as the spiritual sorrows and conflicts that have attended it. O that I could begin this year *with God*, and spend the whole of it to *his glory*, either in life or death!

"Monday, Jan. 2. Had some affecting sense of my own impotency and spiritual weakness. It is nothing but the power of God that keeps me from all manner of wickedness. I see *I am nothing*, and can do nothing without help from above. Oh, for divine grace! In the evening, had some ardour of soul in prayer, and longing desires to have God for my guide and safeguard at all times.

"Tuesday, Jan. 3. Was employed much of the day in writing; and spent some time in other necessary employment. But my time passes away so swiftly, that I am astonished when I reflect on it, and see how little I do. My state of solitude does not make the hours hang heavy upon my hands. O what reason of thankfulness have I on account of this retirement! I find that I do not, and it seems I cannot, lead a *Christian* life when I am abroad, and cannot spend time in devotion, Christian conversation, and serious meditation, as I should do. Those weeks that I am obliged now to be from home, in order to learn the Indian tongue, are mostly spent in perplexity and barrenness, without much sweet relish of divine things; and I feel myself a stranger at the throne of grace, for want of more frequent and continued retirement. When I return home, and give myself to meditation, prayer, and fasting, a new scene opens to my mind, and my soul longs for mortification, self-denial, humility, and divorcement from all the things

of the world. This evening my heart was somewhat warm and fervent in prayer and meditation, so that I was loth to indulge sleep. Continued in those duties till about midnight.

“*Wednesday, Jan. 4.* Was in a resigned and mortified temper of mind, much of the day. Time appeared a *moment*, life a *vapour*, and all its enjoyments as *empty bubbles*, and fleeting blasts of wind.

“*Thursday, Jan. 5.* Had an humbling and pressing sense of my unworthiness. My sense of the badness of my own heart filled my soul with bitterness and anguish; which was ready to sink, as under the weight of a heavy burden. Thus I spent the evening, till late. Was somewhat intense and ardent in prayer.

“*Friday, Jan. 6.* Feeling and considering my extreme weakness, and want of grace, the pollution of my soul, and danger of temptations on every side, I set apart this day for fasting and prayer, neither eating nor drinking from evening to evening, beseeching God to have mercy on me. My soul intensely longed, that the dreadful spots and stains of sin might be washed away from it. Saw something of the power and all-sufficiency of God. My soul seemed to rest on his power and grace; longed for resignation to his will, and mortification to all things here below. My mind was greatly fixed on divine things: my resolutions for a life of mortification, continual watchfulness, self-denial, seriousness, and devotion, were strong and fixed; my desires ardent and intense; my conscience tender, and afraid of every appearance of evil. My soul grieved with reflection on past levity, and want of resolution for God. I solemnly renewed my dedication of myself to God, and longed for grace to enable me always to keep covenant with him. Time appeared very short, eternity near; and great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble, a deluding dream.

“*Saturday, Jan. 7.* Spent this day in seriousness, with stedfast resolutions for God and a life of mortification. Studied closely, till I felt my bodily strength fail. Felt some degree of resignation to God, with an acquiescence in his dispensations. Was grieved that I could do so little for God before my bodily strength failed. In the evening, though tired, was enabled to continue instant in prayer for some time. Spent the time in reading, meditation, and prayer, till the evening was far spent: was grieved to think that I could not *watch unto prayer* the whole night. But blessed be God, heaven is a place of continual and incessant devotion, though the earth is dull.”

The *six days following* he continued in the same happy frame of mind; enjoyed the same composure, calmness, resignation, ardent desire, and sweet fervency of spirit, in a high degree, every day, not one excepted. *Thursday*, this week, he kept as a day of secret fasting and prayer.

“*Saturday, Jan. 14.* This morning enjoyed a most solemn season in prayer: my soul seemed enlarged, and assisted to pour out itself to God for grace, and for every blessing I wanted, for myself, my dear Christian friends, and for the church of God; and was so enabled to *see him who is invisible*, that my soul *rested upon him* for the performance of every thing I asked agreeable to his will. It was then my happiness, to ‘continue instant in prayer,’ and was enabled to continue in it for nearly an hour. My soul was then ‘strong in the Lord, and in the power of his might.’ Longed exceedingly for angelic holiness and purity, and to have all my thoughts, at all times, employed in divine and heavenly things. O how blessed is a heavenly temper! O how unspeakably blessed it is, to feel a measure of that rectitude, in which we were at first created! Felt the same divine assistance in prayer sundry times in the day. My soul confided in God for myself, and for his Zion; trusted in divine power and grace, that he would do glorious things in his church on earth, for his own glory.”

The *next day* he speaks of some glimpses he had of the divine glories, and of his being enabled to maintain his resolutions in some measure; but complains, that he could not draw near to God. He seems to be filled with trembling fears lest he should return to a life of vanity, to please himself with some of the enjoyments of this lower world; and speaks of his being much troubled, and feeling guilty, that he should address immortal souls with no more ardency and desire of their salvation. On *Monday* he rode down to Stockbridge, when he was distressed with the extreme cold; but notwithstanding, his mind was in a devout and solemn frame in his journey. The *four next days* he was very ill, probably from the cold in his journey; yet he spent the time in a solemn manner. On *Friday evening* he visited Mr. Hopkins; and on *Saturday* rode eighteen miles to Solsbury, where he kept the sabbath, and enjoyed considerable degrees of God’s gracious presence, assistance in duty, and divine comfort and refreshment, longing to give himself wholly to God, to be his for ever.

“*Monday, Jan. 23.* I think I never felt more resigned to God, nor so much dead to the world, in every respect, as now; was dead to all desire of reputation and greatness, either in life, or after death; all I longed for, was to be holy, humble, crucified to the world, &c.

"Tuesday, Jan. 24. Near noon, rode over to Canaan. In the evening I was unexpectedly visited by a considerable number of people, with whom I was enabled to converse profitably of divine things: took pains to describe the difference between a *regular* and *irregular* SELF-LOVE; the one consisting with a *supreme love to God*, but the other *not*; the former uniting God's glory and the soul's happiness, that they become one common interest, but the latter disjoining and separating God's glory and man's happiness, seeking the latter with a neglect of the former. Illustrated this by that genuine love that is founded between the sexes; which is diverse from that which is wrought up towards a person only by rational argument, or hope of self-interest. Love is a *pleasing* passion, it *affords pleasure* to the mind where it is; but yet, genuine love is not, nor can be placed, upon any object *with that design of pleasure itself*.“

On *Wednesday* he rode to Sheffield; the *next day*, to Stockbridge; and on *Saturday*, home to Kaunaumeek, though the season was cold and stormy: which journey was followed with illness and pain. It appears by this diary, that he spent the time, while riding, in profitable meditations, and in lifting up his heart to God; and he speaks of assistance, comfort, and refreshment; but still complains of barrenness, &c. His diary for the *five next days* is full of the most heavy, bitter complaints; and he expresses himself as full of shame and self-loathing for his lifeless temper of mind and sluggishness of spirit, and as being in perplexity and extremity, and appearing to himself unspeakably vile and guilty before God, on account of some inward workings of corruption he found in his heart, &c.

"Thursday, Feb. 2. Spent this day in fasting and prayer, seeking the presence and assistance of God, that he would enable me to overcome all my corruptions and spiritual enemies.

"Friday, Feb. 3. Enjoyed more freedom and comfort than of late; was engaged in meditation upon the different whispers of the various powers and affections of a pious mind, exercised with a great variety of dispensations: and could but write, as well as meditate, on so entertaining a subject. I hope the Lord gave me some true sense of divine things this day: but alas, how great and pressing are the remains of indwelling corruption! I am now more sensible than ever, that God alone is 'the author and finisher of our faith,' *i. e.* that the whole, and every part of sanctification, and every good word, work, or thought, found in me, is the effect of his power and grace; that 'without him I can do nothing,' in the strictest sense, and that 'he works in us to will and to do of his own good pleasure,' and from no other motive. Oh, how amazing it is that people can talk so much about

men's power and goodness; when, if God did not hold us back every moment, we should be devils incarnate! This my bitter experience, for several days last past, has abundantly taught me concerning myself.

"Saturday, Feb. 4. Enjoyed some degree of freedom and spiritual refreshment; was enabled to pray with some fervency, and longing desires of Zion's prosperity, and my faith and hope seemed to *take hold of God*, for the performance of what I was enabled to plead for. Sanctification in myself, and the ingathering of God's elect, was all my desire; and the hope of its accomplishment, all my joy.

"Lord's day, Feb. 5. Was enabled in some measure to rest and confide in God, and to prize his presence and some glimpses of the light of his countenance, above my necessary food. Thought myself, after the season of weakness, temptation, and desertion I endured the last week, to be somewhat like Samson, when his locks began to grow again. Was enabled to preach to my people with more life and warmth than I have for some weeks past.

"Monday, Feb. 6. This morning my soul again was strengthened in God, and found some sweet repose in him in prayer; longing especially for the complete mortification of sensuality and pride, and for resignation to God's dispensations, at all times, as through grace I felt it at this time. I did not desire deliverance from any difficulty that attends my circumstances, unless God was willing. O how comfortable is this temper! Spent most of the day in reading God's word, in writing, and prayer. Enjoyed repeated and frequent comfort and intenseness of soul in prayer through the day. In the evening spent some hours in private conversation with my people; and afterwards felt some warmth in secret prayer.

"Tuesday, Feb. 7. Was much engaged in some sweet meditations on the powers and affections of the godly soul in their pursuit of their beloved object: wrote something of the native language of spiritual sensation, in its soft and tender whispers; declaring, that it now feels and tastes that the Lord is gracious; that he is the supreme good, the only soul-satisfying happiness: that he is a complete, sufficient, and almighty portion: saying, '*Whom have I in heaven but thee? and there is none upon earth that I desire besides this blessed portion.* O, I feel it is heaven to please him, and to be just what he would have me to be! O that my soul were *holy, as he is holy!* O that it were *pure, even as Christ is pure;* and *perfect, as my Father in heaven is perfect!* These, I feel, are the sweetest commands in God's book, comprising all others. And shall I break them! must I

break them! am I under a necessity of it as long as I live in the world! O my soul, woe, woe is me that I am a sinner, because I now necessarily grieve and offend this blessed God, who is infinite in goodness and grace! Oh, methinks, if he would punish me for my sins, it would not wound my heart so deep to offend him: but though I sin continually, yet he continually repeats his kindness to me! Oh, methinks I could bear any sufferings; but how can I bear to grieve and dishonour this blessed God! How shall I yield ten thousand times more honour to him? What shall I do to glorify and worship this best of beings? O that I could consecrate myself, soul and body, to his service for ever! O that I could give up myself to him, so as never more to attempt to be my own, or to have any will or affections that are not perfectly conformed to him! But, alas, alas! I find I cannot be thus entirely devoted to God; I cannot live, and not sin. O ye angels, do ye glorify him incessantly; and if possible, prostrate yourselves lower before the blessed King of heaven? I long to bear a part with you; and, if it were possible, to help you. Oh, when we have done all that we can, to all eternity, we shall not be able to offer the ten thousandth part of the homage that the glorious God deserves!"

"Felt something spiritual, devout, resigned, and mortified to the world, much of the day; and especially towards and in the evening. Blessed be God, that he enables me to love him for himself.

"*Wednesday, Feb. 8.* Was in a comfortable frame of soul most of the day; though sensible of, and restless under, spiritual barrenness. I find that both mind and body are quickly tired with intenseness and fervour in the things of God. O that I could be as incessant as *angels* in devotion and spiritual fervour!

"*Thursday, Feb. 9.* Observed this day as a day of fasting and prayer, entreating of God to bestow upon me his blessing and grace; especially to enable me to live a life of mortification to the world, as well as of resignation and patience. Enjoyed some realizing sense of divine power and goodness in prayer, several times; and was enabled to roll the burden of myself, and friends, and Zion, upon the goodness and grace of God: but, in the general, was more dry and barren than I have usually been of late upon such occasions.

"*Friday, Feb. 10.* Was exceedingly oppressed, most of the day, with shame, grief, and fear, under a sense of my past folly, as well as present barrenness and coldness. When God sets before me my past misconduct, especially any instances of *misguided zeal*, it sinks my soul into shame and confusion, makes

me afraid of a shaking leaf. My fear is such as the prophet Jeremy complains of, Jer xx. 10. I have no confidence to hold up my face, even before my fellow-worms; but only when my soul confides in God, and I find the sweet temper of Christ, the spirit of humility, solemnity, and mortification, and resignation, alive in my soul. But, in the evening, was unexpectedly refreshed in *pouring out my complaint to God*; my shame and fear was turned into a sweet composure and acquiescence in God.

“*Saturday, Feb. 11.* Felt much as yesterday: enjoyed but little sensible communion with God.

“*Lord’s day, Feb. 12.* My soul seemed to confide in God, and to repose itself on him; and had outgoings of soul after God in prayer. Enjoyed some divine assistance, in the forenoon, in preaching; but in the afternoon, was more perplexed with shame, &c. Afterwards, found some relief in prayer; loved, as a feeble, afflicted, despised creature, to cast myself on a God of infinite grace and goodness, hoping for no happiness but from him.

“*Monday, Feb. 13.* Was calm and sedate in morning-devotions; and my soul seemed to rely on God. Rode to Stockbridge, and enjoyed some comfortable meditations by the way; had a more refreshing taste and relish of heavenly blessedness than I have enjoyed for many months past. I have many times, of late, felt as ardent desires of holiness as ever; but not so much sense of the sweetness and unspeakable pleasure of the enjoyments and employments of heaven. My soul longed to leave earth, and bear a part with angels in their celestial employments. My soul said, ‘Lord, it is good to be here;’ and it appeared to be better to die than to lose the relish of these heavenly delights.”

A sense of divine things seemed to continue with him, in a lesser degree, through the *next day*. On *Wednesday* he was, by some discourse that he heard, cast into a melancholy gloom, that operated much in the same manner as his melancholy had formerly done, when he came first to Kaunaumeeek; the effects of which seemed to continue in some degree the *six following days*.

“*Wednesday, Feb. 22.* In the morning had as clear a sense of the exceeding pollution of my nature, as ever I remember to have had in my life. I then appeared to myself inexpressibly loathsome and defiled; sins of childhood, of early youth, and such follies as I had not thought of for years together, as I remember, came now fresh to my view as if committed but yesterday, and

appeared in the most odious colours; they appeared more in numbers than the hairs of my head; yea, they ‘went over my head as a heavy burden.’ In the evening, the hand of faith seemed to be strengthened in God; my soul seemed to rest and acquiesce in him; was supported under my burdens, reading the 125th Psalm; and found that it was sweet and comfortable to lean on God.

“*Thursday, Feb. 23.* Was frequent in prayer, and enjoyed some assistance. There is a God in heaven who overrules all things for the best; and this is the comfort of my soul: ‘I had fainted, unless I had believed to see the goodness of God in the land of the living,’ notwithstanding present sorrows. In the evening, enjoyed some freedom in prayer, for myself, friends, and the church of God.

“*Friday Feb. 24.* Was exceeding restless and perplexed under a sense of the misimprovement of time; mourned to see time pass away; felt in the greatest hurry; seemed to have every thing to do: yet could do nothing, but only grieve and groan under my ignorance, unprofitableness, meanness, the foolishness of my actions and thoughts, the pride and bitterness of some past frames, all which at this time appeared to me in lively colours, and filled me with shame. I could not compose my mind to any profitable studies, by reason of this pressure. And the reason, I judge, why I am not allowed to study a great part of my time, is, because I am endeavouring to lay in such a stock of knowledge, as shall be a *self-sufficiency*. I know it to be my indispensable duty to study, and qualify myself in the best manner I can for public service: but this is my misery, I naturally study and prepare, that I may ‘consume it upon my lusts’ of pride and self-confidence.”

He continued in much the same frame of uneasiness at the misimprovement of time, and pressure of spirit under a sense of vileness, unprofitableness, &c. for the sir *following days*; excepting some intervals of calmness and composure, in resignation to and confidence in God.

“*Friday, March 2.* Was most of the day employed in writing on a divine subject. Was frequent in prayer, and enjoyed some small degree of assistance. But in the evening, God was pleased to grant me a divine sweetness in prayer; especially in the duty of intercession. I think I never felt so much kindness and love to those who, I have reason to think, are my enemies though at that time I found such a disposition to think the best of all, that I scarce knew how to think that any such thing as enmity and hatred lodged in any soul; it seemed as if all the world must needs be friends and never prayed with more freedom and delight, for myself, or

dearest friend, than I did now for my enemies.

Saturday, March 3. In the morning spent (I believe) an hour in prayer, with great intensioness and freedom, and with the most soft and tender affection towards mankind. I longed that those who, I have reason to think, owe me ill will, might be eternally happy. It seemed refreshing to think of meeting them in heaven, how much soever they had injured me on earth: had no disposition to insist upon any confession from them, in order to reconciliation, and the exercise of love and kindness to them. O it is an emblem of heaven itself, to love all the world with a love of kindness, forgiveness, and benevolence; to feel our souls sedate, mild, and meek; to be void of all evil surmisings and suspicions, and scarce able to think evil of any man upon any occasion; to find our hearts simple, open, and free, to those that look upon us with a different eye! Prayer was so sweet an exercise to me, that I knew not how to cease lest I should lose the spirit of prayer. Felt no disposition to eat or drink, for the sake of the pleasure of it, but only to support my nature, and fit me for divine service. Could not be content without a very particular mention of a great number of dear friends at the throne of grace; as also the particular circumstances of many, so far as they were known.

Lord's day, March 4. In the morning, enjoyed the same intensioness in prayer as yesterday morning, though not in so great a degree: felt the same spirit of love, universal benevolence, forgiveness, humility, resignation, mortification to the world, and composure of mind, as then. *My soul rested in God;* and I found I wanted no other refuge or friend. While my soul thus trusts in God, all things seem to be at peace with me, even the stones of the earth: but when I cannot apprehend and confide in God, all things appear with a different aspect."

Through the *four next days* he complains of barrenness, want of holy confidence in God, stupidity, wanderings of mind, &c. and speaks of oppression of mind under a sense of exceeding meanness, past follies, as well as present workings of corruption. On *Friday* he seems to have been restored to a considerable degree of the same excellent frame that he enjoyed the Saturday before.

Saturday, March 10. 'In the morning, felt exceeding dead to the world, and all its enjoyments: I thought I was ready and willing to give up life and all its comforts, as soon as called to it; and yet then had as much comfort of life as almost ever I had. Life itself now appeared but an empty bubble; the riches, honours, and common enjoyments of life appeared extremely tasteless. I longed

to be perpetually and entirely *crucified* to all things here below, by the *cross of Christ*. My soul was sweetly resigned to God's disposal of me, in every regard; and I saw there had nothing happened but what was best for me. I confided in God, that he would *never leave me*, though I should 'walk through the valley of the shadow of death.' It was then *my meat and drink to be holy, to live to the Lord, and die to the Lard*. And I thought, that I then enjoyed such a heaven, as far exceeded the most sublime conceptions of an unregenerate soul; and even unspeakably beyond what I myself could conceive of at another time. I did not wonder that Peter said, "Lord, it is good to be here," when thus refreshed with divine glories. My soul was full of love and tenderness in the duty of intercession; especially felt a most sweet affection to some precious godly ministers of my acquaintance. Prayed earnestly for dear Christians, and for those I have reason to fear are my enemies; and could not have spoken a word of bitterness, or entertained a bitter thought, against the vilest man living. Had a sense of my own great unworthiness. My soul seemed to breathe forth love and praise to God afresh, when I thought he would let his children love and receive me as one of their brethren and fellow-citizens. When I thought of their treating me in that manner, I longed to lie at their feet; and could think of no way to express the sincerity and simplicity of my love and esteem of them, as being much better than myself. Towards night was very sorrowful; seemed to myself the worst creature living; and could not pray, nor meditate, nor think of holding up my face before the world. Was a little relieved in prayer, in the evening; but longed to get on my knees, and ask forgiveness of every body that ever had seen any thing amiss in my past conduct, especially in my *religious zeal*. Was afterwards much perplexed, so that I could not sleep quietly.

"*Lord's day, March 11.* My soul was in some measure *strengthened in God*, in morning devotion; so that I was released from trembling fear and distress. Preached to my people from the parable of the sower, Matt. xiii. and enjoyed some assistance, both parts of the day: had some freedom, affection, and fervency in addressing my poor people; longed that God should take hold of their hearts, and make them spiritually alive. And indeed I had so much to say to them, that I knew not how to leave off speaking.

"*Monday, March 12.* In the morning was in a devout, tender, and loving frame of mind; and was enabled to cry to God, I hope, with a child-like spirit, with importunity, and resignation, and composure of mind. My spirit was full of quietness, and love to mankind; and longed that peace should reign on the earth: was grieved at the very thoughts of a *fiery, angry, and intemperate* zeal in

religion; mourned over past follies in that regard; and my soul confided in God for strength and grace sufficient for my future work and trials. Spent the day mainly in hard labour, making preparation for my intended journey.

"Tuesday, March 13. Felt my soul going forth after God sometimes; but not with such ardency as I longed for. In the evening, was enabled to continue *instant in prayer*, for some considerable time together; and especially had respect to the journey I designed to enter upon, with the leave of Divine Providence, on the morrow. Enjoyed some freedom and fervency, entreating that the divine presence might attend me in *every place* where my business might lead me; and had a particular reference to the trials and temptations that I apprehended I might be more eminently exposed to in particular places. Was strengthened and comforted; although I was before very weary. Truly the *joy of the Lord* is *strength and life*.

"Wednesday, March 14. Enjoyed some intensesness of soul in prayer, repeating my petitions for God's presence in every place where I expected to be in my journey. Besought the Lord that I might not be too much pleased and amused with dear friends and acquaintance, in one place and another. Near ten set out on my journey; and near night came to Stockbridge.

"Thursday, March 15. Rode down to Sheffield. Here I met a messenger from East Hampton on Long-Island; who by the unanimous vote of that large town, was sent to invite me thither, in order to settle with that people, where I had been before frequently invited. Seemed more at a loss what was my duty than before; when I heard of the great difficulties of that place, I was much concerned and grieved, and felt some desires to comply with their request; but knew not what to do: endeavoured to commit the case to God."

The *two next days* he went no further than Salisbury, being much hindered by the rain. When he came there, he was much indisposed. He speaks of comfortable and profitable conversation with Christian friends, on these days.

"Lord's day, March 18. [At Salisbury.] Was exceeding weak and faint, so that I could scarce walk: but God was pleased to afford me much freedom, clearness, and fervency in preaching: I have not had the like assistance in preaching to sinners for many months past. Here another messenger met me, and informed me of the vote of another congregation, to give me an invitation to come among them upon probation for settlement. Was somewhat exercised in mind with a

weight and burden of care. O that God would ‘send forth faithful labourers into his harvest!’

After this he went forward on his journey towards New York and New Jersey: in which he proceeded slowly; performing his journey under great degrees of bodily indisposition. However, he preached several times by the way, being urged by friends; in which he had considerable assistance. He speaks of comfort in conversation with Christian friends, from time to time, and of various things in the exercises and frames of his heart, that show much of a divine influence on his mind in this journey: but yet complains of *the things that he feared*, viz. a decline of his spiritual life, or vivacity in religion, by means of his constant removal from place to place, and want of retirement; and complains bitterly of his unworthiness, deadness, &c. He came to New York on *Wednesday, March 28*, and to Elizabeth-town on the *Saturday* following, where it seems he waited till the commissioners came together.

“*Thursday, April 5.* Was again much exercised with weakness, and with pain in my head. Attended on the commissioners in their meeting. Resolved to go on still with the Indian affair, if Divine Providence permitted; although I had before felt some inclination to go to East Hampton, where I was solicited to go.”

After this, he continued two or three days in the Jerseys, very ill; and then returned to New York; and from thence into New England; and went to his native town of Haddam, where he arrived on Saturday, April 14. And he continues still his bitter complaints of want of retirement. While he was in New York, he says thus, “Oh, it is not the pleasures of the *world* can comfort me! If *God* deny his presence, what are the pleasures of the *city* to me? One hour of sweet retirement where *God is*, is better than the whole world.” And he continues to complain of his ignorance, meanness, and unworthiness. However, he speaks of some seasons of special assistance, and divine sweetness. He spent some days among his friends at East Hampton and Millington.

“*Tuesday, April 17.* Rode to Millington again; and felt perplexed when I set out; was feeble in body, and weak in faith. I was going to preach a lecture; and feared I should never have assistance enough to get through. But contriving to ride alone, at a distance from the company that was going, I spent the time in lifting up my heart to God: had not gone far before my soul was abundantly strengthened with those words, ‘If God be for us, who can be against us?’ I went on, confiding in God; and fearing nothing so much as self-confidence. In this

frame I went to the house of God, and enjoyed some assistance. Afterwards felt the spirit of love and meekness in conversation with some friends. Then rode home to my brother's; and in the evening, singing hymns with friends, my soul seemed to melt; and in prayer afterwards, enjoyed the exercise of *faith*, and was enabled to be *fervent in spirit*: found more of God's presence, than I have done any time in my late wearisome journey. Eternity appeared very near; my nature was very weak, and seemed ready to be dissolved; the sun declining, and the shadows of the evening drawing on apace. O I longed to fill up the remaining moments all for God! Though my body was so feeble, and wearied with preaching, and much private conversation, yet I wanted to sit up all night to do something for God. To God, the giver of these refreshments, be glory for ever and ever. Amen.

"*Wednesday, April 18.* Was very weak, and enjoyed but little spiritual comfort. Was exercised with one who cavilled against *original sin*. May the Lord open his eyes to see the fountain of sin in *himself!*"

After this, he visited several ministers in Connecticut; and then travelled towards Kaunaumeek, and came to Mr. Sergeant's at Stockbridge, *Thursday, April 26*. He performed this journey in a very weak state of body. The things he speaks of, appertaining to the frames and exercises of his mind, are at some times deadness and want of spiritual comfort; at other times, resting in God, spiritual sweetness in conversation, engagedness in meditation on the road, assistance in preaching, rejoicing to think that so much more of his work was done, and he so much nearer to the eternal world. And he once and again speaks of a sense of great ignorance, spiritual pollution, &c.

"*Friday and Saturday, April 27, and 28.* Spent some time in visiting friends, and discoursing with my people, (who were now moved down from their own place to Mr. Sergeant's,) and found them very glad to see me returned. Was exercised in my mind with a sense of my own unworthiness.

"*Lord's day, April 29.* Preached for Mr. Sergeant, both parts of the day, from Rev. xiv. 4. 'These are they which were not defiled,' &c. Enjoyed some freedom in preaching, though not much spirituality. In the evening, my heart was in some measure lifted up in thankfulness to God for any assistance.

"*Monday, April 30.* Rode to Kaunaumeek, but was extremely ill; did not enjoy the comfort I hoped for in my own house.

"Tuesday, May 1. Having received new orders to go to a number of Indians on Delaware river in Pennsylvania, and my people here being mostly removed to Mr. Sergeant's, I this day took all my clothes, books, &c. and disposed of them, and set out for Delaware river: but made it my way to return to Mr. Sergeant's; which I did this day, just at night. Rode several hours in the rain through the howling wilderness, although I was so disordered in body, that little or nothing but blood came from me."

He continued at Stockbridge *the next day*, and on *Thursday* rode a little way, to Sheffield, under a great degree of illness; but with encouragement and cheerfulness of mind under his fatigues. On *Friday* he rode to Salisbury, and continued there till after the sabbath. He speaks of his soul's being, some part of this time, refreshed in conversation with some Christian friends, about their heavenly home and their journey thither. At other times, he speaks of himself as exceedingly perplexed with barrenness and deadness, and has this exclamation, "Oh, that time should pass with so little done for God!" On *Monday* he rode to Sharon; and speaks of himself as distressed at the consideration of the misimprovement of time.

"Tuesday, May 8. Set out from Sharon in Connecticut, and travelled about forty-five miles to a place called the *Fish-kill*;‡ and lodged there. Spent much of my time, while riding, in prayer, that God would go with me to Delaware. My heart sometimes was ready to sink with the thoughts of my work, and going alone in the wilderness, I knew not where: but still it was comfortable to think, that others of God's children had 'wandered about in caves and dens of the earth,' and Abraham, when he was called to go forth, 'went out, not knowing whither he went.' O that I might follow after God!"

The *next day* he went forward on his journey; crossed Hudson's river, and went to Goshen in the Highlands; and so travelled across the woods, from Hudson's river to Delaware, about a hundred miles, through a desolate and hideous country, above New Jersey; where were very few settlements; in which journey he suffered much fatigue and hardship. He visited some Indians in the way, and discoursed with them concerning Christianity. Was considerably melancholy and disconsolate, being alone in a strange wilderness. On *Saturday* he came to a settlement of Irish and Dutch people, about twelve miles above the Forks of Delaware.

"Lord's day, May 13. Rose early; felt very poorly after my long journey, and

after being wet and fatigued. Was very melancholy; have scarce even seen such a gloomy morning in my life; there appeared to be no *sabbath*; the children were all at play; I a stranger in the wilderness, and knew not where to go; and all circumstances seemed to conspire to render my affairs dark and discouraging. Was disappointed respecting an *interpreter*, and heard that the Indians were much scattered, &c. Oh, I mourned after the presence of God, and seemed like a creature banished from his sight! yet he was pleased to support my sinking soul, amidst all my sorrows; so that I never entertained any thought of quitting my business among the poor Indians; but was comforted to think that death would ere long set me free from these distresses. Rode about three or four miles to the Irish people, where I found some that appeared sober and concerned about religion. My heart then began to be a little encouraged: went and preached first to the Irish, and then to the Indians; and in the evening, was a little comforted; my soul seemed to rest on God, and take courage. O that the Lord would be my support and comforter in an evil world!

“*Monday, May 14.* Was very busy in some necessary studies. Felt myself very loose from all the world; all appeared ‘vanity and vexation of spirit.’ Seemed lonesome and disconsolate, as if I were banished from all mankind, and bereaved of all that is called pleasurable in the world; but appeared to myself so vile and unworthy, it seemed fitter for me to be here than any where.

“*Tuesday, May 15.* Still much engaged in my studies; and enjoyed more health than I have for some time past: but was something dejected in spirit with a sense of my meanness; seemed as if I could never do any thing at all to any good purpose by reason of ignorance and folly. O that a sense of these things might work more habitual humility in my soul!”

He continued much in the same frame the *next day*.

“*Thursday, May 17.* Was this day greatly distressed with a sense of my vileness; appeared to myself too bad to walk on God’s earth, or to be treated with kindness by any of his creatures. God was pleased to let me see my inward pollution and corruption, to such a degree, that I almost despaired of being made holy: ‘Oh! wretched man that I am! who shall deliver me from the body of this death?’ In the afternoon met with the Indians, according to appointment, and preached to them. And while riding to them, my soul seemed to confide in God; and afterwards had some relief and enlargement of soul in prayer, and some assistance in the duty of intercession; vital piety and holiness appeared sweet to

me, and I longed for the perfection of it.

“Friday, May 18. Felt again something of the sweet spirit of religion; and my soul seemed to confide in God, that he would never leave me. But oftentimes saw myself so mean a creature, that I knew not how to think of preaching. O that I could always live *to and upon* God!

“Saturday, May 19. Was, some part of the time, greatly oppressed with the weight and burden of my work; it seemed impossible for me ever to go through with the business I had undertaken. Towards night was very calm and comfortable; and I think my soul trusted in God for help.

“Lord’s day, May 20. Preached twice to the poor Indians, and enjoyed some freedom in speaking, while I attempted to remove their prejudices against Christianity. My soul longed for assistance from above, all the while; for I saw I had no strength sufficient for that work. Afterwards preached to the Irish people; was much assisted in the first prayer, and something in sermon. Several persons seemed much concerned for their souls, with whom I discoursed afterwards with much freedom and some power. Blessed be God for any assistance afforded to an unworthy worm. *O that I could live to him!*”

Through the *remainder of this week* he was sometimes ready to sink with a sense of his unworthiness and unfitness for the work of the ministry; and sometimes encouraged and lifted above his fears and sorrows, and was enabled confidently to rely on God; and especially on Saturday, towards night, he enjoyed calmness and composure, and assistance in prayer to God. He rejoiced, “That God remains unchangeably powerful and faithful, a sure and sufficient portion, and the dwelling-place of his children in all generations.”

“Lord’s day, May 27. Visited my Indians in the morning, and attended upon a *funeral* among them; was affected to see their *heathenish practices*. O that they might be ‘turned from darkness to light!’ Afterwards got a considerable number of them together, and preached to them; and observed them very attentive. After this, preached to the white people from Heb. ii. 3.’How shall we escape, if we neglect,’ &c. Was enabled to speak with some freedom and power: several people seemed much concerned for their souls; especially one who had been educated a Roman catholic. *Blessed be the Lord for any help.*

“Monday, May 28. Set out from the Indians above the Forks of Delaware, on a

journey towards Newark in New Jersey, according to my orders. Rode through the wilderness; was much fatigued with the heat; lodged at a place called Black-river; was exceedingly tired and worn out."

On *Tuesday* he came to Newark. The *next day*, went to Elizabeth-town; on *Thursday* he went to New York; and on *Friday* returned to Elizabeth-town. These days were spent in some perplexity of mind. He continued at Elizabeth-town till *Friday in the week following*. Was enlivened, refreshed, and strengthened on the *sabbath* at the Lord's table. The *ensuing days of the week* were spent chiefly in studies preparatory to his *ordination*; and on some of them he seemed to have much of God's gracious presence, and of the sweet influences of his Spirit; but was in a very weak state of body. On *Saturday* he rode to Newark.

"*Lord's day, June 10.* [At Newark] In the morning, was much concerned how I should perform the work of the day; and trembled at the thoughts of being left to myself. Enjoyed very considerable assistance in all parts of the public service. Had an opportunity again to attend on the ordinance of the Lord's supper, and through divine goodness was refreshed in it: my soul was full of love and tenderness towards the children of God, and towards all men; felt a certain sweetness of disposition towards every creature. At night I enjoyed more spirituality and sweet desire of holiness, than I have felt for some time: was afraid of every thought and every motion, lest thereby my heart should be drawn away from God. O that I might never leave the blessed God! 'Lord, in thy presence is fulness of joy.' *O the blessedness of living to God!*

"*Monday, June 11.* This day the *Presbytery* met together at Newark, in order to my *ordination*. Was very weak and disordered in body; yet endeavoured to repose my confidence in God. Spent most of the day alone; especially the forenoon. At three in the afternoon preached my probation-sermon, from Acts xxvi. 17, 18. 'Delivering thee from the people, and from the Gentiles,' &c. being a text given me for that end. Felt not well, either in body or mind; however God carried me through comfortably. Afterwards passed an examination before the *Presbytery*. Was much tired, and my mind burdened with the greatness of that charge I was in the most solemn manner about to take upon me; my mind was so pressed with the weight of the work incumbent upon me, that I could not sleep this night, though very weary and in great need of rest.

Tuesday, June 12. Was this morning further examined, respecting my

*experimental acquaintance with Christianity** At ten o'clock my *ordination* was attended; the sermon preached by the Reverend Mr. Pemberton. At this time I was affected with a sense of the important trust committed to me; yet was composed, and solemn, without distraction: and I hope that then, as many times before, I gave myself up to God, to be for *him*, and not for *another*. O that I might always be engaged in the service of God, and duly remember the solemn charge I have received, in the presence of God, angels, and men. Amen. May I be assisted of God for this purpose. Towards night rode to Elizabeth-town."

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Part 6: From His Ordination Till He First Began To Preach At Crossweeksung

FROM HIS ORDINATION, TILL HE FIRST BEGAN TO PREACH TO THE INDIANS AT CROSSWEEKSUNG, AMONG WHOM HE HAD HIS MOST REMARKABLE SUCCESS.

“Wednesday, June 13. [1744.] Spent some considerable time in writing an account of the Indian affairs to go to Scotland; some, in conversation with friends; but enjoyed not much sweetness and satisfaction.

“Thursday, June 14. Received some particular kindness from friends; and wondered that God should open the hearts of any to treat me with kindness: saw myself to be unworthy of any favour from God, or any of my fellow-men. Was much exercised with pain in my head; however, I determined to set out on my journey towards Delaware in the afternoon; but when the afternoon came, my pain increased exceedingly, so that I was obliged to betake myself to bed. The night following I was greatly distressed with pain and sickness; was sometimes almost bereaved of the exercise of reason by the extremity of pain. Continued much distressed till *Saturday*, when I was somewhat relieved by an emetic: but was unable to walk abroad till the Monday following, in the afternoon; and still remained very feeble. I often admired the goodness of God, that he did not suffer me to proceed on my journey from this place where I was so tenderly used, and to be sick by the way among strangers. God is very gracious to me, both in health and sickness, and intermingles much mercy with all my afflictions and toils. Enjoyed some sweetness in things divine, in the midst of my pain and weakness. O that I could praise the Lord!”

On *Tuesday, June 19*, he set out on his journey home, and in three days reached his place, near the Forks of Delaware. Performed the journey under much weakness of body; but had comfort in his soul, from day to day: and both his weakness of body, and consolation of mind, continued through the week.

“Lord’s day, June 24. Extremely feeble; scarce able to walk: however, visited my Indians, and took much pains to instruct them; laboured with some that were much disaffected to Christianity. My mind was much burdened with the weight and difficulty of my work. My whole dependence and hope of success seemed to

be on God; who alone I saw could make them willing to receive instruction. My heart was much engaged in prayer, sending up silent requests to God, even while I was speaking to them. O that I could always go in the strength of the Lord!

"Monday, June 25. Was something better in health than of late; was able to spend a considerable part of the day in prayer and close studies. Had more freedom and fervency in prayer than usual of late; especially longed for the presence of God in my work, and that the poor heathen might be converted. And in evening prayer my faith and hope in God were much raised. To an eye of reason every thing that respects the conversion of the heathen is as dark as midnight; and yet I cannot but hope in God for the accomplishment of something glorious among them. My soul longed much for the advancement of the Redeemer's kingdom on earth. Was very fearful lest I should admit some vain thought, and so lose the sense I then had of divine things. O for an abiding heavenly temper!"

"Tuesday, June 26. In the morning my desires seemed to rise, and ascend up freely to God. Was busy most of the day in translating prayers into the language of the Delaware Indians; met with great difficulty, by reason that my interpreter was altogether unacquainted with the business. But though I was much discouraged with the extreme difficulty of that work, yet God supported me; and especially in the evening gave me sweet refreshment. In prayer my soul was enlarged, and my faith drawn into sensible exercise; was enabled to cry to God for my poor Indians; and though the work of their conversion appeared impossible with man, yet with God I saw all things were possible. My faith was much strengthened, by observing the wonderful assistance God afforded his servants Nehemiah and Ezra, in reforming his people, and re-establishing his ancient church. I was much assisted in prayer for dear Christian friends, and for others that I apprehended to be Christless; but was more especially concerned for the poor heathen, and those of my own charge: was enabled to be instant in prayer for them; and hoped that God would bow the heavens and come down for their salvation. It seemed to me there could be no impediment sufficient to obstruct that glorious work, seeing the living God, as I strongly hoped, was engaged for it. I continued in a solemn frame, lifting up my heart to God for assistance and grace, that I might be more mortified to this present world, that my whole soul might be taken up continually in concern for the advancement of Christ's kingdom: longed that God would purge me more, that I might be as a chosen vessel to bear his name among the heathens. Continued in this frame till I dropped asleep.

“Wednesday, June 27. Felt something of the same solemn concern, and spirit of prayer, that I enjoyed last night, soon after I rose in the morning. In the afternoon rode several miles to see if I could procure any lands for the poor Indians, that they might live together, and be under better advantages for instruction. While I was riding had a deep sense of the greatness and difficulty of my work; and my soul seemed to rely wholly upon God for success, in the diligent and faithful use of means. Saw, with greatest certainty, that *the arm of the Lord* must be *revealed*, for the help of these poor heathen, if ever they were delivered from the bondage of the powers of darkness. Spent most of the time, while riding, in lifting up my heart for grace and assistance.

“Thursday, June 28. Spent the morning in reading several parts of the Holy Scripture, and in fervent prayer for my Indians, that God would set up his kingdom among them, and bring them into his church. About nine I withdrew to my usual place of retirement in the woods; and there again enjoyed some assistance in prayer. My great concern was for the conversion of the heathen to God; and the Lord helped me to plead with him for it. Towards noon rode up to the Indians, in order to preach to them; and while going, my heart went up to God in prayer for them; could freely tell God, he knew that the cause was not mine, which I was engaged in; but it was his own cause, and it would be for his own glory to convert the poor Indians: and blessed be God, I felt no desire of their conversion, that I might receive honour from the world, as being the instrument of it. Had some freedom in speaking to the Indians.”

The next day he speaks of some serious concern for the kingdom of the blessed Redeemer; but complains much of barrenness, wanderings, inactivity, &c.

“Saturday, June 30. My soul was very solemn in reading God’s word; especially the ninth chapter of Daniel. I saw how God had called out his servants to prayer, and made them wrestle with him, when he designed to bestow any great mercy on his church. And, alas! I was ashamed of myself, to think of my dulness and inactivity, when there seemed to be so much to do for the upbuilding of Zion. Oh, how does Zion lie waste! I longed that the church of God might be enlarged: was enabled to pray, I think, in faith; my soul seemed sensibly to confide in God, and was enabled to wrestle with him. Afterwards walked abroad to a place of sweet retirement, and enjoyed some assistance in prayer again; had a sense of my great need of divine help, and felt my soul sensibly depend on God. Blessed be God, this has been a comfortable week to me.

"Lord's day, July 1. In the morning was perplexed with wandering, vain thoughts; was much grieved, judged and condemned myself before God. And oh, how miserable did I feel, because I could not live to God! At ten, rode away with a heavy heart, to preach to my Indians. Upon the road I attempted to lift up my heart to God; but was infested with an unsettled, wandering frame of mind; and was exceeding restless and perplexed, and filled with shame and confusion before God. I seemed to myself to be 'more brutish than any man,' and thought none deserved to be 'cast out of God's presence' so much as I. If I attempted to lift up my heart to God, as I frequently did by the way, on a sudden, before I was aware, my thoughts were wandering 'to the ends of the earth;' and my soul was filled with surprise and anxiety, to find it thus. Thus also after I came to the Indians my mind was confused; and I felt nothing sensibly of that sweet reliance on God, that my soul has been comforted with in days past. Spent the forenoon in this posture of mind, and preached to the Indians without any heart. In the afternoon I felt still barren, when I began to preach; and for about half an hour, I seemed to myself to know nothing, and to have nothing to say to the Indians; but soon after I found in myself a spirit of love, and warmth, and power, to address the poor Indians; and God helped me to plead with them, to 'turn from all the vanities of the heathen, to the living God:' and I am persuaded the Lord touched their consciences; for I never saw such attention raised in them before. And when I came away from them, I spent the whole time while I was riding to my lodgings, three miles distant, in prayer and praise to God. And after I had rode more than two miles, it came into my mind to dedicate myself to God again; which I did with great solemnity, and unspeakable satisfaction; especially gave up myself to him renewed in the work of the ministry. And this I did by divine grace, I hope, without any exception or reserve: not in the least shrinking back from any difficulties that might attend this great and blessed work. I seemed to be most free, cheerful, and full in this dedication of myself. My whole soul cried, 'Lord, to thee I dedicate myself! O accept of me, and let me be thine for ever. Lord, I desire nothing else, I desire nothing more. O come, come, Lord, accept a poor worm. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*' After this, was enabled to praise God with my whole soul, that he had enabled me to devote and consecrate all my powers to him in this solemn manner. My heart rejoiced in my particular work as a *missionary*; rejoiced in my necessity of self-denial in many respects; and still continued to give up myself to God, and implore mercy of him; praying incessantly, every moment, with sweet fervency. My nature being very weak of late, and much spent, was now considerably overcome: my fingers grew very feeble, and somewhat Numb. so that I could scarcely stretch them out straight; and when I

lighted from my horse, could hardly walk, my joints seemed all to be loosed. But I felt abundant *strength in the inner man*. Preached to the white people: God helped me much, especially in prayer. Sundry of my poor Indians were so moved as to come to meeting also; and one appeared much concerned.

“*Monday, July 2.* Had some relish of the divine comforts of yesterday; but could not get that warmth and exercise of faith that I desired. Had sometimes a distressing sense of my past follies, and present ignorance and barrenness: and especially in the afternoon, was sunk down under a load of sin and guilt, in that I had lived so little to God, after his abundant goodness to me yesterday. In the evening, though very weak, was enabled to pray with fervency, and to continue instant in prayer, near an hour. My soul mourned over the power of its corruption, and longed exceedingly to be *washed and purged as with hyssop*. Was enabled to pray for my dear absent friends, Christ’s ministers, and his church; and enjoyed much freedom and fervency, but not so much comfort, by reason of guilt and shame before God Judged and condemned myself for the follies of the day.

“*Tuesday, July 3.* Was still very weak. This morning was enabled to pray under a feeling sense of my need of help from God, and, I trust, had some faith in exercise; and, blessed be God, was enabled to plead with him a considerable time. Truly God is good to me. But my soul mourned, and was grieved at my sinfulness and barrenness, and longed to be more engaged for God. Near nine withdrew again for prayer; and through divine goodness, had the blessed Spirit of prayer; my soul loved the duty, and longed for God in it. O it is sweet to be *the Lord’s*, to be sensibly devoted to him! What a blessed portion is God! How glorious, how lovely in himself! O my soul longed to improve time wholly for God! Spent most of the day in translating prayers into Indian. In the evening was enabled again to wrestle with God in prayer with fervency. Was enabled to maintain a self-diffident and watchful frame of spirit, in the evening, and was jealous and afraid lest I should admit carelessness and self-confidence.”

The *next day* he seems to have had special assistance and fervency most of the day, but in a less degree than the preceding day. *Tuesday* was spent in great bodily weakness; yet seems to have been spent in continual and exceeding painfulness in religion; but in great bitterness of spirit by reason of his vileness and corruption; he says, “I thought there was not one creature living so vile as I. Oh, my inward pollution! Oh, my guilt and shame before God! I know not what to do. Oh, I longed ardently to be cleansed and washed from the stains of inward

pollution! Oh, to be made like God, or rather to be made fit for God to own!"

"Friday, July 6. Awoke this morning in the fear of God: soon called to mind my sadness in the evening past; and spent my first waking minutes in prayer for sanctification, that my soul may be washed from its exceeding pollution and defilement. After I arose, I spent some time in reading God's word and in prayer. I cried to God under a sense of my great indigency. I am, of late, most of all concerned for ministerial qualifications, and the conversion of the heathen: last year I longed to be prepared for a world of glory, and speedily to depart out of this world; but of late all my concern almost is for the conversion of the heathen; and for that end I long to live. But blessed be God, I have less desire to live for any of the pleasures of the world, than ever I had. I long and love to be a pilgrim; and want grace to imitate the life, labours, and sufferings of St. Paul among the heathen. And when I long for holiness now, it is not so much for myself as formerly; but rather that thereby I may become an 'able minister of the New Testament,' especially to the heathen. Spent about two hours this morning in reading and prayer by turns; and was in a watchful, tender frame, afraid of every thing that might cool my affections, and draw away my heart from God. Was a little strengthened in my studies; but near night was very weak and weary.

"Saturday, July 7. Was very much disordered this morning, and my vigour all spent and exhausted: but was affected and refreshed in reading the sweet story of Elijah's translation, and enjoyed some affection and fervency in prayer: longed much for ministerial gifts and graces, that I might do something in the cause of God. Afterwards was refreshed and invigorated, while reading Mr. Joseph Alleine's first Case of Conscience, &c. and enabled then to pray with some ardour of soul, and was afraid of carelessness and self-confidence, and longed for holiness.

"Lord's day, July 8. Was ill last night, not able to rest quietly. Had some small degree of assistance in preaching to the Indians; and afterwards was enabled to preach to the white people with some power, especially in the close of my discourse, from Jer. iii. 23. 'Truly in vain is salvation hoped for from the hills,' &c. The Lord also assisted me in some measure in the first prayer: blessed be his name. Near night, though very weary, was enabled to read God's word with some sweet relish of it, and to pray with affection, fervency, and I trust with faith: my soul was more sensibly dependent on God than usual. Was watchful, tender, and jealous of my own heart, lest I should admit carelessness and vain thoughts, and grieve the blessed Spirit, so that he should withdraw his sweet,

kind, and tender influences. Longed to ‘depart, and be with Christ,’ more than at any time of late. My soul was exceedingly united to the saints of ancient times, as well as those now living; especially my soul melted for the society of Elijah and Elisha. Was enabled to cry to God with a child-like spirit, and to continue instant in prayer for some time. Was much enlarged in the sweet duty of intercession: was enabled to remember great numbers of dear friends, and precious souls, as well as Christ’s ministers. Continued in this frame, afraid of every idle thought, till I dropped asleep.

“*Monday, July 9.* Was under much illness of body most of the day; and not able to sit up the whole day. Towards night felt a little better. Then spent some time in reading God’s word and prayer; enjoyed some degree of fervency and affection; was enabled to plead with God for his cause and kingdom: and, through divine goodness, it was apparent to me, that it was his cause I pleaded for, and not my own; and was enabled to make this an argument with God to answer my requests.

“*Tuesday, July 10.* Was very ill, and full of pain, and very dull and spiritless. In the evening had an affecting sense of my ignorance, &c. and of my need of God at all times, to do every thing for me; and my soul was humbled before God.

“*Wednesday, July 11.* Was still exercised with illness and pain. Had some degree of affection and warmth in prayer and reading God’s word: longed for Abraham’s faith and fellowship with God; and felt some resolution to spend all my time for God, and to exert myself with more fervency in his service; but found my body weak and feeble. In the afternoon, though very ill, was enabled to spend some considerable time in prayer; spent indeed most of the day in that exercise; and my soul was diffident, watchful, and tender, lest I should offend my blessed Friend, in thought or behaviour. I am persuaded my soul confided in, and leaned upon, the blessed God. Oh, what need did I see myself to stand in of God at all times, to assist me and lead me! Found a great want of strength and vigour, both in the outward and inner man.”

The exercises and experiences that he speaks of in the *next nine days*, are very similar to those of the preceding days of this and the foregoing week; a sense of his own weakness, ignorance, unprofitableness, and vileness; loathing and abhorring himself; self-diffidence; sense of the greatness of his work, and his great need of divine help, and the extreme danger of self-confidence; longing for holiness and humility, and to be fitted for his work, and to live to God; and

longing for the conversion of the Indians; and these things to a very great degree.

Saturday, July 21. This morning I was greatly oppressed with guilt and shame, from a sense of inward vileness and pollution. About nine, withdrew to the woods for prayer; but had not much comfort; I appeared to myself the vilest, meanest creature upon earth, and could scarcely live with myself; so mean and vile I appeared, that I thought I should never be able to hold up my face in heaven, if God of his infinite grace should bring me thither. Towards night my burden respecting my work among the Indians began to increase much; and was aggravated by hearing sundry things that looked very discouraging; in particular, that they intended to meet together the next day for an idolatrous feast and dance. Then I began to be in anguish: I thought I must in conscience go, and endeavour to break them up; and knew not how to attempt such a thing. However, I withdrew for prayer, hoping for strength from above. And in prayer I was exceedingly enlarged, and my soul was as much drawn out as ever I remember it to have been in my life, or near. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome, I could scarcely walk straight, my joints were loosed, the sweat ran down my face and body, and nature seemed as if it would dissolve. So far as I could judge, I was wholly free from selfish ends in my fervent supplications for the poor Indians. I knew they were met together to worship devils, and not God; and this made me cry earnestly, that God would now appear, and help me in my attempts to break up this idolatrous meeting. My soul pleaded long; and I thought God would hear, and would go with me to vindicate his own cause: I seemed to confide in God for his presence and assistance. And thus I spent the evening praying incessantly for divine assistance, and that I might not be self-dependent, but still have my whole dependence upon God. What I passed through was remarkable, and indeed inexpressible. All things here below vanished; and there appeared to be nothing of any considerable importance to me, but holiness of heart and life, and the conversion of the heathen to God. All my cares, fears, and desires, which might be said to be of a worldly nature, disappeared; and were, in my esteem, of little more importance than a puff of wind. I exceedingly longed, that God would get to himself a name among the heathen; and I appealed to him with the greatest freedom, that he knew I ‘preferred him above my chief joy.’ Indeed, I had no notion of joy from this world; I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. I continued in this frame all the evening and night. While I was asleep, I dreamed of these things; and when I waked, (as I frequently did,) the first thing I thought of was

this great work of pleading for God against Satan.

“Lord’s day, July 22. When I waked, my soul was burdened with what seemed to be before me. I cried to God before I could get out of my bed: and as soon as I was dressed, I withdrew into the woods, to pour out my burdened soul to God, especially for assistance in my great work; for I could scarcely think of any thing else. I enjoyed the same freedom and fervency as the last evening; and did with unspeakable freedom give up myself afresh to God, for life or death, for all hardships he should call me to among the heathen: and felt as if nothing could discourage me from this blessed work. I had a strong hope, that God would ‘bow the heavens and come down,’ and do some marvellous work among the heathen. And when I was riding to the Indians, three miles, my heart was continually going up to God for his presence and assistance; and hoping, and almost expecting, that God would make this the day of his power and grace amongst the poor Indians. When I came to them, I found them engaged in their frolic; but through divine goodness I got them to break up and attend to my preaching: yet still there appeared nothing of the special power of God among them. Preached again to them in the afternoon; and observed the Indians were more sober than before: but still saw nothing special among them; from whence Satan took occasion to tempt and buffet me with these cursed suggestions, There is no God, or if there be, he is not able to convert the Indians before they have more knowledge, &c. I was very weak and weary, and my soul borne down with perplexity; but was mortified to all the world, and was determined still to wait upon God for the conversion of the heathen, though the devil tempted me to the contrary.

“Monday, July 23. Retained still a deep and pressing sense of what lay with so much weight upon me yesterday; but was more calm and quiet; enjoyed freedom and composure, after the temptations of the last evening: had sweet resignation to the divine will; and desired nothing so much as the conversion of the heathen to God, and that his kingdom might come in my own heart, and the hearts of others. Rode to a settlement of Irish people, about fifteen miles south-westward; spent my time in prayer and meditation by the way. Near night preached from Matt. v. 3. ‘Blessed are the poor in spirit,’ &c. God was pleased to afford me some degree of freedom and fervency. *Blessed be God for any measure of assistance.*

“Tuesday, July 24. Rode about seventeen miles westward over a hideous mountain, to a number of Indians. Got together near thirty of them: preached to

them in the evening, and lodged among them. Was weak, and felt in some degree disconsolate; yet could have no freedom in the thought of any other circumstances or business in life. All my desire was the conversion of the heathen, and all my hope was in God. God does not suffer me to please or comfort myself with hopes of seeing friends, returning to my dear acquaintance, and enjoying worldly comforts."

The *next day* he preached to these Indians again, and then returned to the Irish settlement, and there preached to a numerous congregation. There was a considerable appearance of awakening in the congregation. *Thursday* he returned home, exceedingly fatigued and spent; still in the same frame of mortification to the world, and solicitous for the advancement of Christ's kingdom; and on this day he says thus: "I have felt this week more of the spirit of a *pilgrim on earth* than perhaps ever before; and yet so desirous to see Zion's prosperity, that I was not so willing to leave this scene of sorrows as I used to be." The *two remaining* days of the week he was very ill, and complains of wanderings, dulness, and want of spiritual fervency and sweetness. On the sabbath he was confined by illness, not able to go out to preach. After this, his illness increased upon him, and he continued very ill *all the week*; and says, that "he thought he never before endured such a season of distressing weakness; and that his nature was so spent, that he could neither stand, sit, nor lie with any quiet; and that he was exercised with extreme faintness and sickness at his stomach; and that his mind was as much disordered as his body, seeming to be stupid, and without any kind of affections towards all objects; and yet perplexed, to think that he lived for nothing, that precious time rolled away, and he could do nothing but trifles: and speaks of it as a season wherein *Satan* buffeted him with some peculiar temptations." Concerning the *next five days* he writes thus, "On *Lord's day, August 5*, was still very poor. But, though very weak, I visited and preached to the poor Indians twice, and was strengthened vastly beyond my expectations. And indeed, the Lord gave me some freedom and fervency in addressing them; though I had not strength enough to stand, but was obliged to sit down the whole time. Towards night was extremely weak, faint, sick, and full of pain. And thus I have continued much in the same state that I was in last week, through the most of this, (it being now Friday,) unable to engage in any business; frequently unable to pray in the family. I am obliged to let all my thoughts and concerns run at random; for I have neither strength to read, meditate, or pray: and this naturally perplexes my mind. I seem to myself like a man that has all his estate embarked in one small boat, unhappily going adrift, down a swift torrent. The poor owner stands on the shore, and looks, and laments his loss. But, alas!

though my all seems to be adrift, and I stand and see it, I dare not lament; for this sinks my spirits more, and aggravates my bodily disorders! I am forced therefore to divert myself with trifles; although at the same time I am afraid, and often feel as if I was guilty of the misimprovement of time. And oftentimes my conscience is so exercised with this miserable way of spending time, that I have no peace; though I have no strength of mind or body to improve it to better purpose. O that God would pity my distressed state!"

The *next three weeks* after this his illness was not so extreme; he was in some degree capable of business, both public and private; although he had some turns wherein his indisposition prevailed to a great degree. He also in this space had, for the most part, much more inward assistance, and strength of mind. He often expresses great longings for the enlargement of Christ's kingdom, especially by the conversion of the heathen to God; and speaks of this hope as all his delight and joy. He continues still to express his usual longings after holiness, living to God, and a sense of his own unworthiness. He several times speaks of his appearing to himself the *vilest creature on earth*; and once says, that he verily thought there were none of God's children who fell so far short of that holiness and perfection in their obedience which God requires, as he. He speaks of his feeling more dead than ever to the enjoyments of the world. He sometimes mentions the special assistance he had, this space of time, in preaching to the Indians, and of appearances of religious concern among them. He speaks also of assistance in prayer for absent friends, and especially ministers and candidates for the ministry; and of much comfort he enjoyed in the company of some ministers who came to visit him.

"*Saturday, Sept. 1.* Was so far strengthened, after a season of great weakness, that I was able to spend two or three hours in writing on a divine subject. Enjoyed some comfort and sweetness in things divine and sacred: and as my bodily strength was in some measure restored, so my soul seemed to be somewhat vigorous, and engaged in the things of God.

"*Lord's day, Sept. 2.* Was enabled to speak to my poor Indians with much concern and fervency; and I am persuaded God enabled me to exercise faith in him, while I was speaking to them. I perceived that some of them were afraid to hearken to and embrace *Christianity*, lest they should be enchanted and poisoned by some of the *powows*: but I was enabled to plead with them not to fear these; and confiding in God for safety and deliverance, I bid a challenge to all these *powers of darkness*, to do their worst upon *me* first. I told my people I was a

Christian, and asked them why the *powows* did not bewitch and poison me. I scarcely ever felt more sensible of my own unworthiness, than in this action: I saw, that the honour of God was concerned in the affair; and I desired to be preserved not from selfish views, but for a testimony of the divine power and goodness, and of the truth of Christianity, and that God might be glorified. Afterwards I found my soul rejoice in God for his assisting grace."

After this he went a journey into New England, and was absent from the place of his abode, at the Forks of Delaware, *about three weeks*. He was in a feeble state the greater part of the time. But in the latter part of the journey he found he gained much in health and strength. And as to the state of his mind, and his religious and spiritual exercises, it was much with him as usual in his journeys; excepting that the frame of his mind seemed more generally to be comfortable. But yet there are complaints of some uncomfortable seasons, want of fervency, and want of retirements, and time alone with God. In his journey, he did not forget the Indians; but once and again speaks of his longing for their conversion.

"*Wednesday, Sept. 26.* Rode home to the Forks of Delaware. What reason have I to bless God, who has preserved me in riding more than four hundred and twenty miles, and has 'kept all my bones, that not one of them has been broken!' My health likewise is greatly recovered. O that I could dedicate my all to God! This is all the return I can make to him.

"*Thursday, Sept. 27.* Was somewhat melancholy; had not much freedom and comfort in prayer: my soul is disconsolate when God is withdrawn.

"*Friday, Sept. 28.* Spent the day in prayer, reading, and writing, Felt some small degree of warmth in prayer, and some desires of the enlargement of Christ's kingdom by the conversion of the heathen, and that God would make me a 'chosen vessel, to bear his name before them,' longed for grace to enable me to be faithful."

The *next day* he speaks of the same longings for the advancement of Christ's kingdom, and the conversion of the Indians; but complains greatly of the ill effects of the diversions of his late journey, as unfixing his mind from that degree of engagedness, fervency, watchfulness, &c. which he enjoyed before. And the like complaints are continued the day after.

"*Monday, Oct. 1.* Was engaged this day in making preparation for my intended

journey to Susquehannah: withdrew several times to the woods for secret duties, and endeavoured to plead for the divine presence to go with me to the poor pagans, to whom I was going to preach the gospel. Towards night rode about four miles, and met brother Byram; who was come, at my desire, to be my companion in travel to the Indians. I rejoiced to see him; and, I trust, God made his conversation profitable to me. I saw him, as I thought, more dead to the world, its anxious cares and alluring objects, than I was; and this made me look within myself, and gave me a greater sense of my guilt, ingratitude, and misery.

“Tuesday, Oct. 2. Set out on my journey, in company with dear brother Byram, and my interpreter, and two chief Indians from the Forks of Delaware. Travelled about twenty-five miles, and lodged in one of the last houses on our road; after which there was nothing but a hideous and howling wilderness.

“Wednesday, Oct. 3. We went on our way into the wilderness, and found the most difficult and dangerous travelling, by far, that ever any of us had seen; we had scarce any thing else but lofty mountains, deep valleys, and hideous rocks, to make our way through. However, I felt some sweetness in divine things, part of the day, and had my mind intensely engaged in meditation on a divine subject. Near night my beast that I rode upon hung one of her legs in the rocks, and fell down under me; but through divine goodness I was not hurt. However, she broke her leg; and being in such a hideous place, and near thirty miles from any house, I saw nothing that could be done to preserve her life, and so was obliged to kill her, and to prosecute my journey on foot. This accident made me admire the divine goodness to me, that my bones were not broken, and the multitude of them filled with strong pain. Just at dark we kindled a fire, cut up a few bushes and made a shelter over our heads, to save us from the frost, which was very hard that night; and committing ourselves to God by prayer, we lay down on the ground, and slept quietly.”

The *next day* they went forward on their journey, and at night took up their lodging in the woods in like manner.

“Friday, Oct. 5. We arrived at Susquehannah river, at a place called Opeholhaupung: found there twelve Indian houses: after I had saluted the king in a friendly manner, I told him my business, and that my desire was to teach them Christianity. After some consultation, the Indians gathered, and I preached to them. And when I had done, I asked if they would hear me again. They replied, that they would consider of it; and soon after sent me word, that they

would immediately attend, if I would preach: which I did, with freedom, both times. When I asked them again, whether they would hear me further, they replied, they would the next day. I was exceeding sensible of the impossibility of doing any thing for the poor heathen without special assistance from above: and my soul seemed to rest on God, and leave it to him to do as he pleased in that which I saw was his own cause: and indeed, through divine goodness, I had felt something of this frame most of the time while I was travelling thither, and in some measure before I set out.

“*Saturday, Oct. 6.* Rose early and besought the Lord for help in my great work. Near noon preached again to the Indians; and in the afternoon visited them from house to house, and invited them to come and hear me again the next day, and put off their hunting design, which they were just entering upon, till Monday. ‘This night,’ I trust, ‘the Lord stood by me,’ to encourage and strengthen my soul: I spent more than an hour in secret retirement; was enabled to ‘pour out my heart ‘before God,’ for the increase of grace in my soul, for ministerial endowments, for success among the poor Indians, for God’s ministers and people, for distant dear friends, &c. *Blessed be God!*”

The *next day* he complains of great want of fixedness and intenseness in religion, so that he could not keep any spiritual thought one minute without distraction; which occasioned anguish of spirit. He felt *amazingly guilty*, and *extremely miserable*; and cries out, “Oh, my soul, what death it is, to have the affections unable to centre in God, by reason of darkness, and consequently roving after that satisfaction elsewhere, that is only to be found here!” However, he preached twice to the Indians with some freedom and power; but was afterwards damped by the *objections* they made against *Christianity*. In the evening, in a sense of his great defects in preaching, he “entreated God not to impute to him blood-guiltiness;” but yet was at the same time enabled to *rejoice in God*.

“*Monday, Oct. 8.* Visited the Indians with a design to take my leave of them, supposing they would this morning go out to hunting early; but beyond my expectation and hope, they desired to hear me preach again. I gladly complied with their request, and afterwards endeavoured to answer their *objections* against Christianity. Then they went away; and we spent the rest of the afternoon in reading and prayer, intending to go homeward very early the next day. My soul was in some measure refreshed in secret prayer and meditation. *Blessed be the Lord for all his goodness.*

“Tuesday, Oct. 9. We rose about four in the morning, and commanding ourselves to God by prayer, and asking his special protection, we set out on our journey homewards about five, and travelled with great steadiness till past six at night; and then made us a fire, and a shelter of barks, and so rested. I had some clear and comfortable thoughts on a divine subject, by the way, towards night. In the night the wolves howled around us; but God preserved us.”

The *next day* they rose early, and set forward, and travelled that day till they came to an Irish settlement, with which Mr. *Brainerd* was acquainted, and lodged there. He speaks of some sweetness in divine things, and thankfulness to God for his goodness to him in this journey, though attended with shame for his barrenness. On *Thursday* he continued in the same place; and both he and Mr. *Byram* preached there to the people.

“Friday, Oct. 12. Rode home to my lodgings; where I poured out my soul to God in secret prayer, and endeavoured to bless him for his abundant goodness to me in my late journey. I scarce ever enjoyed more health, at least, of later years; and God marvellously, and almost miraculously, supported me under the fatigues of the way, and travelling on foot. Blessed be the Lord, who continually preserves me in all my ways.”

On *Saturday* he went again to the Irish settlement, to spend the sabbath there, his Indians being gone.

“Lord’s day, Oct. 14. Was much confused and perplexed in my thoughts; could not pray; and was almost discouraged, thinking I should never be able to preach any more. Afterwards, God was pleased to give me some relief from these confusions; but still I was afraid, and even trembled before God. I went to the place of public worship, lifting up my heart to God for assistance and grace in my great work: and God was gracious to me, helping me to plead with him for holiness, and to use the strongest arguments with him; drawn from the incarnation and sufferings of Christ for this very end, that men might be made holy. Afterwards I was much assisted in preaching. I know not that ever God helped me to preach in a more close and distinguishing manner for the trial of men’s state. Through the infinite goodness of God, I felt what I spoke; he enabled me to treat on divine truth with uncommon clearness: and yet I was so sensible of my defects in preaching, that I could not be proud of my performance, as at some times; and blessed be the Lord for this mercy. In the evening I longed to be entirely alone, to bless God for help in a time of

extremity; and longed for great degrees of holiness, that I might show my gratitude to God."

The *next morning* he spent some time before sun-rise in prayer, in the same sweet and grateful frame of mind that he had been in the evening before: and afterwards went to his Indians, and spent some time in teaching and exhorting them.

"*Tuesday, Oct. 16.* Felt a spirit of solemnity and watchfulness; was afraid I should not live *to* and *upon* God: longed for more intenseness and spirituality. Spent the day in writing; frequently lifting up my heart to God for more heavenly-mindedness. In the evening enjoyed sweet assistance in prayer, and thirsted and pleaded to be as holy as the blessed *angels*: longed for ministerial gifts and graces, and success in my work: was sweetly assisted in the duty of intercession, and enabled to remember and plead for numbers of dear friends, and Christ's ministers."

He seemed to have much of the same frame of mind the two next days.

"*Friday, Oct. 19.* Felt an abasing sense of my own impurity and unholiness; and felt my soul melt and mourn, that I had abused and grieved a very gracious God, who was still kind to me, notwithstanding all my unworthiness.

My soul enjoyed a sweet season of bitter repentance and sorrow, that I had wronged that blessed God, who, I was persuaded, was reconciled to me in his dear Son. My soul was now tender, devout, and solemn. And I was afraid of nothing but sin; and afraid of that in every action and thought."

The four next days were manifestly spent in a most constant tenderness, watchfulness, diligence, and self-diffidence. But he complains of wanderings of mind, languor of affections, &c.

"*Wednesday, Oct. 24.* Near noon, rode to my people; spent some time, and prayed with them: felt the frame of a *pilgrim* on earth; longed much to leave this gloomy mansion; but yet found the exercise of patience and resignation. And as I returned home from the Indians, spent the whole time in lifting up my heart to God. In the evening enjoyed a blessed season alone in prayer; was enabled to cry to God with a child-like spirit, for the space of near an hour; enjoyed a sweet freedom in supplicating for myself, for dear friends, ministers, and some who are preparing for that work, and for the church of God; amid longed to be as lively

myself in God's service as the angels.

"Thursday, Oct. 25. Was busy in writing. Was very sensible of my absolute dependence on God in all respects; saw that I could do nothing, even in those affairs that I have sufficient natural faculties for, unless God should smile upon my attempt. 'Not that we are sufficient of ourselves, to think any thing as of ourselves,' I saw was a sacred truth.

"Friday, Oct. 26. In the morning my soul was melted with a sense of divine goodness and mercy to such a vile unworthy worm. I delighted to lean upon God, and place my whole trust in him. My soul was exceedingly grieved for sin, and prized and longed after holiness; it wounded my heart deeply, yet sweetly, to think how I had abused a kind God. I longed to be perfectly holy, that I might not grieve a gracious God; who will continue to love, notwithstanding his love is abused! I longed for holiness more for this end, than I did for my own happiness' sake: and yet this was my greatest happiness, never more to dishonour, but always to glorify, the blessed God. Afterwards rode up to the Indians, in the afternoon, &c."

The *four next days* he was exercised with much disorder and pain of body, with a degree of melancholy and gloominess of mind, bitterly complaining of deadness and unprofitableness, yet mourning and longing after God.

"Wednesday, Oct. 31. Was sensible of my barrenness and decays in the things of God: my soul failed when I remembered the fervency I had enjoyed at the throne of grace. Oh, I thought, if I could but be spiritual, warm, heavenly-minded, and affectionately breathing after God, this would be better than life to me! My soul longed exceedingly for death, to be loosed from this dulness and barrenness, and made for ever active in the service of God. I seemed to live for nothing, and to do no good: and oh, the burden of such a life! Oh, death, death, my kind friend, hasten, and deliver me from dull mortality, and make me spiritual and vigorous to eternity!

"Thursday, Nov. 1. Had but little sweetness in divine things; but afterwards, in the evening, felt some life, and longings after God. I longed to be always solemn, devout, and heavenly-minded; and was afraid to leave off praying, lest I should again lose a sense of the sweet things of God.

"Friday, Nov. 2. Was filled with sorrow and confusion in the morning, and could

enjoy no sweet sense of divine things, nor get any relief in prayer. Saw I deserved that every one of God's creatures should be let loose, to be the executioners of his wrath against me; and yet therein saw I deserved what I did not fear as my portion. About noon rode up to the Indians; and while going could feel no desires for them, and even dreaded to say any thing to them; but God was pleased to give me some freedom and enlargement, and made the season comfortable to me. In the evening had enlargement in prayer. But, alas! what comforts and enlargements I have felt for these many weeks past, have been only transient and short; and the greater part of my time has been filled up with deadness, or struggles with deadness, and bitter conflicts with corruption. I have found myself exercised sorely with some particular things that I thought myself most of all freed from. And thus I have ever found it, when I have thought the battle was over, and the conquest gained, and so let down my watch, the enemy has risen up and done me the greatest injury.

"Saturday, Nov. 3. I read the life and trials of a godly man, and was much warmed by it: I wondered at my past deadness; and was more convinced of it than ever. Was enabled to confess and bewail my sin before God, with self-abhorrence.

"Lord's day, Nov. 4. Had, I think, some exercise of faith in prayer in the morning: longed to be spiritual. Had considerable help in preaching to my poor Indians: was encouraged with them, and hoped that God designed mercy for them."

The *next day** he set out on a journey to New York, to the meeting of the Presbytery there; and was from home *more than a fortnight*. He seemed to enter on his journey with great reluctance; fearing that the diversions of it would prove a means of cooling his religious affections, as he had found in other journeys. But yet in this journey he had some special seasons wherein he enjoyed extraordinary evidences and fruits of God's gracious presence. He was greatly fatigued, and exposed to cold and storms: and when he returned from New York to New Jersey, on *Friday*, was taken very ill, and was detained by his illness some time.

"Wednesday, Nov. 21. Rode from Newark to Rockciticus in the cold, and was almost overcome with it. Enjoyed some sweetness in conversation with dear Mr. Jones, while I dined with him: my soul loves the people of God, and especially the ministers of Jesus Christ, who feel the same trials that I do.

"Thursday, Nov. 22. Came on my way from Rockciticus to Delaware river. Was very much disordered with a cold and pain in my head. About six at night I lost my way in the wilderness, and wandered over rocks and mountains, down hideous steeps, through swamps, and most dreadful and dangerous places; and the night being dark, so that few stars could be seen, I was greatly exposed. I was much pinched with cold, and distressed with an extreme pain in my head, attended with sickness at my stomach; so that every step I took was distressing to me. I had little hope for several hours together, but that I must lie out in the woods all night, in this distressed case. But about nine o'clock I found a house, through the abundant goodness of God, and was kindly entertained. Thus I have frequently been exposed, and sometimes lain out the whole night; but God has hitherto preserved me; and blessed be his name. Such fatigues and hardships as these serve to wean me more from the earth; and, I trust, will make heaven the sweeter. Formerly, when I was thus exposed to cold, rain, &c. I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other outward comforts; but now these have less place in my heart, (through the grace of God,) and my eye is more to God for comfort. In this world I expect tribulation; and it does not now, as formerly, appear strange to me. I do not in such seasons of difficulty flatter myself that it will be better hereafter; but rather think, *how much worse it might be*; how much greater trials *others* of God's children have endured; and how much greater are yet *perhaps reserved for me*. Blessed be God, that he makes the thoughts of my journey's end and of my dissolution a great comfort to me, under my sharpest trials; and scarce ever lets these thoughts be attended with terror or melancholy; but they are attended frequently with great joy.

"Friday, Nov. 23. Visited a sick man; discoursed and prayed with him. Then visited another house, where was one dead and laid out; looked on the corpse, and longed that my time might come to *depart*, that I might be *with Christ*. Then went home to my lodgings, about one o'clock. Felt poorly; but was able to read most of the afternoon."

Within the space of the *next twelve days* he passed under many changes in the frames and exercises of his mind. He had many seasons of the special influences of God's Spirit, animating, invigorating, and comforting him in the ways of God and the duties of religion: but had some turns of great dejection and melancholy. He spent much time, within this space, in hard labour, with others, to make for himself a little cottage or hut, to live in by himself through the winter. Yet he frequently preached to the Indians, and speaks of special assistance he had from

time to time, in addressing himself to them; and of his sometimes having considerable encouragement, from the attention they gave. But on *Tuesday, December 4*, he was sunk into great discouragement, to see most of them going in company to an idolatrous *feast* and *dance*, after he had taken abundant pains to dissuade them from these things.

“*Thursday, Dec. 6.* Having now a happy opportunity of being retired in a house of my own, which I have lately procured and moved into, and considering that it is now a long time since I have been able, either on account of bodily weakness, or for want of retirement, or some other difficulty, to spend any time in secret fasting and prayer; considering also the greatness of my work, and the extreme difficulties that attend it; and that my poor Indians are now *worshipping devils*, notwithstanding all the pains I have taken with them, which almost overwhelms my spirit; moreover, considering my extreme barrenness, spiritual deadness and dejection, of late; as also the power of some particular corruptions; I set apart this day for secret prayer and fasting, to implore the blessing of God on myself, on my poor people, on my friends, and on the church of God. At first I felt a great backwardness to the duties of the day, on account of the seeming impossibility of performing them; but the Lord helped me to break through this difficulty. God was pleased, by the use of means, to give me some clear conviction of my sinfulness, and a discovery of *the plague of my own heart*, more affecting than what I have of late had. And especially I saw my sinfulness in this, that when God had *withdrawn* himself, then, instead of living and dying in *pursuit* of him, I have been disposed to one of these two things; either, *first*, to yield an unbecoming respect to some *earthly* objects, as if happiness were to be derived from them; or, *secondly*, to be secretly *foward* and impatient, and unsuitably desirous of *death*, so that I have sometimes thought I could not bear to think my life must be lengthened out. And that which often drove me to this impatient desire of death, was a despair of doing any good in life; and I chose death, rather than a life spent for nothing. But now God made me sensible of my sin in these things, and enabled me to cry to him for *forgiveness*. Yet this was not all I wanted; for my soul appeared exceedingly polluted, my heart seemed like a nest of vipers, or a cage of unclean and hateful birds: and therefore I wanted to be purified ‘by the blood of sprinkling, that cleanseth from all sin.’ And this, I hope, I was enabled to pray for in faith. I enjoyed much more intensioness, fervency, and spirituality, than I expected; God was better to me than my fears. And towards night I felt my soul rejoice, that God is unchangeably happy and glorious; that he will be glorified, whatever becomes of his creatures. I was enabled to persevere in prayer till some time in the evening;

at which time I saw so much need of divine help, in every respect, that I knew not how to leave off, and had forgot that I needed food. This evening I was much assisted in meditating on Isa. lii. 3. ‘For thus saith the Lord, Ye have sold yourselves for nought,’ &c. Blessed be the Lord for any help in the past day.

“*Friday, Dec. 7.* Spent some time in prayer, in the morning; enjoyed some freedom and affection in the duty, and had longing desires of being made ‘faithful to the death.’ Spent a little time in writing on a divine subject: then visited the Indians, and preached to them; but under inexpressible dejection. I had no heart to speak to them, and could not do it but as I forced myself: I knew they must hate to hear me, as having but just got home from their idolatrous feast and devil-worship. In the evening had some freedom in prayer and meditation.

“*Saturday, Dec. 8.* Have been uncommonly free this day from dejection, and from that distressing apprehension, that I could do nothing: was enabled to pray and study with some comfort; and especially was assisted in writing on a divine subject. In the evening my soul rejoiced in God; and I blessed his name for shining on my soul. O the sweet and blessed change I then felt, when God ‘brought me out of darkness into his marvellous light!’

“*Lord’s day, Dec. 9.* Preached, both parts of the day, at a place called *Greenwich*, in New Jersey, about ten miles from my own house. In the first discourse I had scarce any warmth or affectionate longing for souls. In the intermediate season I got alone among the bushes, and cried to God for pardon of my deadness; and was in anguish and bitterness, that I could not address souls with more compassion and tender affection. I judged and condemned myself for want of this divine temper; though I saw I could not get it as of myself, any more than I could make a world. In the latter exercise, blessed be the Lord, I had some fervency, both in prayer and preaching; and especially in the application of my discourse, I was enabled to address precious souls with affection, concern, tenderness, and importunity. The Spirit of God, I think, was there; as the effects were apparent, tears running down many cheeks.

“*Monday, Dec. 10.* Near noon I preached again: God gave me some assistance, and enabled me to be in some degree faithful; so that I had peace in my own soul, and a very comfortable composure, ‘although Israel should not be gathered.’ Came away from Greenwich, and rode home; arrived just in the evening. By the way my soul blessed God for his goodness; and I rejoiced, that so much of my work was done, and I so much nearer my blessed reward.

Blessed be God for grace to be faithful.

"Tuesday, Dec. 11. Felt very poorly in body, being much tired and worn out the last night. Was assisted in some measure in writing on a divine subject: but was so feeble and sore in my breast, that I had not much resolution in my work. Oh, how I long for that world ‘where the weary are at rest!’ and yet through the goodness of God I do not now feel impatient.

Wednesday, Dec. 12. Was again very weak; but somewhat assisted in secret prayer, and enabled with pleasure and sweetness to cry, ‘Come, Lord Jesus! come, Lord Jesus! come quickly.’ My soul ‘longed for God, for the living God.’ O how delightful it is, to pray under such sweet influences! Oh how much better is this, than one’s *necessary food!* I had at this time no disposition to eat, (though late in the morning,) for earthly food appeared wholly tasteless. O how much ‘better is thy love than wine,’ than the sweetest wine! I visited and preached to the Indians in the afternoon; but under much dejection. Found my *interpreter* under some concern for his soul; which was some comfort to me; and yet filled me with new care. I longed greatly for his conversion; lifted up my heart to God for it, while I was talking to him; came home, and poured out my soul to God for him: enjoyed some freedom in prayer, and was enabled, I think, to leave all with God.

"Thursday, Dec. 13. Endeavoured to spend the day in fasting and prayer, to implore the divine blessing, more especially on my poor people; and in particular, I sought for converting grace for my *interpreter*, and three or four more under some concern for their souls. I was much disordered in the morning when I arose; but having determined to spend the day in this manner, I attempted it. Some freedom I had in pleading for these poor concerned souls, several times; and when interceding for them, I enjoyed greater freedom from wandering and distracting thoughts, than in any part of my supplications. But, in the general, I was greatly exercised with wanderings; so that in the evening it seemed as if I had need to pray for nothing so much as for the pardon of sins committed in the day past, and the vileness I then found in myself. The sins I had most sense of, were pride, and wandering thoughts, whereby I mocked God. The former of these cursed iniquities excited me to think of writing, preaching, or converting heathens, or performing some other great work, that my name might live when I should be dead. My soul was in anguish, and ready to drop into despair, to find so much of that cursed temper. With this, and the other evil I laboured under, viz. wandering thoughts, I was almost overwhelmed, and even ready to give over

striving after a spirit of devotion; and oftentimes sunk into a considerable degree of despondency, and thought I was ‘more brutish than any man.’ Yet after all my sorrows, I trust, through grace, this day and the exercises of it have been for my good, and taught me more of my corruption, and weakness without Christ, than I knew before.

“*Friday, Dec. 14.* Near noon went to the Indians; but knew not what to say to them, and was ashamed to look them in the face: I felt I had no power to address their consciences, and therefore had no boldness to say any thing. Was, much of the day, in a great degree of despair about ever ‘doing or seeing any good in the land of the living.’”

He continued under the same dejection the *next day*.

“*Lord’s day, Dec. 16.* Was so overwhelmed with dejection, that I knew not how to live. I longed for death exceedingly: my soul was *sunk into deep waters*, and *the floods* were ready to *drown me*. I was so much oppressed, that my soul was in a kind of horror: could not keep my thoughts fixed in prayer, for the space of one minute, without fluttering and distraction; and was exceedingly ashamed that I did not live to God. I had no distressing doubt about my own state; but would have cheerfully ventured (as far as I could possibly know) into eternity. While I was going to preach to the Indians, my soul was in anguish; I was so overborne with discouragement, that I despaired of doing any good, and was driven to my wit’s end; I knew nothing what to say, nor what course to take. But at last I insisted on the evidence we have of the truth of Christianity from the *miracles* of Christ; many of which I set before them: and God helped me to make a close application to those who refused to believe the truth of what I taught them. Indeed I was enabled to speak to the consciences of all, in some measure, and was somewhat encouraged to find, that God enabled me to be faithful once more. Then came and preached to another company of them; but was very weary and faint. In the evening I was refreshed, and enabled to pray, and praise God with composure and affection: had some enlargement and courage with respect to my work: was willing to live, and longed to do more for God than my weak state of body would admit of. I can do all things through Christ that strengthens me;’ and by his grace, I am willing to *spend and be spent* in his service, when I am not thus sunk in dejection, and a kind of despair.

“*Monday, Dec. 17.* Was comfortable in mind most of the day; and was enabled to pray with some freedom, cheerfulness, composure, and devotion; had also

some assistance in writing on a divine subject.

"Tuesday, Dec. 18. Went to the Indians, and discoursed to them near an hour, without any power to come close to their hearts. But at last I felt some fervency, and God helped me to speak with warmth. My *interpreter* also was amazingly assisted; and I doubt not but 'the Spirit of God was upon him;' (though I had no reason to think he had any true and saving grace, but was only under conviction of his lost state;) and presently upon this most of the grown persons were much affected, and the tears ran down their cheeks; and one *old man* (I suppose, a hundred years old) was so affected, that he wept, and seemed convinced of the importance of what I taught them. I staid with them a considerable time, exhorting and directing them; and came away, lifting up my heart to God in prayer and praise, and encouraged and exhorted my *interpreter* to 'strive to enter in at the strait gate.' Came home, and spent most of the evening in prayer and thanksgiving; and found myself much enlarged and quickened. Was greatly concerned that the Lord's work, which seemed to be begun, might be carried on with power, to the conversion of poor souls, and the glory of divine grace.

"Wednesday, Dec. 19. Spent a great part of the day in prayer to God for the *outpouring* of his *Spirit* on my poor people; as also to bless his name for awakening my *interpreter* and some others, and giving us some tokens of his presence yesterday. And, blessed be God, I had much freedom, five or six times in the day, in prayer and praise, and felt a weighty concern upon my spirit for the salvation of those precious souls, and the enlargement of the Redeemer's kingdom among them. My soul hoped in God for some success in my ministry: and blessed be his name for so much hope.

"Thursday, Dec. 20. Was enabled to visit the throne of grace frequently this day; and through divine goodness enjoyed much freedom and fervency sundry times: was much assisted in crying for mercy for my poor people, and felt cheerfulness and hope in my requests for them. I spent much of the day in writing; but was enabled to intermix prayer with my studies.

"Friday, Dec. 21. Was enabled again to pray with freedom, cheerfulness, and hope. God was pleased to make the duty comfortable and pleasant to me; so that I delighted to persevere, and repeatedly to engage in it. Towards noon visited my people, and spent the whole time in the way to them in prayer, longing to see *the power of God* among them, as there appeared something of it the last Tuesday; and I found it sweet to rest and hope in God. Preached to them twice, and at two

distinct places: had considerable freedom each time, and so had my *interpreter*. Several of them followed me from one place to the other: and I thought there was some divine influence discernible amongst them. In the evening, was assisted in prayer again. *Blessed be the Lord.*"

Very much the same things are expressed concerning his inward frame, exercises, and assistances on *Saturday*, as on the preceding days. He observes, that this was a comfortable week to him. But then concludes, "Oh that I had no reason to complain of much barrenness! Oh that there were no vain thoughts and evil affections lodging within me! The Lord knows how I long for that world, where they rest not day nor night, saying, *Holy, holy, holy is the Lord God Almighty,*" &c. On the following *Sabbath*, he speaks of assistance and freedom in his public work, but as having less of the sensible presence of God, than frequently in the week past; but yet says, his soul was kept from sinking in discouragement. On *Monday* again he seemed to enjoy very much the same liberty and fervency, through the day, that he enjoyed through the greater part of the preceding week.'

"*Tuesday, Dec. 25.* Enjoyed very little quiet sleep last night, by reason of bodily weakness, and the closeness of my studies yesterday; yet my heart was somewhat lively in prayer and praise; I was delighted with the divine glory and happiness, and rejoiced that God was God, and that he was unchangeably possessed of glory and blessedness. Though God *held my eyes waking*, yet he helped me to improve my time profitably amidst my pains and weakness, in continued meditations on Luke xiii. 7.' Behold, these three years I come seeking fruit,' &c. My meditations were sweet; and I wanted to set before sinners their sin and danger."

He continued in a very low state, as to his bodily health, for *some days*; which seems to have been a great hinderance to him in his religious exercises and pursuits. But yet he expresses some degree of divine assistance, from day to day, through the *remaining part of this week*. He preached several times this week to his Indians; and there appeared still some concern amongst them for their souls. On *Saturday* he rode to the Irish settlement, about fifteen miles from his lodgings, in order to spend the sabbath there.

"*Lord's day, Dec. 30.* Discoursed, both parts of the day, from Mark viii. 34. 'Whosoever will come after me,' &c. God gave me very great freedom and clearness, and (in the afternoon especially) considerable warmth and fervency. In

the evening also had very great clearness while conversing with friends on divine things: I do not remember ever to have had more clear apprehensions of religion in my life: but found a struggle, in the evening, with spiritual pride."

On *Monday* he preached again in the same place with freedom and fervency; and rode home to his lodging, and arrived in the evening, under a considerable degree of bodily illness, which continued the *two next days*. And he complains much of spiritual emptiness and barrenness on those days.

"*Thursday, Jan. 3, 1745.* Being sensible of the great want of divine influences, and the outpouring of God's Spirit, I spent this day in fasting and prayer, to seek so great a mercy for myself, my poor people in particular, and the church of God in general. In the morning was very lifeless in prayer, and could get scarce any sense of God. Near noon enjoyed some sweet freedom to pray that the *will of God* might in every respect become *mine*; and I am persuaded it was so at that time in some good degree. In the afternoon, I was exceeding weak, and could not enjoy much fervency in prayer; but felt a great degree of dejection; which, I believe, was very much owing to my bodily weakness and disorder.

"*Friday, Jan. 4.* Rode up to the Indians near noon; spent some time under great disorder: my soul was *sunk down into deep waters*, and I was almost overwhelmed with melancholy.

"*Saturday, Jan. 5.* Was able to do something at writing; but was much disordered with pain in my head. At night was distressed with a sense of my spiritual pollution, and ten thousand youthful, yea, and childish follies, that nobody but myself had any thought about; all which appeared to me now fresh, and in a lively view, as if committed yesterday, and made my soul ashamed before God, and caused me to hate myself.

"*Lord's day, Jan. 6.* Was still distressed with vapoury disorders. Preached to my poor Indians: but had little heart or life. Towards night my soul was pressed under a sense of my unfaithfulness. O the joy and peace that arises from a sense of 'having obtained mercy of God to be faithful!' And oh the misery and anguish that spring from an apprehension of the contrary!"

His dejection continued the *two next days*; but not to so great a degree on *Tuesday*, when he enjoyed some freedom and fervency in preaching to the Indians.

Wednesday, Jan. 9. In the morning God was pleased to remove that gloom which has of late oppressed my mind, and gave me freedom and sweetness in prayer. I was encouraged, strengthened, and enabled to plead for grace for myself, and mercy for my poor Indians; and was sweetly assisted in my intercessions with God for others. Blessed be his holy name for ever and ever. Amen, and Amen. Those things that of late appeared most difficult and almost impossible, now appeared not only possible, but easy. My soul so much delighted to continue instant in prayer, at this blessed season, that I had no desire for my *necessary food*: even dreaded leaving off praying at all, lest I should lose this spirituality, and this blessed thankfulness to God which I then felt. I felt now quite willing to live, and undergo all trials that might remain for me in a world of sorrow: but still longed for heaven, that I might glorify God in a perfect manner. O ‘come, Lord Jesus, come quickly.’ Spent the day in reading a little; and in some diversions, which I was necessitated to take by reason of much weakness and disorder. In the evening enjoyed some freedom and intensioness in prayer.”

The *three remaining days of the week* he was very low and feeble in body; but nevertheless continued constantly in the same comfortable sweet frame of mind, as is expressed on Wednesday. On the *sabbath* this sweetness in spiritual alacrity began to abate; but still he enjoyed some degree of comfort, and had assistance in preaching to the Indians.

“*Monday, Jan. 14.* Spent this day under a great degree of bodily weakness and disorder; and had very little freedom, either in my studies or devotions; and in the evening, I was much dejected and melancholy. It pains and distresses me, that I live so much of my time for nothing. I long to do much in a little time, and if it might be the Lord’s will, to *finish my work* speedily in this tiresome world. I am sure I do not desire to live for any thing in this world; and through grace I am not afraid to look the *king of terrors* in the face. I know I shall be afraid, if God leaves me; and therefore I think it always my duty to lay in for that solemn hour. But for a very considerable time past, my soul has rejoiced to think of death in its nearest approaches; and even when I have been very weak, and seemed nearest eternity. ‘Not unto me, not unto me, but to God be the glory.’ I feel that which convinces me, that if God do not enable me to maintain a holy dependence upon him, death will easily be a terror to me; but at present, I must say, ‘I long to depart, and to be with Christ,’ which is the best of all. When I am in a sweet resigned frame of soul, I am willing to tarry awhile in a world of sorrow, I am willing to be from home as long as God sees fit it should be so; but when I want the influence of this temper, I am then apt to be impatient to be

gone. Oh when will the day appear, that I shall be perfect in holiness, and in the enjoyment of God!"

The *next day* was spent under a great degree of dejection and melancholy; which (as he himself was persuaded) was owing partly to bodily weakness, and vapoury disorders.

"*Wednesday and Thursday, Jan. 16 and 17.* I spent most of the time in writing on a sweet divine subject, and enjoyed some freedom and assistance. Was likewise enabled to pray more frequently and fervently than usual: and my soul, I think, rejoiced in God; especially on the evening of the last of these days: *praise* then seemed *comely*, and I delighted to bless the Lord. O what reason have I to be thankful, that God ever helps me to labour and study for him! he does but *receive his own*, when I am enabled in any measure to praise him, labour for him, and live to him. Oh, how comfortable and sweet it is, to feel the assistance of divine grace in the performance of the duties God has enjoined us! *Bless the Lord, O my soul.*"

The same enlargement of heart, and joyful frame of soul, continued through the *next day*. But on the *day following* it began to decline; which decay seems to have continued the whole of the *next week*: yet he enjoyed some seasons of special and sweet assistance.

"*Lord's day, Jan. 27.* Had the greatest degree of inward anguish that almost ever I endured. I was perfectly overwhelmed, and so confused, that after I began to discourse to the Indians, before I could finish a sentence, sometimes I forgot entirely what I was aiming at; or if, with much difficulty, I had recollect ed what I had before designed, still it appeared strange, and like something I had long forgotten, and had now but an imperfect remembrance of. I know it was a degree of distraction, occasioned by vapoury disorders, melancholy, spiritual desertion, and some other things that particularly pressed upon me this morning, with an uncommon weight, the principal of which respected my Indians. This distressing gloom never went off the whole day; but was so far removed, that I was enabled to speak with some freedom and concern to the Indians, at two of their settlements; and I think there was some appearance of the presence of God with us, some seriousness, and seeming concern among the Indians, at least a few of them. In the evening this gloom continued still, till family prayer, about nine o'clock, and almost through this, until I came near the close, when I was praying (as I usually do) for the illumination and conversion of my poor people; and then

the cloud was scattered, so that I enjoyed sweetness and freedom, and conceived hopes that God designed mercy for some of them. The same I enjoyed afterwards in secret prayer; in which precious duty I had for a considerable time sweetness and freedom, and (I hope) faith, in praying for myself, my poor Indians, and dear friends and acquaintance in New England, and elsewhere, and for the dear interest of Zion in general. *Bless the Lord, O my soul, and forget not all his benefits.*"

He spent the *rest of this week*, or at least the most of it, under dejection and melancholy; which on Friday rose to an extreme height; he being then, as he himself observes, much exercised with vapoury disorders. This exceeding gloominess continued on Saturday, till the evening, when he was again relieved in family prayer; and after it was refreshed in secret, and felt willing to live, and endure hardships in the cause of God; and found his hopes of the advancement of Christ's kingdom, as also his hopes to *see the power of God* among the poor Indians, considerably raised.

"*Lord's day, Feb. 3.* In the morning I was somewhat relieved of that gloom and confusion that my mind has of late been greatly exercised with: was enabled to pray with some composure and comfort. But, however, went to my Indians trembling; for my soul 'remembered the wormwood and the gall' (I might almost say the *hell*) of Friday last; and I was greatly afraid I should be obliged again to drink of that *cup of trembling*, which was inconceivably more bitter than death, and made me long for the grave more, unspeakably more, than for hid treasures, yea, inconceivably more than the men of this world long for such treasures. But God was pleased to hear my cries, and to afford me great assistance; so that I felt peace in my own soul; and was satisfied, that if not one of the Indians should be profited by my preaching, but should all be damned, yet I should be accepted and rewarded as faithful; for I am persuaded God enabled me to be so. Had some good degree of help afterwards, at another place; and much longed for the conversion of the poor Indians. Was somewhat refreshed, and comfortable, towards night, and in the evening. O that my soul might praise the Lord for his goodness! Enjoyed some freedom in the evening, in meditation on Luke xiii. 24. 'Strive to enter in at the strait gate,' &c."

In the *three next days* he was the subject of much dejection; but the *three remaining days* of the week seem to have been spent with much composure and comfort. On the next *sabbath* he preached at Greenwich in New Jersey. In the evening he rode eight miles to visit a sick man at the point of death, and found

him speechless and senseless.

“*Monday, Feb. 11.* About break of day the sick man died. I was affected at the sight: spent the morning with the mourners: and after prayer, and some discourse with them, I returned to Greenwich, and preached again from Psal. lxxxix. 15. ‘Blessed is the people that know,’ &c. and the Lord gave me assistance; I felt a sweet love to souls, and to the kingdom of Christ; and longed that poor sinners might *know the joyful sound*. Several persons were much affected. And after meeting I was enabled to discourse with freedom and concern, to some persons that applied to me under spiritual trouble. Left the place, sweetly composed, and rode home to my house about eight miles distant. Discoursed to friends, and inculcated divine truths upon some. In the evening was in the most solemn frame that almost I ever remember to have experienced: I know not that ever death appeared more real to me, or that ever I saw myself in the condition of a dead corpse, laid out, and dressed for a lodging in the silent grave, so evidently as at this time. And yet I felt exceeding comfortably; my mind was composed and calm, and *death* appeared *without a sting*. I think I never felt such an universal mortification to all created objects as now. Oh, how great and solemn a thing it appeared to die! Oh, how it lays the greatest honour in the dust! And oh, how vain and trifling did the riches, honours, and pleasures of the world appear! I could not, I dare not, so much as think of any of them; for *death, death, solemn* (though not frightful) *death* appeared at the door. Oh, I could see myself dead, and laid out, and enclosed in my coffin, and put down into the cold grave, with the greatest solemnity, but without terror! I spent most of the evening in conversing with a dear Christian friend; and, blessed be God, it was a comfortable evening to us both. What are friends? What are comforts? What are sorrows? What are distresses? ’ The time is short: it remains, that they which weep be as though they wept not; and they which rejoice, as though they rejoiced not: for the fashion of this world passeth away. O come, Lord Jesus, come quickly. Amen.’ *Blessed be God for the comforts of the past day.*

“*Tuesday, Feb. 12.* Was exceeding weak; but in a sweet, resigned, composed frame, most of the day: felt my heart freely go forth after God in prayer.

“*Wednesday, Feb. 13.* Was much exercised with vapoury disorders; but still enabled to maintain solemnity, and, I think, spirituality.

“*Thursday, Feb. 14.* Spent the day in writing on a divine subject: enjoyed health, and freedom in my work; had a solemn sense of death; as I have indeed had

every day this week, in some measure: what I felt on Monday last has been abiding, in some considerable degree, ever since.

"Friday, Feb. 15. Was engaged in writing again almost the whole day. In the evening was much assisted in meditating on that precious text, John vii. 37. ‘Jesus stood and cried,’ &c. I had then a sweet sense of the free grace of the gospel; my soul was encouraged, warmed, and quickened. My desires were drawn out after God in prayer; and my soul was watchful, afraid of losing so sweet a guest as I then entertained. I continued long in prayer and meditation, intermixing one with the other; and was unwilling to be diverted by any thing at all from so sweet an exercise. I longed to proclaim the grace I then meditated upon, to the world of sinners. O how *quick* and *powerful* is the *word* of the blessed God!”

The *next day* he complains of great conflicts with corruption, and much discomposure of mind.

"Lord's day, Feb. 17. Preached to the *white* people (my *interpreter* being absent) in the wilderness upon the sunny side of a hill: had a considerable assembly, consisting of people who lived (at least many of them) not less than thirty miles asunder; some of them came near twenty miles. I discoursed to them, all day, from John vii. 37. ‘Jesus stood and cried, saying, If any man thirst,’ &c. In the afternoon it pleased God to grant me great freedom and fervency in my discourse; and I was enabled to imitate the example of Christ in the text, who *stood and cried*. I think I was scarce ever enabled to offer the free grace of God to perishing sinners with more freedom and plainness in my life. And afterwards I was enabled earnestly to invite the children of God to come renewedly, and drink of this fountain of water of life, from whence they have heretofore derived unspeakable satisfaction. It was a very comfortable time to me. There were many tears in the assembly; and I doubt not but that the Spirit of God was there, convincing poor sinners of their need of Christ. In the evening I felt composed, and comfortable, though much tired. I had some sweet sense of the excellency and glory of God; and my soul rejoiced, that he was ‘God over all, blessed for ever;’ but was too much crowded with company and conversation, and longed to be more alone with God. Oh that I could for ever bless God for the mercy of this day, who ‘answered me in the joy of my heart.’”

The remainder of *this week* seems to have been spent under a decay of this life and joy, and in distressing conflicts with corruption; but not without some

seasons of refreshment and comfort.

“*Lord’s day, Feb. 24.* In the morning was much perplexed: my *interpreter* being absent, I knew not how to perform my work among the Indians. However, I rode to them, got a Dutchman to interpret for me, though he was but poorly qualified for the business. Afterwards I came and preached to a few white people from John vi. 67. ‘Then said Jesus unto the twelve,’ &c. Here the Lord seemed to unburden me in some measure, especially towards the close of my discourse: I felt freedom to open the *love of Christ* to his own dear *disciples*. When the rest of the world *forsakes* him, and are *forsaken* by him, that he calls them no more, he then turns to his own, and says, *Will ye also go away?* I had a sense of the free grace of Christ to his own people, in such seasons of general apostacy, and when they themselves in some measure backslide with the world. O the free grace of Christ, that he seasonably reminds his people of their danger of *backsliding*, and invites them to persevere in their adherence to himself! I saw that *backsliding* souls, who seemed to be about to *go away* with the world, might return, and welcome, to him *immediately*; without any thing to recommend them; notwithstanding all their former backslidings. And thus my discourse was suited to my own soul’s case: for, of late, I have found a great want of this sense and apprehension of divine grace; and have often been greatly distressed in my own soul, because I did not suitably apprehend this ‘fountain to purge away sin;’ and to have been too much labouring for spiritual life, peace of conscience, and progressive holiness, in my own strength: but now God showed me, in some measure, *the arm of all strength*, and *the fountain of all grace*. In the evening I felt solemn, devout, and sweet, resting on free grace for assistance, acceptance, and peace of conscience.”

Within the space of the *next nine days* he had frequent refreshing, invigorating influences of God’s Spirit; attended with complaints of dulness, and with longings after spiritual life and holy fervency.

“*Wednesday, March 6.* Spent most of the day in preparing for a journey to New England. Spent some time in prayer, with a special reference to my intended journey. Was afraid I should forsake *the fountain of living waters*, and attempt to derive satisfaction from *broken cisterns*, my dear friends and acquaintance, with whom I might meet in my journey. I looked to God to keep me from this *vanity*, as well as others. Towards night, and in the evening, was visited by some friends, some of whom, I trust, were real Christians; who discovered an affectionate regard to me, and seemed grieved that I was about to leave them;

especially seeing I did not expect to make any considerable stay among them, if I should live to return from New England. O how kind has God been to me! how has he raised up friends in every place, where his providence has called me! Friends are a great comfort; and it is God that gives them; it is *he* makes them friendly to me. ‘Bless the Lord, O my soul, and forget not all his benefits.’

The *next day* he set out on his journey; and it was about *five weeks* before he returned. The special design of this journey, he himself declares afterwards, in his diary for March 21, where, speaking of his conversing with a certain minister in New England, he says, “Contrived with him how to raise some money among Christian friends, in order to support a colleague with me in the wilderness, (I having now spent two years in a very solitary manner,) that we might be together; as Christ sent out his disciples two and two: and as this was the principal concern I had in view, in taking this journey, so I took pains in it, and hope God will succeed it, if for his glory.” He first went into various parts of New Jersey, and visited several ministers there: then went to New York; and from thence into New England, going to various parts of Connecticut. He then returned into New Jersey; and met a number of ministers at Woodbridge, “who,” he says, “met there to consult about the affairs of Christ’s kingdom, in some important articles.” He seems, for the most part, to have been free from melancholy in this journey; and many times to have had extraordinary assistance in public ministrations, and his preaching sometimes attended with very hopeful appearances of a good effect on the auditory. He also had many seasons of special comfort and spiritual refreshment, in conversation with ministers and other Christian friends, and also in meditation and prayer when alone.

“*Saturday, April 13.* Rode home to my own house at the Forks of Delaware: was enabled to remember the goodness of the Lord, who has now preserved me while riding full six hundred miles in this journey; has kept me that none of my bones have been broken. Blessed be the Lord, who has preserved me in this tedious journey, and returned me in safety to my own house. Verily it is God that has upheld me, and guarded my goings.

“*Lord’s day, April 14.* Was disordered in body with the fatigues of my late journey; but was enabled however to preach to a considerable assembly of white people, gathered from all parts round about, with some freedom, from Ezek. xxxiii. 11. ‘As I live, saith the Lord God,’ &c. Had much more assistance than I expected.”

This week he went a journey to Philadelphia, in order to engage the governor there to use his interest with the chief man of the Six Nations, (with whom he maintained a strict friendship,) that he would give him leave to live at Susquehannah, and instruct the Indians that are within their territories. In his way to and from thence, he lodged with Mr. Beaty, a young presbyterian minister. He speaks of seasons of sweet spiritual refreshment that he enjoyed at his lodgings.

“Saturday, April 20. Rode with Mr. Beaty to Abington, to attend Mr. Treat’s administration of the sacrament, according to the method of the church of Scotland. When we arrived, we found Mr. Treat preaching; afterwards I preached a sermon from Matt. v. 3. ‘Blessed are the poor in spirit,’ &c. God was pleased to give me great freedom and tenderness, both in prayer and sermon: the assembly was sweetly melted, and scores were all in tears. It was, as then I hoped, and was afterwards abundantly satisfied by conversing with them, a ‘word spoken in season to many weary souls.’ I was extremely tired, and my spirits much exhausted, so that I could scarcely speak loud; yet I could not help rejoicing in God.

*“Lord’s day, April 21. In the morning was calm and composed, and had some outgoings of soul after God in secret duties, and longing desires of his presence in the *sanctuary* and at his *table*; that his presence might be in the assembly; and that his children might be entertained with a *feast of fat things*. In the forenoon Mr. Treat preached. I felt some affection and tenderness during the administration of the ordinance. Mr. Beaty preached to the multitude abroad, who could not half have crowded into the meeting-house. In the season of the communion, I had comfortable and sweet apprehensions of the blissful communion of God’s people, when they shall meet at their Father’s table in his kingdom, in a state of perfection. In the afternoon I preached abroad, to the whole assembly, from Rev. xiv. 4. ‘These are they that follow the Lamb,’ &c. God was pleased again to give me very great freedom and clearness, but not so much warmth as before. However, there was a most amazing attention in the whole assembly; and, as I was informed afterwards, this was a sweet season to many.*

“Monday, April 22. I enjoyed some sweetness in retirement, in the morning. At eleven o’clock Mr. Beaty preached, with freedom and life. Then I preached from John vii. 37. ‘In the last day,’ &c. and concluded the solemnity. Had some freedom; but not equal to what I had enjoyed before: yet in the prayer the Lord

enabled me to cry, I hope, with a child-like temper, with tenderness and brokenness of heart. Came home with Mr. Beaty to his lodgings; and spent the time, while riding, and afterwards, very agreeably on divine things.

"Tuesday, April 23. Left Mr. Beaty's, and returned home to the Forks of Delaware: enjoyed some sweet meditations on the road, and was enabled to lift up my heart to God in prayer and praise."

The *two next days* he speaks of much bodily disorder, but of some degrees of spiritual assistance and freedom.

"Friday, April 26. Conversed with a Christian friend with some warmth; and felt a spirit of mortification to the world, in a very great degree. Afterwards was enabled to pray fervently, and to rely on God sweetly, for 'all things pertaining to life and godliness.' Just in the evening was visited by a dear christian friend, with whom I spent an hour or two in conversation, on the very soul of religion. There are many with whom I can talk *about religion*; but alas! I find few with whom I can talk *religion itself*: but, blessed be the Lord, there are some that love to feed on the kernel, rather than the shell."

The *next day* he went to the Irish settlement, often before mentioned, about fifteen miles distant; where he spent the *sabbath*, and preached with some considerable assistance. On *Monday* he returned, in a very weak state, to his own lodgings.

"Tuesday, April 30. Was scarce able to walk about, and was obliged to betake myself to bed much of the day; and spent away the time in a very solitary manner; being neither able to read, meditate, nor pray, and had none to converse with in that wilderness. Oh, how heavily does time pass away, when I can do nothing to any good purpose; but seem obliged to pass away precious time! But of late, I have seen it my duty to *divert* myself by all lawful means, that I may be fit, at least some small part of my time, to labour for God. And here is the difference between my present diversions, and those I once pursued, when in a natural state. Then I made a god of diversions, delighted in them with a neglect of God, and drew my highest satisfaction from them: now I use them as *means* to help me in *living to God*; fixedly delighting in *him*, and not in them, drawing my highest satisfaction from *him*. Then they were my *all*; now they are only means leading to my *all*. And those things that are the greatest diversion when pursued with this view, do not tend to hinder but promote my spirituality; and I see now,

more than ever, that they are absolutely necessary.

“Wednesday, May 1. Was not able to sit up more than half the day; and yet had such recruits of strength sometimes, that I was able to write a little on a divine subject. Was grieved that I could no more live to God. In the evening had some sweetness and intensesness in secret prayer.

“Thursday, May 2. In the evening, being a little better in health, I walked into the woods, and enjoyed a sweet season of meditation and prayer. My thoughts ran upon Ps. xvii. 15. ‘I shall be satisfied when I awake with thy likeness.’ And it was indeed a precious text to me. I longed to preach to the whole world; and it seemed to me, they must needs all be melted in hearing such precious divine truths, as I had then a view and relish of. My thoughts were exceeding clear, and my soul was refreshed. Blessed be the Lord, that in my late and present weakness, now for many days together, my mind is not gloomy, as at some other times.

“Friday, May 3. Felt a little vigour of body and mind in the morning; had some freedom, strength, and sweetness in prayer. Rode to, and spent some time with, my Indians. In the evening again retiring into the woods, I enjoyed some sweet meditations on Isa. liii. 1. ‘Yet it pleased the Lord to bruise him,’ &c.”

The *three next days* were spent in much weakness of body: but yet he enjoyed some assistance in public and private duties; and seems to have remained free from melancholy.

“Tuesday, May 7. Spent the day mainly in making preparation for a journey into the wilderness. Was still weak, and concerned how I should perform so difficult a journey. Spent some time in prayer for the divine blessing, direction, and protection in my intended journey; but wanted bodily strength to spend the day in fasting and prayer.”

The *next day* he set out on his journey to Susquehannah, with his interpreter. He endured great hardships and fatigues in his way thither through a hideous wilderness; where after having lodged one night in the open woods, he was overtaken with a north-easterly storm, in which he was almost ready to perish. Having no manner of shelter, and not being able to make a fire in so great a rain, he could have no comfort if he stopt; therefore he determined to go forward in hopes of meeting with some shelter, without which he thought it impossible to

live the night through; but their horses happening to have eat poison (for want of other food) at a place where they lodged the night before were so sick that they could neither ride nor lead them, but were obliged to drive them and travel on foot; until, through the mercy of God, just at dusk they came to a bark-but, where they lodged that night. After he came to Susquehannah, he travelled about a hundred miles on the river, and visited many towns and settlements of the Indians; saw some of seven or eight distinct tribes; and preached to different nations by different interpreters. He was sometimes much discouraged, and sunk in his spirits, through the opposition that appeared in the Indians to Christianity. At other times he was encouraged by the disposition that some of these people manifested to hear, and willingness to be instructed. He here met with some that had formerly been his hearers at Kaunaumeek, and had removed hither; who saw and heard him again with great joy. He spent a fortnight among the Indians on this river, and passed through considerable labours and hardships, frequently lodging on the ground, and sometimes in the open air; and at length he fell extremely ill, as he was riding in the wilderness, being seized with an ague, followed with a burning fever, and extreme pains in his head and bowels, attended with a great evacuation of blood; so that he thought he must have perished in the wilderness. But at last coming to an Indian trader's hut, he got leave to stay there; and though without physic or food proper for him, it pleased God, after about a week's distress, to relieve him so far that he was able to ride. He returned homewards from Juncauta, an island far down the river; where was a considerable number of Indians, who appeared more free from prejudices against Christianity, than most of the other Indians. He arrived at the Forks of Delaware on *Thursday*, May 30, after having rode in this journey about three hundred and forty miles. He came home in a very weak state, and under dejection of mind; which was a great hinderance to him in religious exercises. However, on the sabbath, after having preached to the Indians, he preached to the *white* people with some success, from Isa. liii. 10. ‘Yet it pleased the Lord to bruise him,’ &c. some being awakened by his preaching. The next day he was much exercised for want of spiritual life and fervency.

“*Tuesday, June 4.* Towards evening was in distress for God’s presence, and a sense of divine things: withdrew myself to the woods, and spent near an hour in prayer and meditation; and I think the Lord had compassion on me, and gave me some sense of divine things; which was indeed refreshing and quickening to me. My soul enjoyed intenseness and freedom in prayer, so that it grieved me to leave the place.

“Wednesday, June 5. Felt thirsting desires after God in the morning. In the evening enjoyed a precious season of retirement: was favoured with some clear and sweet meditations upon a sacred text; divine things opened with clearness and certainty, and had a divine stamp upon them. My soul was also enlarged and refreshed in prayer; and I delighted to continue in the duty; and was sweetly assisted in praying for fellow-Christians, and my dear brethren in the ministry. Blessed be the dear Lord for such enjoyments. O how sweet and precious it is, to have a clear apprehension and tender sense of the *mystery of godliness*, of true holiness, and likeness to the best of beings! O what a blessedness it is, to be as much like God, as it is possible for a creature to be like his great Creator! Lord, give me more of *thy likeness*; ‘I shall be satisfied, when I awake with it.’

Thursday, June 6. Was engaged a considerable part of the day in meditation and study on divine subjects. Enjoyed some special freedom, clearness, and sweetness in meditation. O how refreshing it is, to be enabled to improve time well!”

The *next day* he went a journey of near fifty miles to Neshaminy, to assist at a sacramental occasion, to be attended at Mr. Beaty’s meeting-house; being invited thither by him and his people.

“Saturday, June 8. Was exceeding weak and fatigued with riding in the heat yesterday: but being desired, I preached in the afternoon, to a crowded audience, from Isa. xl. 1. ‘Comfort ye, comfort ye my people, saith your God.’ God was pleased to give me great freedom, in opening the sorrows of God’s people, and in setting before them comforting considerations. And, blessed be the Lord, it was a sweet melting season in the assembly.

“Lord’s day, June 9. Felt some longing desires of the presence of God to be with his people on the solemn occasion of the day. In the forenoon Mr. Beaty preached; and there appeared some warmth in the assembly. Afterwards I assisted in the administration of the Lord’s supper: and towards the close of it, I discoursed to the multitude *extempore*, with some reference to that sacred passage, Isa. liii. 10. ‘Yet it pleased the Lord to bruise him.’ Here God gave me great assistance in addressing sinners: and the word was attended with amazing power; many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were much affected; so that there was a ‘very great mourning, like the mourning of Hadadrimmon.’ In the evening I could hardly look any body in the face, because of the imperfections I saw in my performances in the

day past.

“Monday, June 10. Preached with a good degree of clearness and some sweet warmth, from Psal. xvii. 15. ‘I shall be satisfied, when I awake, with thy likeness.’ And blessed be God, there was a great solemnity and attention in the assembly, and sweet refreshment among God’s people; as was evident then, and afterwards.

“Tuesday, June 11. Spent the day mainly in conversation with dear Christian friends; and enjoyed some sweet sense of divine things. O how desirable it is, to keep company with God’s dear children! These are the ‘excellent ones of the earth in whom,’ I can truly say, ‘is all my delight.’ O what delight will it afford, to meet them all in a state of perfection! Lord, prepare me for that state.”

The *next day* he left Mr. Beaty’s, and went to Maiden-head in New Jersey; and spent the *next seven days* in a comfortable state of mind, visiting several ministers in those parts.

“Tuesday, June 18. Set out from New Brunswick with a design to visit some Indians at a place called *Crossweeksung* in New Jersey, towards the sea. In the afternoon, came to a place called *Cranberry*, and meeting with a serious minister, Mr. Macknight, I lodged there with him. Had some enlargement and freedom in prayer with a number of people.”

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Part 7: From His Beginning To Preach At Crossweeksung Till He Returned Ill With The Consumption

FROM HIS BEGINNING TO PREACH TO THE INDIANS AT CROSSWEEKSUNG, TILL HE RETURNED FROM HIS LAST JOURNEY TO SUSQUEHANNAH ILL WITH THE CONSUMPTION WHEREOF HE DIED.

We are now come to that part of Mr. Brainerd's life, wherein he had his greatest success, in his labours for the good of souls, and in his particular business as a missionary to the *Indians*. An account of which, if here published, would doubtless be very entertaining to the reader, after he has seen, by the preceding parts of this account of his life, how great and long-continued his desires for the spiritual good of this sort of people were; how he prayed, laboured, and wrestled, and how much he denied himself, and suffered, to this end. After all Mr. Brainerd's agonizing in prayer, and travailing in birth, for the conversion of Indians, and all the interchanges of his raised hopes and expectations, and then disappointments and discouragements; and after waiting in a way of persevering prayer, labour, and suffering, as it were through a long *night*; at length the *day* dawns: "Weeping continues for a night, but joy comes in the morning. He went forth weeping, bearing precious seed, and now he comes with rejoicing, bringing his sheaves with him." The desired event is brought to pass at last; but at a time, in a place, and upon subjects, that scarce ever entered into his heart. An account of this would undoubtedly now much gratify the Christian reader: and it should have been here inserted, as it stands in his diary, had it not been, that a particular account of this glorious and wonderful success was drawn up by Mr. Brainerd himself, pursuant to the order of the Honourable Society in Scotland, and published by him in his lifetime. I hope those of my readers, who are not already possessed of his public *Journal*, will procure one of those books, that they may not be without that which in some respects is the most *remarkable*, and to a Christian mind would be the most *pleasant* part, of the whole story. That the reader who is furnished with one of those books, may know the *place* where the defects of this history are to be supplied from thence, I shall either expressly observe it as I go along, or else make a dash or stroke thus ; which when the reader finds in this 7th part of this history, he is to understand by it, that in that

place something in Mr. Brainerd's *diary*, worth observing, is *left out*, because the same for substance was published before in his printed *Journal*.†

“*Wednesday, June 19, 1745.* Rode to the Indians at Crossweeksung: found few at home; discoursed to them, however, and observed them very serious and attentive. At night I was extremely worn out, and scarce able to walk or sit up. Oh, how tiresome is earth! how dull the body!

“*Thursday, June 20.* Towards night preached to the Indians again; and had more hearers than before. In the evening enjoyed some peace and serenity of mind, some composure and comfort in prayer alone; and was enabled to lift up my head with some degree of joy, under an apprehension that my redemption draws nigh. Oh, blessed be God, that there remains a rest to his poor weary people!

“*Friday, June 21.* Rode to Freehold, to see Mr. William Tennent; and spent the day comfortably with him. My sinking spirits were a little raised and encouraged; and I felt my soul breathing after God, in the midst of Christian conversation. And in the evening, was refreshed in secret prayer; saw myself a poor worthless creature, without wisdom to direct, or strength to help myself. Oh, blessed be God, that lays me under a happy, a blessed necessity of living upon himself!

“*Saturday, June 22.* About noon rode to the Indians again; and near night preached to them. Found my body much strengthened, and was enabled to speak with abundant plainness and warmth. And the power of God evidently attended the word; so that sundry persons were brought under great concern for their souls, and made to shed many tears, and to wish for Christ to save them. My soul was much refreshed, and quickened in my work: and I could not but spend much time with them, in order to open both their misery and remedy. This was indeed a sweet afternoon to me. While riding, before I came to the Indians, my spirits were refreshed, and my soul enabled to cry to God almost incessantly, for many miles together. In the evening also I found the consolations of God were not small: I was then willing to live, and in some respects desirous of it, that I might do something for the dear kingdom of Christ; and yet death appeared pleasant: so that I was in some measure *in a strait between two*, having a desire to depart. I am often weary of this world, and want to leave it on that account; but it is desirable to be *drawn*, rather than *driven*, out of it.”

In the *four next days* is nothing remarkable in his diary, but what is in his public

Journal.

Thursday, June 27. My soul rejoiced to find, that God enabled me to be faithful, and that he was pleased to awaken these poor Indians by my means. O how heart-reviving and soul-refreshing is it to me to see the fruit of my labours!

Friday, June 28. In the evening my soul was revived, and my heart lifted up to God in prayer, for my poor Indians, myself, and friends, and the dear church of God. And O how refreshing, how sweet was this! Bless the Lord, O my soul, and forget not his goodness and tender mercy.

“*Saturday, June 29.* Preached twice to the Indians; and could not but wonder at their seriousness, and the strictness of their attention. Blessed be God that has inclined their hearts to hear. And O how refreshing it is to me, to see them attend with such uncommon diligence and affection, with tears in their eyes, and concern in their hearts! In the evening could not but lift up my heart to God in prayer, while riding to my lodgings; and blessed be his name, had assistance and freedom. O how much *better than life* is the presence of God!”

His diary gives an account of nothing remarkable on the *two next days*, besides what is in his public Journal; excepting his heart being lifted up with thankfulness, rejoicing in God, &c.

“*Tuesday, July 2.* Rode from the Indians to Brunswick, near forty miles, and lodged there. Felt my heart drawn out after God in prayer, almost all the forenoon; especially while riding. And in the evening, could not help crying to God for those poor Indians; and after I went to bed, my heart continued to go out to God for them, till I dropped asleep. O blessed be God that I may pray!”

He was so fatigued by constant preaching to these Indians, yielding to their earnest and importunate desires, that he found it necessary to give himself some relaxation. He spent therefore about a week in New Jersey, after he left these Indians, visiting several ministers, and performing some necessary business, before he went to the Forks of Delaware. And though he was very weak in body, yet he seems to have been strong in spirit. On *Friday, July 12*, he arrived at his own house in the Forks of Delaware; continuing still free from melancholy; from day to day, enjoying freedom, assistance, and refreshment in the inner man. But on *Wednesday*, the next week, he seems to have had some melancholy thoughts about his doing so little for God, being so much hindered by weakness of body.

“Thursday, July 18. Longed to spend the little inch of time I have in the world more for God. Felt a spirit of seriousness, tenderness, sweetness, and devotion; and wished to spend the whole night in prayer and communion with God.

“Friday, July 19. In the evening walked abroad for prayer and meditation, and enjoyed composure and freedom in these sweet exercises; especially in meditation on Rev. iii. 12. ‘Him that overcometh will I make a pillar in the temple of my God,’ &c. This was then a delightful theme to me, and it refreshed my soul to dwell upon it. Oh, when shall I *go no more out* from the service and enjoyment of the dear Lord! *Lord, hasten the blessed day.*“

Within the space of the *next six days* he speaks of much inward refreshment and enlargement, from time to time.

“Friday, July 26. In the evening God was pleased to help me in prayer, beyond what I have experienced for some time; especially my soul was drawn out for the enlargement of Christ’s kingdom, and for the conversion of my poor people: and my soul relied on God for the accomplishment of that great work. Oh, how sweet were the thoughts of *death* to me at this time! Oh, how I longed to be with Christ, to be employed in the glorious work of angels, and with an angel’s freedom, vigour, and delight! And yet how willing was I to stay awhile on earth, that I might do something, if the Lord pleased, for his interest in the world! My soul, my very soul, longed for the ingathering of the poor heathen; and I cried to God for them most willingly and heartily; I could not but cry. This was a sweet season; for I had some lively taste of heaven, and a temper of mind suited in some measure to the employments and entertainments of it. My soul was grieved to leave the place; but my body was weak and worn out, and it was near nine o’clock. Oh, I longed that the remaining part of my life might be filled up with more fervency and activity in the things of God! Oh the inward peace, composure, and God-like serenity of such a frame! heaven must needs differ from this only in degree, and not in kind. *Lord, ever give me this bread of life.*“

Much of this frame seemed to continue the *next day*.

“Lord’s day, July 28. In the evening my soul was melted, and my heart broken, with a sense of past barrenness and deadness: and oh, how I then longed to live to God, and bring forth much fruit to his glory!

“Monday, July 29. Was much exercised with a sense of vileness, with guilt and

shame before God."

For other things remarkable, while he was this time at the Forks of Delaware, the reader must be referred to his public *Journal*. As particularly for his labours and success there among the Indians.

On *Wednesday, July 31*, he set out on his return to Crossweeksung, and arrived there the *next day*. In his way thither, he had longing desires that he might come to the Indians there, in the ‘fulness of the blessing of the gospel of Christ;’ attended with a sense of his own great weakness, dependence, and worthlessness.

“*Friday, Aug. 2.* In the evening I retired, and my soul was drawn out in prayer to God; especially for my poor people, to whom I had sent word that they might gather together, that I might preach to them the next day. I was much enlarged in praying for their saving conversion; and scarce ever found my desires of any thing of this nature so sensibly and clearly (to my own satisfaction) disinterested, and free from selfish views. It seemed to me I had no care, or hardly any desire, to be the instrument of so glorious a work, as I wished and prayed for among the Indians: if the blessed work might be accomplished to the honour of God, and the enlargement of the dear Redeemer’s kingdom, this was all my desire and care; and for this mercy I hoped, but with trembling; for I felt what Job expresses, chap. ix. 16. ‘If I had called, and he had answered,’ &c. My rising hopes, respecting the conversion of the Indians, have been so often dashed, that my spirit is as it were broken, and courage wasted, and I hardly dare hope.”

Concerning his labours and marvellous success amongst the Indians, for the *following ten days*, let the reader see his public *Journal*. The things worthy of note in his *diary*, not there published, are his earnest and importunate prayers for the Indians, and the *travail of his soul* for them from day to day; and his great refreshment and joy in beholding the wonderful mercy of God, and the glorious manifestations of his power and grace in his work among them; and his ardent thanksgivings to God; his heart rejoicing in Christ, as King of his church, and King of his soul: in particular, at the sacrament of the Lord’s supper at Mr. Macknight’s meeting-house; together with a sense of his own exceeding unworthiness, which sometimes was attended with dejection and melancholy.

“*Monday, Aug. 19.* Near noon, I rode to Freehold, and preached to a considerable assembly, from Matt. v. 3. ‘Blessed are the poor in spirit,’ &c. It

pleased God to leave me to be very dry and barren; so that I do not remember to have been so straitened for a whole twelve-month past. God is just, and he has made my soul acquiesce in his will in this regard. It is contrary to *flesh and blood*, to be cut off from all freedom, in a large auditory, where their expectations were much raised: but so it was with me; and God helped me to say *Amen* to it; ‘Good is the will of the Lord.’ In the evening I felt quiet and composed, and had freedom and comfort in secret prayer.

Tuesday, Aug. 20. Was composed and comfortable, still in a resigned frame. Travelled from Mr. Tennent’s in Freehold to Elizabeth-town. Was refreshed to see friends, and relate to them what God had done, and was still doing, among my poor people.

Wednesday, Aug. 21. Spent the forenoon in conversation with Mr. Dickinson, contriving something for the settlement of the Indians together in a body, that they might be under better advantages for instruction. In the afternoon spent time agreeably with other friends; wrote to my brother at college: but was grieved that time slid away, while I did so little for God.

“*Friday, Aug. 23.* In the morning was very weak; but favoured with some freedom and sweetness in prayer: was composed and comfortable in mind. After noon rode to Crossweeksung to my poor people.

“*Saturday, Aug. 24.* Had composure and peace, while riding from the Indians to my lodgings: was enabled to pour out my soul to God for dear friends in New England. Felt a sweet tender frame of spirit: my soul was composed and refreshed in God. Had likewise freedom and earnestness in praying for my dear people: blessed be God. ‘O the peace of God that passeth all understanding!’ It is impossible to describe time sweet peace of conscience, and tenderness of soul, I then enjoyed. O the blessed foretastes of heaven!

“*Lord’s day, Aug. 25.* I rode to my lodgings in the evening, blessing the Lord for his gracious visitation of the Indians, and the soul-refreshing things I had seen time day past amongst them, and praying that God would still carry on his divine work among them.

“*Monday, Aug. 26.* I went from the Indians to my lodgings, rejoicing for the goodness of God to my poor people; and enjoyed freedom of soul in prayer, and other duties, in the evening. *Bless the Lord, O my soul.*“

The *next day* he set out on a journey towards the Forks of Delaware, designing to go from thence to Susquehannah, before he returned to Crossweeksung. It was *five days* from his departure from Crossweeksung, before he reached the Forks, going round by the way of Philadelphia, and waiting on the governor of Pennsylvania, to get a recommendation from him to the chiefs of the Indians; which he obtained. He speaks of much comfort and spiritual refreshment in this journey; and also a sense of his exceeding unworthiness, thinking himself the meanest creature that ever lived.

“Lord’s day, Sept. 1. [At the Forks of Delaware] God gave me the spirit of prayer, and it was a blessed season in that respect. My soul cried to God for mercy, in an affectionate manner. In the evening also my soul rejoiced in God.”

His private *diary* has nothing remarkable, for the *two next days*, but what is in his public *Journal*.

“Wednesday, Sept. 4. Rode fifteen miles to an Irish settlement, and preached there from Luke xiv. 22. ‘And yet there is room.’ God was pleased to afford me some tenderness and enlargement in the first prayer, and much freedom, as well as warmth, in sermon. There were many tears in the assembly: the people of God seemed to melt, and others to be in some measure awakened. Blessed be the Lord, that lets me see his work going on in one place and another.”

The account for *Thursday* is the same for substance as in his public *Journal*.

“Friday, Sept. 6. Enjoyed some freedom and intensioness of mind in prayer alone; and longed to have my soul more warmed with divine and heavenly things. Was somewhat melancholy towards night, and longed to die and quit a scene of sin and darkness; but was a little supported in prayer.”

This melancholy continued the *next day*.

Lord’s day, Sept. 8. In the evening God was pleased to enlarge me in prayer, and give me freedom at the throne of grace. I cried to God for the enlargement of his kingdom in the world, and in particular among my dear people; was also enabled to pray for many dear ministers of my acquaintance, both in these parts and in New England; and also for other dear friends in New England. And my soul was so engaged and enlarged in the sweet exercise, that I spent near an hour in it, and knew not how to leave the mercy-seat. Oh, how I delighted to pray and cry to God! I saw God was both able and willing to do all that I desired, for myself and

friends, and his church in general. I was likewise much enlarged and assisted in family prayer, And afterwards, when I was just going to bed, God helped me to renew my petitions with ardency and freedom. Oh, it was to me a blessed evening of prayer! *Bless the Lord, O my soul.*"

The *next day* he set out from the Forks of Delaware to go to Susquehannah. And on the *fifth day* of his journey he arrived at Shaumoking, a large Indian town on Susquehannah river. He performed the journey under a considerable degree of melancholy.

"*Saturday, Sept. 14.* [At Shaumoking] In the evening my soul was enlarged and sweetly engaged in prayer; especially that God would set up his kingdom in this place, where the *devil* now reigns in the most eminent manner. And I was enabled to ask this for God, for his glory, and because I longed for the enlargement of his kingdom, to the honour of his dear name. I could appeal to God with the greatest freedom, that he knew it was *his* dear cause, and not my own, that engaged my heart: and my soul cried, 'Lord, set up thy kingdom, for thine own glory. Glorify thyself; and I shall rejoice. Get honour to thy blessed name; and this is all I desire. Do with me just what thou wilt. Blessed be thy name for ever, that thou art God, and that thou wilt glorify thyself. O that the whole world might glorify thee! O let these poor people be brought to know thee, and love thee, for the glory of thy dear ever-blessed name!' I could not but hope, that God would bring in these miserable, wicked Indians; though there appeared little human probability of it; for they were then *dancing* and *revelling*, as if possessed by the *devil*. But yet I *hoped*, though *against hope*, that God would be glorified, and that his name would be glorified by these poor Indians. I continued long in prayer and praise to God; and had great freedom, enlargement, and sweetness, remembering dear friends in New England, as well as the people of my charge. Was entirely free from that dejection of spirit with which I am frequently exercised. *Blessed be God!*"

His *diary from this time to Sept. 22*, (the last day of his continuance among the Indians at Susquehannah,) is not legible, by reason of the badness of the ink. It was probably written with the juice of some berries found in the woods, having no other ink in that wilderness. So that for this space of time the reader must be wholly referred to his public *Journal*.

On *Monday Sept. 23*, he left the Indians, in order to return to the Forks of Delaware, in a very weak state of body, and under dejection of mind, which

continued the *two first days* of his journey.

“*Wednesday, Sept. 25.* Rode still homeward. In the forenoon enjoyed freedom and intensesness of mind in meditation on Job xlvi. 5, 6. ‘I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.’ The Lord gave me clearness to penetrate into the sweet truths contained in that text. It was a comfortable and sweet season to me.

“*Thursday, Sept. 26.* Was still much disordered in body, and able to ride but slowly. Continued my journey, however. Near night, arrived at the Irish settlement, about fifteen miles from mine own house. This day, while riding, I was much exercised with a sense of my barrenness; and verily thought there was no creature that had any true grace, but what was more spiritual and fruitful. I could not think that any of God’s children made so poor a hand of living to God.

“*Friday, Sept. 27.* Spent a considerable time in the morning in prayer and praise to God. My mind was somewhat intense in the duty, and my heart in some degree warmed with a sense of divine things. My soul was melted to think that ‘God had accounted me faithful, putting me into the ministry,’ notwithstanding all my barrenness and deadness. My soul was also in some measure enlarged in prayer for the dear people of my charge, as well as for other dear friends. In the afternoon visited some Christian friends, and spent the time, I think, profitably: my heart was warmed, and more engaged in the things of God. In the evening I enjoyed enlargement, warmth, and comfort in prayer: my soul relied on God for assistance and grace to enable me to do something in his cause; my heart was drawn out in thankfulness to God for what he had done for his own glory among my poor people of late. I felt encouraged to proceed in his work, being persuaded of his power, and hoping *his arm* might be further *revealed*, for the enlargement of his dear kingdom: and my soul ‘rejoiced in hope of the glory of God,’ in hope of the advancement of his declarative glory in the world, as well as of enjoying him in a world of glory. *Oh, blessed be God, the living God, for ever!*”

He continued in this comfortable, sweet frame of mind the *two next days*. On the *day following* he went to his own house, in the Forks of Delaware, and continued still in the same frame. The *next day*, which was *Tuesday*, he visited his Indians. *Wednesday* he spent mostly in writing the meditations he had in his late journey in Susquehannah. On *Thursday* he left the Forks of’ Delaware, and travelled towards Crossweeksung, where he arrived on *Saturday*, (October 5,) and

continued from day to day in a comfortable state of mind. There is nothing material in his *diary* for *this day and the next*, but what is in his printed Journal.

Monday, Oct. 7. Being called by the church and people of East Hampton on Long Island, as a member of a council, to assist and advise in affairs of difficulty in that church, I set out on my journey this morning, before it was well light, and travelled to Elizabeth-town, and there lodged. Enjoyed some comfort on the road, in conversation with Mr. Wm. Tennent, who was sent for on the same business."

He prosecuted his journey with the other ministers who were sent for; and did not return till Oct. 24. While he was at East Hampton, the importance of the business that the council were come upon, lay with such weight on his mind, and he was so concerned for the interest of religion in that place, that he slept but little for several nights successively. In his way to and fro from East Hampton, he had several seasons of sweet refreshment, wherein his soul was enlarged and comforted with divine consolations, in secret retirement; and he had special assistance in public ministerial performances in the house of God: and yet, at the same time, a sense of extreme vileness and unprofitableness. From time to time he speaks of soul-refreshment and comfort in conversation with the ministers that travelled with him; and seems to have little or nothing of melancholy, till he came to the west end of Long Island, in his return. After that he was oppressed with dejection and gloominess of mind, for several days together. For an account of the *four first days* after his return from his journey, I refer the reader to his public *Journal*.

"*Monday, Oct. 28.* Had an evening of sweet refreshing; my thoughts were raised to a blessed eternity; my soul was melted with desires of perfect holiness, and perfectly glorifying God.

"*Tuesday, Oct. 29.* About noon rode and viewed the Indian lands at Cranberry: was much dejected, and greatly perplexed in mind; knew not how to see any body again, my soul was so sunk within me. Oh that these trials might make me more humble and holy. Oh that God would keep me from giving way to sinful dejection, which may hinder my usefulness.

"*Wednesday, Oct. 30.* My soul was refreshed with a view of the continuance of God's blessed work among the Indians.

"Thursday, Oct. 31. Spent most of the day in writing: enjoyed not much spiritual comfort; but was not so much sunk with melancholy as at some other times."

"Friday, Nov. 1. See the public *Journal*.

"Saturday, Nov. 2. Spent the day with the Indians, and wrote some things of importance; and longed to do more for God than I did or could do in this present and imperfect state."

Nov. 3, and 4. See the public *Journal*. *Tuesday, Nov. 5.* He left the Indians, and spent the remaining part of this week in travelling to various parts of New Jersey, in order to get a *collection* for the use of the Indians, and to obtain a *schoolmaster* to instruct them. And in the mean time he speaks of very sweet refreshment and entertainment with Christian friends, and of his being sweetly employed, while riding, in meditation on divine subjects; his heart being enlarged, his mind clear, his spirit refreshed with divine truths, and his "heart burning within him, while he went by the way and the Lord opened to him the Scriptures."

"Lord's day, Nov. 10. [At Elizabeth-town.] Was comfortable in the morning, both in body and mind: preached in the forenoon from 2 Cor. v. 20. 'Now then we are ambassadors for Christ,' &c. God was pleased to give me freedom and fervency in my discourse; and the presence of God seemed to be in the assembly; numbers were affected, and there were many tears among them. In the afternoon preached from Luke xiv. 22. 'And yet there is room.' Was favoured with divine assistance in the first prayer, and poured out my soul to God with a filial temper of mind; the living God also assisted me in the sermon."

The *next day* he went to New-town on Long Island, to a meeting of the Presbytery. He speaks of some sweet meditations he had while there, on "Christ delivering up the kingdom to the Father;" and of his soul being much refreshed and warmed with the consideration of that blissful day.

"Friday, Nov. 15. Could not cross the ferry by reason of the violence of the wind; nor could I enjoy any place of retirement at the ferry-house; so that I was in perplexity. Yet God gave me some satisfaction and sweetness in meditation, and in lifting up my heart to him in the midst of company. And although some were drinking and talking profanely, which was indeed a grief to me, yet my mind was calm and composed. And I could not but bless God, that I was not like

to spend an eternity in such company. In the evening I sat down and wrote with composure and freedom; and can say (through pure grace) it was a comfortable evening to my soul, an evening I was enabled to spend in the service of God.

"Saturday, Nov. 16. Crossed the ferry about ten o'clock; arrived at Elizabeth-town near night. Was in a calm, composed frame of mind, and felt an entire resignation with respect to a loss I had lately sustained, in having my horse stolen from me the last Wednesday night, at New-town. Had some longings of soul for the dear people of Elizabeth-town, that God would pour out his Spirit upon them, and revive his work amongst them."

He spent the *four next days* at Elizabeth-town, for the most part in a free and comfortable state of mind, intensely engaged in the service of God, and enjoying, at some times, the special assistances of his Spirit. On *Thursday*, this week, he rode to Freehold, and spent the day under considerable dejection.

*"Friday, Nov. 22. Rode to Mr. Tennent's, and from thence to Crossweeksung. Had but little freedom in meditation, while riding; which was a grief and burden to my soul. Oh that I could fill up all my time, whether in the house or by the way, for God! I was enabled, I think, this day to give up my soul to God, and put over all my concerns into his hands; and found some real consolation in the thought of being entirely at the divine disposal, and having no will or interest of my own. I have received my *all* from God; oh that I could return my *all* to God! Surely God is worthy of my highest affection, and most devout adoration; he is infinitely worthy, that I should make him my last end, and live for ever to him. Oh that I might never more, in any one instance, live to myself!"*

"Saturday, Nov. 23. Visited my people; spent the day with them: wrote some things of importance. But was pretty much dejected most of the day."

There is nothing very material in his *diary* for the *four next days*, but what is also in his public *Journal*.

*"Thursday, Nov. 28. I enjoyed some divine comfort and fervency in the public exercise, and afterwards. And while riding to my lodgings, was favoured with some sweet meditations on Luke ix. 31. 'Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.' My thoughts ran with freedom, and I saw and felt what a glorious subject the *death of CHRIST* is for glorified souls to dwell upon in their conversation. Oh, the *death of CHRIST!**

how infinitely *precious!*"

For the *three next days*, see the public *Journal*.

"*Monday, Dec. 2.* Was much affected with grief, that I had not lived more to God; and felt strong resolutions to double my diligence in my Master's service."

After this he went to a meeting of the *Presbytery* at a place in New Jersey called *Connecticut-Farms*; which occasioned his absence from his people the remainder of this week. He speaks of some seasons of sweetness, solemnity, and spiritual affection in his absence. *Lord's day, Dec. 8.* See his public *Journal*.

"*Monday, Dec. 9.* Spent most of the day in procuring provisions, in order to my setting up house-keeping among the Indians. Enjoyed little satisfaction through the day, being very much out of my element.

"*Tuesday, Dec. 10.* Was engaged in the same business as yesterday. Towards night, got into my own house.

"*Wednesday, Dec. 11.* Spent the forenoon in necessary labour about my house. In the afternoon, rode out upon business, and spent the evening with some satisfaction among friends in conversation on a serious and profitable subject."

Thursday, Dec. 12. See his public *Journal*.

"*Friday, Dec. 13.* Spent the day mainly in labour about my house. In the evening, spent some time in writing; but was very weary, and much outdone with the labour of the day.

"*Saturday, Dec. 14.* Rose early, and wrote by candlelight some considerable time: spent most of the day in writing; but was somewhat dejected. In the evening was exercised with a pain in my head."

For the *two next days* see his public *Journal*. The *remainder of this week* he spent chiefly in writing: some part of the time under a degree of melancholy; but some part of it with a sweet ardency in religion.

"*Saturday, Dec. 21.* After my labours with the Indians, I spent some time in writing some things divine and solemn; and was much wearied with the labours of the day; found that my spirits were extremely spent, and that I could do no

more. I am conscious to myself that my labours are as great and constant as my nature will bear, and that ordinarily I go to the extent of my strength; so that I do all I can: but the misery is, I do not labour with that *heavenly* temper, that single eye to the *glory* of God, that I long for.”

Lord's day, Dec. 22. See the public *Journal*.

“*Monday and Tuesday, Dec. 23 and 24.* Spent these days in writing, with the utmost diligence. Felt in the main a sweet mortification to the world, and a desire to live and labour only for God; but wanted more warmth and spirituality, a more sensible and affectionate regard to the glory of God.”

Wednesday, Dec. 25. See the public *Journal*.

“*Thursday and Friday, Dec. 26 and 27.* Laboured in my studies, to the utmost of my strength; and though I felt a steady disposition of mind to live to God, and that I had nothing in this world to live for; yet I did not find that sensible affection in the service of God, that I wanted to have; my heart seemed barren, though my head and hands were full of labour.”

For the *four next days* see his public *Journal*.

“*Wednesday, Jan. 1, 1746.* I am this day beginning a *new year*; and God has carried me through numerous trials and labours in the past. He has amazingly supported my feeble frame; for ‘having obtained help of God, I continue to this day.’ O that I might live nearer to God this year than I did the last! The business to which I have been called, and which I have been enabled to go through, I know, has been as great as nature could bear up under, and what would have sunk and overcome me quite, without special support. But alas, alas! though I have done the labours, and endured the trials, *with what spirit* have I done the one, and borne the other? how *cold* has been the frame of my heart oftentimes! and how little have I sensibly eyed the glory of God, in all my doings and sufferings! I have found that I could have no peace without filling up all my time with labours; and thus ‘necessity has been laid upon me;’ yea, in that respect, I have loved to labour: but the misery is, I could not sensibly labour *for God*, as I would have done. May I for the future be enabled more sensibly to make the glory of God my *all!*”

For the space *from this time till the next Monday*, see the public *Journal*.

“Monday, Jan. 6. Being very weak in body, I rode for my health. While riding, my thoughts were sweetly engaged, for a time, upon ‘the stone cut out of the mountain without hands, which brake in pieces’ all before it, and ‘waxed great, and became a great mountain, and filled the whole earth;’ and I longed that Jesus should ‘take to himself his great power, and reign to the ends of the earth.’ And oh, how sweet were the moments, wherein I felt my soul warm with hopes of the enlargement of the Redeemer’s kingdom! I wanted nothing else but that Christ should reign, to the glory of his blessed name.”

The *next day* he complains of want of fervency.

“Wednesday, Jan. 8. In the evening my heart was drawn out after God in secret: my soul was refreshed and quickened; and, I trust, faith was in exercise. I had great hopes of the ingathering of precious souls to Christ; not only among my own people, but others also. I was sweetly resigned and composed under my bodily weakness; and was willing to live or die, and desirous to labour for God to the utmost of my strength.

“Thursday, Jan. 9. Was still very weak, and much exercised with vapoury disorders. In the evening enjoyed some enlargement and spirituality in prayer. Oh that I could always spend my time profitably, both in health and weakness!

“Friday, Jan. 10. My soul was in a sweet, calm, composed frame, and my heart filled with love to all the world; and Christian simplicity and tenderness seemed then to prevail and reign within me. Near night visited a serious baptist minister, and had some agreeable conversation with him; and found that I could taste God in friends.”

For the *four next days* see the public *Journal*.

“Wednesday, Jan. 15. My spirits were very low and flat, and I could not but think I was a burden to God’s earth; and could scarcely look any body in the face, through shame and sense of barrenness. *God pity a poor unprofitable creature!*”

The *two next days* he had some comfort and refreshment. For the *two following days* see the public *Journal*. The *next day* he set out on a journey to Elizabeth-town, to confer with the *Correspondents*, at their meeting there; and enjoyed much spiritual refreshment from day to day, through this week. The things expressed in this space of time, are such as these; serenity, composure,

sweetness, and tenderness of soul; thanksgiving to God for his success among the Indians; delight in prayer and praise; sweet and profitable meditations on various divine subjects; longing for more love, for more vigour to live to God, for a life more entirely devoted to him, that he might spend all his time profitably for God and in his cause; conversing on spiritual subjects with affection; and lamentation for unprofitableness.

"Lord's day, Jan. 26. [At Connecticut-Farms.] Was calm and composed. Was made sensible of my utter inability to preach without divine help; and was in some good measure willing to leave it with God, to give or withhold assistance, as he saw would be most for his own glory. Was favoured with a considerable degree of assistance in my public work. After public worship, I was in a sweet and solemn frame of mind, thankful to God that he had made me in some measure faithful in addressing precious souls, but grieved that I had been no more fervent in my work; and was tenderly affected towards all the world, longing that every sinner might be saved; and could not have entertained any bitterness towards the worst enemy living. In the evening rode to Elizabeth-town: while riding was almost constantly engaged in lifting up my heart to God, lest I should lose that sweet heavenly solemnity and composure of soul I then enjoyed. Afterwards was pleased to think that God reigneth; and thought I could never be uneasy with any of his dispensations; but must be entirely satisfied, whatever trials he should cause me or his church to encounter. Never felt more sedateness, divine serenity, and composure of mind; could freely have left the dearest earthly friend, for the society of 'angels, and spirits of just men made perfect:' my affections soared aloft to the blessed Author of every dear enjoyment. I viewed the emptiness and unsatisfactory nature of the most desirable earthly objects, any further than God is seen in them: and longed for a life of spirituality and inward purity; without which, I saw, there could be no true pleasure."

He retained a great degree of this excellent frame of mind the *four next days*. As to his public services for and among the Indians, and his success at this time, see the public *Journal*.

"Saturday, Feb. 1. Towards night enjoyed some of the clearest thoughts on a divine subject, (viz. that treated of 1 Cor. xv. 13 16. 'But if there be no resurrection of the dead,' &c.) that ever I remember to have had upon any subject whatsoever; and spent two or three hours in writing them. I was refreshed with this intensestness: my mind was so engaged in these meditations, I

could scarcely turn it to any thing else; and indeed I could not be willing to part with so sweet an entertainment.

"*Lord's day, Feb. 2.* After public worship, my bodily strength being much spent, my spirits sunk amazingly; and especially on hearing that I was so generally taken to be a *Roman catholic*, sent by the papists to draw the Indians into an insurrection against the English, that some were in fear of me, and others were for having me taken up by authority and punished. Alas, what will not the devil do to bring a slur and disgrace on the work of God! Oh, how holy and circumspect had I need to be! Through divine goodness, I have been enabled to 'mind my own business,' in these parts, as well as elsewhere; and to let all men, and all denominations of men, alone, as to their *party notions*; and only preached the plain and necessary truths of *Christianity*, neither inviting to, nor excluding from, *my meeting* any, of any sort or persuasion whatsoever. Towards night the Lord gave me freedom at the throne of grace, in my first prayer before my *catechetical* lecture: and in opening the 46th Psalm to my people, my soul confided in God, although the wicked world should slander and persecute me, or even condemn and execute me as a traitor to my king and country. Truly God is a 'present help in time of trouble.' In the evening my soul was in some measure comforted, having some hope that one poor soul was brought home to God this day; though the case did by no means appear clear. Oh that I could fill up every moment of time, during my abode here below, in the service of my God and King.

"*Monday, Feb. 3.* My spirits were still much sunk with what I heard the day before, of my being suspected to be engaged in the *Pretender's* interest: it grieved me, that after there had been so much evidence of a glorious *work of grace* among these poor Indians, as that the most carnal men could not but take notice of the great *change* made among them, so many poor souls should still suspect the whole to be only a *popish* plot, and so cast an awful reproach on this blessed work of the divine Spirit; and at the time wholly exclude themselves from receiving any benefit by this divine influence. This put me upon searching whether I had ever dropped any thing inadvertently, that might give *occasion* to any to suspect that I was stirring up the Indians against the English: and could think of nothing, unless it was my attempting sometimes to vindicate the rights of the Indians, and complaining of the horrid practice of making the Indians drunk, and then cheating them out of their lands and other properties: and once, I remembered, I had done this with too much warmth of spirit, which much distressed me; thinking that it might possibly prejudice them against this work of

grace, to their everlasting destruction. God, I believe, did me good by this trial; which served to humble me, and show me the necessity of watchfulness, and of being ‘wise as a serpent,’ as well as ‘harmless as a dove.’ This exercise led me often to the throne of grace; and there I found some support; though I could not get the burden wholly removed. Was assisted in prayer, especially in the evening.”

He remained still under a degree of exercise of mind about this affair; which continued to have the same effect upon him, to cause him to reflect upon, and humble himself, and frequent the throne of grace: but soon found himself much more relieved and supported. He was, this week, in an extremely weak state, and obliged (as he expresses it) “to consume considerable time in diversions for his health.” For *Saturday*, Feb. 7. and the *sabbath* following, see his public *Journal*.

The *Monday* after he set out on a journey to the Forks of Delaware, to visit the Indians there. He performed the journey under great weakness, and sometimes was exercised with much pain; but says nothing of dejection and melancholy. He arrived at his own house at the Forks on *Friday*. The things appertaining to his inward frames and exercises, expressed within this week, are, sweet composure of mind; thankfulness to God for his mercies to him and others; resignation to the divine will; comfort in prayer and religious conversation; his heart drawn out after God, and affected with a sense of his own barrenness, as well as the fulness and freeness of divine grace.

“*Lord’s day*, Feb. 16 In the evening was in a sweet composed flame of mind. It was exceeding refreshing and comfortable to think that God had been with me, affording me some good measure of assistance. I then found freedom and sweetness in prayer and thanksgiving to God; and found my soul sweetly engaged and enlarged in prayer for dear friends and acquaintance. Blessed be the name of the Lord, that ever I am enabled to do any thing for his dear interest and kingdom. Blessed be God who enables me to be faithful. Enjoyed more resolution and courage for God, and more refreshment of spirit, than I have been favoured with for many weeks past.

“*Monday*, Feb. 17. I was refreshed and encouraged: found a spirit of prayer, in the evening, and earnest longings for the illumination and conversion of these poor Indians.”

Tuesday, Feb. 18. See the public *Journal*.

“Wednesday, Feb. 19. My heart was comforted and refreshed, and my soul filled with longings for the conversion of the Indians here.

“Thursday, Feb. 20. God was pleased to support and refresh my spirits, by affording me assistance this day, and so hopeful a prospect of success. I returned home rejoicing and blessing the name of the Lord; found freedom and sweetness afterwards in secret prayer, and had my soul drawn out for dear friends. Oh, how blessed a thing is it, to labour for God faithfully, and with encouragement of success! Blessed be the Lord for ever and ever, for the assistance and comfort granted this day.

“Friday, Feb. 21. My soul was refreshed and comforted, and I could not but bless God, who had enabled me in some good measure to be faithful in the day past. Oh, how sweet it is to be spent and worn out for God!

“Saturday, Feb. 22. My spirits were much supported, though my bodily strength was much wasted. Oh that God would be gracious to the souls of these poor Indians!

“God has been very gracious to me this week: he has enabled me to preach every day; and has given me some assistance, and encouraging prospect of success in almost every sermon. Blessed be his name. Divers of the white people have been awakened this week, and sundry of the Indians much cured of prejudices and jealousies they had conceived against Christianity, and some seem to be really awakened.”

Lord’s day, Feb. 23. See the public Journal. The next day, he left the Forks of Delaware, to return to Crossweeksung; and spent the whole week till Saturday, before he arrived there; but preached by the way every day, excepting one; and was several times greatly assisted; and had much inward comfort, and earnest longings to fill up all his time in the service of God. He utters such expressions as these, after preaching: “Oh that I may be enabled to plead the cause of God faithfully, to my dying moment! Oh how sweet it would be to spend myself wholly for God, and in his cause, and to be freed from selfish motives in my labours.”

For Saturday and Lord’s day, March 1 and 2, see the public Journal. The four next days were spent in great bodily weakness; but he speaks of some seasons of considerable inward comfort.

"Thursday, March 6. I walked alone in the evening, and enjoyed sweetness and comfort in prayer, beyond what I have of late enjoyed: my soul rejoiced in my *pilgrimage state*, and I was delighted with the thoughts of labouring and *enduring hardness* for God: felt some longing desires to preach the gospel to dear immortal souls; and confided in God, that *he* would be *with me* in my work, and that he ‘never would leave nor forsake me,’ to the end of my race. *Oh, may I obtain mercy of God to be faithful to my dying moment!*

"Friday, March 7. In the afternoon went on in my work with freedom and cheerfulness, God assisting me; and enjoyed comfort in the evening.”

For the two next days see the public *Journal*.

"Monday, March 10. My soul was refreshed with freedom and enlargement; and I hope, the lively exercise of faith, in secret prayer, this night; my will was sweetly resigned to the divine will, and my hopes respecting the enlargement of the dear kingdom of Christ somewhat raised, and could commit Zion’s cause to God as his own.”

On *Tuesday* he speaks of some sweetness and spirituality in Christian conversation. On *Wednesday* complains that he enjoyed not much comfort and satisfaction, through the day, because he did but little for God. On *Thursday*, spent considerable time in company, on a special occasion; but in perplexity, because without savoury religious conversation. For *Friday, Saturday, and Lord’s day*, see the public *Journal*.

In the former part of the week following he was very ill; and also under great dejection; being, as he apprehended, rendered unserviceable by illness, and fearing that he should never be serviceable any more; and therefore exceedingly longed for death. But afterwards was more encouraged, and life appeared more desirable, because, as he says, he “had a little dawn of hope, that he might be useful in the world.” In the latter part of the week he was in some measure relieved of his illness, in the use of means prescribed by a physician. For *Saturday* and *Lord’s day*, March 22 and 23, see his public *Journal*.

"Monday, March 24. After the Indians were gone to their work, to clear their lands, I got alone, and poured out my soul to God, that he would smile upon these feeble beginnings, and that he would settle an Indian town, that might be a *mountain of holiness*; and found my soul much refreshed in these petitions, and

much enlarged for Zion's interest, and for numbers of dear friends in particular. My sinking spirits were revived and raised, and I felt animated in the service God has called me to. This was the dearest hour I have enjoyed for many days, if not weeks. I found an encouraging hope, that something would be done for God, and that God would use and help me in his work. And oh, how sweet were the thoughts of labouring for God, when I felt any spirit and courage, and had any hope that ever I should be succeeded!"

The *next day* his *schoolmaster* was taken sick with a pleurisy; and he spent great part of the remainder of this week in attending him: which in his weak state was almost an overbearing burden; he being obliged constantly to wait upon him, from day to day, and to lie on the floor at night. His spirits sunk in a considerable degree, with his bodily strength, under this burden. For *Saturday* and *Lord's day*, March 29 and 30, see the public *Journal*.

"*Monday, March 31.* Towards night enjoyed some sweet meditations on those words: 'It is good for me to draw near to God.' My soul, I think, had some sweet sense of what is intended in those words."

The *next day* he was extremely busy in tending the schoolmaster, and in some other necessary affairs, that greatly diverted him from what he looked upon as his proper business: but yet speaks of comfort and refreshment at some times of the day.

"*Wednesday, April 2.* Was somewhat exercised with a spiritless frame of mind; but was a little relieved and refreshed in the evening with meditation alone in the woods. But, alas! my days pass away as the *chaff!* it is but little I do, or can do, that turns to any account; and it is my constant misery and burden, that I am so fruitless in the vineyard of the Lord. Oh that I were *spirit*, that I might be active for God. This, (I think,) more than any thing else, makes me long, that 'this corruptible might put on incorruption, and this mortal put on immortality.' God deliver me from clogs, fetters, and a *body of death*, that impede my service for him."

The *next day* he complains bitterly of some exercises by corruption he found in his own heart.

"*Friday, April 4.* Spent most of the day in writing on Rev. xxii. 17. 'And whosoever will,' &c. Enjoyed some freedom and encouragement in my work;

and found some comfort in prayer.

*“Saturday, April 5. After public worship a number of my dear Christian Indians came to my house; with whom I felt a sweet union of soul. My heart was knit to them; and I cannot say I have felt such a sweet and fervent *lure to the brethren* for some time past; and I saw in them appearances of the same love. This gave me something of a view of the heavenly state; and particularly that part of the happiness of heaven, which consists in the *communion of saints*: and this was affecting to me.”*

For the two next days see the public *Journal*. On Tuesday he went to a meeting of the Presbytery appointed at Elizabeth-town. In his way thither he enjoyed some sweet meditations; but after he came there he was (as he expresses it) very *vapoury and melancholy, and under an awful gloom*, that oppressed his mind. And this continued till Saturday evening, when he began to have some relief and encouragement. He spent the sabbath at Staten-Island; where he preached to an assembly of Dutch and English, and enjoyed considerable refreshment and comfort, both in public and private. In the evening he returned to Elizabeth-town.

“Monday, April 14. My spirits this day were raised and refreshed, and my mind composed, so that I was in a comfortable frame of soul most of the day. In the evening my head was clear, my mind serene; I enjoyed sweetness in secret prayer, and meditation on Ps. lxxiii. 28. ‘But it is good for me to draw near to God,’ &c. Oh, how free, how comfortable, cheerful, and yet solemn, do I feel when I am in a good measure freed from those damps and melancholy glooms, that I often labour under! And blessed be the Lord, I find myself relieved in this respect.

“Tuesday, April 15. My soul longed for more spirituality; and it was my burden, that I could do no more for God. Oh, my barrenness is my daily affliction and heavy load! Oh, how precious is time: and how it pains me, to see it slide away, while I do so very little to any good purpose! Oh that God would make me more fruitful and spiritual.“

The next day he speaks of his being almost overwhelmed with vapoury disorders; but yet not so as wholly to destroy the composure of his mind.

“Thursday, April 17. Enjoyed some comfort in prayer, some freedom in

meditation, and composure in my studies. Spent some time in writing in the forenoon. In the afternoon spent some time in conversation with several dear ministers. In the evening preached from Ps. lxxiii. 28. ‘But it is good for me to draw near to God.’ God helped me to feel the truth of my text, both in the first prayer and in sermon. I was enabled to pour out my soul to God, with great freedom, fervency, and affection; and blessed be the Lord, it was a comfortable season to me. I was enabled to speak with tenderness, and yet with faithfulness; and divine truths seemed to fall with weight and influence upon the hearers. My heart was melted for the dear assembly, and I loved every body in it; and scarce ever felt more love to immortal souls in my life: my soul cried, ‘Oh that the dear creatures might be saved! O that God would have mercy on them!’”

He seems to have been in a very comfortable frame of mind the *two next days*.

“*Lord’s day, April 20.* Enjoyed some freedom, and, I hope, exercise of faith in prayer, in the morning; especially when I came to pray for Zion. I was free from that gloomy discouragement that so often oppresses my mind; and my soul rejoiced in the hopes of Zion’s prosperity, and the enlargement of the dear kingdom of the great Redeemer. Oh that his kingdom might come.

“*Monday, April 21.* Was composed and comfortable in mind most of the day; and was mercifully freed from those gloomy damps that I am frequently exercised with. Had freedom and comfort in prayer several times; and especially had some rising hopes of Zion’s enlargement and prosperity. Oh, how refreshing were these hopes to my soul! Oh that the kingdom of the dear Lord might come. Oh that the poor Indians might quickly be gathered in, in great numbers!

“*Tuesday, April 22.* My mind was remarkably free this day from melancholy damps and glooms, and animated in my work. I found such fresh vigour and resolution in the service of God, that the *mountains* seemed to become a *plain* before me. Oh, blessed be God for an interval of refreshment, and fervent resolution in my Lord’s work! In the evening my soul was refreshed in secret prayer, and my heart drawn out for divine blessings; especially for the church of God, and his interest among my own people, and for dear friends in remote places. *Oh that Zion might prosper, and precious souls he brought home to God!*”

In this comfortable, fervent frame of mind he remained the *two next days*. For the *four days next following, viz. Friday, Saturday, Lord’s day, and Monday*, see

his public *Journal*. On Tuesday he went to Elizabeth-town, to attend the meeting of the Presbytery there: and seemed to spend the time while absent from his people on this occasion, in a free and comfortable state of mind.

“Saturday, May 3. Rode from Elizabeth-town home to my people, at or near Cranberry; whither they are now removed, and where, I hope, God will settle them as a Christian congregation. Was refreshed in lifting up my heart to God, while riding; and enjoyed a thankful frame of spirit for divine favours received the week past. Was somewhat uneasy and dejected in the evening; having no house of my own to go into in this place: but God was my support.”

For *Lord's day* and *Monday* see the public *Journal*.

“Tuesday, May 6. Enjoyed some spirit and courage in my work; was in a good measure free from melancholy: blessed be God for freedom from this *death*.

“Wednesday, May 7. Spent most of the day in writing, as usual. Enjoyed some freedom in my work. Was favoured with some comfortable meditations this day. In the evening was in a sweet composed frame of mind; was pleased and delighted to leave all with God, respecting myself, for time and eternity, and respecting the people of my charge, and dear friends. Had no doubt but that God would take care of me, and of his own interest among my people; and was enabled to use freedom in prayer, as a child with a tender father. *Oh, how sweet is such a frame!*

“Thursday, May 8. In the evening was somewhat refreshed with divine things, and enjoyed a tender, melting frame in secret prayer, wherein my soul was drawn out for the interest of Zion, and comforted with the lively hope of the appearing of the kingdom of the great Redeemer. These were sweet moments: I felt almost loth to go to bed, and grieved that sleep was necessary. However, I lay down with a tender, reverential fear of God, sensible that ‘his favour is life,’ and his smiles better than all that earth can boast of, infinitely better than life itself.”

Friday, May 9. See the public *Journal*.

“Saturday, May 10. Rode to Allen’s-town, to assist in the administration of the Lord’s supper. In the afternoon preached from Tit. ii. 14. ‘Who gave himself for us,’ &c. God was pleased to carry me through with some competency of freedom; and yet to deny me that enlargement and power I longed for. In the

evening my soul mourned, and could not but mourn, that I had treated so excellent a subject in so defective a manner; that I had borne so broken a testimony for so worthy and glorious a Redeemer. And if my discourse had met with the utmost applause from all the world, (as I accidentally heard it applauded by some persons of judgment,) it would not have given me any satisfaction. Oh, it grieved me to think, that I had had no more holy warmth and fervency, that I had been no more melted in discoursing of Christ's death, and the end and design of it! Afterwards enjoyed some freedom and fervency in secret and family prayer, and longed much for the presence of God to attend his word and ordinances the next day.

“Lord’s day, May 11. Assisted in the administration of the Lord’s supper; but enjoyed little enlargement: was grieved and sunk with some things I thought undesirable, &c. In the afternoon went to the house of God weak and sick in soul, as well as feeble in body: and longed that the people might be entertained and edified with divine truths, and that an honest fervent testimony might be borne for God; but knew not how it was possible for *me* to do any thing of that kind, to any good purpose. Yet God, who is rich in mercy, was pleased to give me assistance, both in prayer and preaching. God helped me to wrestle for his presence in prayer, and to tell him that he had promised, ‘Where two or three are met together in his name, there he would be in the midst of them;’ and that we were, at least some of us, so met; and pleaded, that for his truth’s sake he would be with us. And blessed be God, it was sweet to my soul thus to plead, and rely on God’s promises. Discoursed upon Luke ix. 30, 31. ‘And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.’ Enjoyed special freedom, from the beginning to the end of my discourse, without interruption. Things pertinent to the subject were abundantly presented to my view; and such a fulness of matter, that I scarce knew how to dismiss the various heads and particulars I had occasion to touch upon. And, blessed be the Lord, I was favoured with some fervency and power, as well as freedom; so that the word of God seemed to awaken the attention of a stupid audience, to a considerable degree. I was inwardly refreshed with the consolations of God; and could with my whole heart say, ‘Though there be no fruit in the vine, &c. yet will I rejoice in the Lord.’ After public service, was refreshed with the sweet conversation of some Christian friends.”

The *four next days* seem to have been mostly spent with spiritual comfort and profit.

“Friday, May 16. Near night enjoyed some agreeable and sweet conversation with a dear minister, which, I trust, was blessed to my soul. My heart was warmed, and my soul engaged to live to God; so that I longed to exert myself with more vigour than ever I had done in his cause: and those words were quickening to me, ‘Herein is my Father glorified, that ye bring forth much fruit.’ Oh, my soul longed, and wished, and prayed, to be enabled to live to God with utmost constancy and ardour! In the evening God was pleased to shine upon me in secret prayer, and draw out my soul after himself; and I had freedom in supplication for myself, but much more in intercession for others: so that I was sweetly constrained to say, ‘Lord, use me as thou wilt; do as thou wilt with me: but oh, promote thine own cause! Zion is thine; oh visit thine heritage! Let thy kingdom come! Oh let thy blessed interest be advanced in the world!’ When I attempted to look to God, respecting my worldly circumstances, and his providential dealings with me, in regard of my settling down in my congregation, which seems to be necessary, and yet very difficult, and contrary to my fixed intention for years past, as well as my disposition which has been, and still is, at times especially, to go forth, and spend my life in preaching the gospel from place to place, and gathering souls *afar off* to Jesus the great Redeemer I could only say, ‘The will of the Lord be done; it is no matter for me.’ The same frame of mind I felt with respect to another important affair I have lately had some serious thoughts of: I could say, with utmost calmness and composure, ‘Lord, if it be most for thy glory, let me proceed in it; but if thou seest that it will in any wise hinder my usefulness in thy cause; oh prevent my proceeding: for all I want, respecting this world, is such circumstances as may best capacitate me to do service for God in the world.’ But blessed be God, I enjoyed liberty in prayer for my dear flock, and was enabled to pour out my soul into the bosom of a tender Father: my heart within me was melted, when I came to plead for my dear people, and for the kingdom of Christ in general. Oh, how sweet was this evening to my soul! I knew not how to go to bed; and when got to bed, longed for some way to improve time for God, to some excellent purpose. *Bless the Lord, O my soul.*

“Saturday, May 17. Walked out in the morning, and felt much of the same frame I enjoyed the evening before: had my heart enlarged in praying for the advancement of the kingdom of Christ, and found the utmost freedom in leaving all my concerns with God.

“I find *discouragement* to be an exceeding *hindrance* to my spiritual fervency and affection: but when God enables me sensibly to find that I have done

something *for him*, this refreshes and animates me, so that I could break through all hardships, undergo any labours, and nothing seems too much either to do or to suffer. But oh, what a death it is, to strive, and strive; to be always in a *hurry*, and yet do *nothing*, or at least nothing *for GOD!* Alas, alas, that time flies away, and I do so little for God!

"Lord's day, May 18. I felt my own utter insufficiency for my work: God made me to see that I was a *child*; yea, that I was a *fool*. I discoursed, both parts of the day, from Rev. iii. 20. "Behold, I stand at the door and knock." God gave me freedom and power in the latter part of my forenoon's discourse: although, in the former part of it, I felt peevish and provoked with the unmannerly behaviour of the *white* people, who crowded in between my people and me; which proved a great temptation to me. But blessed be God, I got these shackles off before the middle of my discourse, and was favoured with a sweet frame of spirit in the latter part of the exercise; was full of love, warmth, and tenderness, in addressing my dear people. In the intermission-season, could not but discourse to my people on the kindness and patience of Christ in *standing* and *knocking at the door, &c.* In the evening I was grieved that I had done so little for God. Oh that I could be a *flame of fire* in the service of my God!"

Monday, May 19. See the public *Journal*. On *Tuesday* he complains of want of freedom and comfort; but had some return of these on *Wednesday*.

"Thursday, May 22. In the evening was in a frame somewhat remarkable: had apprehended for several days before, that it was the design of Providence I should *settle* among my people here; and had in my own mind begun to make provision for it, and to contrive means to hasten it; and found my heart something engaged in it, hoping I might then enjoy more agreeable circumstances of life, in several respects: and yet was never fully determined, never quite pleased with the thoughts of being settled and confined to one place. Nevertheless I seemed to have some freedom in that respect, because the congregation I thought of settling with, was one that God had enabled me to gather from amongst pagans. For I never, since I began to preach, could feel any freedom to 'enter into other men's labours,' and settle down in the ministry where the 'gospel was preached before.' I never could make that appear to be my province: when I felt any disposition to consult my ease and worldly comfort, God has never given me any liberty in that respect, either since or for some years before I began to preach. But God having succeeded my labours, and made me instrumental in gathering a church for him among these Indians, I was

ready to think, it might be his design to give me a quiet settlement and a stated home of my own. And this, considering the late frequent sinking and failure of my spirits, and the need I stood in of some agreeable society, and my great desire of enjoying conveniences and opportunities for profitable studies, was not altogether disagreeable to me. Although I still wanted to go about far and wide, in order to spread the blessed gospel among benighted souls, far remote; yet I never had been so willing to settle in any one place, for more than five years past, as I was in the foregoing part of this week. But now these thoughts seemed to be wholly dashed to pieces; not by necessity, but of choice: for it appeared to me, that God's dealings towards me had fitted me for a life of solitariness and hardship; and that I had nothing to lose, nothing to do with earth, and consequently nothing to lose by a total renunciation of it. It appeared to me just right, that I should be destitute of house and home, and many comforts of life, which I rejoiced to see others of God's people enjoy. And at the same time, I saw so much of the excellency of Christ's kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up all my other thoughts; and made me willing, yea, even rejoice, to be made a pilgrim or hermit in the wilderness, to my dying moment, if I might thereby promote the blessed interest of the great Redeemer. And if ever my soul presented itself to God for his service, without any reserve of any kind, it did so now. The language of my thoughts and disposition now was, '*Here I am, Lord, send me*; send me to *the ends of the earth*; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in earth, or earthly comfort; send me even to death itself, if it be but in thy service, and to promote thy kingdom.' And at the same time I had as quick and lively a sense of the value of worldly comforts, as ever I had; but only saw them infinitely overmatched by the worth of Christ's kingdom, and the propagation of his blessed gospel. The quiet settlement, the certain place of abode, the tender friendship, which I thought I might be likely to enjoy in consequence of such circumstances, appeared as valuable to me, considered absolutely and in themselves, as ever before; but considered comparatively, they appeared nothing. Compared with the value and preciousness of an enlargement of Christ's kingdom, they vanished like the stars before the rising sun. And sure I am, that although the comfortable accommodations of life appeared valuable and dear to me, yet I did surrender and resign myself, soul and body, to the service of God, and promotion of Christ's kingdom: though it should be in the loss of them all. And I could not do any other, because I could not will or choose any other. I was constrained, and yet chose, to say, 'Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it; adieu, adieu; I will spend my life, to my

latest moments, *in caves and dens of the earth*, if the kingdom of Christ may thereby be advanced.' I found extraordinary freedom at this time in pouring out my soul to God, for his cause; and especially that his kingdom might be extended among the Indians, far remote; and I had a great and strong hope, that God would do it. I continued wrestling with God in prayer for my dear little flock here; and more especially for the Indians elsewhere; as well as for dear friends in one place and another; till it was bed-time, and I feared I should hinder the family, &c. But oh, with what reluctance did I find myself obliged to consume time in sleep! I longed to be as *a flame of fire*, continually glowing in the divine service, preaching and building up Christ's kingdom, to my latest, my dying moment.

"*Friday, May 23.* In the morning was in the same frame of mind as in the evening before. The glory of Christ's kingdom so much outshone the pleasure of earthly accommodations and enjoyments, that they appeared comparatively nothing, though in themselves good and desirable. My soul was melted in secret meditation and prayer, and I found myself divorced from any part in this world: so that in those affairs that seemed of the greatest importance to me, in respect of the present life, and those wherein the tender powers of the mind are most sensibly touched, I could only say, 'The will of the Lord be done.' But just the same things that I felt the evening before, I felt now; and found the same freedom in prayer for the people of my charge, for the propagation of the gospel among the Indians, and for the enlargement and spiritual welfare of Zion in general, and my dear friends in particular, now, as I did then; and longed to burn out in one continued flame for God. Retained much of the same frame through the day. In the evening was visited by my brother John Brainerd; the first visit I have ever received from any near relative since I have been a missionary. Felt the same frame of spirit in the evening as in the morning; and found that 'it was good for me to draw near to God,' and leave all my concerns and burdens with him. Was enlarged and refreshed in pouring out my soul for the propagation of the gospel of the Redeemer among the distant tribes of Indians. Blessed be God. If ever I filled up a day with studies and devotion, I was enabled so to fill up this day.

"*Saturday, May 24.* Enjoyed this day something of the same frame of mind as I felt the day before."

Lord's day, May 25. See the public *Journal*. This week, at least the former part of it, he was in a very weak state: but yet seems to have been free from

melancholy, which often had attended the failing of his bodily strength. He from time to time speaks of comfort and inward refreshment, this week. *Lord's day, June 1.* See the public *Journal*.

“*Monday, June 2.* In the evening enjoyed some freedom in secret prayer and meditation.

“*Tuesday, June 3.* My soul rejoiced, early in the morning, to think, that all things were at God’s disposal. Oh, it pleased me to leave them there! Felt afterwards much as I did on Thursday evening, May 22, last; and continued in this frame for several hours. Walked out into the wilderness, and enjoyed freedom, fervency, and comfort in prayer; and again enjoyed the same in the evening.

“*Wednesday, June 4.* Spent the day in writing, and enjoyed some comfort, satisfaction, and freedom in my work. In the evening I was favoured with a sweet refreshing frame of soul in secret prayer and meditation. Prayer was now wholly turned into praise, and I could do little else but try to adore and bless the living God. The wonders of his grace displayed in gathering to himself a church among the poor Indians here, were the subject matter of my meditation, and the occasion of exciting my soul to praise and bless his name. My soul was scarce ever more disposed to inquire, ‘What I should render to God for all his benefits, than at this time. Oh, I was brought into a strait, a sweet and happy strait, to know what to do! I longed to make some returns to God; but found I had nothing to return: I could only rejoice, that God had done the work himself; and that none in heaven or earth might pretend to share the honour of it with him. I could only be glad, that God’s declarative glory was advanced by the conversion of these souls, and that it was to the enlargement of his kingdom in the world: but saw I was so poor, that I had nothing to offer to him. My soul and body, through grace, I could cheerfully surrender to him: but it appeared to me, this was rather a cumber than a gift; and nothing could I do to glorify his dear and blessed name. Yet I was glad at heart that he was unchangeably possessed of glory and blessedness. Oh that he might be adored and praised by all his intelligent creatures, to the utmost of their power and capacities! M soul would have rejoiced to see others praise him, though I could do nothing towards it myself.’”

The *next day* he speaks of his being subject to some degree. of melancholy; but of being somewhat relieved in the evening. *Friday, June 6.* See the public *Journal*.

“Saturday, June 7. Rode to Freehold to assist Mr. Tennent in the administration of the Lord’s supper. In the afternoon preached from Psal. lxxiii. 28. ‘But it is good for me to draw near to God,’ &c. God gave me some freedom and warmth in my discourse; and I trust his presence was in the assembly. Was comfortably composed, and enjoyed a thankful frame of spirit; and my soul was grieved that I could not render something to God for his benefits bestowed. O that I could be swallowed up in his praise!

“Lord’s day, June 8. Spent much time, in the morning, in secret duties; but between hope and fear, respecting the enjoyment of God in the business of the day then before us. Was agreeably entertained in the forenoon, by a discourse from Mr. Tennent, and felt somewhat melted and refreshed. In the season of communion, enjoyed some comfort; and especially in serving one of the tables. Blessed be the Lord, it was a *time of refreshing* to me, and I trust to many others. A number of my dear people sat down by themselves at the last table; at which time God seemed to be in the midst of them. And the thoughts of what God had done among them were refreshing and melting to me. In the afternoon God enabled me to preach with uncommon freedom, from 2 Cor. v. 20. ‘Now then we are ambassadors for Christ,’ &c. Through the great goodness of God, I was favoured with a constant flow of pertinent matter, and proper expressions, from the beginning to the end of my discourse. In the evening I could not but rejoice in God, and bless him for the manifestations of grace in the day past. Oh, it was a sweet and solemn day and evening! a season of comfort to the godly, and of awakening to some souls. *Oh that I could praise the Lord!*

“Monday, June 9. Enjoyed some sweetness in secret duties. Preached the concluding sermon from Gen. v. 24. ‘And Enoch walked with God,’ &c. God gave me enlargement and fervency in my discourse; so that I was enabled to speak with plainness and power; and God’s presence seemed to be in the assembly. Praised be the Lord, it was a sweet meeting, a desirable assembly. I found my strength renewed, and lengthened out, even to a wonder; so that I felt much stronger at the conclusion than in the beginning of this sacramental solemnity. I have great reason to bless God for this solemnity, wherein I have found assistance in addressing others, and sweetness in my own soul.”

On *Tuesday* he found himself spent and his spirits exhausted by his late labours; and on *Wednesday* complains of vapoury disorders, and dejection of spirit, and of enjoying but little comfort or spirituality.

"Thursday, June 12. In the evening enjoyed freedom of mind, and some sweetness in secret prayer: it was a desirable season to me; my soul was enlarged in prayer for my own dear people, and for the enlargement of Christ's kingdom, and especially for the propagation of the gospel among the Indians, back in the wilderness. Was refreshed in prayer for dear friends in New England, and elsewhere: I found it sweet to pray at this time; and could with all my heart say, 'It is good for me to draw near to God.'

"Friday, June 13. I came away from the meeting of the Indians this day, rejoicing and blessing God for his grace manifested at this season.

"Saturday, June 14. Rode to Kingston, to assist the Rev. Mr. Wales in the administration of the Lord's supper. In the afternoon preached; but, almost fainted in pulpit: yet God strengthened me when I was just gone, and enabled me to speak his word with freedom, fervency, and application to the conscience. And, praised be the Lord, 'out of weakness I was made strong.' I enjoyed some sweetness in and after public worship; but was extremely tired. Oh, how many are the mercies of the Lord! 'To them that have no might, he increaseth strength.'

"Lord's day, June 15. Was in a dejected, spiritless flume, that I could not hold up my head, nor look any body in the face. Administered the Lord's supper at Mr. Wales's desire; and found myself in a good measure unburdened and relieved of my pressing load, when I came to ask a blessing on the elements: here God gave me enlargement, and a tender affectionate sense of spiritual things; so that it was a season of comfort, in some measure, to me, and, I trust, more so to others. In the afternoon preached to a vast multitude, from Rev. xxii. 17. 'And whosoever will,' &c. God helped me to offer a testimony for himself, and to leave sinners inexcusable in neglecting his grace. I was enabled to speak with such freedom, fluency, and clearness, as commanded the attention of the great. Was extremely tired, in the evening, but enjoyed composure and sweetness.

"Monday, June 16. Preached again; and God helped me amazingly, so that this was a sweet, refreshing season to my soul and others. Oh, for ever blessed be God for help afforded at this time, when my body was so weak, and while there was so large an assembly to hear. Spent the afternoon in a comfortable, agreeable manner."

The *next day* was spent comfortably. On *Wednesday* he went to a meeting of ministers at Hopewell. *Thursday, June 19.* See his public Journal. On *Friday* and *Saturday* he was very much amiss; but yet preached to his people on Saturday. His illness continued on the *sabbath*; but he preached, notwithstanding, to his people both parts of the day; and after the public worship was ended, he endeavoured to apply divine truths to the consciences of some, and addressed them personally for that end; several were in tears, and some appeared much affected. But he was extremely wearied with the services of the day, and was so ill at night that he could have no bodily rest; but remarks, that "God was his support, and that he was not left destitute of comfort in him." On *Monday* he continued very ill, but speaks of his mind being calm and composed, resigned to the divine dispensations, and content with his feeble state. By the account he gives of himself, the remaining part of this week, he continued very feeble, for the most part dejected in mind. He enjoyed no great freedom nor sweetness in spiritual things; excepting that for some very short spaces of time he had refreshment and encouragement, which engaged his heart on divine things; and sometimes his heart was melted with spiritual affection.

"*Lord's day, June 29.* Preached, both parts of the day, from John xiv. 19. 'Yet a little while, and the world seeth me no more,' &c. God was pleased to assist me, to afford me both freedom and power, especially towards the close of my discourses, both forenoon and afternoon. God's power appeared in the assembly, in both exercises. Numbers of God's people were refreshed and melted with divine things; one or two comforted, who had been long under distress: convictions, in divers instances, powerfully revived; and one man in years much awakened, who had not long frequented our meeting, and appeared before as stupid as a stock. God amazingly renewed and lengthened out my strength. I was so spent at noon, that I could scarce walk, and all my joints trembled; so that I could not sit, nor so much as hold my hand still: and yet God strengthened me to preach with power in the afternoon; although I had given out word to my people that I did not expect to be able to do it. Spent some time afterwards in conversing, particularly, with several persons, about their spiritual state; and had some satisfaction concerning one or two. Prayed afterwards with a sick child, and gave a word of exhortation. Was assisted in all my work. *Blessed be God.* Returned home with more health than I went out with; although my linen was wringing wet upon me, from a little after ten in the morning till past five in the afternoon. My spirits also were considerably refreshed; and my soul rejoiced in hope, that I had through grace done something for God. In the evening walked out, and enjoyed a sweet season in secret prayer and praise. But oh, I found the

truth of the psalmist's words, 'My goodness extendeth not to thee!' I could not make any returns to God; I longed to live only to him, and to be in tune for his praise and service for ever. Oh, for spirituality and holy fervency, that I might *spend and be spent* for God to my latest moment!

"*Monday, June 30.* Spent the day in writing; but under much weakness and disorder. Felt the labours of the preceding day; although my spirits were so refreshed the evening before, that I was not then sensible of my being spent.

"*Tuesday, July 1.* In the afternoon visited and preached to my people, from Heb. ix. 27. 'And as it is appointed unto men once to die,' &c. on occasion of some persons lying at the point of death, in my congregation. God gave me some assistance; and his word made some impressions on the audience, in general. This was an agreeable and comfortable evening to my soul: my spirits were somewhat refreshed, with a small degree of freedom and help enjoyed in my work."

On *Wednesday* he went to Newark, to a meeting of the Presbytery: complains of lowness of spirits; and greatly laments his spending his time so unfruitfully. The *remaining part of the week* he spent there and at Elizabeth-town; and speaks of comfort and divine assistance from day to day; but yet greatly complains for want of more spirituality.

"*Lord's day, July 6.* [At Elizabeth-town] Enjoyed some composure and serenity of mind in the morning: heard Mr. Dickinson preach in the forenoon, and was refreshed with his discourse; was in a melting frame some part of the time of sermon: partook of the Lord's supper, and enjoyed some sense of divine things in that ordinance. In the afternoon I preached from Ezek. xxxiii. 11. 'As I live, saith the Lord God,' &c. God favoured me with freedom and fervency; and helped me to plead his cause beyond my own power.

"*Monday, July 7.* My spirits were considerably refreshed and raised in the morning. There is no comfort, I find, in any enjoyment, without enjoying God, and being engaged in his service. In the evening had the most agreeable conversation that ever I remember in all my life, upon God's being *all in all*, and all enjoyments being just *that* to us which God makes them, and no more. It is good to begin and end with God. Oh, how does a sweet solemnity lay a foundation for true pleasure and happiness!

“Tuesday, July 8. Rode home, and enjoyed some agreeable meditations by the way.

“Wednesday, July 9. Spent the day in writing; enjoyed some comfort and refreshment of spirit in my evening retirement.

“Thursday, July 10. Spent most of the day in writing. Towards night rode to Mr. Tennent’s; enjoyed some agreeable conversation: went home, in the evening, in a solemn, sweet frame of mind; was refreshed in secret duties, longed to live wholly and only for God, and saw plainly there was nothing in the world worthy of my affection; so that my heart was dead to all below; yet not through dejection, as at some times, but from views of a better inheritance.

“Friday, July 11. Was in a calm, composed frame in the morning, especially in the season of my secret retirement. I think I was well pleased with the will of God, whatever it was, or should be, in all respects I had then any thought of. Intending to administer the Lord’s supper the next Lord’s day, I looked to God for his presence and assistance upon that occasion; but felt a disposition to say, ‘The will of the Lord be done,’ whether it be to give me assistance, or not. Spent some little time in writing: visited the Indians, and spent some time in serious conversation with them; thinking it not best to preach, many of them being absent.

“Saturday, July 12. This day was spent in fasting and prayer by my congregation, as preparatory to the sacrament. I discoursed, both parts of the day, from Rom. iv. 25. ‘Who was delivered for our offences,’ &c. God gave me some assistance in my discourses, and something of divine power attended the word; so that this was an agreeable season. Afterwards led them to a solemn renewal of their covenant, and fresh dedication of themselves to God. This was a season both of solemnity and sweetness, and God seemed to be ‘in the midst of us.’ Returned to my lodgings, in the evening, in a comfortable frame of mind.

“Lord’s day, July 13. In the forenoon discoursed on the *bread of life*, from John vi. 35. God gave me some assistance, in part of my discourse especially; and there appeared some tender affection in the assembly under divine truths; my soul also was somewhat refreshed. Administered the sacrament of the Lord’s supper to thirty-one persons of the Indians. God seemed to be present in this ordinance; the communicants were sweetly melted and refreshed, most of them. Oh, how they melted, even when the elements were first uncovered! There was

scarcely a dry eye among them when I took off the linen, and showed them the symbols of Christ's *broken body*. Having rested a little, after the administration of the sacrament, I visited the communicants, and found them generally in a sweet, loving frame; not unlike what appeared among them on the former sacramental occasion, on April 27. In the afternoon, discoursed upon *coming to Christ*, and the *satisfaction* of those who do so, from the same verse I insisted on in the forenoon. This was likewise an agreeable season, a season of much tenderness, affection, and enlargement in divine service; and God, I am persuaded, crowned our assembly with his divine presence. I returned home much spent, yet rejoicing in the goodness of God.

“*Monday, July 14.* Went to my people, and discoursed to them from Psal. cxix. 106. ‘I have sworn, and I will perform it,’ &c. Observed, 1. That all God’s *judgments* or commandments are *righteous*. 2. That God’s people have sworn to *keep* them; and this they do especially at the Lord’s table. There appeared to be a powerful divine influence on the assembly, and considerable melting under the word. Afterwards I led them to a renewal of their covenant before God, (that they would watch over themselves and one another, lest they should fall into sin and dishonour the name of Christ,) just as I did on Monday, April 28. This transaction was attended with great solemnity; and God seemed to own it by exciting in them a fear and jealousy of themselves, lest they should sin against God; so that the presence of God seemed to be amongst us in this conclusion of the sacramental solemnity.”

The *next day* he set out on a journey towards Philadelphia; from whence he did not return till Saturday. He went this journey, and spent the week, under a great degree of illness of body, and dejection of mind.

“*Lord’s day, July 20.* Preached twice to my people, from John xvii. 24. ‘Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.’ Was helped to discourse with great clearness and plainness in the forenoon. In the afternoon, enjoyed some tenderness, and spake with some influence. Divers were in tears; and some, to appearance, in distress.

“*Monday, July 21.* Preached to the Indians, chiefly for the sake of some *strangers*. Then proposed my design of taking a journey speedily to Susquehannah: exhorted my people to pray for me, that God would be with me in that journey, &c. Then chose divers persons of the congregation to travel with

me. Afterwards spent some time in discoursing to the *strangers*, and was somewhat encouraged with them. Took care of my people's secular business, and was not a little exercised with it. Had some degree of composure and comfort in secret retirement.

"Tuesday, July 22. Was in a dejected frame most of the day: wanted to wear out life, and have it at an end; but had some desires of living to God, and wearing out life for him. Oh that I could indeed do so!"

The *next day*, he went to Elizabeth-town, to a meeting of the Presbytery; and spent this, and *Thursday*, and the former part of *Friday*, under a very great degree of melancholy, and exceeding gloominess of mind; not through any fear of future punishment, but as being distressed with a senselessness of all good, so that the whole world appeared empty and gloomy to him. But in the latter part of *Friday* he was greatly relieved and comforted.

"Saturday, July 26. Was comfortable in the morning; my countenance and heart were not sad, as in days past; enjoyed some sweetness in lifting up my heart to God. Rode home to my people, and was in a comfortable, pleasant frame by the way; my spirits were much relieved of their burden, and I felt free to go through all difficulties and labours in my Master's service.

"Lord's day, July 27. Discoursed to my people, in the forenoon, from sp Luke xii. 37. on the duty and benefit of watching: God helped me in the latter part of my discourse, and the power of God appeared in the assembly. In the afternoon discoursed from Luke xiii. 25. 'When once the master of the house is risen up,' &c. Here also I enjoyed some assistance, and the Spirit of God seemed to attend what was spoken, so that there was a great solemnity, and some tears among Indians and others.

"Monday, July 28. Was very weak, and scarce able to perform any business at all; but enjoyed sweetness and comfort in prayer, both morning and evening; and was composed and comfortable through the day: my mind was intense, and my heart fervent, at least in some degree, in secret duties; and I longed to spend and be spent for God.

"Tuesday, July 29. My mind was cheerful, and free from those melancholy damps that I am often exercised with: had freedom in looking up to God at sundry times in the day. In the evening I enjoyed a comfortable season in secret

prayer; was helped to plead with God for my own dear people, that he would carry on his own blessed work among them; was assisted also in praying for the divine presence to attend me in my intended journey to Susquehannah; add was helped to remember dear brethren and friends in New England. I scarce knew how to leave the throne of grace, and it grieved me that I was obliged to go to bed; I longed to do something for God, but knew not how. *Blessed be God for this freedom from dejection.*

“*Wednesday, July 30.* Was uncommonly comfortable, both in body and mind; in the forenoon especially: my mind was solemn, I was assisted in my work, and God seemed to be near to me; so that the day was as comfortable as most I have enjoyed for some time. In the evening was favoured with assistance in secret prayer, and felt much as I did the evening before. Blessed be God for that freedom I then enjoyed at the throne of grace, for myself, my people, and my dear friends. *It is good for me to draw near to God.*“

He seems to have continued very much in the same free, comfortable state of mind the *next day*.

“*Friday, Aug. 1.* In the evening enjoyed a sweet season in secret prayer; clouds of darkness and perplexing care were sweetly scattered, and nothing anxious remained. Oh, how serene was my mind at this season! how free from that distracting concern I have often felt! ‘Thy will be done,’ was a petition sweet to my soul; and if God had bidden me choose for myself in any affair, I should have chosen rather to have referred the choice to him; for I saw he was infinitely wise, and could not do any thing amiss, as I was in danger of doing. Was assisted in prayer for my dear flock, that God would promote his own work among them, and that God would go with me in my intended journey to Susquehannah: was helped to remember dear friends in New England, and my dear brethren in the ministry. I found enough in the sweet duty of prayer to have engaged me to continue in it the whole night, would my bodily state have admitted of it. Oh, how sweet it is to be enabled heartily to say *Lord, not my will, but thine be done!*

“*Saturday, Aug. 2.* Near night preached from Matt xi. 29. ‘Take my yoke upon you,’ &c. Was considerably helped; and the presence of God seemed to be somewhat remarkably in the assembly; divine truths made powerful impressions, both upon saints and sinners. Blessed be God for such a revival among us. In the evening was very weary, but found my spirits supported and refreshed.

“Lord’s day, Aug. 3. Discoursed to my people, in the forenoon, from Col. iii. 4. and observed, that *Christ* is the believer’s *life*. God helped me, and gave me his presence in this discourse; and it was a season of considerable power in the assembly. In the afternoon preached from Luke xix. 41, 42. ‘And when he was come near, he beheld the city,’ &c. I enjoyed some assistance; though not so much as in the forenoon. In the evening I enjoyed freedom and sweetness in secret prayer; God enlarged my heart, freed me from melancholy damps, and gave me satisfaction in drawing near to himself. *Oh that my soul could magnify the Lord, for these seasons of composure and resignation to his will!*

“Monday, Aug. 4. Spent the day in writing; enjoyed much freedom and assistance in my work: was in a composed and comfortable frame most of the day; and in the evening enjoyed some sweetness in prayer. Blessed be God, my spirits were yet up, and I was free from sinking damps; as I have been in general ever since I came from Elizabeth-town last. *Oh what a mercy is this!*

“Tuesday, Aug. 5. Towards night preached at the funeral of one of my Christians, from Isa. lvii. 2. ‘He shall enter into peace,’ &c. I was oppressed with the nervous headache, and considerably dejected: however, had a little freedom some part of the time I was discoursing. Was extremely weary in the evening; but notwithstanding, enjoyed some liberty and cheerfulness of mind in prayer; and found the dejection that I feared, much removed, and my spirits considerably refreshed.”

He continued in a very comfortable, cheerful frame of mind the *next day*, with his heart enlarged in the service of God.

“Thursday, Aug. 7. Rode to my house, where I spent the last winter, in order to bring some things I needed for my Susquehannah journey: was refreshed to see that place, which God so marvellously visited with the showers of his grace. Oh how amazing did the *power of God* often appear there! *Bless the Lord, O my soul, and forget not all his benefits.*“

The *next day* he speaks of liberty, enlargement, and sweetness of mind in prayer and religious conversation.

“Saturday, Aug. 9. In the afternoon visited my people; set their affairs in order, as much as possible, and contrived for them the management of their worldly business; discoursed to them in a solemn manner, and concluded with prayer.

Was composed and comfortable in the evening, and somewhat fervent in secret prayer; had some sense and view of the eternal world, and round a serenity of mind. Oh that I could magnify the Lord for any freedom he affords me in prayer!

“*Lord’s day, Aug. 10.* Discoursed to my people, both parts of the day, from Acts iii. 19. ‘Repent ye, therefore,’ &c. In discoursing of *repentance* in the forenoon, God helped me, so that my discourse was searching; some were in tears, both of the Indians and white people, and the word of God was attended with some power. In the intermission I was engaged in discoursing to some in order to their baptism; as well as with one who had then lately met with some comfort, after spiritual trouble and distress. In the afternoon was somewhat assisted again, though weak and weary. Afterwards *baptized* six persons; three adults, and three children. Was in a comfortable frame in the evening, and enjoyed some satisfaction in secret prayer. I scarce ever in my life felt myself so full of tenderness as this day.

“*Monday, Aug. 11.* Being about to set out on a journey to Susquehannah the next day, with leave of Providence, I spent some time this day in prayer with my people, that God would bless and succeed my intended journey; that he would send forth his blessed Spirit with his word, and set up his kingdom among the poor Indians in the wilderness. While I was opening and applying part of the 110th and 2d Psalms, the *power* of God seemed to descend on the assembly in some measure; and while I was making the first prayer, numbers were melted, and I found some affectionate enlargement of soul myself. Preached from Acts iv. 31. ‘And when they had prayed, the place was shaken,’ &c. God helped me, and my interpreter also: there was a shaking and melting among us; and divers, I doubt not, were in some measure ‘filled with the Holy Ghost.’ Afterwards Mr. Macknight prayed: I then opened the two last stanzas of the 72d Psalm; at which time God was present with us; especially while I insisted upon the promise of *all nations blessing* the great *Redeemer*. My soul was refreshed to think, that this day, this blessed glorious season, should surely come; and I trust, numbers of my dear people were also refreshed. Afterwards prayed; had some freedom, but was almost spent: then walked out, and left my people to carry on religious exercises among themselves: they prayed repeatedly, and sung, while I rested and refreshed myself. Afterwards went to the meeting; prayed with and dismissed the assembly. Blessed be God, this has been a day of grace. There were many tears and affectionate sobs among us this day. In the evening my soul was refreshed in prayer: enjoyed liberty at the throne of grace, in praying for my people and friends, and the church of God in general. *Bless the Lord, O my soul.*”

The *next day* he set out on his journey towards Susquehannah, and six of his Christian Indians with him, whom he had chosen out of his congregation, as those that he judged most fit to assist him in the business he was going upon. He took his way through Philadelphia; intending to go to Susquehannah river, far down, where it is settled by the white people, below the country inhabited by the Indians; and so to travel up the river to the Indian habitations. For although this was much farther about, yet hereby he avoided the huge mountains, and hideous wilderness, that must be crossed in the nearer way; which in time past he found to be extremely difficult and fatiguing. He rode this week as far as Charlestown, a place of that name about thirty miles westward of Philadelphia; where he arrived on *Friday*: and in his way hither was, for the most part, in a composed, comfortable state of mind.

“*Saturday, Aug. 16.* [At Charlestown] It being a day kept by the people of the place where I now was, as preparatory to the celebration of the Lord’s supper, I tarried; heard Mr. Treat preach; and then preached myself. God gave me some good degree of freedom, and helped me to discourse with warmth, and application to the conscience. Afterwards I was refreshed in spirit, though much tired; and spent the evening agreeably, having some freedom in prayer, as well as Christian conversation.

“*Lord’s day, Aug. 17.* Enjoyed liberty, composure, and satisfaction, in the secret duties of the morning: had my heart somewhat enlarged in prayer for dear friends, as well as for myself. In the forenoon attended Mr. Treat’s preaching, partook of the Lord’s supper, five of my people also communicating in this holy ordinance: I enjoyed some enlargement and outgoing of soul in this season. In the afternoon preached from Ezek. xxxiii. 11. ‘Say unto them, As I live, saith the Lord God,’ &c. Enjoyed not so much sensible assistance as the day before: however, was helped to some fervency in addressing immortal souls. Was somewhat confounded in the evening, because I thought I had done little or nothing for God; yet enjoyed some refreshment of spirit in Christian conversation and prayer. Spent the evening, till near midnight, in religious exercises; and found my bodily strength, which was much spent when I came from the public worship, something renewed before I went to bed.

“*Monday, Aug. 18.* Rode on my way towards Paxton, upon Susquehannah river. Felt my spirits sink, towards night, so that I had little comfort.

“*Tuesday, Aug. 19.* Rode forward still; and at night lodged by the side of

Susquehannah. Was weak and disordered both this and the preceding day, and found my spirits considerably damped, meeting with none that I thought godly people.

“*Wednesday, Aug. 20.* Having lain in a cold sweat all night, I coughed much bloody matter this morning, and was under great disorder of body, and not a little melancholy; but what gave me some encouragement, was, I had a secret hope that I might speedily get a dismission from earth, and all its toils and sorrows. Rode this day to one Chambers’, upon Susquehannah, and there lodged. Was much afflicted, in the evening, with an ungodly crew, drinking, swearing, &c. Oh, what a *hell* would it be, to be numbered with the *ungodly*! Enjoyed some agreeable conversation with a traveller, who seemed to have some relish of true religion.

“*Thursday, Aug. 21.* Rode up the river about fifteen miles, and there lodged, in a family that appeared quite destitute of God. Laboured to discourse with the man about the life of religion, but found him very artful in evading such conversation. Oh, what a death it is to some to hear of *the things of God*! Was out of my element; but was not so dejected as at some times.

“*Friday, Aug. 22.* Continued my course up the river; my people now being with me, who before were parted from me; travelled above all the English settlements; at night lodged in the open woods; and slept with more comfort than while among an ungodly company of white people. Enjoyed some liberty in secret prayer this evening; and was helped to remember dear friends, as well as my dear flock, and the church of God in general.

“*Saturday, Aug. 23.* Arrived at the Indian town, called *Shaumoking*, near night. Was not so dejected as formerly; but yet somewhat exercised. Felt somewhat composed in the evening; enjoyed some freedom in leaving my *all* with God. Through the great goodness of God, I enjoyed some liberty of mind; and was not distressed with a despondency, as frequently heretofore.

“*Lord’s day, Aug. 24.* Towards noon, visited some of the Delawares, and discoursed with them about Christianity. In the afternoon discoursed to the *king*, and others, upon divine things; who seemed to dispose to hear. Spent most of the day in these exercises. In the evening enjoyed some comfort and satisfaction; and especially had some sweetness in secret prayer. This duty was made so agreeable to me, that I loved to walk abroad and repeatedly engage in it. *Oh, how*

comfortable is a little glimpse of God!

“*Monday, Aug. 25.* Spent most of the day in writing. Sent out my people that were with me, to talk with the Indians, and contract a friendship and familiarity with them, that I might have a better opportunity of treating with them about Christianity. Some good seemed to be done by their visit this day, divers appeared willing to hearken to Christianity. My spirits were a little refreshed this evening; and I found some liberty and satisfaction in prayer.

“*Tuesday, Aug. 26.* About noon discoursed to a considerable number of Indians: God helped me, I am persuaded: I was enabled to speak with much plainness, and some warmth and power. The discourse had impression upon some, and made them appear very serious. I thought things now appeared as encouraging, as they did at Crossweeks. At the time of my first visit to those Indians, I was a little encouraged: I pressed things with all my might; and called out my people, who were then present, to give in *their testimony* for God; which they did. Towards night was refreshed; felt a heart to pray for the setting up of God’s kingdom here; as well as for my dear congregation below, and my dear friends elsewhere.

“*Wednesday, Aug. 27.* There having been a thick smoke in the house where I lodged all night before, whereby I was almost choked, I was this morning distressed with pains in my head and neck, and could have no rest. In the morning the smoke was still the same; and a cold easterly storm gathering, I could neither live within doors nor without any long time together. I was pierced with the rawness of the air abroad, and in the house distressed with the smoke. I was this day very vapoury, and lived in great distress, and had not health enough to do any thing to any purpose.

“*Thursday, Aug. 28.* In the forenoon I was under great concern of mind about my work. Was visited by some who desired to hear me preach; discoursed to them, in the afternoon, with some fervency, and laboured to persuade them to *turn to God*. Was full of concern for the kingdom of Christ, and found some enlargement of soul in prayer, both in secret and in my family. Scarce ever saw more clearly, than this day, that it is God’s work to convert souls, and especially poor *heathens*. I knew I could not *touch* them; I saw I could only speak to *dry bones*, but could give them no *sense* of what I said. My eyes were up to God for help: I could say, the *work* was *his*; and if done, the *glory* would be *his*.

“Friday, Aug. 29. Felt the same concern of mind as the day before. Enjoyed some freedom in prayer, and a satisfaction to leave all with God. Travelled to the Delawares, found few at home: felt poorly, but was able to spend some time alone in reading God’s word and in prayer, and enjoyed some sweetness in these exercises. In the evening was assisted repeatedly in prayer, and found some comfort in coming to the throne of grace.

“Saturday, Aug. 30. Spent the forenoon in visiting a *trader*, that came down the river sick; who appeared as ignorant as any Indian. In the afternoon spent some time in writing, reading, and prayer.

“Lord’s day, Aug. 31. Spent much time in the morning in secret duties: found a weight upon my spirits, and could not but cry to God with concern and engagement of soul. Spent some time also in reading and expounding God’s word to my dear family, that was with me, as well as in singing and prayer with them. Afterwards, spake the word of God to some few of the Susquehannah Indians. In the afternoon felt very weak and feeble. Near night was something refreshed in mind, with some views of things relating to my great work. Oh, how heavy is my work, when *faith* cannot take hold of an *almighty arm*, for the performance of it! Many times have I been ready to sink in this case. *Blessed be God, that I may repair to a full fountain.*

“Monday, Sept. 1. Set out on a journey towards a place called *The great island*, about fifty miles distant from Shaumoking, in the north-western branch of Susquehannah. Travelled some part of the way, and at night lodged in the woods. Was exceeding feeble this day, and sweat much the night following.

“Tuesday, Sept. 2. Rode forward; but no faster than my people went on foot. Was very weak, on this as well as the preceding days. I was so feeble and faint, that I feared it would kill me to lie out in the open air; and some of our company being parted from us, so that we had now no axe with us, I had no way but to climb into a young pine-tree, and with my knife to lop the branches, and so made a shelter from the dew. But the evening being cloudy, and very likely for rain, I was still under fears of being extremely exposed: sweat much in the night, so that my linen was almost wringing wet all night. I scarce ever was more weak and weary than this evening, when I was able to sit up at all. This was a melancholy situation I was in; but I endeavoured to quiet myself with considerations of the possibility of my being in much worse circumstances, amongst enemies, &c.

"Wednesday, Sept. 3. Rode to the Delaware-town; found divers drinking and drunken. Discoursed with some of the Indians about Christianity; observed my *interpreter* much engaged and assisted in his work; some few persons seemed to hear with great earnestness and engagement of soul. About noon rode to a small town of Shauwaunoes, about eight miles distant; spent an hour or two there, and returned to the Delaware-town, and lodged there. Was scarce ever more confounded with a sense of my own unfruitfulness and unfitness for my work, than now. Oh, what a dead, heartless, barren, unprofitable wretch did I now see myself to be! My spirits were so low, and my bodily strength so wasted, that I could do nothing at all. At length, being much overdone, lay down on a *buffalo-skin*; but sweat much the whole night.

Thursday, Sept. 4. Discoursed with the Indians, in the morning, about Christianity; my *interpreter*, afterwards, carrying on the discourse to a considerable length. Some few appeared well-disposed, and somewhat affected. Left this place, and returned towards Shaumoking; and at night lodged in the place where I lodged the Monday night before: was in very uncomfortable circumstances in the evening, my people being belated, and not coming to me till past ten at night; so that I had no fire to dress any victuals, or to keep me warm, or keep off wild beasts; and I was scarce ever more weak and worn out in all my life. However, I lay down and slept before my people came up, expecting nothing else but to spend the whole night alone, and without fire.

"Friday, Sept. 5. Was exceeding weak, so that I could scarcely ride; it seemed sometimes as if I must fall off from my horse, and lie in the open woods: however, got to Shaumoking towards night: felt something of a spirit of thankfulness, that God had so far returned me: was refreshed to see one of my Christians, whom I left here in my late excursion.

"Saturday, Sept. 6. Spent the day in a very weak state; coughing and spitting blood, and having little appetite to any food I had with me: was able to do very little, except discourse a while of divine things to my own people, and to some few I met with. Had, by this time, very little life or heart to speak for God, through feebleness of body, and flatness of spirits. Was scarcely ever more ashamed and confounded in myself, than now. I was sensible, that there were numbers of God's people, who knew I was then out upon a design (or at least the pretence) of doing something for God, and in his cause, among the poor Indians; and they were ready to suppose, that I was *fervent in spirit*: but oh, the heartless frame of mind that I felt filled me with confusion! Oh (methought) if God's

people knew me, as God knows, they would not think so highly of my zeal and resolution for God, as perhaps now they do! I could not but desire they should see how heartless and irresolute I was, that they might be undeceived, and ‘not think of me above what they ought to think.’ And yet I thought, if they saw the utmost of my flatness and unfaithfulness, the smallness of my courage and resolution for God, they would be ready to shut me out of their doors, as unworthy of the company or friendship of Christians.

“*Lord’s day, Sept. 7.* Was much in the same weak state of body, and afflicted frame of mind, as in the preceding day: my soul was grieved, and mourned that I could do nothing for God. Read and expounded some part of God’s word to my own dear family, and spent some time in prayer with them; discoursed also a little to the pagans: but spent the sabbath with a little comfort.

“*Monday, Sept. 8.* Spent the forenoon among the Indians; in the afternoon left Shaumoking, and returned down the river a few miles. Had proposed to have tarried a considerable time longer among the Indians upon Susquehannah; but was hindered from pursuing my purpose by the sickness that prevailed there, the weakly circumstances of my own people that were with me, and especially my own extraordinary weakness, having been exercised with great nocturnal sweats, and a coughing up of blood, in almost the whole of the journey. I was a great part of the time so feeble and faint, that it seemed as though I never should be able to reach home; and at the same time very destitute of the comforts, and even necessaries, of life; at least, what was necessary for one in so weak a state. In this journey I sometimes was enabled to speak the word of God with some power, and divine truths made some impressions on divers that heard me; so that several, both men and women, old and young, seemed to *cleave to us*, and be well disposed towards *Christianity*; but *others mocked* and shouted, which damped those who before seemed friendly, at least some of them. Yet God, at times, was evidently present, assisting me, my interpreter, and other dear friends who were with me. God gave, sometimes, a good degree of freedom in prayer for the ingathering of souls there; and I could riot but entertain a strong hope, that the journey should not be wholly fruitless. Whether the issue of it would be the setting up of Christ’s kingdom *there*, or only the drawing of some few persons down to my congregation in New Jersey; or whether they were now only being prepared for some further attempts, that might be made among them, I did not determine: but I was persuaded the journey would not be lost. *Blessed be God, that I had any encouragement and hope.*

“*Tuesday, Sept.* 9. Rode down the river near thirty miles. Was extremely weak, much fatigued, and wet with a thunder-storm. Discoursed with some warmth and closeness to some poor ignorant souls, on the *life* and *power* of *religion*; what were, and what were not, the *evidences* of it. They seemed much astonished when they saw my Indians ask a blessing and give thanks at dinner; concluding that a very high evidence of grace in them: but were astonished when I insisted that neither that, nor yet secret prayer, was any sure evidence of grace. Oh the ignorance of the world! How are some empty outward *forms*, that may all be entirely *selfish*, mistaken for true religion, infallible evidences of it! The Lord pity a deluded world!

“*Wednesday, Sept.* 10. Rode near twenty miles homeward. Was much solicited to preach, but was utterly unable, through bodily weakness. Was extremely overdone with the heat and showers this day, and coughed up a considerable quantity of blood.

“*Thursday, Sept.* 11. Rode homeward; but was very weak, and sometimes scarce able to ride. Had a very importunate invitation to preach at a meeting-house I came by, the people being then gathering; but could not, by reason of weakness. Was resigned and composed under my weakness; but was much exercised with concern for my companions in travel, whom I had left with much regret, some lame, and some sick.

“*Friday, Sept.* 12. Rode about fifty miles; and came just at night to a Christian friend’s house, about twenty-five miles westward from Philadelphia. Was courteously received, and kindly entertained, and found myself much refreshed in the midst of my weakness and fatigues.

“*Saturday, Sept.* 13. Was still agreeably entertained with Christian friendship, and all things necessary for my weak circumstances. In the afternoon heard Mr. Treat preach; and was refreshed in conversation with him in the evening.

“*Lord’s day, Sept.* 14. At the desire of Mr. Treat and the people, I preached both parts of the day (but short) from Luke xiv. 23. ‘And the Lord said unto the servant, go out,’ &c. God gave me some freedom and warmth in my discourse; and, I trust, helped me in some measure to labour *in singleness of heart*. Was much tired in the evening, but was comforted with the most tender treatment I ever met with in my life. My mind through the whole of this day was exceeding calm; and I could ask for nothing in prayer, with any encouragement of soul, but

that ‘the will of God might be done.’

“*Monday, Sept. 15.* Spent the whole day in concert with Mr. Treat, in endeavours to compose a difference, subsisting between certain persons in the congregation where we now were; and there seemed to be a blessing on our endeavours. In the evening baptized a child: was in a calm, composed frame, and enjoyed, I trust, a spiritual sense of divine things, while administering the ordinance. Afterwards spent the time in religious conversation, till late in the night. This was indeed a pleasant, agreeable evening.

“*Tuesday, Sept. 16.* Continued still at my friend’s house, about twenty-five miles westward of Philadelphia. Was very weak, unable to perform any business, and scarcely able to sit up.

“*Wednesday, Sept. 17.* Rode into Philadelphia. Still very weak, and my cough and spitting of blood continued. Enjoyed some agreeable conversation with friends, but wanted more spirituality.

“*Thursday, Sept. 18.* Went from Philadelphia to Mr. Treat’s: was agreeably entertained on the road: and was in a sweet, composed frame, in the evening.

“*Friday, Sept. 19.* Rode from Mr. Treat’s to Mr. Stockston’s at Prince-town: was extremely weak, but kindly received and entertained. Spent the evening with some degree of satisfaction.

“*Saturday, Sept. 20.* Arrived among my own people, just at night: found them praying together; went in, and gave them some account of God’s dealings with me and my companions in the journey; which seemed affecting to them. I then prayed with them, and thought the divine presence was amongst us; divers were melted into tears, and seemed to have a sense of divine things. Being very weak, I was obliged soon to repair to my lodgings, and felt much worn out in the evening. Thus God has carried me through the fatigues and perils of another journey to Susquehannah, and returned me again in safety, though under a great degree of bodily indisposition. Oh that my soul were truly thankful for renewed instances of mercy! Many hardships and distresses I endured in this journey; but the Lord supported me under them all.”

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Part 8: After His Return From His Last Journey To Susquehannah, Until His Death.

PART VIII. AFTER HIS RETURN FROM HIS LAST JOURNEY TO SUSQUEHANNAH, UNTIL HIS DEATH.

HITHERTO Mr. Brainerd had kept a constant *diary*, giving an account of what passed from day to day, with very little interruption: but henceforward his diary is very much interrupted by his illness; under which he was often brought so low, as either not to be capable of writing, or not well able to bear the burden of a care so constant, as was requisite, to recollect every evening what had passed in the day, and digest it, and set down an orderly account of it in writing. However, his *diary* was not wholly neglected; but he took care, from time to time, to take some notice in it of the most material things concerning himself and the state of his mind, even till within a few days of his death; as the reader will see afterwards.

“Lord’s day, Sept. 21, 1746. I was so weak I could not preach, nor pretend to ride over to my people in the forenoon. In the afternoon rode out; sat in my chair, and discoursed to my people from Rom. xiv. 7, 8. ‘For none of us lieth to himself,’ &c. I was strengthened and helped in my discourse; and there appeared something agreeable in the assembly. I returned to my lodgings extremely tired; but thankful that I had been enabled to speak a word to my poor people I had been so long absent from. Was able to sleep very little this night, through weariness and pain. Oh, how blessed should I be, if the little I do were all done with right views! Oh that, ‘whether I live, I might live to the Lord,’ &c.

“Saturday, Sept. 27. Spent this day, as well as the whole week past, under a great degree of bodily weakness, exercised with a violent cough, and a considerable fever. I had no appetite to any kind of food; and frequently brought up what I ate, as soon as it was down; and oftentimes had little rest in my bed by reason of pains in my breast and back. I was able, however, to ride over to my people about two miles every day, and take some care of those who were then at work upon a small house for me to reside in amongst the Indians. I was sometimes scarce able to walk, and never able to sit up the whole day, through the week. Was calm and composed, and but little exercised with melancholy damps, as in former seasons of weakness. Whether I should ever recover or no, seemed very

doubtful; but this was many times a comfort to me, that *life* and *death* did not depend upon *my* choice. I was pleased to think, that he who is infinitely wise, had the determination of this matter; and that I had no trouble to consider and weigh things upon all sides, in order to make the choice, whether I should live or die. Thus my time was consumed; I had little strength to pray, none to write or read, and scarce any to meditate: but through divine goodness, I could with great composure look *death* in the face, and frequently with sensible joy. Oh how blessed it is, to be *habitually prepared* for death! The Lord grant that I may be *actually ready also!*

“Lord’s day, Sept. 28. Rode to my people; and, though under much weakness, attempted to preach from 2 Cor. xiii. 5. ‘Examine yourselves,’ &c. Discoursed about half an hour; at which season divine power seemed to attend the word: but being extremely weak, I was obliged to desist: and after a turn of faintness, with much difficulty rode to my lodgings; where betaking myself to my bed, I lay in a burning fever, and almost delirious, for several hours; till towards morning my fever went off with a violent sweat. I have often been feverish, and unable to rest quietly after preaching; but this was the most severe, distressing turn that ever preaching brought upon me. Yet I felt perfectly at rest in my own mind, because I had made my utmost attempts to speak for God, and knew I could do no more.

“Tuesday, Sept. 30. Yesterday, and to-day, was in the same weak state, or rather weaker than in days past; was scarce able to sit up half the day. Was in a composed frame of mind, remarkably free from dejection and melancholy damps; as God has been pleased, in a great measure, to deliver me from these unhappy glooms, in the general course of my present weakness hitherto, and also from a peevish, foward spirit. And oh how great a mercy is this! Oh that I might always be perfectly quiet in seasons of greatest weakness, although nature should sink and fail!

Oh that I may always be able with utmost sincerity to say, ‘Lord, not my will, but thine be done!’ This, through grace, I can say at present, with regard to life or death, ‘The Lord do with me as seems good in his sight;’ that whether I live or die, I may *glorify him*, who is ‘worthy to receive blessing, and honour, and dominion for ever. Amen.’

“Saturday, Oct. 4. Spent the former part of this week under a great degree of infirmity and disorder, as I had done several weeks before: was able, however, to ride a little every day, although unable to sit up half the day, till Thursday. Took

some care daily of some persons at work upon my house. On Friday afternoon found myself wonderfully revived and strengthened; and having some time before given notice to my people, and those of them at the Forks of Delaware in particular, that I designed, with leave of Providence, to administer the sacrament of the Lord's supper upon the first sabbath in October, the sabbath now approaching, on Friday afternoon I preached, preparatory to the sacrament, from 2 Cor. xiii. 5. finishing what I had proposed to offer upon the subject the sabbath before. The sermon was blessed of God to the stirring up religious affection, and a spirit of devotion, in the people of God; and to the greatly affecting one who had *backslidden* from God, which caused him to judge and condemn himself. I was surprisingly strengthened in my work while I was speaking: but was obliged immediately after to repair to bed, being now removed into my own house among the Indians; which gave me such speedy relief and refreshment, as I could not well have lived without. Spent some time on Friday night in conversing with my people about divine things, as I lay upon my bed; and found my soul refreshed, though my body was weak. This being Saturday, I discoursed particularly with divers of the communicants; and this afternoon preached from Zech. xii. 10. 'And I will pour on the house of David,' &c. There seemed to be a tender melting, and hearty mourning for sin, in numbers in the congregation. My soul was in a comfortable frame, and I enjoyed freedom and assistance in public service; was myself, as well as most of the congregation, much affected with the humble confession and apparent broken-heartedness of the forementioned *backslider*; and could not but rejoice, that God had given him such a sense of his sin and unworthiness. Was extremely tired in the evening; but lay on my bed, and discoursed to my people.

"*Lord's day, Oct. 5.* Was still very weak; and in the morning considerably afraid I should not be able to go through the work of the day; having much to do, both in private and public. Discoursed before the administration of the sacrament, from John i. 29.'Behold the Lamb of God, that taketh away the sin of the world.' Where I considered, I. In what respects Christ is called the *Lamb of God*: and observed that he is so called, (1.) From the *purity* and *innocence* of his nature. (2.) From his *meekness* and *patience* under sufferings. (3.) From his being that *atonement*, which was pointed out in the *sacrifice* of lambs, and in particular by the *paschal* lamb. II. Considered how and in what sense he 'takes away the sin of the world:' and observed, that the means and manner, in and by which he takes away the sins of men, was his 'giving himself for them,' doing and suffering in their room and stead, &c. And he is said to take away the sin of *the world*, not because *all* the world shall *actually* be redeemed from sin by him; but

because, (1.) He has done and suffered *sufficient* to answer for the sins of the world, and so to redeem all mankind. (2.) He *actually* does take away the sins of the *elect* world. And, III. Considered how we are to *behold* him, in order to have our sins taken away. (1.) Not with our *bodily* eyes. Nor, (2.) By *imagining* him on the cross, &c. But by a *spiritual* view of his glory and goodness, engaging the soul to *rely* on him, &c. The divine presence attended this discourse; and the assembly was considerably melted with divine truths. After sermon baptized two persons. Then administered the Lord's supper to near forty communicants of the Indians, besides divers dear Christians of the white people. It seemed to be a season of divine power and grace; and numbers seemed to rejoice in God. Oh, the sweet union and harmony then appearing among the religious people! My soul was refreshed, and my religious friends, of the white people, with me. After the sacrament, could scarcely get home, though it was not more than twenty roods; but was supported and led by my friends, and laid on my bed; where I lay in pain till some time in the evening; and then was able to sit up and discourse with friends. Oh, how was this day spent in prayers and praises among my dear people! One might hear them, all the morning, before public worship, and in the evening, till near midnight, praying and singing praises to God, in one or other of their houses. My soul was refreshed, though my body was weak."

This week, in two days, though in a very low state, he went to Elizabeth-town, to attend the meeting of the *Synod* there: but was disappointed by its removal to New York. He continued in a very composed, comfortable frame of mind.

"*Saturday, Oct. 11* Towards night was seized with an ague, which was followed with a hard fever, and considerable pain: was treated with great kindness, and was ashamed to see so much concern about so unworthy a creature, as I knew myself to be. Was in a comfortable frame of mind, wholly submissive, with regard to *life or death*. It was indeed a peculiar satisfaction to me, to think, that it was not *my* concern or business to determine whether I should live or die. I likewise felt peculiarly satisfied, while under this uncommon degree of disorder; being now fully convinced of my being really weak, and unable to perform my work. Whereas at other times my mind was perplexed with fears, that I was a misimprover of time, by conceiting I was sick, when I was not in reality so. Oh, how precious is time! And how guilty it makes me feel, when I think I have trifled away and misimproved it, or neglected to fill up each part of it with duty, to the utmost of my ability and capacity!"

"*Lord's day, Oct. 12.* Was scarce able to sit up in the forenoon: in the afternoon

attended public worship, and was in a composed, comfortable frame.

"Lord's day, Oct. 19. Was scarcely able to do any thing at all in the week past, except that on Thursday I rode out about four miles; at which time I took cold. As I was able to do little or nothing, so I enjoyed not much spirituality, or lively religious affection; though at some times I longed much to be more fruitful and full of heavenly affection; and was grieved to see the hours slide away, while I could do nothing for God. Was able this week to attend public worship. Was composed and comfortable, willing either to die or live; but found it hard to be reconciled to the thoughts of living *useless*. Oh that I might never live to be a burden to God's creation; but that I might be allowed to repair *home*, when my *sojourning* work is done!"

This week he went back to his Indians at Cranberry, to take some care of their spiritual and temporal concerns; and was much spent with riding; though he rode but a little way in a day.

"Thursday, Oct. 23. Went to my own house, and set things in order. Was very weak, and somewhat melancholy: laboured to do something, but had no strength; and was forced to lie down on my bed, very solitary.

"Friday, Oct. 24. Spent the day in overseeing and directing my people about mending their fence, and securing their wheat. Found that all their concerns of a secular nature depended upon me. Was somewhat refreshed in the evening, having been able to do something valuable in the day-time. Oh, how it pains me to see time pass away, when I can do nothing to any purpose!

"Saturday, Oct. 25. Visited some of my people; spent some time in writing, and felt much better in body than usual. When it was near night, I felt so well, that I had thoughts of expounding: but in the evening was much disordered again, and spent the night in coughing, and spitting blood.

"Lord's day, Oct. 26. In the morning was exceeding weak: spent the day, till near night, in pain to see my poor people wandering *as sheep not having a shepherd*, waiting and hoping to see me able to preach to them before night. It could not but distress me to see them in this case, and to find myself unable to attempt any thing for their spiritual benefit. But towards night, finding myself a little better, I called them together to my house, and sat down, and read and expounded Matt. v. 1-16. This discourse, though delivered in much weakness,

was attended with power to many of the hearers; especially what was spoken upon the last of these verses; where I insisted on the infinite wrong done to religion, by having our *light* become *darkness*, instead of *shining before men*. Many in the congregation were now deeply affected with a sense of their deficiency, in regard of a spiritual conversation, that might recommend religion to others, and a spirit of concern and watchfulness seemed to be excited in them. There was one, in particular, who had fallen into the sin of drunkenness some time before, now deeply convinced of his sin, and the great dishonour done to religion by his misconduct, and he discovered a great degree of grief and concern on that account. My soul was refreshed to see this. And though I had no strength to speak so much as I would have done, but was obliged to lie down on the bed; yet I rejoiced to see such an humble melting in the congregation; and that divine truths, though faintly delivered, were attended with so much efficacy upon the auditory.

“*Monday, Oct. 27.* Spent the day in overseeing and directing the Indians about mending the fence round their wheat: was able to walk with them, and contrive their business, all the forenoon. In the afternoon was visited by two dear friends, and spent some time in conversation with them. Towards night I was able to walk out, and take care of the Indians again. In the evening enjoyed a very peaceful frame.

“*Tuesday, Oct. 28.* Rode to Prince-town, in a very weak state: had such a violent fever, by the way, that I was forced to alight at a friend’s house, and lie down for some time. Near night was visited by Mr. Treat, Mr. Beaty and his wife, and another friend: my spirits were refreshed to see them; but I was surprised, and even ashamed, that they had taken so much pains as to ride thirty or forty miles to see me. Was able to sit up most of the evening; and spent the time in a very comfortable manner with my friends.

“*Wednesday, Oct. 29.* Rode about ten miles with my friends that came yesterday to see me; and then parted with them all but one, who stayed on purpose to keep me company, and cheer my spirits. Was extremely weak, and very feverish, especially towards night; but enjoyed comfort and satisfaction.

“*Thursday, Oct. 30.* Rode three or four miles, to visit Mr. Wales: spent some time, in an agreeable manner, in conversation; and though extremely weak, enjoyed a comfortable, composed frame of mind.

Friday, Oct. 31. Spent the day among friends, in a comfortable frame of mind, though exceeding weak, and under a considerable fever.

"Saturday, Nov. 1 Took leave of friends after having spent the forenoon with them, and returned home to my own house. Was much disordered in the evening, and oppressed with my cough; which has now been constant for a long time, with a hard pain in my breast, and fever.

"Lord's day, Nov. 2. Was unable to preach, and scarcely able to sit up, the whole day. Was grieved, and almost sunk, to see my poor people destitute of the means of grace; especially considering they could not read, and so were under great disadvantages for spending the sabbath comfortably. Oh, me thought, I could be contented to be sick, if my poor flock had a faithful pastor to feed them with spiritual knowledge! A view of their want of this was more afflictive to me than all my bodily illness.

"Monday, Nov. 3. Being now in so weak and low a state, that I was utterly incapable of performing my work, and having little hope of recovery, unless by much riding, I thought it my duty to take a long journey into New England, and to divert myself among my friends, whom I had not now seen for a long time. And accordingly took leave of my congregation this day. Before I left my people, I visited them all in their respective houses, and discoursed to each one, as I thought most proper and suitable for their circumstances, and found great freedom and assistance in so doing. I scarcely left one house but some were in tears; and many were not only affected with my being about to *leave* them, but with the solemn *addresses* I made them upon divine things; for I was helped to be *fervent in spirit* while I discoursed to them. When I had thus gone through my congregation, (which took me most of the day,) and had taken leave of them, and of the school, I left home, and rode about two miles, to the house where I lived in the summer past, and there lodged. Was refreshed, this evening, in that I had left my congregation so well-disposed and affected, and that I had been so much assisted in making my farewell-addresses to them.

"Tuesday, Nov. 4. Rode to Woodbridge, and lodged with Mr. Pierson; continuing in a weak state.

"Wednesday, Nov. 5. Rode to Elizabeth-town; intending as soon as possible to prosecute my journey into New England. But was, in an hour or two after my arrival, taken much worse.

“ After this, for near a week, I was confined to my chamber, and most of the time to my bed: and then so far revived as to be able to walk about the house; but was still confined within doors.

“In the beginning of this extraordinary turn of disorder, after my coming to Elizabeth-town, I was enabled through mercy to maintain a calm, composed, and patient spirit, as I had been before from the beginning of my weakness. After I had been in Elizabeth-town about a fortnight, and had so far recovered that I was able to walk about the house, upon a day of thanksgiving kept in this place, I was enabled to recall and recount over the mercies of God, in such a manner as greatly affected me, and filled me with thankfulness and praise. Especially my soul praised God for his work of grace among the Indians, and the enlargement of his dear kingdom. My soul blessed God for what he is in himself, and adored him, that he ever would display himself to creatures. I rejoiced that he was God, and longed that all should know it, and feel it, and rejoice in it. ‘Lord, glorify thyself,’ was the desire and cry of my soul. Oh that *all people* might love and praise the blessed God; that he might have all possible honour and glory from the intelligent world!

“ After this comfortable thanksgiving-season, I frequently enjoyed freedom, enlargement, and engagedness of soul in prayer, and was enabled to intercede with God for my dear congregation, very often for every family, and every person, in particular. It was often a great comfort to me, that I could pray heartily to God for those, to whom I could not speak, and whom I was not allowed to see. But at other times, my spirits were so flat and low, and my bodily vigour so much wasted, that I had scarce any affections at all.

“ In *December* I had revived so far as to be able to walk abroad, and visit friends, and seemed to be on the gaining hand with regard to my health, in the main, until Lord’s day, *December* 21. At which time I went to the public worship; and it being sacrament day, I laboured much at the Lord’s table, to bring forth a certain corruption, and have it *slain*, as being an *enemy* to God and my own soul; and could not but hope, that I had gained some strength against this, as well as other corruptions; and felt some brokenness of heart for my sin.

“After this, having perhaps taken some cold, I began to decline as to bodily health; and continued to do so, till the latter end of January, 1747. Having a violent cough, a considerable fever, an asthmatic disorder, and no appetite for any manner of food, nor any power of digestion, I was reduced to so low a state,

that my friends, I believe, generally despaired of my life; and some of them, for some time together, thought I could scarce live a day. At this time, I could think of nothing, with any application of mind, and seemed to be in a great measure void of all affection, and was exercised with great temptations; but yet was not ordinarily afraid of death.

“On *Lord’s day*, Feb. 1. Though in a very weak and low state, I enjoyed a considerable deal of comfort and sweetness in divine things; and was enabled to plead and use arguments with God in prayer, I think, with a childlike spirit. That passage of Scripture occurred to my mind, and gave me great assistance, ‘If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?’ This text I was helped to plead and insist upon; and saw the divine faithfulness engaged for dealing with me better than any earthly parent can do with his child. This season so refreshed my soul, that my body seemed also to be a gainer by it. And from this time I began gradually to amend. And as I recovered some strength, vigour, and spirit, I found at times some freedom and life in the exercises of devotion, and some longings after spirituality and a life of usefulness to the interests of the great Redeemer. At other times I was awfully barren and lifeless, and out of frame for the things of God; so that I was ready often to cry out, ‘Oh that it were with me as in months past!’ Oh that God had taken me away in the midst of my usefulness, with a sudden stroke, that I might not have been under a necessity of trifling away time in diversions! Oh that I had never lived to spend so much precious time, in so poor a manner, and to so little purpose! Thus I often reflected, was grieved, ashamed, and even confounded, sunk and discouraged.

“On *Tuesday*, Feb. 24. I was able to ride as far as Newark, (having been confined within Elizabeth-town almost four months,) and the next day returned to Elizabeth-town. My spirits were somewhat refreshed with the ride, though my body was weary.

“On *Saturday*, Feb. 28. Was visited by an Indian of my own congregation; who brought me letters, and good news of the sober and good behaviour of my people in general. This refreshed my soul; I could not but soon retire, and bless God for his goodness; and found, I trust, a truly thankful frame of spirit, that God seemed to be building up that congregation for himself.

“On *Wednesday*, March 4. I met with a reproof from a friend, which, although I thought I did not deserve it from him, yet was, I trust, blessed of God to make

me more tenderly afraid of sin, more jealous over myself, and more concerned to keep both heart and life pure and unblamable. It likewise caused me to reflect on my past deadness, and want of spirituality, and to abhor myself, and look on myself as most unworthy. This frame of mind continued the next day; and for several days after, I grieved to think, that in my necessary diversions I had not maintained more seriousness, solemnity, heavenly affection and conversation. Thus my spirits were often depressed and sunk; and yet I trust that reproof was made to be beneficial to me.

“*Wednesday, March 11*, being kept in Elizabeth-town as a day of fasting and prayer, I was able to attend public worship; which was the first time I was able so to do after December 21. Oh, how much weakness and distress did God carry me through in this space of time! But *having obtained help from him*, I yet live: Oh that I could live more to his glory!

“*Lord’s day, March 15*. Was able again to attend the public worship, and felt some earnest desires of being restored to the ministerial work: felt, I think, some spirit and life to speak for God.

“*Wednesday, March 18*. Rode out with a design to visit my people; and the next day arrived among them: but was under great dejection in my journey.

“*On Friday* morning I rose early, walked about among my people, and inquired into their state and concerns and found an additional weight and burden on my spirits, upon hearing some things disagreeable. I endeavoured to go to God with my distresses, and made some kind of lamentable complaint; and in a broken manner spread my difficulties before God; but, notwithstanding, my mind continued very gloomy. About ten o’clock I called my people together, and after having explained and sung a psalm, I prayed with them. There was a considerable deal of affection among them; I doubt not, in some instances, that which was more than merely natural.”

This was the *last interview* that he ever had with his people. About eleven o’clock the same day he left them; and the next day came to Elizabeth-town; his melancholy remaining still: and he continued for a considerable time under a great degree of dejection through vapoury disorders.

“*Saturday, March 28*. Was taken this morning with violent griping pains. These pains were extreme and constant for several hours; so that it seemed impossible

for me, without a miracle, to live twenty-four hours in such distress. I lay confined to my bed the whole day, and in distressing pain all the former part of it: but it pleased God to bless means for the abatement of my distress. Was exceedingly weakened by this pain, and continued so for several days following; being exercised with a fever, cough, and nocturnal sweats. In this distressed case, so long as my head was free of vapoury confusions, *death* appeared agreeable to me; I looked on it as the end of toils, and an entrance into a place ‘where the weary are at rest;’ and I think I had some relish of the entertainments of the heavenly state; so that by these I was allured and drawn as well as driven by the fatigues of life. Oh, how happy it is, to be drawn by desires of a state of perfect holiness!

“*Saturday, April 4.* Was sunk and dejected, very restless and uneasy, by reason of the misimprovement of time; and yet knew not what to do. I longed to spend time in fasting and prayer, that I might be delivered from indolence and coldness in the things of God; but, alas, I had not bodily strength for these exercises! Oh, how blessed a thing is it to enjoy peace of conscience! but how dreadful is a want of inward peace and composure of soul! It is impossible, I find, to enjoy this happiness without *redeeming time*, and maintaining a spiritual frame of mind.

“*Lord’s day, April 5.* It grieved me to find myself so inconceivably barren. My soul thirsted for grace; but alas, how far was I from obtaining what appeared to me so exceeding excellent! I was ready to despair of ever being a holy creature, and yet my soul was desirous of *following hard after God*; but never did I see myself so far from *having apprehended, or being already perfect*, as at this time. The Lord’s supper being this day administered, I attended the ordinance: and though I saw in myself a dreadful emptiness and want of grace, and saw myself as it were at an infinite distance from that purity which becomes the gospel; yet at the communion, especially the distribution of the bread, I enjoyed some warmth of affection, and felt a tender *love to the brethren*; and I think, to the glorious Redeemer, the *first-born* among them. I endeavoured then to *bring forth* mine and *his enemies*, and *slay them before him*; and found great freedom in begging deliverance from this spiritual death, as well as in asking divine favours for my friends and congregation, and the church of Christ in general.

“*Tuesday, April 7.* In the afternoon rode to Newark, in order to marry the Reverend Mr. Dickinson; and in the evening performed that work. Afterwards rode home to Elizabeth-town, in a pleasant frame, full of composure and

sweetness.

“*Thursday, April 9.* Attended the ordination of Mr. Tucker, and afterwards the examination of Mr. Smith: was in a comfortable frame of mind this day, and felt my heart, I think, sometimes in a spiritual frame.

“*Friday, April 10.* Spent the forenoon in Presbyterial business: in the afternoon, rode to Elizabeth-town; found my brother John there: spent some time in conversation with him; but was extremely weak and outdone, my spirits considerably sunk, and my mind dejected.

“*Monday, April 13.* Assisted in examining my brother. In the evening, was in a solemn devout frame; but was much overdone and oppressed with a violent head-ache.

“*Tuesday, April 14.* Was able to do little or nothing: spent some time with Mr. Byram and other friends. This day my brother went to my people.

“*Wednesday, April 15.* Found some freedom at the throne of grace several times this day. In the afternoon was very weak, and spent the time to very little purpose; and yet in the evening had, I thought, some religious warmth and spiritual desires in prayer: my soul seemed to go forth after God, and take complacence in his divine perfections. But, alas! afterwards awfully let down my watch, and grew careless and secure.

“*Thursday, April 16.* Was in bitter anguish of soul in the morning, such as I have scarce ever felt, with a sense of sin and guilt. I continued in distress the whole day, attempting to pray wherever I went; and indeed could not help so doing: but looked upon myself so vile, I dared not look any body in the face; and was even grieved that any body should show me any respect, or at least that they should be so deceived as to think I deserved it.

“*Friday, April 17.* In the evening could not but think that God helped me to ‘draw near to the throne of grace,’ though most unworthy, and gave me a sense of his favour; which gave me inexpressible support and encouragement. Though I scarcely dared to hope the mercy was real, it appeared so great; yet could not but rejoice that ever God should discover his reconciled face to such a vile sinner. Shame and confusion, at times, covered me; and then hope, and joy, and admiration of divine goodness gained the ascendant. Sometimes I could not but

admire the divine goodness, that the Lord had not let me fall into all the grossest, vilest acts of sins and open scandal that could be thought of; and felt myself so necessitated to praise God, that this was ready for a little while to swallow up my shame and pressure of spirit on account of my sins."

After this, his dejection and pressure of spirit returned; and he remained under it the two next days.

"*Monday, April 20.* Was in a very disordered state, and kept my bed most of the day. I enjoyed a little more comfort than in several of the preceding days. *This day I arrived at the age of twenty-nine years.*

"*Tuesday, April 21.* I set out on my journey for New England, in order (if it might be the will of God) to recover my health by riding: travelled to New York, and there lodged."

This proved his final departure from New Jersey. he travelled slowly, and arrived among his friends at East Haddam, about the beginning of May. There is very little account in his *diary* of the time that passed from his setting out on his journey to May 10. He speaks of his sometimes finding his heart rejoicing in the glorious perfections of God, and longing to live to him; but complains of the unfixedness of his thoughts, and their being easily diverted from divine subjects, and cries out of his leanness, as testifying against him, in the loudest manner. And concerning those *diversions* he was obliged to use for his health, he says, that he sometimes found he could use diversions with "*singleness of heart,*" aiming at the glory of God; but that he also found there was a necessity of great care and watchfulness, lest he should lose that spiritual temper of mind in his diversions, and lest they should degenerate into what was merely selfish, without any supreme aim at the glory of God in them.

"*Lord's day, May 10.* (At Had-Lime) I could not but feel some measure of gratitude to God at this time, (wherein I was much exercised,) that he had always disposed me, in my ministry, to insist on the great doctrine of *regeneration*, the *new creature, faith in Christ, progressive sanctification, supreme love to God, living entirely to the glory of God, being not our own*, and the like. God thus helped me to see, in the surest manner, from time to time, that these, and the like doctrine necessarily connected with them, are the *only foundation* of safety and salvation for perishing sinners; and that those divine dispositions, which are consonant hereto, are that *holiness*, 'without which no man shall see the Lord.'

The exercise of these God-like tempers wherein the soul acts in a kind of concert with God, and would be and do every thing that is pleasing to him I saw, would stand by the soul in a dying hour; for God must, I think, *deny himself*, if he cast away *his own image*, even the soul that is one in desires with himself.

"Lord's day, May 17. [At Millington] Spent the forenoon at home, being unable to attend the public worship. At this time, God gave me some affecting sense of my own vileness and the exceeding sinfulness of my heart; that there seemed to be nothing but sin and corruption within me. 'Innumerable evils compassed me about:' my want of spirituality and holy living, my neglect of God, and living to myself. All the abominations of my heart and life seemed to be open to my view; and I had nothing to say, but, 'God be merciful to me a sinner.' Towards noon I saw, that the grace of God in Christ is infinitely free towards sinners, and such sinners as I was. I also saw, that God is the supreme good, that in his presence is life; and I began to long to die, that I might *be with him*, in a state of freedom from all sin. Oh, how a small glimpse of his excellency refreshed my soul! Oh, how worthy is the blessed God to be loved, adored, and delighted in for himself, for his own divine excellencies!

"Though I felt much dulness, and want of a spirit in prayer this week; yet I had some glimpses of the excellency of divine things; and especially one morning, in secret meditation and prayer, the excellency and beauty of holiness, as a likeness to the glorious God, was so discovered to me, that I began to long earnestly to be in that world where holiness dwells in perfection. I seemed to long for this perfect holiness, not so much for the sake of my own happiness, (although I saw clearly that this was the greatest, yea, the only happiness of the soul,) as that I might please God, live entirely to him, and glorify him to the utmost stretch of my rational powers and capacities.

"Lord's day, May 24. [Long Meadow in Springfield] Could not but think, as I have often remarked to others, that much more of *true religion* consists in *deep humility, brokenness of heart, and an abasing sense of barrenness and want of grace and holiness*, than most who are called *Christians* imagine; especially those who have been esteemed the converts of the *late* day. Many seem to know of no other religion but elevated joys and *affections*, arising only from some flights of *imagination*, or some *suggestion* made to their mind, of *Christ* being *theirs*, *God living them*, and the like."

On *Thursday, May 28*. He came from Long Meadow to Northampton: appearing

vastly better than, by his account, he had been in the winter; indeed so welt, that he was able to ride twenty-five miles in a day, and to walk half a mile; and appeared cheerful, and free from melancholy; but yet undoubtedly, at that time, in a confirmed, incurable consumption.

I had much opportunity, before this, of particular information concerning him, from many who were well acquainted with him; and had myself once an opportunity of considerable conversation and some acquaintance with him, at New-Haven, near four years before, at the time of the *commencement*, when he offered that confession to the rector of the college, which has been already mentioned in this history; I being one he was pleased then several times to consult on that affair: but now I had opportunity for a more full acquaintance with him. I found him remarkably sociable, pleasant, and entertaining in his conversation; yet solid, savoury, spiritual, and very profitable. He appeared meek, modest, and humble; far from any stiffness, moroseness, superstitious demureness, or affected singularity in speech or behaviour, and seeming to dislike all such things. We enjoyed not only the benefit of his conversation, but had the comfort and advantage of hearing him pray in the family, from time to time. His manner of praying was very agreeable; most becoming a worm of the dust, and a disciple of Christ, addressing an infinitely great and holy God, and Father of mercies; not with florid expressions, or a studied eloquence; not with any intemperate vehemence, or indecent boldness. It was at the greatest distance from any appearance of ostentation, and from every thing that might look as though he meant to recommend himself to those that were about him, or set himself off to their acceptance. It was free also from vain repetitions, without impertinent excursions, or needless multiplying of words. He expressed himself with the strictest propriety, with weight, and pungency; and yet what his lips uttered seemed to flow from the *fulness of his heart*, as deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependence, and of God's infinite greatness, excellency, and sufficiency, rather than merely from a warm and fruitful brain, pouring out good expressions. And I know not that ever I heard him so much as ask a blessing or return thanks at table, but there was something remarkable to be observed both in the matter and manner of the performance. In his prayers, he insisted much on the prosperity of Zion, the advancement of Christ's kingdom in the world, and the flourishing and propagation of religion among the Indians. And he generally made it one petition in his prayer, "that we might not outlive our usefulness."

"*Lord's day, May 31. [At Northampton]* I had little inward sweetness in religion

most of the week past; not realizing and beholding spiritually the *glory of God, and the blessed Redeemer*; from whence always arise *my comforts and joys in religion*, if I have any at all: and if I cannot so behold the excellencies and perfections of God, as to cause me to rejoice in him for what he is *in himself*, I have no solid foundation for joy. To rejoice, only because I apprehend I have an *interest in Christ*, and shall be finally saved, is a poor mean business indeed."

This week he consulted Dr. Mather, at my house, concerning his illness, who plainly told him, that there were great evidences of his being in a confirmed *consumption*, and that he could give him no encouragement that he should ever recover. But it seemed not to occasion the least discomposure in him, not to make any manner of alteration as to the cheerfulness and serenity of his mind, or the freedom or pleasantness of his conversation.

"*Lord's day, June 7.* My attention was greatly engaged, and my soul so drawn forth, this day, by what I heard of the 'exceeding preciousness of the saving grace of God's Spirit,' that it almost overcame my body, in my weak state. I saw, that true grace is exceeding precious indeed; that it is very rare; and that there is but a very small degree of it, even where the reality of it is to be found; at least, I saw this to be *my case*.

In the preceding week I enjoyed some comfortable seasons of meditation. One morning the cause of God appeared exceeding precious to me: the Redeemer's kingdom is all that is valuable in the earth, and I could not but long for the promotion of it in the world. I saw also, that this cause is God's, that he has an infinitely greater regard and concern for it than I could possibly have; that if I have any true love to this blessed interest, it is only a drop derived from that ocean: hence, I was ready to 'lift up my head with joy;' and conclude, 'Well, if God's cause be so dear and precious to him, he will promote it.'

And thus I did as it were rest on God, that surely he would promote that which was so agreeable to his own will; though the time when must still be left to his sovereign pleasure."

He was advised by physicians still to continue riding, as what would tend, above any other means, to prolong his life. He was at a loss, for some time, which way to bend his course next; but finally determined to ride from hence to Boston; we having concluded that one of this family should go with him, and be helpful to him in his weak and low state.

“Tuesday, June 9. I set out on a journey from Northampton to Boston. Travelled slowly, and got some acquaintance with divers ministers on the road.

“Having now continued to ride for some considerable time together, I felt myself much better than I had formerly done; and found, that in proportion to the prospect I had of being restored to a state of usefulness, so I desired the continuance of life: but *death* appeared inconceivably more desirable to me than a *useless life*; yet blessed be God, I found my heart, at times, fully resigned and reconciled to this greatest of afflictions, if God saw fit thus to deal with me.

“Friday, June 12. I arrived in Boston this day, somewhat fatigued with my journey. Observed that there is no *rest*, but in God: fatigues of body, and anxieties of mind, attend us, both in town and country; no place is exempted.

“Lord’s day, June 14. I enjoyed some enlargement and sweetness in family prayer, as well as in secret exercises; God appeared excellent, his ways full of pleasure and peace, and all I wanted was a spirit of holy fervency, to live to him.

“Wednesday, June 17. This, and the two preceding days, I spent mainly in visiting the ministers of the town, and was treated with great respect by them.

“On Thursday, June 18. I was taken exceeding ill, and brought to the gates of death, by the breaking of small ulcers in my lungs, as my physician supposed. In this extreme weak state I continued for several weeks, and was frequently reduced so low, as to be utterly speechless, and not able so much as to whisper a word; and even after I had so far revived, as to walk about the house, and to step out of doors, I was exercised every day with a faint turn, which continued usually four or five hours: at which times, though I was not so utterly speechless, but that I could say Yes or No, yet I could not converse at all, nor speak one sentence, without making stops for breath; and divers times in this season, my friends gathered round my bed, to see me breathe my last, which they looked for every moment, as I myself also did.

“How I was, the first day or two of my illness, with regard to the exercise of reason, I scarcely know; I believe I was somewhat shattered with the violence of the fever, at times: but the third day of my illness, and constantly afterwards, for four or five weeks together, I enjoyed as much serenity of mind, and clearness of thought, as perhaps I ever did in my life; and I think my mind never penetrated with so much ease and freedom into divine things, as at this time; and I never

felt so capable of demonstrating the truth of many important doctrine of the gospel as now. And as I saw clearly the *truth* of those great doctrine, which are justly styled the doctrine *of grace*; so I saw with no less clearness, that the *essence of religion* consisted in the soul's *conformity to God*, and acting above all selfish views, for *his glory*, longing to be *for him*, to live *to him*, and please and honour *him* in all things: and this from a clear view of his infinite excellency and worthiness *in himself*, to be loved, adored, worshipped, and served by all intelligent creatures. Thus I saw, that when a soul *loves God* with a supreme love, he therein acts *like* the blessed God himself, who most justly loves himself in that manner. So when God's interest and his are become one, and he longs that God should be *glorified*, and rejoices to think that he is unchangeably possessed of the highest glory and blessedness, herein also he acts in *conformity* to God. In like manner, when the soul is fully *resigned to*, and rests satisfied and contented *with*, the divine will, here it is also *conformed* to God.

"I saw further, that as this divine temper, whereby the soul exalts God, and treads self in the dust, is wrought in the soul by God's discovering his own glorious perfections *in the face of Jesus Christ* to it, by the special influences of the Holy Spirit, so he cannot but have *regard to it*, as his own work; and as it is his image in the soul, he cannot but take *delight* in it. Then I saw again, that if God should slight and reject his own *moral image*, he must needs *deny himself*; which he cannot do. And thus I saw the *stability* and *infallibility* of this religion; and that those who are truly possessed of it, have the most complete and satisfying *evidence* of their being interested in all the benefits of Christ's redemption, having their hearts *conformed to him*; and that these, these only, are qualified for the employments and entertainments of God's kingdom of glory; as none but these have any relish for the business of heaven, which is to ascribe glory to God, and not to themselves; and that God (though I would speak it with great reverence of his name and perfection) cannot, without denying himself, finally cast such away.

"The next thing I had then to do, was to inquire, whether *this* was *my religion*: and here God was pleased to help me to the most easy remembrance and critical review of what had passed in course, of a religious nature, through several of the latter years of my life. And although I could discover much corruption attending my best duties, many selfish views and carnal ends, much spiritual pride and self-exaltation, and innumerable other evils which compassed me about; yet God was pleased, as I was reviewing, quickly to put this question out of doubt, by showing me that I had, from time to time, acted above the utmost influence of

mere self-love; that I had longed to please and glorify him, as my highest happiness, &c. And this review was through grace attended with a present feeling of the same divine temper of mind; I felt now pleased to think of the glory of God, and longed for heaven, as a state wherein I might glorify God perfectly, rather than a place of happiness for myself: and this feeling of the love of God in my heart, which I trust the Spirit of God excited in me afresh, was sufficient to give me full satisfaction, and make me long, as I had many times before done, to be with Christ. I did not now want any of the *sudden suggestions*, which many are so pleased with, ‘That Christ and his benefits are mine; that God loves me,’ &c. in order to give me satisfaction about my state: no, my soul now abhorred those delusions of *Satan*, which are thought to be the *immediate witness of the Spirit*, while there is nothing but an *empty suggestion* of a certain fact, without any gracious discovery of the *divine glory*, or of the *Spirit’s work* in their own hearts. I saw the awful delusion of this kind of confidence, as well as of the whole of *that religion*, from which they usually spring, or at least of which they are the attendants. The *false religion* of the late day, (though a day of wondrous grace,) the *imaginings*, and impressions made only on the *animal affections* together with the *sudden suggestions* made to the mind by *Satan, transformed into an angel of light*, of certain facts not revealed in Scripture and many such like things, I fear, have made up the greater part of the religious appearance in many places.

“These things I saw with great clearness, when I was thought to be dying. And God gave me great concern for his church and interest in the world, at this time: not so much because the late remarkable influence upon the minds of people was abated, as because that false religion those heats of imagination, and wild and selfish commotions of the animal affections which attended the work of grace, had prevailed so far. *This* was that which my mind dwelt upon, almost day and night: and *this*, to me, was the darkest appearance, respecting religion, in the land; for it was *this*, chiefly, that had prejudiced the world against inward religion. And I saw the great misery of all was, that so few saw any manner of *difference* between those exercises that were spiritual and holy, and those which have *self-love* only for their beginning, centre, and end.

“As God was pleased to afford me clearness of thought, and composure of mind, almost continually, for several weeks together under my great weakness; so he enabled me, in some measure, to improve my time, as I hope, to valuable purposes. I was enabled to write a number of important *letters* to friends in remote places: and sometimes I wrote when I was speechless, *i. e.* unable to

maintain conversation with any body; though perhaps I was able to speak a word or two so as to be heard. At this season also, while I was confined at Boston, I read with care and attention some papers of old Mr. Shepard's, lately come to light, and designed for the press: and as I was desired, and greatly urged, made some corrections, where the sense was left dark, for want of a word or two. Besides this, I had many *visitants*; with whom, when I was able to speak, I always conversed of the things of religion; and was peculiarly disposed and assisted in distinguishing between the *true and false* religion of the times. There was scarce any subject, that has been matter of debate in the late day, but what I was in at one time or other brought to a sort of necessity to discourse upon, and show my opinion; and that frequently before numbers of people; and especially, I discoursed repeatedly on the nature and necessity of that *humiliation, self-emptiness*, or full conviction of a person's being utterly undone in himself, which is necessary in order to a saving *faith*, and the extreme *difficulty* of being brought to this, and the great danger there is of persons taking up with some *self-righteous appearances* of it. The *danger* of this I especially dwelt upon, being persuaded that multitudes perish in this hidden way; and because so little is said from most pulpits to discover any danger here: so that persons being never effectually brought to *die in themselves*, are never truly *united to Christ*, and so perish. I also discoursed much on what I take to be the essence of true religion, endeavouring plainly to describe that God-like temper and disposition of soul, and that holy conversation and behaviour, that may justly claim the honour of having God for its original and patron. And I have reason to hope God blessed my way of discoursing and distinguishing to some, both ministers and people; so that my time was not wholly lost."

He was much visited, while in Boston, by many persons of considerable note and character, and by some of the first rank; who showed him uncommon respect, and appeared highly pleased and entertained with his conversation. And besides his being honoured with the company and respect of ministers of the town, he was visited by several ministers from various parts of the country. He took all opportunities to discourse of the peculiar nature and distinguishing characters of true, spiritual, and vital religion; and to hear his testimony against the various false appearances of it, consisting in, or arising from, impressions on the *imagination*, sudden and supposed immediate *suggestions* of truths not contained in the Scripture, and that faith which consists *primarily* in a person believing that Christ died for him in particular, &c. What he said was, for the most part, heard with uncommon attention and regard: and his discourses and reasonings appeared manifestly to have great weight and influence, with many

that he conversed with, both ministers and others.

Also the Honourable Commissioners in Boston, of the incorporated Society in London for propagating the Gospel in New England and parts adjacent, having newly had committed to them a legacy of the late reverend and famous Dr. Daniel Williams of London, for the support of two *missionaries* to the heathen, were pleased, while he was in Boston, to consult him about a mission to those Indians called the *Six Nations*, particularly about the qualifications requisite in a missionary to those Indians; and were so satisfied with his sentiments on this head, and had that confidence in his faithfulness, and his judgment and discretion in things of this nature, that they desired him to undertake to find and recommend a couple of persons fit to be employed in this business; and very much left the matter with him.

Likewise certain pious and generously disposed gentlemen in Boston, being moved by the wonderful narrative of his labours and success among the Indians in New Jersey, and more especially by their conversation with him on the same subject, took opportunity to inquire more particularly into the state and necessities of his congregation, and the school among them, with a charitable intention of contributing something to promote the excellent design of advancing the interests of Christianity among the Indians; and understanding that there was a want of Bibles for the school, three dozen of Bibles were immediately procured, and 14*l.* in bills (of the old tenor) given over and above, besides more large benefactions made afterwards, which I shall have occasion to mention in their proper place.

Mr. Brainerd's restoration from his extremely low state in Boston, so as to go abroad again and to travel, was very unexpected to him and his friends. My daughter who was with him, writes thus concerning him, in a letter dated June 23. "On Thursday, he was very ill with a violent fever, and extreme pain in his head and breast, and at turns, delirious. So he remained till Saturday evening, when he seemed to be in the agonies of death; the family was up with him till one or two o'clock, expecting every hour would be his last. On sabbath-day he was a little revived, his head was better, but very full of pain, and exceeding sore at his breast, much put to it for breath, &c. Yesterday he was better upon all accounts. Last night he slept but little. This morning he was much worse. Dr. Pynchon says, he has no hopes of his life; nor does he think it likely he will ever come out of the chamber; though he says, he *may* be able to come to Northampton "

In another letter, dated June 29, she says as follows. "Mr. Brainerd has not so much pain, nor fever, since I last wrote, as before; yet he is extremely weak and low, and very faint, expecting every day will be his last. He says, it is impossible for him to live, for he has hardly vigour enough to draw his breath. I went this morning into town, and when I came home, Mr. Bromfield said, he never expected I should see him alive; for he lay two hours, as they thought, dying; one could scarcely tell whether he was alive or not; he was not able to speak for some time: but now is much as he was before. The *doctor* thinks he will drop away in such a turn. Mr. Brainerd says he never felt any thing so much like *dissolution*, as what he felt to-day; and says he never had any conception of its being possible for any creature to be alive, and yet so weak as he is from day to day. Dr. Pynchon says, he should not be surprised if he should so recover as to live half a year; nor would it surprise him if he should die in half a day. Since I began to write he is not so well, having had a faint turn again; yet patient and resigned, having no distressing fears, but the contrary."

His physician, the honourable Joseph Pynchon, Esq. when he visited him in his extreme illness in Boston, attributed his sinking so suddenly into a state so extremely low, and nigh unto death, to the breaking of ulcers, that had been long gathering in his lungs, (as Mr. Brainerd himself intimates in a forementioned passage in his diary,) and there discharging and diffusing their purulent matter. This, while nature was labouring and struggling to throw it off, which could be done no otherwise than by a gradual straining of it through the small vessels of those vital parts, occasioned a high fever and violent coughing, threw the whole frame of nature into the utmost disorder, and brought it near to a dissolution. But it was supposed, if the strength of nature held till the lungs had this way gradually cleared themselves of this putrid matter, he might revive, and continue better, till new ulcers gathered and broke; but that this would surely sink him again, and there was no hope of his recovery. He expressed himself to one of my neighbours, who at that time saw him in Boston, that he was as *certainly* a dead man as if he was shot through the heart.

But so it was ordered in divine providence, that the strength of nature held out through this great conflict, so as just to escape the grave at that turn; and then he revived, to the astonishment of all that knew his case. After he began to revive, he was visited by his youngest brother, Mr. Israel Brainerd, a student at Yale college; who having heard of his extreme illness, went from thence to Boston, in order to see him, if he might find him alive, which he but little expected.

This visit was attended with a mixture of joy and sorrow to Mr. Brainerd. He greatly rejoiced to see his brother, especially because he had desired an opportunity of some religious conversation with him before he died. But this meeting was attended with sorrow, as his brother brought to him the sorrowful tidings of his sister Spencer's death at Haddam; a sister, between whom and him had long subsisted a peculiarly dear affection, and much intimacy in spiritual matters, and whose house he used to make his home when he went to Haddam, his native place. He had heard nothing of her sickness till this report of her death. But he had these comforts together with the tidings, *viz.* a confidence of her being gone to heaven, and an expectation of his soon meeting her there. His brother continued with him till he left the town, and came with him from thence to Northampton. Concerning the last sabbath Mr. Brainerd spent in Boston, he writes in his *diary* as follows.

"Lord's day, July 19. I was just able to attend public worship, being earned to the house of God in a chaise. Heard Dr. Sewall preach in the forenoon: partook of the Lord's supper at this time. In this sacrament I saw astonishing divine wisdom displayed; such wisdom as I saw required the tongues of angels and glorified saints to celebrate. It seemed to me I never should do any thing at adoring the infinite wisdom of God, discovered in the contrivance of man's redemption, until I arrived at a world of perfection; yet I could not help striving to 'call upon my soul, and all within me, to bless the name of God.' In the afternoon heard Mr. Prince preach. I saw more of God in the wisdom discovered in the plan of man's redemption, than I saw of any other of his perfections, through the whole day."

He left Boston the next day. But before he came away, he had occasion to bear a very full, plain, and open *testimony* against that opinion, that the *essence* of saving *faith* lies in *believing that Christ died for me in particular*; and that this is the *first* act of faith in a true believer's closing with Christ. He did it in a long conference he had with a gentleman, who has very publicly and strenuously appeared to defend that tenet. He had this discourse with him in the presence of a number of considerable persons, who came to visit Mr. Brainerd before he left the town, and to take their leave of him. In which debate he made this plain declaration, (at the same time confirming what he said by many arguments,) That the *essence* of saving *faith* was wholly left out of the *definition* which that gentleman has published; and that the faith which he had *defined*, had nothing of God in it, nothing above nature, nor indeed above the power of the devils; and that all such as had *this* faith, and had *no better*, though they might have this to

never so high a degree, would surely perish. And he declared also, that he never had greater *assurance* of the *falseness* of the principles of those that maintained *such* a faith, and of their dangerous and destructive tendency, or a more affecting sense of the great delusion and misery of those that depended on getting to heaven by *such* a faith, (while they had *no better*,) than he lately had when he was supposed to be at the point to *die*, and expected every minute to pass into *eternity*. Mr. Brainerd's discourse at this time, and the forcible reasonings by which he confirmed what he asserted, appeared to be greatly to the satisfaction of those present; as several of them took occasion expressly to manifest to him, before they took leave of him.

When this conversation was ended, having bid an affectionate farewell to his friends, he set out in the cool of the afternoon, on his journey to Northampton, attended by his brother, and my daughter that went with him to Boston; and would have been accompanied out of the town by a number of gentlemen, besides that honourable person who gave him his company for some miles on that occasion, as a testimony of their esteem and respect, had not his aversion to any thing of pomp and show prevented it.

“*Saturday, July 25*, I arrived here at Northampton; having set out from Boston on Monday, about four o'clock, P. M. In this journey I rode about sixteen miles a day, one day with another. Was sometimes extremely tired and faint on the road, so that it seemed impossible for me to proceed any further: at other times I was considerably better, and felt some freedom both of body and mind.

“*Lord's day, July 26*. This day I saw clearly that I should never be *happy*; yea, that God himself could not make me happy, unless I could be in a capacity to ‘please and glorify him for ever.’ Take away *this*, and admit me into all the fine *heavens* that can be conceived of by men or angels, and I should still be *miserable* for ever.”

Though he had so far revived, as to be able to travel thus far, yet he manifested no expectation of recovery: he supposed, as his physician did, that his being brought so near to death at Boston, was owing to the breaking of ulcers in his lungs. He told me that he had several such ill turns before, only not to so high a degree, but as he supposed, owing to the same cause, *viz.* the breaking of ulcers; and that he was brought lower and lower every time; and it appeared to him, that in his last sickness he was brought as low as it was possible, and yet live; and that he had not the least expectation of surviving the next return of this breaking

of ulcers; but still appeared perfectly calm in the prospect of death.

On *Wednesday* morning, the week after he came to Northampton, he took leave of his brother Israel, never expecting to see him again in this world; he now setting out from hence on his journey to New-Haven.

When Mr. Brainerd came hither, he had so much strength as to be able, from day to day, to ride out two or three miles, and to return; and sometimes to pray in the family; but from this time he gradually decayed, becoming weaker and weaker.

While he was here, his conversation from first to last was much on the same subjects as when in Boston. He spoke much of the nature of *true religion* in heart and practice, as distinguished from its various *counterfeits*; expressing his great concern, that the latter so much prevailed in many places. He often manifested his great abhorrence of all such doctrine and *principles* in religion, as had any tendency to antinomianism; of all such notions, as seemed to diminish the necessity of holiness of life, or to abate men's regard to the commands of God, and a strict, diligent, and universal practice of virtue and piety, under a pretence of depreciating bur works, and magnifying Gods free grace. He spoke often, with much detestation, of such *experiences* and pretended *discoveries* and *joys*, as have nothing of the nature of *sanctification* in them, as do not tend to strictness, tenderness, and diligence in religion, to meekness and benevolence towards mankind, and an humble behaviour. He also declared, that he looked on such pretended *humility* as worthy of no regard, which was not manifested by *modesty*, of *conduct* and *conversation*. He spake often, with abhorrence, of the spirit and practice that appears among the greater part of *separatists* at this day in the land, particularly those in the eastern parts of Connecticut; in their condemning and separating from the *standing* ministry and churches, their crying down *learning* and a *learned* ministry, their notion of an *immediate call* to the work of the ministry, and the forwardness of *laymen* to set up themselves as public teachers. He had been much conversant in the eastern part of Connecticut, (it being near his native place,) when the same principles, notion, and spirit began to operate, which have since prevailed to a greater height; and had acquaintance with some of those persons who are become heads and leaders of the *separatists*. He had also been conversant with persons of the same way elsewhere; and I heard him say, once and again, he knew by his acquaintance with this sort of people, that what was chiefly and most generally in repute among *them* as the *power of godliness*, was an entirely *different* thing from that true vital piety recommended in the *Scriptures*, and had *nothing in it* of that

nature. He manifested a great dislike of a disposition in persons to much *noise* and *show* in religion, and affecting to be abundant in proclaiming and publishing their own *experiences*. Though at the same time he did not condemn, but approved of Christians speaking of their own experiences on some occasions, and to some persons, with due modesty and discretion. He *himself* sometimes, while at my house, spake of his own experiences; but it was always with apparent *reserve*, and in the exercise of care and judgment with respect to occasions, persons, and circumstances. He mentioned some remarkable things of his own religious experience to two young gentlemen, candidates for the ministry, who watched with him (each at a different time) when he was very low, and not far from his end; but he desired both of them not to speak of what he had told them till *after his death*.

The subject of that debate I mentioned before, which he had with a certain gentleman, the day he left Boston, seemed to lie with much weight on his mind after he came hither; and he began to write a *letter* to that gentleman, expressing his sentiments concerning the dangerous tendency of some of the tenets he had expressed in conversation, and in the writings he had published; with the considerations by which the exceeding hurtful nature of those notions is evident; but he had not strength to finish his letter.

After he came hither, as long as he lived, he spoke much of that future prosperity of Zion which is so often foretold and promised in the Scripture. It was a theme he delighted to dwell upon; and his mind seemed to be carried forth with earnest concern about it, and intense desires, that religion might speedily and abundantly revive and flourish. Though he had not the least expectation of recovery, yea, the nearer death advanced, and the more the symptoms of its approach increased, still the more did his mind seem to be taken up with this subject. He told me, when near his end, that “he never in all his life had his mind so led forth in desires and earnest prayers for the flourishing of *Christ’s kingdom* on earth, as since he was brought so exceeding low at Boston.” He seemed much to wonder, that there appeared no more of a disposition in ministers and people to pray for the flourishing of religion through the world; that so little a part of their *prayers* was generally taken up about it, in their families, and elsewhere; and particularly, he several times expressed his wonder, that there appeared no more forwardness to comply with the *proposal* lately made, in a *Memorial* from a number of ministers in Scotland, and sent over into America, for *united extraordinary prayer*, among Christ’s ministers and people, for the *coming of Christ’s kingdom*: and he sent it as his dying advice to *his own congregation*,

that they should practise agreeably to that proposal.

Though he was constantly exceeding weak, yet there appeared in him a continual care well to improve *time* and fill it up with something that might be profitable, and in some respect for the glory of God or the good of men; either profitable conversation, or writing letters to absent friends, or noting something in his diary, or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death, or giving some directions concerning the future management of his people, or employment in secret devotions. He seemed never to be easy, however ill, if he was not doing something for God, or in his service. After he came hither, he wrote a *preface* to a *diary* of the famous Mr. Shepard's, (in those papers before mentioned, lately found,) having been much urged to it by those gentlemen in Boston who had the care of the publication: which diary, with his *preface*, has since been published.

In his diary for *Lord's day, Aug. 9*, he speaks of longing desires after *death*, through a sense of the excellency of a state of *perfection*. In his diary for *Lord's day, Aug. 16*, he speaks of his having so much refreshment of *soul* in the house of God, that it seemed also to refresh his *body*. And this is not only noted in his diary, but was very observable to others: it was very apparent, not only that his *mind* was exhilarated with inward consolation, but also that his *animal* spirits and *bodily* strength seemed to be remarkably restored, as though he had forgot his illness. But this was the last time that ever he attended public worship on the sabbath.

On *Tuesday* morning that week (I being absent on a journey) he prayed with my family; but not without much difficulty, for want of bodily strength; and this was the last family prayer that ever he made. He had been wont, till now, frequently to ride out two or three miles; but this week, on Thursday, was the last time he ever did so.

"*Lord's day, Aug. 23.* This morning I was considerably refreshed with the thought, yea, the hope and expectation of the *enlargement of Christ's kingdom*; and I could not but hope the time was at hand, when Babylon the great would *fall*, and *rise no more*. This led me to some spiritual meditations, that were very refreshing to me. I was unable to attend public worship, either part of the day; but God was pleased to afford me fixedness and satisfaction in divine thoughts. Nothing so refreshes my soul, as when I can *go to God*, yea, *to God my*

exceeding joy. When he is so, sensibly, to my soul, oh how unspeakably delightful is this!

"In the week past I had divers turns of inward refreshing; though my body was inexpressibly weak, followed continually with agues and fevers. Sometimes my soul centred in God, as my only *portion*; and I felt that I should be for ever unhappy if *he* did not *reign*. I saw the sweetness and happiness of being *his* subject, at his disposal. This made all my difficulties quickly vanish.

"From this *Lord's day*, viz. Aug. 23, I was troubled very much with vapoury disorders, and could neither write nor read, and could scarcely live; although, through mercy, was not so much oppressed with heavy melancholy and gloominess, as at many other times.

Till this week he had been wont to lodge in a room above stairs; but he now grew so weak, that he was no longer able to go up stairs and down. *Friday, Aug. 28*, was the last time he ever went above-stairs; henceforward he betook himself to a lower room.

On *Wednesday, Sept. 2*, being the day of our public lecture, he seemed to be refreshed with seeing the neighbouring ministers that came hither to the lecture, and expressed a great desire once more to go to the house of God on that day: and accordingly rode to the meeting, and attended divine service, while the Reverend Mr. Woodbridge, of Hatfield, preached. He signified that he supposed it to be the last time that ever he should attend the public worship; as it proved. And indeed it was the last time that ever he went out at our gate alive.

On the Saturday evening next following he was unexpectedly visited by his brother, Mr. John Brainerd, who came to see him from New Jersey. He was much refreshed by this unexpected visit, this brother being peculiarly dear to him; and he seemed to rejoice in a devout and solemn manner, to see him, and to hear the comfortable tidings he brought concerning the state of his dear congregation of Christian Indians. A circumstance of this visit, of which he was exceeding glad, was, that his brother brought him some of his *private writings* from New Jersey, and, particularly his *diary* that he had kept for many years past.

"*Lord's day, Sept. 6.* I began to read some of my private writings, which my brother brought me; and was considerably refreshed with what I met with in

them.

“*Monday, Sept. 7.* I proceeded further in reading my old private writings, and found they had the same effect upon me as before. I could not but rejoice and bless God for what passed long ago, which without writing had been entirely lost.

“This evening, when I was in great distress of body, my soul longed that God should be glorified: I saw there was no heaven but this. I could not but speak to the bystanders then of the only *happiness, viz. pleasing* God. O that I could for ever live to God! The day, I trust, is at hand, the perfect day. *Oh, the day of deliverance from all sin.*

“*Lord’s day, Sept. 13.* I was much refreshed and engaged in meditation and writing, and found a heart to act for God. My spirits were refreshed, and my soul delighted to do something for God.”

On the evening following that Lord’s day, his feet began to appear sensibly swelled; which thenceforward swelled more and more. A symptom of his dissolution coming on. The next day his brother John left him, being obliged to return to New Jersey on some business of great importance and necessity; intending to return again with all possible speed, hoping to see his brother yet once more in the land of the living.

Mr. Brainerd having now, with much deliberation, considered of the important affair before mentioned, which was referred to him by the Honourable Commissioners in Boston, of the Corporation in London fur the Propagation of the Gospel in New England and parts adjacent, *viz.* the fixing upon and recommending of two persons proper to be employed as missionaries to the Six Nations, he about this time wrote a letter, recommending two young gentlemen of his acquaintance to those commissioners, *viz.* Mr. Elihu Spencer of East Haddam, and Mr. Job Strong of Northampton. The commissioners, on the receipt of this letter, cheerfully and unanimously agreed to accept of and employ the persons he had recommended. They accordingly have since waited on the commissioners to receive their instructions; and pursuant to these, have applied themselves to a preparation for the business of their mission. One of them, Mr. Spencer, has been solemnly *ordained* to that work, by several of the ministers of Boston, in the presence of an ecclesiastical council convened for that purpose; and is now gone forth to the nation of Oncidaes, about a hundred and seventy

miles beyond Albany.

He also this week, *viz.* on *Wednesday, Sept. 16*, wrote a letter to a particular gentleman in Boston (one of those charitable persons before mentioned, who appeared so forward to contribute of their substance for promoting Christianity among the Indians) relating to the growth of the Indian school. And the need of another schoolmaster, or some person to assist the schoolmaster in instructing the Indian children. These gentlemen, on the receipt of this letter, had a meeting, and agreed with great cheerfulness to give 200*l.* (in bills of the old tenor) for the support of another schoolmaster; and desired the Reverend Mr. Pemberton of New York, (who was then at Boston, and was also, at their desire, present at their meeting,) as soon as possible to procure a suitable person for that service; and also agreed to allow 75*l.* to defray some special charges that were requisite to encourage the mission to the Six Nations, (besides the salary allowed by the commissioners,) which was also done on some intimations given by Mr. Brainerd.

Mr. Brainerd spent himself much in writing those letters, being exceeding weak: but it seemed to be much to his satisfaction, that he had been enabled to do it; hoping that it was something done for God, and which might be for the advancement of Christ's kingdom and glory. In writing the last of these letters, he was obliged to use the hand of another, not being able to write himself.

On the Thursday of this week (Sept. 17.) was the last time that ever he went out of his lodging room. That day he was again visited by his brother Israel, who continued with him thenceforward till his death. On that evening, he was taken with something of a *diarrhoea*; which he looked upon as another sign of his approaching *death*: whereupon he expressed himself thus; "Oh, the glorious time is now coming! I have longed to serve God perfectly: now God will gratify those desires!" And from time to time, at the several steps and new symptoms of the sensible approach of his dissolution, he was so far from being sunk or damped, that he seemed to be *animated*, and made more cheerful; as being glad at the appearance of *death's* approach. He often used the epithet, *glorious*, when speaking of the day of his *death*, calling it *that glorious day*. And as he saw his dissolution gradually approaching, he talked much about it; and with perfect calmness he spoke of a future state. He also settled all his affairs, giving directions very particularly and minutely, concerning what he would have done in one respect and another after his decease. And the nearer death approached, the more desirous he seemed to be of it. He several times spoke of the *different*

kinds of willingness to die; and represented it as an ignoble, mean kind, to be willing to leave the body, only to get rid of *pain*; or to go to heaven, only to get *honour* and advancement there.

“*Saturday, Sept. 19.* Near night, while I attempted to walk a little, my thoughts turned thus; ‘How infinitely sweet it is, to love God, and be all for him!’ Upon which it was suggested to me, ‘You are not an angel, not lively and active.’ To which my whole soul immediately replied, ‘I as sincerely desire to love and glorify God, as any angel in heaven.’ Upon which it was suggested again, ‘But you are filthy, not fit for heaven.’ Hereupon instantly appeared the blessed robes of Christ’s *righteousness*, which I could not but exult and triumph in; and I viewed the infinite excellency of God, and my soul even broke with longings that God should be *glorified*. I thought of dignity in heaven; but instantly the thought returned, ‘I do not go to heaven to get honour, but to give all possible glory and praise.’ Oh, how I longed that God should be glorified on *earth* also! Oh, I was *made* for eternity, if God might be glorified! *Bodily pains* I cared not for; though I was then in extremity, I never felt easier. I felt willing to *glorify God* in that state of bodily distress, as long as he pleased I should continue in it. The *grave* appeared really sweet, and I longed to lodge my weary bones in it: but oh, that God might be *glorified!* *this was the burden of all my cry*. Oh, I knew I should be *active* as an angel in heaven; and that I should be stripped of my *filthy garments*! so that there was no objection. But, oh, to *love* and *praise* God more, to please him for ever! this my soul panted after, and even now pants for while I write. Oh that God might be *glorified* in the whole earth! ‘Lord, let thy kingdom come.’ I longed for a Spirit of *preaching* to descend and rest on *ministers*, that they might address the consciences of men with closeness and power. I saw God ‘had the residue of the Spirit;’ and my soul longed it should be ‘poured from on high.’ I could not but plead with God for my dear *congregation*, that he would preserve it, and not suffer *his great name* to lose its glory in that work; my soul still longing that God might be *glorified*.“

The extraordinary frame he was in that evening could not be hid; “his mouth spake out of the abundance of his heart,” expressing in a very affecting manner much the same things as are written in his *diary*; and among very many other extraordinary expressions, which he then uttered, were such as these; ”*My heaven* is to *please* God, and *glorify* him, and to give all to him, and to be wholly devoted to his glory: that is the heaven I long for; that is my *religion*, and that is my *happiness*, and always was ever since I suppose I had any true religion: and all those that are of *that religion* shall meet *me* in heaven. I do not go to heaven

to be advanced, but to give honour to God. It is no matter where I shall be stationed in heaven, whether I have a high or low seat there; but to love, and please, and glorify God is all. Had I a *thousand souls*, if they were worth any thing, I would give them all to God; but I have nothing to give, when all is done. It is impossible for any rational creature to be *happy* without acting all *for God*: God himself could not make him happy any other way. I long to be in heaven, *praising* and *glorifying God* with the holy angels: all my desire is to *glorify God*, My heart goes out to the *burying place*; it seems to me a *desirable* place: but oh to *glorify, God!* that is it; that is above all. It is a great comfort to me to think that I have done a little *for God* in the world: oh! it is but a *very small* matter; yet I *have* done a *little*; and I lament it that I have not done *more* for him. There is nothing in the world worth living for, but *doing good* and *finishing God's work*, doing the work that Christ did. I see nothing else in the world that can yield any satisfaction, besides *living to God, pleasing him, and doing his whole will*. My greatest joy and comfort *has been* to do something for promoting the interest of religion, and the souls of particular persons: and now in my illness, while I am full of pain and distress from day to day, all the comfort I have is in being able to do some little *char* (or small piece of work), for *God*; either by something that I say, or by writing, or some other way.”

He intermingled with these and other like expressions, many pathetical *counsels* to those who were about him: particularly to my children and servants. He applied himself to some of my younger children at this time; calling them to him, and speaking to them one by one; setting before them in a very plain manner the nature and essence of true piety, and its great importance and necessity; earnestly warning them not to rest in any thing short of a true and thorough change of heart, and a life devoted to God. He counselled them not to be slack in the great business of religion, nor in the least to delay it; enforcing his counsels with this, that his words were the words of a *dying man*: said he, “I shall die here, and here I shall be buried, and here you will see my grave, and do you remember what I have said to you. I am going into eternity; and it is sweet to me to think of eternity: the endlessness of it makes it sweet: but oh, what shall I say to the eternity of the *wicked!* I cannot mention it, nor think of it; the thought is too dreadful. When you see my grave, then remember what I said to you while I was alive; then think with yourself, how the man who lies in that grave counselled and warned me to prepare for death.”

His *body* seemed to be marvellously strengthened, through the inward vigour and refreshment of his *mind*; so that, although *before* he was so weak that he

could hardly utter a sentence, yet *now* he continued his most affecting and profitable discourse to us for more than an hour, with scarce any intermission; and said of it, when he had done, “it was the last sermon that ever he should preach.” This extraordinary frame of mind continued the next day; of which he says in his diary as follows.

“*Lord’s day, Sept. 20.* Was still in a sweet and comfortable frame: and was again melted with desires that God might be *glorified*, and with longings to love and live to him. Longed for the influences of the divine Spirit to descend on *ministers*, in a special manner. And oh, I longed to be *with* God, to *behold his glory*, and to bow in his presence!”

It appears by what is noted in his *diary*, both of this day and the evening preceding, that his mind at this time was much impressed with a sense of the importance of the work of the *ministry*, and the need of the grace of God, and his special spiritual assistance in this work. It also appeared in what he expressed in conversation; particularly in his discourse to his brother Israel, who was then a member of Yale college at New Haven, prosecuting his studies for the work of the ministry. He now, and from time to time, in this his dying state, recommended to his brother a life of self-denial, of weanedness from the world, and devotedness to God, and an earnest endeavour to obtain much of the grace of God’s Spirit, and God’s gracious influences on his heart; representing the great need which *ministers* stand in of them, and the unspeakable benefit of them from his own experience. Among many other expressions, he said thus; “When ministers feel these *special gracious influences on their hearts*, it wonderfully assists them to come at the *consciences* of men, and as it were to *handle* them; whereas, without them, whatever *reason* and *oratory* we make use of, we do but make use of *stumps*, instead of *hands*.“

Monday, Sept. 21. I began to correct a little volume of my private writings. God, I believe, remarkably helped me in it; my strength was surprisingly lengthened out, my thoughts were quick and lively, and my soul refreshed, hoping it might be a work for God. *Oh, how good, how sweet it is, to labour for God!*

Tuesday, Sept. 22. Was again employed in reading and correcting, and had the same success as the day before. I was exceeding weak; but it seemed to refresh my soul thus to spend time.

“*Wednesday, Sept. 23.* I finished my corrections of the little piece before

mentioned, and felt uncommonly peaceful: it seemed as if I had now done all my work in this world, and stood ready for my call to a better. As long as I see any thing to be done for God, life is worth having: but oh, how vain and unworthy it is, to live for any lower end! This day I indited a letter, I think, of great importance, to the Reverend Mr. Byram in New Jersey. Oh that God would bless and succeed that letter, which was written for the benefit of his church! Oh that God would *purify the sons of Levi*, that his glory may be advanced! This night I endured a dreadful turn, wherein my life was expected scarce an hour or minute together. But blessed be God, I have enjoyed considerable sweetness in divine things this week, both by night and day.

"Thursday, Sept. 24. My strength began to fail exceedingly; which looked further as if I had done all my work: however, I had strength to fold and superscribe my letter. About two I went to bed, being weak and much disordered, and lay in a burning fever till night, without any proper rest. In the evening I got up, having lain down in some of my clothes; but was in the greatest distress that ever I endured, having an uncommon kind of hiccough; which either strangled me, or threw me into a straining to vomit; and at the same time was distressed with griping pains. Oh, the distress of this evening! I had little expectation of my living the night through, nor indeed had any about me: and I longed for the *finishing* moment! I was obliged to repair to bed by six o'clock; and through mercy enjoyed some rest; but was grievously distressed at turns with the hiccough. My soul breathed after God, 'When shall I come to God, even to God, my exceeding joy?' Oh for his blessed likeness!

"Friday, Sept. 25. This day I was unspeakably weak, and little better than speechless all the day: however, I was able to write a little, and felt comfortably in some part of the day. Oh, it refreshed my soul, to think of former things, of desires to glorify God, of the pleasures of living to him! Oh, my dear God, I am speedily coming to thee, I hope. Haste the day, O Lord, if it be thy blessed will. *Oh come, Lord Jesus, come quickly. Amen.*†

"Saturday, Sept. 26. I felt the sweetness of divine things this forenoon; and had the consolation of a consciousness that I was doing something for God.

"Lord's day, Sept. 27. This was a very comfortable day to my soul; I think I awoke with God. I was enabled to *lift up my soul to God* early this morning; and while I had little bodily strength, I found freedom to lift up my heart to God for myself and others. Afterwards was pleased with the thoughts of speedily

entering into the unseen world."

Early this morning, as one of the family came into the room, he expressed himself thus: "I have had more *pleasure* this morning, than all the *drunkards* in the world enjoy." So much did he esteem the joy of *faith* above the *pleasures of sin*. He felt that morning an unusual appetite to food, with which his mind seemed to be *exhilarated*, looking on it as a sign of the very near approach of *death*. At this time he also said, "I was born on a *sabbath-day*; and I have reason to think I was new-born on a *sabbath-day*; and I hope I shall die on this *sabbath-day*. I shall look upon it as a favour, if it may be the will of God that it should be so: I long for the time. Oh, 'why is his chariot so long in coming? why tarry the wheels of his chariots?' I am very willing to part with all: I am willing to part with my dear brother John, and never to see him again, to go to be for ever with the Lord. *Oh, when I go there, how will God's dear church on earth be upon my mind!*"

Afterwards, the same morning, being asked, how he did? he answered, "I am almost in eternity. I long to be there. My work is done: I have done with all my friends: all the world is nothing to me. I long to be in heaven, *praising and glorifying God* with the holy *angels*. *All my desire is to glorify God.*"

During the whole of these last two weeks of his life, he seemed to continue in this frame of heart; loose from all the world, as having finished his work, and done with all things here below. He had now nothing to do but to die, and to abide in an earnest desire and expectation of the happy moment, when his soul should take its flight to a state of perfect holiness, in which he should be found perfectly glorifying and enjoying God. He said, "That the consideration of the day of death, and the day of judgment, had a long time been peculiarly sweet to him." From time to time he spake of his being willing to leave the body and the world *immediately*, that day, that night, that moment, if it was the will of God. He also was much engaged in expressing his longings that the church of Christ on *earth* might flourish, and Christ's kingdom here might be advanced, notwithstanding he was about to leave the *earth*, and should not with his eyes behold the desirable event, nor be instrumental in promoting it. He said to me, one morning, as I came into the room, "My thoughts have been employed on the old dear theme, *the prosperity* of God's church on *earth*. As I waked out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did and suffered so much for. It is that especially makes me long for it." He expressed much hope that a glorious

advancement of Christ's kingdom was *near* at hand.

He once told me, that "he had formerly longed for the outpouring of the Spirit of God, and the glorious times of the church, and hoped they were coming; and should have been willing to have lived to promote religion at that time, if that had been the will of God; but, says he, I am willing it should be as it is; I would not have the choice to make for myself, for ten thousand worlds." He expressed on his deathbed a full persuasion that he should in *heaven* see the prosperity of the church on *earth*, and should rejoice with Christ therein; and the consideration of it seemed to be highly pleasing and satisfying to his mind.

He also still dwelt much on the great importance of the work of gospel *ministers*; and expressed his longings, that they might be *filled with the Spirit of God*. He manifested much desire to see some of the neighbouring ministers, with whom he had some acquaintance, and whose sincere friendship he was confident, that he might converse freely with them on that subject, before he died. And it so happened, that he had opportunity with some of them according to his desire.

Another thing that lay much on his heart, from time to time, in these near approaches of death, was the spiritual prosperity of his own congregation of Christian Indians in New Jersey: and when he spake of them, it was with peculiar tenderness; so that his speech would be presently interrupted and drowned with tears.

He also expressed much satisfaction in the disposals of Providence, with regard to the circumstances of his *death*; particularly that God had before his death given him an opportunity in Boston, with so many considerable persons, ministers and others, to give in *his testimony* for God against false religion, and many mistakes that lead to it, and promote it. He was much pleased that he had an opportunity there to lay before pious and charitable gentlemen the state of the Indians, and their necessities, to so good effect; and that God had since enabled him to write to them further concerning these affairs; and to write other letters of importance, that he hoped might be of good influence with regard to the state of religion among the Indians, and elsewhere, after his death. He expressed great thankfulness to God for his *mercy* in these things. He also mentioned it as what he accounted a merciful circumstance of his death, that he should die *here*. And speaking of these things, he said, "God had granted him all his desire;" and signified, that now he could with the greater alacrity leave the world.

"Monday, Sept. 28. I was able to read, and make some few corrections in my private writings; but found I could not write as I had done; I found myself sensibly declined in all respects. It has been only from a little while before noon, till about one or two o'clock, that I have been able to do any thing for some time past: yet this refreshed my heart, that I could do any thing, either public or private, that I hoped was for God."

This evening he was supposed to be dying: he thought so himself, and was thought so by those who were about him. He seemed glad at the appearance of the near approach of death. He was almost speechless, but his lips appeared to move: and one that sat very near him, heard him utter such expressions as these, "Come, Lord Jesus, come quickly. Oh, why is his chariot so long in coming." After he revived, he blamed himself for having been too eager to be gone. And in expressing what he found in the frame of his mind at that time, he said, he then found an inexpressibly sweet love to those that he looked upon as *belonging to Christ*, beyond almost all that ever he felt before; so that it "seemed (to use his own words) like a little piece of *heaven* to have one of them near him." And being asked, whether he heard the prayer that was (at his desire) made with him; he said, "Yes, he heard every word, and had an uncommon sense of the things that were uttered in that prayer, and that every word reached his heart."

On the evening of *Tuesday, Sept. 29*, as he lay on his bed, he seemed to be in an extraordinary frame; his mind greatly engaged in sweet meditations concerning the prosperity of Zion. There being present here at that time two young gentlemen of his acquaintance, that were *candidates* for the *ministry*, he desired us all to unite in singing a psalm on that subject, even Zion's prosperity. And on his desire we sung a part of the 102d Psalm. This seemed much to refresh and revive him, and gave him new strength; so that, though before he could scarcely speak at all, now he proceeded with some freedom of speech, to give his dying counsels to those two young gentlemen before mentioned, relating to their preparation for, and prosecution of, that great work of the ministry they were designed for; and in particular, earnestly recommended to them frequent secret *fasting* and *prayer*: and enforced his counsel with regard to this, from his own *experience* of the great comfort and benefit of it; which (said he) I should not mention, were it not that I am a *dying* person. And after he had finished his counsel, he made a prayer in the audience of us all; wherein, besides praying for this family, for his brethren, and those candidates for the ministry, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world. Till now, he had every day sat up part of the day; but after

this he never rose from his bed.

Wednesday, Sept. 30. I was obliged to keep my bed the whole day, through weakness. However, redeemed a little time, and, with the help of my brother, read and corrected about a dozen pages in my MS. giving an account of my conversion.

Thursday, Oct. 1. I endeavoured again to do something by way of writing, but soon found my powers of body and mind utterly fail. Felt not so sweetly as when I was able to do something that I hoped would do some good. In the evening was discomposed and wholly delirious; but it was not long before God was pleased to give me some sleep, and fully composed my mind. Oh, blessed he God for his great goodness to me, since I was so low at Mr. Bromfield's, on *Thursday, June 18*, last. He has, except those few minutes, given me the clear exercise of my reason, and enabled me to labour much for him, in things both of a public and private nature; and perhaps to do more good than I should have done if I had been well; besides the comfortable influences of his blessed Spirit, with which he has been pleased to refresh my soul. *May his name have all the glory for ever and ever. Amen.*

"Friday, Oct. 2. My soul was this day, at turns, sweetly set on God: I longed to be *with him*, that I might *behold his glory*. I felt sweetly disposed to commit all to him, even my dearest friends, my dearest flock, my absent brother, and all my concerns for time and eternity. Oh that *his kingdom* might come in the world; that they might all love and glorify him, for what he is in himself; and that the blessed Redeemer might 'see of the travail of his soul, and be satisfied!' 'Oh come, Lord Jesus, come quickly! Amen.'"

The next evening we very much expected his brother John from New Jersey; it being about a week after the time that he proposed for his return, when he went away. And though our expectations were still disappointed; yet Mr. Brainerd seemed to continue unmoved, in the same calm and peaceful frame that he had before manifested; as having resigned all to God, and having done with his friends, and with all things here below.

On the morning of the next day, being *Lord's day, Oct. 4*, as my daughter Jerusha (who chiefly attended him) came into the room, he looked on her very pleasantly, and said, "Dear Jerusha, are you willing to part with me?—I am quite willing to part with you: I am willing to part with all my friends: I am willing to

part with my dear brother John, although I love him the best of any creature living: I have committed him and all my friends to God, and can leave them with God. Though, if I thought I should not see you and be happy with you in another world, I could not bear to part with you. But we shall spend a happy eternity together!" In the evening, as one came into the room with a Bible in her hand, he expressed himself thus; "Oh that dear book! that lovely book! I shall soon see it opened! the mysteries that are in it, and the mysteries of God's providence, will be all unfolded!"

His distemper now very apparently preyed on his vitals in an extraordinary manner: not by a sudden breaking of *ulcers* in his lungs, as at Boston, but by a constant discharge of purulent matter, in great quantities: so that what he brought up by expectoration, seemed to be as it were mouthfuls of almost clear *pus*; which was attended with very inward pain and distress.

On *Thursday, Oct. 6*, he lay for a considerable time as if he were dying. At which time he was heard to utter, in broken whispers, such expressions as these; "He will come, he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels." But after some time he revived.

The next day, *Wednesday, Oct. 7*, his brother John arrived from New Jersey; where he had been detained much longer than he intended, by a mortal sickness prevailing among the Christian Indians, and by some other circumstances that made his stay with them necessary. Mr. Brainerd was affected and refreshed with seeing him, and appeared fully satisfied with the reasons of his delay; seeing the interest of religion and of the souls of his people required it.

The next day, *Thursday, Oct. 8*, he was in great distress and agonies of body; and for the greater part of the day, was much disordered as to the exercise of his reason. In the evening he was more composed, and had the use of his reason well; but the pain of his body continued and increased. He told me, it was impossible for any to conceive of the distress he felt in his breast. He manifested much concern lest he should dishonour God by impatience, under his extreme agony; which was such, that he said, the thought of enduring it one minute longer was almost insupportable. He desired that others would be much in lifting up their hearts continually to God for him, that God would support him, and give him patience. He signified, that he expected to die that night; but seemed to fear a longer delay: and the disposition of his mind with regard to death appeared still the same that it had been all along. And notwithstanding his bodily agonies, yet

the interest of Zion lay still with great weight on his mind; as appeared by some considerable discourse he had that evening with the Reverend Mr. Billing, one of the neighbouring ministers, (who was then present,) concerning the great importance of the work of the ministry, &c. And afterwards, when it was very late in the night, he had much very proper and profitable discourse with his brother John, concerning his congregation in New Jersey, and the interest of religion among the Indians. In the latter part of the night, his bodily distress seemed to rise to a greater height than ever; and he said to those then about him, that “it was another thing to die than people imagined;” explaining himself to mean that they were not aware what *bodily* pain and anguish is undergone before death. Towards day, his eyes fixed; and he continued lying immovable, till about six o’clock in the morning, and then expired, on Friday, Oct. 9, 1747; when his soul, as we may well conclude, was received by his dear Lord and Master, as an eminently faithful servant, into that state of perfection of holiness, and fruition of God, which he had so often and so ardently longed for; and was welcomed by the glorious assembly in the upper world, as one peculiarly fitted to join them in their blessed employ and enjoyment.

Much respect was shown to his memory at his *funeral* which was on the Monday following, after a sermon preached the same day, on that solemn occasion. His funeral was attended by eight of the neighbouring ministers, and seventeen other gentlemen of liberal education, and a great concourse of people.

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- [3 Missionary Classics, Vol 2 \(Lull, Brainerd, Carey\)](#)
- [David Livingstone Collection](#) (5-in-1)

Classic Biographies:

- [Biography of John Wesley 4-in-1](#)
- [10 Early Christian Saints](#)
- [The Top 5 Christian Classic Autobiographies \(Augustine, Bunyan, Guyon, Finney, Muller\)](#)
- [Five Christian Classic Biographies \(Brainerd, McCheyne, Muller, Carey, Booth\)](#)

Classic Collections:

- [The Top 7 Prayer Classics](#)
- [The Top 7 Classics on Holiness](#)
- [The Top 7 Catholic Classics](#)
- [The Top 7 Rules & Exercises of the Christian Faith](#)
- [The Top 5 Classics on the Holy Spirit](#)
- [The Top 5 Christian Classics on Power](#)
- [The Top 5 Classics on Revival](#)

Early Christian Classics:

- [The Didache \(Teaching of the 12 Apostles\)](#)
- [Sketches of Jewish Social Life \(Edersheim\)](#)
- [The Temple-Its Ministry and Service \(Edersheim\)](#)

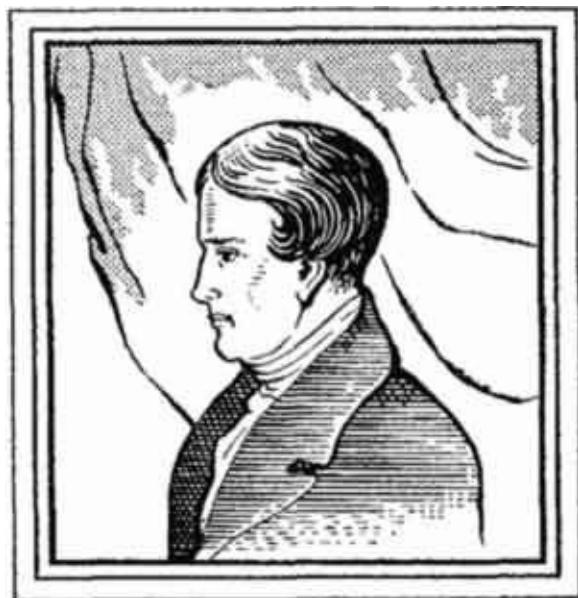
Preachers and Revivalists:

- [Charles Spurgeon: 40 sermons on Prayer](#)
- [Charles Spurgeon: Lectures to My Students](#)
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- [The Works of Charles Finney](#)
- [The Works of D. L. Moody](#)
- [The Works of R. A. Torrey](#)
- [The Works of William Booth](#)
- [The Works of Jeanne Guyon](#)
- [The Azusa Street Papers](#)

2. BIOGRAPHY OF ROBERT MURRAY MCHEYNE (1843)

By

The Rev. Andrew Bonar



Robt Murray M'Clure.

Chapter 1: Youth And Preparation For Ministry

Many shall rejoice at his birth. For he shall be great in the sight of the Lord.
Luke 1:14,15

In the midst of the restless activity of such a day as ours, we feel it would be useful for ministers of Christ to trace the steps of one who during the last years of his short life walked calmly in almost unbroken fellowship with the Father and the Son.

The date of his birth was May 21, 1813. About that time, as is now evident to us who can look back on the past, the Great Head had a purpose of blessing for the Church of Scotland. Eminent men of God appeared to plead the cause of Christ. The Cross was lifted up boldly in the midst of church courts that had long been ashamed of the gospel of Christ. More spirituality and deeper seriousness began to prevail among the youth of our divinity halls. In the midst of such events, whereby the Lord was secretly preparing a rich blessing for souls all over our land, the subject of this Memoir was born. "Many were to rejoice at his birth," for he was one of the blessings that were beginning to be dropped down upon Scotland, though none then knew that one was born whom hundreds would look up to as their spiritual father.

The place of his birth was Edinburgh, where his parents resided. He was the youngest child of the family, and was called Robert Murray, after the name of some of his kindred.

From his infancy his sweet and affectionate temper was remarked by all who knew him. His mind was quick in its attainments; he was easily taught the common lessons of youth, and some of his individual gifts began to appear early.

At the age of four, while recovering from some illness, he selected as his recreation the study of the Greek alphabet, and was able to name all the letters, and to write them in a rude way on a slate. A year later, he made rapid progress in the English class, and at an early period became somewhat eminent among his classmates for his melodious voice and powers of recitation. There were at that time catechetical exercises held in the Ton Church, in the interval between sermons; and some friends remember the interest often excited in the hearers by his correct and sweet recitation of the Psalms and passages of Scripture. But as

yet he knew not the Lord, and he lived to himself, "having no hope, and without God in the world" (Eph. 2:12).

In October 1821 he entered the high school, where he continued his literary studies during the usual period of six years. He maintained a high place in his classes, and in the Rector's class distinguished himself by eminence in geography and recitation. It was during the last year of his attendance at the high school that he first ventured on poetical composition, the subject being, "Greece, but living Greece no more." The lines are characterized chiefly by enthusiasm for liberty and Grecian heroism, for in those days his soul had never soared to a higher region. His companions spoke of him as one who had even then peculiarities that drew attention: of a light, tall form-full of elasticity and vigor-ambitious, yet noble in his dispositions, disdaining traits such as meanness or deceit. Some would have been tempted to regard him as exhibiting many traits of a Christian character; but his susceptible mind had not, at that time, a relish for any higher joy than the refined gaieties of society, and for such pleasures as the song and the dance could yield. He himself regarded these as days of ungodliness days in which he cherished a pure morality, but lived in heart a Pharisee. I have heard him say that there was a correctness and propriety in his demeanor at times of devotion, and in public worship, which some, who did not know his heart, were ready to put to the account of real feeling. And this experience of his own heart made him look with jealousy on the mere outward signs of devotion in dealing with souls. He had learned in his own case how much a soul, unawakened to a sense of guilt, may have satisfaction in performing, from the proud consciousness of integrity toward man, and a sentimental devotedness of mind that chastens the feelings without changing the heart.

He took great delight in rural scenery. Most of his summer vacations used to be spent in Dumfriesshire, and his friends in the parish of Ruthwell and its vicinity retain a vivid remembrance of his youthful days. His poetic temperament led him to visit whatever scenes were fitted to stir the soul. At all periods of his life, also, he had a love of enterprise. During the summer months he occasionally made excursions with his brother, or some intimate friend, to visit the lakes and hills of our highlands, cherishing thereby, unawares, a fondness for travel, that was most useful to him in later years. In one of these excursions, a somewhat romantic occurrence befell the travelers, such as we might rather have expected to meet with in the records of his Eastern journey. He and his friends had set out on foot to explore, at their leisure, Dunkeld, and the highlands in its vicinity.

They spent a day at Dunkeld, and about sunset set out again with the view of crossing the hills to Strathardle. A dense mist spread over the hills soon after they began to climb. They pressed on, but lost the trail that might have guided them safely to the glen. They did not know how to direct their steps to any dwelling. Night came on, and they had no resource but to bed down in the heath, with no other covering than the clothes they wore. They felt hungry and cold; and, awaking at midnight, the awful stillness of the lonely mountains spread a strange fear over them. But, drawing close together, they again lay down to rest, and slept soundly until the cry of some wild birds and the morning dawn aroused them.

Entering Edinburgh University in November 1827, he gained some prize in all the classes he attended. In private he studied the modern languages; and gymnastic exercises at that time gave him unbounded delight. He used his pencil with much success, and then it was that his hand was prepared for sketching the scenes of the Holy Land. He had a very considerable knowledge of music, and sang correctly and beautifully. This, too, was a gift that was used to the glory of the Lord years later, wonderfully enlivening his private devotions, and enabling him to lead the song of praise in the congregation wherever occasion required. Poetry also was a never-failing recreation; and his taste in this department drew the attention of Professor Wilson, who awarded him the prize in the moral philosophy class for a poem, "On the Covenanters."

In the winter of 1831 he began his studies in the Divinity Hall under Dr. Chalmers, and the study of church history under Dr. Welsh. It may be naturally asked, What led him to wish to preach salvation to his fellow sinners? Could he say, like Robert Bruce, "I was first called to my grace, before I obeyed my calling to the ministry?" Few questions are more interesting than this; and our answer to it will open up some of the wonderful ways of Him "whose path is in the great waters, and whose footsteps are not known" (Ps. 77:19); for the same event that awakened his soul to a true sense of sin and misery, led him to the ministry.

During his attendance at the literary and philosophical classes he felt occasional impressions, none of them perhaps of much depth. There can be no doubt that he looked upon the death of his eldest brother, David, as the event that awoke him from the sleep of nature, and brought the first beam of divine light into his soul. By that providence the Lord was calling one soul to enjoy the treasures of grace, while He took the other into the possession of glory.

In his brother, who was his senior by eight or nine years, the light of divine grace shone before men with rare and solemn loveliness. His classical attainments were very high; and, after the usual preliminary studies, he had been admitted Writer to the Signet. One distinguishing quality of his character was his sensitive truthfulness. A shadow would flit across his brow if any incident were related wherein there was the slightest exaggeration; or even when nothing but truth was spoken, if the speaker only seemed to take up a false or exaggerated view. He must not merely speak the whole truth himself, but he must have the hearer also to apprehend the whole truth. He spent much of his leisure hours in attending to the younger members of the family. Tender and affectionate, his grieved look when they upset him by resisting his advice, had (it is said) something in it so persuasive that it never failed in the end to prevail on those with whom his words had not succeeded. His youngest brother, at the time when he lived according to the course of this world, was the subject of many of his fervent prayers. But a deep melancholy, in a great degree the effect of bodily ailments, settled on David's soul. Many weary months he spent in deep despair, until the trouble of his soul wasted away his body. But the light broke in before his death; joy from the face of a fully reconciled Father above lighted up his face; and the peace of his last days was the sweet consolation left to his afflicted friends, when July 8, 1831, he fell asleep in Jesus.

The death of this brother, with all its circumstances, was used by the Holy Spirit to produce a deep impression on Robert's soul. In many respects-even in the gifts of a poetic mind-there had been a congeniality between him and David. The vivacity of Robert's ever active and lively mind was the chief point of difference. This vivacity admirably fitted him for public life; it needed only to be chastened and solemnized, and the event that had now occurred wrought this effect. A few months before, the happy family circle had been broken up by the departure of the second brother for India, in the Bengal Medical Service; but when, in the course of the summer, David was removed from them forever, there were impressions left that could never be effaced, at least from the mind of Robert. Naturally of an intensely affectionate disposition, this sorrow moved his whole soul. His quiet hours seem to have often been spent in thoughts of him who was now gone to glory. Some of his written lines remain in which his poetic mind has most touchingly, and with uncommon vigor, painted him whom he had lost-lines all the more interesting because the delineation of character and form that they contain cannot fail to call up to those who knew him the image of the author himself. Some time after his brother's death he had tried to preserve the features of his well-remembered form, by attempting a portrait from memory; but

throwing aside the pencil in despair, he took up the pen, and poured out the fullness of his heart.

ON PAINTING THE MINIATURE LIKENESS OF ONE DEPARTED

Alas! not perfect yet-another touch,
And still another, and another still,
Till those dull lips breathe life, and yonder eye
Lose its lack lustre hue, and be lit up
With the warm glance of living feeling. No-
It never can be! Ah, poor, powerless art!
Most vaunting, yet most impotent, thou seek'st
To trace the thousand, thousand shades and lights
That glowed conspicuous on the blessed face
Of him thou fain wouldest imitate-to bind
Down to the fragile canvas the wild play
Of thought and mild affection, which were wont
To dwell in the serious eye, and play around The placid mouth.
Thou seek'st to give again
That which the burning soul, inhabiting
Its clay-built tenement, alone can give
To leave on cold dead matter the impress
Of living mind-to bid a line, a shade,
Speak forth, not words, but the soft communion
Which the immortal spirit, while on earth
It tabernacles, breathes from every pore
Thoughts not converted into words, and hopes,
And fears, and hidden joys, and griefs, unborn
Into the world of sound, but beaming forth
In that expression which no words, or work
Of cunning artist, can express. In vain,
Alas! in vain!
Come hither, Painter; come,
Take up once more thine instruments-thy brush
And palette-if thy haughty art be, as thou say'st,
Omnipotent, and if thy hand can dare
To wield creative power. Renew thy toil,
And let my memory, vivified by love,
Which Death's cold separation has but warmed

And rendered sacred dictate to thy skill,
And guide thy pencil. From the jetty hair
Take off that gaudy lustre that but mocks
The true original; and let the dry,
Soft, gentle-turning locks, appear instead.
What though to fashion's garish eye they seem
Untutored and ungainly? still to me,
Than folly's foppish head-gear, lovelier far
Are they, because bespeaking mental toil,
Labor assiduous, through the golden days
(Golden if so improved) of guileless youth,
Unwearied mining in the precious stores
Of classic lore-and better, nobler still,
In God's own holy writ. And scatter here
And there a thread of grey, to mark the grief
That prematurely checked the bounding flow
Of the warm current in his veins, and shed
An early twilight o'er so bright a dawn.
No wrinkle sits upon that brow!-and thus
It ever was. The angry strife and cares
Of avaricious miser did not leave
Their base memorial on so fair a page.
The eyebrows next draw closer down, and throw
A softening shade o'er the mild orbs below.
Let the full eyelid, drooping, half conceal
The back-retiring eye; and point to earth
The long brown lashes that bespeak a soul
Like his who said, "I am not worthy, Lord!"
From underneath these lowly turning lids,
Let not shine forth the gaily sparkling light
Which dazzles oft, and oft deceives; nor yet
The dull unmeaning lustre that can gaze
Alike on all the world.
But paint an eye In those half-hidden, steady light I read
A truth-inquiring mind; a fancy, too,
That could array in sweet poetic garb
The truth he found; while on his artless harp
He touched the gentlest feelings, which the blaze
Of winter's hearth warms in the homely heart.

And oh! recall the look of faith sincere,
With which that eye would scrutinize the page
That tells us of offended God appeased
By awful sacrifice upon the cross
Of Calvary—that bids us leave a world
Immersed in darkness and in death, and seek
A better country. Ah! how oft that eye
Would turn on me, with pity's tenderest look.
And, only half-upbraiding, bid me flee
From the vain idols of my boyish heart!

It was about the same time, while still feeling the sadness of this bereavement that he wrote the poem entitled THE RIGHTEOUS PERISHETH AND NO MAN LAYETH IT TO HEART.

A grave I know Where earthly show is not--
a mound whose gentle round sustains the load
of a fresh sod.

Its shape is rude, and weeds intrude their yellow flowers--
In gayer bowers Unknown. The grass, a tufted mass,
Is rank and strong, unsmoothed and long.

No rosebud there embalms the air: No lily chaste adorns the waste,
Nor daisy's head bedecks the bed.

No myrtles wave above that grave;
No heather-bell is there to tell of gentle friend
who sought to lend a sweeter sleep to him who deep
beneath the ground repose has found.

No stone of woe is there to show the name, or tell
how passing well he loved his God, and how he trod
the humble road that leads through sorrow unknown in life,
and far from strife, he lived: and though the magic flow
of genius played around his head, and he could weave
"The song at eve" and touch the heart, with gentlest art;
or care beguile, and draw the smile of peace from those
who wept their woes yet when the love of Christ abode
to guilty men was shown him--then he left the joys of worldly noise,
and humbly laid his drooping head upon the cross;

And thought the loss of all that earth contained--of mirth,
of loves and fame, and pleasures' name--no sacrifice
to win the prize, which Christ secured, when He endured for us the load--
The wrath of God! With many a tear, and many a fear, with many a sigh and
heart-wrung cry to a bright morrow he sought the breath:
But which can give the power to live--Whose word alone
Can melt the stone, Bid tumult cease, and all be peace!

He sought not now to wreath his brow with laurel bough.

He sought no more to gather store of earthly lore,
Nor vainly strove to share the love of heaven above,
With aught below that earth can show the smile forsook
His cheek--his look was cold and sad;
And even the glad return of morn, when the ripe corn waves o'er

the plains,
And simple swains with joy prepare the toil to share of harvest, brought no lively thought to him.
And spring adorns the sunny morns with opening flowers;
O'er lawn and mead; its virgin head the snowdrop steeps in dew, and peeps the crocus forth,
Nor dreads the north.
But even the spring of timid faith, where intervenes no darkening cloud of sin to shroud the gazer's view.
Thus sadly flew the merry spring; and gaily sing the birds their loves in summer groves.
But not for him their notes they trim. His ear is cold--his tale is told.
Above his grave the grass may wave--
The crowd pass by without a sigh above the spot. They knew him not--they could not know; and even though, why should they shed above the dead who slumbers here a single tear? I cannot weep, thought in my sleep I sometimes clasp with love's fond grasp his gentle hand, and see him stand beside my bed, and lean his head upon my breast, and bid me rest
nor night nor day till I can say that I have found the holy ground
In which there lies the Pearl of Price--
No smile can bring to him, whose eye sought in the sky for brighter scenes.
Till all the ties the soul that bind, and all the lies the soul that blind, Be.

Nothing could more fully prove the deep impression that the event made than these verses. But it was not a transient regret, nor was it the "sorrow of the world." Robert was in his eighteenth year when his brother died; and if this was not the year of his new birth, at least it was the year when the first streaks of dawn appeared in his soul. From that day on his friends observed a change. His poetry was pervaded with serious thought, and all his pursuits began to be followed out in another spirit. He engaged in the labors of a Sabbath school, and began to seek God to his soul, in the diligent reading of the Word, and attendance on a faithful ministry.

How important this period of his life appeared in his own view, may be gathered from his allusions to it when, a year later, he wrote in his diary: "On this morning last year came the first overwhelming blow to my worldliness; how blessed to me, Thou, O God, only knowest, who hast made it so." Every year he marked this day as one to be remembered, and occasionally its recollections seem to have come in like a flood. In a letter to a friend (July 8, 1842), upon a

matter entirely local, he concludes by a postscript: "This day eleven years ago, my holy brother David entered into his rest, aged 26." And on that same day, writing a note to one of his flock in Dundee (who had asked him to furnish a preface to a work printed in 1740, Letters on Spiritual Subjects), he commends the book, and adds: "Pray for me, that I may be made holier and wiser, less like myself, and more like my heavenly Master; that I may not regard my life, if so be I may finish my course with joy. This day eleven years ago, I lost my loved and loving brother, and began to seek a Brother who cannot die."

It was to companions who could sympathize with his feelings that he unburdened himself. At that period it was not common for inquiring souls to carry their burden to their pastor. A conventional reserve about these subjects prevailed even among active believers. It almost seemed as if they were ashamed of the Son of Man. This reserve appeared to him very sinful; and he felt it to be so great an evil that for years after that he was careful to encourage anxious souls to converse with him freely. The nature of his experience, however, we have some means of knowing. On one occasion, a few of us who had studied together were reviewing the Lord's dealings with our souls, and how He had brought us to Himself all at nearly the same time, though without any special instrumentality. He stated that there was nothing sudden in his case, and that he was led to Christ through deep and ever abiding, but not awful or distracting, convictions. In this we see the Lord's sovereignty. In bringing a soul to the Savior, the Holy Spirit invariably leads it to very deep consciousness of sin; but then He causes this consciousness of sin to be more distressing and intolerable to some than to others. But in one point does the experience of all believing sinners agree, and that was when their soul was presented as nothing but an abyss of sin, it was then that the grace of God that brings salvation appeared.

The Holy Spirit carried on His work in the subject of this Memoir, by continuing to deepen in Robert the conviction of his ungodliness, and the pollution of his whole nature. And all his life long, he viewed original sin, not as an excuse for his actual sins, but as an aggravation of them all. In this view he was of the mind of David, taught by the unerring Spirit of Truth. (See Ps. 51:4, 5.) At first light dawned slowly; so slowly, that for a considerable time he still relished an occasional plunge into scenes of revelry. Even after entering the Divinity Hall, he could be persuaded to indulge in lighter pursuits, at least during the two first years of his attendance; but it was with growing alarm. When hurried away by such worldly joys, I find him writing thus: "Sept. 14-May there be a few such records as this in my biography." Then, "Dec. 9-A thorn in my side-much

torment." As the unholiness of his pleasures became more apparent, he writes: "March 10, 1832-I hope never to play cards again." "March 25-Never visit on a Sunday evening again." "April 10-Absented myself from the dance; upbraidings ill to bear. But I must try to bear the cross." It seems to be inreference to the receding tide, which thus for a season repeatedly drew him back to the world, that on July 8, 1836, he records: "This morning five years ago, my dear brother David died, and my heart for the first time knew true bereavement. Truly it was all well. Let me be dumb, for Thou didst it: and it was good for me that I was afflicted. I know not that any providence was ever more abused by man than that was by me; and yet, Lord, what mountains Thou comest over! none was ever more blessed to me." To us who can look at the results, it appears probable that the Lord permitted him thus to try many broken cisterns, and to taste the wormwood of many earthly streams, in order that later, by the side of the fountain of living waters, he might point to the world he had forever left, and testify to the surpassing preciousness of what he had now found.

Mr. Alexander Somerville (later minister of Anderston Church, Glasgow) was his familiar friend and companion in the wanton scenes of his youth. And since he, too, about this time, tasted the powers of the world to come, they united their efforts for each other's welfare. They met together for the study of the Bible, and also dug into the Septuagint Greek and the Hebrew original. But more often still they met for prayer and solemn converse; and carrying on all their studies in the same spirit, watched each other's steps in the narrow way.

He thought he profited very much during this period, by investigating the subject of election and the free grace of God. But it was the reading of The Sum of Saving Knowledge, generally appended to our Confession of Faith, that brought him to a clear understanding of the way of acceptance with God. Those who are acquainted with its admirable statements of truth, will see how well fitted it was to direct an inquiring soul. I find him some years later recording: "March 11, 1834-Read in the Sum of Saving Knowledge, the work which I think first of all wrought a saving change in me. How gladly would I renew the reading of it, if that change might be carried on to perfection!" It will be observed that he never considered his soul saved, notwithstanding all his convictions and views of sins, until he really went into the Holiest of all on the warrant of the Redeemer's work; for assuredly a sinner is still under wrath until he has actually availed himself of the way to the Father opened up by Jesus. All his knowledge of his sinfulness, and all his sad feeling of his own need and danger, cannot place him one step farther from the lake of fire. It is "he that comes to Christ" who is saved.

Before this period he had felt a tendency toward the ministry from his brother David, who used to speak of the ministry as the most blessed work on earth, and often expressed the greatest delight in the hope that his younger brother might one day become a minister of Christ. And now, with altered views-with an eye that could gaze on heaven and hell, and a heart that felt the love of a reconciled God-he sought to become a herald of salvation.

He had begun to keep a record of his studies, and the manner in which his time slipped away, some months before his brother's death. For a considerable time this record contained almost nothing but the bare incidents of the diary, and on Sabbaths the texts of the sermons he had heard. There is one gleam of serious thought-but it is the only one-during that period. On the occasion of Dr. Andrew Thomson's funeral, he recorded the deep and universal grief that pervaded the town, and then subjoins: "Pleasing to see so much public feeling excited on the decease of so worthy a man. How much are the times changed within these eighteen centuries, since the time when Joseph besought the body in secret, and when he and Nicodemus were the only ones found to bear the body to the tomb!"

It is in the end of the year that evidences of a change appear. From that period and ever onward his dry register of everyday incidents is varied with such passages as the following:"Nov. 12-Reading H. Martyn's Memoirs. Would I could imitate him, giving up father, mother, country, house, health, life, all-for Christ. And yet, what hinders? Lord, purify me, and give me strength to dedicate myself, my all, to Thee!""Dec. 4-Reading Legh Richmond's Life. 'Poenitentia profunda, non sine lacrymis. Nunquam me ipsum, tam vilem, tam inutilem, tam pauperim, et praecipue tam ingratum, adhue, vidi. Sint lacrymae dedicationis meae pignora!' " [*"Deep penitence, not unmixed with tears. I never before saw myself so vile, so useless, so poor, and, above all, so ungrateful. May these tears be the pledges of my self-dedication!"*] There was frequently during this period of his life a sentence in Latin occurring like the above in the midst of other matter, apparently with the view of giving freer expression to his feelings regarding himself.

"Dec. 9-Heard a street-preacher: foreign voice. Seems really in earnest. He quoted the striking passage, 'The Spirit and the bride say, Come, and let him that heareth say, Come!' From this he seems to derive his authority. Let me learn from this man to be in earnest for the truth, and to despise the scoffing of the world."

Dec. 18-After spending an evening too lightly, he writes: "My heart must break

off from all these things. What right have I to steal and abuse my Master's time? 'Redeem it,' He is crying to me."

"Dec. 25-My mind not yet calmly fixed on the Rock of Ages."

"Jan. 12, 1832-Cor non pacem habet. Quare? Peccatum apud fores manet. [*'My heart has not peace. Why? Sin lieth at my door.'*]

"Jan. 25-A lovely day. Eighty-four cases of cholera at Musselburgh, How it creeps nearer and nearer like a snake! Who will be the first victim here? Let Thine everlasting arms be around us, and we shall be safe."

"Jan. 29, Sabbath-Afternoon heard Mr. Bruce (then minister of the New North Church, Edinburgh) on Malachi 1:1-6. It constitutes the very gravamen of the charge against the unrenewed man, that he has affection for his earthly parent, and reverence for his earthly master, but none for God! Most noble discourse."

"Feb. 2-Not a trait worth remembering! And yet these four and-twenty hours must be accounted for."

"Feb. 5, Sabbath-In the afternoon, having heard the late Mr. Martin of St. George's,¹ he writes, on returning home: (1) He says of him on another occasion, June 8, 1834: "A man greatly beloved of whom the world was not worthy." "An apostolic man." His own calm deep holiness, resembled in many respects Mr. Martin's daily walk.

"O quam humilem, sed quam diligentissimum; quam dejectum, sed quam vigilem, quam die noctuque precantem, decet me esse quum tales viros aspicio. Juva, Pater, Fili, et Spiritus!" [*'Oh! how humble, yet how diligent, how lowly, yet how watchful, how prayerful night and day it becomes me to be, when I see such men. Help, Father, Son, and Spirit!'*]

From this date he seems to have sat, along with his friend Mr. Somerville, almost entirely under Mr. Bruce's ministry. He took copious notes of his lectures and sermons, which still remain among his papers.

"Feb. 28-Sober conversation. Fain would I turn to the most interesting of all subjects. Cowardly backwardness: 'For whosoever is ashamed of me and my words,' etc."

At this time, hearing, concerning a friend of the family, that she had said, "That she was determined to keep by the world," he penned the following lines on her melancholy decision:

She has chosen the world,
And its paltry crowd;
She has chosen the world,
And an endless shroud!
She has chosen the world
With its misnamed pleasures;
She has chosen the world,
Before heaven's own treasures.
She hath launched her boat
On life's giddy sea,
And her all is afloat
For eternity.
But Bethlehem's star Is not in her view; And her aim is far
From the harbor true.
When the storm descends
From an angry sky,
Ah! where from the winds
Shall the vessel fly?
Away, then-oh, fly
From the joys of earth!
Her smile is a lie--
There's a sting in her mirth.
When stars are concealed,
And rudder gone, And heaven is sealed
To the wandering one
The whirlpool opes
For the gallant prize;
And, with all her hopes,
To the deep she hies!
But who may tell
Of the place of woe,
Where the wicked dwell,
Where the worldlings go?
For the human heart
Can ne'er conceive
What joys are the part
Of them who believe;
Nor can justly think
Of the cup of death,

Which all must drink
Who despise the faith.
Come, leave the dream
Of this transient night,
And bask in the beams
Of an endless light.

"March 6-Wild wind and rain all day long. Hebrew class Psalms. New beauty in the original every time I read Dr. Welsh-lecture on Pliny's letter about the Christians of Bithynia. Professor Jameson on quartz. Dr. Chalmers grappling with Hume's arguments. Evening-Notes, and little else. Mind and body dull." This is a specimen of his record of daily study.

March 20-After a few sentences in Latin, concluding with "In meam animam veni, Domine Deus omnipotens," he writes, "Leaning on a staff of my own devising, it betrayed me, and broke under me. It was not Thy staff. Resolving to be a god, Thou showest me that I was but a man. But my own staff being broken, why may I not lay hold of Thine?-Read part of the Life of Jonathan Edwards. How feeble does my spark of Christianity appear beside such a sun! But even his was a borrowed light, and the same source is still open to enlighten me."

"April 8-Have found much rest in Him who bore all our burdens for us."

"April 26-To-night I ventured to break the ice of unchristian silence. Why should not selfishness be buried beneath the Atlantic in matters so sacred?"

May 6, Saturday evening-This was the evening previous to the Communion; and in prospect of again declaring himself the Lord's at His table, he enters into a brief review of his state. He had partaken of the ordinance in May of the year before for the first time; but he was then living at ease, and did not see the solemn nature of the step he took. He now sits down and reviews the past: "What a mass of corruption have I been! How great a portion of my life have I spent wholly without God in the world, given up to sense and the perishing things around me! Naturally of a feeling and sentimental disposition, how much of my religion has been, and to this day is, tinged with these colors of earth! Restrained from open vice by educational views and the fear of man, how much ungodliness has reigned within me! How often has it broken through all restraints, and come out in the shape of lust and anger, mad ambitions, and unhallowed words! Though my vice was always refined, yet how subtle and how awfully prevalent it was! How complete a test was the Sabbath-spent in weariness, as much of it as

was given to God's service! How I polluted it by my hypocrisies, my self-conceits, my worldly thoughts, and worldly friends! How formally and unheedingly the Bible was read-how little was read-so little that even now I have not read it all! How unboundedly was the wild impulse of the heart obeyed! How much more was the creature loved than the Creator!-O great God, that didst suffer me to live whilst I so dishonored Thee, Thou knowest the whole; and it was thy hand alone that could awaken me from the death in which I was, and was contented to be. Gladly would I have escaped from the Shepherd that sought me as I strayed; but He took me up in his arms and carried me back; and yet He took me not for anything that was in me. I was no more fit for his service than the Australian, and no more worthy to be called and chosen. Yet why should I doubt? not that God is unwilling, not that He is unable-of both I am assured. But perhaps my old sins are too fearful, and my unbelief too glaring? Nay; I come to Christ, not although I am a sinner, but just because I am a sinner, even the chief." He then adds, "And though sentiment and constitutional enthusiasm may have a great effect on me, still I believe that my soul is in sincerity desirous and earnest about having all its concerns at rest with God and Christ that his kingdom occupies the most part of all my thoughts, and even of my long-polluted affections. Not unto me, not unto me, be the shadow of praise or of merit ascribed, but let all glory be given to thy most holy name! As surely as Thou didst make the mouth with which I pray, so surely dost Thou prompt every prayer of faith which I utter. Thou has made me all that I am, and given me all that I have."

Next day, after communicating, he writes: "I well remember when I was an enemy, and especially abhorred this ordinance as binding me down; but if I be bound to Christ in heart, I shall not dread any bands that can draw me close to Him." Evening-"Much peace. Look back, my soul, and view the mind that belonged to thee but twelve months ago. My soul, thy place is in the dust!"

"May 19-Thought with more comfort than usual of being a witness for Jesus in a foreign land."

"June 4-Walking with A. Somerville by Craigeleith. Conversing on missions. If I am to go to the heathen to speak of the unsearchable riches of Christ, this one thing must be given me, to be out of the reach of the baneful influence of esteem or contempt. If worldly motives go with me, I shall never convert a soul, and shall lose my own in the labor."

"June 22-Variety of studies. Septuagint translation of Exodus and Vulgate.

Bought Edwards' works. Drawing-Truly there was nothing in me that should have induced Him to choose me. I was but as the other brands upon whom the fire is already kindled, which shall burn for evermore! And as soon could the billet leap from the hearth and become a green tree, as my soul could have sprung to newness of life."

June 25-In reference to the office of the holy ministry; "How apt are we to lose our hours in the vainest babblings, as do the world! How can this be with those chosen for the mighty office? fellow-workers with God? heralds of His Son? evangelists? men set apart to the work, chosen out of the chosen, as it were the very pick of the flocks, who are to shine as the stars forever and ever? Alas, alas! my soul, where shalt thou appear? O Lord God, I am a little child! But Thou wilt send an angel with a live coal from off the altar, and touch my unclean lips, and put a tongue within my dry mouth, so that I shall say with Isaiah, 'Here am I, send me.' " Then, after reading a little of Edwards' works: "Oh that heart and understanding may grow together, like brother and sister, leaning on one another!"

"June 27-Life of David Brainerd. Most wonderful man! What conflicts, what depressions, desertions, strength, advancement, victories, within thy torn bosom! I cannot express what I think when I think of thee. To-night, more set upon missionary enterprise than ever."

"June 28-Oh for Brainerd's humility and sin-loathing dispositions!"

"June 30-Much carelessness, sin, and sorrow. 'Oh wretched man than I am, who shall deliver me from this body of sin and death?' Enter thou, my soul, into the rock, and hide thee in the dust for fear of the Lord and the glory of his majesty." And then he writes a few verses, of which the following are some stanzas:

I will arise and seek my God,
And, bowed down beneath my load,
Lay all my sins before Him;
Then He will wash my soul from sin,
And put a new heart me within,
And teach me to adore Him.
O ye that fain would find the joy
The only one that wants alloy
Which never is deceiving;
Come to the Well of Life with me,
And drink, as it is proffered, free,

The gospel draught receiving.
I come to Christ, because I know
The very worst are called to go;
And when in faith I find Him,
I'll walk in Him, and lean on Him,
Because I cannot move a limb
Until He say, "Unbind him."

"July 3-This last bitter root of worldliness that has so often betrayed me has this night so grossly, that I cannot but regard it as God's chosen way to make me loathe and forsake it forever. I would vow; but it is much more like a weakly worm to pray. Sit in the dust, O my soul!" I believe he was enabled to keep his resolution. Only once, in the end of this year, was he again led back to revelry; but it was the last time.

"July 7, Saturday-After finishing my usual studies, tried to fast a little, with much prayer and earnest seeking of God's face, remembering what occurred this night last year." (Alluding to his brother's death.) "July 22-Had this evening a more complete understanding of that self-emptying and abasement with which it is necessary to come to Christ-a denying of self, trampling it under foot-a recognizing of the complete righteousness and justice of God, that could do nothing else with us but condemn us utterly, and thrust us down to lowest hell-a feeling that, even in hell, we should rejoice in his sovereignty, and say that all was rightly done."

"Aug. 15-Little done, and as little suffered. Awfully important question, Am I redeeming the time?"

"Aug. 18-Heard of the death of James Somerville by fever, induced by cholera. O God, Thy ways and thoughts are not as ours! He had preached his first sermon. I saw him last on Friday, 27th July, at the College gate; shook hands, and little thought I was to see him no more on earth."

"Sept. 2, Sabbath evening-Reading. Too much engrossed, and too little devotional. Preparation for a fall. Warning. We may be too engrossed with the shell even of heavenly things."

"Sept. 9-Oh for true, unfeigned humility! I know I have cause to be humble; and yet I do not know one-half of that cause. I know I am proud; and yet I do not know the half of that pride."

"Sept. 30-Somewhat straitened by loose Sabbath observance. Best way is to be

explicit and manly."

"Nov. 1-More abundant longings for the work of the ministry. Oh that Christ would but count me faithful, that a dispensation of the gospel might be committed to me!" And then he adds, "Much peace. Peaceful, because believing."

Dec. 2-Before, he used to spend much of the Sabbath evening in extending his notes of Mr. Bruce's sermons, but now, "Determined to be brief with these, for the sake of a more practical, meditative, resting, sabbatical evening."

"Dec. 11-Mind quite unfitted for devotion. Prayerless prayer."

"Dec. 31-God has in this past year introduced me to the preparation of the ministry-I bless Him for that. He has helped me to give up much of my shame to name His name, and be on His side, especially before particular friends-I bless Him for that. He has taken conclusively away friends that might have been a snare-must have been a stumbling block I bless Him for that. He has introduced me to one Christian friend, and sealed more and more my amity with another-I bless Him for that."

Jan. 27, 1833-On this day it had been the custom of his brother David to write a "Carmen Natale" on their father's birthday. Robert took up the domestic song this year; and in doing so, makes some beautiful and tender allusions.

 Ah! where is the harp that was strung to thy praise,
 So oft and so sweetly in happier days?
 When the tears that we shed were the tears of our joy,
 And the pleasures of home were unmixed with alloy?
 The harp is now mute-its last breathings are spoken
 And the cord, though 'twas threefold, is now, alas, broken!
 Yet why should we murmur, short-sighted and vain,
 Since death to that loved one was undying gain?
 Ah, fools! shall we grieve that he left this poor scene,
 To dwell in the realms that are ever serene?
 Through he sparkled the gem in our circle of love,
 He is even more prized in the circles above.
 And though sweetly he sung of his father on earth,
 When this day would inspire him with tenderest mirth,
 Yet a holier tone to his harp is now given,
 As he sings to his unborn Father in heaven.

Feb. 3-Writing to a medical friend of his brother William's, he says "I remember long ago a remark you once made to William, which has somehow or other stuck in my head, viz. that medical men ought to make a distinct study of the Bible, purely for the sake of administering conviction and consolation to their patients. I think you also said that you had actually begun with that view. Such a determination, though formed in youth, is one which I trust riper years will not make you blush to own."

"Feb. 11-Somewhat overcome. Let me see: there is a creeping defect here. Humble purpose-like reading of the word omitted. What plant can be unwatered and not wither?"

"Feb. 16-Walk to Corstorphine Hill. Exquisite clear view blue water, and brown fields, and green firs. Many thoughts on the follies of my youth. How many, O Lord, may they be? Summed up in one-ungodliness!"

"Feb. 21-Am I as willing as ever to preach to the lost heathen?"

"March 8-Biblical criticism. This must not supersede heartwork. How apt it is!"

"March 12-Oh for activity, activity, activity!"

"March 29-Today my second session (at the Divinity Hall) ends. I am now in the middle of my career. God hold me on with a steady pace!"

"March 31-The bull tosses in the net! How should the Christian imitate the anxieties of the worldling!"

April 17-He heard of the death of one whom many friends had esteemed much and lamented deeply. This led him to touch the strings of his harp again, in a measure somewhat irregular, yet sad and sweet.

WE ALL DO FADE AS A LEAF

SHE LIVED---

So dying-like and frail,
That every bitter gale Of winter seemed to blow
Only to lay her low!
She lived to show how He,
Who stills the stormy sea,
Can overrule the winter's power,

And keep alive the tiniest flower--
Can bear the young lamb in His arms
And shelter it from death's alarms.

SHE DIED---

When spring, with brightest flowers,
Was freshening all the bowers.
The linnet sung her choicest lay,
When her sweet voice was hushed for aye
The snowdrop rose above the ground
When she beneath her pillow found,
Both cold, and white, and fair,---
She, fairest of the fair,
She died to teach us all
The loveliest must fall.
A curse is written on the brow
Of beauty; and the lover's vow
Cannot retain the flitting breath,
Nor save from all-devouring death.

SHE LIVES---

The spirit left the earth;
And he who gave her birth
Has called her to his dread abode,
To meet her Saviour and her God.
She lives, to tell how blest
Is the everlasting rest
Of those who, in the Lamb's blood laved,
Are chosen, sanctified, and saved!
How fearful is their doom
Who drop into the tomb
Without a covert from the ire
Of Him who is consuming fire!

SHE SHALL LIVE---

The grave shall yield his prize,
When, from the rending skies,
Christ shall with shouting angels come
To wake the slumberers of the tomb.

And many more shall rise
Before our longing eyes.

Oh! may we all together meet,
Embracing the Redeemer's feet!

"May 20-General Assembly. The motion regarding Chapels of Ease lost by 106 to 103. Every shock of the ram is heavier and stronger, till all shall give way."

"June 4-Evening almost lost. Music will not sanctify, though it make feminine the heart."

"June 22-Omissions make way for commissions. Could I but take effective warning! A world's wealth would not makeup for that saying, 'If any man sin, we have an Advocate with the Father.' But how shall we that are dead to sin live any longer therein?"

"June 30-Self-examination. Why is a missionary life so often an object of my thoughts? Is it simply for the love I bear to souls? Then, why do I not show it more where I am? Souls are as precious here as in Burma. Does the romance of the business not weigh anything with me?-the interest and esteem I would carry with me?-the nice journals and letters I should write and receive? Why would I so much rather go to the East than to the West Indies? Am I wholly deceiving my own heart? and have I not a spark of true missionary zeal? Lord, give me to understand and imitate the spirit of those unearthly words of Thy dear Son: 'It is enough for the disciple that he be as his Master, and the servant as his Lord.' 'He that loveth father or mother more than me, is not worthy of me.' Gloria in excelsis Deo!"

"Aug. 13-Clear conviction of sin is the only true origin of dependence on another's righteousness, and therefore (strange to say!) of the Christian's peace of mind and cheerfulness.

"Sept. 8-Reading Adams' Private Thoughts. Oh for his heart-searching humility! Ah me! on what mountains of pride must I be wandering, when all I do is tinctured with the very sins this man so deplores; yet where are my wailings, where my tears, over my love of praise?"

"Nov. 14-Composition-a pleasant kind of labor. I fear the love of applause or

effect goes a great way. May God keep me from preaching myself instead of Christ crucified."

"Jan. 15, 1834-Heard of the death of J. S., off the Cape of Good Hope. O God! how Thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, 'who afflicteth not from his heart [Inn], nor grieveth the children of men!' Lam. 3:33."

"Feb. 23, Sabbath-Rose early to seek God, and found Him whom my soul loveth. Who would not rise early to meet such company? The rains are over and gone. They that sow in tears shall reap in joy."

Feb. 24-He writes a letter to one who, he feared, was only sentimental, and not really under a sense of sin. "Is it possible, think you, for a person to be conceited of his miseries? May there not be a deep leaven of pride in telling how desolate and how unfeeling we are?-in brooding over our unearthly pains?-in our being excluded from the unsympathetic world?-in our being the invalids of Christ's hospital?" He had himself been taught by the Spirit that it is more humbling for us to take what grace offers, than to bewail our wants and worthlessness.

Two days later, he records, with thankful astonishment, that for the first time in his life he had been blessed to awaken a soul. All who find Christ for themselves are impelled, by the holy necessity of constraining love, to seek the salvation of others. Andrew found his brother Peter, and Philip found his friend Nathanael. So it was in the case before us. Robert no sooner knew Christ's righteousness as his own covering, than he longed to see others clothed in the same spotless robe. And it is peculiarly interesting to read the feelings of one who was yet to be blessed in plucking so many brands from the fire, when, for the first time, he saw the Lord graciously employing him in this more than angelic work. We have his own testimony. "Feb. 26-After sermon. The precious tidings that a soul has been melted down by the grace of the Saviour. How blessed an answer to prayer, if it be really so! 'Can these dry bones live? Lord, Thou knowest.' What a blessed thing it is to see the first grievings of the awakened spirit, when it cries, 'I cannot see myself a sinner; I cannot pray, for my vile heart wanders!' It has refreshed me more than a thousand sermons. I know not how to thank and admire God sufficiently for this incipient work. Lord, perfect that which Thou hast begun!" A few days after: "Lord, I thank Thee that Thou hast shown me this marvellous working, though I was but an adoring spectator rather than an instrument."

It is scarcely less interesting, in the case of one so gifted for the work of visiting

the needy, and so singularly skilled in ministering the word by the bedside of the dying, to find a record of the occasion when the Lord led him forth to take his first survey of this field of labor. There existed at that time, among some of the students attending the Divinity Hall, a society, the sole object of which was to stir each other up to set apart an hour or two every week for visiting the needy in the most neglected portions of the town. Our rule was, not to subtract anything from our times of study, but to devote to this work an occasional hour in the intervals between different classes, or an hour that might otherwise have been given to recreation. All of us felt the work to be trying to the flesh at the outset; but none ever regretted persevering in it. One Saturday forenoon, at the close of the usual prayer meeting, which met in Dr. Chalmers' vestry, we went up together to a district in the Castle Hill. It was Robert's first near view of the heathenism of his native city, and the effect was enduring.

"March 3-Accompanied A. B. in one of his rounds through some of the most miserable habitations I ever beheld. Such scenes I never before dreamed of. Ah! why am I such a stranger to the poor of my native town? I have passed their doors thousands of times; I have admired the huge black piles of building, with their lofty chimneys breaking the sun's rays-why have I never ventured within? How dwelleth the love of God in me? How cordial is the welcome even of the poorest and most loathsome to the voice of Christian sympathy! What imbedded masses of human beings are huddled together, unvisited by friend or minister! 'No man careth for our souls' is written over every forehead. Awake, my soul! Why should I give hours and days any longer to the vain world, when there is such a world of misery at my very door? Lord, put thine own strength in me; confirm every good resolution; forgive my past long life of uselessness and folly."

He then became one of the society's most steady members, cultivating a district in the Canongate, teaching a Sabbath school, and distributing the Monthly Visitor, along with Mr. Somerville. His experience there was to give him insight into the sinner's depravity in all its forms. His first visit in his district is thus noticed: "March 24-Visited two families with tolerable success. God grant a blessing may go with us! Began in fear and weakness, and in much trembling. May the power be of God." Soon after, he narrates the following scene: "Entered the house of---. Heard her swearing as I came up the stair. Found her storming at three little grandchildren, whom her daughter had left with her. She is a seared, hardhearted wretch. Read Ezekiel 33. Interrupted by the entrance of her second daughter, furiously demanding her marriage lines. Became more discreet.

Promised to come back-never came. Her father-in-law entered, a hideous spectacle of an aged drunkard, demanding money. Left the house with warnings. " Another case he particularly mentions of a sick woman, who, though careless before, suddenly seemed to float into a sea of joy, without being able to give any scriptural account of the change. She continued, I believe, to her death in this state; but he feared it was a subtle delusion of Satan as an angel of light. One soul, however, was, to all appearance, brought truly to the Rock of Ages during his and his friend's prayerful visitations. These were first-fruits.

He continues his diary, though often considerable intervals occur in the register of his spiritual state.

"May 9-How kindly has God thwarted me in every instance where I sought to enslave myself! I will learn at least to glory in disappointments."

"May 10-At the Communion. Felt less use for the minister than ever. Let the Master of the feast alone speak to my heart." He felt at such times, as many of the Lord's people have always done, that it is not the addresses of the ministers in serving the table, but the Supper itself, that ought to "satisfy their souls with fatness."

May 21-It is affecting to us to read the following entry: "This day I attained my twenty-first year. Oh! how long and how worthlessly I have lived, Thou only knowest. Neff died in his thirty-first year; when shall I?"

May 29-He this day wrote very faithfully, yet very kindly, to one who seemed to him not a believer, and who nevertheless appropriated to herself the promises of God. "If you are wholly unassured of your being a believer, is it not a contradiction in terms to say, that you are sure the believers' promises belong to you? Are you an assured believer? If so, rejoice in your heirship; and yet rejoice with trembling; for that is the very character of God's heirs. But are you unassured nay, wholly unassured? then what mad presumption to say to your soul, that these promises, being in the Bible, must belong indiscriminately to all! It is too gross a contradiction for you to compass, except in word." He then shows that Christ's free offer must be accepted by the sinner, and so the promises become his. "This sinner complies with the call or offer, 'Come unto me;' and thereafter, but not before, can claim the annexed promise as his: 'I will give thee rest.'"

"Aug. 14-Partial fast, and seeking God's face by prayer. This day thirty years, my late dear brother was born. Oh for more love, and then will come more

peace!" That same evening he wrote the hymn, The Barren Fig-tree.

"Oct. 17-Private meditation exchanged for conversation. Here is the root of the evil-forsake God, and He forsakes us."

One evening this month he had been reading Baxter's Call to the Unconverted. Deeply impressed with the affectionate and awfully solemn urgency of the man of God, he wrote;

Though Baxter's lips have long in silence hung,
And death long hushed that sinner-wakening tongue,
Yet still, though dead, he speaks aloud to all,
And from the grave still issues forth his "Call:"
Like some loud angel-voice from Zion hill,
The mighty echo rolls and rumbles still.
Oh grant that we, when sleeping in the dust,
May thus speak forth the wisdom of the just!

Mr. McCheyne was peculiarly subject to attacks of fever, and by one of these was he laid down on a sick bed on November 15. However, this attack was of short duration. On the 21st he writes: "Bless the Lord, O my soul, and forget not all his benefits. Learned more and more of the value of Jehovah Tzidkenu. " He had, three days before, written his well-known hymn, I once was a stranger, etc., entitled Jehovah Tzidkenu, the Watchword of the Reformers. It was the fruit of a slight illness which had tried his soul, by setting it more immediately in view of the judgment seat of Christ; and the hymn which he so sweetly sung reveals the sure and solid confidence of his soul. In reference to that same illness, he seems to have penned the following lines. November 24th:

He tenderly binds up the broken in heart,
The soul bowed down He will raise:
For mourning, the ointment of joy will impart:
For heaviness, garments of praise.
Ah, come, then, and sing to the praise of our God,
Who giveth and taketh away;
Who first by his kindness, and then by his rod,
Would teach us, poor sinners, to pray.
For in the assembly of Jesus' first-born,
Who anthems of gratitude raise,
Each heart has by great tribulation been torn,
Each voice turned from wailing to praise.

"Nov. 9-Heard of Edward Irving's death. I look back upon him with awe, as on the saints and martyrs of old. A holy man in spite of all his delusions and errors. He is now with his God and Saviour, whom he wronged so much, yet, I am persuaded, loved so sincerely. How should we lean for wisdom, not on ourselves, but on the God of all grace!"

"Nov. 21-If nothing else will do to sever me from my sins, Lord send me such sore and trying calamities as shall awake me from earthly slumbers. It must always be best to be alive to Thee, whatever be the quickening instrument. I tremble as I write, for oh! on every hand do I see too likely occasions for sore afflictions."

"Feb. 15, 1835-To-morrow I undergo my trials before the Presbytery. May God give me courage in the hour of need. What should I fear? If God see meet to put me into the ministry, who shall keep me back? If I be not meet, why should I be thrust forward? To Thy service I desire to dedicate myself over and over again."

"March 1-Bodily service. What change is there in the heart! Wild, earthly affections there are here; strong, coarse passions; bands both of iron and silk. But I thank Thee, O my God, that they make me cry. 'Oh wretched man!' Bodily weakness, too, depresses me."

"March 29-College finished on Friday last. My last appearance there. Life itself is vanishing fast. Make haste for eternity. "

In such records as these, we read God's dealings with his soul up to the time when he was licensed to preach the gospel. His preparatory discipline, both of heart and of intellect, had been directed by the great Head of the church in a way that remarkably qualified him for the work he was to perform in the vineyard.

His soul was prepared for the awesome work of the ministry by much prayer, and much study of the Word of God; by affliction in his person; by inward trials and sore temptations; by experience of the depth of corruption in his own heart, and by discoveries of the Savior's fullness of grace. He learned experimentally to ask, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5). During the four years that followed his awakening, he was often under the many waters, but was always raised again by the same divine hand that had drawn him out at the beginning; until at last, though still often violently tossed, the vessel was able steadily to keep the summit of the wave. It appears that he learned the way of salvation experimentally, before he knew it accurately by theory and system; and thus no doubt it was that his whole

ministry was little more than a giving out of his own inward life.

The Visiting Society noticed above was much blessed to the culture of his soul, and not less so the Missionary Association and the Prayer Meeting connected with it. None were more regular at the hour of prayer than he, and none more frequently led up our praises to the throne. He was for some time Secretary to the Association, and interested himself deeply in details of missionary labors. Indeed, to the last day of his life, his thoughts often turned to foreign lands; and one of the last notes he wrote was to the Secretary of the Association in Edinburgh, expressing his unabated interest in their success.

During the first years of his college course, his studies did not absorb his whole attention; but no sooner was the change on his soul begun, than his studies shared in the results. A deeper sense of responsibility led him to occupy his talents for the service of Him who bestowed them. There have been few who, along with a devotedness of spirit that sought to be always directly engaged in the Lord's work, have nevertheless retained such continued and undecaying esteem for the advantages of study. While attending the usual literary and philosophical classes, he found time to turn his attention to geology and natural history. And often in his days of most successful preaching, when, next to his own soul, his parish and his flock were his only care, he has been known to express a regret that he had not laid up in former days more stores of all useful knowledge; for he found himself able to use the jewels of the Egyptians in the service of Christ. His previous studies would sometimes flash into his mind some happy illustration of divine truth, at the very moment when he was most solemnly applying the glorious gospel to the most ignorant and vile.

His own words will best show his estimate of study, and at the same time the prayerful manner in which he felt it should be carried on. "Do get on with your studies," he wrote to a young student in 1840. "Remember you are now forming the character of your future ministry in great measure, if God spare you. If you acquire slovenly or sleepy habits of study now, you will never get the better of it. Do everything in its own time. Do everything in earnest; if it is worth doing, then do it with all your might. Above all, keep much in the presence of God. Never see the face of man till you have seen his face who is our life, our all. Pray for others; pray for your teachers, fellow-students," etc. To another he wrote: "Beware of the atmosphere of the classics. It is pernicious indeed; and you need much of the south wind breathing over the Scriptures to counteract it. True, we ought to know them; but only as chemists handle poisons-to discover their qualities, not to infect their blood with them." And again: "Pray that the Holy

Spirit would not only make you a believing and holy lad, but make you wise in your studies also. A ray of divine light in the soul sometimes clears up a mathematical problem wonderfully. The smile of God calms the spirit, and the left hand of Jesus holds up the fainting head, and His Holy Spirit quickens the affection, so that even natural studies go on a million times more easily and comfortably."

Before entering the Divinity Hall, he had attended a private class for the study of Hebrew; and having afterward attended the two sessions of Dr. Brunton's college class, he made much progress in that language. He could consult the Hebrew original of the Old Testament with as much ease as most of our ministers are able to consult the Greek of the New.

It was about the time of his first year's attendance at the Hall that I began to know him as an intimate friend. During the summer vacations—that we might redeem the time—some of us who remained in town, when most of our fellow students were gone to the country, used to meet once every week in the forenoon, for the purpose of investigating some point of systematic divinity, and stating to each other the amount and result of our private reading. At another time we met in a similar way, until we had overtaken the chief points of the popish controversy. Advancement in our acquaintance with the Greek and Hebrew Scriptures also brought us together; and one summer the study of unfulfilled prophecy assembled a few of us once a week, at an early morning hour, when, though our views differed much on particular points, we never failed to get food to our souls in the Scriptures we explored. But no society of this kind was more useful and pleasant to us than one which, from its object, received the name of exegetical. It met during the session of the theological classes every Saturday morning at half-past six. The study of biblical criticism, and whatever might cast light on the Word of God, was our aim; and these meetings were kept up regularly during four sessions. Mr. McCheyne spoke of himself as indebted to this society for much of that discipline of mind on Jewish literature and Scripture geography which was found to be so useful in the Mission of Inquiry to the Jews in later days.

But these helps in study were all the while no more than supplementary. The regular systematic studies of the Hall furnished the main provision for his mental culture. Under Dr. Chalmers for Divinity, and under Dr. Welsh for Church History, a course of four years afforded no ordinary advantages for enlarging the understanding. New fields of thought were opened up daily. His notes and his diary testify that he endeavored to retain what he heard, and that he used to read

as much of the books recommended by the professors as his time enabled him to overtake. Many years after, he thankfully called to mind lessons that had been taught in these classes. Riding one day with Mr. Hamilton (now of Regent Square, London) from Abernyte to Dundee, they were led to speak of the best mode of dividing a sermon. "I used," said he, "to despise Dr. Welsh's rules at the time I heard him; but now I feel I must use them, for nothing is more needful for making a sermon memorable and impressive than a logical arrangement."

His intellectual powers were of a high order: clear and distinct apprehension of his subject, and felicitous illustration, characterized him among all his companions. To an eager desire for wide acquaintance with truth in all its departments, and a memory strong and accurate in retaining what he found, there was added a remarkable candor in examining what claimed to be the truth. He also had an ingenious and enterprising mind-a mind that could carry out what was suggested, when it did not strike out new light for itself. He possessed great powers of analysis; often his judgment discovered singular discrimination. His imagination seldom sought out an object of grandeur; for, as a friend has truly said of him, "he had a kind and quiet eye, which found out the living and beautiful in nature, rather than the majestic and sublime."

He might have risen to high eminence in the circles of taste and literature, but denied himself all such hopes, that he might win souls. With such peculiar talents as he possessed, his ministry might have, in any circumstances, attracted many; but these attractions were all made subsidiary to the single desire of awakening the dead in trespasses and sins. Nor would he have expected to be blessed to the salvation of souls unless he had himself been a monument of sovereign grace. In his esteem, "to be in Christ before being in the ministry" was a thing indispensable. He often pointed to those solemn words of Jeremiah (23:21,22): "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

It was with faith already in his heart that he went forward to the holy office of the ministry, receiving from his Lord the rod by which he was to do signs, and which, when it had opened rocks and made waters gush out, he never failed to replace on the ark from which it was taken, giving glory to God! He did not know the way by which God was leading him; but even then he was under the guidance of the pillar-cloud. At this very period he wrote the hymn, "They Sing the Song of Moses." His course was then about to begin; but now that it has

ended, we can look back and plainly see that the faith he expressed in it was not in vain.

Chapter 2: His Labors In The Vineyard Before Ordination

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.(Psalm 126:6)

While he was still undergoing a student's usual examinations before the Presbytery, in the spring and summer of 1835, several applications were made to him by ministers in the church, who desired to secure his services for their part of the vineyard. He was especially urged to consider the field of labor at Larbert and Dunipace, near Stirling, under Mr. John Bonar, the pastor of these united parishes. This circumstance led him (as is often done in such cases) to ask the Presbytery of Edinburgh, under whose superintendence he had carried on his studies, to transfer the remainder of his public trials to another Presbytery, where there would be less pressure of business to occasion delay. This request being readily granted, his connection with Dumfriesshire led him to the Presbytery of Annan, who licensed him to preach the gospel on July 1, 1835. His feelings at the moment are recorded in a record of his own in the evening of that day: "Preached three probationary discourses in Annan Church, and, after an examination in Hebrew, was solemnly licensed to preach the gospel by Mr. Monylaws, the moderator. 'Bless the Lord, O my soul; and all that is within me, be stirred up to praise and magnify his holy name!' What I have so long desired as the highest honor of man, Thou at length givest me-me who dare scarcely use the words of Paul: 'Unto me who am less than the least of all saints is this grace given, that I should preach the unsearchable riches of Christ.' Felt somewhat solemnized, though unable to feel my unworthiness as I ought. Be clothed with humility."

An event occurred the week before that cast a solemnizing influence on him, and on a fellow traveler and brother in the gospel, who was licensed by another Presbytery that same day. This event was the lamented death of the Rev. John Brown Patterson of Falkirk-one whom the Lord had gifted with preeminent eloquence and learning, and who was using all for his Lord, when he was struck down by fever. He had spoken much before his death of the awesomeness of a pastor's charge, and his early death sent home the lesson to many, with the warning that the pastor's account of souls might be suddenly required of him.

On the following Sabbath, Mr. McCheyne preached for the first time in Ruthwell Church, near Dumfries, on "The Pool of Bethesda"; and in the afternoon on "The Strait Gate." He writes that evening in his diary: "Found it a more awfully solemn thing than I had imagined to announce Christ authoritatively; yet a glorious privilege!" The week after (Saturday, July 11): "Lord, put me into Thy service when and where Thou pleasest. In Thy hand all my qualities will be put to their appropriate end. Let me, then, have no anxieties." Next day, also, after preaching in St. John's Church, Leith: "Remembered, before going into the pulpit, the confession which says,(1) 'We have been more anxious about the messenger than the message.'" In preaching that day, he states, "It came across me in the pulpit, that if spared to be a minister, I might enjoy sweet flashes of communion with God in that situation. The mind is entirely wrought up to speak for God. It is possible, then, that more vivid acts of faith may be gone through then, than in quieter and sleepier moments."

It was not till November 7 that he began his labors at Larbert. In the interval he preached in various places, and many began to perceive the peculiar sweetness of the word in his'He here refers to the Full and Candid Acknowledgment of Sin, for Students and Ministers, drawn up by the Commission of Assembly in 1651, and often reprinted since. In accepting the invitation to labor in the parish proposed, he wrote: "It has always been my aim, and it is my prayer, to have no plans with regard to myself, well assured as I am, that the place where the Saviour sees meet to place me must ever be the best place for me."

The parish to which he had come was very large, containing six thousand souls. The parish church is at Larbert; but through the exertions of Mr. Bonar, many years ago, a second church was erected for the people of Dunipace. Mr. Hanna, later minister of Skirling, had preceded McCheyne in the duties of assistant in his field of labor; and Mr. McCheyne now entered on it with a fully devoted and zealous heart, although in a weak state of health. As assistant, it was his part to preach every alternate Sabbath at Larbert and Dunipace, and during the week to visit among the population of both these districts, according as he felt himself enabled in body and soul. There was a marked difference between the two districts in their general features of character; but equal labor was bestowed on both by the minister and his assistant; and often their prayer ascended that the windows of heaven might be opened over the two sanctuaries. Souls have been saved there. Often, however, did the faithful pastor mingle his tears with those of his younger fellow soldier, complaining, "Lord, who hath believed our report?" There was much sowing in faith; nor was this sowing abandoned even when the

returns seemed most inadequate.

Mr. McCheyne had great delight in remembering that Larbert was one of the places where, in other days, that holy man of God, Robert Bruce, had labored and prayed. Writing some time later from the Holy Land, he expressed the wish, "May the Spirit be poured upon Larbert as in Bruce's days." But more than all associations, the souls of the people, whose salvation he longed for, were ever present to his mind. A letter to Mr. Bonar, in 1837, from Dundee, shows us his yearnings over them. "What an interest I feel in Larbert and Dunipace! It is like the land of my birth. Will the Sun of Righteousness ever rise upon it, making its hills and valleys bright with the light of the knowledge of Jesus?"

No sooner was he settled here, than he began his work.

With him, the beginning of all labor invariably consisted in the preparation of his own soul. The forerunner of each day's visitations was a calm season of private devotion during morning hours. The walls of his chamber were witnesses of his prayerfulness I believe of his tears as well as of his cries. The pleasant sound of psalms often issued from his room at an early hour. Then followed the reading of the word for his own sanctification; and few have so fully realized the blessing of the first psalm. His leaf did not wither, for his roots were in the waters. It was here, too, that he began to study so closely the works of Jonathan Edwards considering them a mine to be worked, and if worked, sure to repay the toil. Along with this author, the Letters of Samuel Rutherford were often in his hand. Books of general knowledge he occasionally perused; but now it was done with the steady purpose of finding in them some illustration of spiritual truth. He rose from reading Insect Architecture, with the observation. "God reigns in a community of ants and ichneumons, as visibly as among living men or mighty seraphim!"

His desire to grow in acquaintance with Scripture was very intense; and both Old and New Testament were his regular study. He loved to range over the wide revelation of God. "He would be a sorry student of this world," he said to a friend, "who should forever confine his gaze to the fruitful fields and well-watered gardens of this cultivated earth. He could have no true idea of what the world was, unless he had stood upon the rocks of our mountains, and seen the bleak muirs and mosses of our barren land; unless he had paced the quarterdeck when the vessel was out of sight of land, and seen the waste of waters without any shore upon the horizon. Just so, he would be a sorry student of the Bible who would not know all that God has inspired; who would not examine into the

most barren chapters to collect the good for which they were intended; who would not strive to understand all the bloody battles which are chronicled, that he might find 'bread out of the eater, and honey out of the lion.'" (June 1836)

His anxiety to have every possible help to, holiness led him to notice the disadvantages of those who are not daily stirred up by the fellowship of more advanced believers. "I have found, by some experience, that in the country here my watch does not go so well as it used to do in town. By small and gradual changes I find it either gains or loses, and I am surprised to find myself different in time from all the world, and, what is worse, from the sun. The simple explanation is, that in town I met with a steeple in every street, and a good-going clock upon it; and so any aberrations in my watch were soon noticed and easily corrected. And just so I sometimes think it may be with that inner watch, whose hands point not to time but to eternity. By gradual and slow changes the wheels of my soul lag behind, or the springs of passions become too powerful; and I have no living timepiece with which I may compare, and by which I may amend my going. You will say that I may always have the sun: And so it should be; but we have many clouds which obscure the sun from our weak eyes." (Letter to Rev. H. Bonar, Kelso)

From the first he fed others by what he himself was feeding on. His preaching was in a manner the development of his soul's experience. It was a giving out of the inward life. He loved to come up from the pastures wherein the Chief Shepherd had met him-to lead the flock entrusted to his care to the spots where he found nourishment.

In the field of his labor he found enough of work to overwhelm his spirit. The several coal mines and the Carron Ironworks furnish a population who are, for the most part, either sunk in deep indifference to the truth, or are opposed to it in the spirit of infidelity. Mr. McCheyne at once saw that the pastor whom he had come to aid, whatever was the measure of his health, and zeal, and perseverance, had duties laid on him that were altogether beyond the power of man to overtake. During the trial period of a few weeks, the field appeared more boundless, and the mass of souls more impenetrable, than he had ever conceived.

It was probably, in some degree, his experience at this time that gave him such deep sympathy with the Church Extension Scheme, as a truly noble and Christian effort for bringing the glad tidings to the doors of a population who must otherwise remain neglected, and were themselves willing so to live and die. He conveyed his impressions on this subject to a friend abroad, in the following

terms: "There is a soul - destroying cruelty in the cold-hearted opposition which is made to the multiplication of ministers in such neglected and overgrown districts as these. If one of our Royal Commissioners would but consent to undergo the bodily fatigue that a minister ought to undergo in visiting merely the sick and dying of Larbert (let alone the visitation of the whole, and preparation for the pulpit), and that for one month, I would engage that if he be able to rise out of his bed by the end of it, he would change his voice and manner at the Commission Board."

A few busy weeks passed in which he was occupied from morning to night in such cares and toils, when another part of the discipline he was to undergo was sent. At the end of December, strong oppression of the heart and an irritating cough caused some of his friends to fear that his lungs were affected; and for some weeks he was laid aside from public duty. On examination, it was found that though there was a dullness in the right lung, yet the material of the lungs was not affected. For a time, however, the air vessels were so clogged and irritated, that if he had continued to preach, disease would have quickly ensued. But this also was soon removed, and, under cautious management, he resumed his work.

This temporary illness served to call forth this extreme sensitiveness of his soul to the responsibilities of his office. At its beginning-having gone to Edinburgh "in so sweet a sunshine morning that God seemed to have chosen it for him"he wrote to Mr. Bonar: "If I am not recovered before the third Sabbath, I fear I shall not be able to bear upon my conscience the responsibility of leaving you any longer to labor alone, bearing unaided the burden of 6,000 souls. No, my dear sir, I must read the will of God aright in his providence, and give way, when He bids me, to fresh and abler workmen. I hope and pray that it may be His will to restore me again to you and your parish, with a heart tutored by sickness, to speak more and more as dying to dying." Then, mentioning two of the sick: "Poor A. D. and C. H., I often think of them. I can do no more for their good, except pray for them. Tell them that I do this without ceasing."

The days when a holy pastor, who knows the blood-sprinkled way to the Father, is laid aside, are probably as much a proof of the kindness of God to His flock as days of health and activity. He is occupied, during this season of retirement, in discovering the plagues of his heart, and in going in, like Moses, to plead with God face to face for his flock, and for his own soul. Mr. McCheyne believed that God had this end in view with him; and that the Lord should thus deal with him at his entrance into the vineyard made him ponder these dealings more. He

wrote, "Paul asked, 'What wilt Thou have me to do?' and it was answered, 'I will show him what great things he must suffer for my name's sake.' Thus it may be with me. I have been too anxious to do great things. The lust of praise has ever been my besetting sin; and what more befitting school could be found for me than that of suffering alone, away from the eye and ear of man?" Writing again to Mr. Bonar, he tells him: "I feel distinctly that the whole of my labor during this season of sickness and pain should be in the way of prayer and intercession. And yet, so strongly does Satan work in our deceitful hearts, I scarcely remember a season wherein I have been more averse to these duties. I try to 'build myself up in my most holy faith, praying in the Holy Ghost, keeping myself in the love of God, and looking for the mercy of the Lord Jesus unto eternal life.' That text of Jude has peculiar beauties for me at this season. If it be good to come under the love of God once, surely it is good to keep ourselves there. And yet how reluctant we are! I cannot doubt that boldness is offered me to enter into the holiest of all; I cannot doubt my right and title to enter continually by the new and bloody way; I cannot doubt that when I do enter in, I stand not only forgiven, but accepted in the Beloved; I cannot doubt that when I do enter in, the Spirit is willing and ready to descend like a dove, to dwell in my bosom as a Spirit of prayer and peace, enabling me to 'pray in the Holy Ghost;' and that Jesus is ready to rise up as my intercessor with the Father, praying for me though not for the world; and that the prayer-hearing God is ready to bend His ear to requests which He delights to hear and answer. I cannot doubt that thus to dwell in God is the true blessedness of my nature; and yet, strange unaccountable creature! I am too often unwilling to enter in. I go about and about the sanctuary, and I sometimes press in through the rent veil, and see the blessedness of dwelling there to be far better than that of the tents of wickedness; yet it is certain that I do not dwell within."—"My prayers follow you, especially to the sick-beds of A. D. and C. H. I hope they still survive, and that Christ may yet be glorified in them."

On resuming his labors, he found a residence in Carronvale. From this pleasant spot he used to ride out to his work. But pleasant as the spot was, and being partially recovered, he was not satisfied; he lamented that he was unable to overtake what a stronger laborer would have accomplished. He often cast a regretful look at the coal mines; and remembering them still at a later period, he reproached himself with neglect, though most unjustly. "The places which I left utterly unbroken in upon are Kinnaird and Milton. Both of these rise up against my conscience, particularly the last, through which I have ridden so often." It was not the comfort, but the positive usefulness of the ministry, that he envied;

and he judged a place by its possibility to promote this great end. He said of a neighboring parish, which he had occasion to visit: "The manse is altogether too sweet; other men could hardly live there without saying, 'This is my rest.' I don't think ministers' manses should ever be so beautiful."

A simple incident was overruled to promote the ease and fluency of his pulpit ministrations. From the beginning of his ministry he reprobated the custom of reading sermons, believing that to do so exceedingly weakens the freedom and natural fervor of the messenger in delivering his message. Neither did he recite what he had written. But his custom was to impress on his memory the substance of what he had beforehand carefully written, and then to speak as he found liberty. One morning, as he rode rapidly along to Dunipace, his written sermons were dropped on the wayside. This accident prevented him from having the opportunity of preparing in his usual manner; but he was enabled to preach with more than usual freedom. For the first time in his life; he discovered that he possessed the gift of extemporaneous composition, and learned, to his own surprise, that he had more composure of mind and command of language than he had believed. This discovery, however, did not in the least degree diminish his diligent preparation. Indeed, the only use he made of the incident at the time it occurred, was to draw a lesson of dependence on God's own immediate blessing rather than on the satisfactory preparation made. "One thing always fills the cup of my consolation, that God may work by the meanest and poorest words, as well as by the most polished and ornate-yea, perhaps more readily, that the glory may be all His own."

His hands were again full, distributing the bread of life in fellowship with Mr. Bonar. The progress of his own soul, meanwhile, may be traced in some of the few entries that occur in his diary during this period:

"Feb. 21, 1836, Sabbath-Blessed be the Lord for another day of the Son of man. Resumed my diary, long broken off; not because I do not feel the disadvantages of it-making you assume feelings and express rather what you wish to be than what you are-but because the advantages seem greater. It ensures sober reflection on the events of the day as seen in God's eye. Preached twice in Larbert, on the righteousness of God, Rom. 1:16. In the morning was more engaged in preparing the head than the heart. This has been frequently my error, and I have always felt the evil of it, especially in prayer. Reform it, then, O Lord."

"Feb. 27-Preached in Dunipace with more heart than ever I remember to have

done, on Rom. 5:10, owing to the gospel nature of the subject and prayerful preparation. Audience smaller than usual! How happy and strange is the feeling when God give the soul composure to stand and plead for Him! Oh that it were altogether for Him I plead, not for myself!"

"March 5-Preached in Larbert with very much comfort, owing chiefly to my remedying the error of 21st Feb. Therefore the heart and the mouth were full. 'Enlarge my heart, and I shall run,' said David. 'Enlarge my heart, and I shall preach.' "In this last remark we see the germ of his remarkably solemn ministry. His heart was filled, and his lips then spokewhat he felt within his heart. He did not give out merely living water, but living water drawn at the springs that he had himself drank of; and is not this a true gospel ministry? Some venture to try what they consider a more intellectual method of addressing the conscience; but before a minister attempts this mode, he ought to see that he is one who is able to afford more deep and anxious preparation of heart than other men. Since the intellectual part of the discourse is not that which is most likely to be an arrow in the conscience, those pastors who are intellectual men must bestow tenfold more prayerfulness on their work, if they would have either their own or their people's souls affected under their word. If we are ever to preach with compassion for the perishing, we must ourselves be moved by those same views of sin and righteousness that moved the human soul of Jesus. (See Ps. 38 and 55.)

About this time he occasionally contributed papers to the Christian Herald: one of these was On Sudden Conversions, showing that Scripture led us to expect such. During this month he seems to have written the Lines on Mungo Park, one of the pieces that attracted the notice of Professor Wilson. But whatever he engaged in, his aim was to honor his Master. I find him, after hearing a sermon by another, remarking (April 3), "Some things powerful; but I thirst to hear more of Christ."

On Sabbath 16, he writes: "Preached with some tenderness of heart. Oh, why should I not weep, as Jesus did over Jerusalem? Evening-Instructing two delightful Sabbath schools. Much bodily weariness. Gracious kindness of God in giving rest to the weary."

"April 13-Went to Stirling to hear Dr. Duff once more upon his system. With greater warmth and energy than ever. He kindles as he goes. Felt almost constrained to go the whole length of his system with him. If it were only to raise up an audience, it would be defensible; but when it is to raise up teachers, it is more than defensible. I am now made willing, if God shall open the way, to go

to India. Here am I; send me!"

The missionary feeling in his soul continued all his life. The Lord had really made him willing; and this preparedness to go anywhere completed his preparation for unselfish, self-denied work at home. Must there not be somewhat of this missionary tendency in all true ministers? Is any one truly the Lord's messenger who is not quite willing to go when and where the Lord calls? Is it justifiable in any to put aside a call from the north, on the ground that he wishes one from the south? We must be found in the position of Isaiah, if we are to be really sent of God.

"April 24-Oh that this day's labor may be blessed! and not mine alone, but all thy faithful servants all over the world, till thy Sabbath come.

"April 26-Visiting in Carronshore. Well received everywhere. Truly a pleasant labor. Cheered me much. Preached to them afterwards from Proverbs 1."

"May 8-Communion in Larbert. Served as an elder and help to the faithful. Partook with some glimpses of faith and joy. Served by a faithful old minister (Mr. Dempster of Denny), one taught of God. This morning stood by the dying-evening, stood by the dead, poor J. F having died last night. I laid my hand on her cold forehead, and tried to shut her eyes. Lord, give me strength for living to Thee!-strength also for a dying hour."

"May 15-This day an annular eclipse of the sun. Kept both the services together in order to be in time. Truly a beautiful sight to see the shining edge of the sun all round the dark disc of the moon. Lord, one day Thy hand shall put out those candles; for there shall be no need of the sun to lighten the happy land: the Lamb is the light thereof; a sun that cannot be eclipsed-that cannot go down."

"May 17-Visited thirteen families, and addressed them all in the evening in the school, on Jeremiah 1:4, 'Going and weeping.' Experienced some enlargement of soul; said some plain things; and had some desire for their salvation, that God might be praised."

"May 21-Preparation for the Sabbath. My birthday. I have lived twenty-three years. Blessed be my Rock. Though I am a child in knowledge of my Bible and of Thee, yet use me for what a child can do, or a child can suffer. How few sufferings I have had in the year that is past, except in my own body. Oh that as my day is my strength may be! Give me strength for a suffering and for a dying hour!"

"May 22-0 Lord, when Thou workest, all discouragements vanish; when Thou art away, anything is a discouragement. Blessed be God for such a day-one of a thousand! Oh! why not always this? Watch and pray."

Being in Edinburgh this month, during the sitting of the General Assembly, he used the opportunity of revisiting some of his former charge in the Canongate. "J. S., a far-off inquirer, but surely God is leading. His hand draws out these tears. Interesting visits to L., near death, and still in the same mind. I cannot but hope that some faith is here. Saw Mrs. M.; many tears: felt much, though I am still doubtful, and in the dark. Thou knowest, Lord!"

"June 11-Yesterday up in Dunipace. It would seem as if I were afraid to name the name of Christ. Saw many worldly people greatly needing a word in season, yet could not get up my heart to speak. What I did failed almost completely. I am not worthy, Lord! Today sought to prepare my heart for the coming Sabbath. After the example of Boston, whose life I have been reading, examined my heart with prayer and fasting. 1. Does my heart really close with the offer of salvation by Jesus? Is it my choice to be saved in the way which gives Him all the praise, and me none? Do I not only see it to be the Bible way of salvation, but does it cordially approve itself to my heart as delightful? Lord search me and try me, for I cannot but answer, Yes, yes. 2. Is it the desire of my heart to be made altogether holy? Is there any sin I wish to retain? Is sin a grief to me, the sudden risings and overcomings thereof especially? Lord, Thou knowest all things-Thou knowest that I hate all sin, and desire to be made altogether like Thee. It is the sweetest word in the Bible: 'Sin shall not have dominion over you.' Oh, then, that I might lie low in the dust-the lower the better-that Jesus' righteousness and Jesus' strength alone be admired! Felt much deadness, and much grief that I cannot grieve for this deadness. Towards evening revived. Got a calm spirit through psalmody and prayer."

"June 12, Sabbath-Today a sinner preached Jesus, the same Jesus who has done all things for him and that so lately! A day of much help, of some earnest looking-up of the heart to that alone quickening power, of much temptation to flattery and pride. Oh for breathing gales of spiritual life! Evening-Somewhat helped to lay Jesus before little children in His beauty and excellency. Much fatigue, yet some peace. Surely a day in Thy courts is better than a thousand."

"June 15-Day of visiting (rather a happy one) in Carronshore. Large meeting in the evening. Felt very happy after it, though mourning for bitter speaking of the gospel. Surely it is a gentle message, and should be spoken with angelic

tenderness, especially by such a needy sinner."

Of this bitterness in preaching, he had little indeed in after days; yet so sensible was he of its being quite natural to all of us, that oftentimes he made it the subject of conversation, and used to grieve over himself if he had spoken with anything less than solemn compassion. I remember on one occasion, when we met, he asked what my last Sabbath's subject had been. It had been "The wicked shall be turned into hell." On hearing this awesome text, he asked, "Were you able to preach it with tenderness?" Certain it is that the tone of reproach and upbraiding is widely different from the voice of solemn warning. It is not saying hard things that pierces the consciences of our people; it is the voice of divine love heard amid the thunder. The sharpest point of the two-edged sword is not death, but life; and against self-righteous souls this latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell and the unquenchable fire far more unconcernedly than of the gates of heaven wide open for their immediate return. When we preach that the glad tidings were intended to impart immediate assurance of eternal life to every sinner that believes them, we strike deeper upon the proud enmity of the world to God, then when we show the eternal curse and the second death.

"June 19, Sabbath-Wet morning. Preached at Dunipace to a small audience, on Parable of the Tares. I thank God for that blessed parable.-In both discourses I can look back on many hateful thoughts of pride, and self-admiration, and love of praise, stealing the heart out of the service.

"June 22-Carron-shore. My last. Some tears; yet I fearsome like the messenger, not the message; and I fear I am so vain as to love that love. Lord, let it not be so. Perish my honor, but let thine be exalted forever."

"June 26 True Sabbath-day. Golden sky. Full church, and more liveliness than sometimes. Shall I call the liveliness of this day a gale of the Spirit, or was all natural? I know that all was not of grace; the self-admiration, the vanity, the desire of honor, the bitterness-these were all breaths of earth or hell. But was there no grace? Lord, Thou knowest. I dare not wrong Thee by saying-No! Larbert Sabbath school with the same liveliness and joy. Domestic work with the same. Praised be God! Oh that the savor of it may last through the week! By this may I test if it be all of nature, or much of grace. Alas! how I tremble for my Monday mornings-those seasons of lifelessness. Lord, bless the seeds sown this day in the hearts of my friends, by the hand of my friends, and all over the world-hasten the harvest!"

"July 3-After a week of working and hurried preparation, a Sabbath of mingled peace and pain. Called, morning before preaching, to see Mrs. E., dying. Preached on the Jailor, discomposedly, with some glimpses of the genuine truth as it is in Jesus. Felt there was much mingling of experience. At times the congregation was lightened up from their dull flatness, and then they sunk again into lethargy. O Lord, make me hang on Thee to open their hearts, Thou opener of Lydia's heart. I fear Thou wilt not bless my preaching, until I am brought thus to hang on Thee. Oh keep not back a blessing for my sin! Afternoon-On the Highway of the Redeemed, with more ease and comfort. Felt the truth sometimes boiling up from my heart into my words. Some glimpses of tenderness, yet much less of that spirit than the last two Sabbaths. Again saw the dying woman. Oh when will I plead, with my tears and inward yearnings, over sinners! Oh, compassionate Lord, give me to know what manner of spirit I am of! give me thy gentle Spirit, that neither strives nor cries. Much weariness, want of prayerfulness, and want of cleaving to Christ." Tuesday the 5th being the anniversary of his licence to preach the gospel, he writes: "Eventful week; one year I have preached Jesus, have I? or myself? I have often preached myself also, but Jesus I have preached."

About this time he again felt the hand of affliction, though it did not continue long. Yet it was plain to him now that personal trouble was to be one of the ingredients of that experience which helped to give a peculiar tone to his ministry.

"July 8-Since Tuesday have been laid up with illness. Set by once more for a season to feel my unprofitableness and cure my pride. When shall this self-choosing temper be healed? 'Lord, I will preach, run, visit, wrestle,' said I. 'No, thou shalt lie in thy bed and suffer,' said the Lord. Today missed some fine opportunities of speaking a word for Christ. The Lord saw I would have spoken as much for my own honor as His, and therefore shut my mouth. I see a man cannot be a faithful minister, until he preaches Christ for Christ's sake-until he gives up striving to attract people to himself, and seeks only to attract them to Christ. Lord, give me this! Tonight some glimpses of humbling, and therefore some wrestling in social prayer. But my prayers are scarcely to be called prayer." Then, in the evening: "This day my brother has been five years absent from the body and present with the Lord, and knows more and loves more than all earthly saints together. Till the day break and the shadows flee away, turn, my Beloved!"

"July 10-I fear I am growing more earthly in some things. Today I felt a

difficulty in bringing in spiritual conversation immediately after preaching, when my bosom should be burning. Excused myself from dining out from other than the grand reason; though checked and corrected myself. Evening-Insensibly slid into worldly conversation. Let these things be corrected in me, O Lord, by the heart being more filled with love to Jesus, and more ejaculatory prayer."

"July 17, Sabbath-Oh that I may remember my own word this day: that the hour of communion is the hour for the foxes-the little foxes-to spoil the wine. Two things that defile this day in looking back, are love of praise running through all, and consenting to listen to worldly talk at all. Oh that these may keep me humble and be my burden, leading me to the cross. Then, Satan, thou wilt be outwitted!"

"July 19-Died, this day, W McCheyne, my German cousin, Relief minister, Kelso. Oh how I repent of our vain controversies on Establishments when we last met, and that we spoke so little of Jesus! Oh that we had spoken more one to another! Lord, teach me to be always speaking as dying to dying."

"July 24-Dunipace Communion-Heard Mr. Purves of Jedburgh preach, 'Therefore with joy shall ye draw water out of the wells of salvation.' The only way to come to ordinances, and to draw from the well, is to come with the matter of acceptance settled, believing God's anger to be turned away. Truly a precious view of the freeness of the gospel very refreshing. My soul needs to be roused much to apprehend this truth."

Above (July 3) he spoke of "mingling experience with the genuine truth as it is in Jesus." It is to this that he refers again in the last paragraph. His deep acquaintance with the human heart and passions often led him to dwell at greater length, not only on those topics whereby the sinner might be brought to discover his guilt, but also on marks that would evidence a change, that on "the glad tidings." And yet he ever felt that these blessed tidings, addressed to souls in the very gall of bitterness, were the true theme of the minister of Christ; and never did he preach other than a full salvation ready for the chief of sinners. From the very first, also, he carefully avoided the error of those who rather speculate or doctrinize about the gospel, than preach the gospel itself. Is not the true idea of preaching that of one, like Ahimaaz, coming with all important tidings, and intent on making these tidings known? Occupied with the facts he has to tell, he has no heart to speculate on mere abstractions; nay, he is apt to forget what language he employs, excepting so far as the very grandeur of the tidings gives a glow of eloquence to his words. The glorious fact, "By this man is preached unto you the forgiveness of sins," is the burden of every sermon. The crier is sent to

the openings of the gate by his Lord, to herald forth this one infinitely important truth through the whole creation under heaven.

He seems invariably to have applied for his personal benefit what he gave out to his people. We have already noticed how he used to feed on the Word, not in order to prepare himself for his people, but for personal edification. To do so was a fundamental rule with him; and all pastors will feel that, if they are to prosper in their own souls, they must so use the word-sternly refusing to admit the idea of feeding others, until satiated themselves. And for similar ends it is needful that we let the truth we hear preached sink down into our own souls. We, as well as our people, must drink in the falling shower. Mr. McCheyne did so. It is common to find him speaking thus: "July 31, Sabbath-Afternoon, on Judas betraying Christ; much more tenderness than ever I felt before. Oh that I might abide in the bosom of Him who washed Judas' feet, and dipped His hand in the same dish with him, and warned him, and grieved over him—that I might catch the infection of His love, of His tenderness, so wonderful, so unfathomable."

Coming home on a Sabbath evening (Aug. 7th) from Torwood Sabbath school, a person met him who suggested an opportunity of usefulness. There were two families of gypsies encamped at Torwood, within his reach. He was weary with a long day's labor; but instantly, as was his custom on such a call, set off to find them. By the side of their wood-fire, he opened the parable of the Lost Sheep, and pressed it on their souls in simple terms. He then knelt down in prayer for them, and left them somewhat impressed, and very grateful.

At this time a youthful parishioner, for whose soul he felt much anxiety, left his father's roof. Ever watchful for souls, he seized this opportunity of laying before him more fully the things belonging to his peace.

"Larbert, August 8, 1836 "My dear G.-. You will be surprised to hear from me. I have often wished to be better acquainted with you; but in these sad parishes we cannot manage to know and be intimate with every one we would desire. And now you have left your father's roof and our charge; still my desires go after you, as well as the kind thoughts of many others; and since I cannot now speak to you, I take this way of expressing my thoughts to you. I do not know in what light you look upon me, whether as a grave and morose minister, or as one who might be a companion and friend; but really, it is so short a while since I was just like you, when I enjoyed the games which you now enjoy, and read the books which you now read, that I never can think of myself as anything more than a boy. This is one great reason why I write to you. The same youthful blood flows

in my veins that flows in yours, the same fancies and buoyant passions dance in my bosom as in yours; so that when I would persuade you to come with me to the same Saviour, and to walk the rest of your life 'led by the Spirit of God,' I am not persuading you to anything beyond your years. I am not like a grey-headed grandfather-then you might answer all I say by telling me that you are a boy. No; I am almost as much a boy as you are; as fond of happiness and of life as you are; as fond of scampering over the hills, and seeing all that is to be seen, as you are.

"Another thing that persuades me to write you, my dear boy, is, that I have felt in my own experience the want of having a friend to direct and counsel me. I had a kind brother as you have, who taught me many things. He gave me a Bible, and persuaded me to read it; he tried to train me as a gardener trains the apple-tree upon the wall; but all in vain. I thought myself far wiser than he, and would always take my own way; and many a time, I well remember, I have seen him reading his Bible, or shutting his closet door to pray, when I have been dressing to go to some frolic, or some dance of folly. Well, this dear friend and brother died; and though his death made a greater impression upon me than ever his life had done, still I found the misery of being friendless. I do not mean that I had no relations and worldly friends, for I had many; but I had no friend who cared for my soul. I had none to direct me to the Saviour-none to awaken my slumbering conscience-none to tell me about the blood of Jesus washing away all sin-none to tell me of the Spirit who is so willing to change the heart, and give the victory over passions. I had no minister to take me by the hand, and say, 'Come with me, and we will do thee good.' Yes, I had one friend and minister, but that was Jesus Himself, and He led me in a way that makes me give Him, and Him only, all the praise. Now, though Jesus may do this again, yet the more common way with Him is to use earthly guides. Now, if I could supply the place of such a guide to you, I should be happy. To be a finger-post is all that I want to be-pointing out the way. This is what I so much wanted myself; this is what you need not want, unless you wish.

"Tell me, dear G., would you work less pleasantly through the day-would you walk the streets with a more doleful step-would you eat your meat with less gladness of heart-would you sleep less tranquilly at night-if you had the forgiveness of sins, that is, if all your wicked thoughts and deeds-lies, thefts, and Sabbath breakings were all blotted out of God's book of remembrance? Would this make you less happy, do you think? You dare not say it would. But would the forgiveness of sins not make you more happy than you are? Perhaps you will

tell me that you are very happy as you are. I quite believe you. I know that I was very happy when I was unforgiven. I know that I had great pleasure in many sins-in Sabbath-breaking, for instance. Many a delightful walk I have had-speaking my own words, thinking my own thoughts, and seeking my own pleasure on God's holy day. I fancy few boys were ever happier in an unconverted state than I was. No sorrow clouded my brow-no tears filled my eyes, unless over some nice story-book; so that I know that you say quite true, when you say that you are happy as you are. But ah! is not this just the saddest thing of all, that you should be happy whilst you are a child of wrath-that you should smile, and eat, and drink, and be merry, and sleep sound, when this very night you may be in hell? Happy while unforgiven! a terrible happiness. It is like the Hindoo widow who sits upon the funeral pile with her dead husband, and sings songs of joy when they are setting fire to the wood with which she is to be burned. Yes, you may be quite happy in this way, till you die, my boy; but when you look back from hell, you will say, it was a miserable kind of happiness. Now, do you think it would not give you more happiness to be forgiven,-to be able to put on Jesus, and say, 'God's anger is turned away?' Would not you be happier at work, and happier in the house, and happier in your bed? I can assure you from all that ever I have felt of it, the pleasures of being forgiven are as superior to the pleasures of an unforgiven man, as heaven is higher than hell. The peace of being forgiven reminds me of the calm, blue sky, which no earthly clamors can disturb. It lightens all labor, sweetens every morsel of bread, and makes a sick-bed all soft and downy; yea, it takes away the scowl of death. Now, forgiveness may be yours now. It is not given to those who are good. It is not given to any because they are less wicked than others. It is given only to those who, feeling that their sins have brought a curse on them which they cannot lift off, 'look unto Jesus,' as bearing all away.

"Now, my dear boy, I have no wish to weary you. If you are anything like what I was, you will have yawned many a time already over this letter. However, if the Lord deal graciously with you, and touch your young heart, as I pray He may, with a desire to be forgiven, and to be made a child of God, perhaps you will not take ill what I have written to you in much haste. As this is the first time you have been away from home, perhaps you have not learned to write letters yet; but if you have, I would like to hear from you, how you come on-what convictions you feel, if you feel any-what difficulties, what parts of the Bible puzzle you, and then I would do my best to unravel them. You read your Bible regularly, of course; but do try and understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a

psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you were reading the 1st Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O Lord, give me the blessedness of the man,' etc. Let me not stand in the counsel of the ungodly,' etc. 'This is the best way of knowing the meaning of the Bible, and of learning to pray. In prayer confess your sins by name going over those of the past day, one by one. Pray for your friends by name-father, mother, etc. etc. If you love them, surely you will pray for their souls. I know well that there are prayers constantly ascending for you from your own house; and will you not pray for them back again? Do this regularly. If you pray sincerely for others, it will make you pray for yourself.

"But I must be done. Good-bye, dear G. Remember me to your brother kindly, and believe me your sincere friend,

R.M.M.

It is the shepherd's duty (Ezek. 34:4), in visiting his flock, to discriminate; "strengthening the diseased, healing that which was sick, binding up that which was broken, bringing again that which was driven away, seeking that which was lost." This Mr. McCheyne tried to do. In a later letter to Mr. Somerville of Anderston, in reference to the people of these parishes, whom he had had means of knowing, he wrote, "Take more heed to the saints than ever I did. Speak a word in season to S.M. S.H. will drink in simple truth, but tell him to be humble-minded. Cause L.H. to learn in silence; speak not of religion to her, but speak to her case always. Teach A.M. to look simply at Jesus. J.A. warn and teach. Get worldliness from the B.'s, if you can. Mrs. G. awake or keep awake. Speak faithfully to the B.'s. Tell me of M.C., if she is really a believer, and grows. A.K., has the light visited her? M.T. I have had some doubts of. M.G. lies sore upon my conscience; I did no good to that woman: she always managed to speak of things about the truth. Speak boldly. What matter in eternity the slight awkwardness' of time!"

It was about this time that the managers and congregation of the new church, St. Peter's, Dundee, invited him to preach as one of the candidates; and, in the end of August, chose him to be their pastor, with one accord. He accepted the call under an awesome sense of the work that lay before him. He would rather, he said, have made choice for himself of such a rural parish as Dunipace; but the Lord seemed to desire it otherwise. "His ways are in the sea." More than once, at a later period, he would say, "We might have thought that God would have sent

a strong man to such a parish as mine, and not a feeble reed."

The first day he preached in St. Peter's as a candidate (August 14th) is thus recorded: "Forenoon-Mind not altogether in a preaching frame; on the Sower. Afternoon-With more encouragement and help of the Spirit; on the voice of the Beloved, in Cant. 2:8-17.2 In the Evening-With all my heart; on Ruth. Lord, keep me humble." Returning from St. Peter's the second time, he observed in his class of girls at Dunipace more than usual anxiety. One of them seemed to be thoroughly awakened that evening. "Thanks be to Thee, Lord, for anything," he writes that evening; for as yet he had sown without seeing fruit. It seems to have been part of the Lord's dealing with him, thus to teach him to persevere in duty and in faith, even where there was no obvious success. The arrow that was yet to wound hundreds was then receiving its point; but it lay in the quiver for a time. The Lord seemed to be touching his own heart, and melting it by what he spoke to others, rather than touching or melting the hearts of those he spoke to. But from the day of his preaching in St. Peter's, tokens of success began. His first day there, especially the evening sermon on Ruth, was blessed to two souls in Dundee; and now he sees souls begin to melt under his last words in the parish where he thought he had up until now spent his strength in vain.

As he was now to leave this parish, he sought out, with deep anxiety, a laborer who would help their overburdened pastor, in true love to the people's souls. He believed he had found such a laborer in Mr. Somerville, his friend who had shared his every thought and feeling in former days, and who, with a sharp sickle in his hand, was now advancing toward the harvest field. "I see plainly," he wrote to Mr. Bonar, "that my poor attempts at labor in your dear parish will soon be eclipsed. But if at length the iron front of unbelief give way, if the hard faces become furrowed with the tears of anxiety and of faith, under whatever ministry, you will rejoice, and I will rejoice, and the angels, and the Father and God of angels, will rejoice." It was in this spirit that he closed his short ten months of labor in this area.

His last sermons to the people of Larbert and Dunipace were on Hosea 14:1, "O Israel, return unto the LORD thy God"; and Jeremiah 8:20, "Harvest is past." In the evening he writes, "Lord, I feel bowed down because of the little I have done for them which Thou mightest have blessed! My bowels yearn over them, and all the more that I have done so little. Indeed, I might have done ten times as much as I have done. I might have been in every house; I might have spoken always as a minister. Lord, canst Thou bless partial, unequal efforts?"

I believe it was about this time that some of us first of all began our custom of praying especially for each other on Saturday evening, with a reference to our engagements in the ministry the next day. This concert for prayer we have never since seen cause to discontinue. It has from time to time been widened in its circle; and as yet his has been the only voice that has been silenced of all that thus began to go in on each other's behalf before the Lord. Mr. McCheyne never failed to remember this time of prayer: "Larbert and Dunipace are always on my heart, especially on the Saturday evenings, when I pray for a glorious Sabbath!" On one occasion, in Dundee, he was asked if the accumulation of business in his parish never led him to neglect the season of prayer on a busy Saturday. His reply was that he was not aware that it ever did. "What would my people do if I were not to pray?"

So steady was he in Sabbath preparations, from the first day to the last time he was with them, that though at prayer meetings, or similar occasions, he did not think it needful to have much laid up before coming to address his people; yet, anxious to give them on the Sabbath what had cost him somewhat, he never, without an urgent reason, went before them without much previous meditation and prayer. His principle on this subject was embodied in a remark he made to some of us who were conversing on the matter. Being asked his view of diligent preparation for the pulpit, he reminded us of Exodus 27:20: "Beaten oil-beaten oil for the lamps of the sanctuary." And yet his prayerfulness was greater still. Indeed, he could not neglect fellowship with God before entering the congregation. He needed to be bathed in the love of God. His ministry was so much a bringing out of views that had first sanctified his own soul, that the healthiness of his soul was absolutely needful to the vigor and power of his ministrations.

During these ten months the Lord had done much for him, but it was chiefly in the way of discipline for a future ministry. He had been taught a minister's heart; he had been tried in the furnace; he had tasted deep personal sorrow, little of which has been recorded; he had felt the fiery darts of temptation; he had been exercised in self-examination and in much prayer; he had proved how flinty is the rock, and had learned that in lifting the rod by which it was to be smitten, success lay' in Him alone who enabled him to lift it up. And thus prepared of God for the peculiar work that awaited him, he had turned his face toward Dundee, and took up his abode in the spot where the Lord was so marvelously to visit him in his ministry.

Chapter 3: First Years Of Labor In Dundee

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations. Acts 20:18, 19

The day on which he was ordained pastor of a flock, was a day of much anxiety to his soul. He had journeyed by Perth to spend the night preceding under the roof of his kind friend Mr. Grierson, in the manse of Errol. Next morning, before he left the manse, three passages of Scripture occupied his mind. 1. "Thou shalt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). This verse was seasonable; for, as he sat meditating on the solemn duties of the day, his heart trembled. 2. "Give thyself wholly to [these things]" (1 Tim. 4:15). May that word (he prayed) sink deep into my heart. 3. "Here am I, send me" (Isa. 6:8). "'To go, or to stay-to be here till death, or to visit foreign shores, whatsoever, wheresoever, whenssoever Thou pleaseast." He rose from his knees with the prayer, "Lord, may Thy grace come with the laying on of the hands of the Presbytery."

He was ordained on November 24, 1836. The service was conducted by Mr. Roxburgh of St. John's, through whose exertions the new church had been erected, and who ever afterward cherished the most cordial friendship toward him. On the Sabbath following he was introduced to his flock by Mr. John Bonar of Larbert, with whom he had labored as a son in the gospel. He preached in the afternoon on Isaiah 61:1-3, "The Spirit of the LORD is upon me," etc; of which he writes, "May it be prophetic of the object of my coming here!" And truly it was so. That very sermon-the first preached by him as a pastor-was the means of awakening souls, as he learned later; and ever onward the impressions left by his words seemed to spread and deepen among his people. To keep up the remembrance of this solemn day, he used in all the subsequent years of his ministry to preach from this same text on the anniversary of his ordination. In the evening of that day, Mr. Bonar again preached on "These Times of Refreshing." "A noble sermon, showing the marks of such times. Ah! when shall we have them here? Lord bless this word, to help their coming! Put Thy blessing upon this day! Felt given over to God, as one bought with a price."

There was a rapid growth in his soul, perceptible to all who knew him well, from

this time. Even his pulpit preparations, he used to say, became easier from this date. He had earnestly sought that the day of his ordination might be a time of new grace; he expected it would be so; and there was a peculiar work to be done by his hands, for which the Holy Spirit speedily prepared him.

His diary does not contain much of his feelings during his residence in Dundee. His incessant labors left him little time, except what he scrupulously spent in the direct exercises of devotion. But what we have seen of his manner of study and self-examination at Larbert, is sufficient to show in what a constant state of cultivation his soul was kept; and his habits in these respects continued with him to the last. Jeremy Taylor recommends: "If though

meanest to enlarge thy religion, do it rather by enlarging thine ordinary devotions than thy extraordinary." This advice describes very accurately the plan of spiritual life on which Mr. McCheyne acted. He did occasionally set apart seasons for special prayer and fasting, occupying the time so set apart exclusively in devotion. But the real secret of his soul's prosperity lay in the daily enlargement of his heart in fellowship with his God. And the river deepened as it flowed on to eternity; so that he at least reached the feature of a holy pastor which Paul pointed out to Timothy (4:15): "His profiting did appear to all.:

In his own house everything was fitted to make you feel that the service of God was a cheerful service, while he sought that every arrangement of the family should bear upon eternity. His morning hours were set apart for the nourishment of his own soul; not, however, with the view of laying up a stock of grace for the rest of the day--for manna will corrupt if laid by--but rather with the view of "giving the eye the habit of looking upward all the day, and drawing down gleams from the reconciled countenance." He was sparing in the hours devoted to sleep, and resolutely secured time for devotion before breakfast, although often wearied and exhausted when he laid himself to rest. "A soldier of the cross," was his remark, "must endure hardness." Often he sang a psalm of praise, as soon as he arose, to stir up his soul. Three chapters of the Word was his usual morning portion. This he thought little enough, for he delighted exceedingly in the Scriptures: they were better to him than thousands of gold or silver. "When you write," he said to a friend, "tell me the meaning of Scriptures." To another, in expressing his value for the Word, he said, "One gem from that ocean is worth all the pebbles of earthly streams."

His chief season of relaxation seemed to be breakfast time. He would come

down with a happy countenance and a full soul; and after the sweet season of family prayer, immediately begin forming plans for the day. When he was well, nothing seemed to afford him such true delight as to have his hands full of work. Indeed, it was often remarked that in him you found--what you rarely meet with--a man of high poetic imagination and deep devotion, who nevertheless was engaged unceasingly in the busiest and most laborious activities of his office.

His friend could observe how much his soul was engrossed during his times of study of devotion. If interrupted on such occasions, though he never seemed ruffled, yet there was a kind of gravity and silence that implied--"I wish to be alone." But he further aimed at enjoying God all the day. And referring on one occasion to those blank hours which so often are a believer's burden--hours during which the soul is dry and barren--he observed, "They are proofs of how little we are filled with the presence of God, how little we are branch like (Zec4:12; John 15:5) in our faith."

This careful attention to the frame of his spirit did not hinder his preparation for his people; on the contrary, it kept alive his deep conscientiousness, and kept his warm compassion ever yearning. When asked to observe a Saturday as a day of fasting and prayer, along with some others who had a special object in view, he replied, "Saturday is an awkward day for ministers; for though I love to seek help from on high, I love also diligently to set my thoughts in order for the Sabbath. I sometimes fear that you fail in this latter duty."

During his first years in Dundee, he often rode out in an afternoon to the ruined church of Invergowrie, to enjoy an hour's perfect solitude; for he felt meditation and prayer to be the very sinews of his work. Such notices, also, as the following, show his systematic pursuit of personal holiness:

"April 9, 1837, Evening-A very pleasant quietness. Study of the Epistle to the Hebrews. Came to a more intelligent view of the first six chapters than ever before. Much refreshed by John Newton; instructed by Edwards. Help and freedom in prayer. Lord, what a happy season is a Sabbath evening! What will heaven be!"

"April 16, Sabbath evening-Much prayer and peace. Reading the Bible only."

"June 2-Much peace and rest tonight. Much broken under a sense of my exceeding wickedness, which no eye can see but thine. Much persuasion of the sufficiency of Christ, and of the constancy of His love. Oh how sweet to work all day for God, and then to lie down at night under His smiles!"

"June 17, 1838-At Dumbarney communion. Much sin and coldness two days before. Lay low at His feet; found peace only in Jesus."

"Sept. 25-Spent last week at Blairgowrie; I hope not in vain. Much sin, weakness, and uselessness; much delight in the Word also, while opening it up at family prayer. May God make the word fire. Opened 1 Thessalonians, the whole; enriching to my own mind. How true is Psalm 1 ! yet observed in my heart a strange proneness to be entangled with the affairs of this life; not strange because I am good, but because I have been so often taught that bitterness is the end of it."

"Sept. 27-Devoted chief part of Friday to fasting. Humbled and refreshed."

"Sept. 30, Sabbath-Very happy in my work. Too little prayer in the morning. Must try to get early to bed on Saturday, that I may 'rise a great while before day.'" These early hours of prayer on Sabbath he endeavored to have all his life; not for study, but for prayer. He never labored at his sermons on a Sabbath. That day he kept for its original end, the refreshment of his soul (Exod. 31:17).

The parish of St. Peter's, to which he had come, was large and very destitute. It is situated at the west end of the town, and included some part of the adjacent country. The church was built in connection with the Church Extension Scheme. The parish was a quoad sacra parish, detached from St. John's. It contains a population of 4,000 souls, very many of whom never crossed the threshold of any sanctuary. His congregation amounted at the very outset, to about 1,100 hearers, one-third of whom came from distant parts of the town.

Here was a wide field for parochial labor. It was also a very dead region-few, even of those who were living Christians, breathing their life on others; for the surrounding mass of impenetrable heathenism had cast its sad influence even over them. His first impressions of Dundee were severe. "A city given to idolatry and hardness of heart. I fear there is much of what Isaiah speaks of: 'The prophets prophesy lies, and the people love to have it so.'"

His first months of labor were very trying. He was not strong in bodily health, and that winter a fatal influenza prevailed for two or three months, so that most of his time in his parish was spent in visiting the sick and dying. In such cases he was always ready. "Did I tell you of the boy I was asked to see on Sabbath evening, just when I got myself comfortably seated at home? I went, and was speaking to him of the freeness and fullness of Jesus, when he gasped a little and died."

In one of his first visits to the sick, the narrative of the Lord's singular dealings with one of his parishioners greatly encouraged him to carry the glad tidings to the distressed under every disadvantage. Four years before, a young woman had been seized with cholera, and was deprived of the use of speech for a whole year. The Bible was read to her, and men of God used to speak and pray with her. At the end of the year her tongue was loosed, and the first words heard from her lips were praise and thanksgiving for what the Lord had done for her soul. It was in her chamber he was now standing, hearing from her own lips what the Lord had wrought.

On another occasion during the first year of his ministry, he witnessed the deathbed conversion of a man who, till within a few days of his end, almost denied that there was a God. This solid conversion, as he believed it to be, stirred him up to speak with all hopefulness, as well as earnestness, to the dying.

But it was, above all, to the children of God that his visitations seemed blessed. His voice, and his, very eye, spoke tenderness; for personal affliction had taught him to feel sympathy with the sorrowing. Though the following be an extract from a letter, yet it will be recognized by many as exhibiting his mode of dealing with God's afflicted ones in his visitations: "There is a sweet word in Exodus (3:7), which was pointed out to me the other day by a poor bereaved child of God: 'I know their sorrows.' Study that; it fills the soul. Another word like it is in Psalm 103:14: 'He knoweth our frame.' May your own soul, and that of your dear friends, be fed by these things. A dark hour makes Jesus bright. Another sweet word: 'They knew not that it was Jesus.'"

I find some specimens of his sick visits among his papers, noted down at a time when his work had not grown upon his hands. "January 25, 1837-Visited Mt. M'Bain, a young woman of twenty-four, long ill of decline. Better or worse these ten years past. Spoke of 'The one thing needful' plainly. She sat quiet. February 14-Had heard she was better-found her near dying. Spoke plainly and tenderly to her, commanding Christ. Used many texts. She put out her hand kindly on leaving. 15th-Still dying like; spoke as yesterday. She never opened her eyes. 16th-Showed her the dreadfulness of wrath; freeness of Christ; the majesty, justice, truth of God. Poor M. is fast going the way whence she shall not return. Many neighbors also always gather in. 17th-Read Psalm 22; showed the sufferings of Christ; how sufficient an atonement; how feeling a High Priest. She breathed loud, and groaned through pain. Died this evening at seven. I hardly ever heard her speak anything; and I will hope that thou art with Christ in glory, till I go and see. 20th-Prayed at her funeral. Saw her laid in St. Peter's

churchyard, the first laid there, by her own desire, in the fresh mould where never man was laid. May it be a token that she is with Him who was laid in a new tomb."

He records another case: "January 4, 1837-Sent for to Mrs. S-. Very ill; asthmatic. Spoke on 'No condemnation to them that are in Christ.' She said, 'But am I in Christ?', seemingly very anxious. Said she had often been so, and had let it go by. 5th-Still living; spoke to her of Christ, and of full salvation. (Myself confined in the house till the 16th.)-Much worse. Not anxious to hear, yet far from rest. Dark, uneasy eye. Asked me, 'What is it to believe?' Spoke to her on 'God, who made light shine out of darkness.' She seemed to take up nothing. Lord, help! 17th-Still worse; wearing away. No smile; no sign of inward peace. Spoke of 'Remember me.' Went over the whole gospel in the form of personal address. She drowsy. 18th-Quieter. 'My Lord and my God.' She spoke at intervals. More cheerful; anxious that I should not go without prayer. Has much knowledge; complete command of the Bible. 19th-Spoke on 'Convincing of sin and righteousness.' Rather more heart to hear. 20th-Psalm 51. Her look and her words were lightsome. 23d-Faintish and restless; no sign of peace. 'I am the way,' and Psalm 25. 24th-Still silent and little sign of anything. 26th-Psalm 40, 'The fearful pit.' Very plain. Could not get anything out of her. February 1-Died at twelve noon; no visible mark of light, or comfort, or hope. The day shall declare it."

One other case: "February 5, 1839-Called suddenly in the evening. Found him near death. Careless family. Many round him. Spoke of the freeness and sufficiency of Jesus. 'Come unto me,' etc., and 'The wrath of God revealed from heaven. Told him he was going where he would see Christ! asked him if He would be his Saviour? He seemed to answer; his father said, 'He is saying, Yes.' But it was the throes of death. One or two indescribable gasps, and he died! I sat silent, and let God preach. 7th-Spoke of the 'Widow of Nain,' and 'Behold I stand at the door.'"

Attendance at funerals was often to him a season of much exercise. Should it not be to all ministers a time for solemn inquiry? Was I faithful with this soul? Could this soul have learned salvation from me every time I saw him? And did I pray as fervently as I spoke? And if we have tender pity for souls, we will sometimes feel as Mr. McCheyne records: "September 24-Buried A. M. Felt bitterly the word, 'If any man draw back.' etc. Never had more bitter feelings at any funeral."

All who make any pretension to the office of shepherds visit their flocks; 3 yet there is a wide difference in the kind of visits that shepherds give. One does it formally, to discharge his duty and to quiet conscience; another makes it his delight. And of those who make it their delight, one goes forth on the regular plan of addressing all in somewhat of the same style; while another speaks freely, according as the wounds of his sheep come to view. On all occasions, this difficult and trying work must be gone about with a full heart, if it is to be gone about successfully at all. There is little in it to excite, for there is not the presence of numbers, and the few you see at a time are in their calmest, everyday mood. Hence there is need of being full of grace, and need of feeling as though God did visit every hearer by your means. Our object is not to get duty done, but to get souls saved. 2 Corinthians 13:7. Mr. McCheyne used to go forth in this spirit, and often after visiting from house to house for several hours, he would return to some room in the place in the evening, and preach to the gathered families. "September 26, 1838-Good visiting day. Twelve families; many of them go nowhere. It is a great thing to be well furnished by meditation and prayer before setting out; it makes you a far more full and faithful witness. Preached in A. F's house on Job, 'I know that my Redeemer liveth.' Very sweet and precious to myself."

Partly from his state of health, and partly from the vast accumulation of other labors, and the calls made on him for evangelizing elsewhere, he was never able to overtake the visitation of the whole district assigned him. He was blessed to attract and reclaim many of the most degraded; and by Sabbath schools and a regular eldership, to take superintendence of the population to a great extent. Still he himself often said that his parish had never fully shared in the advantages that attend an aggressive system of parochial labor. Once when spending a day in the rural parish of Collace, as we went in the afternoon from door to door, and spoke to the children whom we met on the roadside, he smiled and said, "Well, how I envy a country minister; for he can get acquainted with all his people, and have some insight, into their real character." Many of us thought that he afterward erred, in the abundant frequency of his evangelistic labors at a time when he was still bound to a particular flock.

He had an evening class every week for the young people of his congregation. The Catechism and the Bible were his textbooks, while he freely introduced all manner of useful illustrations. He thought himself bound to prepare diligently for his classes, that he might give accurate and simple explanations, and unite what was interesting with the most solemn and awakening views. But it was his class

for young communicants that engaged his deepest care, and wherein he saw most success. He began a class of this kind previous to his first Communion, and continued to form it again some weeks before every similar occasion. His tract, published in 1840. "This do in remembrance of Me," may be considered as exhibiting the substance of his solemn examination on these occasions.

He usually noted down his first impressions of his communicants, and compared these notes with what he afterward saw in them. Thus: "M. K., sprightly and lightsome, yet sensible; she saw plainly that the converted alone should come to the Table, but stumbled at the question, If she were converted? Yet she claimed being awakened and brought to Christ." Another: "Very staid, intelligent-like person, with a steady kind of anxiety, but, I fear, no feeling of helplessness. Thought that sorrow and prayer would obtain forgiveness. Told her plainly what I thought of her case." Another: "Knows she was once Christless; now she reads, and prays, and is anxious. I doubt not there is some anxiety, yet I fear it may be only a self-reformation to recommend herself to God and to man. Told her plainly." "A.M., I fear much for him. Gave him a token with much anxiety; warned him very much." "C.P does not seem to have any work of anxiety. He reads prayer-books, etc. Does not pray in secret. Seems not very intelligent."

He sought to encourage Sabbath schools in all the districts of his parish. The hymn, "Oil for the Lamp," was written to impress the parable on a class of Sabbath scholars in 1841. Some of his sweet, simple tracts were written for these schools. "Reasons Why Children Should Fly to Christ" was the first, written at the New Year 1839; and "The Lambs of the Flock" was another at a later period. His heart felt for the young. One evening, after visiting some of his Sabbath schools, he writes: "Had considerable joy in teaching the children. Oh for real heart-work among them!" He could accommodate himself to their capacities; and he did not consider it vain to use his talents in order to attract their attention, for he regarded the soul of a child as infinitely precious. Ever watchful for opportunities, on the blank leaf of a book which he had sent to a little boy of his congregation, he wrote these simple lines:

Peace be to thee, gentle boy! Many years of health and joy! Love your Bible more than play, Grow in wisdom every day. Like the lark on hovering wing, Early rise, and mount and sing; Like the dove that found no rest Till it flew to Noah's breast, Rest not in this world of sin, Till the Saviour take thee in.

He had a high standard in his mind as to the moral qualifications of those who should teach the young. When a female teacher was sought to conduct an

evening school in his parish for the sake of the mill girls, he wrote to one interested in the cause: "The qualifications she should possess for sewing and knitting you will understand far better than I. She should be able to keep up in her scholars the fluency of reading, and the knowledge of the Bible and Catechism which they may have already acquired. She should be able to teach them to sing the praises of God with feeling and melody. But, far above all, she should be a Christian woman, not in name only but in deed and in truth-one whose heart has been touched by the Spirit of God, and who can love the souls of little children. Any teacher who wanted this last qualification, I would look upon as a curse rather than a blessing-a centre of blasting and coldness and death, instead of a centre from which life and warmth and heavenly influence might emanate."

It was very soon after his ordination that he began his weekly prayer meeting in the church. He had heard how meetings of this kind had been blessed in other places, and never had he any cause to regret having set apart the Thursday evening for this holy purpose. One of its first effects was to quicken those who had already believed; they were often refreshed on these occasions even more than on the Sabbath. Some of the most solemn seasons of his ministry were at those meetings. At their commencement, he wrote to me an account of his manner of conducting them: "I give my people a Scripture to be hidden in the heart-generally a promise of the Spirit or the wonderful effects of his outpouring. (4) I give them the heads of a sermon upon it for about twenty minutes. Prayer goes before and follows. Then I read some history of Revivals, and comment in passing. I think the people are very interested in it: a number of people come from all parts of the town. But oh! I need much the living Spirit to my own soul; I want my life to be hid with Christ In God. At present there is too much hurry, and bustle, and outward working, to allow the calm working of the Spirit on the heart. I seldom get time to meditate, like Isaac, at evening-tide, except when I am tired; but the dew comes down when all nature is at rest-when every leaf is still." An example of the happy freedom and familiar illustrations that his people felt to be peculiar to these meetings, may be found in the notes taken by one of his hearers, of "Expositions of the Epistles to the Seven Churches," given during the year 1838. He had himself great delight in the Thursday evening meetings. "They will doubtless be remembered in eternity with songs of praise," he said on one occasion; and at another time, observing the tender frame of a soul that was often manifested at these seasons, he said, "There is a stillness to the last word-not as on Sabbaths, a rushing down at the end of the prayer, as if glad to get out of God's presence." So many believing and so many inquiring souls used to

attend, and so few of the worldlings, that you seemed to breathe the atmosphere of heaven.

But it was his Sabbath day's services that brought multitudes together, and were soon felt throughout the town. He was ever so ready to assist his brethren so much engaged in every good work, and also so often interrupted by inquiries, that it might be thought he had no time for careful preparation, and might be excused for the absence of it. But, in truth, he never preached without careful attention bestowed on his subject. He might, indeed, have little time—often the hours of a Saturday was all the time he could manage—but his daily study of the Scriptures stored his mind, and formed a continual preparation. Much of his Sabbath services was a drawing out of what he had carried in during busy days of the week.

His voice was remarkably clear—his manner attractive by its mild dignity. His form itself drew the eye. (5) He spoke from the pulpit as one earnestly occupied with the souls before him. He made them feel sympathy with what he spoke, for his own eye and heart were on them. He was, at the same time, able to bring out illustrations at once simple and felicitous, often with poetic skill and elegance. He wished to use Saxon words, for the sake of being understood by the most illiterate in his audience. And while his style was singularly clear, this clearness itself was so much the consequence of his being able thoroughly to analyze and explain his subject, that all his hearers alike reaped the benefit.

He went about his community work with awesome reverence. So evident was this, that I remember a countryman in my parish observed to me: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me." In the vestry there was never any idle conversation; all was preparation of heart in approaching God; and a short prayer preceded his entering the pulpit. Surely in going forth to speak for God, a man may well be overawed! Surely in putting forth his hand to sow the seed of the kingdom, a man may even tremble! And surely we should aim at nothing less than to pour forth the truth on our people through the channel of our own living and deeply affected souls.

After announcing the subject of his discourse, he generally used to show the position it occupied in the context, and then proceed to bring out the doctrines of the text, in the manner of our old divines. This done, he divided his subject; and herein he was eminently skillful. "The heads of his sermons," said a friend, "were not the milestones that tell you how near you are to your journey's end,

but they were nails which fixed and fastened all he said. Divisions are often dry; but not so his divisions—they were so textual and so feeling, and they brought out the spirit of a passage so surprisingly.

It was his wish to arrive closer to the primitive mode of expounding Scripture in his sermons. Therefore, when one asked him if he was never afraid of running short of sermons some day, he replied, "No; I am just an interpreter of Scripture in my sermons; and when the Bible runs dry, then I shall." And in the same spirit he carefully avoided the too common mode of accommodating texts-fastening a doctrine on the words, not drawing it from the obvious connection of the passage. He endeavored at all times to preach the mind of the Spirit in a passage; for he feared that to do otherwise would be to grieve the Spirit who had written it. Interpretation was thus a solemn matter to him. And yet, adhering scrupulously to this sure principle, he felt himself in no way restrained from using, for every day's necessities, all parts of the Old Testament as much as the New. His manner was first to ascertain the primary sense and application, and so proceed to handle it for present use. Thus, on Isaiah 26:16-19, he began: "This passage, I believe, refers literally to the conversion of God's ancient people." He regarded the prophecies as history yet to be, and drew lessons from them accordingly as he would have done from the past. Every spiritual gift being in the hands of Jesus, if he found Moses or Paul in the possession of precious things, he immediately was led to follow them into the presence of that same Lord who gave them all their grace.

There is a wide difference between preaching doctrine and preaching Christ. Mr. McCheyne preached all the doctrines of Scripture as understood by our Confession of Faith, dwelling on ruin by the Fall, and recovery by the Mediator. "The things of the human heart, and the things of the Divine Mind," were in substance his constant theme. From personal experience of deep temptation, he could lay open the secrets of the heart, so that he once said, "He supposed the reason why some of the worst sinners in Dundee had come to hear him was, because his heart exhibited so much likeness to theirs." Still it was not doctrine alone that he preached; it was Christ, from whom all doctrine shoots forth as rays from a center. He sought to hang every vessel and battle on Him. "It is strange," he wrote after preaching on Revelation 1:15: "It is strange how sweet and precious it is to preach directly about Christ, compared with all other subjects of preaching." And he often expressed a dislike of the phrase "giving attention to religion," because it seemed to substitute doctrine, and a devout way of thinking, for Christ himself.

It is difficult to convey to those who never knew him a correct idea of the sweetness and holy unction of his preaching. Some of his sermons, printed from his own manuscripts (although almost all are first copies), may convey a correct idea of his style and mode of preaching doctrine. But there are no notes that give any true idea of his affectionate appeals to the heart and searching applications. These he seldom wrote; they were poured forth at the moment when his heart filled with his subject; for his rule was to set before his hearers a body of truth first-and there always was a vast amount of Bible truth in his discourses-and then urge home the application. His exhortations flowed from his doctrine, and thus had both variety and power. He was systematic in this; for he observed: "Appeals to the careless, etc., come with power on the back of some massy truth. See how Paul does (Acts. 13:40), 'Beware, therefore, lest,' etc., and (Hebrews 2:1), 'Therefore we should,' etc."

He was sometimes a little unguarded in his statements, when his heart was deeply moved and his feelings stirred, and sometimes he was too long in his addresses; but this also arose from the fullness of his soul. "Another word," he thought, "may be blessed, though the last has made no impression."

Many will remember forever the blessed Communion Sabbaths that were enjoyed in St. Peter's. From the very first these Communion seasons were remarkably owned of God. The awe of His presence used to be upon His people, and the house filled with the odor of the ointment, when his name was poured forth (Song of Sol. 1:3). But on common Sabbaths also many soon began to journey long distances to attend St. Peter's-many from country parishes, who would return home with their hearts burning, as they talked of what they had heard that day.

Mr. McCheyne knew the snare of popularity, and naturally was one that would have been fascinated by it; but the Lord kept him.

He was sometimes extraordinarily helped in his preaching; but at other times, though not perceived by his hearers, his soul felt as if left to its own resources. The cry of Rowland Hill was constantly on his lips, "Master, help!" and often is it written at the close of his sermon. Much affliction, also, was a thorn in the flesh to him. He described himself as often "strong as a giant when in the church, but like a willow-wand when all was over." But certainly, above all, his abiding sense of the divine favor was his safeguard. He began his ministry in Dundee with this sunshine on his way. "As yet I have been kept not only in the light of his reconciled countenance, but very much under the guiding eye of our

providing God. Indeed, as I remember good old Swartz used to say, 'I could not have imagined that He could have been so gracious to us.'" I believe that while he had some deeper conflicts, he had also far deeper joy after his return from Palestine than in the early part of his ministry, though from the very beginning of it he enjoyed the sense of the love of God that "keeps the heart and mind." (Phil. 4:7) This was the true secret of his holy walk, and of his calm humility. But for this, his ambition would have become the only principle of many an action; but now the sweeter love of God constrained him, and the natural ambition of his spirit could be discerned only as suggesting to him the idea of making attempts that others would have declined.

What monotony there is in the ministry of many! Duty presses on the heels of duty in an endless circle. But it is not so when the Spirit is quickening both the pastor and his flock. Then there is all the variety of life. It was so here. The Lord began to work by his means almost from the first day he came. There was always one or another stricken, and going apart to weep alone.

The flocking of souls to his ministry, and the deep interest excited, drew the attention of many, and raised the wish in some quarters to have him as their pastor. He had not been engaged many months in his laborious work when he was invited to move to the parish of Skirling, near Biggar. It was an offer that presented great advantages above his own field of labor as to worldly gain, and in respect of the prospect it held out of comparative ease and comfort; for the parish was small and the salary great. But as it is required of a bishop, that he be "not greedy of filthy lucre," nay, that he be "one who has no love of money" (1 Tim. 3:3) at all, so was it true that in him these qualifications eminently shone. His remarks in a letter to his father contain the honest expression of his feelings: "I am set down among nearly 4000 people; 1100 people have taken seats in my church. I bring my message, such as it is, within the reach of that great company every Sabbath-day. I dare not leave 3000 or 4000, for 300 people. Had this been offered me before, I would have seen it a direct intimation from God, and would heartily have embraced it. How I should have delighted to feed so precious a little flock-to watch over every family-to know every heart'-to allure to brighter worlds and lead the way!" But God has not so ordered it. He has set me down among the noisy mechanics and political weavers of this godless town. He will make the money sufficient. He that paid His taxes from a fish's mouth, will supply all my need." He had already expressed the hope, "Perhaps the Lord will make His wilderness of chimney-tops to be green and beautiful as the garden of the Lord, a field which the Lord hath blessed!"

His health was delicate; and the harassing care and endless fatigue incident to his position, in a town like Dundee, seemed unsuitable to his spirit. This belief led to another attempt to remove him to a country area. In the summer of this same year (1837) he was strongly urged to preach as a candidate for the vacant parish of St. Martin's, near Perth, and was assured of the appointment if he would only come forward. But he declined again: "My Master has placed me here with His own hand; and I never will, directly or indirectly, seek to be removed."

There were circumstances in this latter case that made the call on him appear urgent in several points of view. In coming to a resolution, he mentions one interesting element in the decision, in a letter to me, dated August 8. "I was much troubled about being asked to go to a neighboring parish at present vacant, and made it a matter of prayer; and I mention it now because of the wonderful answer to prayer which I think I received from God. I prayed that in order to settle my own mind completely about staying, He would awaken some of my people. I agreed that that should be a sign He would wish me to stay. The next morning I think, or at least the second morning, there came to me two young persons I had never seen before, in great distress. What brought this to my mind was, that they came to me yesterday, and their distress is greatly increased. Indeed I never saw any people in such anguish about their soul. I cannot but regard this as a real answer to prayer. I have also several other persons in deep distress, and I feel that I am quite helpless in comforting them. I would fain be like Noah, who put out his hand and took in the weary dove; but God makes me stand by and feel that I am a child. Will God never cast the scenes of our labor near each other? We are in His hand; let Him do as seemeth Him good. Pray for me, for my people, for my own soul, that I be not a cast away."

Few godly pastors can be willing to change the scene of their labors, unless it is plain that the cloudy pillar is pointing them away. It is perilous for men to choose for themselves; and too often has it happened that the minister who, on slight grounds, moved away from his former watchtower, has had reason to mourn over the disappointment of his hopes in his larger and wider parish. But while this is admitted, probably it may appear unwarrantable in Mr. McCheyne to have prayed for a sign of the Lord's will. It is to be observed, however, that he decided the point of duty on other grounds; and it was only with the view of obtaining an additional confirmation by the occurrences of providence, that he prayed in this manner, in submission to the will of the Lord. He never held it right to decide the path of duty by any such signs or tokens; he believed that the written Word supplied sufficient data for guiding the believing soul; and such

providential occurrences as happened in this case he regarded as important only as far as they might be answers to prayer. Indeed, he himself has left us a glance of his views on this point in a fragment, which (for it is not dated) may have been written about this time. He had been thinking on Gideon's Fleece.

When God called Gideon forth to fight "Go, save thou Israel in thy might," The faithful warrior sought a sign That God would on his labors shine.

The man who, at thy dread command,
Lifted the shield and deadly brand.
do thy strange and fearful work
Thy work of blood and vengeance, Lord!
Might need assurance doubly tried,
prove Thou wouldest his steps betide.
But when the message which we bring
Is one to make the dumb man sing;
bid the blind man wash and see,
The lame to leap with ecstasy;
raise the soul that's bowed down,
wipe away the tears and frown
sprinkle all the heart within
From the accusing voice of sin
Then, such a sign my call to prove,
To preach my Saviour's dying love,
I cannot, dare not, hope to find.

At the close of the same year 1837, he agreed to become Secretary to the Association for Church Extension in the country of Forfar. The Church Extension Scheme, though much misrepresented and much misunderstood, had in view as its genuine, sincere endeavor, to bring to overgrown parishes the advantage of a faithful minister, placed over such a number of souls as he could really visit. Mr. McCheyne cheerfully and diligently forwarded these objects to the utmost of his power. "It is the cause of God." he said, "and therefore I am willing to spend and be spent for it." It compelled him to ride much from place to place; but riding was an exercise of which he was fond, and which was favorable to his health. As an example—"Dec. 4, 1838. Travelled to Montrose. Spoke along with Mr. Guthrie at a Church Extension meeting; eight or nine hundred present. Tried to do something in the Saviour's cause, both directly and indirectly. Next day at Forfar. Spoke in the same cause."

How heartily he entered into this program may be seen from the following

extract. In a letter of late date to Mr. Roxburgh, he says: "Every day I live, I feel more and more persuaded that it is the cause of God and his kingdom in Scotland in our day. Many a time, when I thought myself a dying man, the souls of the perishing thousands in my own parish, who never enter any house of God, have lain heavy on my heart. Many a time have I prayed that the eyes of our enemies might be opened, and that God would open the hearts of our rulers, to feel that their highest duty and greatest glory is to support the ministers of Christ, and to send these to every perishing soul in Scotland." He felt that their misery was all the greater, and their need the deeper, that such neglected souls had no wish for help, and would never ask for it themselves. Nor was it that he imagined that, if churches were built and ministers endowed, this would of itself be sufficient to reclaim the multitudes of perishing men. But he sought and expected that the Lord would send faithful men into His vineyard. These new churches were to be like cisterns-ready to catch the shower when it should fall, just as his own did in the day of the Lord's power.

His views on this subject were summed up in the following lines, written one day as he sat in company with some of his zealous brethren who were deeply engaged in the program: Give me a man of God the truth to preach, A house of prayer within convenient reach, Seat-rents the poorest of the poor can pay, A spot so small one pastor can survey:

Give these-and give the Spirit's genial shower, Scotland shall be a garden all in flower!

Another public duty to which, during all the years of his ministry, he gave constant attention, was attendance at the meetings of presbytery. His candor, and uprightness, and Christian generosity, were felt by all his brethren; and his opinion, though the opinion of so young a man, was regarded with more than common respect. In regard to the great public questions that were then shaking the Church of Scotland, his views were decided and unhesitating. No policy, in his view, could be more ruinous to true Christianity, or more fitted to blight vital godliness, than that of Moderatism. He wrote once to a friend in Ireland: "You don't know what Moderatism is. It is a plant that our heavenly Father never planted, and I trust it is now to be rooted up." The great question of the church's independence of the civil power in all matters spiritual, and the right of the Christian people to judge if the pastor appointed over them had the Shepherd's voice, he invariably held to be part of Scripture truth, which, therefore, must be preached and carried into practice, at all hazards. In like manner he rejoiced exceedingly in the settlements of faithful ministers. The appointments of Mr.

Baxter to Hilltown, Mr. Lewis to St. David's, and Mr. Miller to Wallacetown at a later period, are all noticed by him with expressions of thankfulness and joy; and it occasioned the same feelings if he heard of the destitution of any parish in any part of the country supplied. He writes, Sept. 20, 1838: "Present at A. B.'s ordination at Collace with great joy. Blessed be God for the gift of this pastor. Give testimony to the word of Thy grace."

Busy at home, he nevertheless always had a keenly evangelistic spirit. He might have written much and have gained a name by his writings; but he laid everything aside when compared to preaching the everlasting gospel. He scarcely ever refused an invitation to preach on a weekday; and traveling from place to place did not interrupt his fellowship with God. His occasional visits during these years were much blessed. At Blairgowrie and Collace his visits were longed for as times of special refreshment; nor was it less so at Kirriemuir, when he visited Mr. Cormick, or at Abernyte in the days when Mr. Hamilton (now of Regent Square, London), and afterward Mr. Manson, were laboring in that vineyard. It would be difficult even to enumerate the places where he watered at Communion seasons; and in some of these it was stated of him that not the words he spoke, but the holy manner in which he spoke, was the chief means of arresting souls.

Occasionally two or three of us, whose lot was cast within convenient distance, and whose souls panted for the same water brooks, used to meet together to spend a whole day in confession of ministerial and personal sins, with prayer for grace, guiding ourselves by the reading of the Word. At such times we used to meet in the evening with the flock of the pastor in whose house the meeting had been held through the day, and there unitedly pray for the Holy Spirit being poured down upon the people. The first time we held such a meeting, there were tokens of blessing observed by several of us; and the week after he wrote: "Has there been any fruit of the happy day we spent with you? I thought I saw some the Sabbath after, here. In due season we shall reap if we faint not; only be thou strong, and of a good courage." The incident that encouraged him is recorded in his diary. An elderly person came to tell him how the river of joy and peace in believing had that Sabbath most singularly flowed through her soul, so that she blessed God that she ever came to St. Peter's. He adds "N.B.-This seems a fruit of our prayer-meeting, begun last Wednesday at Collace-one drop of the shower."

It should have been mentioned before now, that during all his ministry he was careful to use not only the direct means appointed for the conversion of souls,

but those also that appear more indirect, such as the key of discipline. In regard to the Lord's Supper, his little tract explains his views. He believed that to keep back those whose profession was a credible profession, even while the pastor might have strong doubts as to their fitness in his own mind, was not the rule laid down for us in the New Testament. At the same time, he as steadily maintained that no unconverted person ought to come to the Lord's Table; and on this point "they should judge themselves if they would not be judged."

When communicants came to be admitted for the first time, or when parents who had been communicants before came for baptism for their children, it was his custom to ask them solemnly if their souls were saved. His dealing with them was blessed to the conversion of a number of young persons who were coming carelessly forward to the Communion; and he records the blessing that attended his faithful dealing with a parent coming to speak with him about the baptism of his child. The man said that he had been thinking and believed himself in the right way—that he felt his disposition better, for he could forgive others. Mr. McCheyne showed him that nevertheless he was ignorant of God's righteousness. The man laid it to heart; and when Mr. McCheyne said that he thought it would be better to defer the baptism, the man at once offered to come again and speak on the matter. On a subsequent visit, he seemed really to have seen his error, and to have cast away his own righteousness. When his child was baptized, it was joy to the pastor's heart to have the good hope that the man had received salvation.

In connection with the superstitious feeling of the most depraved as to baptism, he related an affecting occurrence. A careless parent one evening entered his house, and asked him to come with him to baptize a dying child. He knew that neither this man nor his wife ever entered the door of a church; but he rose and went with him to the miserable dwelling. There an infant lay, apparently dying; and many of the female neighbors, equally depraved with the parents, stood around. He came forward to where the child was, and spoke to the parents of their ungodly state and fearful guilt before God, and concluded by showing them that, in such circumstances, he would consider it sinful in him to administer baptism to their infant. They said, "He might at least do it for the sake of the poor child." He told them that it was not baptism that saved a soul, and that out of true concern for themselves he must not do as they wished. The friends around the bed then joined the parents in upbraiding him as having no pity on the poor infant's soul! He stood among them still, and showed them that it was they who had been cruel to their child; and then lifted up his voice in solemn

warning, and left the house amid their ignorant reproaches.

Nor did he make light of the church session's power to rebuke and deal with an offender. Once from the pulpit, at an ordination of elders, he gave the following testimony: "When I first entered upon the work of the ministry among you, I was exceedingly ignorant of the vast importance of church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and care, and strength, to labor in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from; and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches His servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God that two keys are committed to us by Christ: the one the key of doctrine, by means of which we unlock the treasures of the Bible; the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."

There was still another means of enforcing what he preached, in the use of which he has excelled all his brethren, namely, the holy consistency of his daily walk. Aware that one idle word, one needless contention, one covetous act, may destroy in our people the effect of many a solemn exhortation and earnest warning, he was uniquely circumspect in his everyday walk. He wished to be always in the presence of God. If he traveled, he labored to enjoy God along the way, as well as to do good to others by dropping a word in season. In riding or walking, he seized opportunities to give a useful tract; and, on principle, he preferred giving it to the person directly, rather than casting it on the road. The former way, he said, was more open—there was no stealth in it; and we ought to be as clear as crystal in speaking or acting for Jesus. In writing a note, however short, he sought to season it with salt. If he passed a night in a strange place, he tried to bear the place especially on his soul at the mercy seat; and if compelled to take some rest from his too exhausting toils, his relaxation was little else than a change of occupation, from one mode of glorifying God to another. (Baxter's words are not less than the truth: "Recreation to a minister must be as whetting is with the mower, that is, only to be used so far as is necessary for his work. May a physician in the plague-time take any more relaxation or recreation than is

necessary for his life, when so many are expecting his help in a case of life and death?" "Will you stand by and see sinners grasping under the pangs of death, and say, God doth not require me to make myself a drudge to save them? Is this the voice of ministerial or Christian compassion, or rather of sensual laziness and diabolical cruelty?"-Ref. Past. 6:6) His beautiful hymn, "I Am a Debtor," was written in May 1837, at a leisure hour.

Whatever is said in the pulpit, men will not regard much though they may feel it at the time, if the minister does not say the same in private, with equal earnestness, in speaking with his people face to face; and it must be in our moments of closest communion with them, that we are thus to put the seal to all we say in public. Close moments are the times when the things that are most closely twined around the heart are brought out to view; and shall we, by tacit consent, introduce the Lord that bought us into such happy hours? We must not only speak faithfully to our people in our sermons, but live faithfully for them too. Perhaps it may be found that the reason why many who preach the gospel fully and in all earnestness are not used of God in the conversion of souls, is to be found in their defective exhibition of grace in these easy moments of life. "Them that honour me, I will honour" (1 Sam. 2:30). It was noticed long ago that men will allow you to preach against their sins as much as you will, if you will be easy with them when you have finished, and talk as they do, and live as they live. How much different it was with Mr. M'Cheyne, as all who knew him can testify.

His visits to friends were times when he sought to do good to their souls; and never was he satisfied unless he could guide the conversation to dwell on the things of eternity. When he could not do so, he generally remained silent. And yet his demeanor was easy and pleasant to all, exhibiting at once meekness of faith and delicacy of feeling. There was in his character a high refinement that came out in poetry and true politeness; and there was something in his graces that reminded one of his own remark, when explaining the spices of Song of Solomon 4:16, when he said that "some believers were a garden that had fruit-trees, and so were useful; but we ought also to have spices, and so be attractive." Wishing to convey his grateful feelings to a fellow laborer in Dundee, he sent him a Hebrew Bible, with these few lines prefixed:

Anoint mine eyes,
O holy dove! That I may prize
This book of love.
Unstop mine ear,

Made deaf by sin, That I may hear
Thy voice within.

Break my hard heart,
Jesus, my Lord; In the inmost part
Hide Thy sweet word.

It was on a similar occasion, in 1838, that he wrote the lines, "Thy Word Is a Lamp Unto My Feet." At another time, sitting under a shady tree, and casting his eye on the hospitable dwelling in which he found a pleasant retreat, his grateful feelings flowed out to his kind friend in the lines that follow:

PEACE TO THIS HOUSE

Long may peace within this dwelling
Have its resting-place;
Angel shields all harm repelling
God, their God of grace.
May the dove-like Spirit guide them
To the upright land!
May the Saviour-shepherd feed them
From His gentle hand!

Never was there one more beloved as a friend, and seldom any whose death could cause so many to feel as if no other friend could ever occupy his room. Some, too, can say that so much did they learn from his holy walk, "that it is probable a day never passes wherein they have not some advantage from his friendship."

I find written on the leaf of one of his notebooks, a short memorandum: "Rules worth remembering. -When visiting in a family, whether ministerially or otherwise, speak particularly to the strangers about eternal things. Perhaps God has brought you together just to save that soul." And then he refers to some instances that happened to him, in which God seemed to honor a word spoken in this incidental way,

In this spirit he was enabled for nearly three years to give his strength to his Master's service. Sickness sometimes laid him aside, and taught him what he had to suffer; but he rose from it to go forth again to his joyful labors. Often, after a toilsome day there were inquirers waiting for him, so that he had to begin work afresh in a new form. But this was his delight; it was a kind of interruption that he allowed even on a Saturday, in the midst of his studies. He was led to resolve not to postpone any inquirers until a future time, by finding that having done so on one occasion at a pressing moment, the individuals never returned; and so alive was he to the responsibilities of his office, that he ever after feared to lose such an opportunity of speaking with souls at a time when they were aroused to concern. Busy one evening with some extra-parochial work, he was asked if any

person should be admitted to see him that night. "Surely-what do we live for?" was his immediate reply. It was his manner, too, on a Saturday afternoon, to visit one or two of his sick who seemed near the point of death, with the view of being thus stirred up to a more direct application of the truth to his flock on the morrow, as dying men on the edge of eternity.

We have already observed that in his doctrine there was nothing that differed from the views of truth laid down in the standards of our church. He saw no inconsistency in preaching an electing God, who " calleth whom he will," and a salvation free to "whosoever will"; nor in declaring the absolute sovereignty of God, and yet the unimpaired responsibility of man. He preached Christ as a gift laid down by the Father for every sinner freely to take. In the beginning of his ministry, as he preached the fullness of the glad tidings, and urged on his people that there was enough in the glad tidings to bring direct and immediate assurance to every one who really believed them, some of his flock were startled. For he always preached that, while it is true that there are believers, like Heman or Asaph, who do not enjoy full assurance of the love of God, yet certainly no true believer should remain satisfied in the absence of this blessed peace. Not a few had up to now been accustomed to take for granted that they might be Christians, though they knew of no change, and had never thought of enjoying the knowledge of the love of God as their present portion. They heard that others, who were considered believers, had doubts; so they had come to consider fears and doubts as the very marks of a believing soul. The consequence had been that in past days many concluded themselves to be Christians because they seemed to be in the very state of mind of which those who were reputed to be believers spoke, *viz.* doubt and alarm. Alas! in their case there could be nothing else, for they had only a name to live.

Someone wrote to him, asking him several questions concerning conversion, assurance, and faith, which had been stirred up by his ministry. The import of the questions may be gathered from his reply, which was as follows:

"1. I doubt if there are many saints who live and die without a comfortable sense of forgiveness and acceptance with God. The saints of whom the Bible speaks seem to have enjoyed it richly both in life and death. See the murderers of our Lord, Acts 2:41; the Ethiopian, Acts 8:39; the jailor, Acts 16:35. David also felt it, sinful man though he was, Romans 4:6. Paul also prayed that the Romans might have it, Romans 15:13. I fear this objection is generally made by those who are living in sin, and do not wish to know the dangerous road they are on.

"2. A sense of forgiveness does not proceed from marks seen in yourself, but from a discovery of the beauty, worth, and freeness of Christ, Psalm 34:5. We look out for peace, not in. At the same time, there is also an assurance rising from what we see in ourselves; the seal of the Spirit, love to the brethren, etc., are the chief marks.

3. "Feeling a body of sin is a mark that we are like Paul, and that we are Christ's, Romans 7; Galatians 5:17. Paul was cheerful with a body of sin; and so ought we to be. So was David, and all the saints.

4. "I do not think there is any difference between those converted within these few years and those who were Christians before. Many of those converted since I came are, I fear, very unholy. I fear this more than anything. I fear there is too much talk and too little reality. Still there are many good figs-many of whom I am persuaded better things, and things that accompany salvation. The answer to your question I fear is this, that many used to be taken for Christians before, who had only a name to live, and were dead. I think there is more discrimination now. But take care and be not proud, for that goes before a fall. Take care of censorious judging of others, as if all must be converted in the same way. "God moves in a mysterious way. He hath mercy on whom He will have mercy. To Him alone be glory."

He thus stated his views on another occasion. Referring to Song of Solomon 6:3, "My beloved is mine," following "My beloved is gone down into his garden," he said, "This is the faith of assurance-a complete, unhesitating embracing of Christ as my righteousness and my strength and my all. A common mistake is, that this clear conviction that Christ is mine is an attainment far on in the divine life, and that it springs from evidences seen in my heart. When I see myself a new creature, Christ on the throne in my heart, love to the brethren, etc., it is often thought that I may begin then to say, 'My Beloved is mine.' How different this passage! The moment Jesus comes down into the garden to the beds of spices-the moment He reveals himself, the soul cries out, 'My Beloved is mine!' So saith Thomas, John 20:27, 28. The moment Jesus came in and revealed his wounds, Thomas cried out, 'My Lord and my God.' He did not look to see if he was believing, or if the graces of love and humility were reigning; but all he saw and thought of was Jesus and Him crucified and risen." At a subsequent period, when preaching on Matthew 11:28, "Come unto me," he said, "I suppose it is almost impossible to explain what it is to come to Jesus, it is so simple. If you ask a sick person who had been healed, what it was to come and be healed, he could hardly tell you. As far as the Lord has given me light in this matter, and

looking at what my own heart does in like circumstances, I do not feel that there is anything more in coming to Jesus, than just believing what God says about His Son to be true. I believe that many people keep themselves in darkness by expecting something more than this. Some of you will ask, 'Is there no appropriating of Christ? no putting out the hand of faith? no touching the hem of His garment?' I quite grant, beloved, there is such a thing, but I do think it is inseparable from believing the record. If the Lord persuades you of the glory and power of Emmanuel, I feel persuaded that you cannot but choose Him. It is like opening the shutters of a dark room; the sun that moment shines in. So, the eye that is opened to the testimony of God, receives Christ that moment."

In the case of a faithful ministry, success is the rule; want of it the exception. For it is written: "In doing this thou shalt both save thyself, and them that hear thee, (1 Tim. 4:16). Mr. McCheyne expected it, and the Lord exceeded all his hopes.

It was not yet common for persons in anxiety to go to their pastor for advice; but soon it became an almost weekly occurrence. While it was yet rare, two of his young people wrote a joint note, asking permission to come and speak with him, "for we are anxious about our souls." Among those who came, there were those who had striven against the truth; persons who used to run out of hearing when the Bible was read throw down a tract if the name of God was in it-go quickly to sleep after a Sabbath's pleasure in order to drown the fear of dropping into hell. There were many whose whole previous life had been but a threadbare profession. There were some open sinners, too. In short, the Lord glorified Himself by the variety of those whom His grace subdued, and the variety of means by which His grace reached its object:

One could tell him that the reading of the chapter in the church, with a few remarks, had been the time of her awakening. Another had been struck to the heart by some expression he used in his first prayer before the sermon one Sabbath morning. But most were moved by the preaching of the word. An interesting case was that of one who was aroused to concern during his sermon on "Unto whom coming as unto a living stone." As he spoke of the Father taking the gem out of His bosom, and laying it down for a foundation stone, she felt in her soul, "I know nothing of this precious stone; I am surely not converted." This led her to come and speak with him. She was not under deep conviction; but before going away, he said, "You are a poor, vile worm; it is a wonder the earth does not open and swallow you up." These words were blessed to produce a very awesome sense of sin. She came a second time with the arrows of the Almighty drinking up her spirit. For three months she remained in this state, till having

once more come to him for counsel, the living voice of Jesus gave life to her soul while he was speaking of Christ's words, "If thou knewst the gift of God," etc., and she went away rejoicing. Some awakened souls told him that since they were brought under conviction, very many sermons, which they had heard from him before, and completely forgotten, had been brought back to mind. He used to remark that this might show what the resurrection day would awaken in the souls of gospel hearers.

In dealing with souls he used to speak very plainly. One came to him who assented to his statements of the gospel, and yet refused to be comforted, always looking upon coming to Christ as something in addition to really believing the record God has given of His Son. He took John 3:16, 17: "For God so loved the world, that," etc. The woman said that "God did not care for her." Upon this he at once convicted her of making God a liar; and, as she went away in deep distress, his prayer was, "Lord, give her light!"

To another person, who spoke of having times of great joy, he showed that these were times for worshiping God in the spirit. "You would come to a king when you were full dressed; so come to God, and abide in His presence as long as you can."

Sometimes he would send away souls, of whom he entertained good hope, with a text suited to their state. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Or he would say, "I hear of you that God has opened your heart; but remember not to trust to man's opinion. Remember an all-seeing Christ will be the judge at the great day." To another he said, "I have long hoped you were really under the wings of the Saviour; if it be so, abide there; do not be like Demas."

To a prayer meeting, consisting of a few young men who had been awakened to flee from wrath, he gave this advice: "Guard against all ambition to excel one another in expression. Remember the most spiritual prayer is 'a groan which cannot be uttered,' Rom. 8:26; or a cry of 'Abba, Father,' Gal. 4:6."

There is very little recorded in his diary during these years, but what does exist will be read with deepest interest.

"March 28, 1838, Thursday—I think of making this more a journal of my people, and the success or otherwise of my ministry. The first success among my people was at the time of my first Sacrament: then it appeared. My first sermon, on Isa. 61:1, was blessed to—and some others. That on Ezek. 22:14, 'Can thine heart

'endure,' etc., was blessed to awaken M. L. That on Song 5:2, 'Open to me,' etc., the Sabbath after the Sacrament, was blessed to another. These were happy days. M.D. was awakened by coming to the communicants' class. Another by the action sermon. At the words, 'I know thee, Judas,' she trembled, and would have risen from the table. These were glad days when one and another were awakened. The people looked very stirred and anxious, every day coming to hear the words of eternal life-some inquiring in private every week. Now there is little of this. About fifteen cases came to my knowledge the first Sacrament, and two awakened who seem to have gone back. About eleven last Sacrament-four of these young men. Several Christians seemed quickened to greater joy, and greater love one to another. Now it appears to me there is much falling off-few seem awakened; few weep as they used to do."

"April 1, Sacrament day-Sweet season we have had. Never was more straitened and unfurnished in myself, and yet much helped. Kept in perfect peace, my mind being stayed on Thee. Preached on 'My God, my God,' etc., Psalm 22:1. Not fully prepared, yet found some peace in it. Fenced the tables from 'Christ's eyes of flame.' Little helped in serving the tables. Much peace in communion. Happy to be one with Christ! I, a vile worm; He, the Lord my righteousness. Mr. Cumming of Dumbarney served some tables; Mr. Somerville of Anderston served three, and preached in the evening on 'Thou art all fair, my love.' Very full and refreshing. All sweet, sweet services. Come, thou north wind, and blow, thou south, upon this garden! May this time be greatly blessed! It is my third communion; it may be my last. My Lord may come, or I may be sitting at another table soon. Moody, Candlish, and Mellis, were a good preparation for this day; and the sweet word from Cumming yesterday, 'When the poor and needy seek water,' etc. Lord, grant some awakening this day-to some bringing peace-comfort to mourners-fullness to believers-an advance in holiness in me and my children! III John 4. Lord, wean me from my sins, from my cares, and from this passing world. May Christ be all in all to me."

"Admitted about twenty-five young communicants; kept two back, and one or two stayed back. Some of them evidently brought to Christ. May the Lord be their God, their comforter, their all! May the morrow bring still richer things to us, that we may say as of tonight, 'Thou hast kept the good wine until now.'

Toward the close of this same year some of his notices are as follows:

"Oct. 7, Evening-In the Gaelic Chapel, on 'I know that my Redeemer liveth,' with more seeming power on the people than for a while. I never remember of

compelling souls to come in to Christ so much as in that discourse."

"Oct. 8-A person of the name of-came; I hope really awakened by last night's work; rather, by Thee. I do not know, however, whether grace is begun or not."

"Oct. 14-Preached on 'Forgiving injuries.' Afternoon-on the Second Coming: 'Let your loins be girded about,' etc. Felt its power myself more than ever before, how the sudden coming of the Saviour constrains to a holy walk, separate from sin. Evening-Preached it over in the Ferry."

"Oct. 21-Met young communicants in the evening. Good hope of all but one."

"Oct. 22-A Jew preached in my church, Mr. Frey, to a crowded house. Felt much moved in hearing an Israelite after the flesh."

"Oct. 23-Preached to sailors aboard the 'Dr. Carey,' in the docks. About 200, very attentive and impressed like. On 'I know that my Redeemer liveth.' May the seed sown on the waters be found after many days."

"Nov. 1, Fast-day-Afternoon-Mr. C. on 'The thief on the Cross.' A most awakening and engaging sermon, enough to make sinners fly like a cloud, and as doves to their windows. The offers of Christ were let down very low so that those low of stature may take hold."

"Nov. 5-Mr.-died this morning at seven o'clock. Oh that I may take warning, lest, after preaching to others, I myself be a castaway! Love of popularity is said to have been his besetting sin."

"Dec. 2-Errol Communion. Heard Mr. Grierson preach on Christ's entry into Jerusalem. Served two tables. Evening preached to a large congregation, on 'Unto you, O men, I call,' etc. The free invitation of the Saviour. May some find Him this day!"

In addition to the other blessings that the Lord sent by His means to the place where he labored, it was obvious to all that the tone of Christians was raised as much by his holy walk as by his heavenly ministry. Yet during these pleasant days he had much reproach to bear. He was the object of supercilious contempt to formal cold-hearted ministers, and of bitter hatred to many of the ungodly. At this day there are both ministers and professing Christians of whom Jesus would say, "The world cannot hate you" (John 7:7), for the world cannot hate itself; but it was not so with Mr. McCheyne. Very deep was the enmity borne to him by some-all the deeper, because the only cause of it was his likeness to his Master.

But nothing turned him aside. He was full of ardor, yet ever gentle, and meek, and generous; full of zeal, yet never ruffled by his zeal; and not only his strength of "first love" (Rev. 2:4), but even its warm glow, seemed in him to suffer no decay.

Thus he spent the first years of his ministry in Dundee. The town began to feel that they had a unique man of God in the midst of them, for he lived as a true son of Levi. "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity; and did turn many away from iniquity" (Mal. 2:5, 6).

Chapter 4: His Mission To Palestine And The Jews

Here am I; send me. Isaiah 6:8

Though engaged night and day with his flock in St. Peter's, Mr. McCheyne ever cherished a missionary spirit. "This place hardens me for a foreign land," was his remark on one occasion. This spirit he sought to kindle yet more by reading missionary literature for his own use, and often to his people at his weekly prayer meeting. The necessities both of his own parish, and of the world at large, lay heavy on his soul; and when an opportunity of evangelizing occurred, there was none in Scotland more ready to embrace it. He seemed one who stood with his loins girded: "Here am I; send me."

Another motive to incessant activity was the decided impression on his mind that his career would be short. From the first days of his ministry he had a strong feeling of this nature; and his friends remember how his letters used to be sealed with this seal, "The night cometh." At a time when he was apparently in his usual health, we were talking together on the subject of the premillennial advent. We had begun to speak of the practical influence which the belief of that doctrine might have. At length he said, "That he saw no force in the arguments generally urged against it, though he had difficulties of his own in regard to it. And perhaps (he added) it is well for you, who enjoy constant health, to be so firmly persuaded that Christ is thus to come; but my sickly frame makes me feel every day that my time may be very short."

He was therefore in some measure prepared, when, in the midst of his laborious duties, he was compelled to stand still and see what the Lord would do.

At the close of 1838, some symptoms appeared that alarmed his friends. His constitution, never robust, began to feel the effects of unremitting labor; for occasionally he would spend six hours in visiting, and then the same evening preach in some room to all the families whom he had that day visited. Generally, too, on the Sabbath, after preaching twice to his own flock, he was engaged in ministering somewhere else in the evening. But now, after any great exertion, he was attacked by violent palpitation of heart. It soon increased, affecting him in his hours of study; and at last it became almost constant. Because of this, his medical advisers insisted on a total cessation of his public work; for though as

yet there was no organic change on his lungs, there was every reason to believe that that might be the result. Accordingly, with deep regret, he left Dundee to seek rest and change of occupation, hoping it would be only for a week or two.

A few days after leaving Dundee, he writes from Edinburgh, in reply to the anxious inquiries of his friend Mr. Grierson: "The beating of the heart is not now so constant as it was before. The pitcher draws more quietly at the cistern; so that, by the kind providence of our heavenly Father, I may be spared a little longer before the silver cord be loosed, and the golden bowl be broken."

It was found that his complaints were such as would be likely to give way under careful treatment, and a temporary cessation from all exertion. Under his father's roof, therefore, in Edinburgh, he resigned himself to the will of his Father in heaven. But deeply did he feel the trial of being laid aside from his loved employment, though he learned of Him who was meek and lowly, to make the burden light in his own way, by saying, "Even so, Father, for so it seemeth good in thy sight." He wrote to Mr. Grierson again, January 5, 1839: "I hope this affliction will be blessed to me. I always feel much need of God's afflicting hand. In the whirl of active labor there is so little time for watching, and for bewailing, and seeking grace to oppose the sins of our ministry, that I always feel it a blessed thing when the Saviour takes me aside from the crowd, as He took the blind man out of the town, and removes the veil, and clears away obscuring mists, and by His word and Spirit leads to deeper peace and a holier walk. Ah! there is nothing like a calm look into the eternal world to teach us the emptiness of human praise, the sinfulness of self-seeking and vainglory, to teach us the preciousness of Christ, who is called 'The Tried Stone.' I have been able to be twice at college to hear a lecture from Dr. Chalmers. I have also been privileged to smooth down the dying pillow of an old school-companion, leading him to a fuller joy and peace in believing. A poor heavy-laden soul, too, from Larbert, I have had the joy of leading toward the Saviour. So that even when absent from my work, and when exiled, as it were, God allows me to do some little things for His name."

He was led to look more carefully into this trying dispensation, and began to anticipate blessed results from it to his flock. He was well aware how easily the flock begins to idolize the shepherd, and how prone the shepherd is to feel somewhat pleased with this sinful partiality of his people, and to be uplifted by his success. "I sometimes think," is his remark in a letter, dated January 18, "that a great blessing may come to my people in my absence. Often God does not bless us when we are in the midst of our labors, lest we shall say, 'My hand and

my eloquence have done it.' He removes us into silence, and then pours 'down a blessing so that there is no room to receive it;' so that all that see it cry out, 'It is the Lord!' This was the way in the South Sea Islands. May it really be so with my dear people!" Nor did he err in this view of the dispensation. All these ends, and more also, were to be accomplished by it.

An anticipation like that which is expressed in this and other letters, especially in his Pastoral Letter of March 20, may justly be regarded as a proof from experience that the Lord teaches His people to expect and pray for what He means soon to work. And here the Lord accomplished His designs in the kindest of all ways; for He removed His servant for a season from the flock to which he had been so blessed, lest even His own children should begin to glory in man; but yet He took that servant to another sphere of labor in the meantime, and then, when the blessing was safely bestowed, brought him back to rejoice over it.

He was still hoping for, and submissively asking from the Lord, speedy restoration to his people in Dundee, and occasionally sending to them an epistle that breathed the true pastor's soul; when one day, as he was walking with Dr. Candlish, conversing on the Mission to Israel which had lately been decided on, an idea suddenly came to Dr. Candlish. He asked Mr. McCheyne what he would think of "being useful to the Jewish cause, during his cessation from labor, by going abroad to make personal inquiries into the state of Israel?" The idea suddenly suggested led to all the later results of the Mission of Inquiry. Mr. McCheyne found himself all at once called to carry salvation to the Jew as he had before done to the Gentile, and his soul was filled with joy and wonder. His medical friends highly approved of the proposal, as it would likely aid very much in the removal of his complaints-the calm, steady excitement of such a journey being likely to restore the tone of his whole constitution.

Dr. Black of Aberdeen readily consented to use his remarkable talents as a scholar in this cause; and Dr. Keith intimated his expectation of soon joining the deputation. I also had been chosen to go forth on this mission of love to Israel; but some difficulties stood in the way of my leaving my charge at Collace. In these circumstances Mr. McCheyne wrote to me, March 12, from Edinburgh.

"My Dear A.-I have received so many tokens for good from God in this matter, that it were a shame indeed if I did not trust Him to perfect all which concerns me. I am glad you have determined to trust all in the hands of Israel's God. I am quite ready to go this week, or next week, but am deeply anxious to be sure that you are sent with me. You know, dear A., I could not labor in this cause, nor

enjoy it, if you were not to be with me in it. Would you be ready to give your Jewish lecture on the evening of Sabbath week? ... And now, pray for us, that we may be sent of God; and, weak as we are, that we may be made Boanerges,-that we may be blessed to win some souls, and to stir up Christians to love Zion. Much interest is already excited, and I do look for a blessing. Speak to your people as on the brink of eternity. . . . As to books, I am quite at a loss. My Hebrew Bible, Greek Testament, etc., and perhaps Bridge's Christian Ministry for general purposes-I mean, for keeping us in mind of our ministerial work. I do hope we shall go forth in the Spirit; and though hindered in language, may we not be blessed, as Brainerd was, through an interpreter? May we not be blessed also to save some English, and to stir up missionaries? My health is only tolerable; I would be better if we were once away. I am often so troubled as to be made willing to go or stay, to die or to live. Yet it is encouraging to be used in the Lord's service again, and in so interesting a manner. What if we should see the heavenly Jerusalem before the earthly? I am taking drawing materials, that I may carry away remembrances of the Mount of Olives, Tabor, and the Sea of Galilee."

The interest that this proposed journey excited in Scotland was very great. Nor was it merely the somewhat romantic interest attached to the land where the Lord had done most of His mighty works; there were also in it the deeper feelings of a scriptural persuasion that Israel was still "beloved for the fathers' sake." For some time previous, Jerusalem had come into mind, and many godly pastors were standing as watchmen over its ruined walls (Isa. 62:6), stirring up the Lord's reminders. Mr. McCheyne had been one of these. His views of the importance of the Jews in the eye of God, and therefore of their importance as an area of missionary labor, were very clear and decided. He agreed in the expectation expressed in one of the Course of Lectures delivered before the deputation set out, that we might anticipate an outpouring of the Spirit when our church should stretch out its hands to the Jew as well as to the Gentile. In one letter he says, "To seek the lost sheep of the house of Israel is an object very near to my heart, as my people know it has ever been. Such an enterprise may probably draw down unspeakable blessings on the Church of Scotland, according to the promise, 'They shall prosper who love thee.' " In another, "I now see plainly that all our views about the Jews being the chief object of missionary exertion are plain and sober truths, according to the Scripture." Again, "I feel convinced that if we pray that the world may be converted in God's way, we will seek the good of the Jews; and the more we do so, the happier we will be in our own soul. You should always keep up a knowledge of

the prophecies regarding Israel." In his preaching he not infrequently said on this subject, "We should be like God in His peculiar affections; and the whole Bible shows that God has ever had, and still has, a peculiar love to the Jews."

The news of his proposed absence alarmed his flock at Dundee. They manifested their care for him more than ever; and not a few wrote expostulatory letters. To one of these well-meant remonstrances he replied, "I rejoice exceedingly in the interest you take in me, not so much for my own sake as that I hope it is a sign you know and love the Lord Jesus. Unless God had Himself shut up the door of return to my people, and opened this new door to me, I never could have consented to go. I am not at all unwilling to spend and be spent in God's service, though I have often found that the more abundantly I love you, the less I am loved. But God has very plainly shown me that I may perform a deeply important work for His ancient people, and at the same time be in the best way of seeking a return of health. "-"A minister will make a poor saviour in the day of wrath. It is not knowing a minister, or loving one, or hearing one, or having a name to live, that will save. You need to have your hand on the head of the Lamb for yourselves, Lev. 1:4. You need to have your eye on the brazen serpent for yourselves, John 3:14, 15. I fear I will need to be a swift witness against many of my people in the day of the Lord, that they looked to me, and not to Christ, when I preached to them. I always feared that some of you loved to hear the word, who do not love to do it. I always feared there were many of you who loved the Sabbath meetings, and the class, and the Thursday evenings, who yet were not careful to walk with God, to be meek, chaste, holy, loving, harmless, Christ-like, God-like. Now, God wants you to think that the only end of a gospel ministry is that you may be holy. Believe me, God Himself could not make you happy except you be holy."

At this crisis in his people's history, he sought from the Lord one to supply his place—one who would feed the flock and gather in wanderers during their own pastor's absence. The Lord granted him his desire by sending Mr. William C. Burns, son of the minister of Kilsyth. In a letter to him, dated March 12, the following remarkable words occur: "You are given in answer to prayer; and these gifts are, I believe, always without exception blessed. I hope you may be a thousand times more blessed among them than ever I was. Perhaps there are many souls that would never have been saved under my ministry, who may be touched under yours; and God has taken this method of bringing you into my place. His name is Wonderful."

This done, and being already disengaged from his flock, he set out for London to

make arrangements for the rest of the deputation, who soon after were all sent forth by the brethren with many prayers. None had more prayers offered in their behalf than he, and they were not offered in vain. During all his journeyings the Lord strengthened him, and saved him out of all distresses.

It was a singular event—often still it looks like a dream that four ministers should be so suddenly called away from their quiet labors in the towns and villages of Scotland, and be found in a few weeks traversing the land of Israel, with their Bibles in their hand, eyewitnesses of prophecy fulfilled, and spies of the nakedness of Israel's worship and leanness of soul. The details of that journey need not be given here. They have been already recorded in the Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839. But there are some incidents worthy to be preserved which could find a place only in such a record of private life and feelings as we are now engaged in.

When Mr. McCheyne was on board the vessel that carried him to London, he at once discovered an interesting young Jew, who seemed, however, unwilling to be recognized as belonging to the seed of Abraham. He made several attempts to draw this young Israelite into close conversation; and before parting, read with him the first psalm in Hebrew, and pressed home the duty of meditating on the Word of the Lord. In visiting Bethnal Green, he has noted down that it was very sweet to hear Jewish children sing a hymn to Jesus, the burden of which was "Slain for us!"

The awful profanation of the holy Sabbath which we witnessed on the streets of Paris, called forth the following appeal, in a letter to Mr. Macdonald of Blairgowrie. His spirit had been stirred in him when he saw the city wholly given to idolatry. "Stand in the breach, dear friend, and lift up your voice like a trumpet, lest Scotland become another France. You know how many in our own parishes trample on the holy day. They do not know how sweet it is to walk with God all that holy day. Isaiah 58:11-14 is a sweet text to preach from. Exodus 31:13 is also very precious, showing that the real sanctifying of the Sabbath is one of God's signs or marks which He puts upon His people. It is one of the letters of the new name, which no one knoweth but they who receive it."

In his brief notes during the first part of the journey, he has seldom failed to mark our seasons of united prayer, such as those in the cabin of the vessel on the passage to Genoa; for these were times of refreshing to his spirit. And his feelings, as he stood in that city and surveyed its palaces, are expressed in a few lines, which he sent homeward from the spot. "A foreign land draws us nearer

God. He is the only one whom we know here. We go to Him as to one we know; all else is strange. Every step I take, and every new country I see, makes me feel more that there is nothing real, nothing true, but what is everlasting. The whole world lieth in wickedness! its judgments are fast hastening. The marble palaces, among which I have been wandering tonight, shall soon sink like a millstone in the waters of God's righteous anger; but he that doeth the will of God abideth forever."

At Valetta, in the island of Malta, he wrote: "My heart beats a little today, but another sail will do me good. One thing I know, that I am in the hands of my Father in heaven, who is all love to me-not for what I am in myself, but for the beauty He sees in Immanuel."

The classic shores of Italy and Greece are invested with a peculiar interest, such as may raise deep emotions even in a sanctified soul. "We tried to recollect many of the studies of our boyhood. But what is classic learning to us now? I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. And yet these recollections tinged every object, and afforded us a most lawful pleasure."

During our voyage, it was his delight to search into the Scriptures, just as at home. And so much did he calculate on an unceasing study of the Word during all our journey, that he took with him some notes I had written on each chapter of the book of Leviticus, observing it would be suitable meditation for us while busy with Jewish minds. At home and abroad he had an insatiable appetite for all the Word-both for the types of the Old Testament and the plain text of the New. On one occasion, before leaving home, in studying Numbers 4., he fixed the different duties assigned to the priests on his memory, by means of the following lines:

The Kohathites upon their shoulder bear
The holy vessels, covered with all care,
The Gershonites receive an easier charge,
Two wagons full of cords and curtains large;
Merari's sons four ponderous wagons load
With boards and pillars of the house of God.

He acted on the principle that whatever God has revealed must deserve our study and prayerful investigation.

Arrived at Alexandria in Egypt, and from there proceeding onward to Palestine by the way of the desert, we found ourselves in a new stage of experience. Mr.

McCheyne observed on the silence of the desert places: "It is a remarkable feeling to be quite alone in a desert place; it gives similar feelings to fasting; it brings God near. Living in tents, and moving among such lonely scenes for many days, awake many new ideas. It is a strange life we lead in the wilderness. Round and round there is a complete circle of sand and wilderness shrubs; above, a blue sky without a cloud, and a scorching sun which often made the thermometer stand at 96° in our tents. When evening came, the sun went down as it does in the ocean, and the stars came riding forth in their glory; and we used to pitch all alone, with none but our poor ignorant Bedouins, and their camels, and our all-knowing, all-loving God beside us. When morning began to dawn, our habitations were taken down. Often we have found ourselves shelterless before being fully dressed. What a type of the tent of our body! Ah! how often taken down before the soul is made meet for the inheritance of the saints in light." To Mr. Bonar of Larbert he writes: "I had no idea that travelling in the wilderness was so dreadful a thing as it is. The loneliness I often felt quite solemnized me. The burning sun overhead-round and round a circle of barren sand, chequered only by a few prickly shrubs ('the heat of the wilderness,' of which Jeremiah speaks)-no rain, not a cloud, the wells often like that of Marah, and far between. I now understand well the murmurings of Israel. I feel that our journey proved and tried my own heart very much." When we look back, and remember that he who thus stands on the sandy desert road between Egypt and Palestine, and looks on its singular scenery, is one who but lately was to be found busy night and day in dealing with the souls of men in the densely peopled streets of a town teeming with population, we are led to wonder at the ways of the Lord. But is it not a moment that may remind us that the God who sent Elijah to the brook at Cherith is the same God still? And that the wise, considerate, loving Master, who said, "Come into a desert place and rest awhile," is as loving, considerate, and wise as He was then?

At Balteen, a small village in Egypt, I well remember the indignation that fired his countenance, when our Arab attendants insisted on traveling ahead on the Sabbath day, rather than continue sitting under a few palm trees, breathing a sultry, furnace-like atmosphere, with nothing more than just such supply of food as sufficed. He could not bear the thought of being deprived of the Sabbath rest; it was needful for our souls as much in the wilderness as in the crowded city; and if few glorify God in that desolate land, so much the more were we called on to fill these solitude's with our songs of praise. It was in this light he viewed our position; and when we had prevailed, and were seated under the palms, he was excited to deep emotion, though before quite unnerved by the heat, at the sight of

a row of poor wretched Egyptians who gathered round us. "Oh that I could speak their language, and tell them of salvation!" was his impassioned wish.

An event occurred at that time in which the hand of God afterward appeared very plain, though it then seemed very dark to us. Dr. Black fell from his camel in the midst of the sandy desert, and none of all our company could conjecture what bearing on the object of our Mission this sad occurrence could have. Is it a frown on our undertaking? Or can it really be a movement of His kind, guiding hand? We often spoke of it: in our visit to Galilee we thought that we saw some purposes evolving; but there was still something unexplained. Now, however, the reason appears: even that event was of the Lord, in wise and kind design. But for that fall, our fathers in the deputation would not have sailed up the Danube on their way to Vienna, and Pesth would not have been visited. This accident, which mainly disabled Dr. Black from undertaking the later fatigue of exploring Galilee, was the occasion of directing the steps of our two fathers to that station, where a severe stroke of sickness was made the means of detaining Dr. Keith till they had learned that there was an open door among the Jews. And there, accordingly it has been that the Lord has poured down His Spirit on the Jews that have come to our missionaries so remarkably, that no Jewish Mission seems ever to have been blessed with deeper conversions. There is nothing but truth in the remark made by one of our number: "Dr. Black's fall from the camel was the first step towards Pesth." "Who so is wise, and will observe these things, even they shall understand the loving kindness of the LORD" (Ps. 107:43). Indeed, whether it was that we were prepared to expect, and therefore were peculiarly ready to observe, or whether it was really the case that the watchful eye of our Lord especially guided us, it is certain that we thought we could perceive the whole course we took signally marked by Providence. There were many prayers in Scotland ascending up in our behalf, and the High Priest gave the answer by shining upon our path. Mr. McCheyne has stated: "For much of our safety I feel indebted to the prayers of my people, I mean the Christians among them, who do not forget us. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."

Many things lost some of their importance in our view, when examined amid the undistracted reflections of the long desert journey, where for many days we had quiet, like the quiet of death, around us all night long, and even during the bright day. It is more interesting on this account to know his feelings there on the subject of the ministry. As his camel slowly bore him over the soft sandy soil, much did he ruminate on the happy days when he was permitted to use all his

strength in preaching Jesus to dying men. "Use your health while you have it, my dear friend and brother. Do not cast away peculiar opportunities that may never come again. You know not when your last Sabbath with your people may come. Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin. This was my great fault in the ministry. Remember it is God, and not man, that must have the glory. It is not much speaking, but much faith, that is needed. Do not forget us. Do not forget the Saturday night meeting, nor the Monday morning thanksgiving." Thus he wrote to a fellow-laborer in Scotland on his way.

On our first Sabbath in the Holy Land, our tent had been pitched in the vicinity of a colony of ants. It was in the tribe of Simeon we were encamped; it was the scenery of the Promised Land we had around us; and one of the similitudes of the blessed word was illustrated within our view. He opened his Bible at Proverbs 6:6-8, and, as he read, noted "I. Consider her ways. Most souls are lost for want of consideration. II. The ant has no guide, overseer, or ruler; no officer, no one to command or encourage her. How differently situated is the child of God! III. Provideth her meat in the summer, *etc.* Some have thought that this teaches us to heap up money; but quite the reverse. The ant lays up no store for the future. It is all for present use. She is always busy summer and winter. The lesson is one of constant diligence in the Lord's work."

Many a time in these days, when our attendants in the evening were driving in the stakes of our tent and stretching its cords, he would lie down on the ground under some tree that sheltered him from the dew. Completely exhausted by the long day's ride, he would lie almost speechless for half an hour; and then, when the palpitation of his heart had a little abated, would propose that we two should pray together. Often, too, did he say to me, when thus stretched on the ground not impatiently, but very earnestly—"Shall I ever preach to my people again?" I was often reproved by his unabated attention to personal holiness; for this care was never absent from his mind, whether he was at home in his quiet chamber, or on the sea, or in the desert. Holiness in him was manifested, not by efforts to perform duty, but in a way so natural, that you recognized therein the easy outflowing of the indwelling Spirit. The fountain springing up into everlasting life (John 4:14) in his soul, welled forth its living waters alike in the familiar scenes of his native Scotland, and under the olive tree of Palestine. Prayer and meditation on the Word were never forgotten; and a peace that the world could not give kept his heart and mind. When we were detained a day at Gaza, in very

tantalizing circumstances, his remark was, "Jehovah Jireh; we are at that mount again." It was sweet at any time to be with him, for both nature and grace in him drew the very heart; but there were moments of enjoyment in these regions of Palestine that drew every cord still closer, and created unknown sympathies. Such was that evening when we climbed Samson's Hill together. Sitting there, we read over the references to the place in the Word of God; and then he took out his pencil and sketched the scene, as the sun was sinking in the west. This done, we sang some verses of a psalm, appropriate to the spot, offered up prayer, and, slowly descending, conversed of all we saw, and of all that was brought to mind by the scenery around us, till we reached our tent.

In approaching Jerusalem, we came up the Pass of Latroon. He writes: "The last day's journey to Jerusalem was the finest I ever had in all my life. For four hours we were ascending the rocky pass upon our patient camels. It was like the finest of our Highland scenes, only the trees and flowers, and the voice of the turtle, told us that it was Immanuel's land." Riding along, he remarked, that to have seen the plain of Judea and this mountain pass, was enough to reward us for all our fatigue; and then began to call up passages of the Old Testament Scriptures that might seem to refer to such scenery as that before us.

During our ten days at Jerusalem, there were few objects within reach that we did not eagerly seek to visit. "We stood at the turning of the road where Jesus came near and beheld the city and wept over it. And if we had had more of the mind that was in Jesus, I think we should have wept also." This was his remark in a letter homeward; and to Mr. Bonar of Larbert he expressed his feelings in regard to the Mount of Olives and its vicinity: "I remember the day when I saw you last, you said that there were other discoveries to be made than those in the physical world—that there were sights to be seen in the spiritual world, and depths to be penetrated of far greater importance. I have often thought of the truth of your remark. But if there is a place on earth where physical scenery can help us to discover divine things, I think it is Mount Olivet. Gethsemane at your feet leads your soul to meditate on Christ's love and determination to undergo divine wrath for us. The cup was set before Him there, and there He said, 'Shall I not drink it?' The spot where He wept makes you think of His divine compassion, mingling with His human tenderness—His awful justice, that would not spare the city—His superhuman love, that wept over its coming misery! Turning the other way, and looking to the southeast, you see Bethany, reminding you of His love to His own—that His name is love—that in all our afflictions He is afflicted—that those who are in their graves shall one day come forth at His command. A little

farther down you see the Dead Sea, stretching far among the mountains its still and sullen waters. This deepens and solemnizes all, and makes you go away, saying, 'How shall we escape, if we neglect so great salvation?'"

He wrote to another friend in Scotland, from Mount Zion, where we were then dwelling:

Mount Zion, June 12, 1839. "MY DEAR FRIEND-Now that we are in the most wonderful spot in all this world-where Jesus lived and walked, and prayed and died, and will come again-I doubt not you will be anxious to hear how we come on. I am thankful that ever He privileged us to come to this land. I heard of my flock yesterday by a letter from home the first I have received, dated 8th May ... We are living in one of the missionaries' houses on Mount Zion. My window looks out upon where the Temple was, the beautiful Mount of Olives rising behind. The Lord that made heaven and earth, bless thee out of Zion.-Yours."

One evening, after our visit to Sychar, he referred to the Bible that I had dropped into Jacob's Well. We were

then resting from our journey in our tents. Soon after that he penned on a leaf of his notebook the following fragment:

My own loved Bible, must I part from thee, Companion of my toils by land and sea; Man of my counsels, soother of distress, Guide of my steps through this world's wilderness In darkest nights, a lantern to my feet; In gladsome days, as dropping honey sweet. When first I parted from my quiet home, At thy command, for Israel's good to roam. Thy gentle voice said, "For Jerusalem pray, So shall Jehovah prosper all thy way." When through the lonely wilderness we strayed, Sighing in vain for palm-trees' cooling shade, Thy words of comfort hushed each rising fear, "The shadow of thy mighty Rock is near." And when we pitched our tents on Judah's hills, Or thoughtful mused beside Siloa's rills; Whene'er we climbed Mount Olivet, to gaze Upon the sea, where stood in ancient days The heaven-struck Sodom Sweet record of the past, to faith's glad eyes, Sweet promiser of glories yet to rise.'

(It is a somewhat curious occurrence, that the remnants of this Bible were found and drawn up from the bottom of the well, in July 1843, by Dr. Wilson and his fellow traveler, who employed a Samaritan from Sychar to descend and examine the well.)

At the foot of Carmel, during the seven days we were in quarantine under the brow of the hill, we had time to recall my former scenes; and in these

circumstances he wrote the hymn, "The Fountain of Siloam."

Here, too, he had leisure to write home; and most graphically does he describe our journey from Alexandria onward.

CARMEL, June 26, 1839

"MY DEAR FATHER, MOTHER, *etc.* -It is a long time since I have been able to write to you-this being the first time since leaving Egypt that any one has appeared to carry letters for us. I must therefore begin by telling you that, by the good hand of our God upon me, I am in excellent health, and have been ever since I wrote you last. Fatigues we have had many, and much greater than I anticipated; hardships and dangers we have also encountered, but God has brought us all safely through, and in fully better condition than when we began. You must not imagine that I have altogether lost the palpitation of my heart, for it often visits me to humble and prove me; still I believe it is a good deal better than it was, and its visits are not nearly so frequent. I hope very much, that in a cold bracing climate, and with less fatigue, I may perhaps not feel it at all. I was very thankful to receive your letter, dated 8th May-the first since leaving home. I was delighted to hear of your health and safety, and of the peaceful communion at St. Peter's. The public news was alarming and humbling. (He alludes here to the decision of the House of Lords in the Auchterarder case.) I suppose I had better begin at the beginning, and go over all our journeyings from the land of Egypt through the howling wilderness to this sweet land of promise. I would have written journal-wise (as my mother would say) from time to time, so that I might have had an interesting budget of news ready; but you must remember it is a more fatiguing thing to ride twelve or fourteen hours on a camel's back, in a sandy wilderness, than in our home excursions; and I could often do nothing more than lie down on my rug and fall asleep. "We left Alexandria on 16th May, 1839, parting from many kind friends in that strange city. We and our baggage were mounted on seventeen donkeys, like the sons of Jacob, when they carried corn out of Egypt. Our saddle was our bedding, *viz.* a rug to lie on, a pillow for the head, and a quilt to wrap ourselves in. We afterwards added a straw mat to put below all. We had procured two tents one large, and a smaller one which Andrew and I occupy. The donkeys are nice nimble little animals, going about five miles an hour; a wild Arab accompanies each donkey. We have our two Arab servants, to whom I now introduce you-Ibrahim, a handsome small-made Egyptian, and Achmet the cook, a dark good-natured fellow, with a white turban and bare black legs. Ibrahim speaks a little English and Italian, and Achmet Italian, in addition to their native Arabic. I soon made friends with our Arab donkey men, learning Arabic words and phrases from them, which pleased them

greatly. We journeyed by the Bay of Aboukir, close by the sea, which tempered the air of the desert. At night we reached Rosetta, a curious half-inhabited eastern town. We saw an eastern marriage, which highly pleased us, illustrating the parables. It was by torchlight. We slept in the convent. 17.-Spent morning in Rosetta; gave the monk a New Testament. Saw some of Egyptian misery in the bazaar. Saw the people praying in the mosque, Friday being the Moslem's day of devotion. In the evening we crossed the Nile in small boats. It is a fine river; and its water, when filtered, is sweet and pleasant. We often thought upon it in the desert. We slept that night on the sand in our tents, by the sea-shore. 18.-In six hours we came to Bourlos (you will see it in the map of the Society for Diffusing Useful Knowledge): were ferried across. Watched the fishermen casting their nets into the sea: hot-hot. In two hours more through a palmy wilderness, we came to Balteen-'the Vale of Figs'-an Arab village of mud huts. You little know what an Arab house is. In general, in Egypt, it is an exact square box made of mud, with a low hole for a door. The furniture is a mat and cooking things; an oven made of mud. 19. Spent our Sabbath unoccupied in midst of the village; the poor Arabs have no Sabbath. The thermometer 84° in tent. The governor called in the evening, and drank a cup of tea with great relish. The heat we felt much all day; still it was sweet to rest and remember you all in the wilderness. 20.-At twelve at night, left Balteen by beautiful moonlight. Proceeding through a pleasant African wild of palms and brushwood, we reached the sea in two hours, and rode along, its waves washing our feet: very sleepy. We got a rest at mid-day, if rest it could be called, under that scorching sun, which I never will forget. Proceeding onward, at three o'clock we left the sea-shore, and perceived the minarets of Damietta. Before us the mirage cheated us often when we were very thirsty. We crossed the Nile again, a much smaller branch-the only remaining one-and soon found ourselves comfortably reclining on the divan of the British Consul, an Egyptian gentleman of some fortune and manners. He entertained us at supper in true Egyptian style; provided a room for us, where we spread our mats in peace. We spent the whole of the next day here, having sent off a Bedouin to have camels ready for us at San. The Consul entertained us in the same Egyptian style of hospitality, and sent us away the next day on board of a barge upon Lake Menzaleh. 22.-Even E-would not have been afraid to sail upon the lake. It is nowhere more than ten feet deep, and in general only four or five. We made an awning with our mats, and spent a very happy day. At evening we entered a canal among immense reeds. In moonlight the scene was truly romantic; we slept moored to the shore all night. Next morning (23) we reached San about ten. This evening and next morning we spent in exploring the ruins of the ancient Zoan, for this we find is the very spot.

"Wandering alone, we were quite surprised to find great mounds of brick, and pottery, and vitrified stones. Andrew at last came upon beautiful obelisks. Next morning we examined all carefully, and found two sphinxes and many Egyptian obelisks. How wonderful to be treading over the ruins of the ancient capital of Egypt! Isaiah 19:12. 'Where are the princes of Zoan?' Ezek. 30:14, 'God has set fire in Zoan.' This is the very place where Joseph was sold as a slave, and where Moses did his wonders, Psalm 78:43. This was almost the only place where we have been in danger from the inhabitants. They are a wild race; and our Arabs were afraid of them. You would have been afraid too, if you had seen, out of the door of our tent, our Bedouins keeping watch all night with their naked sabres gleaming in the moonlight, firing off their guns now and then, and keeping up a low chant to keep one another awake. No evil happened to us, and we feel that many pray for us, and that God is with us.

24.-This day our journeyings on camels commenced and continued till we came to Jerusalem. It is a strange mode of conveyance. You have seen a camel kneeling; it is in this condition that you mount; suddenly it rises first on its fore feet, and then on its hind feet. It requires great skill to hold yourself on during this operation; one time I was thrown fair over its head, but quite unhurt. When you find yourself exalted on the hunch of a camel, it is somewhat of the feeling of an aeronaut, as if you were bidding farewell to sublunary things; but when he begins to move, with solemn pace and slow, you are reminded of your terrestrial origin, and that a wrong balance or turn to the side will soon bring you down from your giddy height. You have no stirrup, and generally only your bed for your saddle; you may either sit as on horseback, or as on a sidesaddle-the latter is the pleasanter, though not the safer of the two. The camel goes about three miles an hour, and the step is so long that the motion is quite peculiar. You bend your head towards your knees every step. With a vertical sun above and a burning sand below, you may believe it is a very fatiguing mode of journeying. However, we thought of Rebecca and Abraham's servant (Gen. 24.), and listened with delight to the wild Bedouin's plaintive song. That night (24) we slept at Menagie, a Bedouin mud village: palm-trees and three wells, and an ocean of sand, formed the only objects of interest.

25.-Up by sunrise, and proceeded as before. The only event this day was Dr. Black's fall from his camel, which greatly alarmed us. He had fallen asleep, which you are very apt to do. We encamped and used every restorative, so that we were able to proceed the same evening to Gonatre, a miserable Arab post, having a governor. Not a tree.

26.-The Sabbath dawned sweetly; thermometer 92° in tent; could only lie on the mat and read psalms. Evening. -Gathered governor and Bedouins to hear some words of eternal life, Ibrahim interpreting.

27.-Two very long stages brought us to Katieh; thankful to God for His goodness, while we pitched by the date-trees.

28.-Spent the day at Katieh; interesting interviews with governor, a kind Arab; thermometer 96° in tent. Same evening, proceeded through a greener desert, among flocks of goats and sheep, and encamped by a well, Bir-el-Abd.

29.-Another hot day in the desert; came in sight of the sea, which gave us a refreshing breeze; bathed in the salt lake, as hot as a warm bath. Evening.- Encampment at Abugilbany.

30.This was our last day in the Egyptian wilderness. We entered on a much more mountainous region. The heat very great; we literally panted for a breath of wind. The Bedouins begged handkerchiefs to cover their heads, and often cast themselves under a bush for shade. Towards sunset, we came down on the old ruins of Rhinoculura, now buried in the sand; and soon after our camels kneeled down at the gates of El Arish, the last town on the Egyptian frontier.

31.-We spent in El Arish, being unable to get fresh camels. We bought a sheep for five shillings; drank freely of their delightful water-what a blessing after the desert! Found out the river of Egypt, the boundary of Judah mentioned in the Bible, quite dry. June 1. Visited the school-a curiosity: all the children sit crosslegged on the floor, rocking to and fro, repeating something in Arabic. We had a curious interview with the governor, sitting in the gate in the ancient manner. We are quite expert now at taking off our shoes and sitting in the Eastern mode. Smoking, and coffee in very small cups, are the constant accompaniments of these visits. Left the same evening, and did not reach Sheikh Juidhe, in the land of the Philistines, till the sun was nearly bursting into view.

2.-Spent a happy Sabbath here; sung 'In Judah's land God is well known.' Singing praises in our tents is very sweet, they are so frail, like our mortal bodies; they rise easily into the ears of our present Father. Our journey through the land of the Philistines was truly pleasant.

3.-We went through a fine pasture country; immense straths; flocks of sheep and goats, and asses and camels, often came in sight. This is the very way up out of Egypt, little changed from the day that the Ethiopian went on his way rejoicing, and Joseph and Mary carried down the babe from the anger of Herod. Little

changed, did I say? it is all changed; no more is there one brook of water. Every river of Egypt-Wady Gaza, Eshcol, Sorek-every brook we crossed, was dried up; not a drop of water. The land is changed; no more is it the rich land of Philistia. The sand struggles with the grass for mastery. The cities are changed-where are they? The people are changed: no more the bold Philistines-no more the children of Simeon-no more Isaac and his herdsmen-no more David and his horsemen; but miserable Arab shepherds-simple people, without ideas poor degraded, fearful. Khanounes was the first town we entered: Scripture name unknown. The burying-ground outside the town. The well, and people coming to draw, were objects of great interest to us. The people were highly entertained with us in return. We sat down in the bazaar, and were a spectacle to all. How much we longed to have the Arabic tongue, that we might preach the unsearchable riches of Christ in God's own land! Same evening we heard the cry of the wolf, and encamped two miles from Gaza. The plague was raging, so we did not enter, but spent a delightful day in comparing its condition with God's word concerning it: 'Baldness is come upon Gaza.' The old city is buried under sand-hills, without a blade of grass, so that it is bald indeed. The herds and flocks are innumerable, fulfilling Zeph. 2; Andrew and I climbed the hill up which Samson carried the gates.

5.-Passed through a fine olive grove for many miles, and entered the vale of Eshcol. The people were all in the fields cutting and bringing in their barley. They reap with the hook as we do. They seem to carry in at the same time upon camels. No vines in Eshcol now, no pomegranates, but some green fig-trees. Crossed the brook Sorek dry. Spent the mid-day under the embowering shade of a fig-tree; tasted the apricots of the good land. Same evening we came to Doulis, which we take to be Eshtaol, where Samson was born.

6.-We went due east, and, after a mountain pass, saw the hills of Judah-an immense plain intervening, all studded with little towns. From their names, we found out many Bible spots. This valley or plain is the very vale Zephatha, of which you read in II Chron. 14., 'In the plain of Sephela.' Before night we entered among the hills of Judah-very like our own Highlands-and slept all night among the mountains, at a deserted village called Latroon.

7.-One of the most privileged days of our life. We broke up our tents by moonlight; soon the sun was up; we entered a defile of the most romantic character; wild rocks and verdant hills; wildflowers of every color and fragrance scented our path. Sometimes we came upon a clump of beautiful olive-trees, then wild again. The turtle's voice was heard in the land, and singing birds of

sweetest note. Our camels carried us up this pass for four hours; and our turbaned Bedouins added by their strange figures to the scene. The terracing of all the hills is the most remarkable feature of Judean scenery. Every foot of the rockiest mountains may in this way be covered with vines. We thought of Isaiah wandering here, and David and Solomon. Still all was wilderness. The hand of man had been actively employed upon every mountain, but where were these laborers now? Judah is gone into captivity before the enemy. There are few men left in the land; not a vine is there. 'The vine languisheth.' We came down upon Garieh, a village embosomed in figs and pomegranates. Ascending again, we came down into the valley of Elah, where David slew Goliath. Another long and steep ascent of a most rugged hill brought us into a strange scene-a desert of sunburnt rocks. I had read of this, and knew that Jerusalem was near. I left my camel and went before, hurrying over the burning rocks. In about half an hour Jerusalem came in sight. 'How doth the city sit solitary that was full of people!' Is this the perfection of beauty? 'How hath the Lord covered the daughter of Zion with a cloud in his anger!' It is, indeed, very desolate. Read the two first chapters of Lamentations, and you have a vivid picture of our first sight of Jerusalem. We lighted off our camels within the Jaffa gate. Among those that crowded round us, we observed several Jews. I think I had better not attempt to tell you about Jerusalem. There is so much to describe, and I know not where to begin. The Consul, Mr. Young, received us most kindly, provided us a house where we might spread our mats, and helped us in every way. Mr. Nicolayson called the same evening, and insisted on our occupying one of the mission-houses on Mount Zion. The plague is still in Jerusalem, so that we must keep ourselves in quarantine. The plague only communicates by contact, so that we are not allowed to touch any one, or let any one touch us. Every night we heard the mourners going about the streets with their dismal wailings for the dead. On Sabbath Mr. Nicolayson read the prayers, and Dr. Black preached from Isaiah 2:2. Dr. Keith in the evening. Three converted Jews were among the hearers. On Monday

(10) we visited the sepulchre, and a painful sight, where we can find no traces of Calvary. Same evening rode up to the Mount of Olives: past Gethsemane, a most touching spot. Visited Sir Moses Montefiore, a Jew of London, encamped on Mount Olivet; very kind to us.

11.-Went round the most of the places to be visited near Jerusalem; Rephaim, Gihon, Siloa's brook, 'that flowed fast by the oracle of God;' the Pool of Siloam; the place where Jesus wept over the city; Bethany-of all places my favorite; the

tombs of the kings. Such a day we never spent in this world before. The climate is truly delightful-hot at mid-day, but delightful breezes at morn and even.

12.-A business day, getting information about Jews. In the evening, walked to Aceldama, a dreadful spot. Zion is ploughed like a field. I gathered some barley, and noticed cauliflowers planted in rows. See Micah 3:12. Jerusalem is indeed heaps. The quantities of rubbish would amaze you-in one place higher than the walls.

13.-We went to Hebron, twenty miles south; Mr. Nicolayson, his son, the Consul and ladies accompanying us, all on mules and horses. Judah's cities are all waste. Except Bethlehem, we saw none but ruins till we reached Hebron. The vines are beautifully cultivated here, and make it a paradise. The hills all terraced to the top. We spent a delightful evening and all next day. We met the Jews, and had an interesting interview with them. We read Genesis 18, and many other Bible passages, with great joy. Saw the mosque where the tomb of Abraham and Sarah is.

14.-Returned by Bethlehem to Jerusalem. Bethlehem is a sweet village, placed on the top of a rocky hill-very white and dazzling. You see it on both sides of the hill. At Rachel's sepulchre you see Jerusalem on one hand and Bethlehem on the other-an interesting sight six miles apart. On Sabbath we enjoyed the Lord's Supper in an upper chamber in Jerusalem. It was a time much to be remembered. Andrew preached in the evening from John 14:2, 3. 17.-The plague has been increasing so that we think it better to depart. Last visit to Gethsemane, and Bethany, and Siloam. Evening.-Took farewell of all our friends at Jerusalem, with much sorrow you may believe. Went due north to Ramah, by Gibeon, and slept at Beer, again in our tent, in Benjamin.

19.-Passed Bethel, where Jacob slept. Passed through the rich and rocky defile of Ephraim, by Lebonah, to Sychar. You cannot believe what a delightsome land it is. We sought anxiously for the well where Jesus sat. Andrew alone found it, and lost his Bible in it.

20.-Had a most interesting morning with the Jews of Sychar. Saw many of them; also the Samaritans in their synagogue. Same evening visited Samaria a wonderful place-and encamped at Sanor.

21.-Arrived at Carmel, where we now are, encamped within two yards of the sea. We have been in quarantine here seven days, as there is no plague north of this. Several English are encamped here-Lord R., Lord H., etc. We have daily

conversations sitting on the sand. We are not allowed to touch even the rope of a tent.

Acre is in sight across the bay. We have delightful bathing. To-morrow Lord H. leaves, and kindly offers to take this. Carmel's rocky brow is over us. We are all well and happy. On Monday we propose leaving for Tiberias and Saphet. Soon we shall be in Beyrouth, and on our way to Smyrna. Do not be anxious for me. Trust us to God, who goes with us where we go. I only pray that our mission may be blessed to Israel. Sir Moses M. has arrived, and pitched his tent within fifty yards of us. Kindest regards to all that inquire after me, not forgetting dear W -Your affectionate son."

When the two elder brethren of the deputation left us for Europe, we turned southward again from Beyrouth, to visit the regions of Phoenicia and Galilee. Never did Mr. McCheyne seem more happy than in gazing on these regions.

At Tyre, he remembered the request of an elder in the parish of Larbert, who had written to him before his departure, stating what he considered to be a difficulty in the ordinary expositions of the prophecies which speak of that renowned city. With great delight he examined the difficulty on the spot; and it is believed that his testimony on such points as these, when it reached some men of sceptical views in that scene of his early labors, was not unblessed.

From Saphet he writes: "I sat looking down upon the lake this morning for about an hour. It was just at our feet-the very water where Jesus walked, where He called His disciples, where He rebuked the storm, where He said, 'Children, have ye any meat?' after He rose from the dead. Jesus is the same still." To his early and familiar friend, Mr. Somerville, he thus describes the same view: "Oh what a view of the Sea of Galilee is before you, at your feet! It is above three hours' descent to the water's edge, and yet it looks as if you could run down in as many minutes. The lake is much larger than I had imagined. It is hemmed in by mountains on every side, sleeping as calmly and softly as if it had been the sea of glass which John saw in heaven. We tried in vain to follow the course of the Jordan running through it. True, there were clear lines, such as you see in the wake of a vessel, but then these did not go straight through the lake. The hills of Bashan are very high and steep, where they run into the lake. At one point, a man pointed out to us where the tombs in the rocks are where the demoniacs used to live; and near it the hills were exactly what the Scriptures describe, 'a steep place,' when the swine ran down into the sea. On the north-east of the sea Hermon rises very grand, intersected with many ravines of snow."

The day we spent at the lake-at the very water-side was ever memorable; it was so peculiarly sweet! We left an indescribable interest even in lifting a shell from the shore of sea where Jesus had so often walked. It was here that two the beautiful hymns in The Songs of Zion were suggested him. The one was, "How Pleasant to Me"; the other, "To Yonder Side"; but the latter lay beside him unfinished until later.

His complaint was now considerably abated; his strength seemed returning; and often he longed to be among his people again, though quieting his soul on the Lord. Not a few pastor of another church have from time to time come to this land compelled by disease to seek for health in foreign regions; but how rarely do we find the pastor's heart retained-how rarely do we discover that the shepherd yearns still over the flock h left! But so deep was Mr. McCheyne's feelings toward the floc over which the Holy Ghost had made him overseer, that hi concern for them became a temptation to his soul. It was n in the mere desire to preach again that he manifested this concern; for this desire might have been selfish, as he said "No doubt there is pride in this anxiety to preach; a submissive soul would rejoice only in doing the present will of God. But his prayers for them went up daily to the throne. We ha precious seasons of united prayer also for that same end especially one morning at sunrise in Gethsemane, and other morning at Carmel, where we joined in supplication the silent shore at the foot of the hill as soon as day dawn and then again, at evening, on the top, where Elijah prayed Distance of place, of peculiarities, or of circumstance never altered his views of duty, nor changed his feelings as a min ister of Christ. In Galilee he meditated upon the aspect ecclesiastical affairs in our beloved Scotland; and the print pies he had maintained appeared to him as plainly accordant with the Word of God when tried there, apart from excitement, as they did when he reviewed them in connection with their effects at home. "I hope," were his words to a brother in the ministry, "I hope the church has been well guided and blessed; and if times of difficulty are to come, I do believe there is no position so proper for her to be in as the attitude of a missionary church, giving freely to Jew and Gentile, as she has freely received-so may she be found when the Lord comes."

At the foot of Lebanon, in the town of Beirut, he was able to expound a chapter (Acts 10) at a prayer meeting of the American brethren. This quite rejoiced his heart; for it seemed as if the Lord were restoring him, and meant again to use him in preaching the glad tidings. But shortly after, during the oppressive heat of the afternoon, he didn't feel well. He had paid a visit to a young man from Glasgow in the town, who was ill of fever; and it is not unlikely that this visit, at

a time when he was in a state of debility from previous fatigue, was the immediate occasion of his own illness. He was soon prostrated under the fever. But his medical attendant felt he was in no danger, and advised him to proceed to Smyrna, in the belief that the cool air of the sea would be much more in his favor than the sultry heat of Beirut. Accordingly, in company with our faithful Hebrew friend Erasmus Calman, we embarked; but as we lay off Cyprus, the fever increased to such a height, that he lost his memory for some hours, and was racked with excessive pain in his head. When the vessel sailed, he revived considerably, but during three days no medical aid could be obtained. He scarcely ever spoke; and only once did he for a moment, on a Saturday night, lift his languid eye, as he lay on deck enjoying the breeze, to catch a distant sight of Patmos. We watched him with agonizing anxiety until we reached Smyrna and the village of Bouja. Though three miles off, yet, for the sake of medical aid, he rode to this village on a mule after sunset, ready to drop every moment with pain and burning fever. But here the Lord had prepared for him the best and kindest help. The tender and parental care of Mr. and Mrs. Lewis, in whose house he found a home, was never mentioned by him except with deepest gratitude; and the sight of the flowering jasmine, or the mention of the deep-green cypress, would invariably call up in his mind associations of Bouja and its residents. He used to say it was his second birthplace.

During that time, like most of God's people who have been in sickness, he felt that a single passage of the Word of God was more truly food to his fainting soul than anything besides. One day his spirit revived, and his eye glistened, when I spoke of the Savior's sympathy, adducing as the very words of Jesus, Psalm 41:1; "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." It seemed so applicable to his own case, as a minister of the glad tidings; for often had he "considered the poor," carrying a cup of cold water to a disciple. Another passage, written for the children of God in their distress, was spoken to him when he seemed nearly insensible: "Call upon me in the day of trouble." This word of God was as the drop of honey to Jonathan.

He thus spoke of his illness to his friends at home: "I left the foot of Lebanon when I could hardly see, or hear, or speak, or remember; I felt my faculties going, one by one, and I had every reason to expect that I would soon be with my God. It is a sore trial to be alone and dying in a foreign land, and it has made me feel, in a way that I never knew before, the necessity of having unfeigned faith in Jesus and in God. Sentiments, natural feelings, glowing fancies of divine things, will not support the soul in such an hour. There is much self-delusion in

our estimation of ourselves when we are untried, and in the midst of Christian friends, whose warm feelings give a glow to ours, which they do not possess in themselves." Even then he had his people in his heart. "When I got better, I used to creep out in the evenings about sunset. I often remembered you all then. I could not write, as my eyes and head were much affected; I could read but very little; I could speak very little, for I had hardly any voice; and so I had all my time to lay my people before God, and pray for a blessing on them. About the last evening I was there, we all went to the vintage, and I joined in gathering the grapes." To Mr. Somerville he wrote: "My mind was very weak when I was at the worst, and therefore the things of eternity were often dim. I had no fear to die, for Christ had died. Still I prayed for recovery, if it was the Lord's will. You remember you told me to be humble among your last advices. You see God is teaching me the same thing. I fear I am not thoroughly humbled. I feel the pride of my heart, and bewail it." To his kind medical friend, Dr. Gibson, in Dundee, he wrote: "I really believed that my Master had called me home, and that I would sleep beneath the dark green cypresses of Bouja till the Lord shall come, and they that sleep in Jesus come with Him; and my most earnest prayer was for my dear flock, that God would give them a pastor after his own heart."

When we met, after an eight days' separation, on board the vessel at Constantinople, he mentioned as one of the most interesting incidents of the week, that one evening, while walking with Mr. Lewis, they met a young Greek and his wife, both of whom were believed to be really converted souls. It created a thrill in his bosom to meet with these almost solitary representatives of the once faithful and much tried native church of Smyrna.

Meanwhile there were movements at home that proved the Lord to be He who "alone doeth wondrous things." The cry of His servant in Asia was not forgotten; the eye of the Lord turned toward His people. It was during the time of Mr. McCheyne's sore sickness that his flock in Dundee were receiving blessing from the opened windows of heaven. Their pastor was lying at the gate of death, in utter helplessness. But the Lord had done this on purpose; for He meant to show that He did not need the help of any person: He could send forth new laborers, and work by new instruments, when it pleased Him. We little knew that during the days when we were waiting at the foot of Lebanon for a vessel to carry us to Smyrna, the arm of the Lord had begun to be revealed in Scotland. On the 23d of July the great Revival at Kilsyth took place.

Mr. W C. Burns, the man who was supplying Mr. McCheyne's place in his absence, was on that day preaching to his father's flock; and while pressing upon

them immediate acceptance of Christ with deep solemnity, the whole of the vast assembly was overpowered. The Holy Spirit seemed to come down as a rushing mighty wind, and to fill the place. Many were that day struck to the heart; the sanctuary was filled with distressed and inquiring souls. All Scotland heard the glad news that the sky was no longer as brass—that the rain had begun to fall. The Spirit in mighty power began to work from that day forward in many places of the land.

Mr. Burns returned to Mr. McCheyne's flock on August 8th one of the days when Mr. McCheyne was stretched on his bed, praying for his people under all his own suffering. The news of the work at Kilsyth had produced a deep impression in Dundee; and two days later, the Spirit began to work in St. Peter's, at the time of the prayer meeting in the church, in a way similar to Kilsyth. Day after day the people met for prayer and hearing the word; and the times of the apostles seemed returned, when "the Lord added to the church daily of such as should be saved." All this time, Mr. McCheyne did not know how gracious the Lord had been in giving him his heart's desire. It was not until we were within sight of home that the glad news of these revivals reached our ears. But he continued, like Epaphras, "laboring fervently in prayer," and sought daily to prepare himself for a more efficient discharge of his office, should the Lord restore him to it again. He sent home this message to a fellow-laborer: "Do not forget to carry on the work in hearts brought to a Saviour. I feel this was one of my faults in the ministry. Nourish babes; comfort downcast believers; counsel those perplexed; perfect that which is lacking in their faith. Prepare them for sore trials. I fear most Christians are quite unready for days of darkness."-(Mr. Moody Start)

Our journey led us through Moldavia, Wallachia, and Austria—lands of darkness and of the shadow of death. Profound strangers to the truth as it is in Jesus, the people of these lands, nevertheless, profess to be Christians. Superstition and its idolatries veil the glorious object of faith from every eye. In these regions, as well as in those already traversed. Mr. McCheyne's anxiety for souls appeared in the efforts he made to leave at least a few words of Scripture with the Jews whom we met, however short the time of our interview. His spirit was stirred in him; and, with his Hebrew Bible in his hand, he would walk up thoughtfully and solemnly to the first Jew he could get access to, and begin by calling the man's attention to some statement of God's Word. In Palestine, if the Jew did not understand Italian, he would repeat to him such texts in Hebrew as, "In that day there shall be a fountain opened to the house of David" (Zech. 13:1). And one

evening, at the well of Doulis, when the Arab population were all clustered around the water troughs, he looked on wistfully, and said, "If only we had Arabic, we might sow beside all waters!"

At Jassy, after a deeply interesting day, spent in conversation with Jews who came to the inn, he said, "I will remember the faces of those men at the judgment seat. " When he came among the more educated Jews of Europe, he rejoiced to find that they could converse with him in Latin. His heart was bent on doing what he could (Mark 14:8), in season and out of season. "One thing," he writes, "I am deeply convinced of, that God can make the simplest statement of the gospel effectual to save souls. If only it be the true gospel, the good tidings, the message that God loved the world, and provided a ransom free to all, then God is able to make it wound the heart, and heal it too. There is deep meaning in the words of Paul, 'I am not ashamed of the gospel of Christ.' "

The abominations of popery witnessed in Austrian Poland, called forth many a prayer for the destruction of the Man of Sin. "The images and idols by the wayside are actually frightful, stamping the whole land as a kingdom of darkness. I do believe that a journey through Austria would go far to cure some of the Popery-admirers of our beloved land." He adds: "These are the marks of the beast upon this land." And in like manner our privileges in Scotland used to appear to him the more precious, when, as at Brody, we heard of Protestants who were supplied with a sermon only once a year. "I must tell this to my people," he said, "when I return, to make them prize their many seasons of grace."

He estimated the importance of a town or country by its relation to the house of Israel; and his yearnings over these lost sheep resembled his bowels of compassion for his flock at home. At Tarnapol, in Galitia, he wrote home: "We are in Tarnapol, a very nice clean town, prettily situated on a winding stream, with wooded hills around. I suppose you never heard its name before; neither did I till we were there among Jews. I know not whether it has been the birthplace of warriors, or poets, or orators; its flowers have hitherto been born to blush unseen, at least by us barbarians of the north; but if God revive the dry bones of Israel that are scattered over the world, there will arise from this place an exceeding great army."

Our friend and brother in the faith, Erasmus Calman, lightened the tediousness of a long day's journey by repeating to us some Hebrew poetry. One piece was on Israel's present state of degradation; it began

As the vehicle drove along, we translated it line by line, and soon after that Mr.

McCheyne put it into verse. The following lines are a part:

Rock and Refuge of my soul,
Swiftly let the season roll,
When thine Israel shall arise
Lovely in the nations' eyes!
Lord of glory, Lord of might,
As our ransomed fathers tell;
Once more for thy people fight,
Plead for thy loved Israel.
Give our spoilers' towers to be
Waste and desolate as we.
Hasten, Lord, the joyful year,
When thy Zion, tempest-tossed,
Shall the silver trumpet hear:
Bring glad tidings to the lost!
Captive, cast thy cords from thee,
Loose thy neck-be free-be free!
Why dost Thou behold our sadness?
See the proud have torn away
All our years of solemn gladness,
When thy flock kept holy-day!
Lord, thy fruitful vine is bare,
Not one gleaning grape is there!
Rock and Refuge of my soul,
Swiftly let the season roll,
When thine Israel shall be,
Once again, beloved and free.

In his notes, he has one or two subjects marked for hymns. One of these is Isaiah 2:3: "Come ye," a loving call to the Jews. Another is to the same effect, Isaiah 1:15: "Come, let us reason together." But these he never completed. In Cracow, having heard of the death of a friend, the wife of an English clergyman, in the midst of her days and in the full promise of usefulness, he began to pen a few sweet lines of comfort:

Oft as she taught the little maids of France
To leave the garland, castanet, and dance,
And listen to the words which she would say
About the crowns that never fade away,

A new expression kindled in her eye,
A holy brightness, borrowed from the sky.
And when returning to her native land,
She bowed beneath a Father's chastening hand,
When the quick pulse and flush upon the cheek,
A touching warning to her friends would speak,
A holy cheerfulness yet filled her eye,
Willing she was to live, willing to die.
As the good Shunammite (the Scriptures tell),
When her son died, said meekly, "It is well,"
So when Sophia lost her infant boy,
And felt how dear-bought is a mother's joy,
When with green turf the little grave she spread,
"Not lost, but gone before," she meekly said.
And now they sleep together beneath the willow
The same dew drops upon their silent pillow.
Return, O mourner, from this double grave,
And praise the God who all her graces gave.
Follow her faith, and let her mantle be
A cloak of holy zeal to cover thee.

The danger that he incurred from the shepherds in this region, and other similar perils to which he was exposed in company with others, have been recorded in the Narrative. Out of them all the Lord delivered him; and not from these perils only did He save him, but from many severe trials to his health, to which the variation of climate and discomforts of accommodation subjected him. And now we were traversing Prussia, drawing nearer our own land. It was about five months since we had received letters from Scotland, our route having led us away from places that we had anticipated visiting, and where communications had been left for us. We pressed homeward somewhat anxiously, yet wondering often at past mercies. In a letter from Berlin, Mr. McCheyne remarked, "Our heavenly Father has brought us through so many trials and dangers that I feel persuaded He will yet carry us to the end. Like John, we shall fulfil our course. 'Are there not twelve hours in the day?' Are we not all immortal till our work is done?" His strength was rapidly increasing; the journey had answered the ends anticipated to a great extent, in his restoration to health. He was able to preach at Hamburg to the English congregation of Mr. Rheder, from whom it was that the first hint of a Revival in Dundee reached his ears. He heard just so much both of Kilsyth and Dundee as to make him long to hear more. A few days later, on board the vessel that conveyed us to England, he thus expressed his feelings:

"Sailing up the Thames, Nov. 6, 1839

"MY DEAR FATHER AND MOTHER-YOU will be glad to see by the date that we are once more in sight of the shores of happy England. I only wish I knew how you all are. I have not heard of you since I was in Smyrna. In vain did I inquire for letters from you at Cracow, Berlin, and Hamburg. You must have written to Warsaw, and the Resident there has not returned them to Berlin, as we desired. Andrew and I and Mr. Calman are all quite well, and thankful to God, who has brought us through every danger in so many countries. I trust our course has not been altogether fruitless, and that we may now resign our commission with some hope of good issuing from it to the church and to Israel. I preached last Sabbath in Hamburg, for the first time since leaving England, and felt nothing the worse of it; so that I do hope it is my heavenly Father's will to restore me to usefulness again among my beloved flock. We have heard something of a reviving work at Kilsyth. We saw it noticed in one of the newspapers. I also was the name of Dundee associated with it; so that I earnestly hope good has been doing in our church, and the dew from on high watering our parishes, and that the flocks whose pastors have been wandering may also have shared in the blessing. We are quite ignorant of the facts, and you may believe we are anxious to hear ... We are now passing Woolwich, and in an hour will be in London. We are anxious to be home, but I suppose will not get away till next week. I never thought to have seen you again in this world, but now I hope to meet you once more in peace.-Believe me, your affectionate son."

The day we arrived on the shores of our own land was indeed a singular day. We were intensely anxious to hear of events that had occurred at home a few months before-the outpouring of the Spirit from on high-while our friends were intensely interested in hearing tidings of the land of Israel and the scattered tribes. The reception of deputation on their return, and the fruits of their mission, are well known, and have been elsewhere recorded.

Mr. McCheyne listened with deepest interest to the accounts given of what had taken place in Dundee during the month of August, when he lay at the gates of death in Bouja. The Lord had indeed fulfilled his hopes, and answered his prayers. His assistant, Mr. Burns, had been honored of God to open the floodgate at Dundee as well as at Kilsyth. For some time before, Mr. Burns had seen symptoms of deeper attention than usual, and of real anxiety in some that had up to now been careless. But it was after his return from Kilsyth that the people began to melt before the Lord. On Thursday, the second day after his return, at the close of the usual evening prayer meeting in St. Peter's, and when the minds

of many were solemn by the tidings that had reached them, he spoke a few words about what had for some days detained him from them, and invited those to remain who felt the need of an outpouring of the Spirit to convert them. About a hundred remained; and at the conclusion of a solemn address to these anxious souls, suddenly the power of God seemed to descend, and all were bathed in tears. At a similar meeting, the next evening, in the church, there was much melting of heart and intense desire after the Beloved of the Father; and on adjourning to the vestry, the arm of the Lord was revealed. No sooner was the vestry door opened to admit those who might feel anxious to converse, than a vast number pressed in with great eagerness. It was like a pent-up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground groaning, and weeping, and crying for mercy. Onward from that evening, meetings were held every day for many weeks, and the extraordinary nature of the work justified and called for extraordinary services. The whole town was moved. Many believers doubted; the ungodly raged; but the Word of God grew mightily and prevailed. Instances occurred where whole families were affected at once, and each could be found mourning apart, affording a specimen of the times spoken of by Zechariah (12:12). Mr. Baxter of Hilltown, Mr. Hamilton, then assistant at Abernyte, and other men of God in the vicinity, hastened to aid in the work. Mr. Roxburgh of St. John's, and Mr. Lewis of St. David's, examined the work impartially and judiciously, and testified it to be of God. Dr. M'Donald of Ferintosh, a man of God well experienced in revivals, came and put his seal on it also, and continued in town, preaching in St. David's Church to the anxious multitudes, for ten days. How many of those who were thus awakened were really brought to the truth, it was impossible to ascertain. When Mr. McCheyne arrived, drop after drop was still falling from the clouds.

Such, in substance, were the accounts he heard before he reached Dundee. They were such as made his heart rejoice. He had no envy at another instrument having been so honored in the place where he himself had labored with many tears and temptations. In true Christian magnanimity, he rejoiced that the work of the Lord was done, by whatever hand. Full of praise and wonder, he set his foot once more on the shore of Dundee.

Chapter 5: Days Of Revival

They shall spring up as among the grass, as willows by the water courses. Isaiah 44:4

His people, who had never ceased to pray for him, welcomed his arrival among them with the greatest joy. He reached Dundee on a Thursday afternoon; and in the evening of the same day, being the usual time for prayer in St. Peter's, after a short meditation, he hastened to the church, there to give thanks to the Lord, and to speak once more to his flock. The appearance of the church that evening, and the aspect of the people, he never could forget. Many of his brethren were present to welcome him, and to hear the first words of his opened lips. There was not a seat in the church unoccupied, the aisles were completely filled, and the stairs up to the pulpit were crowded, on the one side with the aged, on the other with eagerly listening children. Many faces were seen anxiously gazing on their restored pastor; many were weeping under the unhealed wounds of conviction; all were still and calm, intensely earnest to hear. He read Psalm 66; and the manner of singing, which had been extraordinary since the revival began, appeared to him peculiarly sweet—"so tender and affecting, as if the people felt that they were praising a present God." After solemn prayer with them, he was able to preach for above an hour. Not knowing how long he might be permitted to proclaim the glad tidings, he seized that opportunity, not to tell of his journeyings, but to show the way of life to sinners. His text was 1 Corinthians 2:1-4—the matter, the manner, and the accompaniments of Paul's preaching. It was a night to be remembered.

On coming out of the church, he found the road to his house crowded with old and young, who were waiting to welcome him back. He had to shake hands with many at the same time; and before this happy multitude would disperse, had to speak some words of life to them again, and pray with them where they stood. "To thy name, O Lord," he said that night, when he returned to his home, "To thy name, O Lord, be all the glory!" A month later, he was visited by one who had up to this time stood out against all the singular influence of the revival, but who that night was deeply awakened under his words, so that the arrow festered in her soul, until she came crying, "Oh my hard, hard heart!"

On the Sabbath he preached to his flock in the afternoon. He chose 2 Chronicles 5:13, 14, as his text, and at the close, his hearers remember well how affectionately and solemnly he said: "Dearly beloved and longed for, I now begin another year of my ministry among you; and I am resolved, if God give me health and strength, that I will not let a man, woman, or child among you alone, until you have at least heard the testimony of God concerning His Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of His Spirit, He will do it in such a way that it will be evident to the weakest child among you that it is the Lord's work, and not man's. I think I may say to you, as Rutherford said to his people, 'Your heaven would be two heavens to me.' And if the Lord be pleased to give me a crown from among you, I do here promise in His sight, that I will cast it at His feet, saying 'Worthy is the Lamb that was slain! Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever."

It was much feared for a time that a jealous spirit would prevail among the people of St. Peter's, some saying, "I am of Paul; and others, I of Cephas." Those recently converted were apt to regard their spiritual father in a light in which they could regard none besides. But Mr. McCheyne had received from the Lord a holy disinterestedness that suppressed every feeling of envy. Many wondered at the single-heartedness he was able to exhibit. He could sincerely say, "I have no desire but the salvation of my people, by whatever instrument."

Never, perhaps, was there one placed in better circumstances for testing the revival impartially, and seldom has any revival been more fully tested. He came among a people whose previous character he knew; he found a work wrought among them during his absence, in which he had not had any direct part; he returned home to go out and in among them, and to be a close observer of all that had taken place; and after a faithful and prayerful examination, he did most unhesitatingly say that the Lord had wrought great things, whereof he was glad; and in the case of many of those whose souls were saved in that revival, he discovered remarkable answers to his prayers, and of those who had come to the truth before he left them. He wrote to me his impressions of the work, when he had been among his people a few weeks:

Dec. 2, 1839

"Rev. And. A. Bonar, Collace.

"MY DEAR A. -I begin upon note-paper, because I have no other on hand but

our thin travelling paper. I have much to tell you, and to praise the Lord for. I am grieved to hear that there are no marks of the Spirit's work about Collace during your absence; but if Satan drive you to your knees, he will soon find cause to repent it. Remember how fathers do to their children when they ask bread. How much more shall our heavenly Father give all good things to them that ask Him. Remember the rebuke which I once got from old Mr. Dempster of Denny, after preaching to his people: 'I was highly pleased with your discourse, but in prayer it struck me that you thought

God unwilling to give.' Remember Daniel: 'At the beginning of thy supplications the commandment came forth.' And do not think you are forgotten by me as long as I have health and grace to pray.

"Everything here I have found in a state better than I expected. The night I arrived I preached to such a congregation as I never saw before. I do not think another person could have got into the church, and there was every sign of the deepest and tenderest emotion. R. Macdonald was with me, and prayed. Affliction and success in the ministry have taught and quickened him. I preached on I Cor. 2:1-4, and felt what I have often heard, that it is easy to preach where the Spirit of God is. On the Friday night Mr. Burns preached. On the Sabbath I preached on that wonderful passage, II Chron. 5:13, 14; Mr. Burns preached twice, morning and evening. His views of divine truth are clear and commanding. There is a great deal of substance in what he preaches, and his manner is very powerful-so much so, that he sometimes made me tremble. In private he is deeply prayerful, and seems to feel his danger of falling into pride.

"I have seen many of the awakened, and many of the saved; indeed, this is a pleasant place compared with what it was once. Some of the awakened are still in the deepest anxiety and distress. Their great error is exactly what your brother Horace told me. They think that coming to Christ is some strange act of their mind, different from believing what God has said of His Son; so much so, that they will tell you with one breath, I believe all that God has said, and yet with the next complain that they cannot come to Christ, or close with Christ. It is very hard to deal with this delusion.

"I find some old people deeply shaken; they feel insecure. One confirmed drunkard has come to me, and is, I believe, now a saved man. Some little children are evidently saved. All that I have yet seen are related to converts of my own. One, eleven years old, is a singular instance of divine grace. When I asked if she desired to be made holy, she said, 'Indeed, I often wish I was away,

that I might sin nae mair.' A. L., of fifteen, is a fine tenderhearted believer. W. S., ten, is also a happy boy.

"Many of my own dear children in the Lord are much advanced; much more full of joy-their hearts lifted up in the ways of the Lord. I have found many more savingly impressed under my own ministry than I knew of. Some have come to tell me. In one case a whole family saved. I have hardly met with anything to grieve me. Surely the Lord hath dealt bountifully with me. I fear, however, that the great Spirit has in some measure passed by-I hope soon to return in greater power than ever. The week meetings are thinner now. I will turn two of them into my classes soon, and so give solid, regular instruction, of which they stand greatly in need. I have not met with one case of extravagance or false fire, although doubtless there may be many. At first they used to follow in a body to our house, and expected many an address and prayer by the road. They have given up this now. I preached last Sabbath twice, first on Isaiah 28:14-18, and then on Rev. 12:11, 'Overcame by the blood of the Lamb.' It was a very solemn day. The people willingly sat till it was dark. Many make it a place of Bochim. Still there is nothing of the power which has been. I have tried to persuade Mr. Burns to stay with us, and I think he will remain in Dundee. I feel fully stronger in body than when I left you. Instead of exciting me, there is everything to solemnize and still my feelings. Eternity sometimes seems very near.

"I would like your advice about prayer meetings; how to consolidate them; what rules should be followed, if any; whether there should be mere reading of the word and prayer, or free converse also on the passage? We began today a ministerial prayer meeting, to be held every Monday at eleven, for an hour and a half. This is a great comfort, and may be a great blessing. Of course we do not invite the colder ministers; that would only damp our meeting. Tell me if you think this right.

"And now, dear A., I must be done, for it is very late. May your people share in the quickening that has come over Dundee! I feel it a very powerful argument with many: 'Will you be left dry when others are getting drops of heavenly dew?' My this with your people.

"I think it probable we shall have another communion again before the regular one. It seems very desirable. You will come and help us; and perhaps Horace too.

"I thought of coming back by Collace from Errol, if our Glasgow meeting had not come in the way.

"Will you set a going your Wednesday meeting again, immediately?

"Farewell, dear A. 'Oh man, greatly beloved, fear not; peace be to thee; be strong; yea, be strong.' Yours ever."

To Mr. Burns he thus expresses himself on December 19: "MY DEAR BROTHER-I shall never be able to thank you for all your labors among the precious souls committed to me; and what is worse, I can never thank God fully for His kindness and grace, which every day appear to me more remarkable. He has answered prayer to me in all that has happened in a way which I have never told any one." Again, on the 31st: "Stay where you are, dear brother, as long as the Lord has any work for you to do.(Mr. Burns was at the time in Perth, and there had begun to be some movement among the dry bones.)

' If I know my own heart, its only desire is that Christ may be glorified, by souls flocking to Him, and abiding in Him, and reflecting His image; and whether it be in Perth or Dundee, should signify little to us. You know I told you my mind plainly, that I thought the Lord had so blessed you in Dundee, that you were called to a fuller and deeper work there; but if the Lord accompanies you to other places, I have nothing to object. The Lord strengthened my body and soul last Sabbath, and my spirit also was glad. The people were much alive in the Lord's service. But oh! dear brother, the most are Christless still. The rich are almost untroubled. "

His evidence for this is given fully in his answers to the queries put by a Committee of the Aberdeen Presbytery; and in a note to a friend, he incidentally mentions a pleasing result of this widespread awakening: "I find many souls saved under my own ministry, whom I never knew of before. They are not afraid to come out now, it has become so common a thing to be concerned about the soul." At that time, also, many came from a distance; one came from the north, who had been in deep distress of soul a year, to seek Christ in Dundee.

In his brief diary he records, on December 3, that twenty anxious souls had that night been conversing with him; "many of them very deeply interesting." He occasionally set an evening for the purpose of meeting with those who were awakened; and in one of his notebooks there are a least four hundred visits recorded, made to him by inquiring souls, in the course of that and the following years. He observed that those who had been believers formerly had got their hearts enlarged, and were greatly established in the faith; and some seemed able to feed upon the truth in a new manner-as when one related to him how there had for some time appeared a blessing in the reading of the Word in public, quite

different from reading it alone.

At the same time he saw backsliding, both among those whom believers had considered really converted, and among those who had been deeply convicted, though never considered among the really saved. He notes in his book: "Called to see-. Poor lad, he seems to have gone back from Christ, led away by evil company. And yet I felt sure of him at one time. What blind creatures ministers are! man looketh at the outward appearance." One morning he was visited by one of his flock, proposing "a concert for prayer on the following Monday, in behalf of those who had fallen back, that God's Spirit might re-awaken them,"-so observant were the believers as well as their pastor of declensions. Among those who were awakened, but never truly converted, he mentions one case. "Jan. 9, 1840-Met with the case of one who had been frightened during the late work, so that her bodily health was injured. She seems to have no care now about her soul. It has only filled her mouth with evil-speaking."

That many, who promised much, drew back and walked no more with Jesus, is true. Out of about 800 souls who, during the months of the revival, conversed with different ministers in apparent anxiety, it is no wonder that many proved to have been impressed only for a time. President Edwards considered it likely that, in such cases, the proportion of real conversions might resemble the proportion of blossoms in spring, and fruit in autumn. Nor can anything be more unreasonable than to doubt the truth of all, because of the deceit of some. The world itself does not so act in judging of its own. The world considers the possibility of being mistaken in many cases, and yet does not cease to believe that there is honesty and truth to be found. One of themselves a poet of their own, has said with no less justice than beauty Angels are bright still, though the brightest fell; And though foul things put on the brows of grace, Yet grace muss still look so.

But, above all, we have the authority of the Word of God, declaring that such backslidings are the very tests of the true church: "For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). It is not meant, however, that any who had really believed went back to perdition. On the contrary, it is the creed of every sound evangelical church, that those who do go back to perdition were persons who never really believed in Jesus. Their eyes may have been opened to see the dread realities of sin and of the wrath to come; but if they did not see righteousness for their guilty souls in the Savior, there is nothing in all Scripture to make us expect that they will continue awake. "Awake, thou that sleepest, and Christ will give

thee light, " is the call-inviting sinners to a point far beyond mere conviction. One who, for a whole year, went back to folly, said: "Your sermon on the corruption of the heart made me despair, and so I gave myself up to my old ways-attending dances, learning songs, etc." A knowledge of our guilt, and a sense of danger, will not of themselves keep us from falling; nay, these, if alone, may (as in the above case) thrust us down the slippery places. We are truly secure only when our eye is on Jesus, and our hand locked in His hand. So that the history of backslidings, instead of leading us to doubt the reality of grace in believers, will only be found to teach us two great lessons, *viz.* the vast importance of pressing immediate salvation on awakened souls, and the reasonableness of standing in doubt of all, however deep their convictions, who have not truly fled to the hope set before them.

There was another ground of prejudice against the whole work, arising from the circumstance that the Lord had employed in it young men not long engaged in the work of the ministry, rather than the fathers in Israel. But it was in this that sovereign grace shone forth more conspicuously. Do such objectors suppose that God ever intends the honor of man in a work of revival? Is it not the honor of His own name that He seeks? Had it been His wish to give the glory to man at all, then indeed it might have been asked, "Why does He pass by the older pastors, and call for the inexperienced youth?" But when sovereign grace was coming to bless a region in the way that would redound most to the glory of the Lord, can we conceive a wiser plan than to use the sling of David in bringing down the Philistine? If, however, there are some whose prejudice is from the root of envy, let such hear the remonstrance of Richard Baxter to the jealous ministers of his day. "What! malign Christ in gifts for which He should have the glory, and all because they seem to hinder our glory! Does not every man owe thanks to God for his brethren's gifts, not only as having himself part in them, as the foot has the benefit of the guidance of the eye, but also because his own ends may be attained by his brethren's gifts as well as by his own? ... A fearful thing that any man, that hath the least of the fear of God, should so envy at God's gifts, that he would rather his carnal hearers were unconverted, and the drowsy not awakened, than that it should be done by another who may be preferred before them."

The work of the Spirit went on, the stream flowing gently; for the heavy showers had fallen, and the overflowing of the waters had passed by. Mr. McCheyne became more than ever vigilant and discriminating in dealing with souls. Observing, also, that some were influenced more by feelings of strong

attachment to their pastor personally, than by the power of the truths he preached, he became more reserved in his dealings with them, so that some thought there was a little coldness or repulsiveness in his manner. If there did appear anything of this nature to some, certainly it was no indication of diminished compassion; but, on the contrary, proceeded from a scrupulous anxiety to guard others against the deceitful feelings of their own souls. A few notes of his work occur at this period.

"Nov. 27, 1839-A pleasant meeting in the Cross Church on Wednesday last, for the seamen. All that spoke seemed to honor the Saviour. I had to move thanksgiving to God for his mercies. This has been a real blessing to Dundee. It should not be forgotten in our prayers and thanksgivings. "

"Nov. 28, Thursday evening-Much comfort in speaking. There was often an awful stillness. Spoke on Jer. 6:14: 'They have healed also the hurt of the daughter of my people slightly.' "

"Dec. 1-This evening came a tender Christian, so far as I can see; an exposition of that text, 'I will go softly,' or of that other, 'Thou shalt not open thy mouth any more.' A child of shame made one of honor. Her sister was awakened under Mr. Baxter's words in St. Peter's, of whom he asked, 'Would you like to be holy?' She replied, 'Indeed, I often wish I were dead that I might sin no more.' "

"Dec. 3-Preached six times within these two days."

"Dec. 8-Saw J. T. in fever. She seems really in Christ now; tells me how deeply my words sank into her soul when I was away. A. M. stayed to tell me her joy. J. B. walked home with me, telling me what God had done for his soul, when one day I had stopped at the quarry on account of a shower of rain, and took shelter with my pony in the engine-house." He had simply pointed to the fire of the furnace, and said, "What does that remind you of?" and the words had remained deep in the man's soul.

"Dec. 11-A woman awakened that night I preached in J. D.'s green, about two years ago, on Ezek. 20:43. For twenty years she had been out of church privileges, and now, for the first time, came trembling to ask restoration. Surely Immanuel is in this place, and even old sinners are flocking to Him. I have got an account of about twenty prayer meetings connected with my flock. Many open ones; many fellowship meetings; only one or two have anything like exhortation super-added to the word. These, I think, it must be our care to change, if possible, lest error and pride creep in. The only other difficulty is this.

In two of the female meetings, originally fellowship meetings, anxious female inquirers have been admitted. They do not pray, but only hear. In one, M. and J. had felt the rising of pride to a great degree; in the other, M. could not be persuaded that there was any danger of pride. This case will require prayerful deliberation. My mind at present is, that there is great danger from it, the praying members feeling themselves on a different level from the others, and anything like female teaching, as a public teacher, seems clearly condemned in the Word of God."

"Dec. 12-Felt very feeble all day, and as if I could not do any more work in the vineyard. Evening-Felt more of the reality of Immanuel's intercession. The people also were evidently subdued by more than a human testimony. One soul waited, sobbing most piteously. She could give no more account of herself than that she was a sinner, and did not believe that God would be merciful to her. When I showed how I found mercy, her only answer was, 'But you were not sic a sinner as me.'"

"Dec. 18-Went to Glasgow along with A. B. Preached in St. George's to a full audience, in the cause of the Jews. Felt real help in time of need." This was one of his many journeys from place to place in behalf of Israel, relating the things seen and heard among the Jews of Palestine and other lands.

"Dec. 22-Preached in Anderston Church, with a good deal of inward peace and comfort."

"Dec. 23-Interesting meeting with the Jewish Committee. In the evening met a number of God's people. The horror of some good people in Glasgow at the millenarian views is very great, while at the same time their objections appear very weak."

"Dec. 31-Young communicants. Two have made application to be admitted under eleven years of age; four that are only fourteen; three who are fifteen or sixteen."

"Jan. 1, 1840-Awoke early by the kind providence of God, and had uncommon freedom and fervency in keeping the concert for prayer this morning before light. Very touching interview with M. P, who still refuses to be comforted. Was enabled to cry after a glorious Immanuel along with her. How I wish I had her bitter convictions of sin! Another called this evening, who says she was awakened and brought to Christ during the sermon on the morning of December 1st, on the 'Covenant with death.' Gave clear answers, but seems too unmoved

for one really changed."

"Jan. 2-Visited six families. Was refreshed and solemnized at each of them. Spoke of the Word made flesh, and of all the paths of the Lord being mercy and truth. Visited in the evening by some interesting souls: one a believing little boy; another complaining she cannot come to Christ for the hardness of her heart; another once awakened under my ministry, again thoroughly awakened and brought to Christ under Horace Bonar's sermon at the Communion. She is the only saved one in her family-awfully persecuted by father and mother. Lord, stand up for Thine own! Make known, by their constancy under suffering, the power and beauty of Thy grace! Evening-Mr. Miller preached delightfully on 'The love of Christ constraineth us.' His account of the Protestants of France was very interesting: the work of God at Nismes, where it is said they are no more fishing with line, but dragging with the nets. Read a letter from Mr. Cumming, describing the work at Perth, and entreating the prayers of God's children."

This last reference is to the awakening that took place in St. Leonard's Church, Perth, on the last night of the year, when Mr. Burns, along with their pastor, Mr. Milne, was preaching. Mr. B. had intended to return to Dundee for the Sabbath, but was detained by the plain indications of the Lord's presence. At one meeting the work was so glorious, that one night about 150 persons at one time seemed bowed down under a sense of their guilt, and above 200 came next day to the church in the forenoon to converse about their souls. This awakening was the commencement of a solid work of grace, both in that town and its neighborhood, much fruit of which is to be found there at this day in souls that are walking in the fear of the Lord, and the comfort of the Holy Ghost. And it was in the spring of this same year that in Collace, at our weekly prayer meeting, when two brethren were ministering, we received a blessed shower from the Lord.

His Journal proceeds:

"Jan. 3-An inquirer came, awakened under my ministry two years and a half ago.
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"Jan. 5-Two came; M. B. sorely wounded with the forenoon's discourse."

"Jan. 12-Intimated a concert for prayer, that unworthy communicants might be kept back, the Lord's children prepared for the feast, and ministers furnished from on high."

"Jan. 13-Kept concert of prayer this morning with my dear people. Did not find the same enlargement as usual."

"March 5, Thursday evening-Preached on Zech. (3.) Joshua. Was led to speak searchingly about making Christ the minister of sin. One young woman cried aloud very bitterly. M. B. came to tell me that poor M. is like to have her life taken away by her parents. A young woman also, who is still concerned and persecuted by her father. A young man came to tell me that he had found Christ. Roll on, thou river of life! visit every dwelling! save a multitude of souls. Come, Holy Spirit! come quickly!"

"March 25-Last night at Forfar speaking for Israel to a small band of friends of the Jews. Fearfully wicked place; the cry of it ascends up before God like that of Sodom."

"March 31-Met with young communicants on Wednesday and Friday. On the latter night especially, very deep feeling, manifested in sobs. Visits of several. One dear child nine years old. Sick-bed."

"April 1-Presbytery day. Passed the constitution of two new churches-blessed be God! may He raise up faithful pastors for them both Dudhope and Wallace-Feus. Proposal also for the Mariner's Church. A fast day fixed for the present state of the church."

"April 5, Sabbath evening-Spoke to twenty-four young persons, one by one; almost all affected about their souls."

"April 6-Lovely ride and meditation in a retired grove."

"April 7-Impressed tonight with the complete necessity of preaching to my people in their own lanes and closes; in no other way will God's Word ever reach them. Tonight spoke in St. Andrew's Church to a very crowded assembly in behalf of Israel. Was helped to speak plainly to their own consciences. Lord, bless it! Shake this town!"

"April 13-Spoke in private to nearly thirty young communicants, all in one room, going round each, and advising for the benefit of all."

"April 22-Rode to Colossi (Fife) and Kirkcaldy. Sweet time alone in Colossi woods."

"July 30-One lad came to me in great distress, wishing to know if he should confess his little dishonesties to his master." About this time, he has noted down, "I was visiting the other day, and came to a locked door. What did this mean? 'Torment me not, torment me not!' Ah, Satan is mighty still!" referring to Mark

5:7.

A few of his Communion seasons are recorded. We could have desired a record of them all. The first of which he has detailed any particulars, is the one he enjoyed soon after returning home.

"Jan. 19, 1840-Stormy morning, with gushing torrents of rain, but cleared up in answer to prayer. Sweet union in prayer with Mr. Cumming, and afterwards with A. Bonar. Found God in secret. Asked especially that the very sight of the broken bread and poured-out wine might be blessed to some souls, then pride will be hidden from man. Church well filled-many standing. Preached the action sermon on John 17:24, 'Father, I will,' etc. Had considerable nearness to God in prayer-more than usual-and also freedom in preaching, although I was ashamed of such poor views of Christ's glory. The people were in a very desirable frame of attention-hanging on the Word. Felt great help in fencing the tables from Acts 5:3, 'Lying to the Holy Ghost.' Came down and served the first table with much more calmness and collectedness than ever I remember to have enjoyed. Enjoyed a sweet season while A. B. served the next table. He dwelt chiefly on believing the words of Christ about His fulness, and the promise of the Father. There were six tables altogether. The people more and more moved to the end. At the last table, every head seemed bent like a bulrush while A. B. spoke of the ascension of Christ. Helped a little in the address, 'Now to Him who is able to keep you,' etc., and in the concluding prayer. (3) One little boy, in retiring, said. 'This has been another bonnie day.' Many of the little ones seemed deeply attentive. Mr. Cumming and Mr. Burns preached in the school the most of the day. In the evening Mr. C. preached on the Pillar Cloud on every dwelling, Isaiah 4:5, some very sweet powerful words. Mr. Burns preached in the schoolroom. When the church emptied, a congregation formed in the lower school, and began to sing. Sang several psalms with them, and spoke on 'Behold I stand at the door.' Going home, A. L. said, 'Pray for me; I am quite happy, and so is H.' Altogether a day of the revelation of Christ-a sweet day to myself, and, I am persuaded, to many souls. Lord, make us meet for the table above."

Another of these Communion seasons recorded, is April 1840. "Sabbath 19-Sweet and precious day. Preached action sermon on Zech. 12:10, 13:1. A good deal assisted. Also in fencing the tables, on Ps. 139, 'Search me, O God.' Less at serving the tables, on 'I will betroth thee,' and 'To him that overcometh;' though the thanksgiving was sweet. Communicated with calm joy. Old Mr. Burns served two tables; H. Bonar five. There was a very melting frame visible among the people. Helped a good deal in the address on 'My sheep hear my voice.' After

seven before all was over. Met before eight. Old Mr. Burns preached on 'A word in season.' Gave three parting texts, and so concluded this blessed day. Many were filled with joy unspeakable and full of glory."

"Monday, 20-Mr. Grierson preached on 'Ye are come to Mount Zion'-an instructive word. Pleasant walk with H. B. Evening sermon from him to the little children on the 'new heart'-truly delightful. Prayer meeting after. I began; then old Mr. Burns, then Horace, in a very lively manner, on the 'woman of Samurai.' The people were brought into a very tender frame. After the blessing, a multitude remained. One (A. N.) was like a person struck through with a dart, she could neither stand nor go. Many were looking on her with faces of horror. Others were comforting her in a very kind manner, bidding her look to Jesus. Mr. Burns went to the desk, and told them of Kilsyth. Still they would not go away. Spoke a few words more to those around me, telling them of the loveliness of Christ, and the hardness of their hearts, that they could be so unmoved when one was so deeply wounded. The sobbing soon spread, till many heads were bent down, and the church was filled with sobbing. Many whom I did not know were now affected. After prayer, we dismissed, near midnight. Many followed us. One, in great agony, prayed that she might find Christ that very night. So ends this blessed season."

The prayer meeting on the Monday evening following the Communion was generally enjoyed by all the Lord's people, and by the ministers who assisted, in an unusual manner. Often all felt the last day of the feast to be the great day. Souls that had been enjoying the feast were then, at its conclusion, taking hold on the arm of the Beloved in the prospect of going up through the wilderness.

The only notice of his last Communion, January 1, 1943, is the following: "Sabbath-A happy communion season. Mr. W. Burns preached on Tuesday, Wednesday, and Thursday evenings-the first and last very solemn. Mr. Baxter (of Hilltown Church) on the Friday. A. Bonar on Saturday, on Rom. 8:-The spirit of adoption. I fainted on the Sabbath morning, but revived, and got grace and strength to preach on I Tim. 1:16-Paul's conversion a pattern. There were five tables. Many godly strangers, and a very desirable frame observable in the people. 'While the king sitteth at his table, my spikenard sendeth out the smell thereof.' Much sin was covered. He restoreth my soul. Monday, 2.- Mr. Milne (of Perth) preached on 'Hold fast that thou hast;' and in the evening, to the children, on Josh. 24.-'Choose ye this day whom ye will serve.' Andrew and I concluded with Rev. 5-Thou hast redeemed us,' etc., and I Cor. 15.-'Be steadfast,' etc."

He dispensed the Lord's Supper to his flock every quarter; and though on this account his calls upon his brethren for help were frequent, yet never did a brother consider it anything else than a blessed privilege to be with him. His first invitation to his friend Mr. Hamilton (then at Abernyte) will show the nature of the fellowship that existed between him and his brethren who gave their services on these occasions:-"My dear Friend-Will you excuse lack of ceremony, and come down tomorrow and preach to us the unsearchable riches of Christ? We have the communion on Sabbath. We have no fast-day, but only a meeting in the evening at a quarter past seven. Come, my dear sir, if you can, and refresh us with your company. Bring the fragrance of 'the bundle of myrrh' along with you, and may grace be poured into your lips. Yours ever." (Jan. 15, 1840.)

Soon after his return from his mission to the Jews, a ministerial prayer meeting was formed among some of the brethren in Dundee. Mr. McCheyne took part in it, along with Mr. Lewis of St. David's, Mr. Baxter of Hilltown, Mr. P. L. Miller, afterwards of Wallacetown, and others. Feeling deep concern for the salvation of the souls under their care, they met every Monday forenoon, to pray together for their flocks and their own souls. The time of the meeting was limited to an hour and a half, so that all who attended might take care of their pastoral arrangements for the day, without fear of being hindered; and, in addition to prayer, those present conversed on some selected topic vitally connected with their duties as ministers of Christ. Mr. McCheyne was never absent from this prayer meeting unless through absolute necessity, and the brethren scarcely remember any occasion on which some important remark did not drop from his lips. He himself reaped great profit from it. He notes, Dec. 8; "This has been a deeply interesting week. On Monday our ministerial prayer meeting was set agoing in St. David's vestry. The hearts of all seem really in earnest in it. The Lord answers prayer; may it be a great blessing to our souls and to our flocks." Another time: "Meeting in St. David's vestry. The subject of fasting was spoken upon. Felt exceedingly in my own spirit how little we feel real grief on account of sin before God, or we would often lose our appetite for food. When parents lose a child, they often do not taste a bit from morning to night, out of pure grief. Should we not mourn as for an only child? How little of the spirit of grace and supplication we have then!" On Dec. 30: "Pleasant meeting of ministers. Many delightful texts on 'Arguments to be used with God in prayer.' How little I have used these! Should we not study prayer more?"

Full as he was of affection and Christian kindness to all believers, he was especially so to the faithful brethren in the gospel of Christ. Perhaps there never

was one who more carefully watched against the danger of undervaluing precious men, and detracting from a brother's character. Although naturally ambitious, grace so wrought in him that he never sought to bring himself into view; and most cheerfully would he observe and take notice of the graces and gifts of others. Who is there of us that should ever feel otherwise? "For the body is not one member, but many." And "the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you."

All with whom he was intimate still remember with gratitude how faithfully and anxiously he used to warn his friends of whatever he apprehended they were in danger from. To Mr. W C. Burns he wrote, Dec. 31, 1839: "Now, the Lord be your strength, teacher, and guide. I charge you, be clothed with humility, or you well yet be a wandering star, for which is reserved the blackness of darkness forever. Let Christ encrease; let man decrease. This is my constant prayer for myself and you. If you lead sinners to yourself and not to Christ, Immanuel well cast the star out of His right hand into utter darkness. Remember what I said of preaching out of the Scriptures: honor the Word both in the matter and manner. Do not cease to pray for me." At another time (November 3, 1841), he thus wrote to the same friend: "Now remember Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh for closest communion with God, tell soul and body-head, face, and heart-shine with divine brilliancy! but oh for a holy ignorance of our shining! Pray for this; for you need it as well as I."

To another friend in the ministry who had written to him despondingly about his people and the times, his reply was, "I am sure there never was a time when the Spirit of God was more present in Scotland, and in does not become you to murmur in your tents, but rather to give thanks. Remember, we may grieve the Spirit as truly by not joyfully acknowledging His wonders as by not praying for Him. There is the clearest evidence that God is saving souls in Kilsyth, Dundee, Perth, Collace, Blairgowrie, Strathbogie, Ross-shire, Breadalbane,

Kelso, Jedburgh, Ancrum; and surely it becomes us to say, 'I thank my God upon every remembrance of you.' Forgive my presumption; but I fear lest you hurt your own peace and usefulness in not praising God enough for the operation of his hands. " To another; "I have told you that you needed trial, and now it is come. May you be exercised thereby, and come to that happy 'afterwards' of which the apostle speaks." To the same again "Remember the necessity of your own soul, and do not grow slack or lean in feeding others. 'Mine own vineyard have I not kept.' Ah, take heed of that!" And in a similar tone of faithfulness in a

later period: "Remember the case of your own soul. 'What well it profit a man to gain the whole world and lose his own soul?' Remember how often Paul appeals to his holy, just, unblameable life. Oh that we may be able always to do the same!" "Remember the pruning-knife," he says to another, "and do not let your vine run to wood." And after a visit to Mr. Thornton of Milnathort, in whose parish there had been an awakening, he asks a brother, "Mr. Thornton is willing that others be blessed more than himself; do you think that you have that grace? I find that I am never so successful as when I can lie at Christ's feet, willing to be used or not as seemeth good in His sight. Do you remember David? 'If the Lord say, I have no delight in thee; behold, here am I; let Him do to me as seemeth good unto Him. '

In his familiar letters, as in his life, there was the manifestation of a bright, cheerful soul, without the least tendency to levity. When his medical attendant had, on one occasion, declined any remuneration, Mr. McCheyne peremptorily opposed his purpose; and to overcome his reluctance, returned the enclosure in a letter, in which he used his poetical gifts with most pleasant humor.

To many it was a subject of wonder that he found time to write letters that always breathed the name of Jesus, amid his innumerable engagements. But the truth was, his letters cost him no expenditure of time; they were ever the fresh thoughts and feelings of his soul at the moment he took up the pen; his habitual frame of soul is what appears in them all; the calm, holy, tenderly affectionate style of his letters reminds us of Samuel Rutherford, whose works he delighted to read-excepting only that his joy never seems to have risen to ecstasies. The selection of his letters which I have made for publication, may exhibit somewhat of his holy skill in dropping a word for his Master on all occasions. But what impressed many yet more, was his manner of introducing the truth, most naturally and strikingly, even in the shortest note he penned; and there was something so elegant, as well as solemn, in his few words at the close of some of his letters, that these remained deep in the receiver's heart. Writing to Mr. G. S., on July 28, 1841, he draws to a close: "Remember me to H. T. I pray he may be kept abiding in Christ. Kindest regards to his mother. Say to her from me, 'Pass the time of your sojourning here in fear, for as much as ye know ye were not redeemed with corruptible things such as silver and gold' (I Peter 1:17, 18). Keep your own heart, dear brother, 'in the love of God' (Jude 21)-in His love to you, and that will draw your love to Him. Kindest remembrances to your brother. Say to him, 'Be sober and hope to the end' (I Peter 1:13). To your own dear mother say, 'He doth not afflict willingly.' Write me soon. -Ever yours, till time shall be

no more." In a note to the members of his own family: "The Tay is before me now like a resplendent mirror, glistening in the morning sun. May the same sun shine sweetly on you, and may He that makes it shine, shine into your hearts to give you the knowledge of the glory of God in the face of Jesus Christ.-In haste, your affectionate son and brother." There were often such last words as the following: "Oh for drops in the pastures of the wilderness! The smiles of Jesus be with you, and the breathings of the Holy Ghost. Ever Yours." (To Rev. J. Milne.) "May we have gales passing from Perth to this, and from here to you, and from heaven to both. Ever yours." (To the same.) "The time is short; eternity is near; yea, the coming of Christ the second time is at hand. Make sure of being one with the Lord Jesus, that you may be glad when you see Him. Commending you all to our Father in heaven." (To his own brother.) "I have a host of letters before me, and therefore can add no more. I give you a parting text, 'Sorrowful, yet always rejoicing.' " Another: "Farewell! yours till the day dawn." To the Rev. Hor.Bonar he says, at the close of a letter about some ministerial arrangements: "I am humbled and cheered by what you say of good done in Kelso. "Roll on, roll on, river of God, that art full of water! A woman came to me, awakened under your sermon to the children in the Cross Church, very bitterly convinced of sin. Glory to the Divine Archer, who bringeth down the people!" He closes a letter to a student thus: "Grace be with you, and much of the knowledge of Jesus-much of His likeness. I thirst for the knowledge of the Word, but most of all of Jesus Himself, the true Word. May He abide in you, and you in Him! The Fear of Isaac watch over you." In concluding a letter to Mr. Bonar of Larbert, in February 1843, some weeks before his last illness, he writes: "My soul often goes out at the throne of grace in behalf of Larbert and Dunipace. May the disruption be more blessed to them than days of peace! How sweet to be in the ark when the deluge comes down! Ever yours in gospel bonds."

The Jewish Mission continued near his heart, "the nearest," said he to Mw. Edwards, who is now at Jassy, "of all missionary enterprises. Were it not for my own unfitness, and also the success the Lord has given me where I am, I would joyfully devote myself to it." In connection with this cause, he was invited to visit Ireland, and be present at the meeting of the Synod of our Presbyterian brethren in the summer of 1840. When preparing to set out, he noticed the hand of his Master guiding him:-"July 2-Expected to have been in Ireland this day. Detained by not being able to get supply for Sabbath, in the good providence of God; for this evening there was a considerable awakening in the church while I was preaching upon Phil. 3:18, 'Enemies of the cross of Christ.' When that part was expounded, there was a loud and bitter weeping-probably thirty or forty

seemed to share in it; the rest deeply impressed-many secretly praying." On the Sabbath following, one person was so overcome as to be carried out of the church.

He set out for Ireland on the 7th, and on the 10th witnessed at Belfast the union between the Synod of Ulster and the Secession. He speaks of it as a most solemn scene-500 ministers and elders present. During his stay there, he pleaded the cause of the Jews in Mr. Mormon's church, Mr. Wilson's, and some others; and also visited Mr. Kirkpatrick at Dublin. He preached the way of salvation to the Gentiles in all his pleadings for Israel. His visit was blessed to awaken a deep interest in the cause of the Jews, and his words sank into the conscience of some. His sermon on Ezekiel 34:16 was felt by some to be indescribably impressive; and when he preached on Romans 1:16, 17, many ministers, as they came out, were heard saying, "How was it we never thought of the duty of remembering Israel before?" On another occasion, the people to whom he had preached entreated their minister to try and get him again, and if he could not preach to them, that at least he should pray once more with them.

He was not, however, long absent from home on this occasion. On the 25th I find him recording: "Reached home; entirely unprepared for the evening. Spoke on Psalm 51:12, 13, 'Restore unto me the joy,' etc. There seemed much of the presence of God,-first one crying out in extreme agony, then another. Many were deeply melted, and all solemnized. Felt a good deal of freedom in speaking of the glory of Christ's salvation. Coming down, I spoke quietly to some whom I knew to be under deep concern. They were soon heard together weeping bitterly; many more joined them. Mr. Cumming spoke to them in a most touching strain, while I dealt privately with several in the vestry. Their cries were often very bitter and piercing, bitterest when the freeness of Christ was pressed upon them, and the lion's nearness. Several were offended; but I felt no hesitation as to our duty to declare the simple truth impressively, and leave God to work in their hearts in His own way. If He saves souls in a quiet way, I shall be happy; if in the midst of cries and tears, still I will bless His name. One painful thing has occurred: a man who pretends to be a missionary for Israel, and who brings forward the apocryphal book of Enoch, has been among my people in my absence, and many have been led after him. How humbling is this to them and to me! Lord, what is man! This may be blessed, 1st, to discover chaff which we thought to be wheat; 2nd, to lead some to greater distrust of themselves, when their eyes are opened; 3rd, to teach me the need of solidly instructing those who seem to have grace in their hearts."

The work of God went on, so much so at this time, that he gave it as his belief, in a letter to Mr. Purves of Jedburgh, that for some months about this period no minister of Christ had preached in a lively manner, without being blessed to some soul among his flock.

In other places of Scotland also the Lord was then pouring out His Spirit. Perth has been already mentioned, and its vicinity. Throughout Ross-shire, whole congregations were frequently moved as one man, and the voice of the minister drowned in the cries of anxious souls. At Kelso, where Mr. Horace Bonar labored, and at Jedburgh, where Mr. Purves was pastor, a more silent but very solid work of conversion was advancing. At Ancrum (once the scene of John Livingston's labors), the whole parish, but especially the men of the place, were awakened to the most solemn concern. On Lochtayside, where Mr. Burns was for a season laboring, there were marks of the Spirit everywhere; and the people crossing the lake in hundreds, to listen to the words of life on the hillside, called to mind the people of Galilee in the days when the gospel began to be preached. At Lawers, Mr. Campbell, their pastor (who has now fallen asleep in Jesus), spoke of the awakening as "like a resurrection," so great and sudden was the change from deadness to intense concern. On several occasions, the Spirit seemed to sweep over the congregations like wind over the fields, which bends the heavy corn to the earth. It was evident to discerning minds that the Lord was preparing Scotland for some crisis not far distant.

Several districts of Strathbogie had shared to some extent in a similar blessing. Faithful ministers were now everywhere on the watch for the shower, and were greatly strengthened to go forward boldly in seeking to cleanse the sanctuary. It was their fond hope that the Established Church of Scotland would soon become an example and pattern to the nations of a pure church of Christ, acknowledged and upheld by the State without being trammelled in any degree, far less controlled by civil interference. But Satan was stirring up adversaries on every side.

The Court of Session had adopted a line of procedure that was at once arbitrary and unconstitutional. And now that Court interdicted, under the penalty of fine or imprisonment, all the ministers of the Church of Scotland from administering ordinances or preaching the Word in any of the seven parishes of Strathbogie, whose former incumbents had been suspended from office by the General Assembly for ecclesiastical offenses. The church saw it to be her duty to refuse obedience to an interdict that hindered the preaching of Jesus, and attempted to crush her constitutional liberties. Accordingly, ministers were sent to these

districts, fearless of the result; and under their preaching the gross darkness of the region began to give way to the light of truth.

In the month of August, Mr. McCheyne was appointed, along with Mr. Cumming of Dumbarney, to visit Huntly, and dispense the Lord's Supper there. As he set out, he expressed the hope that "the dews of the Spirit there might be turned into the pouring rain." His own visit was blessed to many. Mr. Cumming preached the action sermon in the open air at the Meadow Well; but the tables were served within the building where the congregation usually met. Mr. McCheyne preached in the evening to a vast multitude at the well; and about a hundred waited after sermon for prayer, many of them in deep anxiety.

He came to Edinburgh on the 11th, to attend the meeting of ministers and elders who had come together to sign the Solemn Engagement in defense of the liberties of Christ's church. He did not hesitate to put his hand to the Engagement. He then returned to Dundee; and scarcely had he returned, when he was laid aside by one of those attacks of illness with which he was so often tried. In this case, however, it soon passed away. "My health," he remarked, "has taken a gracious turn, which should make me look up." But again, on September 6, an attack of fever laid him down for six days. On this occasion, just before the sickness came on, three persons had visited him, to tell him how they were brought to Christ under his ministry some years before. "Why," he noted in his journal, "Why has God brought these cases before me this week? Surely He is preparing me for some trial of faith." The result proved that his conjecture was correct. And while his Master prepared him beforehand for these trials, He had ends to accomplish in his servant by means of them. There were other trials, also, besides these, which were very heavy to him; but in all we could discern the Husbandman pruning the branch, that it might bear more fruit. As he himself said one day in the church of Abernyte, when he was assisting Mr. Manson, "If we only saw the whole, we should see that the Father is doing little else in the world but training his vines."

His preaching became more and more to him a work of faith. Often I find him writing at the close or beginning of a sermon: "Master, help!" "Help, Lord, help!" "Send showers"; "Pardon, give the Spirit, and take the glory"; "May the opening of my lips be right things!" The piercing effects of the word preached on souls at this time may be judged by what one of the awakened, with whom he was conversing, said to him, "I think hell would be some relief from an angry God."

His delight in preaching was very great. He himself used to say that he could scarcely resist an invitation to preach. And this did not arise from the natural excitement there is in commanding the attention of thousands; for he was equally ready to proclaim Christ to small country flocks. Nay, he was ready to travel far to visit and comfort even one soul. There was an occasion this year on which he rode far to give a cup of cold water to a disciple, and his remark was, "I observe how often Jesus went a long way for one soul, as for example the maniac, and the woman of Canaan."

In February 1841, he visited Kelso and Jedburgh at the Communion season; and gladly complied with an invitation to Ancrum also, that he might witness the hand of the Lord. "Sweet are the spots," he wrote, "where Immanuel has ever shown his glorious power in the conviction and conversion of sinners. The world loves to muse on the scenes where battles were fought and victories won. Should not we love the spots where our great Captain has won His amazing victories? Is not the conversion of a soul more worthy to be spoken of than the taking of Acre?" At Kelso, some will long remember his remarks in visiting a little girl, to whom he said, "Christ gives last knocks. When your heart becomes hard and careless, then fear lest Christ may have given a last knock." At Jedburgh, the impression left was chiefly that there had been among them a man of unique holiness. Some felt, not so much his words, as his presence and holy solemnity, as if one spoke to them who was standing in the presence of God; and to others his prayers appeared like the breathings of one already within the veil.

I find him proposing to a minister who was going up to the General Assembly that year, "that the Assembly should draw out a Confession of Sin for all its ministers." The state, also, of parishes under the direful influence of Moderatism, came deeply upon his spirit. In his diary he writes: "Have been laying much to hear the absolute necessity laid upon the church of sending the gospel to our dead parishes, during the life of the present incumbents. It is confessed that many of our ministers do not preach the gospel-alas! because they know it not. Yet they have complete control over their own pulpits, and may never suffer the truth to be heard there during their whole incumbency. And yet our church consigns these parishes to their tender mercies for perhaps fifty years, without a sigh! Should not certain men be ordained as evangelists, with full power to preach in every pulpit of their district-faithful, judicious, lively preachers, who may go from parish to parish, and thus carry life into many a dead corner?" This was a subject he often reverted to; and he eagerly held up the example of the Presbytery of Aberdeen, who made a proposal to this effect. From some of his

later letters, it appears that he had sometimes seriously weighed the duty of giving up his fixed charge, if only the church would ordain him as an evangelist. So deep were his feelings on this matter, that a friend relates of him that, as they rode together through a parish where the pastor "clothed himself with the wool, but fed not the flock," he knit his brow and raised his hand with vehemence as he spoke of the people left to perish under such a minister.

He was invited to visit Ireland again this year, his former visit having been much valued by the Presbyterian brethren there. He did so in July. Many were greatly stirred by his preaching, and by his details of God's work in Scotland. His sermon on Song of Solomon 8:5, 6, is still spoken of by many. His prayerfulness and consistent holiness left enduring impressions on not a few; and it was during his visit that a memorial was presented to the Irish Assembly in behalf of a Jewish mission. His visit was in a great measure the means of setting that mission on its way.

Cordially entering into the proposal of a united effort for prayer, he took part, in September of this year, in the preliminary meetings in which Christians of all denominations joined. "How sweet are the smallest approximations to unity!" is his remark in his diary. Indeed, he so much longed for a scriptural unity, that some time later, when the General Assembly had repealed the statute of 1799, he embraced the opportunity of showing his sincere desire for unity, by inviting two dissenting brethren to his pulpit, and then writing in defense of his conduct when attacked. In reference to this matter, he observed, in a note to a friend: "I have been much delighted with the 25th and 26th chapters of the Confession of Faith. Oh for the grace of the Westminster divines to be poured out upon this generation of lesser men!"

As it was evident that his Master owned his labor abundantly, by giving him seals of his apostleship, attempts were made occasionally by zealous friends to induce him to move to other fields of service. In all these cases, he looked simply at the apparent indications of the Lord's will. Worldly interest seemed scarcely ever to cross his mind in regard to such a matter, for he truly lived a disinterested life. His views may be judged by one instance-a letter to Mr. Heriot of Ramornie, in reference to a charge that many were anxious to offer him:

"Dundee, Dec. 24, 1841

"DEAR SIR-I have received a letter from my friend Mr. M'Farlane of Collessie, asking what I would do if the people of Kettle were to write desiring me to be their minister. He also desires me to send an answer to you. I have been asked to

leave this place again and again, but have never seen my way clear to do so. I feel quite at the disposal of my Divine Master. I gave myself away to Him when I began my ministry, and He has guided me as by the Pillar Cloud from the first day till now. I think I would leave this place tomorrow if He were to bid me; but as to seeking removal, I dare not and could not. If my ministry were unsuccessful-if God frowned upon the place and made my message void-then I would willingly go, for I would rather beg my bread than preach without success; but I have never wanted success. I do not think I can speak a month in this parish without winning some souls. This very week, I think, has been a fruitful one-more so than many for a long time, which perhaps was intended graciously to free me from all hesitation in declining your kind offer. I mention these things not, I trust, boastfully, but only to show you the ground upon which I feel it to be my duty not for a moment to entertain the proposal. I have 4000 souls here hanging on me. I have as much of this world's goods as I care for. I have full liberty to preach the gospel night and day; and the Spirit of God is often with us. What can I desire more? 'I dwell among mine own people.' Hundreds look to me as a father; and I fear I would be but a false shepherd if I were to leave them when the clouds of adversity are beginning to lower. I know the need of Kettle, and its importance; and also the dark prospect of your getting a godly minister. Still that is a future event in the hand of God. My duty is made plain and simple according to God's word.

"Praying that the Lord Jesus may send you a star from
His own right hand, believe me to be...."

It was during this year that the Sabbath question began to interest him so much. His tract, *I Love the Lord's Day*, was published December 18; but he had already exerted himself much in this cause, as convener of the Committee of Presbytery on Sabbath Observance, and had written his well known letter to one of the chief defenders of the Sabbath desecration. He continued unceasingly to use every effort in this holy cause. And is it not worth the prayers and self denying efforts of every believing man? Is not that day set apart as a season wherein the Lord desires the refreshing rest of His own love to be offered to a fallen world? Is it not designed to be a day on which every other voice and sound is to be hushed, in order that the silver trumpets may proclaim atonement for sinners? Nay, it is understood to be a day wherein God Himself stands before the altar and pleads with sinners to accept the Lamb slain, from morning to evening. Who is there who does not see the deep design of Satan in seeking to effect an inroad on this most merciful appointment of God our Savior?

Mr. McCheyne's own conduct was in full accordance with his principles in regard to strict yet cheerful Sabbath observance. Considering it the summit of human privilege to be admitted to fellowship with God, his principle was, that the Lord's Day was to be spent wholly in the enjoyment of that sweetest privilege. A letter, written at a later period, but bearing on this subject, will show how he felt this day to be better than a thousand. An individual, near Inverness, had consulted him on a point of sabbatical casuistry: the question was, Whether or not it was sinful to spend time in registering meteorological observations on the Sabbaths? His reply was the following, marked by a holy wisdom, and discovering the place that the Lord held in his inmost soul:

"Dec. 7, 1842

"DEAR FRIEND-You ask me a hard question. Had you asked me what I would do in the case, I could easily tell you. I love the Lord's day too well to be marking down the height of the thermometer and barometer every hour. I have other work to do, higher and better, and more like that of angels above. The more entirely I can give my Sabbaths to God, and half forget that I am not before the throne of the Lamb, with my harp of gold, the happier am I, and I feel it my duty to be as happy as I can be, and as God intended me to be. The joy of the Lord is my strength. But whether another Christian can spend the Sabbath in His service, and mark down degrees of heat and atmospherical pressure, without letting down the warmth of his affections, or losing the atmosphere of heaven, I cannot tell. My conscience is not the rule of another man. One thing we may learn from these men of science, namely, to be as careful in marking the changes and progress of our own spirit, as they are in marking the changes of the weather. An hour should never pass without our looking up to God for forgiveness and peace. This is the noblest science, to know how to live in hourly communion with God in Christ. May you and I know more of this, and thank God that we are not among the wise and prudent from whom these things are hid!-The grace of the Lord of the Sabbath be with you."

Until this period, the Narrative of Our Mission to Israel had not been given to the public. Interruptions, arising from multiplicity of labors and constant calls of duty, had from time to time come in our way. Mr. McCheyne found it exceedingly difficult to spare a day or two at a time in order to take part. "I find it hard work to carry on the work of a diligent pastor and that of an author at the same time. How John Calvin would have smiled at my difficulties!" At length, however, in the month of March 1842, we resolved to gain time by exchanging each other's pastoral duties for a month. Accordingly, during four or five weeks,

he remained in Collace, my flock enjoying his Sabbath Day services and his occasional visits, while he was set free from what would have been the never-ceasing interruptions of his own town.

Many pleasant remembrances remain of these days, as sheet after sheet passed under the eyes of our mutual criticism. Though intent on accomplishing his work, he kept by his rule, "that he must first see the face of God before he could undertake any duty." Often he would wander in the mornings among the pleasant woods of Dennison, until he had drunk in refreshment to his soul by meditation on the Word of God; and then he took up the pen. And to a brother in the ministry, who had one day broken in on his private occupation, he afterward wrote: "You know you stole away my day; yet I trust all was not lost. I think I have had more grace ever since that prayer among the fir-trees. Oh to be like Jesus, and with Him to all eternity!" Occasionally, during the same period, he wrote some pieces for the Christian's Daily Companion. The Narrative was finished in May, and the Lord has made it acceptable to the brethren.

When this work was finished, the Lord had other employment ready for him in his own parish. His diary had this entry: "May 22-I have seen some very evident awakenings of late. J. G. awakened partly through the word preached, and partly through the faithful warnings of her fellow-servant A. R., who has been for about a year in the deepest distress, seeking rest, but finding none. B. M. converted last winter at the Tuesday meeting in Annfield. She was brought very rapidly to peace with God, and to a calm, sedate, prayerful state of mind. I was surprised at the quickness of the work in this case, and pleased with the clear tokens of grace; and now I see God's gracious end in it. She was to be admitted at last communion, but caught fever before the Sabbath. On Tuesday last, she died in great peace and joy. When she felt death coming on, she said, 'Oh death, death, come! let us sing!' Many that knew her have been a good deal moved homeward by this solemn providence. This evening, I invited those to come who are leaving the parish at this term. About twenty came, to whom I gave tracts and words of warning. I feel persuaded that if I could follow the Lord more fully myself, my ministry would be used to make a deeper impression than it has yet done."

Chapter 6: The Latter Days Of His Ministry

My meat is to do the will of Him that sent me, and to finish his work. John 4:34

During the summer of 1842, he was exposed to several attacks of illness, experienced some severe personal trials, and felt the assaults of sore temptation. His own words will best express his state: "July 17-I am myself much tempted, and have no hope, but as a worm on the arm of Jesus." "Aug. 4 Often, often, would I have been glad to depart, and be with Christ. I am now much better in body and mind, having a little of the presence of my beloved, whose absence is death to me." The same month: "I have been carried through deep waters, bodily and spiritual, since last we met." It was his own persuasion that few had more to struggle with in the inner man. Who can tell what wars go on within?

During this season of trial, he was invited to form one of a number of ministers from Scotland, who were to visit the north of England, with no other purpose than to preach the glad tidings. The scheme was planned by a Christian gentleman, who has done much for Christ in his generation. When the invitation reached him, he was in the heat of his furnace. He mentioned this to the brother who corresponded with him on the subject, Mr. Purves of Jedburgh, whose reply was balm to his spirit: "I have a fellow-feeling with you in your present infirmity, and you know for your consolation that another has, who is a brother indeed. In all our afflictions, He is afflicted. He is, we may say, the common heart of His people, for they are one body; and an infirmity in the very remotest and meanest member is felt there and borne there. Let us console, solace, yea, satiate ourselves in Him, as, amid afflictions especially, brother does in brother. It is blessed to be like Him in everything, even in suffering. There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ send out sweetness; all the sorrows of Christians do the same. Commend me to a bruised brother-a broken reed-one like the Son of man. The Man of Sorrows is never far from him. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows." It was thus he suffered, and thus that he was comforted. He wrote back, agreeing to go, and added. "Remember me especially, who am heavy laden oftentimes. My heart is all of sin; but Jesus lives."

They set out for England. Mr. Purves, Mr. Somerville of Anderston, Mr.

Cumming of Dumbarney, and Mr. Bonar of Kelso, formed the company. Their chief station was Newcastle, where Mr. Burns had recently been laboring with some success, and where he had seen "a town giving itself up to utter ungodliness a town where Satan's trenches were deep and wide, his wall strong and high, his garrison great and fearless, and where all that man could do seemed but as arrows shot against a tower of brass." But those who went knew that the Spirit of God was omnipotent, and that He could take the prey from the mighty.

They preached both in the open air, and in the places of worship belonging to the Presbyterians and to the Wesleyan Methodists. The defenders of the Sabbath cause were especially prepared to welcome Mr. McCheyne, whose tract on the Lord's Day has been widely circulated and blessed. Many were attracted to hear; interesting congregations assembled in the marketplace, and there is reason to believe many were impressed. A person in the town describes Mr. McCheyne's last address as being peculiarly awakening. He preached in the open air, in a space of ground between the Cloth Market and St. Nicholas' Church. Above a thousand souls were present, and the service continued until ten, without one person moving from the ground. The moon shone brightly, and the sky was spangled with stars. His subject was, "The Great White Throne" (Rev. 20:11). In concluding his address, he told them "that they would never meet again till they all met at the judgment seat of Christ; but the glorious heavens over their heads, and the bright moon that shone upon them, and the old venerable church behind them, were his witnesses that he had set before them life and death." Some will have cause to remember that night through eternity. (He later preached the same subject with equal impressiveness in the Meadows at Dundee. It was in the open air and the rain fell heavy, yet the dense crowd stood still to the end.) His preaching at Gilsland also was not without effect; and he had good cause to bless the Lord for bringing him through Dumfriesshire on his way homeward. He returned to his people in the beginning of September, full of peace and joy. "I have returned much stronger, indeed quite well. I think I have got some precious souls for my hire on my way home. I earnestly long for more grace and personal holiness, and more usefulness."

The sunsets during that autumn were peculiarly beautiful. Scarcely a day passed but he gazed on the glowing west after dinner; and as he gazed he would speak of the Sun of Righteousness, or the joy of angels in His presence, or the blessedness of those whose sun can go no more down, until his face shone with gladness as he spoke. And during the winter he was observed to be particularly joyful, being strong in body, and feeling the near presence of Jesus in his soul.

He lived in the blessed consciousness that he was a child of God, humble and meek, just because he was fully assured that Jehovah was his God and Father. Many often felt that in prayer the name "Holy Father" was breathed with special tenderness and solemnity from his lips.

His flock in St. Peter's began to murmur at his absence, when again he left them for ten days in November, to assist Mr. Hamilton of Regent Square, London, at his communion. But it was his desire for souls that thus led him from place to place, combined with a growing feeling that the Lord was calling him to evangelistic more than to pastoral labors. This visit was a blessed one; and the growth of his soul in holiness was visible to many. During the days of his visit to Mr. Hamilton, he read through the Song of Solomon at the time of family worship, commenting briefly on it with rare gracefulness and poetic taste, and yet rarer manifestation of soul-filling love to the Savior's person. The sanctified affections of his soul, and his insight into the mind of Jesus, seemed to have deeply affected his friends on these occasions.

Receiving, while here, an invitation to return by the way of Kelso, he replied: "London, Nov. 5, 1842

"MY DEAR HORATIUS Our friends here will not let me away till the Friday morning, so that it will require all my diligence to reach Dundee before the Sabbath. I will thus be disappointed of the joy of seeing you, and ministering a word to your dear flock. Oh that my soul were new moulded, and I were effectually called a second time, and made a vessel full of the Spirit, to tell only of Jesus and his love! I fear I shall never be in this world what I desire. I have preached three times here; a few tears also have been shed. Oh for Whitfield's week in London, when a thousand letters came! The same Jesus reigns; the same Spirit is able. Why is He restrained? Is the sin ours? Are we the bottle-stoppers of these heavenly dews? Ever yours till glory.

"PS.-We shall meet, God willing, at the Convocation."

The memorable Convocation met at Edinburgh on November 17. There were five hundred ministers present from all parts of Scotland. The encroachment of the civil courts upon the prerogatives of Christ, the only Head acknowledged by our church, and the negligent treatment hereto given by the legislature of the country to every remonstrance on the part of the church, had brought on a crisis. The Church of Scotland had maintained, from the days of the Reformation, that her connection with the State was understood to imply no surrender whatsoever of complete independence in regulating all spiritual matters; and to have allowed

any civil authority to control her in doctrine, discipline, or any spiritual act, would have been a daring and flagrant act of treachery to her Lord and King. The deliberations of the Convocation continued during eight days, and the momentous results are well known in this land.

Mr. McCheyne was never absent from any of the diets of this solemn assembly. He felt the deepest interest in every matter that came before them, got much light as to the path of duty in the course of the consultations, and put his name to all the resolutions, heartily sympathizing in the decided determination that, as a church of Christ, we must abandon our connection with the State, if our "Claim of Rights" were rejected. These eight days were times of remarkable union and prayerfulness. The proceedings, from time to time, were suspended until the brethren again asked counsel of the Lord by prayer; and none present will forget the affecting solemnity with which, on one occasion, Mr. McCheyne poured out our wants before the Lord.

He had a decided abhorrence of Erastianism. When the question was put to him, "Is it our duty to refuse ordination to any one who holds the views of Erastianism?" he replied: "Certainly, whatever be his other qualifications." He was ever a thorough Presbyterian, and used to maintain the necessity of abolishing lay patronage, because first, it was not to be found in the word of God; second, it destroyed the duty of "trying the spirits"; third, it meddled with the headship of Christ, coming in between Him and his people, saying, "I will place the stars." But still more decided was he in regard to the spiritual independence of the church. This he considered a vital question; and in prospect of the disruption of the Church of Scotland, If it were denied, he stated at a public meeting, first, that it was to be deplored in some respects, viz., because of the sufferings of God's faithful servants, the degradation of those who remained behind, the alienation of the aristocracy, the perdition of the ungodly, and the sin of the nation. But, second, it was to be hailed for other reasons, viz., Christ's kingly offices would be better known, the truth would be spread into desolate parishes, and faithful ministers would be refined. And when, on March 7th of the following year, the cause of the church was finally to be pleaded at the bar of the House of Commons, I find him writing: "Eventful night this in the British Parliament! Once more King Jesus stands at an earthly tribunal, and they know Him not!"

An interesting anecdote is related of him by a co-presbyter, who returned with him to Dundee after the Convocation. This co-presbyter, Mr. Stewart, was conversing with him as to what it might be their duty to do in the event of the

disruption, and where they might be scattered. Mr. Stewart said he could preach Gaelic, and might go to the Highlanders in Canada, if it were needful. Mr. McCheyne said, "I think of going to the many thousand convicts that are transported beyond seas, for no man careth for their souls."

We do not have many records of his public work after this date. Almost the last note in his diary is dated December 25: "This day ordained four elders, and admitted a fifth, who will all, I trust, be a blessing in this place when I am gone. Was graciously awakened a great while before day, and had two hours alone with God. Preached with much comfort on I Tim. 5:17, 'Let the elders that rule well,' etc. At the end of the sermon and prayer, proposed the regular questions; then made the congregation sing standing; during which time I came down from the pulpit and stood over the four men, then prayed, and all the elders gave the right hand of fellowship, during which I returned to the pulpit, and addressed them and the congregation on their relative duties. Altogether a solemn scene."

The last recorded cases of awakening, and the last entry in his diary, is dated January 6, 1843: "Heard of an awakened soul finding rest-true rest, I trust. Two new cases of awakening; both very deep and touching. At the very time when I was beginning to give up in despair, God gives me tokens of His presence returning."

He here speaks of discouragement, when God for a few months or weeks seemed to be withholding His hand from saving souls. If he was not right in thus hastily forgetting the past for a little, still this feature of his ministry is to be well considered. He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord and grieving the Spirit. And ought it not to be so with all of us? Ought we not to suspect, either that we are not living near to God, or that our message is not a true transcript of the glad tidings, in both matter and manner, when we see no souls brought to Jesus? God may certainly hide from our knowledge much of what He accomplishes by our means, but as certainly will He bring to our view some seals of our ministry, in order that our persuasion of being thus sent by Him may solemnize and overawe us, as well as lead us on to unwearied labor. Ought it not be the inscription over the doors of our Assembly and College halls: "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His Knowledge by us in every place" (2 Cor. 2:14)?

About this time, in one of his manuscripts, there occurs this sentence: "As I was

walking in the fields, the thought came over me with almost overwhelming power, that every one of my flock must soon be in heaven or hell. Oh, how I wished that I had a tongue like thunder, that I might make all hear; or that I had a frame like iron, that I might visit every one, and say, 'Escape for thy life!' Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door."

He was never satisfied with his own attainments in holiness; he was always ready to learn, and quick to apply, any suggestion that might tend to his greater usefulness. About this time he used to sing a psalm or hymn every day after dinner. It was often, "The Lord's My Shepherd," etc.; or, "Oh May We Stand Before the Lamb!" etc. Sometimes it was that hymn, "Oh for a Closer Walk With God!" and sometimes the psalm, "Oh That I Like a Dove Had Wings!" A friend said of him. "I have sometimes compared him to the silver and graceful ash, with its pensile branches, and leaves of gentle green, reflecting gleams of happy sunshine. The fall of its leaf, too, is like the fall of his-it is green tonight and gone tomorrow, it does not sere nor wither."

An experienced servant of God has said, that, while popularity is a snare that few are not caught by, a more subtle and dangerous snare is to be famed for holiness. The fame of being a godly man is as great a snare as the fame of being learned or eloquent. It is possible to attend with scrupulous anxiety even to secret habits of devotion, in order to get a name for holiness .2 If any were exposed to this snare in his day, Mr. McCheyne was the person. Yet nothing is more certain than that, to the very last, he was ever discovering, and successfully resisting, the deceitful tendencies of his own heart and a tempting devil. Two things he seems never to have ceased from-the cultivation of personal holiness, and the most anxious efforts to save souls.

About this time he wrote down, for his own use, an examination into things that ought to be amended and changed. I subjoin it entirely. How singularly close and impartial are these researches into his soul! How acute is he in discovering his variations from the holy law of God! Oh that we all were taught by the same spirit thus to try our reins! It is only when we are thus thoroughly experiencing our helplessness, and discovering the thousand forms of indwelling sin, that we really sit as disciples at Christ's feet, and gladly receive Him as all in all! And at each such moment we feel in the spirit of Ignatius, "It is only now that I begin to be a disciple."

Mr. McCheyne entitles the examination of his heart and life "Reformation," and

it begins with: "It is the duty of ministers in this day to begin the reformation of religion and manners with themselves, families, etc., with confession of past sin, earnest prayer for direction, grace, and full purpose of heart. Mal. 3:3= He shall purify the sons of Levi.' Ministers are probably laid aside for a time for this very purpose.

"1. Personal Reformation.

"I am persuaded that I shall obtain the highest amount of present happiness, I shall do most for God's glory and the good of man, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ's blood, by being filled with the Holy Spirit at all times, and by attaining the most entire likeness to Christ in mind, will, and heart, that is possible for a redeemed sinner to attain to in this world.

"I am persuaded that whenever any one from without, or my own heart from within, at any moment, or in any circumstances, contradicts this-if any one shall insinuate that it is not for my present and eternal happiness, and for God's glory and my usefulness, to maintain a blood-washed conscience, to be entirely filled with the Spirit, and to be fully conformed to the image of Christ in all things-that is the voice of the devil, God's enemy, the enemy of my soul and of all good-the most foolish, wicked, and miserable of all the creatures. See Prov. 9:17'Stolen waters are sweet.'

"1. To maintain a conscience void of offence, I am persuaded that I ought to confess my sins more. I think I ought to confess sin the moment I see it to be sin; whether I am in company, or in study, or even preaching, the soul ought to cast a glance of abhorrence at the sin. If I go on with the duty, leaving the sin unconfessed, I go on with a burdened conscience, and add sin to sin. I think I ought at certain times of the day-my best timessay, after breakfast and after tea-to confess solemnly the sins of the previous hours, and to seek their complete remission.

"I find that the devil often makes use of the confession of sin to stir up again the very sin confessed into new exercise, so that I am afraid to dwell upon the confession. I must ask experienced Christians about this. For the present, I think I should strive against this awful abuse of confession, whereby the devil seeks to frighten me away from confessing. I ought to take all methods for seeing the vileness of my sins. I ought to regard myself as a condemned branch of Adam-as partaker of a nature opposite to God from the womb (Ps. 51.)-as having a heart full of all wickedness, which pollutes every thought, word, and action, during

my whole life, from birth to death. I ought to confess often the sins of my youth, like David and Paul-my sins before conversion, my sins since conversion-sins against light and knowledge, against love and grace, against each person of the Godhead. I ought to look at my sins in the light of the holy law, in the light of God's countenance, in the light of the cross, in the light of the judgment-seat, in the light of hell, in the light of eternity. I ought to examine my dreams-my floating thoughts-my predilections-my often recurring actions-my habits of thought, feeling, speech, and action-the slanders of my enemies and the reproofs, and even banterings, of my friends-to find out traces of my prevailing sin, matter for confession. I ought to have a stated day of confession, with fasting-say, once a month. I ought to have a number of scriptures marked, to bring sin to remembrance. I ought to make use of all bodily affliction, domestic trial, frowns of providence on myself, house, parish, church, or country, as calls from God to confess sin. The sins and afflictions of other men should call me to the same. I ought, on Sabbath evenings, and on Communion Sabbath evenings, to be especially careful to confess the sins of holy things. I ought to confess the sins of my confessions-their imperfections, sinful aims, self-righteous tendency, etc.-and to look to Christ as hawing confessed my sins perfectly over His own sacrifice.

"I ought to go to Christ for the forgiveness of each sin. In washing my body, I go over every spot, and wash it out. Should I be less careful in washing my soul? I ought to see the stripe that was made on the back of Jesus by each of my sins. I ought to see the infinite pang thrill through the soul of Jesus equal to an eternity of my hell for my sins, and for all of them. I ought to see that in Christ's blood-shedding there is an infinite over-payment for all my sins. Although Christ did not suffer more than infinite justice demanded, yet He could not suffer at all without laying down an infinite ransom.

"I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good to go-as if it were making Christ a minister of sin, to go straight from the swine-trough to the best robe and a thousand other excuses; but I am persuaded they are all lies, direct from hell. John argues the opposite way: `If any man sin, we have an advocate with the Father;' Jer. 3:1 and a thousand other scriptures are against it. I am sure there is neither peace nor safety from deeper sin, but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way.

"I must never think a sin too small to need immediate application to the blood of

Christ. If I put away a good conscience, concerning faith I make shipwreck. I must never think my sins too great, too aggravated, too presumptuous-as when done on my knees, or in preaching, or by a dying bed, or during dangerous illness-to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock: the heavier it is, it makes it go the faster.

"I must not only wash in Christ's blood, but clothe me in Christ's obedience. For every sin of omission in self, I may find a divinely perfect obedience ready for me in Christ. For every sin of commission in self, I may find not only a stripe or a wound in Christ, but also a perfect rendering of the opposite obedience in my place, so that the law is magnified, its curse more than carried, its demand more than answered.

"Often the doctrine of Christ for me appears common, well known, having nothing new in it; and I am tempted to pass it by and go to some scripture more taking. This is the devil again-a red-hot lie. Christ for us is ever new, ever glorious. 'Unsearchable riches of Christ'-an infinite object, and the only one for a guilty soul. I ought to have a number of scriptures ready, which lead my blind soul directly to Christ, such as Isaiah 45, Rom. 3.

"2. To be filled with the Holy Spirit, I am persuaded that I ought to study more my own weakness. I ought to have a number of scriptures ready to be meditated on, such as Rom. 7, John 15, to convince me that I am a helpless worm.

"I am tempted to think that I am now an established Christian-that I have overcome this or that lust so long that I have got into the habit of the opposite grace-so that there is no fear; I may venture very near the temptation-nearer than other men. This is a lie of Satan. I might as well speak of gunpowder getting by habit a power of resisting fire, so as not to catch the spark. As long as powder is wet, it resists the spark; but when it becomes dry, it is ready to explode at the first touch. As long as the Spirit dwells in my heart He deadens me to sin, so that, if lawfully called through temptation, I may reckon upon God carrying me through. But when the Spirit leaves me, I am like dry gunpowder. Oh for a sense of this!

"I am tempted to think that there are some sins for which I have no natural taste, such as strong drink, profane language, etc., so that I need not fear temptation to such sins. This is a lie-a proud, presumptuous lie. The seeds of all sins, are in my heart, and perhaps all the more dangerously that I do not see them.

"I ought to pray and labor for the deepest sense of my utter weakness and

helplessness that ever a sinner was brought to feel. I am helpless in respect of every lust that ever was, or ever will be, in the human heart. I am a worm-a beast-before God. I often tremble to think that this is true. I feel as if it would not be safe for me to renounce all indwelling strength, as if it would be dangerous for me to feel (what is the truth) that there is nothing in me keeping me back from the grossest and vilest sin. This is a delusion of the devil. My only safety is to know, feel, and confess my helplessness, that I may hang upon the arm of Omnipotence.... I daily wish that sin had been rooted out of my heart I say, 'Why did God leave the root of lasciviousness, pride, anger, etc., in my bosom? He hates sin, and I hate it; why did He not take it clean away?' I know many answers to this which completely satisfy my judgment, but still I do not feel satisfied. This is wrong. It is right to be weary of the being of sin, but not right to quarrel with my present 'good fight of faith.' . . . The falls of professors into sin make me tremble. I have been driven away from prayer, and burdened in a fearful manner by hearing or seeing their sin. This is wrong. It is right to tremble, and to make every sin of every professor a lesson of my own helplessness; but it should lead me the more to Christ ... If I were more deeply convinced of my utter helplessness, I think I would not be so alarmed when I hear of the falls of other men ... I should study those sins in which I am most helpless, in which passion becomes like a whirlwind and I like a straw. No figure of speech can represent my utter want of power to resist the torrent of sin ... I ought to study Christ's omnipotence more: Heb. 7:25, 1 Thess. 5:23, Rom. 6:14, Rom. 5:9, 10, and such scriptures, should be ever before me ... Paul's thorn, II Cor. 12, is the experience of the greater part of my life. It should be ever before me ... There are many subsidiary methods of seeking deliverance from sins, which must not be neglected-thus, marriage, I Cor. 7:2; fleeing, I Tim. 6:11, I Cor. 6:18; watch and pray. Matt. 26:41; the word, 'It is written, It is written.' So Christ defended himself; Matt. 4. ... But the main defence is casting myself into the arms of Christ like a helpless child, and beseeching Him to fill me with the Holy Spirit. 'This is the victory that overcometh the world, even our faith.' I John 5:4, 5-a wonderful passage.

"I ought to study Christ as a living Saviour more-as a Shepherd, carrying the sheep He finds-as a King, reigning in and over the souls He has redeemed-as a Captain, fighting with those who fight with me, Ps. 35 as one who has engaged to bring me through all temptations and trials, however impossible to flesh and blood.

"I am often tempted to say, How can this Man save us? How can Christ in

heaven deliver me from lusts which I feel raging in me, and nets I feel enclosing me? This is the father of lies again! 'He is able to save unto the uttermost.'

"I ought to study Christ as an Intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference; He is praying for me.

"I ought to study the Comforter more-his Godhead, his love, his almighty. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as John 14:16. And yet how seldom I do this! Satan keeps me from it. I am often like those men who said, They knew not if there be any Holy Ghost ... I ought never to forget that my body is dwelt in by the third Person of the Godhead. The very thought of this should make me tremble to sin; I Cor. 6 ... I ought never to forget that sin grieves the Holy Spirit-vexes and quenches Him ... If I would be filled with the Spirit, I feel I must read the Bible more, pray more, and watch more.

"3. To gain entire likeness to Christ, I ought to get a high esteem of the happiness of it. I am persuaded that God's happiness is inseparably linked in with His holiness. Holiness and happiness are like light and heat. God never tasted one of the pleasures of sin.

"Christ had a body such as I have, yet He never tasted one of the pleasures of sin. The redeemed, through all eternity, will never taste one of the pleasures of sin; yet their happiness is complete. It would be my greatest happiness to be from this moment entirely like them. Every sin is something away from my greatest enjoyment . . . The devil strives night and day to make me forget this or disbelieve it. He says, Why should you not enjoy this pleasure as much as Solomon or David? You may go to heaven also. I am persuaded that this is a lie-that my true happiness is to go and sin no more.

"I ought not to delay parting with sins. Now is God's time. 'I made haste and delayed not.' . . I ought not to spare sins because I have long allowed them as infirmities, and others would think it odd if I were to change all at once. What a wretched delusion of Satan that is! "Whatever I see to be sin, I ought from this hour to set my whole soul against it, using all scriptural methods to mortify it-as the Scriptures, special prayer for the Spirit, fasting, watching.

"I ought to mark strictly the occasions when I have fallen, and avoid the occasion as much as the sin itself.

"Satan often tempts me to go as near to temptations as possible without committing the sin. This is fearful, tempting God and grieving the Holy Ghost. It is a deep laid plot of Satan.

"I ought to flee all temptation, according to Prov. 4:15 Avoid it, pass not by it, turn from it, and pass away.' ... I ought constantly to pour out my heart to God, praying for entire conformity to Christ-for the whole law to be written on my heart ... I ought stately and solemnly to give my heart to God-to surrender my all into His everlasting arms, according to the prayer, Ps. 31., 'Into thine hand I commit my spirit'-beseeching Him not to let any iniquity, secret or presumptuous, have dominion over me, and to fill me with every grace that is in Christ, in the highest degree that it is possible for a redeemed sinner to receive it, and at all times, till death.

"I ought to meditate often on heaven as a world of holiness-where all are holy, where the joy is holy joy, the work holy work; so that, without personal holiness, I never can be there ... I ought to avoid the appearance of evil. God commands me; and I find that Satan has a singular art in linking the appearance and reality together.

"I find that speaking of some sins defiles my mind and leads me into temptation; and I find that God forbids even saints to speak of the things that are done of them in secret. I ought to avoid this.

"Eve, Achan, David, all fell through the lust of the eye. I should make a covenant with mine, and pray, 'Turn away mine eyes from viewing vanity.' . . . Satan makes unconverted men like the deaf adder to the sound of the gospel. I should pray to be made deaf by the Holy Spirit to all that would tempt me to sin.

"One of my most frequent occasions of being led into temptation is this-I say it is needful to my office that I listen to this, or look into this, or speak of this. So far this is true; yet I am sure Satan has his part in this argument. I should seek divine direction to settle how far it will be good for my ministry, and how far evil for my soul, that I may avoid the latter.

"I am persuaded that nothing is thriving in my soul unless it is growing. 'Grow in grace.' 'Lord, increase our faith.' 'Forgetting the things that are behind.' . . . I am persuaded that I ought to be inquiring at God and man what grace I want, and how I may become more like Christ ... I ought to strive for more purity, humility, meekness, patience under suffering, love. 'Make me Christ-like in all things,' should be my constant prayer. 'Fill me with the Holy Spirit.'

2. Reformation in Secret Prayer.

"I ought not to omit any of the parts of prayer-confession, adoration, thanksgiving, petition, and intercession.

"There is a fearful tendency to omit confession, proceeding from low views of God and his law, slight views of my heart and the sins of my past life. This must be resisted. There is a constant tendency to omit adoration, when I forget to whom I am speaking-when I rush heedlessly into the presence of Jehovah, without remembering His awful name and character-when I have little eyesight for His glory, and little admiration of His wonders. 'Where are the wise?' I have the native tendency of the heart to omit giving thanks. And yet it is specially commanded, Phil. 4:6. Often when the heart is selfish, dead to the salvation of others, I omit intercession. And yet it especially is the spirit of the great Advocate, who has the name of Israel always on His heart.

"Perhaps every prayer need not have all these; but surely a day should not pass without some space being devoted to each.

"I ought to pray before seeing any one. Often when I sleep long, or meet with others early, and then have family prayer, and breakfast, and forenoon callers, often it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says, 'Early will I seek Thee; Thou shalt early hear my voice.' Mary Magdalene came to the sepulchre while it was yet dark. Family prayer loses much of its power and sweetness; and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God to see his face first-to get my soul near Him before it is near another. 'When I awake I am still with Thee.'

"If I have slept too long, or am going an early journey, or my time is any way shortened, it is best to dress hurriedly, and have a few minutes alone with God, than to give it up for lost.

"But, in general, it is best to have at least one hour alone with God, before engaging in anything else. At the same time, I must be careful not to reckon communion with God by minutes or hours, or by solitude. I have pored over my Bible, and on my knees for hours, with little or no communion; and my times of solitude have been often times of greatest temptation.

"As to intercession, I ought daily to intercede for my own family, connections,

relatives, and friends; also for my flock-the believers, the awakened, the careless; the sick, the bereaved; the poor, the rich; my elders, Sabbath school teachers, day-school teachers, children, tract-distributors-that all means may be blessed. Sabbath-day preaching and teaching; visiting of the sick, visiting from house to house; providences, sacraments. I ought daily to intercede briefly for the whole town, the Church of Scotland, all faithful ministers; for vacant congregations, students of divinity, etc.; for dear brethren by name; for missionaries to Jews and Gentiles-and for this end I must read missionary intelligence regularly, and get acquainted with all that is doing throughout the world. It would stir me up to pray with the map before me. I must have a scheme of prayer, also the names of missionaries marked on the map. I ought to intercede at large for the above on Saturday morning and evening from seven to eight. Perhaps also I might take different parts for different days; only I ought daily to plead for my family and flock. I ought to pray in everything. 'Be careful for nothing, but in everything ... by prayer and supplication, make your requests known unto God.' Often I receive a letter asking to preach, or some such request. I find myself answering before having asked counsel of God. Still oftener a person calls and asks me something, and I do not ask direction. Often I go out to visit a sick person in a hurry, without asking his blessing, which alone can make the visit of any use. I am persuaded that I ought never to do anything without prayer, and, if possible, special, secret prayer.

"In reading the history of the Church of Scotland, I see how much her troubles and trials have been connected with the salvation of souls and the glory of Christ. I ought to pray far more for our church, for our leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside, from following Christ. Many difficult questions may be forced on us for which I am not fully prepared, such as lawfulness of covenants. I should pray much more in peaceful days, that I may be guided rightly when days of trial come.

"I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner. The morning hours, from six to eight, are the most uninterrupted, and should be thus employed, if I can prevent drowsiness. A little time after breakfast might be given to intercession. After tea is my best hour, and that should be solemnly dedicated to God, if possible.

"I ought not to give up the good old habit of prayer before going to bed; but guard must be kept against sleep: planning what things I am to ask is the best

remedy. When I awake in the night, I ought to rise and pray, as David and as John Welsh did.

"I ought to read three chapters of the Bible in secret every day, at least.

"I ought on Sabbath morning to look over all the chapters read through the week, and especially the verses marked. I ought to read in three different places; I ought also to read according to subjects, lives," etc.

He has evidently left this unfinished, and now he knows even as he is known. Toward the end of his ministry, he became peculiarly jealous of becoming an idol to his people; for he was loved and revered by many who gave no evidence of love to Christ. This often pained him much. It is indeed right in a people to regard their pastor with no common love (2 Cor. 9:14), but there is ever a danger ready to arise. He used to say, "Ministers are but the pole; it is to the brazen serpent you are to look."

The state of his health would not permit him to be laborious in going from house to house, whereas preaching and evangelistic work in general was less exhausting; but of course, while he was thus engaged, many concerns of the parish would be unattended to; accordingly his Session offered him a stated assistant to help him in his parochial duty. With this proposal he at once concurred. Mr. Gatherer, then at Caraldstone, was chosen, and continued to labor faithfully with him during the remaining days of his ministry.

In the beginning of the year he published his Daily Bread, an arrangement of Scripture, that the Bible might be read through in the course of a year. He sought to encourage his people to meditate much on the written word in all its breadth. His last publication was, Another Lily Gathered, or the account of James Laing, a little boy in his flock, brought to Christ early, and carried soon to glory.

In the middle of January 1843, he visited Collace, and preached on 1 Corinthians 9:27: "A Castaway"-a sermon so solemn that one said it was like a blast of the trumpet that would awaken the dead. Next day he rode on to Lintrathen, where the people were willing to give up their work at midday, if he would come and preach to them. All this month he was breathing after glory. In his letters there are such expressions as these: "I often pray, Lord, make me as holy as a pardoned sinner can be made." "Often, often I would like to depart and be with Christ-to mount to Pisgah top and take a farewell look of the church below, and leave my body and be present with the Lord. Ah, it is far better!" Again: "I do not expect to live long. I expect a sudden call some day-perhaps soon, and

therefore I speak very plainly." But, indeed, he had long been persuaded that his course would be brief. His hearers remember well how often he would speak in such language as that with which he one day closed his sermon: "Changes are coming; every eye before me shall soon be dim in death. Another pastor shall feed this flock; another singer lead the psalm; another flock shall fill this fold."

In the beginning of February, by appointment of the Committee of the Convocation, he accompanied Mr. Alexander of Kirkcaldy to visit the districts of Deer and Ellon districts over which he yearned, for Moderatism had held undisputed sway over them for generations. It was to be his last evangelistic tour. He exemplified his own remark, "The oil of the lamp in the temple burnt away in giving light; so should we."

He set out, says one who saw him leave town, as unclouded and happy as the sky that was above his head that bright morning. During the space of three weeks, he preached or spoke at meetings in twenty-four places, sometimes more than once in the same place. Great impression was made on the people of the district. One who tracked his footsteps a month after his death, states that sympathy with the principles of our suffering church was awakened in many places; but, above all, a thirst was excited for the pure word of life. His eminently holy walk and conversation, combined with the deep solemnity of his preachings, was especially felt. The people loved to speak of him. In one place, where a meeting had been intimated, the people assembled, resolving to cast stones at him as soon as he should begin to speak; but no sooner had he begun, than his manner, his look, his words, riveted them all, and they listened with intense earnestness; and before he left the place, the people gathered around him, entreating him to stay and preach to them. One man, who had cast mud at him, was afterward moved to tears on hearing of his death.

He wrote to Mr. Gatherer, February 14, "I had a nice opportunity of preaching in Aberdeen; and in Peterhead our meeting was truly successful. The minister of St. Fergus I found to be what you described. We had a solemn meeting in his church. In Strichen, we had a meeting in the Independent Meeting-house. On Friday evening, we had two delightful meetings, in a mill at Crechie, and in the church of Clola. The people were evidently much impressed, some weeping. On Saturday evening we met in the Brucklay barn. I preached on Sabbath, at New Deer in the morning, and at Fraserburgh in the evening--both interesting meetings. Tonight we met in Pitsligo church. Tomorrow we trust to be in Aberdour; and then we leave for the Presbytery of Ellon. The weather has been delightful till now. Today the snow is beginning to drift. But God is with us, and

He will carry us to the very end. I am quite well, though a little fatigued sometimes." On the 24th, he writes to another friend, "Today is the first we have rested since leaving home, so that I am almost overcome with fatigue. Do not be idle; improve in all useful knowledge. You know what an enemy I am to idleness."

Never was it more felt that God was with him than in this journey. The Lord seemed to show in him the meaning of the text, "Out of his belly shall flow rivers of living water" (John 7:38). Even when silent, the near fellowship he held with God left its impression on those around. His constant holiness touched the conscience of many.

Returning to his beloved flock on March 1, in good health, but much exhausted, he related the next evening at his prayer meeting, what things he had seen and heard. During the next twelve days he was to be found going out and in among his people, filling up, as his manner was, every inch of time. But he had been much weakened by his unceasing exertions when in the north, and so was more than ordinarily exposed to the typhus fever that was then prevailing in his parish, several cases of which he visited in his enfeebled state.

On March 5, the Sabbath he preached three times; and two days later, I find him writing to his father: "All domestic matters go on like a placid stream-I trust not without its fertilizing influence. Nothing is more improving than the domestic altar, when we come to it for a daily supply of soul nourishment." To the last we get glances into his soul's growth. His family devotions were full of life and full of gladness to the end. Indeed, his manner in reading the chapter reminded you of a man poring into the sands for pieces of fine gold, and from time to time holding up to you what he delighted to have found.

On the 12th he preached from Hebrews 9:15 in the forenoon, and Romans 9:22, 23, in the afternoon, with uncommon solemnity; and it was observed, both then and on other late occasions, he spoke with unusual strength on the sovereignty of God. These were his last discourses to his people in St. Peter's. That same evening he went down to Broughty Ferry, and preached on Isaiah 60:1, "Arise, shine," etc. It was the last time he was to be engaged directly in proclaiming Christ to sinners; and as he began his ministry with souls for his hire, so it appears that his last discourse had in it saving power to some, and that rather from the holiness it breathed than from the wisdom of its words. After his death, a note was found unopened, which had been sent to him in the course of the following week, when he lay in the fever. It ran thus: "I hope you will pardon a

stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking that struck me. I saw in you a beauty in holiness that I never saw before. You also said something in your prayer that struck me very much. It was 'Thou knowest that we love Thee.' Oh, sir, what would I give that I could say to my blessed Saviour, 'Thou knowest that I love Thee!'"

Next evening he held a meeting in St. Peter's, with the view of organizing his people for collecting in behalf of the Free Protesting Church-the disruption of the Establishment being now inevitable. He spoke very fervently; and after the meeting felt chilled and unwell. Next morning he felt that he was ill; but he went out in the afternoon to the marriage of two of his flock. He seemed, however, to anticipate a serious attack, for, on his way home, he made some arrangements connected with his ministerial work, and left a message at Dr. Gibson's house, asking him to come and see him. He believed that he had taken the fever, and it was so. That night he lay down on the bed from which he was never to rise. He spoke little, but intimated that he apprehended danger.

On Wednesday, he said he thought that he would never have seen the morning, he felt so sore broken, and had got no sleep; but afterward added, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?" He seemed clouded in spirit, often repeating such passages as—"My moisture is turned into the drought of summer"; -"My bones wax old, through my roaring all day long." It was with difficulty that he was able to speak a few words with his assistant, Mr. Gatherer. In the forenoon, Mr. Miller of Wallacetown found him oppressed with extreme pain in his head. Among other things they talked about on Psalm 126. On coming to the 6th verse, Mr. McCheyne said he would give him a division of it. 1. What is sowed—"Precious seed." 2. The manner of sowing it - "Goeth forth and weepeth." He dwelled upon "weepeth," and then said, "Ministers should go forth at all times." 3. The fruit - "Shall doubtless come again with rejoicing." Mr. Miller pointed to the certainty of it; Mr. McCheyne assented, "Yes-doubtless." After praying with him, Mr. Miller repeated Matthew 11:28, on which Mr. McCheyne clasped his hands with earnestness. As he became worse, his medical attendants forbade him to be visited. Once or twice he asked for me, and was heard to speak of "Smyrna," as if the associations of his illness there were recalled by his burning fever now. I was not at that time aware of his danger, even the rumor of it had not reached us.

Next day, he continued very ill in body and mind, until about the time when his

people met for their usual evening prayer meeting, when he requested to be left alone for half an hour. When his servant entered the room again, he exclaimed, with a joyful voice, "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped." His countenance, as he said this, bespoke inward peace. After that he was observed to be happy; and at supper time that evening, when taking a little refreshment, he gave thanks, "For strength in the time of weakness-for light in the time of darkness-for joy in the time of sorrow-for comforting us in all our tribulations, that we may be able to comfort those that are in any trouble, by the comfort wherewith we ourselves are comforted of God."

On the Sabbath, when someone expressed a wish that he be able to go forth as usual to preach, he replied, "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord"; and added, "I am preaching the sermon that God would have me to do."

On Tuesday (the 21st) his sister repeated to him several hymns. The last words he heard, and the last he seemed to understand, were those of Cowper's hymn, "Sometimes the Light Surprises the, Christian as He Sings." And then the delirium came on.

At one time, during the delirium, he said to his attendant, "Mind the text, I Cor. 15:58-'Be steadfast, unmoveable, always abounding in the work of the Lord,' dwelling with much emphasis on the last clause, "for as much as ye know that your labor is not in vain in the Lord." At another time he seemed to feel himself among his brethren, and said, "I don't think much of policy in church courts; no, I hate it; but I'll tell you what I like, faithfulness to God, and a holy walk." His voice, which had been weak before, became very strong now; and often he was heard speaking to or praying for his people. "You must be awakened in time, or you will be awakened in everlasting torment, to your eternal confusion." "You may soon get me away, but that will not save your souls." Then he prayed, "This parish, Lord, this people, this whole place!" At another time, "Do it Thyself, Lord, for Thy weak servant." And again, as if praying for the saints, "Holy Father, keep through Thine own name those whom Thou hast given me."

Thus he continued to be engaged, while the delirium lasted, either in prayer or in preaching to his people, and always apparently in happy frame, until the morning of Saturday the 25th. On that morning, while his kind medical attendant, Dr. Gibson, stood by, he lifted up his hands as if in the attitude of pronouncing the blessing, and then sank down. Not a groan or a sigh, but only a quiver of the lip,

and his soul was at rest.

As he was subject to frequent sickness, it was not until within some days prior to his death that serious alarm was generally felt, and hence the stroke came with awful suddenness on us all. That same afternoon, while preparing for Sabbath duties, the news reached me. I hastened down, though scarce knowing why I went. His people that evening met together in the church, and such a scene of sorrow has not often been witnessed in Scotland. It was like the weeping for King Josiah. Hundreds were there; the lower part of the church was full: and none among them seemed able to contain their sorrow. Every heart seemed bursting with grief, so that the weeping and the cries could be heard afar off. The Lord had most severely wounded the people whom He had before so unusually favored; and now, by this awful stroke of His hand, was fixing deeper in their souls all that his servant had spoken in the days of his powerful ministry.

Wherever the news of his departure came, every Christian countenance was darkened with sadness. Perhaps, never was the death of one, whose whole occupation had been preaching the everlasting gospel, more felt by all the saints of God in Scotland. Many of our Presbyterian brethren in Ireland also felt the blow to the very heart. He himself used to say, "Live so as to be missed"; and none that saw the tears that were shed over his death would have doubted that his own life had been what he recommended to others. He had not completed more than twenty-nine years when God took him.

On the day of his burial, business was almost suspended in the parish. The streets, and every window, from the house to the grave, were crowded with those who felt that a prince in Israel had fallen; and many a sinful man felt a secret awe creep over his hardened soul as he cast his eye on the solemn spectacle.

His tomb may be seen on the pathway at the northwest corner of St. Peter's cemetery. He has gone to the "mountain of myrrh and the hill of frankincense, till the day break and the shadows flee away." His work was finished! His heavenly Father did not have another plant for him to water, nor another vine for him to train; and the Savior who so loved him was waiting to greet him with His own welcome: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

But what is the voice to us? Has this been sent as the stroke of wrath, or the rebuke of love? "His way is in the sea, and his path in the great waters, and his footsteps are not known. Only this much we can clearly see, that nothing was more fitted to leave his character and example impressed on our remembrance

forever than his early death. There might be envy while he lived; there is none now. There might have been some of the youthful attractiveness of his graces lost had he lived many years; this cannot be impaired now. It seems as if the Lord had struck the flower from its stem, before any of the colors had lost their bright hue, or any leaf of fragrance.

Well may the flock of St. Peter's lay it to heart. They have had days of visitation. "Ye have seen the right hand of the Lord plucked out of his bosom? What shall the unsaved among you do in the day of the Lord's anger?" "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!"

It has been more than once the lot of Scotland (as was said in the days of Durham) to enjoy so much of the Lord's kindness, as to have men to lose whose loss has been felt to the very heart-witnesses for Christ, who saw the King's face and testified of His beauty. We cannot weep them back; but shall we not call on Him with whom is the residue of the Spirit, that before the Lord come, He would raise up men, like Enoch, or like Paul, who shall reach nearer the stature of the perfect man, and bear witness with more power to all nations? Are there not (as he who has left us used to hope) "better ministers in store for Scotland than any that have yet arisen"?

Ministers of Christ, does not the Lord call on us especially? Many of us are like the angel of the church of Ephesus: we have "works, and labor, and patience, and cannot bear them that are evil, and we have borne, and for his name's sake we labor, and have not fainted"; but we want the fervor of "first love. " Oh how seldom now do we hear of fresh supplies of holiness arriving from the heavenly places (Eph. 1:3)-new grace appearing among the saints, and in living ministers! We become contented with our old measure and kind, as if the windows of heaven were never to be opened. Few among us see the lower depths of the horrible pit; few ever enter the inner chambers of the house of David.

But there has been one among us who, before he had reached the age at which a priest in Israel would have been entering on his course, dwelt at the Mercy seat as if it were his home-preached the certainties of eternal life with an undoubting mind-and spent his nights and days in ceaseless breathings after holiness, and the salvation of sinners. Hundreds of souls were his reward from the Lord, before he left us; and in him have we been taught how much one man may do who will only press farther into the presence of his God, and handle more skillfully the unsearchable riches of Christ, and speak more boldly for his God. We speak much against unfaithful ministers, while we ourselves are very unfaithful! Are

we never afraid that the cries of souls whom we have betrayed to perdition through our want of personal holiness, and our defective preaching of Christ crucified, may ring in our ears forever? Our Lord is at the door. In the twinkling of an eye our work will be done. "Awake, awake, O arm of the Lord, awake as in the ancient days," until every one of Thy pastors be willing to impart to the flock, over which the Holy Ghost has made him overseer, not the gospel of God only, but also his own soul. And oh that each one were able, as he stands in the pastures feeding Thy sheep and lambs, to look up and appeal to Thee: "Lord, Thou knowest all things! Thou knowest that I love Thee!"

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3. THE LIFE OF WILLIAM CAREY (1885)

THE LIFE OF WILLIAM CAREY
SHOEMAKER AND MISSIONARY

PROFESSOR OF SANSKRIT, BENGALI, AND MARATHI IN THE
COLLEGE OF FORT WILLIAM, CALCUTTA

BY GEORGE SMITH, LL.D. C.I.E.

FELLOW OF THE ROYAL GEOGRAPHICAL AND STATISTICAL SOCIETIES; MEMBER OF
COUNCIL OF THE SCOTTISH GEOGRAPHICAL SOCIETY; AUTHOR OF THE
'LIFE OF DUFF' AND 'LIFE OF WILSON,' ETC.

WITH PORTRAIT AND ILLUSTRATIONS

LONDON

JOHN MURRAY, ALBEMARLE STREET

1885

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Printed by R. & R. CLARK, Edinburgh.

TO
MY WIFE

FOR TWENTY YEARS MY FELLOW-WORKER IN
CALCUTTA AND SERAMPORE
IN THE SCENES CONSECRATED BY THE MEMORY OF
WILLIAM CAREY

LIFE OF WILLIAM CAREY, Shoemaker & Missionary
BY GEORGE SMITH C.I.E., LL.D.
FIRST ISSUE OF THIS EDITION 1909
REPRINTED...1913, 1922

Preface

ON the death of William Carey In 1834 Dr. Joshua Marshman promised to write the Life of his great colleague, with whom he had held almost daily converse since the beginning of the century, but he survived too short a time to begin the work. In 1836 the Rev. Eustace Carey anticipated him by issuing what is little better than a selection of mutilated letters and journals made at the request of the Committee of the Baptist Missionary Society. It contains one passage of value, however. Dr. Carey once said to his nephew, whose design he seems to have suspected, "Eustace, if after my removal any one should think it worth his while to write my Life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

In 1859 Mr. John Marshman, after his final return to England, published *The Life and Times of Carey, Marshman, and Ward*, a valuable history and defence of the Serampore Mission, but rather a biography of his father than of Carey.

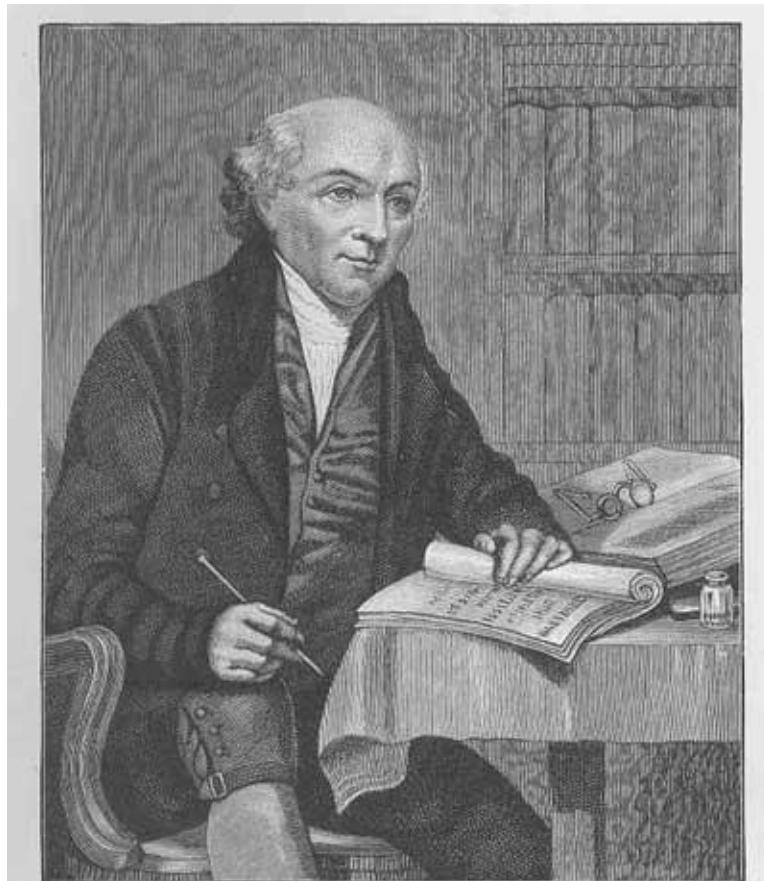
When I first went to Serampore the great missionary had not been twenty years dead. During my long residence there as Editor of the *Friend of India*, I came to know, in most of its details, the nature of the work done by Carey for India and for Christendom in the first third of the century. I began to collect such materials for his Biography as were to be found in the office, the press, and the college, and among the Native Christians and Brahman pundits whom he had influenced. In addition to such materials and experience I have been favoured with the use of many unpublished letters written by Carey or referring to him; for which courtesy I here desire to thank Mrs. S. Carey, South Bank, Red Hill; Frederick George Carey, Esq., LL.B., of Lincoln's Inn; and the Rev. Jonathan P. Carey of Tiverton.

My Biographies of Carey of Serampore, Henry Martyn, Duff of Calcutta, and Wilson of Bombay, cover a period of nearly a century and a quarter, from 1761 to 1878. They have been written as contributions to that history of the Christian Church of India which one of its native sons must some day attempt; and to the

history of English-speaking peoples, whom the Foreign Missions begun by Carey have made the rulers and civilisers of the non-Christian world.

SERAMPORE HOUSE, MERCHISTON;
EDINBURGH, *24th August 1885.*

Illustrations:



Yours very affly yours
W. Haney



WILLIAM CAREY'S BIRTHPLACE.

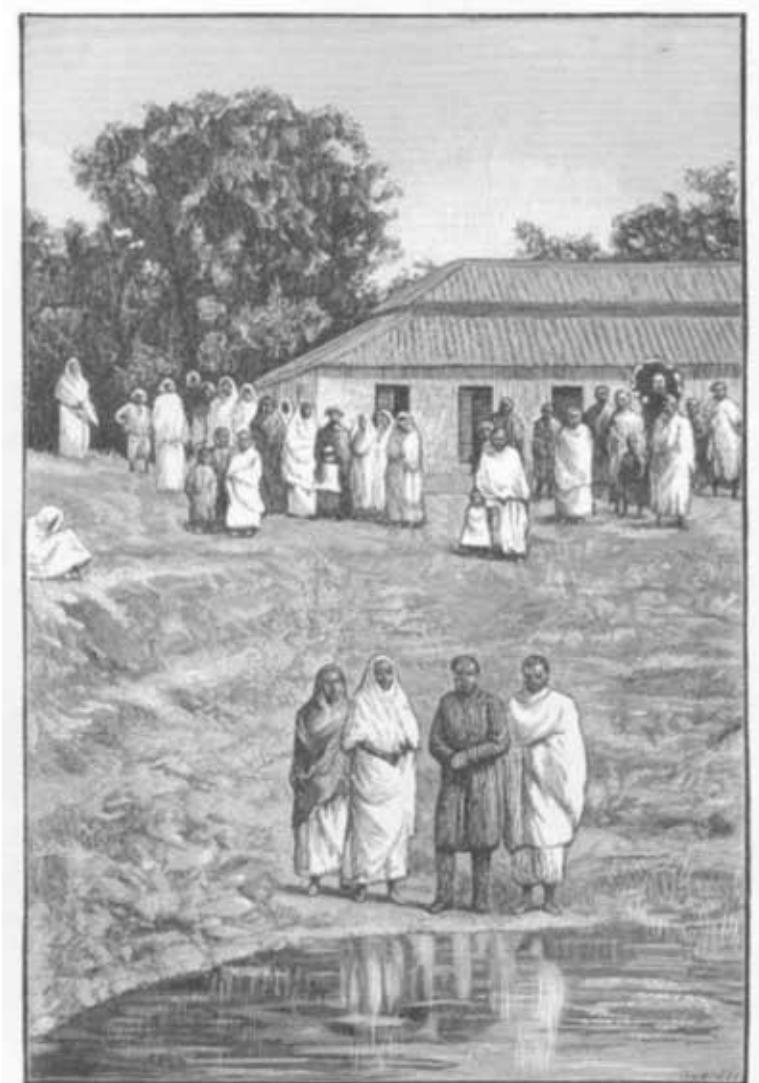


FIRST MISSION-HOUSE IN NORTH INDIA, DINAJPOOR.

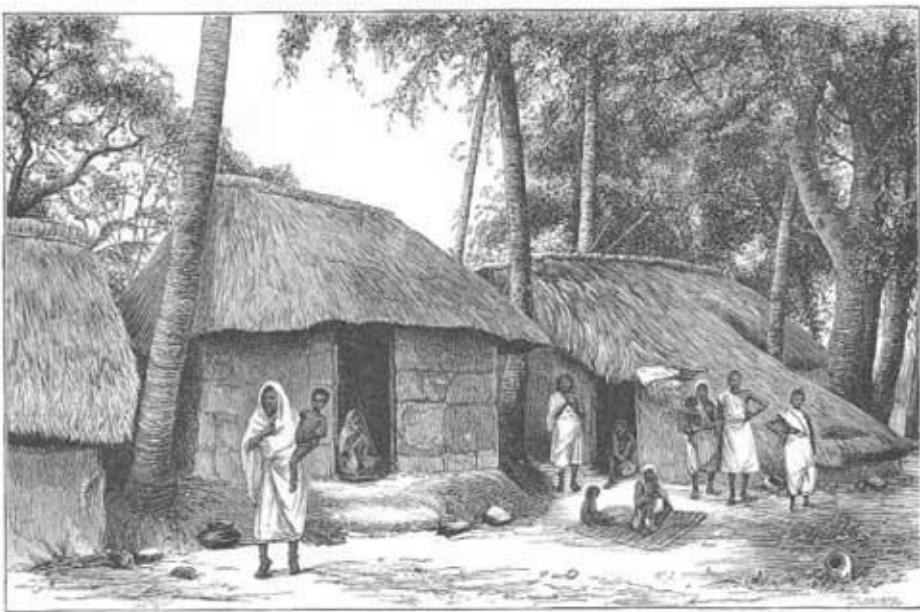
To face page 90.



KRISHNA PROSAD, FIRST BRAHMAN WHO PREACHED CHRIST.



CAREY'S CHRISTIAN VILLAGE—BAPTISM IN THE TANK. *To face page 141.*



CHRISTIAN VILLAGE IN SRIMPORE.

To face page 145.



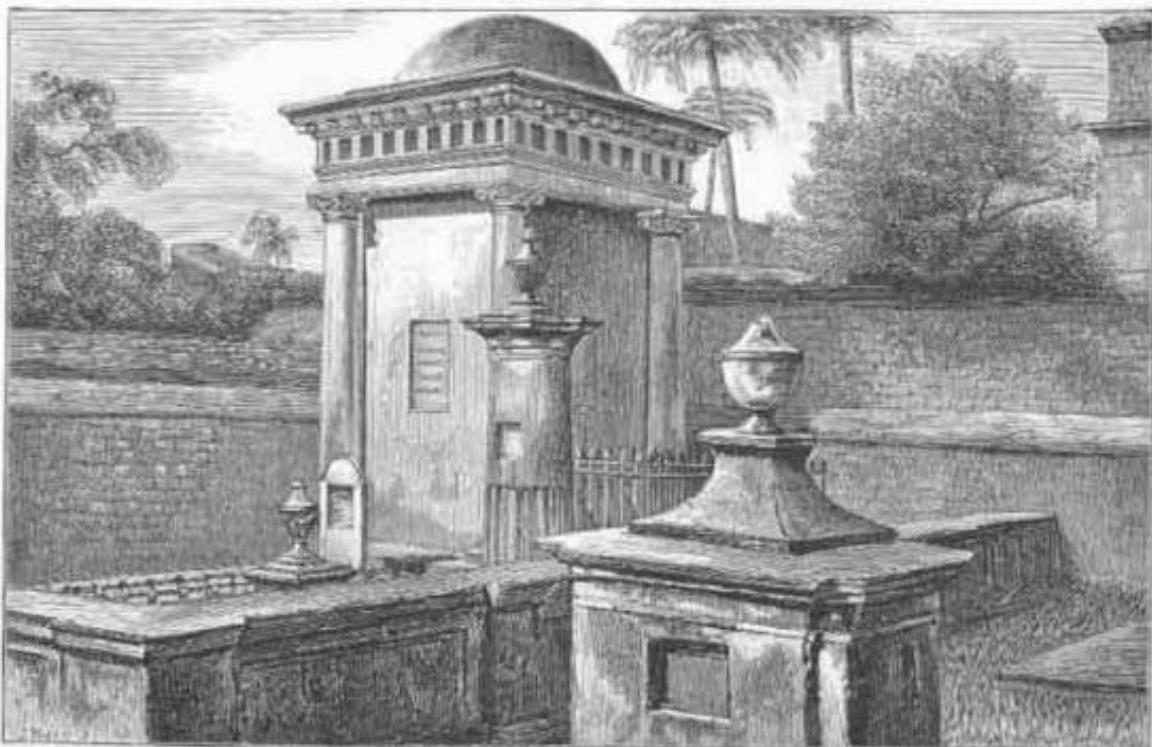
THE BARRAMORE COLLEGE.

To face page 341.



NATIVE DIVINITY STUDENTS, SERAMPORE COLLEGE.

To face page 307.



CAREY'S TOMB, SERAMPORE.

To face page 432.

Chapter 1: Carey's College

1761-1785

The Heart of England--The Weaver Carey who became a Peer, and the weaver who was father of William Carey--Early training in Paulerspury--Impressions made by him on his sister--On his companions and the villagers--His experience as son of the parish clerk--Apprenticed to a shoemaker of Hackleton--Poverty--Famous shoemakers from Annianus and Crispin to Hans Sachs and Whittier--From Pharisaism to Christ--The last shall be first--The dissenting preacher in the parish clerk's home--He studies Latin, Greek and Hebrew, Dutch and French--The cobbler's shed is Carey's College.

WILLIAM CAREY, the first of her own children of the Reformation whom England sent forth as a missionary to India, where he became the most extensive translator of the Bible and civiliser, was the son of a weaver, and was himself a village shoemaker till he was twenty-eight years of age. He was born on the 17th August 1761, in the very midland of England, in the heart of the district which had produced Shakspere, had fostered Wyclif and Hooker, had bred Fox and Bunyan, and had for a time been the scene of the lesser lights of John Mason and Doddridge, of John Newton and Thomas Scott. William Cowper, the poet of missions, made the land his chosen home, writing *Hope* and *The Task* in Olney, while the shoemaker was studying theology under Sutcliff on the opposite side of the market-place. Thomas Clarkson, born a year before Carey, was beginning his assaults on the slave-trade by translating into English his Latin essay on the day-star of African liberty when the shoemaker, whom no university knew, was writing his Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens.

William Carey bore a name which had slowly fallen into forgetfulness after services to the Stewarts, with whose cause it had been identified. Professor Stephens, of Copenhagen, traces it to the Scando-Anglian Car, CAER or CARE, which became a place-name as CAR-EY. Among scores of neighbours called William, William of Car-ey would soon sink into Carey, and this would again become the family name. In Denmark the name Carøe is common. The oldest English instance is the Cariet who coined money in London for Æthelred II. in 1016. Certainly the name, through its forms of Crew, Carew, Carey, and Cary,

still prevails on the Irish coast--from which depression of trade drove the family first to Yorkshire, then to the Northamptonshire village of Yelvertoft, and finally to Paulerspury, farther south--as well as over the whole Danegelt from Lincolnshire to Devonshire. If thus there was Norse blood in William Carey it came out in his persistent missionary daring, and it is pleasant even to speculate on the possibility of such an origin in one who was all his Indian life indebted to Denmark for the protection which alone made his career possible.

The Careys who became famous in English history sprang from Devon. For two and a half centuries, from the second Richard to the second Charles, they gave statesmen and soldiers, scholars and bishops, to the service of their country. Henry Carey, first cousin of Queen Elizabeth, was the common ancestor of two ennobled houses long since extinct--the Earls of Dover and the Earls of Monmouth. A third peerage won by the Careys has been made historic by the patriotic counsels and self-sacrificing fate of Viscount Falkland, whose representative was Governor of Bombay for a time. Two of the heroic Falkland's descendants, aged ladies, addressed a pathetic letter to Parliament about the time that the great missionary died, praying that they might not be doomed to starvation by being deprived of a crown pension of £80 a year. The older branch of the Careys also had fallen on evil times, and it became extinct while the future missionary was yet four years old. The seventh lord was a weaver when he succeeded to the title, and he died childless. The eighth was a Dutchman who had to be naturalised, and he was the last. The Careys fell lower still. One of them bore to the brilliant and reckless Marquis of Halifax, Henry Carey, who wrote one of the few English ballads that live. Another, the poet's granddaughter, was the mother of Edmund Kean, and he at first was known by her name on the stage.

At that time when the weaver became the lord the grandfather of the missionary was parish clerk and first schoolmaster of the village of Paulerspury, eleven miles south of Northampton, and near the ancient posting town of Towcester, on the old Roman road from London to Chester. The free school was at the east or "church end" of the village, which, after crossing the old Watling Street, straggles for a mile over a sluggish burn to the "Pury end." One son, Thomas, had enlisted and was in Canada. Edmund Carey, the second, set up the loom on which he wove the woollen cloth known as "tammy," in a two-storied cottage. There his eldest child, WILLIAM, was born, and lived for six years till his father was appointed schoolmaster, when the family removed to the free schoolhouse. The cottage was demolished in 1854 by one Richard Linnell, who placed on the

still meaner structure now occupying the site the memorial slab that guides many visitors to the spot. The schoolhouse, in which William Carey spent the eight most important years of his childhood till he was fourteen, and the school made way for the present pretty buildings.

The village surroundings and the country scenery coloured the whole of the boy's after life, and did much to make him the first agricultural improver and naturalist of Bengal, which he became. The lordship of Pirie, as it was called by Gitda, its Saxon owner, was given by the Conqueror, with much else, to his natural son, William Peverel, as we see from the Domesday survey. His descendants passed it on to Robert de Paveli, whence its present name, but in Carey's time it was held by the second Earl Bathurst, who was Lord Chancellor. Up to the very schoolhouse came the royal forest of Whittlebury, its walks leading north to the woods of Salcey, of Yardley Chase and Rockingham, from the beeches which give Buckingham its name. Carey must have often sat under the Queen's Oak, still venerable in its riven form, where Edward IV., when hunting, first saw Elizabeth, unhappy mother of the two princes murdered in the Tower. The silent robbery of the people's rights called "inclosures" has done much, before and since Carey's time, to sweep away or shut up the woodlands. The country may be less beautiful, while the population has grown so that Paulerspury has now nearly double the eight hundred inhabitants of a century ago. But its oolitic hills, gently swelling to above 700 feet, and the valleys of the many rivers which flow from this central watershed, west and east, are covered with fat vegetation almost equally divided between grass and corn, with green crops. The many large estates are rich in gardens and orchards. The farmers, chiefly on small holdings, are famous for their shorthorns and Leicester sheep. Except for the rapidly-developing production of iron from the Lias, begun by the Romans, there is but one manufacture--that of shoes. It is now centred by modern machinery and labour arrangements in Northampton itself, which has 24,000 shoemakers, and in the other towns, but a century ago the craft was common to every hamlet. For botany and agriculture, however, Northamptonshire was the finest county in England, and young Carey had trodden many a mile of it, as boy and man, before he left home for ever for Bengal.

Two unfinished autobiographical sketches, written from India at the request of Fuller and of Ryland, and letters of his youngest sister Mary, his favourite "Polly" who survived him, have preserved for us in still vivid characters the details of the early training of William Carey. He was the eldest of five children.

He was the special care of their grandmother, a woman of a delicate nature and devout habits, who closed her sad widowhood in the weaver-son's cottage. Encompassed by such a living influence the grandson spent his first six years. Already the child unconsciously showed the eager thirst for knowledge, and perseverance in attaining his object, which made him chiefly what he became. His mother would often be awoke in the night by the pleasant lisping of a voice "casting accompts; so intent was he from childhood in the pursuit of knowledge. Whatever he began he finished; difficulties never seemed to discourage his mind." On removal to the ancestral schoolhouse the boy had a room to himself. His sister describes it as full of insects stuck in every corner that he might observe their progress. His many birds he entrusted to her care when he was from home. In this picture we see the exact foreshadowing of the man. "Though I often used to kill his birds by kindness, yet when he saw my grief for it he always indulged me with the pleasure of serving them again; and often took me over the dirtiest roads to get at a plant or an insect. He never walked out, I think, when quite a boy, without observation on the hedges as he passed; and when he took up a plant of any kind he always observed it with care. Though I was but a child I well remember his pursuits. He always seemed in earnest in his recreations as well as in school. He was generally one of the most active in all the amusements and recreations that boys in general pursue. He was always beloved by the boys about his own age." To climb a certain tree was the object of their ambition; he fell often in the attempt, but did not rest till he had succeeded. His Uncle Peter was a gardener in the same village, and gave him his first lessons in botany and horticulture. He soon became responsible for his father's official garden, till it was the best kept in the neighbourhood. Wherever after that he lived, as boy or man, poor or in comfort, William Carey made and perfected his garden, and always for others, until he created at Serampore the botanical park which for more than half a century was unique in Southern Asia.

We have in a letter from the Manse, Paulerspury, a tradition of the impression made on the dull rustics by the dawning genius of the youth whom they but dimly comprehended. He went amongst them under the nickname of Columbus, and they would say, "Well, if you won't play, preach us a sermon," which he would do. Mounting on an old dwarf witch-elm about seven feet high, where several could sit, he would hold forth. This seems to have been a resort of his for reading, his favourite occupation. The same authority tells how, when suffering toothache, he allowed his companions to drag the tooth from his head with a violent jerk, by tying around it a string attached to a wheel used to grind malt, to which they gave a sharp turn.

The boy's own peculiar room was a little library as well as museum of natural history. He possessed a few books, which indeed were many for those days, but he borrowed more from the whole country-side. Recalling the eight years of his intellectual apprenticeship till he was fourteen, from the serene height of his missionary standard, he wrote long after:—"I chose to read books of science, history, voyages, etc., more than any others. Novels and plays always disgusted me, and I avoided them as much as I did books of religion, and perhaps from the same motive. I was better pleased with romances, and this circumstance made me read the Pilgrim's Progress with eagerness, though to no purpose." The new era, of which he was to be the aggressive spiritual representative from Christendom, had not dawned. Walter Scott was ten years his junior. Captain Cook had not discovered the Sandwich Islands, and was only returning from the second of his three voyages while Carey was still at school. The church services and the watchfulness of his father supplied the directly moral training which his grandmother had begun.

The Paulerspury living of St. James is a valuable rectory in the gift of New College, Oxford. Originally built in Early English, and rebuilt in 1844, the church must have presented a still more venerable appearance a century ago than it does now, with its noble tower in the Perpendicular, and chancel in the Decorated style, dominating all the county. Then, as still, effigies of a Paveli and his wife, and of Sir Arthur Throckmorton and his wife recumbent head to head, covered a large altar-tomb in the chancel, and with the Bathurst and other monuments called forth first the fear and then the pride of the parish clerk's eldest son. In those days the clerk had just below the pulpit the desk from which his sonorous "Amen" sounded forth, while his family occupied a low gallery rising from the same level up behind the pulpit. There the boys of the free school also could be under the master's eye, and with instruments of music like those of King David, but now banished from even village churches, would accompany him in the doggerel strains of Sternhold and Hopkins, immortalised by Cowper. To the far right the boys could see and long for the ropes under the tower, in which the bell-ringers of his day, as of Bunyan's not long before, delighted. The preaching of the time did nothing more for young Carey than for the rest of England and Scotland, whom the parish church had not driven into dissent or secession. But he could not help knowing the Prayer-Book, and especially its psalms and lessons, and he was duly confirmed. The family training, too, was exceptionally scriptural, though not evangelical. "I had many stirrings of mind occasioned by being often obliged to read books of a religious character; and, having been accustomed from my infancy to read the Scriptures, I had a

considerable acquaintance therewith, especially with the historical parts." The first result was to make him despise dissenters. But, undoubtedly, this eldest son of the schoolmaster and the clerk of the parish had at fourteen received an education from parents, nature, and books which, with his habits of observation, love of reading, and perseverance, made him better instructed than most boys of fourteen far above the peasant class to which he belonged.

Buried in this obscure village in the dullest period of the dullest of all centuries, the boy had no better prospect before him than that of a weaver or labourer, or possibly a schoolmaster like one of his uncles in the neighbouring town of Towcester. When twelve years of age, with his uncle there, he might have formed one of the crowd which listened to John Wesley, who, in 1773 and then aged seventy, visited the prosperous posting town. Paulerspury could indeed boast of one son, Edward Bernard, D.D., who, two centuries before, had made for himself a name in Oxford, where he was Savilian Professor of Astronomy. But Carey was not a Scotsman, and therefore the university was not for such as he. Like his school-fellows, he seemed born to the English labourer's fate of five shillings a week, and the poorhouse in sickness and old age. From this, in the first instance, he was saved by a disease which affected his face and hands most painfully whenever he was long exposed to the sun. For seven years he had failed to find relief. His attempt at work in the field were for two years followed by distressing agony at night. He was now sixteen, and his father sought out a good man who would receive him as apprentice to the shoemaking trade. The man was not difficult to find, in the hamlet of Hackleton, nine miles off, in the person of one Clarke Nichols. The lad afterwards described him as "a strict churchman and, what I thought, a very moral man. It is true he sometimes drank rather too freely, and generally employed me in carrying out goods on the Lord's Day morning; but he was an inveterate enemy to lying, a vice to which I was awfully addicted." The senior apprentice was a dissenter, and the master and his boys gave much of the talk over their work to disputes upon religious subjects. Carey "had always looked upon dissenters with contempt. I had, moreover, a share of pride sufficient for a thousand times my knowledge; I therefore always scorned to have the worst in an argument, and the last word was assuredly mine. I also made up in positive assertion what was wanting in argument, and generally came off with triumph. But I was often convinced afterwards that although I had the last word my antagonist had the better of the argument, and on that account felt a growing uneasiness and stings of conscience gradually increasing." The dissenting apprentice was soon to be the first to lead him to Christ.

William Carey was a shoemaker during the twelve years of his life from sixteen to twenty-eight, till he went to Leicester. Poverty, which the grace of God used to make him a preacher also from his eighteenth year, compelled him to work with his hands in leather all the week, and to tramp many a weary mile to Northampton and Kettering carrying the product of his labour. At one time, when minister of Moulton, he kept a school by day, made or cobbled shoes by night, and preached on Sunday. So Paul had made tents of his native Cilician goatskin in the days when infant Christianity was chased from city to city, and the cross was a reproach only less bitter, however, than evangelical dissent in Christian England in the eighteenth century. The providence which made and kept young Carey so long a shoemaker, put him in the very position in which he could most fruitfully receive and nurse the sacred fire that made him the most learned scholar and Bible translator of his day in the East. The same providence thus linked him to the earliest Latin missionaries of Alexandria, of Asia Minor, and of Gaul, who were shoemakers, and to a succession of scholars and divines, poets and critics, reformers and philanthropists, who have used the shoemaker's life to become illustrious. St. Mark chose for his successor, as first bishop of Alexandria, that Annianus whom he had been the means of converting to Christ when he found him at the cobbler's stall. The Talmud commemorates the courage and the wisdom of "Rabbi Jochanan, the shoemaker," whose learning soon after found a parallel in Carey's. Like Annianus, "a poor shoemaker named Alexander, despised in the world but great in the sight of God, who did honour to so exalted a station in the Church," became famous as Bishop of Comana in Cappadocia, as saint, preacher, and missionary-martyr. Soon after there perished in the persecutions of Diocletian, at Soissons, the two missionary brothers whose name of Crispin has ever since been gloried in by the trade, which they chose at once as a means of livelihood and of helping their poor converts. The Hackleton apprentice was still a child when the great Goethe was again adding to the then artificial literature of his country his own true predecessor, Hans Sachs, the shoemaker of Nürnberg, the friend of Luther, the meistersinger of the Reformation. And it was another German shoemaker, Boehme, whose exalted theosophy as expounded by William Law became one link in the chain that drew Carey to Christ, as it influenced Wesley and Whitefield, Samuel Johnson and Coleridge. George Fox was only nineteen when, after eight years' service with a shoemaker in Drayton, Leicestershire, not far from Carey's county, he heard the voice from heaven which sent him forth in 1643 to preach righteousness, temperance, and judgment to come, till Cromwell sought converse with him, and the Friends became a power among men.

Carlyle has, in characteristic style, seized on the true meaning that was in the man when he made to himself a suit of leather and became the modern hero of Sartor Resartus. The words fit William Carey's case even better than that of George Fox:—"Sitting in his stall, working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had nevertheless a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards and discern its celestial Home." That "shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine...Stitch away, every prick of that little instrument is pricking into the heart of slavery." Thirty-six years after Fox had begun to wear his leathern doublet he directed all Friends everywhere that had Indians or blacks to preach the Gospel to them.

But it would be too long to tell the list of workers in what has been called the gentle craft, whom the cobbler's stall, with its peculiar opportunities for rhythmic meditation, hard thinking, and oft harder debating, has prepared for the honours of literature and scholarship, of philanthropy and reform. To mention only Carey's contemporaries, the career of these men ran parallel at home with his abroad--Thomas Shillitoe, who stood before magistrates, bishops, and such sovereigns as George III. and IV. and the Czar Alexander I. in the interests of social reform; and John Pounds, the picture of whom as the founder of ragged schools led Thomas Guthrie, when he stumbled on it in an inn in Anstruther, to do the same Christlike work in Scotland. Coleridge, who when at Christ's Hospital was ambitious to be a shoemaker's apprentice, was right when he declared that shoemakers had given to the world a larger number of eminent men than any other handicraft. Whittier's own early experience in Massachusetts fitted him to be the poet-laureate of the craft which for some years he adorned. His Songs of Labour, published in 1850, contain the best English lines on shoemakers since Shakspere put into the mouth of King Henry V. the address on the eve of Agincourt, which begins: "This day is called the feast of Crispin." But Whittier, Quaker, philanthropist, and countryman of Judson though he was, might have found a place for Carey when he sang so well of others:--

"Thy songs, Hans Sachs, are living yet,
In strong and hearty German;
And Bloomfield's lay and Gifford's wit
And patriot fame of Sherman;
"Still from his book, a mystic seer,
The soul of Behmen teaches,

And England's priestcraft shakes to hear
Of Fox's leathern breeches."

The confessions of Carey, made in the spiritual humility and self-examination of his later life, form a parallel to the Grace Abounding to the Chief of Sinners, the little classic of John Bunyan second only to his Pilgrim's Progress. The young Pharisee, who entered Hackleton with such hate in his heart to dissenters that he would have destroyed their meeting-place, who practised "lying, swearing, and other sins," gradually yielded so far to his brother apprentice's importunity as to leave these off, to try to pray sometimes when alone, to attend church three times a day, and to visit the dissenting prayer-meeting. Like the zealot who thought to do God service by keeping the whole law, Carey lived thus for a time, "not doubting but this would produce ease of mind and make me acceptable to God." What revealed him to himself was an incident which he tells in language recalling at once Augustine and one of the subtlest sketches of George Eliot, in which the latter uses her half-knowledge of evangelical faith to stab the very truth that delivered Paul and Augustine, Bunyan and Carey, from the antinomianism of the Pharisee:--

"A circumstance which I always reflect on with a mixture of horror and gratitude occurred about this time, which, though greatly to my dishonour, I must relate. It being customary in that part of the country for apprentices to collect Christmas boxes [donations] from the tradesmen with whom their masters have dealings, I was permitted to collect these little sums. When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence; I of course chose the shilling, and putting it in my pocket, went away. When I had got a few shillings my next care was to purchase some little articles for myself, I have forgotten what. But then, to my sorrow, I found that my shilling was a brass one. I paid for the things which I bought by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields towards home! I there promised that, if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices; but this theft and consequent lying appeared to me so necessary, that they could not be dispensed with.

"A gracious God did not get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged the giving

me the shilling, and I was therefore exposed to shame, reproach, and inward remorse, which preyed upon my mind for a considerable time. I at this time sought the Lord, perhaps much more earnestly than ever, but with shame and fear. I was quite ashamed to go out, and never, till I was assured that my conduct was not spread over the town, did I attend a place of worship.

"I trust that, under these circumstances, I was led to see much more of myself than I had ever done before, and to seek for mercy with greater earnestness. I attended prayer-meetings only, however, till February 10, 1779, which being appointed a day of fasting and prayer, I attended worship on that day. Mr. Chater [congregationalist] of Olney preached, but from what text I have forgotten. He insisted much on following Christ entirely, and enforced his exhortation with that passage, 'Let us therefore go out unto him without the camp, bearing his reproach.'--Heb. xiii. 13. I think I had a desire to follow Christ; but one idea occurred to my mind on hearing those words which broke me off from the Church of England. The idea was certainly very crude, but useful in bringing me from attending a lifeless, carnal ministry to one more evangelical. I concluded that the Church of England, as established by law, was the camp in which all were protected from the scandal of the cross, and that I ought to bear the reproach of Christ among the dissenters; and accordingly I always afterwards attended divine worship among them."

At eighteen Carey was thus emptied of self and there was room for Christ. In a neighbouring village he consorted much for a time with some followers of William Law, who had not long before passed away in a village in the neighbourhood, and select passages from whose writings the Moravian minister, Francis Okely, of Northampton, had versified. These completed the negative process. "I felt ruined and helpless." Then to his spiritual eyes, purged of self, there appeared the Crucified One; and to his spiritual intelligence there was given the Word of God. The change was that wrought on Paul by a Living Person. It converted the hypocritical Pharisee into the evangelical preacher; it turned the vicious peasant into the most self-denying saint; it sent the village shoemaker far off to the Hindoos.

But the process was slow; it had been so even in Paul's case. Carey found encouragement in fellowship with some old Christians in Hackleton, and he united with a few of them, including his fellow-apprentice, in forming a congregational church. The state of the parish may be imagined from its recent history. Hackleton is part of Piddington, and the squire had long appropriated the living of £300 a year, the parsonage, the glebe, and all tithes, sending his house

minister "at times" to do duty. A Certificate from Northamptonshire, against the pluralities and other such scandals, published in 1641, declared that not a child or servant in Hackleton or Piddington could say the Lord's Prayer. Carey sought the preaching of Doddridge's successor at Northampton, of a Baptist minister at Road, and of Scott the commentator, then at Ravenstone. He had found peace, but was theologically "inquisitive and unsatisfied." Fortunately, like Luther, he "was obliged to draw all from the Bible alone."

When, at twenty years of age, Carey was slowly piecing together "the doctrines in the Word of God" into something like a system which would at once satisfy his own spiritual and intellectual needs, and help him to preach to others, a little volume was published, of which he wrote:—"I do not remember ever to have read any book with such raptures." It was Help to Zion's Travellers; being an attempt to remove various Stumbling-Blocks out of the Way, relating to Doctrinal, Experimental, and Practical Religion, by Robert Hall. The writer was the father of the greater Robert Hall, a venerable man, who, in his village church of Arnsby, near Leicester, had already taught Carey how to preach. The book is described as an "attempt to relieve discouraged Christians" in a day of gloominess and perplexity, that they might devote themselves to Christ through life as well as be found in Him in death. Carey made a careful synopsis of it in an exquisitely neat hand on the margin of each page. The worm-eaten copy, which he treasured even in India, is now deposited in Bristol College.

A Calvinist of the broad missionary type of Paul, Carey somewhat suddenly, according to his own account, became a Baptist. "I do not recollect having read anything on the subject till I applied to Mr. Ryland, senior, to baptise me. He lent me a pamphlet, and turned me over to his son," who thus told the story when the Baptist Missionary Society held its first public meeting in London:—"October 5th, 1783: I baptised in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High, who selected for this work not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk."

The spot may still be visited at the foot of the hill, where the Nen fed the moat of the old castle, in which many a Parliament sat from the days of King John. The text of that morning's sermon happened to be the Lord's saying, "Many first

shall be last, and the last first," which asserts His absolute sovereignty in choosing and in rewarding His missionaries, and introduces the parable of the labourers in the vineyard. As Carey wrote in the fulness of his fame, that the evangelical doctrines continued to be the choice of his heart, so he never wavered in his preference for the Baptist division of the Christian host. But from the first he enjoyed the friendship of Scott and Newton, and of his neighbour Mr. Robinson of St. Mary's, Leicester, and we shall see him in India the centre of the Episcopal and Presbyterian chaplains and missionaries from Martyn Wilson to Lacroix and Duff. His controversial spirit died with the youthful conceit and self-righteousness of which it is so often the birth. When at eighteen he learned to know himself, he became for ever humble. A zeal like that of his new-found Master took its place, and all the energy of his nature, every moment of his time, was directed to setting Him forth.

In his monthly visits to the father-house at Paulerspury the new man in him could not be hid. His sister gives us a vivid sketch of the lad, whose going over to the dissenters was resented by the formal and stern clerk, and whose evangelicalism was a reproach to the others.

"At this time he was increasingly thoughtful, and very was jealous for the Lord of Hosts. Like Gideon, he seemed for throwing down all the altars of Baal in one night. When he came home we used to wonder at the change. We knew that before he was rather inclined to persecute the faith he now seemed to wish to propagate. At first, perhaps, his zeal exceeded the bounds of prudence; but he felt the importance of things we were strangers to, and his natural disposition was to pursue earnestly what he undertook, so that it was not to be wondered at, though we wondered at the change. He stood alone in his father's house for some years. After a time he asked permission to have family prayer when he came home to see us, a favour which he very readily had granted. Often have I felt my pride rise while he was engaged in prayer, at the mention of those words in Isaiah, 'that all our righteousness was like filthy rags.' I did not think he thought his so, but looked on me and the family as filthy, not himself and his party. Oh, what pride is in the human heart! Nothing but my love to my brother would have kept me from showing my resentment."

"A few of the friends of religion wished our brother to exercise his gifts by speaking to a few friends in a house licensed at Pury; which he did with great acceptance. The next morning a neighbour of ours, a very pious woman, came in to congratulate my mother on the occasion, and to speak of the Lord's goodness in calling her son, and my brother, two such near neighbours, to the same noble

calling. My mother replied, 'What, do you think he will be a preacher?' 'Yes,' she replied, 'and a great one, I think, if spared.' From that time till he was settled at Moulton he regularly preached once a month at Pury with much acceptance. He was at that time in his twentieth year, and married. Our parents were always friendly to religion; yet, on some accounts, we should rather have wished him to go from home than come home to preach. I do not think I ever heard him, though my younger brother and my sister, I think, generally did. Our father much wished to hear his son, if he could do it unseen by him or any one. It was not long before an opportunity offered, and he embraced it. Though he was a man that never discovered any partiality for the abilities of his children, but rather sometimes went too far on the other hand, that often tended a little to discourage them, yet we were convinced that he approved of what he heard, and was highly gratified by it."

In Hackleton itself his expositions of Scripture were so valued that the people, he writes, "being ignorant, sometimes applauded to my great injury." When in poverty, so deep that he fasted all that day because he had not a penny to buy a dinner, he attended a meeting of the Association of Baptist Churches at Olney, not far off. There he first met with his lifelong colleague, the future secretary of the mission, Andrew Fuller, the young minister of Soham, who preached on being men in understanding, and there it was arranged that he should preach regularly to a small congregation at Earls Barton, six miles from Hackleton. His new-born humility made him unable to refuse the duty, which he discharged for more than three years while filling his cobbler's stall at Hackleton all the week, and frequently preaching elsewhere also. The secret of his power which drew the Northamptonshire peasants and craftsmen to the feet of their fellow was this, that he studied the portion of Scripture, which he read every morning at his private devotions, in Hebrew, Greek, and Latin.

This was Carey's "college." On the death of his first master, when he was eighteen, he had transferred his apprenticeship to a Mr. T. Old. Hackleton stands on the high road from Bedford and Olney to Northampton, and Thomas Scott was in the habit of resting at Mr. Old's on his not infrequent walks from Olney, where he had succeeded John Newton. There he had no more attentive listener or intelligent talker than the new journeyman, who had been more influenced by his preaching at Ravenstone than by that of any other man. Forty years after, just before Scott's death, Dr. Ryland gave him this message from Carey:—"If there be anything of the work of God in my soul, I owe much of it to his preaching when I first set out in the ways of the Lord;" to which this reply was sent: "I am

surprised as well as gratified at your message from Dr. Carey. He heard me preach only a few times, and that as far as I know in my rather irregular excursions; though I often conversed and prayed in his presence, and endeavoured to answer his sensible and pertinent inquiries when at Hackleton. But to have suggested even a single useful hint to such a mind as his must be considered as a high privilege and matter of gratitude." Scott had previously written this more detailed account of his fellowship with the preaching shoemaker, whom he first saw when he called on Mr. Old to tell him of the welfare of his mother:

"When I went into the cottage I was soon recognised, and Mr. Old came in, with a sensible-looking lad in his working-dress. I at first rather wondered to see him enter, as he seemed young, being, I believe, little of his age. We, however, entered into very interesting conversation, especially respecting my parishioner, their relative, and the excellent state of her mind, and the wonder of divine grace in the conversion of one who had been so very many years considered as a self-righteous Pharisee. I believe I endeavoured to show that the term was often improperly applied to conscientious but ignorant inquirers, who are far from self-satisfied, and who, when the Gospel is set before them, find the thing which they had long been groping after. However that may be, I observed the lad who entered with Mr. Old riveted in attention with every mark and symptom of intelligence and feeling; saying little, but modestly asking now and then an appropriate question. I took occasion, before I went forward, to inquire after him, and found that, young as he was, he was a member of the church at Hackleton, and looked upon as a very consistent and promising character. I lived at Olney till the end of 1785; and in the course of that time I called perhaps two or three times each year at Mr. Old's, and was each time more and more struck with the youth's conduct, though I said little; but, before I left Olney, Mr. Carey was out of his engagement with Mr. Old. I found also that he was sent out as a probationary preacher, and preached at Moulton; and I said to all to whom I had access, that he would, if I could judge, prove no ordinary man. Yet, though I often met both old Mr. Ryland, the present Dr. Ryland, Mr. Hall, Mr. Fuller, and knew almost every step taken in forming your Missionary Society, and though I sometimes preached very near Moulton, it so happened that I do not recollect having met with him any more, till he came to my house in London with Mr. Thomas, to desire me to use what little influence I had with Charles Grant, Esq., to procure them licence to go in the Company's ships as missionaries to the British settlements in India, perhaps in 1792. My little influence was of no avail. What I said of Mr. Carey so far satisfied Mr. Grant that he said, if Mr. Carey was

going alone, or with one equally to be depended on along with him, he would not oppose him; but his strong disapprobation of Mr. T., on what ground I knew not, induced his negative. I believe Mr. Old died soon after I left Olney, if not just before; and his shop, which was a little building apart from the house, was suffered to go to decay. While in this state I several times passed it, and said to my sons and others with me, that is Mr. Carey's college."

This cobbler's shed which was Carey's college has been since restored, but two of the original walls still stand, forming the corner in which he sat, opposite the window that looks out into the garden he carefully kept. Here, when his second master died, Carey succeeded to the business, charging himself with the care of the widow, and marrying the widow's sister, Dorothy or Dolly Placket. He was only twenty when he took upon himself such burdens, in the neighbouring church of Piddington, a village to which he afterwards moved his shop. Never had minister, missionary, or scholar a less sympathetic mate, due largely to that latent mental disease which in India carried her off; but for more than twenty years the husband showed her loving reverence. As we stand in the Hackleton shed, over which Carey placed the rude signboard prepared by his own hands, and now in the library of Regent's Park College, "Second Hand Shoes Bought and--," we can realise the low estate to which Carey fell, even below his father's loom and schoolhouse, and from which he was called to become the apostle of North India as Schwartz was of the South.

How was this shed his college? We have seen that he brought with him from his native village an amount of information, habits of observation, and a knowledge of books unusual in rustics of that day, and even of the present time. At twelve he made his first acquaintance with a language other than his own, when he mastered the short grammar in Dyche's Latine Vocabulary, and committed nearly the whole book to memory. When urging him to take the preaching at Barton, Mr. Sutcliff of Olney gave him Ruddiman's Latin Grammar. The one alleviation of his lot under the coarse but upright Nichols was found in his master's small library. There he began to study Greek. In a New Testament commentary he found Greek words, which he carefully transcribed and kept until he should next visit home, where a youth whom dissipation had reduced from college to weaving explained both the words and their terminations to him. All that he wanted was such beginnings. Hebrew he seems to have learned by the aid of the neighbouring ministers; borrowing books from them, and questioning them "pertinently," as he did Scott. At the end of Hopkins's Three Sermons on the Effects of Sin on the Universe, preached in 1759, he had made

this entry on 9th August 1787--"Gulielm. Careius perlegit." He starved himself to purchase a few books at the sale which attended Dr. Ryland's removal from Northampton to Bristol. In an old woman's cottage he found a Dutch quarto, and from that he so taught himself the language that in 1789 he translated for Ryland a discourse on the Gospel Offer sent to him by the evangelical Dr. Erskine of Edinburgh. The manuscript is in an extremely small character, unlike what might have been expected from one who had wrought with his hands for eight years. French he acquired, sufficiently for literary purposes, in three weeks from the French version of Ditton on the Resurrection, which he purchased for a few coppers. He had the linguistic gift which soon after made the young carpenter Mezzofanti of Bologna famous and a cardinal. But the gift would have been buried in the grave of his penury and his circumstances had his trade been almost any other, and had he not been impelled by the most powerful of all motives. He never sat on his stall without his book before him, nor did he painfully toil with his wallet of new-made shoes to the neighbouring towns or return with leather without conning over his lately-acquired knowledge, and making it for ever, in orderly array, his own. He so taught his evening school and his Sunday congregations that the teaching to him, like writing to others, stereotyped or lighted up the truths. Indeed, the school and the cobbling often went on together--a fact commemorated in the addition to the Hackleton signboard of the Piddington nail on which he used to fix his thread while teaching the children.

But that which sanctified and directed the whole throughout a working life of more than half a century, was the missionary idea and the missionary consecration. With a caution not often shown at that time by bishops in laying hands on those whom they had passed for deacon's orders, the little church at Olney thus dealt with the Father of Modern Missions before they would recognise his call and send him out "to preach the gospel wherever God in His providence might call him:"

"June 17, 1785.--A request from William Carey of Moulton, in Northamptonshire, was taken into consideration. He has been and still is in connection with a society of people at Hackleton. He is occasionally engaged with acceptance in various places in speaking the Word. He bears a very good moral character. He is desirous of being sent out from some reputable church of Christ into the work of the ministry. The principal Question was--'In what manner shall we receive him? by a letter from the people of Hackleton, or on a profession of faith, etc.?' The final resolution of it was left to another church Meeting.

"July 14--Ch. Meeting. W. Carey appeared before the Church, and having given a satisfactory account of the work of God upon his soul, he was admitted a member. He had been formerly baptised by the Rev. Mr. Ryland, jun., of Northampton. He was invited by the Church to preach in public once next Lord's Day.

"July 17--Ch. Meeting, Lord's Day Evening. W. Carey, in consequence of a request from the Church, preached this Evening. After which it was resolved that he should be allowed to go on preaching at those places where he has been for some time employed, and that he should engage again on suitable occasions for some time before us, in order that farther trial may be made of ministerial gifts.

"June 16, 1786.--C.M. The case of Bror. Carey was considered, and an unanimous satisfaction with his ministerial abilities being expressed, a vote was passed to call him to the Ministry at a proper time.

"August 10--Ch. Meeting. This evening our Brother William Carey was called to the work of the Ministry, and sent out by the Church to preach the Gospel, wherever God in His providence might call him.

"April 29, 1787.--Ch. M. After the Orde. our Brother William Carey was dismissed to the Church of Christ at Moulton in Northamptonshire with a view to his Ordination there."

These were the last years at Olney of William Cowper before he removed to the Throckmortons' house at Weston village, two miles distant. Carey must often have seen the poet during the twenty years which he spent in the corner house of the market-square, and in the walks around. He must have read the poems of 1782, which for the first time do justice to missionary enterprise. He must have hailed what Mrs. Browning calls "the deathless singing" which in 1785, in *The Task*, opened a new era in English literature. He may have been fired with the desire to imitate Whitefield, in the description of whom, though reluctant to name him, Cowper really anticipated Carey himself:--

"He followed Paul; his zeal a kindred flame,
His apostolic charity the same;
Like him crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends and ease;
Like him he laboured and, like him, content

To bear it, suffered shame where'er he went."

Chapter 2: The Birth Of England's Foreign Missions

1785-1792

Moulton the Mission's birthplace--Carey's fever and poverty--His Moulton school--Fired with the missionary idea--His very large missionary map--Fuller's confession of the aged and respectable ministers' opposition--Old Mr. Ryland's rebuke--Driven to publish his Enquiry--Its literary character--Carey's survey of the world in 1788--His motives, difficulties, and plans--Projects the first Missionary Society--Contrasted with his predecessors from Erasmus--Prayer concert begun in Scotland in 1742--Jonathan Edwards--The Northamptonshire Baptist movement in 1784--Andrew Fuller--The Baptists, Particular and General--Antinomian and Socinian extremes opposed to Missions--Met by Fuller's writings and Clipstone sermon--Carey's agony at continued delay--His work in Leicester--His sermon at Nottingham--Foundation of Baptist Missionary Society at last--Kettering and Jerusalem.

THE north road, which runs for twelve miles from Northampton to Kettering, passes through a country known last century for the doings of the Pytchley Hunt. Stories, by no means exaggerated, of the deep drinking and deeper play of the club, whose gatehouse now stands at the entrance of Overstone Park, were rife, when on Lady Day 1785 William Carey became Baptist preacher of Moulton village, on the other side of the road. Moulton was to become the birthplace of the modern missionary idea; Kettering, of evangelical missionary action

No man in England had apparently a more wretched lot or more miserable prospects than he. He had started in life as a journeyman shoemaker at eighteen, burdened with a payment to his first master's widow which his own kind heart had led him to offer, and with the price of his second master's stock and business. Trade was good for the moment, and he had married, before he was twenty, one who brought him the most terrible sorrow a man can bear. He had no sooner completed a large order for which his predecessor had contracted than it was returned on his hands. From place to place he wearily trudged, trying to sell the shoes. Fever carried off his first child and brought himself so near to the grave that he sent for his mother to help in the nursing. At Piddington he worked early and late at his garden, but ague, caused by a neighbouring marsh, returned and left him so bald that he wore a wig thereafter until his voyage to India. During his preaching for more than three years at Barton, which involved a walk of sixteen miles, he did not receive from the poor folks enough to pay for the clothes he wore out in their service. His younger brother delicately came to his

help, and he received the gift with a pathetic tenderness. But a calling which at once starved him, in spite of all his method and perseverance, and cramped the ardour of his soul for service to the Master who had revealed Himself in him, became distasteful. He gladly accepted an invitation from the somewhat disorganised church at Moulton to preach to them. They could offer him only about £10 a year, supplemented by £5 from a London fund. But the schoolmaster had just left, and Carey saw in that fact a new hope. For a time he and his family managed to live on an income which is estimated as never exceeding £36 a year. We find this passage in a printed appeal made by the "very poor congregation" for funds to repair and enlarge the chapel to which the new pastor's preaching had attracted a crowd:—"The peculiar situation of our minister, Mr. Carey, renders it impossible for us to send him far abroad to collect the Contributions of the Charitable; as we are able to raise him but about Ten Pounds per Annum, so that he is obliged to keep a School for his Support: And as there are other two Schools in the Town, if he was to leave Home to collect for the Building, he must probably quit his Station on his Return, for Want of a Maintenance."

His genial loving-kindness and his fast increasing learning little fitted him to drill peasant children in the alphabet. "When I kept school the boys kept me," he used to confess with a merry twinkle. In all that our Lord meant by it William Carey was a child from first to last. The former teacher returned, and the poor preacher again took to shoemaking for the village clowns and the shops in Kettering and Northampton. His house still stands, one of a row of six cottages of the dear old English type, with the indispensable garden behind, and the glad sunshine pouring in through the open window embowered in roses and honeysuckle.

There, and chiefly in the school-hours as he tried to teach the children geography and the Bible and was all the while teaching himself, the missionary idea arose in his mind, and his soul became fired with the self-consecration, unknown to Wyclif and Hus, Luther and Calvin, Knox and even Bunyan, for theirs was other work. All his past knowledge of nature and of books, all his favourite reading of voyages and of travels which had led his school-fellows to dub him Columbus, all his painful study of the Word, his experience of the love of Christ and expoundings of the meaning of His message to men for six years, were gathered up, were intensified, and were directed with a concentrated power to the thought that Christ died, as for him, so for these millions of dark savages whom Cook was revealing to Christendom, and who had never heard the glad tidings of great joy.

Carey had ceased to keep school when the Moulton Baptists, who could subscribe no more than twopence a month each for their own poor, formally called the preacher to become their ordained pastor, and Ryland, Sutcliff, and Fuller were asked to ordain him on the 10th August 1786. Fuller had discovered the value of a man who had passed through spiritual experience, and possessed a native common sense like his own, when Carey had been suddenly called to preach in Northampton to supply the place of another. Since that day he had often visited Moulton, and he thus tells us what he had seen:--

"The congregation being few and poor, he followed his business in order to assist in supporting his family. His mind, however, was much occupied in acquiring the learned languages, and almost every other branch of useful knowledge. I remember, on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, etc. The substance of this was afterwards published in his Enquiry. These researches, on which his mind was naturally bent, hindered him, of course, from doing much of his business; and the people, as was said, being few and poor, he was at this time exposed to great hardships. I have been assured that he and his family have lived for a great while together without tasting animal food, and with but a scanty pittance of other provision."

"He would also be frequently conversing with his brethren in the ministry on the practicability and importance of a mission to the heathen, and of his willingness to engage in it. At several ministers' meetings, between the year 1787 and 1790, this was the topic of his conversation. Some of our most aged and respectable ministers thought, I believe, at that time, that it was a wild and impracticable scheme that he had got in his mind, and therefore gave him no encouragement. Yet he would not give it up; but would converse with us, one by one, till he had made some impression upon us."

The picture is completed by his sister:--

"He was always, from his first being thoughtful, remarkably impressed about heathen lands and the slave-trade. I never remember his engaging in prayer, in his family or in public, without praying for those poor creatures. The first time I ever recollect my feeling for the heathen world, was from a discourse I heard my

brother preach at Moulton, the first summer after I was thoughtful. It was from these words:--'For Zion's sake will I not hold my peace, and for Jerusalem's sake will I give him no rest.' It was a day to be remembered by me; a day set apart for prayer and fasting by the church. What hath God wrought since that time!"

Old Mr. Ryland always failed to recall the story, but we have it on the testimony of Carey's personal friend, Morris of Clipstone, who was present at the meeting of ministers held in 1786 at Northampton, at which the incident occurred. Ryland invited the younger brethren to propose a subject for discussion. There was no reply, till at last the Moulton preacher suggested, doubtless with an ill-restrained excitement, "whether the command given to the Apostles, to teach all nations, was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." Neither Fuller nor Carey himself had yet delivered the Particular Baptists from the yoke of hyper-calvinism which had to that hour shut the heathen out of a dead Christendom, and the aged chairman shouted out the rebuke--"You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." Carey had never before mentioned the subject openly, and he was for the moment greatly mortified. But, says Morris, he still pondered these things in his heart. That incident marks the wide gulf which Carey had to bridge. Silenced by his brethren, he had recourse to the press. It was then that he wrote his own contribution to the discussion he would have raised on a duty which was more than seventeen centuries old, and had been for fourteen of these neglected: An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered by WILLIAM CAREY. Then follows the great conclusion of Paul in his letter to the Romans (x. 12-15): "For there is no difference between the Jew and the Greek...How shall they preach except they be sent?" He happened to be in Birmingham in 1786 collecting subscriptions for the rebuilding of the chapel in Moulton, when Mr. Thomas Potts, who had made a fortune in trade with America, discovering that he had prepared the manuscript, gave him £10 to publish it. And it appeared at Leicester in 1792, "price one shilling and sixpence," the profits to go to the proposed mission. The pamphlet form doubtless accounts for its disappearance now; only four copies of the original edition⁴ are known to be in existence.

This Enquiry has a literary interest of its own, as a contribution to the statistics and geography of the world, written in a cultured and almost finished style, such as few, if any, University men of that day could have produced, for none were impelled by such a motive as Carey had. In an obscure village, toiling save when he slept, and finding rest on Sunday only by a change of toil, far from libraries and the society of men with more advantages than his own, this shoemaker, still under thirty, surveys the whole world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy, and following them up with a logical power of generalisation which would extort the admiration of the learned even of the present day.

Having proved that the commission given by our Lord to His disciples is still binding on us, having reviewed former undertakings for the conversion of the heathen from the Ascension to the Moravians and "the late Mr. Wesley" in the West Indies, and having thus surveyed in detail the state of the world in 1786, he removes the five impediments in the way of carrying the Gospel among the heathen, which his contemporaries advanced--their distance from us, their barbarism, the danger of being killed by them, the difficulty of procuring the necessities of life, the unintelligibleness of their languages. These his loving heart and Bible knowledge enable him skilfully to turn in favour of the cause he pleads. The whole section is essential to an appreciation of Carey's motives, difficulties, and plans:--

"FIRST, As to their distance from us, whatever objections might have been made on that account before the invention of the mariner's compass, nothing can be alleged for it with any colour of plausibility in the present age. Men can now sail with as much certainty through the Great South Sea as they can through the Mediterranean or any lesser sea. Yea, and providence seems in a manner to invite us to the trial, as there are to our knowledge trading companies, whose commerce lies in many of the places where these barbarians dwell. At one time or other ships are sent to visit places of more recent discovery, and to explore parts the most unknown; and every fresh account of their ignorance or cruelty should call forth our pity, and excite us to concur with providence in seeking their eternal good. Scripture likewise seems to point out this method, 'Surely the Isles shall wait for me; the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord, thy God.'--Isai. lx. 9. This seems to imply that in the time of the glorious increase of the church, in the latter days (of which the whole chapter is undoubtedly a prophecy), commerce shall subserve the spread of the gospel. The ships of Tarshish were

trading vessels, which made voyages for traffic to various parts; thus much therefore must be meant by it, that navigation, especially that which is commercial, shall be one great mean of carrying on the work of God; and perhaps it may imply that there shall be a very considerable appropriation of wealth to that purpose.

"SECONDLY, As to their uncivilised and barbarous way of living, this can be no objection to any, except those whose love of ease renders them unwilling to expose themselves to inconveniences for the good of others. It was no objection to the apostles and their successors, who went among the barbarous Germans and Gauls, and still more barbarous Britons! They did not wait for the ancient inhabitants of these countries to be civilised before they could be christianised, but went simply with the doctrine of the cross; and Tertullian could boast that 'those parts of Britain which were proof against the Roman armies, were conquered by the gospel of Christ.' It was no objection to an Eliot or a Brainerd, in later times. They went forth, and encountered every difficulty of the kind, and found that a cordial reception of the gospel produced those happy effects which the longest fellowship with Europeans without it could never accomplish. It is no objection to commercial men. It only requires that we should have as much love to the souls of our fellow-creatures, and fellow-sinners, as they have for the profits arising from a few otter-skins, and all these difficulties would be easily surmounted.

"After all, the uncivilised state of the heathen, instead of affording an objection against preaching the gospel to them, ought to furnish an argument for it. Can we as men, or as Christians, hear that a great part of our fellow-creatures, whose souls are as immortal as ours, and who are as capable as ourselves of adorning the gospel and contributing by their preachings, writings, or practices to the glory of our Redeemer's name and the good of his church, are enveloped in ignorance and barbarism? Can we hear that they are without the gospel, without government, without laws, and without arts, and sciences; and not exert ourselves to introduce among them the sentiments of men, and of Christians? Would not the spread of the gospel be the most effectual mean of their civilisation? Would not that make them useful members of society? We know that such effects did in a measure follow the afore-mentioned efforts of Eliot, Brainerd, and others amongst the American Indians; and if similar attempts were made in other parts of the world, and succeeded with a divine blessing (which we have every reason to think they would), might we not expect to see able divines, or read well-conducted treatises in defence of the truth, even amongst

those who at present seem to be scarcely human?

"THIRDLY, In respect to the danger of being killed by them, it is true that whoever does go must put his life in his hand, and not consult with flesh and blood; but do not the goodness of the cause, the duties incumbent on us as the creatures of God and Christians, and the perishing state of our fellow-men, loudly call upon us to venture all, and use every warrantable exertion for their benefit? Paul and Barnabas, who hazarded their lives for the name of our Lord Jesus Christ, were not blamed as being rash, but commended for so doing; while John Mark, who through timidity of mind deserted them in their perilous undertaking, was branded with censure. After all, as has been already observed, I greatly question whether most of the barbarities practised by the savages upon those who have visited them, have not originated in some real or supposed affront, and were therefore, more properly, acts of self-defence, than proofs of ferocious dispositions. No wonder if the imprudence of sailors should prompt them to offend the simple savage, and the offence be resented; but Eliot, Brainerd, and the Moravian missionaries have been very seldom molested. Nay, in general the heathen have showed a willingness to hear the word; and have principally expressed their hatred of Christianity on account of the vices of nominal Christians.

"FOURTHLY, As to the difficulty of procuring the necessities of life, this would not be so great as may appear at first sight; for, though we could not procure European food, yet we might procure such as the natives of those countries which we visit, subsist upon themselves. And this would only be passing through what we have virtually engaged in by entering on the ministerial office. A Christian minister is a person who in a peculiar sense is not his own; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure, or employment, or pursue the ministry as a something that is to subserve his own ends, or interests, or as a kind of bye-work. He engages to go where God pleases, and to do or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord, and Master. It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilised country, legal protection, affluence, splendour, or even a competency. The slights, and hatred of men, and even pretended friends, gloomy prisons, and tortures, the society of

barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness, as good soldiers of Jesus Christ; and though we, living in a civilised country where Christianity is protected by law, are not called to suffer these things while we continue here, yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go everywhere preaching the gospel.

"It might be necessary, however, for two, at least, to go together, and in general I should think it best that they should be married men, and to prevent their time from being employed in procuring necessaries, two, or more, other persons, with their wives and families, might also accompany them, who should be wholly employed in providing for them. In most countries it would be necessary for them to cultivate a little spot of ground just for their support, which would be a resource to them, whenever their supplies failed. Not to mention the advantages they would reap from each other's company, it would take off the enormous expense which has always attended undertakings of this kind, the first expense being the whole; for though a large colony needs support for a considerable time, yet so small a number would, upon receiving the first crop, maintain themselves. They would have the advantage of choosing their situation, their wants would be few; the women, and even the children, would be necessary for domestic purposes: and a few articles of stock, as a cow or two, and a bull, and a few other cattle of both sexes, a very few utensils of husbandry, and some corn to sow their land, would be sufficient. Those who attend the missionaries should understand husbandry, fishing, fowling, etc., and be provided with the necessary implements for these purposes. Indeed, a variety of methods may be thought of, and when once the work is undertaken, many things will suggest themselves to us, of which we at present can form no idea.

"FIFTHLY, As to learning their languages, the same means would be found necessary here as in trade between different nations. In some cases interpreters might be obtained, who might be employed for a time; and where these were not to be found, the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their

ideas to them in it. It is well known to require no very extraordinary talents to learn, in the space of a year, or two at most, the language of any people upon earth, so much of it at least as to be able to convey any sentiments we wish to their understandings.

"The Missionaries must be men of great piety, prudence, courage, and forbearance; of undoubted orthodoxy in their sentiments, and must enter with all their hearts into the spirit of their mission; they must be willing to leave all the comforts of life behind them, and to encounter all the hardships of a torrid or a frigid climate, an uncomfortable manner of living, and every other inconvenience that can attend this undertaking. Clothing, a few knives, powder and shot, fishing-tackle, and the articles of husbandry above mentioned, must be provided for them; and when arrived at the place of their destination, their first business must be to gain some acquaintance with the language of the natives (for which purpose two would be better than one), and by all lawful means to endeavour to cultivate a friendship with them, and as soon as possible let them know the errand for which they were sent. They must endeavour to convince them that it was their good alone which induced them to forsake their friends, and all the comforts of their native country. They must be very careful not to resent injuries which may be offered to them, nor to think highly of themselves, so as to despise the poor heathens, and by those means lay a foundation for their resentment or rejection of the gospel. They must take every opportunity of doing them good, and labouring and travelling night and day, they must instruct, exhort, and rebuke, with all long suffering and anxious desire for them, and, above all, must be instant in prayer for the effusion of the Holy Spirit upon the people of their charge. Let but missionaries of the above description engage in the work, and we shall see that it is not impracticable.

"It might likewise be of importance, if God should bless their labours, for them to encourage any appearances of gifts amongst the people of their charge; if such should be raised up many advantages would be derived from their knowledge of the language and customs of their countrymen; and their change of conduct would give great weight to their ministrations."

This first and still greatest missionary treatise in the English language closes with the practical suggestion of these means--fervent and united prayer, the formation of a catholic or, failing that, a Particular Baptist Society of "persons whose hearts are in the work, men of serious religion and possessing a spirit of perseverance," with an executive committee, and subscriptions from rich and

poor of a tenth of their income for both village preaching and foreign missions, or, at least, an average of one penny or more per week from all members of congregations. He thus concludes:—"It is true all the reward is of mere grace, but it is nevertheless encouraging; what a treasure, what an harvest must await such characters as Paul, and Eliot, and Brainerd, and others, who have given themselves wholly to the work of the Lord. What a heaven will it be to see the many myriads of poor heathens, of Britons amongst the rest, who by their labours have been brought to the knowledge of God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

So Carey projected the first organisation which England had seen for missions to all the human race outside of Christendom; and his project, while necessarily requiring a Society to carry it out, as coming from an "independent" Church, provided that every member of every congregation should take a part to the extent of fervent and united prayer, and of an average subscription of a penny a week. He came as near to the New Testament ideal of all Christians acting in an aggressive missionary church as was possible in an age when the Established Churches of England, Scotland, and Germany scouted foreign missions, and the Free Churches were chiefly congregational in their ecclesiastical action. While asserting the other ideal of the voluntary tenth or tithe as both a Scriptural principle and Puritan practice, his common sense was satisfied to suggest an average penny a week, all over, for every Christian. At this hour, more than a century since Carey wrote, and after a remarkable missionary revival in consequence of what he wrote and did, all Christendom, Evangelical, Greek, and Latin, does not give more than five millions sterling a year to Christianise the majority of the race still outside its pale. It is not too much to say that were Carey's penny a week from every Christian a fact, and the prayer which would sooner or later accompany it, the five millions would be fifty, and Christendom would become a term nearly synonymous with humanity. The Churches, whether by themselves or by societies, have yet to pray and organise up to the level of Carey's penny a week.

The absolute originality as well as grandeur of the unconscious action of the peasant shoemaker who, from 1779, prayed daily for all the heathen and slaves, and organised his society accordingly, will be seen in the dim light or darkness visible of all who had preceded him. They were before the set time; he was ready in the fulness of the missionary preparation. They belonged not only to periods, but to nations, to churches, to communities which were failing in the struggle for

fruitfulness and expansion in new worlds and fresh lands; he was a son of England, which had come or was about to come out of the struggle a victor, charged with the terrible responsibility of the special servant of the Lord, as no people had ever before been charged in all history, sacred or secular. William Carey, indeed, reaped the little that the few brave toilers of the wintry time had sown; with a humility that is pathetic he acknowledges their toll, while ever ignorant to the last of his own merit. But he reaped only as each generation garners such fruits of its predecessor as may have been worthy to survive. He was the first of the true Anastatosantes of the modern world, as only an English-speaking man could be--of the most thorough, permanent, and everlasting of all Reformers, the men who turn the world upside down, because they make it rise up and depart from deadly beliefs and practices, from the fear and the fate of death, into the life and light of Christ and the Father.

Who were his predecessors, reckoning from the Renascence of Europe, the discovery of America, and the opening up of India and Africa? Erasmus comes first, the bright scholar of compromise who in 1516 gave the New Testament again to Europe, as three centuries after Carey gave it to all Southern Asia, and whose missionary treatise, *Ecclesiastes*, in 1535 anticipated, theoretically at least, Carey's Enquiry by two centuries and a half. The missionary dream of this escaped monk of Rotterdam and Basel, who taught women and weavers and cobblers to read the Scriptures, and prayed that the Book might be translated into all languages, was realised in the scandalous iniquities and frauds of Portuguese and Spanish and Jesuit missions in West and East. Luther had enough to do with his papal antichrist and his German translation of the Greek of the Testament of Erasmus. The Lutheran church drove missions into the hands of the Pietists and Moravians--Wyclif's offspring--who nobly but ineffectually strove to do a work meant for the whole Christian community. The Church of England thrust forth the Puritans first to Holland and then to New England, where Eliot, the Brainerds, and the Mayhews sought to evangelise tribes which did not long survive themselves.

It was from Courteenhall, a Northamptonshire village near Paulerspury, that in 1644 there went forth the appeal for the propagation of the Gospel which comes nearest to Carey's cry from the same midland region. Cromwell was in power, and had himself planned a Protestant Propaganda, so to the Long Parliament William Castell, "parson of Courteenhall," sent a petition which, with the "Eliot Tracts," resulted in an ordinance creating the Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England. Seventy English

ministers had backed the petition, and six of the Church of Scotland, first of whom was Alexander Henderson. The corporation, which, in a restored form, Robert Boyle governed for thirty years, familiarised the nation with the duty of caring for the dark races then coming more and more under our sway alike in America and in India. It still exists, as well as Boyle's Society for advancing the Faith in the West Indies. The Friends also, and then the Moravians, taught the Wesleys and Whitefield to care for the negroes. The English and Scottish Propagation Societies sought also to provide spiritual aids for the colonists and the highlanders.

The two great thinkers of the eighteenth century, who flourished as philosopher and moralist when Carey was a youth, taught the principles which he of all others was to apply on their spiritual and most effective side. Adam Smith put his finger on the crime which had darkened and continued till 1834 to shadow the brightness of geographical enterprise in both hemispheres--the treatment of the natives by Europeans whose superiority of force enabled them to commit every sort of injustice in the new lands. He sought a remedy in establishing an equality of force by the mutual communication of knowledge and of all sorts of improvements by an extensive commerce. Samuel Johnson rose to a higher level alike of wisdom and righteousness, when he expressed the indignation of a Christian mind that the propagation of truth had never been seriously pursued by any European nation, and the hope "that the light of the Gospel will at last illuminate the sands of Africa and the deserts of America, though its progress cannot but be slow when it is so much obstructed by the lives of Christians."

The early movement which is connected most directly with Carey's and the Northamptonshire Baptists' began in Scotland. Its Kirk, emasculated by the Revolution settlement and statute of Queen Anne, had put down the evangelical teaching of Boston and the "marrow" men, and had cast out the fathers of the Secession in 1733. In 1742 the quickening spread over the west country. In October 1744 several ministers in Scotland united, for the two years next following, in what they called, and what has since become familiar in America as, a "Concert to promote more abundant application to a duty that is perpetually binding--prayer that our God's kingdom may come, joined with praises;" to be offered weekly on Saturday evening and Sunday morning, and more solemnly on the first Tuesday of every quarter. Such was the result, and so did the prayer concert spread in the United Kingdom that in August 1746 a memorial was sent to Boston inviting all Christians in North America to enter into it for the next seven years. It was on this that Jonathan Edwards wrote his Humble Attempt to

promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth.

This work of Edwards, republished at Olney, came into the hands of Carey, and powerfully influenced the Northamptonshire Association of Baptist ministers and messengers. At their meeting in Nottingham in 1784 Sutcliff of Olney suggested and Ryland of Northampton drafted an invitation to the people to join them, for one hour on the first Monday of every month, in prayer for the effusion of the Holy Spirit of God. "Let the whole interest of the Redeemer be affectionately remembered," wrote these catholic men, and to give emphasis to their œcumical missionary desires they added in italics--"Let the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if any other Christian societies of our own or other denominations will join with us, and we do now invite them most cordially to join heart and hand in the attempt." To this Carey prominently referred in his Enquiry, tracing to even the unimportunate and feeble prayers of these eight years the increase of the churches, the clearing of controversies, the opening of lands to missions, the spread of civil and religious liberty, the noble effort made to abolish the inhuman slave-trade, and the establishment of the free settlement of Sierra Leone. And then he hits the other blots in the movement, besides the want of importunity and earnestness--"We must not be contented with praying without exerting ourselves in the use of means...Were the children of light but as wise in their generation as the children of this world, they would stretch every nerve to gain so glorious a prize, nor ever imagine that it was to be obtained in any other way." A trading company obtain a charter and go to its utmost limits. The charter, the encouragements of Christians are exceeding great, and the returns promised infinitely superior. "Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society."

The man was ready who had been specially fitted, by character and training, to form the home organisation of the society, while Carey created its foreign mission. For the next quarter of a century William Carey and Andrew Fuller worked lovingly, fruitfully together, with the breadth of half the world between them. The one showed how, by Bible and church and school, by physical and spiritual truth, India and all Asia could be brought to Christ; the other taught England, Scotland, and America to begin at last to play their part in an enterprise as old as Abraham; as divine in its warrant, its charge, its promise, as Christ Himself. Seven years older than Carey, his friend was born a farmer's son and

labourer in the fen country of Cromwell whom he resembled, was self-educated under conditions precisely similar, and passed through spiritual experiences almost exactly the same. The two, unknown to each other, found themselves when called to preach at eighteen unable to reconcile the grim dead theology of their church with the new life and liberty which had come to them direct from the Spirit of Christ and from His Word. Carey had left his ancestral church at a time when the biographer of Romaine could declare with truth that that preacher was the only evangelical in the established churches of all London, and that of twenty thousand clergymen in England, the number who preached the truth as it is in Jesus had risen from not twenty in 1749 to three hundred in 1789. The methodism of the Wesleys was beginning to tell, but the Baptists were as lifeless as the Established Church. In both the Church and Dissent there were individuals only, like Newton and Scott, the elder Robert Hall and Ryland, whose spiritual fervour made them marked men.

The Baptists, who had stood alone as the advocates of toleration, religious and civil, in an age of intolerance which made them the victims, had subsided like Puritan and Covenanter when the Revolution of 1688 brought persecution to an end. The section who held the doctrine of "general" redemption, and are now honourably known as General Baptists, preached ordinary Arminianism, and even Socinianism. The more earnest and educated among them clung to Calvinism, but, by adopting the unhappy term of "particular" Baptists, gradually fell under a fatalistic and antinomian spell. This false Calvinism, which the French theologian of Geneva would have been the first to denounce, proved all the more hostile to the preaching of the Gospel of salvation to the heathen abroad, as well as the sinner at home, that it professed to be an orthodox evangel while either emasculating the Gospel or turning the grace of God into licentiousness. From such "particular" preachers as young Fuller and Carey listened to, at first with bewilderment, then impatience, and then denunciation, missions of no kind could come. Fuller exposed and pursued the delusion with a native shrewdness, a masculine sagacity, and a fine English style, which have won for him the apt name of the Franklin of Theology. For more than twenty years Fullerism, as it was called, raised a controversy like that of the Marrow of Divinity in Scotland, and cleared the ground sufficiently at least to allow of the foundation of foreign missions in both countries. It now seems incredible that the only class who a century ago represented evangelicalism should have opposed missions to the heathen on the ground that the Gospel is meant only for the elect, whether at home or abroad; that nothing spiritually good is the duty of the unregenerate, therefore "nothing must be addressed to them in a way of

exhortation excepting what relates to external obedience."

The same year, 1784, in which the Baptist concert for prayer was begun, saw the publication of Fuller's Gospel Worthy of all Acceptation. Seven years later he preached at Clipstone a famous sermon, in which he applied the dealing of the Lord of Hosts (in Haggai) to the Jewish apathy--"The time is not come that the Lord's house should be built"--with a power and directness which nevertheless failed practically to convince himself. The men who listened to him had been praying for seven years, yet had opposed Carey's pleas for a foreign mission, had treated him as a visionary or a madman. When Fuller had published his treatise, Carey had drawn the practical deduction--"If it be the duty of all men, when the Gospel comes, to believe unto salvation, then it is the duty of those who are entrusted with the Gospel to endeavour to make it known among all nations for the obedience of faith." Now, after seven more years of waiting, and remembering the manuscript Enquiry, Carey thought action cannot be longer delayed. Hardly was the usual discussion that followed the meeting over when, as the story is told by the son of Ryland who had silenced him in a former ministers' meeting, Carey appealed to his brethren to put their preaching into practice and begin a missionary society that very day. Fuller's sermon bore the title of The Evil Nature and the Dangerous Tendency of Delay in the Concerns of Religion, and it had been preceded by one on being very jealous for the Lord God of Hosts, in which Sutcliff cried for the divine passion, the celestial fire that burned in the bosom and blazed in the life of Elijah. The Elijah of their own church and day was among them, burning and blazing for years, and all that he could induce them to promise was vaguely that, "something should be done," and to throw to his importunity the easy request that he would publish his manuscript and preach next year's sermon.

Meanwhile, in 1789, Carey had left Moulton⁶ for Leicester, whither he was summoned to build up a congregation, ruined by antinomianism, in the mean brick chapel of the obscure quarter of Harvey Lane. This chapel his genius and Robert Hall's eloquence made so famous in time that the Baptists sent off a vigorous hive to the fine new church. In an equally humble house opposite the chapel the poverty of the pastor compelled him to keep a school from nine in the morning till four in winter and five in summer. Between this and the hours for sleep and food he had little leisure; but that he spent, as he had done all his life before and did all his life after, with a method and zeal which doubled his working days. "I have seen him at work," writes Gardiner in his Music and Friends, "his books beside him, and his beautiful flowers in the windows." In a

letter to his father we have this division of his leisure--Monday, "the learned languages;" Tuesday, "the study of science, history, composition, etc;" Wednesday, "I preach a lecture, and have been for more than twelve months on the Book of Revelation;" Thursday, "I visit my friends;" Friday and Saturday, "preparing for the Lord's Day." He preached three times every Sunday in his own chapel or the surrounding villages, with such results that in one case he added hundreds to its Wesleyan congregation. He was secretary to the local committee of dissenters. "Add to this occasional journeys, ministers' meetings, etc., and you will rather wonder that I have any time, than that I have so little. I am not my own, nor would I choose for myself. Let God employ me where he thinks fit, and give me patience and discretion to fill up my station to his honour and glory."

"After I had been probationer in this place a year and ten months, on the 24th of May 1791 I was solemnly set apart to the office of pastor. About twenty ministers of different denominations were witnesses to the transactions of the day. After prayer Brother Hopper of Nottingham addressed the congregation upon the nature of an ordination, after which he proposed the usual questions to the church, and required my Confession of Faith; which being delivered, Brother Ryland prayed the ordination prayer, with laying on of hands. Brother Sutcliff delivered a very solemn charge from Acts vi. 4--'But we will give ourselves continually to prayer and to the ministry of the word.' And Brother Fuller delivered an excellent address to the people from Eph. v. 2--'Walk in love.' In the evening Brother Pearce of Birmingham preached from Gal. vi. 14--'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.' The day was a day of pleasure, and I hope of profit to the greatest part of the Assembly."

Carey became the friend of his neighbour, Thomas Robinson, evangelical rector of St. Mary's, to whom he said on one occasion when indirectly charged in humorous fashion with "sheep-stealing:" "Mr. Robinson, I am a dissenter, and you are a churchman; we must each endeavour to do good according to our light. At the same time, you may be assured that I had rather be the instrument of converting a scavenger that sweeps the streets than of merely proselyting the richest and best characters in your congregation." Dr. Arnold and Mr. R. Brewin, a botanist, opened to him their libraries, and all good men in Leicester soon learned to be proud of the new Baptist minister. In the two chapels, as in that of Moulton, enlarged since his time, memorial tablets tell succeeding generations of the virtues and the deeds of "the illustrious W. Carey, D.D."

The ministers' meeting of 1792 came round, and on 31st May Carey seized his opportunity. The place was Nottingham, from which the 1784 invitation to prayer had gone forth. Was the answer to come just there after nine years' waiting? His Enquiry had been published; had it prepared the brethren? Ryland had been always loyal to the journeyman shoemaker he had baptised in the river, and he gives us this record:—"If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect. It would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." The text was Isaiah's (liv. 2, 3) vision of the widowed church's tent stretching forth till her children inherited the nations and peopled the desolate cities, and the application to the reluctant brethren was couched in these two great maxims written ever since on the banners of the missionary host of the kingdom--

EXPECT GREAT THINGS FROM GOD.

ATTEMPT GREAT THINGS FOR GOD.

The service was over; even Fuller was afraid, even Ryland made no sign, and the ministers were leaving the meeting. Seizing Fuller's arm with an imploring look, the preacher, whom despair emboldened to act alone for his Master, exclaimed: "And are you, after all, going again to do nothing?" What Fuller describes as the "much fear and trembling" of these inexperienced, poor, and ignorant village preachers gave way to the appeal of one who had gained both knowledge and courage, and who, as to funds and men, was ready to give himself. They entered on their minutes this much:—"That a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for propagating the Gospel among the Heathen." There was more delay, but only for four months. The first purely English Missionary Society, which sent forth its own English founder, was thus constituted as described in the minutes of the Northampton ministers' meeting.

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult further on the matter, and to lay a foundation at least for a society, when the following resolutions were proposed, and unanimously agreed to:--

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication

on that subject, we, whose names appear to the subsequent subscription, do solemnly agree to act in society together for that purpose

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called The Particular [Calvinistic] Baptist Society for Propagating the Gospel among the Heathen.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of this society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and the Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee, and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sherman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13:2:6."

The procedure suggested in "brother Carey's late publication" was strictly followed--a society of subscribers, 2d. a week, or 10s. 6d. a year as a compromise between the tithes and the penny a week of the Enquiry. The secretary was the courageous Fuller, who once said to Ryland and Sutcliff: "You excel me in wisdom, especially in foreseeing difficulties. I therefore want to advise with you both, but to execute without you." The frequent chairman was Ryland, who was soon to train missionaries for the work at Bristol College. The treasurer was the only rich man of the twelve, who soon resigned his office into a layman's hands, as was right. Of the others we need now point only to Samuel

Pearce, the seraphic preacher of Birmingham, who went home and sent £70 to the collection, and who, since he desired to give himself like Carey, became to him dearer than even Fuller was. The place was a low-roofed parlour in the house of Widow Wallis, looking on to a back garden, which many a pilgrim still visits, and around which there gathered thousands in 1842 to hold the first jubilee of modern missions, when commemorative medals were struck. There in 1892 the centenary witnessed a still vaster assemblage.

Can any good come out of Kettering? was the conclusion of the Baptist ministers of London with the one exception of Booth, when they met formally to decide whether, like those of Birmingham and other places, they should join the primary society. Benjamin Beddome, a venerable scholar whom Robert Hall declared to be chief among his brethren, replied to Fuller in language which is far from unusual even at the present day, but showing the position which the Leicester minister had won for himself even then:--

"I think your scheme, considering the paucity of well-qualified ministers, hath a very unfavourable aspect with respect to destitute churches at home, where charity ought to begin. I had the pleasure once to see and hear Mr. Carey; it struck me he was the most suitable person in the kingdom, at least whom I knew, to supply my place, and make up my great deficiencies when either disabled or removed. A different plan is formed and pursued, and I fear that the great and good man, though influenced by the most excellent motives, will meet with a disappointment. However, God hath his ends, and whoever is disappointed He cannot be so. My unbelieving heart is ready to suggest that the time is not come, the time that the Lord's house should be built."

The other Congregationalists made no sign. The Presbyterians, with a few noble exceptions like Dr. Erskine, whose Dutch volume Carey had translated, denounced such movements as revolutionary in a General Assembly of Socinianised "moderates." The Church of England kept haughtily or timidly aloof, though king and archbishop were pressed to send a mission. "Those who in that day sneered that England had sent a cobbler to convert the world were the direct lineal descendants of those who sneered in Palestine 2000 years ago, 'Is not this the carpenter?'" said Archdeacon Farrar in Westminster Abbey on 6th March 1887. Hence Fuller's reference to this time:--"When we began in 1792 there was little or no respectability among us, not so much as a squire to sit in the chair or an orator to address him with speeches. Hence good Dr. Stennett advised the London ministers to stand aloof and not commit themselves."

One man in India had striven to rouse the Church to its duty as Carey had done at home. Charles Grant had in 1787 written from Malda to Charles Simeon and Wilberforce for eight missionaries, but not one Church of England clergyman could be found to go. Thirty years after, when chairman of the Court of Directors and father of Lord Glenelg and Sir Robert Grant, he wrote:--"I had formed the design of a mission to Bengal: Providence reserved that honour for the Baptists." After all, the twelve village pastors in the back parlour of Kettering were the more really the successors of the twelve apostles in the upper room of Jerusalem

Chapter 3: India As Carey Found It

1793

Tahiti v. Bengal--Carey and Thomas appointed missionaries to Bengal--The farewell at Leicester--John Thomas, first medical missionary--Carey's letter to his father--The Company's "abominable monopoly"--The voyage--Carey's aspirations for world-wide missions--Lands at Calcutta--His description of Bengal in 1793--Contrast presented by Carey to Clive, Hastings, and Cornwallis--The spiritual founder of an Indian Empire of Christian Britain--Bengal and the famine of 1769-70--The Decennial Settlement declared permanent--Effects on the landed classes--Obstacles to Carey's work--East India Company at its worst--Hindooism and the Bengalees in 1793--Position of Hindoo women--Missionary attempts before Carey's--Ziegenbalg and Schwartz--Kiernander and the chaplains--Hindooised state of Anglo-Indian society and its reaction on England--Guneshan Dass, the first caste Hindoo to visit England--William Carey had no predecessor.

CAREY had desired to go first to Tahiti or Western Africa. The natives of North America and the negroes of the West Indies and Sierra Leone were being cared for by Moravian and Wesleyan evangelists. The narrative of Captain Cook's two first voyages to the Pacific and discovery of Tahiti had appeared in the same year in which the Northampton churches began their seven years' concert of prayer, just after his own second baptism. From the map, and a leather globe which also he is said to have made, he had been teaching the children of Piddington, Moulton, and Leicester the great outlines and thrilling details of expeditions round the world which roused both the scientific and the simple of England as much as the discoveries of Columbus had excited Europe. When the childlike ignorance and natural grace of the Hawaiians, which had at first fired him with the longing to tell them the good news of God, were seen turned into the wild justice of revenge, which made Cook its first victim, Carey became all the more eager to anticipate the disasters of later days. That was work for which others were to be found. It was not amid the scattered and decimated savages of the Pacific or of America that the citadel of heathenism was found, nor by them that the world, old and new, was to be made the kingdom of Christ. With the cautious wisdom that marked all Fuller's action, though perhaps with the ignorance that was due to Carey's absence, the third meeting of the new society recorded this among other articles "to be examined and discussed in the most diligent and impartial manner--In what part of the heathen world do there seem to be the most promising openings?"

The answer, big with consequence for the future of the East, was in their hands, in the form of a letter from Carey, who stated that "Mr. Thomas, the Bengal missionary," was trying to raise a fund for that province, and asked "whether it would not be worthy of the Society to try to make that and ours unite with one fund for the purpose of sending the gospel to the heathen indefinitely." Tahiti was not to be neglected, nor Africa, nor Bengal, in "our larger plan," which included above four hundred millions of our fellowmen, among whom it was an object "worthy of the most ardent and persevering pursuit to disseminate the humane and saving principles of the Christian Religion." If this Mr. Thomas were worthy, his experience made it desirable to begin with Bengal. Thomas answered for himself at the next meeting, when Carey fell upon his neck and wept, having previously preached from the words--"Behold I come quickly, and My reward is with Me." "We saw," said Fuller afterwards, "there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it? 'I will venture to go down,' said Carey, 'but remember that you (addressing Fuller, Sutcliff, and Ryland) must hold the ropes.' We solemnly engaged to him to do so, nor while we live shall we desert him."

Carey and Thomas, an ordained minister and a medical evangelist, were at this meeting in Kettering, on 10th January 1793, appointed missionaries to "the East Indies for preaching the gospel to the heathen," on "£100 or £150 a year between them all,"--that is, for two missionaries, their wives, and four children,--until they should be able to support themselves like the Moravians. As a matter of fact they received just £200 in all for the first three years when self-support and mission extension fairly began. The whole sum at credit of the Society for outfit, passage, and salaries was £130, so that Fuller's prudence was not without justification when supported by Thomas's assurances that the amount was enough, and Carey's modest self-sacrifice. "We advised Mr. Carey," wrote Fuller to Ryland, "to give up his school this quarter, for we must make up the loss to him." The more serious cost of the passage was raised by Fuller and by the preaching tours of the two missionaries. During one of these, at Hull, Carey met the printer and newspaper editor, William Ward, and cast his mantle over him thus--"If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures; I hope you will come after us." Ward did so in five years.

The 20th March 1793 was a high day in the Leicester chapel, Harvey Lane, when the missionaries were set apart like Barnabas and Paul--a forenoon of prayer; an afternoon of preaching by Thomas from Psalm xvi. 4; "Their sorrows

shall be multiplied that hasten after another God;" an evening of preaching by the treasurer from Acts xxi. 14, "And when he would not be persuaded, we ceased, saying, the will of the Lord be done;" and the parting charge by Fuller the secretary, from the risen Lord's own benediction and forthsending of His disciples, "Peace be unto you, as My Father hath sent Me, even so send I you." Often in after days of solitude and reproach did Carey quicken his faith by reading the brave and loving words of Fuller on "the objects you must keep in view, the directions you must observe, the difficulties you must encounter, the reward you may expect."

Under date four days after we find this entry in the Church Book--"Mr. Carey, our minister, left Leicester to go on a mission to the East Indies, to take and propagate the Gospel among those idolatrous and superstitious heathens. This is inserted to show his love to his poor miserable fellow-creatures. In this we concurred with him, though it is at the expense of losing one whom we love as our own souls." When Carey's preaching had so filled the church that it became necessary to build a front gallery at a cost of £98, and they had applied to several other churches for assistance in vain, he thus taught them to help themselves. The minister and many of the members agreed to pay off the debt "among ourselves" by weekly subscriptions,--a process, however, which covered five years, so poor were they. Carey left this as a parting lesson to home congregations, while his people found it the easier to pay the debt that they had sacrificed their best, their own minister, to the work of missions for which he had taught them to pray.

John Thomas, four years older than Carey, was a surgeon, who had made two voyages to Calcutta in the Oxford Indiaman, had been of spiritual service to Charles Grant, Mr. George Udny, and the Bengal civilian circle at Malda, and had been supported by Mr. Grant as a missionary for a time until his eccentricities and debts outraged his friends and drove him home at the time of the Kettering meetings. Full justice has been done to a character and a career somewhat resembling those of John Newton, by his patient and able biographer the Rev. C. B. Lewis. John Thomas has the merit of being the first medical missionary, at a time when no other Englishman cared for either the bodies or souls of our recently acquired subjects in North India, outside of Charles Grant's circle. He has more; he was used by God to direct Carey to the dense Hindoo population of Bengal--to the people and to the centre, that is, where Brahmanism had its seat, and whence Buddhism had been carried by thousands of missionaries all over Southern, Eastern, and Central Asia. But there our

ascription of merit to Thomas must stop. However well he might speak the uncultured Bengali, he never could write the language or translate the Bible into a literary style so that it could be understood by the people or influence their leaders. His temper kept Charles Grant back from helping the infant mission, though anxious to see Mr. Carey and to aid him and any other companion. The debts of Thomas caused him and Carey to be excluded from the Oxford, in which his friend the commander had agreed to take them and their party without a licence; clouded the early years of the enterprise with their shadow, and formed the heaviest of the many burdens Carey had to bear at starting. If, afterwards, the old association of Thomas with Mr. Udny at Malda gave Carey a home during his Indian apprenticeship, this was a small atonement for the loss of the direct help of Mr. Grant. If Carey proved to be the John among the men who began to make Serampore illustrious, Thomas was the Peter, so far as we know Peter in the Gospels only.

Just before being ejected from the Oxford, as he had been deprived of the effectual help of Charles Grant through his unhappy companion, when with only his eldest son Felix beside him, how did Carey view his God-given mission? The very different nature of his wife, who had announced to him the birth of a child, clung anew to the hope that this might cause him to turn back. Writing from Ryde on the 6th May he thus replied with sweet delicacy of human affection, but with true loyalty to his Master's call:--

"Received yours, giving me an account of your safe delivery. This is pleasant news indeed to me; surely goodness and mercy follow me all my days. My stay here was very painful and unpleasant, but now I see the goodness of God in it. It was that I might hear the most pleasing accounts that I possibly could hear respecting earthly things. You wish to know in what state my mind is. I answer, it is much as when I left you. If I had all the world, I would freely give it all to have you and my dear children with me; but the sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul. I find a longing desire to enjoy more of God; but, now I am among the people of the world, I think I see more beauties in godliness than ever, and, I hope, enjoy more of God in retirement than I have done for some time past... You want to know what Mrs. Thomas thinks, and how she likes the voyage... She would rather stay in England than go to India; but thinks it right to go with her husband... Tell my dear children I love them dearly, and pray for them constantly. Felix sends his love. I look upon this mercy as an answer to prayer indeed. Trust in God. Love to Kitty, brothers, sisters, etc. Be assured I love you

most affectionately. Let me know my dear little child's name.--I am, for ever,
your faithful and affectionate husband,

"WILLIAM CAREY.

"My health never was so well. I believe the sea makes Felix and me both as hungry as hunters. I can eat a monstrous meat supper, and drink a couple of glasses of wine after it, without hurting me at all. Farewell."

She was woman and wife enough, in the end, to do as Mrs. Thomas had done, but she stipulated that her sister should accompany her.

By a series of specially providential events, as it seemed, such as marked the whole early history of this first missionary enterprise of modern England, Carey and Thomas secured a passage on board the Danish Indiaman Kron Princessa Maria, bound from Copenhagen to Serampore. At Dover, where they had been waiting for days, the eight were roused from sleep by the news that the ship was off the harbour. Sunrise on the 13th June saw them on board. Carey had had other troubles besides his colleague and his wife. His father, then fifty-eight years old, had not given him up without a struggle. "Is William mad?" he had said when he received the letter in which his son thus offered himself up on the missionary altar. His mother had died six years before:--

"LEICESTER, Jan. 17th, 1793.

"DEAR AND HONOURED FATHER,--The importance of spending our time for God alone, is the principal theme of the gospel. I beseech you, brethren, says Paul, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable, which is your reasonable service. To be devoted like a sacrifice to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realise my professions. I am appointed to go to Bengal, in the East Indies, a missionary to the Hindoos. I shall have a colleague who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition, and in the grossest ignorance...I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most

affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord's-day. But I have set my hand to the plough.--I remain, your dutiful son,

"WILLIAM CAREY."

When in London Carey had asked John Newton, "What if the Company should send us home on our arrival in Bengal?" "Then conclude," was the reply, "that your Lord has nothing there for you to accomplish. But if He have, no power on earth can hinder you." By Act of Parliament not ten years old, every subject of the King going to or found in the East Indies without a licence from the Company, was guilty of a high crime and misdemeanour, and liable to fine and imprisonment. Only four years previously a regulation had compelled every commander to deliver to the Hoogli pilot a return of the passengers on board that the Act might be enforced. The Danish nationality of the ship and crew saved the missionary party. So grievously do unjust laws demoralise contemporary opinion, that Fuller was constrained to meet the objections of many to the "illegality" of the missionaries' action by reasoning, unanswerable indeed, but not now required: "The apostles and primitive ministers were commanded to go into all the world, and preach the gospel to every creature; nor were they to stop for the permission of any power upon earth, but to go, and take the consequences. If a man of God, conscious of having nothing in his heart unfriendly to any civil government whatever, but determined in all civil matters to obey and teach obedience to the powers that are, put his life in his hand, saying, I will go, and if I am persecuted in one city I will flee to another'...whatever the wisdom of this world may decide upon his conduct, he will assuredly be acquitted, and more than acquitted, at a higher tribunal."

Carey's journal of the voyage begins with an allusion to "the abominable East Indian monopoly," which he was to do more than any other man to break down by weapons not of man's warfare. The second week found him at Bengali, and for his companion the poems of Cowper. Of the four fellow-passengers one was a French deist, with whom he had many a debate.

"Aug. 2.--I feel myself to be much declined, upon the whole, in the more spiritual exercises of religion; yet have had some pleasant exercises of soul, and feel my heart set upon the great work upon which I am going. Sometimes I am quite dejected when I see the impenetrability of the hearts of those with us. They hear us preach on the Lord's-day, but we are forced to witness their disregard to

God all the week. O may God give us greater success among the heathen. I am very desirous that my children may pursue the same work; and now intend to bring up one in the study of Sanskrit, and another of Persian. O may God give them grace to fit them for the work! I have been much concerned for fear the power of the Company should oppose us...

"Aug. 20.--I have reason to lament over a barrenness of soul, and am sometimes much discouraged; for if I am so dead and stupid, how can I expect to be of any use among the heathen? Yet I have of late felt some very lively desires after the success of our undertaking. If there is anything that engages my heart in prayer to God, it is that the heathen may be converted, and that the society which has so generously exerted itself may be encouraged, and excited to go on with greater vigour in the important undertaking..."

"Nov. 9.--I think that I have had more liberty in prayer, and more converse with God, than for some time before; but have, notwithstanding, been a very unfruitful creature, and so remain. For near a month we have been within two hundred miles of Bengal, but the violence of the currents set us back when we have been at the very door. I hope I have learned the necessity of bearing up in the things of God against wind and tide, when there is occasion, as we have done in our voyage."

To the Society he writes for a Polyglot Bible, the Gospels in Malay, Curtis's Botanical Magazine, and Sowerby's English Botany, at his own cost, and thus plans the conquest of the world:--"I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar but a little way farther; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by idolatry, superstition, and ignorance, and exposed to eternal miseries in the world to come, are pleading; yea, all their miseries plead as soon as they are known, with every heart that loves God, and with all the churches of the living God. Oh, that many labourers may be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in Him!"

On the 7th November, as the ship lay in the roads of Balasore, he and Thomas landed and "began our labours." For three hours the people of the bazaar listened with great attention to Thomas, and one prepared for them a native dinner with

plantain leaf for dish, and fingers for knives and forks. Balasore--name of Krishna--was one of the first settlements of the English in North India in 1642, and there the American Baptist successors of Carey have since carried on his work. On the 11th November, after a five months' voyage, they landed at Calcutta unmolested. The first fortnight's experience of the city, whose native population he estimated at 200,000, and of the surrounding country, he thus condenses:--"I feel something of what Paul felt when he beheld Athens, and 'his spirit was stirred within him.' I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, 'the wilderness will in every respect become a fruitful field.'"

Clive, Hastings (Macpherson during an interregnum of twenty-two months), and Cornwallis, were the men who had founded and administered the empire of British India up to this time. Carey passed the last Governor-General in the Bay of Bengal as he retired with the honours of a seven years' successful generalship and government to atone for the not unhappy surrender of York Town, which had resulted in the independence of the United States. Sir John Shore, afterwards Lord Teignmouth, who had been selected by Pitt to carry out the reforms which he had elaborated along with his predecessor, had entered on his high office just a fortnight before. What a contrast was presented, as man judges, by the shy shoemaker, schoolmaster, and Baptist preacher, who found not a place in which to lay his head save a hovel lent to him by a Hindoo, to Clive, whose suicide he might have heard of when a child; to Hastings, who for seventeen years had stood before his country impeached. They were men described by Macaulay as of ancient, even illustrious lineage, and they had brought into existence an empire more extensive than that of Rome. He was a peasant craftsman, who had taught himself with a skill which Lord Wellesley, their successor almost as great as themselves, delighted publicly to acknowledge--a man of the people, of the class who had used the Roman Empire to build out of it a universal Christendom, who were even then turning France upside down, creating the Republic of America, and giving new life to Great Britain itself. The little Englishman was about to do in Calcutta and from Serampore what the little Jew, Paul, had done in Antioch and Ephesus, from Corinth and Rome. England might send its nobly born to erect the material and the secular fabric of empire, but it was only, in the providence of God, that they might prepare for the poor village preacher to convert the empire into a spiritual force which should in time do for Asia what Rome had done for Western Christendom. But till the last, as from the first, Carey was as unconscious of the part which he had been called to play as

he was unresting in the work which it involved. It is no fanatical criticism, but the true philosophy of history, which places Carey over against Clive, the spiritual and secular founders, and Duff beside Hastings, the spiritual and secular consolidators of our Indian Empire.

Carey's work for India underlay the first period of forty years of transition from Cornwallis to Bentinck, as Duff's covered the second of thirty years to the close of Lord Canning's administration, which introduced the new era of full toleration and partial but increasing self-government directed by the Viceroy and Parliament.

Carey had been sent not only to the one people outside of Christendom whose conversion would tell most powerfully on all Asia, Africa, and their islands--the Hindoos; but to the one province which was almost entirely British, and could be used as it had been employed to assimilate the rest of India--Bengal. Territorially the East India Company possessed, when he landed, nothing outside of the Ganges valley of Bengal, Bihar, and Benares, save a few spots on the Madras and Malabar coasts and the portion just before taken in the Mysore war. The rest was desolated by the Marathas, the Nizam, Tipoo, and other Mohammedan adventurers. On the Gangetic delta and right up to Allahabad, but not beyond, the Company ruled and raised revenue, leaving the other functions of the state to Mohammedans of the type of Turkish pashas under the titular superiority of the effete Emperor of Delhi. The Bengali and Hindi-speaking millions of the Ganges and the simpler aborigines of the hills had been devastated by the famine of 1769-70, which the Company's officials, who were powerless where they did not intensify it by interference with trade, confessed to have cut off from ten to twelve millions of human beings. Over three-fifths of the area the soil was left without a cultivator. The whole young of that generation perished, so that, even twenty years after, Lord Cornwallis officially described one-third of Bengal as a jungle inhabited only by wild beasts. A quarter of a century after Carey's language was, as we have seen, "three-fifths of it are an uncultivated jungle abandoned to wild beasts and serpents."

But the British peace, in Bengal at least, had allowed abundant crops to work their natural result on the population. The local experience of Shore, who had witnessed the horrors he could do so little to relieve, had united with the statesmanship of Cornwallis to initiate a series of administrative reforms that worked some evil, but more good, all through Carey's time. First of all, as affecting the very existence and the social development of the people, or their

capacity for being educated, Christianised, civilised in the highest sense, there was the relation of the Government to the ryots ("protected ones") and the zameendars ("landholders"). In India, as nearly all over the world except in feudalised Britain, the state is the common landlord in the interests of all classes who hold the soil subject to the payment of customary rents, directly or through middlemen, to the Government. For thirty years after Plassey the Government of India had been learning its business, and in the process had injured both itself and the landed classes, as much as has been done in Ireland. From a mere trader it had been, more or less consciously, becoming a ruler. In 1786 the Court of Directors, in a famous letter, tried to arrest the ruin which the famine had only hastened by ordering that a settlement of the land-tax or revenue or rent be made, not with mere farmers like the pashas of Turkey, but with the old zameendars, and that the rate be fixed for ten years. Cornwallis and Shore took three years to make the detailed investigations, and in 1789 the state rent-roll of Bengal proper was fixed at £2,858,772 a year. The English peer, who was Governor-General, at once jumped to the conclusion that this rate should be fixed not only for ten years, but for ever. The experienced Bengal civilian protested that to do that would be madness when a third of the rich province was out of cultivation, and as to the rest its value was but little known, and its estates were without reliable survey or boundaries.

We can now see that, as usual, both were right in what they asserted and wrong in what they denied. The principle of fixity of tenure and tax cannot be overestimated in its economic, social, and political value, but it should have been applied to the village communities and cultivating peasants without the intervention of middlemen other than the large ancestral landholders with hereditary rights, and that on the standard of corn rents. Cornwallis had it in his power thus to do what some years afterwards Stein did in Prussia, with the result seen in the present German people and empire. The dispute as to a permanent or a decennial settlement was referred home, and Pitt, aided by Dundas and Charles Grant, took a week to consider it. His verdict was given in favour of feudalism. Eight months before Carey landed at Calcutta the settlement had been declared perpetual; in 1795 it was extended to Benares also.

During the next twenty years mismanagement and debt revolutionised the landed interest, as in France at the same time, but in a very different direction. The customary rights of the peasant proprietors had been legislatively secured by reserving to the Governor-General the power "to enact such regulations as he may think necessary for the protection and welfare of the dependent talookdars,

ryots, and other cultivators of the soil." The peasants continued long to be so few that there was competition for them; the process of extortion with the aid of the courts had hardly begun when they were many, and the zameendars were burdened with charges for the police. But in 1799 and again in 1812 the state, trembling for its rent, gave the zameendars further authority. The principle of permanence of assessment so far co-operated with the splendid fertility of the Ganges valley and the peaceful multiplication of the people and spread of cultivation, that all through the wars and annexations, up to the close of the Mutiny, it was Bengal which enabled England to extend the empire up to its natural limits from the two seas to the Himalaya. But in 1859 the first attempt was made by the famous Act X. to check the rack-renting power of the zameendars. And now, more than a century since the first step was taken to arrest the ruin of the peasantry, the legislature of India has again tried to solve for the whole country these four difficulties which all past landed regulations have intensified--to give the state tenants a guarantee against uncertain enhancements of rent, and against taxation of improvements; to minimise the evil of taking rent in cash instead of in kind by arranging the dates on which rent is paid; and to mitigate if not prevent famine by allowing relief for failure of crops. As pioneering, the work of Carey and his colleagues all through was distinctly hindered by the treatment of the land question, which at once ground down the mass of the people and created a class of oppressive landlords destitute for the most part of public spirit and the higher culture. Both were disinclined by their circumstances to lend an ear to the Gospel, but these circumstances made it the more imperative on the missionaries to tell them, to teach their children, to print for all the glad tidings. Carey, himself of peasant extraction, cared for the millions of the people above all; but his work in the classical as well as the vernacular languages was equally addressed to their twenty thousand landlords. The time of his work--before Bentinck; and the centre of it--outside the metropolis, left the use of the English weapon against Brahmanism largely for Duff.

When Cornwallis, following Warren Hastings, completed the substitution of the British for the Mohammedan civil administration by a system of courts and police and a code of regulations, he was guilty of one omission and one mistake that it took years of discussion and action to rectify. He did not abolish from the courts the use of Persian, the language of the old Mussulman invaders, now foreign to all parties; and he excluded from all offices above £30 a year the natives of the country, contrary to their fair and politic practice. Bengal and its millions, in truth, were nominally governed in detail by three hundred white and

upright civilians, with the inevitable result in abuses which they could not prevent, and oppression of native by native which they would not check, and the delay or development of reforms which the few missionaries long called for in vain. In a word, after making the most generous allowance for the good intentions of Cornwallis, and conscientiousness of Shore, his successor, we must admit that Carey was called to become the reformer of a state of society which the worst evils of Asiatic and English rule combined to prevent him and other self-sacrificing or disinterested philanthropists from purifying. The East India Company, at home and in India, had reached that depth of opposition to light and freedom in any form which justifies Burke's extremest passages--the period between its triumph on the exclusion of "the pious clauses" from the Charter of 1793 and its defeat in the Charter of 1813. We shall reproduce some outlines of the picture which Ward drew:--

"On landing in Bengal, in the year 1793, our brethren found themselves surrounded with a population of heathens (not including the Mahometans) amounting to at least one hundred millions of souls.

"On the subject of the divine nature, with the verbal admission of the doctrine of the divine unity, they heard these idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples they found none erected for the worship of the one living and true God. Services without end they saw performed in honour of the elements and deified heroes, but heard not one voice tuned to the praise or employed in the service of the one God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter, before the monkey, the serpent, before idols the very personifications of sin; and they found this animal, this reptile, and the lecher Krishnu {u with inverted ^ like s̄y} and his concubine Radha, among the favourite deities of the Hindoos...

"Respecting the real nature of the present state, the missionaries perceived that the Hindoos laboured under the most fatal misapprehensions; that they believed the good or evil actions of this birth were not produced as the volitions of their own wills, but arose from, and were the unavoidable results of, the actions of the past birth; that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth; and that thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent...

"Amongst these idolaters no Bibles were found; no sabbaths; no congregating for religious instruction in any form; no house for God; no God but a log of wood, or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration, the hope, instead of plunging into some place of misery, of passing into the body of some reptile. To carry to such a people the divine word, to call them together for sacred instruction, to introduce amongst them a pure and heavenly worship, and to lead them to the observance of a Sabbath on earth, as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Saviour to command, and becoming a christian people to attempt."

The condition of women, who were then estimated at "seventy-five millions of minds," and whom the census shows to be now above 144,000,000, is thus described after an account of female infanticide:--

"To the Hindoo female all education is denied by the positive injunction of the shastru {u with inverted ^ like sÿ}, and by the general voice of the population. Not a single school for girls, therefore, all over the country! With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters; the washing is done by men of a particular tribe. The Hindoo girl, therefore, spends the ten first years of her life in sheer idleness, immured in the house of her father.

"Before she has attained to this age, however, she is sought after by the ghutuks, men employed by parents to seek wives for their sons. She is betrothed without her consent; a legal agreement, which binds her for life, being made by the parents on both sides while she is yet a child. At a time most convenient to the parents, this boy and girl are brought together for the first time, and the marriage ceremony is performed; after which she returns to the house of her father.

"Before the marriage is consummated, in many instances, the boy dies, and this

girl becomes a widow; and as the law prohibits the marriage of widows, she is doomed to remain in this state as long as she lives. The greater number of these unfortunate beings become a prey to the seducer, and a disgrace to their families. Not long since a bride, on the day the marriage ceremony was to have been performed, was burnt on the funeral pile with the dead body of the bridegroom, at Chandernagore, a few miles north of Calcutta. Concubinage, to a most awful extent, is the fruit of these marriages without choice. What a sum of misery is attached to the lot of woman in India before she has attained even her fifteenth year!

"In some cases as many as fifty females, the daughters of so many Hindoos, are given in marriage to one bramhun {u with inverted ^ like sÿ}, in order to make these families something more respectable, and that the parents may be able to say, we are allied by marriage to the kooleens...

"But the awful state of female society in this miserable country appears in nothing so much as in dooming the female, the widow, to be burnt alive with the putrid carcase of her husband. The Hindoo legislators have sanctioned this immolation, showing herein a studied determination to insult and degrade woman. She is, therefore, in the first instance, deluded into this act by the writings of these bramhuns {u with inverted ^ like sÿ}; in which also she is promised, that if she will offer herself, for the benefit of her husband, on the funeral pile, she shall, by the extraordinary merit of this action, rescue her husband from misery, and take him and fourteen generations of his and her family with her to heaven, where she shall enjoy with them celestial happiness until fourteen kings of the gods shall have succeeded to the throne of heaven (that is, millions of years!) Thus ensnared, she embraces this dreadful death. I have seen three widows, at different times, burnt alive; and had repeated opportunities of being present at similar immolations, but my courage failed me...

"The burying alive of widows manifests, if that were possible, a still more abominable state of feeling towards women than the burning them alive. The weavers bury their dead. When, therefore, a widow of this tribe is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap and encircling it with her arms. These relations now begin to throw in the soil; and

after a short space, two of them descend into the grave, and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process. She sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips--covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow--the mother!"

Before Carey, what had been done to turn the millions of North India from such darkness as that? Nothing, beyond the brief and impulsive efforts of Thomas. There does not seem to have been there one genuine convert from any of the Asiatic faiths; there had never been even the nucleus of a native church.

In South India, for the greater part of the century, the Coast Mission, as it was called, had been carried on from Tranquebar as a centre by the Lutherans whom, from Ziegenbalg to Schwartz, Francke had trained at Halle and Friedrich IV. of Denmark had sent forth to its East India Company's settlement. From the baptism of the first convert in 1707 and translation of the New Testament into Tamil, to the death in 1798 of Schwartz, with whom Carey sought to begin a correspondence then taken up by Guericke, the foundations were laid around Madras, in Tanjore, and in Tinnevelli of a native church which now includes nearly a million. But, when Carey landed, rationalism in Germany and Denmark, and the Carnatic wars between the English and French, had reduced the Coast Mission to a state of inanition. Nor was Southern India the true or ultimate battlefield against Brahmanism; the triumphs of Christianity there were rather among the demon-worshipping tribes of Dravidian origin than among the Aryan races till Dr. W. Miller developed the Christian College. But the way for the harvest now being reaped by the Evangelicals and Anglicans of the Church of England, by the Independents of the London Missionary Society, the Wesleyans, and the Presbyterians of Scotland and America, was prepared by the German Ziegenbalg and Schwartz under Danish protection. The English Propagation and Christian Knowledge Societies sent them occasional aid, the first two Georges under the influence of their German chaplains wrote to them encouraging letters, and the East India Company even gave them a free passage in its ships, and employed the sculptor Bacon to prepare the noble group of marble which, in St. Mary's Church, Madras, expresses its gratitude to Schwartz for his political services.

It was Clive himself who brought to Calcutta the first missionary, Kiernander the

Swede, but he was rather a chaplain, or a missionary to the Portuguese, who were nominal Christians of the lowest Romanist type. The French had closed the Danish mission at Cuddalore, and in 1758 Calcutta was without a Protestant clergyman to bury the dead or baptise or marry the living. Two years before one of the two chaplains had perished in the tragedy of the Black Hole, where he was found lying hand in hand with his son, a young lieutenant. The other had escaped down the river only to die of fever along with many more. The victory of Plassey and the large compensation paid for the destruction of Old Calcutta and its church induced thousands of natives to flock to the new capital, while the number of the European troops and officials was about 2000. When chaplains were sent out, the Governor-General officially wrote of them to the Court of Directors so late as 1795:—"Our clergy in Bengal, with some exceptions, are not respectable characters." From the general relaxation of morals, he added, "a black coat is no security." They were so badly paid--from £50 to £230 a year, increased by £120 to meet the cost of living in Calcutta after 1764--that they traded. Preaching was the least of the chaplains' duties; burying was the most onerous. Anglo-Indian society, cut off from London, itself not much better, by a six months' voyage, was corrupt. Warren Hastings and Philip Francis, his hostile colleague in Council, lived in open adultery. The majority of the officials had native women, and the increase of their children, who lived in a state worse than that of the heathen, became so alarming that the compensation paid by the Mohammedan Government of Moorshedabad for the destruction of the church was applied to the foundation of the useful charity still known as the Free School. The fathers not infrequently adopted the Hindoo pantheon along with the zanana. The pollution, springing from England originally, was rolled back into it in an increasing volume, when the survivors retired as nabobs with fortunes, to corrupt social and political life, till Pitt cried out; and it became possible for Burke almost to succeed in his eighteen years' impeachment of Hastings. The literature of the close of the eighteenth century is full of alarm lest the English character should be corrupted, and lest the balance of the constitution should be upset.

Kiernander is said to have been the means of converting 209 heathens and 380 Romanists, of whom three were priests, during the twenty-eight years of his Calcutta career. Claudius Buchanan declares that Christian tracts had been translated into Bengali--one written by the Bishop of Sodor and Man--and that in the time of Warren Hastings Hindoo Christians had preached to their countrymen in the city. The "heathen" were probably Portuguese descendants, in whose language Kiernander preached as the lingua franca of the time. He could

not even converse in Bengali or Hindostani, and when Charles Grant went to him for information as to the way of a sinner's salvation this happened--"My anxious inquiries as to what I should do to be saved appeared to embarrass and confuse him exceedingly. He could not answer my questions, but he gave me some good instructive books." On Kiernander's bankruptcy, caused by his son when the father was blind, the "Mission Church" was bought by Grant, who wrote that its labours "have been confined to the descendants of Europeans, and have hardly ever embraced a single heathen, so that a mission to the Hindoos and Mohammedans would be a new thing." The Rev. David Brown, who had been sent out the year after as master and chaplain of the Military Orphan Society, for the education of the children of officers and soldiers, and was to become one of the Serampore circle of friends, preached to Europeans only in the Mission Church. Carey could find no trace of Kiernander's work among the natives six years after his death. The only converted Hindoo known of in Northern India up to that time was Guneshan Dass, of Delhi, who when a boy joined Clive's army, who was the first man of caste to visit England, and who, on his return with the Calcutta Supreme Court Judges in 1774 as Persian interpreter and translator, was baptised by Kiernander, Mr. justice Chambers being sponsor.

William Carey had no predecessor in India as the first ordained Englishman who was sent to it as a missionary; he had no predecessor in Bengal and Hindostan proper as the first missionary from any land to the people. Even the Moravians, who in 1777 had sent two brethren to Serampore, Calcutta, and Patna, had soon withdrawn them, and one of them became the Company's botanist in Madras--Dr. Heyne. Carey practically stood alone at the first, while he unconsciously set in motion the double revolution, which was to convert the Anglo-Indian influence on England from corrupting heathenism to aggressive missionary zeal, and to change the Bengal of Cornwallis into the India of Bentinck, with all the possibilities that have made it grow, thus far, into the India of the Lawrences.

Chapter 4: Six Years In North Bengal--Missionary And Indigo Planter

1794-1799

Carey's two missionary principles--Destitute in Calcutta--Bandel and Nuddea--Applies in vain to be under-superintendent of the Botanic Garden--Housed by a native usurer--Translation and preaching work in Calcutta--Secures a grant of waste land at Hasnabad--Estimate of the Bengali language, and appeal to the Society to work in Asia and Africa rather than in America--The Udny family--Carey's summary of his first year's experience--Superintends the indigo factory of Mudnabati--Indigo and the East India Company's monopolies--Carey's first nearly fatal sickness--Death of his child and chronic madness of his wife--Formation of first Baptist church in India--Early progress of Bible translation--Sanskrit studies; the Mahabarata--The wooden printing-press set up at Mudnabati--His educational ideal; school-work--The medical mission--Lord Wellesley--Carey seeks a mission centre among the Bhoooteas--Describes his first sight of a Sati--Projects a mission settlement at Kidderpore.

CAREY was in his thirty-third year when he landed in Bengal. Two principles regulated the conception, the foundation, and the whole course of the mission which he now began. He had been led to these by the very genius of Christianity itself, by the example and teaching of Christ and of Paul, and by the experience of the Moravian brethren. He had laid them down in his Enquiry, and every month's residence during forty years in India confirmed him in his adhesion to them. These principles are that (1) a missionary must be one of the companions and equals of the people to whom he is sent; and (2) a missionary must as soon as possible become indigenous, self-supporting, self-propagating, alike by the labours of the mission and of the converts. Himself a man of the people yet a scholar, a shoemaker and a schoolmaster yet a preacher and pastor to whom the great Robert Hall gloried in being a successor, Carey had led the two lives as Paul had done. Now that he was fairly in Calcutta he resumed the divine toil, and ceased it not till he entered on the eternal rest. He prepared to go up country to Malda to till the ground among the natives of the rich district around the ruined capital of Gour. He engaged as his pundit and interpreter Ram Basu, one of the professing inquirers whom Thomas had attracted in former days. Experience soon taught him that, however correct his principle, Malda is not a land where the white man can be a farmer. So he became, in the different stages of his career, a captain of labour as an indigo planter, a teacher of Bengali, and professor of Sanskrit and Marathi, and the Government translator of Bengali.

Nor did he or his associates ever make the mistake--or commit the fraud--of the Jesuit missionaries, whose idea of equality with the people was not that of brotherhood in Christ, but that of dragging down Christian doctrine, worship and civilisation, to the level of idolatrous heathenism, and deluding the ignorant into accepting the blasphemous compromise.

Alas! Carey could not manage to get out of Calcutta and its neighbourhood for five months. As he thought to live by farming, Thomas was to practise his profession; and their first year's income of £150 had, in those days when the foreign exchanges were unknown, to be realised by the sale of the goods in which it had been invested. As usual, Thomas had again blundered, so that even his gentle colleague himself half-condemned, half-apologised for him by the shrewd reflection that he was only fit to live at sea, where his daily business would be before him, and daily provision would be made for him. Carey found himself penniless. Even had he received the whole of his £75, as he really did in one way or other, what was that for such a family as his at the beginning of their undertaking? The expense of living at all in Calcutta drove the whole party thirty miles up the river to Bandel, an old Portuguese suburb of the Hoogli factory. There they rented a small house from the German hotel-keeper, beside the Augustinian priory and oldest church in North India, which dates from 1599 and is still in good order. There they met Kiernander, then at the great age of eighty-four. Daily they preached or talked to the people. They purchased a boat for regular visitation of the hamlets, markets, and towns which line both banks of the river. With sure instinct Carey soon fixed on Nuddea, as the centre of Brahmanical superstition and Sanskrit learning, where "to build me a hut and live like the natives," language recalled to us by the words of the dying Livingstone in the swamps of Central Africa. There, in the capital of the last of the Hindoo kings, beside the leafy tols or colleges of a river port which rivals Benares, Poona, and Conjeeveram in sanctity, where Chaitanya the Vaishnava reformer was born, Carey might have attacked Brahmanism in its stronghold. A passage in his journal shows how he realised the position. Thomas, the pundit, and he "sought the Lord by prayer for direction," and this much was the result--"Several of the most learned Pundits and Brahmans wished us to settle there; and, as that is the great place for Eastern learning, we seemed inclined, especially as it is the bulwark of heathenism, which, if once carried, all the rest of the country must be laid open to us." But there was no available land there for an Englishman's cultivation. From Bandel he wrote home these impressions of Anglo-Indian life and missionary duty:--

"26th Dec. 1793.--A missionary must be one of the companions and equals of the people to whom he is sent, and many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the voyage prove a great snare. All the discourse is about high life, and every circumstance will contribute to unfit the mind for the work and prejudice the soul against the people to whom he goes; and in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the Europeans are exceeding dangerous. They are very kind and hospitable, but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission; and all their discourse is about the vices of the natives, so that a missionary must see thousands of people treating him with the greatest kindness, but whom he must be entirely different from in his life, his appearance in everything, or it is impossible for him to stand their profuse way of living, being so contrary to his character and so much above his ability. This is a snare to dear Mr. Thomas, which will be felt by us both in some measure. It will be very important to missionaries to be men of calmness and evenness of temper, and rather inclined to suffer hardships than to court the favour of men, and such who will be indefatigably employed in the work set before them, an inconstancy of mind being quite injurious to it."

He had need of such faith and patience. Hearing of waste land in Calcutta, he returned there only to be disappointed. The Danish captain, knowing that he had written a botanical work, advised him to take it to the doctor in charge of the Company's Botanic Garden, and offer himself for a vacant appointment to superintend part of it. The doctor, who and whose successors were soon to be proud of his assistance on equal terms, had to tell him that the office had been filled up, but invited the weary man to dine with him. Houseless, with his maddened wife, and her sister and two of his four children down with dysentery, due to the bad food and exposure of six weeks in the interior, Carey found a friend, appropriately enough, in a Bengali money-lender. Nelu Dutt, a banker who had lent money to Thomas, offered the destitute family his garden house in the north-eastern quarter of Manicktolla until they could do better. The place was mean enough, but Carey never forgot the deed, and he had it in his power long after to help Nelu Dutt when in poverty. Such, on the other hand, was the dislike of the Rev. David Brown to Thomas, that when Carey had walked five miles in the heat of the sun to visit the comparatively prosperous evangelical preacher, "I left him without his having so much as asked me to take any refreshment."

Carey would not have been allowed to live in Calcutta as a missionary. Forty years were to pass before that could be possible without a Company's passport. But no one was aware of the existence of the obscure vagrant, as he seemed, although he was hard at work. All around him was a Mohammedan community whom he addressed with the greatest freedom, and with whom he discussed the relative merits of the Koran and the Bible in a kindly spirit, "to recommend the Gospel and the way of life by Christ." He had helped Thomas with a translation of the book of Genesis during the voyage, and now we find this in his journal two months and a half after he had landed:--

"Through the delays of my companion I have spent another month, and done scarcely anything, except that I have added to my knowledge of the language, and had opportunity of seeing much more of the genius and disposition of the natives than I otherwise could have known. This day finished the correction of the first chapter of Genesis, which moonshi says is rendered into very good Bengali. Just as we had finished it, a pundit and another man from Nuddea came to see me. I showed it to them; and the pundit seemed much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, and he thought that should have been mentioned likewise..."

"Was very weary, having walked in the sun about fifteen or sixteen miles, yet had the satisfaction of discoursing with some money-changers at Calcutta, who could speak English, about the importance and absolute necessity of faith in the Lord Jesus Christ. One of them was a very crafty man, and tried much to entangle me with hard questions; but at last, finding himself entangled, he desisted, and went to his old occupation of money-changing again. If once God would by his Spirit convince them of sin, a Saviour would be a blessing indeed to them: but human nature is the same all the world over, and all conviction fails except it is produced by the effectual working of the Holy Spirit."

Ram Basu was himself in debt, was indeed all along a self-interested inquirer. But the next gleam of hope came from him, that the Carey family should move to the waste jungles of the Soondarbans, the tiger-haunted swamps south-east of Calcutta, and there cultivate a grant of land. With a sum of £16 borrowed from a native at twelve per cent. by Mr. Thomas, a boat was hired, and on the fourth day, when only one more meal remained, the miserable family and their stout-hearted father saw an English-built house. As they walked up to it the owner met them, and with Anglo-Indian hospitality invited them all to become his guests. He proved to be Mr. Charles Short, in charge of the Company's salt manufacture

there. As a deist he had no sympathy with Carey's enterprise, but he helped the missionary none the less, and the reward came to him in due time in the opening of his heart to the love of Christ. He afterwards married Mrs. Carey's sister, and in England the two survived the great missionary, to tell this and much more regarding him. Here, at the place appropriately named Hasnabad, or the "smiling spot," Carey took a few acres on the Jamoona arm of the united Ganges and Brahmapootra, and built him a bamboo house, forty miles east of Calcutta. Knowing that the sahib's gun would keep off the tigers, natives squatted around to the number of three or four thousand. Such was the faith, the industry, and the modesty of the brave little man that, after just three months, he wrote thus:-- "When I know the language well enough to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language as to be understood in most things belonging to eating and drinking, buying and selling, etc. My ear is somewhat familiarised to the Bengali sounds. It is a language of a very singular construction, having no plural except for pronouns, and not a single preposition in it: but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word, and forming a new case. Except these singularities, I find it an easy language. I feel myself happy in my present undertaking; for, though I never felt the loss of social religion so much as now, yet a consciousness of having given up all for God is a support; and the work, with all its attendant inconveniences, is to me a rich reward. I think the Society would do well to keep their eye towards Africa or Asia, countries which are not like the wilds of America, where long labour will scarcely collect sixty people to hear the Word: for here it is almost impossible to get out of the way of hundreds, and preachers are wanted a thousand times more than people to preach to. Within India are the Maratha country and the northern parts to Cashmere, in which, as far as I can learn, there is not one soul that thinks of God aright...My health was never better. The climate, though hot, is tolerable; but, attended as I am with difficulties, I would not renounce my undertaking for all the world."

It was at this time that he drew his strength often from the experience of the first missionary, described by Isaiah, in all his solitude:--"Look unto Abraham your father, for I called him alone and blessed him and increased him. For the Lord shall comfort Zion; He will comfort all her waste places." The sun of His comfort shone forth at last.

Carey's original intention to begin his mission near Malda was now to be carried out. In the opening week of 1794 the small English community in Bengal were

saddened by the news that, when crossing the Hoogli at Calcutta, a boat containing three of its principal merchants and the wife of one of them, had been upset, and all had been drowned. It turned out that two of the men recovered, but Mr. R. Udny and his young wife perished. His aged mother had been one of the godly circle in the Residency at Malda to whom Thomas had ministered; and Mr. G. Udny, her other son, was still the Company's commercial Resident there. A letter of sympathy which Thomas sent to them restored the old relations, and resulted in Mr. G. Udny inviting first the writer and then Carey to become his assistants in charge of new indigo factories which he was building on his own account. Each received a salary equivalent to £250 a year, with the prospect of a commission on the out-turn, and even a proprietary share. Carey's remark in his journal on the day he received the offer was:--"This appearing to be a remarkable opening in divine providence for our comfortable support, I accepted it...I shall likewise be joined with my colleague again, and we shall unitedly engage in our work." Again:--"The conversion of the heathen is the object which above all others I wish to pursue. If my situation at Malda should be tolerable, I most certainly will publish the Bible in numbers." On receiving the rejoinder to his acceptance of the offer he set this down:--"I am resolved to write to the Society that my circumstances are such that I do not need future help from them, and to devote a sum monthly for the printing of the Bengali Bible." This he did, adding that it would be his glory and joy to stand in the same relation to the Society as if he needed support from them. He hoped they would be the sooner able to send another mission somewhere--to Sumatra or some of the Indian Islands. From the first he lived with such simplicity that he gave from one-fourth to one-third of his little income to his own mission at Mudnabati.

Carey thus sums up his first year's experience before leaving his jungle home on a three weeks' voyage up the Ganges, and records his first deliberate and regular attempt to preach in Bengali on the way.

"8th April 1794.--All my hope is in, and all my comfort arises from, God; without His power no European could possibly be converted, and His power can convert any Indian; and when I reflect that He has stirred me up to the work, and wrought wonders to prepare the way, I can hope in His promises, and am encouraged and strengthened..."

"19th April.--O how glorious are the ways of God! 'My soul longeth and fainteth for God, for the living God, to see His glory and beauty as I have seen them in the sanctuary.' When I first left England, my hope of the conversion of the

heathen was very strong; but, among so many obstacles, it would entirely die away unless upheld by God. Nothing to exercise it, but plenty to obstruct it, for now a year and nineteen days, which is the space since I left my dear charge at Leicester. Since that I have had hurrying up and down; a five months' imprisonment with carnal men on board the ship; five more learning the language; my moonshi not understanding English sufficiently to interpret my preaching; my colleague separated from me; long delays and few opportunities for social worship; no woods to retire to, like Brainerd, for fear of tigers (no less than twenty men in the department of Deharta, where I am, have been carried away by them this season from the salt-works); no earthly thing to depend upon, or earthly comfort, except food and raiment. Well, I have God, and His Word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all, yet my hope, fixed on that sure Word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire. I was much humbled to-day by reading Brainerd. O what a disparity betwixt me and him, he always constant, I as inconstant as the wind!

"22nd April.--Bless God for a continuance of the happy frame of yesterday. I think the hope of soon acquiring the language puts fresh life into my soul; for a long time my mouth has been shut, and my days have been beclouded with heaviness; but now I begin to be something like a traveller who has been almost beaten out in a violent storm, and who, with all his clothes about him dripping wet, sees the sky begin to clear: so I, with only the prospect of a more pleasant season at hand, scarcely feel the sorrows of the present.

"23rd.--With all the cares of life, and all its sorrows, yet I find that a life of communion with God is sufficient to yield consolation in the midst of all, and even to produce a holy joy in the soul, which shall make it to triumph over all affliction. I have never yet repented of any sacrifice that I have made for the Gospel, but find that consolation of mind which can come from God alone.

"26th May.--This day kept Sabbath at Chandureea; had a pleasant day. In the morning and afternoon addressed my family, and in the evening began my work of publishing the Word of God to the heathen. Though imperfect in the knowledge of the language, yet, with the help of moonshi, I conversed with two Brahmins in the presence of about two hundred people, about the things of God. I had been to see a temple, in which were the images of Dukkinroy, the god of the woods, riding on a tiger; Sheetulla, goddess of the smallpox, without a head,

riding on a horse without a head; Punchanon, with large ears; and Colloroy, riding on a horse. In another apartment was Seeb, which was only a smooth post of wood, with two or three mouldings in it, like the base of a Tuscan pillar. I therefore discoursed with them upon the vanity of idols, the folly and wickedness of idolatry, the nature and attributes of God, and the way of salvation by Christ. One Brahman was quite confounded, and a number of people were all at once crying out to him, 'Why do you not answer him? Why do you not answer him?' He replied, 'I have no words.' Just at this time a very learned Brahman came up, who was desired to talk with me, which he did, and so acceded to what I said, that he at last said images had been used of late years, but not from the beginning. I inquired what I must do to be saved; he said I must repeat the name of God a great many times. I replied, would you, if your son had offended you, be so pleased with him as to forgive him if he were to repeat the word 'father' a thousand times? This might please children or fools, but God is wise. He told me that I must get faith; I asked what faith was, to which he gave me no intelligible reply, but said I must obey God. I answered, what are His commands? what is His will? They said God was a great light, and as no one could see him, he became incarnate, under the threefold character of Brhumma, Bishno, and Seeb, and that either of them must be worshipped in order to life. I told them of the sure Word of the Gospel, and the way of life by Christ; and, night coming on, left them. I cannot tell what effect it may have, as I may never see them again."

At the beginning of the great rains in the middle of June Carey joined Mr. Udny and his mother at the chief factory. On each of the next two Sabbaths he preached twice in the hall of the Residency of the Company, which excluded all Christian missionaries by Act of Parliament. As an indigo planter he received the Company's licence to reside for at least five years. So on 26th June he began his secular duties by completing for the season of indigo manufacture the buildings at Mudnabati, and making the acquaintance of the ninety natives under his charge. Both Mr. Udny and he knew well that he was above all things a Christian missionary. "These will furnish a congregation immediately, and, added to the extensive engagements which I must necessarily have with the natives, will open a very wide door for activity. God grant that it may not only be large but effectual."

These were the days, which continued till the next charter, when the East India Company was still not only a body of merchants but of manufacturers. Of all the old monopolies only the most evil one is left, that of the growth, manufacture,

and sale of opium. The civil servants, who were termed Residents, had not political duties with tributary sovereigns as now, but from great factory-like palaces, and on large salaries, made advances of money to contractors, native and European, who induced the ryots to weave cloth, to breed and feed the silkworm, and to grow and make the blue dye to which India had long given the name of "indigo." Mr. Carey was already familiar with the system of advances for salt, and the opium monopoly was then in its infancy. The European contractors were "interlopers," who introduced the most valuable cultivation and processes into India, and yet with whom the "covenanted" Residents were often at war. The Residents had themselves liberty of private trade, and unscrupulous men abused it. Clive had been hurried out thirty years before to check the abuse, which was ruining not only the Company's investments but the people. It had so spread on his departure that even judges and chaplains shared in the spoils till Cornwallis interfered. In the case of Mr. G. Udny and purely commercial agents the evil was reduced to a minimum, and the practice had been deliberately sanctioned by Sir John Shore on the ground that it was desirable to make the interests of the Company and of individuals go hand in hand.

The days when Europe got its cotton cloth from India, calling it "calico," from Calicut, and its rich yellow silks, have long since passed, although the latter are still supplied in an inferior form, and the former is once more raising its head, from the combination of machinery and cheap labour. For the old abuses of the Company the Government by Parliament has to some extent atoned by fostering the new cultures of tea, coffee, and cinchona, jute and wheat. The system of inducing the ryots to cultivate by advances, protected by a stringent contract law, still exists in the case of opium. The indigo culture system of Carey's time broke down in 1860 in the lower districts, where, following the Company itself, the planter made cash advances to the peasant, who was required to sow indigo on land which he held as a tenant but often as a proprietor, to deliver it at a fixed rate, and to bear the risk of the crop as well as the exactions of the factory servants. It still exists in the upper districts of Bihar, especially in Tirhoot, on a system comparatively free from economic objections.

The plant known as "Indigofera Tinctoria" is sown in March in soil carefully prepared, grows to about 5 feet, is cut down early in July, is fermented in vats, and the liquor is beaten till it precipitates the precious blue dye, which is boiled, drained, cut in small cakes, and dried. From first to last the growth and the manufacture are even more precarious than most tropical crops. An even rainfall, rigorous weeding, the most careful superintendence of the chemical processes,

and conscientious packing, are necessary. One good crop in three years will pay where the factory is not burdened by severe interest on capital; one every other year will pay very well. Personally Carey had more than the usual qualifications of a successful planter, scientific knowledge, scrupulous conscientiousness and industry, and familiarity with the native character, so soon as he acquired the special experience necessary for superintending the manufacture. That experience he spared no effort to gain at once.

"1st, 2nd, and 3rd July.--Much engaged in the necessary business of preparing our works for the approaching season of indigo-making, which will commence in about a fortnight. I had on the evening of each of these days very precious seasons of fervent prayer to God. I have been on these evenings much drawn out in prayer for my dear friends at Leicester, and for the Society that it may be prosperous; likewise for the ministers of my acquaintance, not only of the Baptist but other denominations. I was engaged for the churches in America and Holland, as well as England, and much concerned for the success of the Gospel among the Hindoos. At present I know not of any success since I have been here. Many say that the Gospel is the word of truth; but they abound so much in flattery and encomiums, which are mere words of course, that little can be said respecting their sincerity. The very common sins of lying and avarice are so universal also, that no European who has not witnessed it can form any idea of their various appearances: they will stoop to anything whatsoever to get a few cowries, and lie on every occasion. O how desirable is the spread of the Gospel!

"4th July.--Rather more flat, perhaps owing to the excessive heat; for in the rainy season, if there be a fine day, it is very hot indeed. Such has been this day, and I was necessitated to be out in it from morning till evening, giving necessary directions. I felt very much fatigued indeed, and had no spirits left in the evening, and in prayer was very barren....

"9th July to 4th Aug.--Employed in visiting several factories to learn the process of indigo-making. Had some very pleasant seasons at Malda, where I preached several times, and the people seemed much affected with the Word. One day, as Mr. Thomas and I were riding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, the rest having been devoured by ants."

Success in the indigo culture was indeed never possible in Mudnabati. The factory stood on the river Tangan, within what is now the district of Dinajpoor,

thirty miles north of Malda. To this day the revenue surveyors of Government describe it as low and marshy, subject to inundation during the rains, and considered very unhealthy. Carey had not been there a fortnight when he had to make this record:--

"5th, 6th, 7th July.--Much employed in settling the affairs of the buildings, etc., having been absent so long, and several of our managing and principal people being sick. It is indeed an awful time here with us now, scarcely a day but some are seized with fevers. It is, I believe, owing to the abundance of water, there being rice-fields all around us, in which they dam up the water, so that all the country hereabouts is about a foot deep in water; and as we have rain, though moderate to what I expected the rainy season to be, yet the continual moisture occasions fevers in such situations where rice is cultivated...Felt at home and thankful these days. O that I may be very useful! I must soon learn the language tolerably well, for I am obliged to converse with the natives every day, having no other persons here except my family."

Soon in September, the worst of all the months in Bengal, he himself was brought near to the grave by a fever, one of the paroxysms continuing for twenty-six hours without intermission, "when providentially Mr. Udny came to visit us, not knowing that I was ill, and brought a bottle of bark with him." He slowly recovered, but the second youngest child, Peter, a boy of five, was removed by dysentery, and caste made it long difficult to find any native to dig his grave. But of this time the faithful sufferer could write:--

"Sometimes I enjoyed sweet seasons of self-examination and prayer, as I lay upon my bed. Many hours together I sweetly spent in contemplating subjects for preaching, and in musing over discourses in Bengali; and when my animal spirits were somewhat raised by the fever, I found myself able to reason and discourse in Bengali for some hours together, and words and phrases occurred much more readily than when I was in health. When my dear child was ill I was enabled to attend upon him night and day, though very dangerously ill myself, without much fatigue; and now, I bless God that I feel a sweet resignation to his will."

A still harder fate befell him. The monomania of his wife became chronic. A letter which she wrote and sent by special messenger called forth from Thomas this loving sympathy:--"You must endeavour to consider it a disease. The eyes and ears of many are upon you, to whom your conduct is unimpeachable with

respect to all her charges; but if you show resentment, they have ears, and others have tongues set on fire. Were I in your case, I should be violent; but blessed be God, who suits our burdens to our backs. Sometimes I pray earnestly for you, and I always feel for you. Think of Job, Think of Jesus. Think of those who were 'destitute, afflicted, tormented.'"

A voyage up the Tangan in Mr. Udny's pinnace as far as the north frontier, at a spot now passed by the railway to Darjeeling, restored the invalid. "I am no hunter," he wrote, while Thomas was shooting wild buffaloes, but he was ever adding to his store of observations of the people, the customs and language. Meanwhile he was longing for letters from Fuller and Pearce and Ryland. At the end of January 1795 the missionary exile thus talks of himself in his journal:-- "Much engaged in writing, having begun to write letters to Europe; but having received none, I feel that hope deferred makes the heart sick. However, I am so fully satisfied of the firmness of their friendship that I feel a sweet pleasure in writing to them, though rather of a forlorn kind; and having nothing but myself to write about, feel the awkwardness of being an egotist. I feel a social spirit though barred from society...I sometimes walk in my garden, and try to pray to God; and if I pray at all it is in the solitude of a walk. I thought my soul a little drawn out to-day, but soon gross darkness returned. Spoke a word or two to a Mohammedan upon the things of God, but I feel to be as bad as they...9th May. I have added nothing to these memoirs since the 19th of April. Now I observe that for the last three sabbaths my soul has been much comforted in seeing so large a congregation, and more especially as many who are not our own workmen come from the parts adjacent, whose attendance must be wholly disinterested. I therefore now rejoice in seeing a regular congregation of from two to six hundred people of all descriptions--Mussulmans, Brahmans and other classes of Hindus, which I look upon as a favourable token from God...Blessed be God, I have at last received letters and other articles from our friends in England...from dear brethren Fuller, Morris, Pearce, and Rippon, but why not from others?...14th June. I have had very sore trials in my own family, from a quarter which I forbear to mention. Have greater need for faith and patience than ever I had, and I bless God that I have not been altogether without supplies of these graces...Mr. Thomas and his family spent one Lord's day with us, May 23rd...We spent Wednesday, 26th, in prayer, and for a convenient place assembled in a temple of Seeb, which was near to our house...I was from that day seized with a dysentery, which continued nearly a week with fearful violence; but then I recovered, through abundant mercy. That day of prayer was a good day to our souls. We concerted measures for forming a Baptist church."

To his sister he wrote, on the 11th March, of the church, which was duly formed of Europeans and Eurasians. No native convert was made in this Dinapoor mission till 1806, after Carey had removed to Serampore. "We have in the neighbourhood about fifteen or sixteen serious persons, or those I have good hopes of, all Europeans. With the natives I have very large concerns; almost all the farmers for nearly twenty miles round cultivate indigo for us, and the labouring people working here to the number of about five hundred, so that I have considerable opportunity of publishing the Gospel to them. I have so much knowledge of the language as to be able to preach to them for about half an hour, so as to be understood, but am not able to vary my subjects much. I tell them of the evil and universality of sin, the sins of a natural state, the justice of God, the incarnation of Christ and his sufferings in our stead, and of the necessity of conversion, holiness, and faith, in order to salvation. They hear with attention in general, and some come to me for instruction in the things of God."

"It was always my opinion that missionaries may and must support themselves after having been sent out and received a little support at first, and in consequence I pursue a very little worldly employment which requires three months' closish attendance in the year; but this is in the rains--the most unfavourable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the Gospel; and in this space are about two hundred villages, whose inhabitants from time to time hear the Word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place--viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating. There are several rivers in this extent of country, which is very convenient for travelling."

Carey's first convert seems to have been Ignatius Fernandez, a Portuguese descendant who had prospered as a trader in Dinapoor station. The first Protestant place of worship in Bengal, outside of Calcutta, was built by him, in 1797, next to his own house. There he conducted service both in English and Bengali, whenever Carey and Thomas, and Fountain afterwards, were unable to go out to the station, and in his house Thomas and Fountain died. He remained there as a missionary till his own death, four years before Carey's, when he left all his property to the mission. The mission-house, as it is now, is a typical example of the bungalow of one story, which afterwards formed the first chapel in Serampore, and is still common as officers' quarters in Barrackpore and other military stations.

Side by side with his daily public preaching and more private conversations with inquirers in Bengali, Carey carried on the work of Bible translation. As each new portion was prepared it was tested by being read to hundreds of natives. The difficulty was that he had at once to give a literary form to the rich materials of the language, and to find in these or adapt from them terms sufficiently pure and accurate to express the divine ideas and facts revealed through the Hebrew and the Greek of the original. He gives us this unconscious glimpse of himself at work on this loftiest and most fruitful of tasks, which Jerome had first accomplished for Latin Christendom, Ulfila for our Scandinavian forefathers, Wyclif for the English, and Luther for the Germans of the time.

"Now I must mention some of the difficulties under which we labour, particularly myself. The language spoken by the natives of this part, though Bengali, is yet so different from the language itself, that, though I can preach an hour with tolerable freedom so as that all who speak the language well, or can write or read, perfectly understand me, yet the poor labouring people can understand but little; and though the language is rich, beautiful, and expressive, yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and zameendars, have scarcely a word in use about religion. They have no word for love, for repent, and a thousand other things; and every idea is expressed either by quaint phrases or tedious circumlocutions. A native who speaks the language well finds it a year's work to obtain their idiom. This sometimes discourages me much; but blessed be God I feel a growing desire to be always abounding in the work of the Lord, and I know that my labour shall not be in vain in the Lord. I am much encouraged by our Lord's expression, 'He who reapeth' (in the harvest) 'receiveth wages, and gathereth fruit unto eternal life.' If I, like David, only am an instrument of gathering materials, and another build the house, I trust my joy will not be the less." This was written to the well-beloved Pearce, whom he would fain have had beside him at Mudnabati. To guide the two missionaries whom the Society were about to send to Africa on the salaries which he and Thomas had set free for this extension, Carey adds:—"They will do well to associate as much as possible with the natives, and to write down every word they can catch, with its meaning. But if they have children with them, it is by far the readiest way of learning to listen to them, for they will catch up every idiom in a little time. My children can speak nearly as well as the natives, and know many things in Bengali which they do not know in English. I should also recommend to your consideration a very large country, perhaps unthought of: I mean Bhootan or Tibet. Were two missionaries sent to that country, we should

have it in our power to afford them much help...The day I received your letter I set about composing a grammar and dictionary of the Bengal language to send to you. The best account of Hindu mythology extant, and which is pretty exact, is Sonnerat's Voyage, undertaken by order of the king of France."

Without Sanskrit Carey found that he could neither master its Bengali offshoot nor enrich that vernacular with the words and combinations necessary for his translations of Scripture. Accordingly, with his usual rapidity and industry, we find that he had by April 1796 so worked his way through the intricate difficulties of the mother language of the Aryans that he could thus write to Ryland, with more than a mere scholar's enthusiasm, of one of the two great Vedic epics:--"I have read a considerable part of the Mahabarata, an epic poem written in most beautiful language, and much upon a par with Homer; and it was, like his Iliad, only considered as a great effort of human genius, I should think it one of the first productions in the world; but alas! it is the ground of faith to millions of the simple sons of men, and as such must be held in the utmost abhorrence." At the beginning of 1798 he wrote to Sutcliff:--"I am learning the Sanskrit language, which, with only the helps to be procured here, is perhaps the hardest language in the world. To accomplish this, I have nearly translated the Sanskrit grammar and dictionary into English, and have made considerable progress in compiling a dictionary, Sanskrit, including Bengali and English."

By this year he had completed his first translation of the Bible except the historical books from Joshua to Job, and had gone to Calcutta to obtain estimates for printing the New Testament, of which he had reported to Mr. Fuller:--"It has undergone one correction, but must undergo several more. I employ a pundit merely for this purpose, with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration in the syntax whatever: yet I always submit this article entirely to his judgment. I can also, by hearing him read, judge whether he understands his subject by his accenting his reading properly and laying the emphasis on the right words. If he fails in this, I immediately suspect the translation; though it is not an easy matter for an ordinary reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all. The mode of printing, *i.e.* whether a printing-press, etc., shall be sent from England, or whether it shall be printed here, or whether it shall be printed at all, now rests with the Society."

Fuller was willing, but the ardent scholar anticipated him. Seeing a wooden printing-press advertised in Calcutta for £40, Carey at once ordered it. On its arrival in 1798, "after worship" he "retired and thanked God for furnishing us with a press." When set up in the Mudnabati house its working was explained to the natives, on whom the delighted missionary's enthusiasm produced only the impression that it must be the idol of the English.

But Carey's missionary organisation would not have been complete without schools, and in planning these from the very first he gives us the germs which blossomed into the Serampore College of 1818 on the one hand, and the primary school circles under native Christian inspectors on the other, a system carried out since the Mutiny of 1857 by the Christian Literature Society, and adopted by the state departments of public instruction.

"MUDNABATI, 27th January 1795.--Mr. Thomas and I (between whom the utmost harmony prevails) have formed a plan for erecting two colleges (Chowparis, Bengali), one here and the other at his residence, where we intend to educate twelve lads, viz. six Mussulmans and six Hindoos at each place. A pundit is to have the charge of them, and they are to be taught Sanskrit, Bengali, and Persian; the Bible is to be introduced, and perhaps a little philosophy and geography. The time of their education is to be seven years, and we find them meat, clothing, lodging, *etc.* We are now inquiring for children proper for the purpose. We have also determined to require that the Society will advance money for types to print the Bengali Bible, and make us their debtors for the sum, which we hope to be able to pay off in one year: and it will also be requisite to send a printing-press from England. We will, if our lives are spared, repay the whole, and print the Bible at our own expense, and I hope the Society will become our creditors by paying for them when delivered. Mr. Thomas is now preparing letters for specimens, which I hope will be sent by this conveyance.

"We are under great obligation to Mr. G. Udny for putting us in these stations. He is a very friendly man and a true Christian. I have no spirit for politics here; for whatever the East India Company may be in England, their servants and officers here are very different; we have a few laws, and nothing to do but to obey." Of his own school he wrote in 1799 that it consisted of forty boys. "The school would have been much larger, had we been able to have borne the expense; but, as among the scholars there are several orphans whom we wholly maintain, we could not prudently venture on any further expense...The boys have

hitherto learned to read and write, especially parts of the Scriptures, and to keep accounts. We may now be able to introduce some other useful branches of knowledge among them...I trust these schools may tend to promote curiosity and inquisitiveness among the rising generation; qualities which are seldom found in the natives of Bengal."

The Medical Mission completed the equipment. "I submit it to the consideration of the Society whether we should not be furnished with medicines gratis. No medicines will be sold by us, yet the cost of them enters very deeply into our allowance. The whole supply sent in the Earl Howe, amounting to £35, besides charges amounting to thirty per cent., falls on me; but the whole will either be administered to sick poor, or given to any neighbour who is in want, or used in our own families. Neighbouring gentlemen have often supplied us. Indeed, considering the distance we are from medical assistance, the great expensiveness of it far beyond our ability, and the number of wretched, afflicted objects whom we continually see and who continually apply for help, we ought never to sell a pennyworth. Brother Thomas has been the instrument of saving numbers of lives. His house is constantly surrounded with the afflicted; and the cures wrought by him would have gained any physician or surgeon in Europe the most extensive reputation. We ought to be furnished yearly with at least half a hundredweight of Jesuit's bark."

Around and as the fruit of the completely organised mission, thus conducted by the ordained preacher, teacher, scholar, scientist, printer, and licensed indigo planter in one station, and by his medical colleague sixteen miles to the north of him at Mahipal, there gathered many native inquirers. Besides the planters, civil officials, and military officers, to whom he ministered in Malda and Dinapoor stations, there was added the most able and consistent convert, Mr. Cunningham of Lainshaw, the assistant judge, who afterwards in England fought the battle of missions, and from his Ayrshire estate, where he built a church, became famous as an expounder of prophecy. Carey looked upon this as "the greatest event that has occurred since our coming to this country." The appointment of Lord Mornington, soon to be known as the Marquis Wellesley, "the glorious little man," as Metcalfe called him, and hardly second to his younger brother Wellington, having led Fuller to recommend that Carey should wait upon his Excellency at Calcutta, this reply was received:--"I would not, however, have you suppose that we are obliged to conceal ourselves, or our work: no such thing. We preach before magistrates and judges; and were I to be in the company with Lord Mornington, I should not hesitate to declare myself a

missionary to the heathen, though I would not on any account return myself as such to the Governor-General in Council."

Two years before this, in 1797, Carey had written:—"This mission should be strengthened as much as possible, as its situation is such as may put it in our power, eventually, to spread the Gospel through the greatest part of Asia, and almost all the necessary languages may be learned here." He had just returned from his first long missionary tour among the Bhoooteas, who from Tibet had overrun the eastern Himalaya from Darjeeling to Assam. Carey and Thomas were received as Christian Lamas by the Soobah or lieutenant-governor of the country below the hills, which in 1865 we were compelled to annex and now administer as Jalpaigori District. They seemed to have been the first Englishmen who had entered the territory since the political and commercial missions of Bogle and Buchanan-Hamilton sent by Warren Hastings.

"The genuine politeness and gentleman-like behaviour of the Soobah exceeded everything that can be imagined, and his generosity was astonishing. He insisted on supplying all our people with everything they wanted; and if we did but cast our eyes to any object in the room, he immediately presented us with one of the same sort. Indeed he seemed to interpret our looks before we were aware; and in this manner he presented each of us that night with a sword, shield, helmet, and cup, made of a very light beautiful wood, and used by all the Bhoooteas for drinking in. We admiring the wood, he gave us a large log of it; which appears to be like fir, with a very dark beautiful grain: it is full of a resin or turpentine, and burns like a candle if cut into thin pieces, and serves for that use. In eating, the Soobah imitated our manners so quickly and exactly, that though he had never seen a European before, yet he appeared as free as if he had spent his life with them. We ate his food, though I confess the thoughts of the Jinkof's bacon made me eat rather sparingly. We had much talk about Bhootan, and about the Gospel.

"We found that he had determined to give all the country a testimony of his friendship for us in a public manner; and the next day was fixed on to perform the ceremony in our tent on the market-place. Accordingly we got instructed in the necessary etiquette; and informed him we were only coming a short journey to see the country, were not provided with English cloth, etc., for presents. The time being come, we were waited on by the Soobah, followed by all his servants, both Bhoooteas and Hindus. Being seated, we exchanged each five rupees and five pieces of betel, in the sight of the whole town; and having chewed betel for the first time in our lives, we embraced three times in the Eastern manner, and

then shook hands in the English manner; after which, he made us a present of a piece of rich debang wrought with gold, each a Bhootan blanket, and the tail of an animal called the cheer cow, as bushy as a horse's, and used in the Hindu worship...In the morning, the Soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He sent us away with every honour he could heap upon us; as a band of music before us, guides to show us the way, etc....The Soobah is to pay us a visit in a little time, which I hope to improve for the great end of settling a mission in that country."

Carey applied his unusual powers of detailed observation and memory in noting the physical and mental characteristics of these little Buddhists, the structure of the language and nature of their books, beliefs, and government, all of which he afterwards utilised. He was often in sight of snowy Kinchinjinga (28,156 feet), behind Darjeeling, and when the Soobah, being sick, afterwards sent messengers with gifts to induce him to return, he wrote:--"I hope to ascend those stupendous mountains, which are so high as to be seen at a distance of 200 or 250 miles. One of these distant mountains, which is seen at Mahipal, is concealed from view by the tops of a nearer range of hills, when you approach within sixty miles of them. The distant range forms an angle of about ten degrees with the horizon." But the time did not come for a mission to that region till the sanitarium of Darjeeling became the centre of another British district opened up by railway from Calcutta, and now the aboriginal Lepchas are coming in large numbers into the church. Subsequent communications from the Soobah informed them of the Garos of Assam.

On his last visit to Calcutta, in 1799, "to get types cast for printing the Bible," Carey witnessed that sight of widow-burning which was to continue to disgrace alike the Hindoos and the Company's Government until his incessant appeals in India and in England led to its prevention in 1829. In a letter to Dr. Ryland he thus describes the horrid rite:--

"MUDNABATI, 1st April 1799.--As I was returning from Calcutta I saw the Sahamaranam, or, a woman burning herself with the corpse of her husband, for the first time in my life. We were near the village of Noya Serai, or, as Rennell calls it in his chart of the Hoogli river, Niaverai. Being evening, we got out of the boat to walk, when we saw a number of people assembled on the river-side. I asked them what they were met for, and they told me to burn the body of a dead man. I inquired if his wife would die with him; they answered Yes, and pointed to the woman. She was standing by the pile, which was made of large billets of

wood, about two and a half feet high, four feet long, and two wide, on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats called Thioy. I asked them if this was the woman's choice, or if she were brought to it by any improper influence? They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it I might go farther off, and desired me to go. I told them that I would not go, that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life; to fear nothing, for no evil would follow her refusal to burn. But she in the most calm manner mounted the pile, and danced on it with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile the relation, whose office it was to set fire to the pile, led her six times round it, at two intervals--that is, thrice at each circumambulation. As she went round she scattered the sweetmeat above mentioned among the people, who picked it up and ate it as a very holy thing. This being ended, and she having mounted the pile and danced as above mentioned (N.B.--The dancing only appeared to be to show us her contempt of death, and prove to us that her dying was voluntary), she lay down by the corpse, and put one arm under its neck and the other over it, when a quantity of dry cocoa-leaves and other substances were heaped over them to a considerable height, and then Ghee, or melted preserved butter, poured on the top. Two bamboos were then put over them and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled than all the people set up a great shout--Hurree-Bol, Hurree-Bol, which is a common shout of joy, and an invocation of Hurree, or Seeb. It was impossible to have heard the woman had she groaned, or even cried aloud, on account of the mad noise of the people, and it was impossible for her to stir or struggle on account of the bamboos which were held down on her like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman from getting up when the fire burned her. But they declared that it was only done to keep the pile from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen." In the same letter Carey communicates the information he had collected regarding the Jews and Syrian Christians of the Malabar coast.

Mr. G. Udny had now found his private indigo enterprise to be disastrous. He resolved to give it up and retire to England. Thomas had left his factory, and was urging his colleague to try the sugar trade, which at that time meant the distillation of rum. Carey rather took over from Mr. Udny the out-factory of Kidderpore, twelve miles distant, and there resolved to prepare for the arrival of colleagues, the communistic missionary settlement on the Moravian plan, which he had advocated in his Enquiry. Mr. John Fountain had been sent out as the first reinforcement, but he proved to be almost as dangerous to the infant mission from his outspoken political radicalism as Thomas had been from his debts. Carey seriously contemplated the setting up of his mission centre among the Bhoooteas, so as to be free from the East India Company. The authorities would not license Fountain as his assistant. Would they allow future missionaries to settle with him? Would they always renew his own licence? And what if he must cease altogether to work with his hands, and give himself wholly to the work of the mission as seemed necessary?

Four new colleagues and their families were already on the sea, but God had provided a better refuge for His servants till the public conscience which they were about to quicken and enlighten should cause the persecution to cease.

Chapter 5: The New Crusade--Serampore And The Brotherhood

1800

Effects of the news in England on the Baptists--On the home churches--In the foundation of the London and other Missionary Societies--In Scotland--In Holland and America--The missionary home--Joshua Marshman, William Ward, and two others sent out--Landing at the Iona of Southern Asia--Meeting of Ward and Carey--First attempt to evangelise the non-Aryan hill tribes--Carey driven by providences to Serampore--Dense population of Hoogli district--Adapts his communistic plan to the new conditions--Purchase of the property--Constitution of the Brotherhood--His relations to Marshman and Ward--Hannah Marshman, the first woman missionary--Daily life of the Brethren--Form of Agreement--Carey's ideal system of missionary administration realised for fifteen years--Spiritual heroism of the Brotherhood.

THE first two English missionaries to India seemed to those who sent them forth to have disappeared for ever. For fourteen months, in those days of slow Indiamen and French privateers, no tidings of their welfare reached the poor praying people of the midlands, who had been emboldened to begin the heroic enterprise. The convoy, which had seen the Danish vessel fairly beyond the French coast, had been unable to bring back letters on account of the weather. At last, on the 29th July 1794, Fuller, the secretary; Pearce, the beloved personal friend of Carey; Ryland in Bristol; and the congregation at Leicester, received the journals of the voyage and letters which told of the first six weeks' experience at Balasore, in Calcutta, Bandel, and Nuddea, just before Carey knew the worst of their pecuniary position. The committee at once met. They sang "with sacred joy" what has ever since been the jubilee hymn of missions, that by William Williams--

"O'er those gloomy hills of darkness.

They "returned solemn thanks to the everlasting God whose mercy endureth for ever, for having preserved you from the perils of the sea, and hitherto made your ways prosperous. In reading the short account of your labours we feel something of that spirit spoken of in the prophet, 'Thine heart shall fear and be enlarged.' We cordially thank you for your assiduity in learning the languages, in translating, and in every labour of love in which you have engaged. Under God we cheerfully confide in your wisdom, fidelity, and prudence, with relation to

the seat of your labours or the means to carry them into effect. If there be one place, however, which strikes us as of more importance than the rest, it is Nuddea. But you must follow where the Lord opens a door for you." The same spirit of generous confidence marked the relations of Carey and the committee so long as Fuller was secretary. When the news came that the missionaries had become indigo planters, some of the weaker brethren, estimating Carey by themselves, sent out a mild warning against secular temptations, to which he returned a half-amused and kindly reply. John Newton, then the aged rector of St. Mary Woolnoth, on being consulted, reassured them: "If the heart be fired with a zeal for God and love to souls," he said, "such attention to business as circumstances require will not hurt it." Since Carey, like the Moravians, meant that the missionaries should live upon a common stock, and never lay up money, the weakest might have recognised the Paul-like nobleness, which had marked all his life, in relinquishing the scanty salary that it might be used for other missions to Africa and Asia.

The spiritual law which Duff's success afterwards led Chalmers to formulate, that the relation of foreign to home missions acts not by exhaustion but by fermentation, now came to be illustrated on a great scale, and to result in the foundation of the catholic missionary enterprise of the evangelicals of England, Scotland, Ireland, America, Germany, and France, which has marked the whole nineteenth century. We find it first in Fuller himself. In comforting Thomas during his extremest dejection he quoted to him from his own journal of 1789 the record of a long period of spiritual inactivity, which continued till Carey compelled him to join in the mission. "Before this I did little but pine over my misery, but since I have betaken myself to greater activity for God, my strength has been recovered and my soul replenished." "Your work is a great work, and the eyes of the religious world are upon you. Your undertaking, with that of your dear colleague, has provoked many. The spirit of missions is gone forth. I wish it may never stop till the Gospel is sent unto all the world."

Following the pietist Francke, who in 1710 published the first missionary reports, and also the Moravians, Fuller and his coadjutors issued from the press of J. W. Morris at Clipstone, towards the end of 1794, No. I. of their Periodical Accounts relative to a Society formed among the Particular Baptists for Propagating the Gospel among the Heathen. That contained a narrative of the foundation of the Society and the letters of Carey up to 15th February 1794 from the Soondarbans. Six of these Accounts appeared up to the year 1800, when they were published as one volume with an index and illustrations. The volume closes

with a doggerel translation of one of several Gospel ballads which Carey had written in Bengali in 1798. He had thus early brought into the service of Christ the Hindoo love of musical recitative, which was recently re-discovered--as it were--and now forms an important mode of evangelistic work when accompanied by native musical instruments. The original has a curious interest and value in the history of the Bengali language, as formed by Carey. As to the music he wrote:--"We sometimes have a melody that cheers my heart, though it would be discordant upon the ears of an Englishman."

Such was the immediate action of the infant Baptist Society. The moment Dr. Ryland read his letter from Carey he sent for Dr. Bogue and Mr. Stephen, who happened to be in Bristol, to rejoice with him. The three returned thanks to God, and then Bogue and Stephen, calling on Mr. Hey, a leading minister, took the first step towards the foundation of a similar organisation of non-Baptists, since known as the London Missionary Society. Immediately Bogue, the able Presbyterian, who had presided over a theological school at Gosport from which missionaries went forth, and who refused the best living in Edinburgh when offered to him by Dundas, wrote his address, which appeared in the Evangelical Magazine for September, calling on the churches to send out at least twenty or thirty missionaries. In the sermon of lofty eloquence which he preached the year after, he declared that the missionary movement of that time would form an epoch in the history of man,--"the time will be ever remembered by us, and may it be celebrated by future ages as the *Aera* of Christian Benevolence."

On the same day the Rev. T. Haweis, rector of All Saints, Aldwinkle, referring to the hundreds of ministers collected to decide where the first mission should be sent, thus burst forth: "Methinks I see the great Angel of the Covenant in the midst of us, pluming his wings, and ready to fly through the midst of heaven with his own everlasting Gospel, to every nation and tribe and tongue and people." In Hindostan "our brethren the Baptists have at present prevented our wishes...there is room for a thousand missionaries, and I wish we may be ready with a numerous host for that or any other part of the earth."

"Scotland¹⁰ was the next to take up the challenge sent by Carey. Greville Ewing, then a young minister of the kirk in Edinburgh, published in March 1796 the appeal of the Edinburgh or Scottish Missionary Society, which afterwards sent John Wilson to Bombay, and that was followed by the Glasgow Society, to which we owe the most successful of the Kafir missions in South Africa. Robert Haldane sold all that he had when he read the first number of the Periodical

Accounts, and gave £35,000 to send a Presbyterian mission of six ministers and laymen, besides himself, to do from Benares what Carey had planned from Mudnabati; but Pitt as well as Dundas, though his personal friends, threatened him with the Company's intolerant Act of Parliament. Evangelical ministers of the Church of England took their proper place in the new crusade, and a year before the eighteenth century closed they formed the agency, which has ever since been in the forefront of the host of the Lord as the Church Missionary Society, with Carey's friend, Thomas Scott, as its first secretary. The sacred enthusiasm was caught by the Netherlands on the one side under the influence of Dr. Van der Kemp, who had studied at Edinburgh University, and by the divinity students of New England, of whom Adoniram Judson was even then in training to receive from Carey the apostolate of Burma. Soon too the Bengali Bible translations were to unite with the needs of the Welsh at home to establish the British and Foreign Bible Society.

As news of all this reached Carey amid his troubles and yet triumphs of faith in the swamps of Dinajpoor, and when he learned that he was soon to be joined by four colleagues, one of whom was Ward whom he himself had trysted to print the Bengali Bible for him, he might well write, in July 1799:—"The success of the Gospel and, among other things, the hitherto unextinguishable missionary flame in England and all the western world, give us no little encouragement and animate our hearts." To Sutcliff he had written eighteen months before that:—"I rejoice much at the missionary spirit which has lately gone forth: surely it is a prelude to the universal spread of the Gospel! Your account of the German Moravian Brethren's affectionate regard towards me is very pleasing. I am not much moved by what men in general say of me; yet I cannot be insensible to the regards of men eminent for godliness...Staying at home is now become sinful in many cases, and will become so more and more. All gifts should be encouraged, and spread abroad."

The day was breaking now. Men as well as money were offered for Carey's work. In Scotland especially Fuller found that he had but to ask, but to appear in any evangelical pulpit, and he would receive sums which, in that day of small things, rebuked his little faith. Till the last Scotland was loyal to Carey and his colleagues, and with almost a prevision of this he wrote so early as 1797:—"It rejoices my heart much to hear of our brethren in Scotland having so liberally set themselves to encourage the mission." They approved of his plans, and prayed for him and his work. When Fuller called on Cecil for help, the "churchy" evangelical told him he had a poor opinion of all Baptists except one, the man

who wrote *The Gospel Worthy of All Acceptation*. When he learned that its author was before him, the hasty offender apologised and offered a subscription. "Not a farthing, sir!" was the reply, "you do not give in faith;" but the persistent Cecil prevailed. Men, however, were a greater want than money at that early stage of the modern crusade. Thomas and Fountain had each been a mistake. So were the early African missionaries, with the exception of the first Scotsman, Peter Greig. Of the thirty sent out by the London Missionary Society in the Duff only four were fit for ordination, and not one has left a name of mark. The Church Mission continued to send out only Germans till 1815. In quick succession four young men offered themselves to the Baptist Society to go out as assistants to Carey, in the hope that the Company would give them a covenant to reside--Brunsdon and Grant, two of Ryland's Bristol flock; Joshua Marshman with his wife Hannah Marshman, and William Ward called by Carey himself.

In nine months Fuller had them and their families shipped in an American vessel, the Criterion, commanded by Captain Wickes, a Presbyterian elder of Philadelphia, who ever after promoted the cause in the United States. Charles Grant helped them as he would have aided Carey alone. Though the most influential of the Company's directors, he could not obtain a passport for them, but he gave them the very counsel which was to provide for the young mission its ark of defence: "Do not land at Calcutta but at Serampore, and there, under the protection of the Danish flag, arrange to join Mr. Carey." After five months' prosperous voyage the party reached the Hoogli. Before arriving within the limits of the port of Calcutta Captain Wickes sent them off in two boats under the guidance of a Bengali clerk to Serampore, fifteen miles higher up on the right bank of the river. They had agreed that he should boldly enter them, not as assistant planters, but as Christian missionaries, rightly trusting to Danish protection. Charles Grant had advised them well, but it is not easy now, as in the case of their predecessors in 1795 and of their successors up to 1813, to refrain from indignation that the British Parliament, and the party led by William Pitt, should have so long lent all the weight of their power to the East India Company in the vain attempt to keep Christianity from the Hindoos. Ward's journal thus simply tells the story of the landing of the missionaries at this Iona, this Canterbury of Southern Asia:--

"Lord's-day, Oct. 13, 1799.--Brother Brunsdon and I slept in the open air on our chests. We arrived at Serampore this morning by daylight, in health and pretty good spirits. We put up at Myerr's, a Danish tavern to which we had been recommended. No worship to-day. Nothing but a Portuguese church here.

"Oct. 14.--Mr. Forsyth from Calcutta, missionary belonging to the London Missionary Society, astonished us by his presence this afternoon. He was wholly unknown, but soon became well known. He gave us a deal of interesting information. He had seen brother Carey, who invited him to his house, offered him the assistance of his Moonshi, etc.

"Oct. 16--The Captain having been at Calcutta came and informed us that his ship could not be entered unless we made our appearance. Brother Brunsdon and I went to Calcutta, and the next day we were informed that the ship had obtained an entrance, on condition that we appeared at the Police Office, or would continue at Serampore. All things considered we preferred the latter, till the arrival of our friends from Kidderpore to whom we had addressed letters. Captain Wickes called on Rev. Mr. Brown, who very kindly offered to do anything for us in his power. Our Instructions with respect to our conduct towards Civil Government were read to him. He promised to call at the Police Office afterwards, and to inform the Master that we intended to stay at Serampore, till we had leave to go up the country. Captain Wickes called at the office afterwards, and they seemed quite satisfied with our declaration by him. In the afternoon we went to Serampore.

"Oct. 19--I addressed a letter to the Governor to-day begging his acceptance of the last number of our Periodical Accounts, and informing him that we proposed having worship to-morrow in our own house, from which we did not wish to exclude any person.

"Lord's-day, Oct. 20.--This morning the Governor sent to inquire the hours of our worship. About half-past ten he came to our house with a number of gentlemen and their retinue. I preached from Acts xx. 24. We had a very attentive congregation of Europeans: several appeared affected, among whom was the Governor."

The text was well chosen from Paul's words to the elders of Ephesus, as he turned his face towards the bonds and afflictions that awaited him--"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." It proved to be a history of the three men thenceforth best known as the Serampore Missionaries. Ward, too, the literary member of the mission, composed the hymn which thus concluded:--

"Yes, we are safe beneath Thy shade,

And shall be so 'midst India's heat:

What should a missionary dread,

For devils crouch at Jesus' feet.

"There, sweetest Saviour! let Thy cross

Win many Hindoo hearts to Thee;

This shall make up for every loss,

While Thou art ours eternally."

In his first letter to a friend in Hull Ward used language which unconsciously predicted the future of the mission:—"With a Bible and a press posterity will see that a missionary will not labour in vain, even in India." But one of their number, Grant, was meanwhile removed by death, and, while they waited for a month, Carey failed to obtain leave for them to settle as his assistants in British territory. He had appealed to Mr. Brown, and to Dr. Roxburgh, his friend in charge of the Botanic Garden, to use his influence with the Government through Colebrooke, the Oriental scholar, then high in the service. But it was in vain. The police had seen with annoyance the missionaries slip from their grasp because of the liberality of the Governor-General of whom Carey had written to Ryland a year before: "At Calcutta, I saw much dissipation; but yet I think less than formerly. Lord Mornington has set his face against sports, gaming, horse-racing, and working on the Lord's-day; in consequence of which these infamous practices are less common than formerly." The missionaries, too, had at first been reported not as Baptist but as "Papist," and the emissaries of France, believed to be everywhere, must be watched against. The brave little Governor let it be understood that he would protect to the last the men who had been committed to his care by the Danish consul in London. So Ward obtained a Danish passport to enable him to visit Dinapoor and consult with Carey.

It was Sunday morning when he approached the Mudnabati factory, "feeling very unusual sensations," greatly excited. "At length I saw Carey! He is less altered than I expected: has rather more flesh than when in England, and, blessed be God! he is a young man still." It was a wrench to sacrifice his own pioneer

mission, property worth £500, the school, the church, the inquirers, but he did not hesitate. He thus stated the case on the other side:—"At Serampore we may settle as missionaries, which is not allowed here; and the great ends of the mission, particularly the printing of the Scriptures, seem much more likely to be answered in that situation than in this. There also brother Ward can have the inspection of the press; whereas here we should be deprived of his important assistance. In that part of the country the inhabitants are far more numerous than in this; and other missionaries may there be permitted to join us, which here it seems they will not." On the way down, during a visit to the Rajmahal Hills, round which the great Ganges sweeps, Carey and Ward made the first attempt to evangelise the Santal and other simple aboriginal tribes, whom the officials Brown and Cleveland had partly tamed. The Paharis are described, at that time, as without caste, priests, or public religion, as living on Indian corn and by hunting, for which they carry bows and arrows. "Brother Carey was able to converse with them." Again, Ward's comment on the Bengali services on the next Sunday, from the boats, is "the common sort wonder how brother Carey can know so much of the Shasters." "I long," wrote Carey from the spot to his new colleagues, "to stay here and tell these social and untutored heathen the good news from heaven. I have a strong persuasion that the doctrine of a dying Saviour would, under the Holy Spirit's influence, melt their hearts." From Taljheri and Pokhuria, near that place, to Parisnath, Ranchi, and Orissa, thousands of Santals and Kols have since been gathered into the kingdom.

On the 10th January 1800 Carey took up his residence at Serampore, on the 11th he was presented to the Governor, and "he went out and preached to the natives." His apprenticeship was over; so began his full apostolate, instant in season and out of season, to end only with his life thirty-four years after.

Thus step by step, by a way that he knew not, the shoemaker lad--who had educated himself to carry the Gospel to Tahiti, had been sent to Bengal in spite of the Company which cast him out of their ship, had starved in Calcutta, had built him a wooden hut in the jungles of the Delta, had become indigo planter in the swamps of Dinapoor that he might preach Christ without interference, had been forced to think of seeking the protection of a Buddhist in the Himalaya morass--was driven to begin anew in the very heart of the most densely peopled part of the British Empire, under the jealous care of the foreign European power which had a century before sent missionaries to Tranquebar and taught Zinzendorf and the Moravians the divine law of the kingdom; encouraged by a Governor, Colonel Bie, who was himself a disciple of Schwartz. To complete

this catalogue of special providences we may add that, if Fuller had delayed only a little longer, even Serampore would have been found shut against the missionaries. For the year after, when Napoleon's acts had driven us to war with Denmark, a detachment of British troops, under Lord Minto's son, took possession of Fredericksnagore, as Serampore was officially called, and of the Danish East India Company's ship there, without opposition.

The district or county of Hoogli and Howrah, opposite Calcutta and Barrackpore, of which Serampore is the central port, swarms with a population, chiefly Hindoo but partly Mussulman, unmatched for density in any other part of the world. If, after years of a decimating fever, each of its 1701 square miles still supports nearly a thousand human beings or double the proportion of Belgium, we cannot believe that it was much less dense at the beginning of the century. From Howrah, the Surrey side of Calcutta, up to Hoogli the county town, the high ridge of mud between the river and the old channel of the Ganges to the west, has attracted the wealthiest and most intellectually active of all the Bengalees. Hence it was here that Portuguese and Dutch, French and English, and Danish planted their early factories. The last to obtain a site of twenty acres from the moribund Mussulman Government at Moorshedabad was Denmark, two years before Plassey. In the half century the hut of the first Governor sent from Tranquebar had grown into the "beautiful little town" which delighted the first Baptist missionaries. Its inhabitants, under only British administration since 1845, now number 45,000. Then they were much fewer, but then even more than now the town was a centre of the Vishnoo-worship of Jugganath, second only to that of Pooree in all India. Not far off, and now connected with the port by railway, is the foul shrine of Tarakeswar, which attracts thousands of pilgrims, many of them widows, who measure the road with their prostrate bodies dripping from the bath. Commercially Serampore sometimes distanced Calcutta itself, for all the foreign European trade was centred in it during the American and French wars, and the English civilians used its investments as the best means of remitting their savings home. When the missionaries landed there was nothing but a Portuguese Catholic church in the settlement, and the Governor was raising subscriptions for that pretty building in which Carey preached till he died, and the spire of which the Governor-General is said to have erected to improve the view of the town from the windows of his summer palace at Barrackpore opposite.

Removed from the rural obscurity of a Bengali village, where the cost of housing, clothing, and living was small, to a town in the neighbourhood of the

capital much frequented by Europeans, Carey at once adapted the practical details of his communistic brotherhood to the new circumstances. With such wisdom was he aided in this by the business experience of Marshman and Ward, that a settlement was formed which admitted of easy development in correspondence with the rapid growth of the mission. At first the community consisted of ten adults and nine children. Grant had been carried off in a fever caused by the dampness of their first quarters. The promising Brunsdon was soon after removed by liver complaint caught from standing on an unmatted floor in the printing-office. Fountain, who at first continued the mission at Dinapoor, soon died there a happy death. Thomas had settled at Beerbboom, but joined the Serampore brethren in time to do good though brief service before he too was cut off. But, fortunately as it proved for the future, Carey had to arrange for five families at the first, and this is how it was done as described by Ward:--

"The renting of a house, or houses, would ruin us. We hoped therefore to have been able to purchase land, and build mat houses upon it; but we can get none properly situated. We have in consequence purchased of the Governor's nephew a large house in the middle of the town for Rs.6000, or about £800; the rent in four years would have amounted to the purchase. It consists of a spacious verandah (portico) and hall, with two rooms on each side. Rather more to the front are two other rooms separate, and on one side is a storehouse, separate also, which will make a printing-office. It stands by the river-side upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine tank or pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connection with England."

"From hence may the Gospel issue and pervade all India," they wrote to Fuller. "We intend to teach a school, and make what we can of our press. The paper is all arrived, and the press, with the types, etc., complete. The Bible is wholly translated, except a few chapters, so that we intend to begin printing immediately, first the New and then the Old Testament. We love our work, and will do all we can to lighten your expenses."

This house-chapel, with two acres of garden land and separate rooms on either side, continued till 1875 to be the nucleus of the settlement afterwards celebrated all over South Asia and Christendom. The chapel is still sacred to the worship of God. The separate rooms to the left, fronting the Hoogli, became enlarged into

the stately residence of Mr. John Marshman, C.S.I., and his two successors in the Friend of India, while beyond were the girl's school, now removed, the residence of Dr. Joshua Marshman before his death, and the boys' school presented to the mission by the King of Denmark. The separate rooms to the right grew into the press; farther down the river was the house of the Lady Rumohr who became Carey's second wife, with the great paper-mill behind; and, still farther, the second park in which the Serampore College was built, with the principal's house in which Carey died, and a hostel for the Native Christian students behind. The whole settlement finally formed a block of at least five acres, with almost palatial buildings, on the right bank of the Hoogli, which, with a breadth of half a mile when in flood, rolls between it and the Governor-General's summer house and English-like park of Barrackpore. The original two acres became Carey's Botanic Garden; the houses he surrounded and connected by mahogany trees, which grew to be of umbrageous beauty. His favourite promenade between the chapel and the mill, and ultimately the college, was under an avenue of his own planting, long known as "Carey's Walk."

The new colleagues who were to live with him in loving brotherhood till death removed the last in 1837 were not long in attracting him. The two were worthy to be associated with him, and so admirably supplemented his own deficiencies that the brotherhood became the most potent and permanent force in India. He thus wrote to Fuller his first impressions of them, with a loving self-depreciation:—"Brother Ward is the very man we wanted: he enters into the work with his whole soul. I have much pleasure in him, and expect much from him. Brother Marshman is a prodigy of diligence and prudence, as is also his wife in the latter: learning the language is mere play to him; he has already acquired as much as I did in double the time." After eight months of study and evangelising work they are thus described:—"Our brother Marshman, who is a true missionary, is able to talk a little; he goes out frequently, nay almost every day, and assaults the fortress of Satan. Brother Brunsdon can talk a little, though not like Marshman. Brother Ward is a great prize; he does not learn the language so quickly, but he is so holy, so spiritual a man, and so useful among the children."

Thus early did Carey note the value of Hannah Marshman, the first woman missionary to India. Granddaughter of the Baptist minister of Crockerton in Wiltshire, she proved to be for forty-six years at once a loving wife, and the equal of the three missionaries of Christ and of civilisation whom she aided in the common home, in the schools, in the congregation, in the Native Christian families, and even, at that early time, in purely Hindoo circles. Without her the

mission must have been one-sided indeed. It gives us a pathetic interest to turn to her household books, where we find entered with loving care and thoughtful thrift all the daily details which at once form a valuable contribution to the history of prices, and show how her "prudence" combined with the heroic self-denial of all to make the Serampore mission the light of India. Ward's journal supplies this first sketch of the brotherhood, who realised, more than probably any in Protestant, Romanist, or Greek hagiology, the life of the apostolic community in Jerusalem:--

"January 18, 1800.--This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another. One of our resolutions is, that no one of us do engage in private trade; but that all be done for the benefit of the mission..."

"August 1.--Our labours for every day are now regularly arranged. About six o'clock we rise; brother Carey to his garden; brother Marshman to his school at seven; brother Brunsdon, Felix, and I, to the printing-office. At eight the bell rings for family worship: we assemble in the hall; sing, read, and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs: brother Marshman to school, and the rest to the printing-office. Our compositor having left us, we do without: we print three half-sheets of 2000 each in a week; have five pressmen, one folder, and one binder. At twelve o'clock we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner we deliver our thoughts on a text or question: this we find to be very profitable. Brother and sister Marshman keep their schools till after two. In the afternoon, if business be done in the office, I read and try to talk Bengali with the bràmmhàn. We drink tea about seven, and have little or no supper. We have Bengali preaching once or twice in the week, and on Thursday evening we have an experience meeting. On Saturday evening we meet to compose differences and transact business, after prayer, which is always immediately after tea. Felix is very useful in the office; William goes to school, and part of the day learns to bind. We meet two hours before breakfast on the first Monday in the month, and each one prays for the salvation of the Bengal heathen. At night we unite our prayers for the universal spread of the Gospel."

The "Form of Agreement" which regulated the social economy and spiritual

enterprise of the brotherhood, and also its legal relations to the Baptist Society in England, deserves study, in its divine disinterestedness, its lofty aims, and its kindly common sense. Fuller had pledged the Society in 1798 to send out £360 a year for the joint family of six missionaries, their wives, and children. The house and land at Serampore cost the Society Rs.6000. On Grant's death, leaving a widow and two children, the five missionaries made the first voluntary agreement, which "provided that no one should trade on his own private account, and that the product of their labour should form a common fund to be applied at the will of the majority, to the support of their respective families, of the cause of God around them, and of the widow and family of such as might be removed by death." The first year the schools and the press enabled the brotherhood to be more than self-supporting. In the second year Carey's salary from the College of Fort-William, and the growth of the schools and press, gave them a surplus for mission extension. They not only paid for the additional two houses and ground required by such extension, but they paid back to the Society all that it had advanced for the first purchase in the course of the next six years. They acquired all the property for the Serampore Mission, duly informing the home Committee from time to time, and they vested the whole right, up to Fuller's death in 1815, in the Society, "to prevent the premises being sold or becoming private property in the families." But "to secure their own quiet occupation of them, and enable them to leave them in the hands of such as they might associate with themselves in their work, they declared themselves trustees instead of proprietors."

The agreement of 1800 was expanded into the "Form of Agreement" of 1805 when the spiritual side of the mission had grown. Their own authoritative statement, as given above, was lovingly recognised by Fuller. In 1817, and again in 1820, the claims of aged and destitute relatives, and the duty of each brother making provision for his own widow and orphans, and, occasionally, the calls of pity and humanity, led the brotherhood to agree that "each shall regularly deduct a tenth of the net product of his labour to form a fund in his own hands for these purposes." We know nothing in the history of missions, monastic or evangelical, which at all approaches this in administrative perfectness as well as in Christlike self-sacrifice. It prevents secularisation of spirit, stimulates activity of all kinds, gives full scope to local ability and experience, calls forth the maximum of local support and propagation, sets the church at home free to enter incessantly on new fields, provides permanence as well as variety of action and adaptation to new circumstances, and binds the whole in a holy bond of prayerful co-operation and loving brotherhood. This Agreement worked for seventeen years, with a success in England and India which we shall trace, or as long as Fuller, Ryland,

and Sutcliff lived "to hold the ropes," while Carey, Marshman, and Ward excavated the mine of Hindooism.

The spiritual side of the Agreement we find in the form which the three drew up in 1805, to be read publicly at all their stations thrice every year, on the Lord's Day. It is the ripe fruit of the first eleven years of Carey's daily toil and consecrated genius, as written out by the fervent pen of Ward. In the light of it the whole of Carey's life must be read. In these concluding sentences the writer sketches Carey himself:—"Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make you happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God in closet religion; these, these are the attainments which more than all knowledge or all other gifts, will fit us to become the instruments of God in the great work of human redemption. Finally, let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and His cause. Oh! that He may sanctify us for His work. Let us for ever shut out the idea of laying up a cowrie (mite) for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ. No private family ever enjoyed a greater portion of happiness, even in the most prosperous gale of worldly prosperity, than we have done since we resolved to have all things in common. If we are enabled to persevere in the same principles, we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

Such was the moral heroism, such the spiritual aim of the Serampore brotherhood; how did it set to work?

Chapter 6: The First Native Converts And Christian Schools

1800-1810

A carpenter the first Bengali convert--Krishna Pal's confession--Caste broken for the first time--Carey describes the baptism in the Hoogli--The first woman convert--The first widow convert--The first convert of writer caste--The first Christian Brahman--The first native chapel--A Bengali "experience" meeting--Carey founding a new community as well as church--Marriage difficulties solved--The first native Christian marriage feast in North India--Hindoo Christian death and burial--The first Christian schools and school-books in North India--The first native Sunday school--Boarding schools for the higher education of country-born Christians--Carey on the mixed Portuguese, Eurasians, and Armenians--The Benevolent Institution for destitute children of all races--A hundred schools--English only postponed--Effect on native opinion and action--The leaven of the Kingdom--The Mission breaks forth into five at the close of 1810.

FOR seven years Carey had daily preached Christ in Bengali without a convert. He had produced the first edition of the New Testament. He had reduced the language to literary form. He had laid the foundations in the darkness of the pit of Hindooism, while the Northamptonshire pastors, by prayer and self-sacrifice, held the ropes. The last disappointment was on 25th November 1800, when "the first Hindoo" catechumen, Fakir, offered himself for baptism, returned to his distant home for his child, and appeared no more, probably "detained by force." But on the last Sunday of that year Krishna Pal was baptised in the Hoogli and his whole family soon followed him. He was thirty-five years of age. Not only as the first native Christian of North India of whom we have a reliable account, but as the first missionary to Calcutta and Assam, and the first Bengali hymn-writer, this man deserves study.

Carey's first Hindoo convert was three years younger than himself, or about thirty-six, at baptism. Krishna Pal, born in the neighbouring French settlement of Chandernagore, had settled in the suburbs of Serampore, where he worked as a carpenter. Sore sickness and a sense of sin led him to join the Kharta-bhojas, one of the sects which, from the time of Gautama Buddha, and of Chaitanya, the reformer of Nuddea, to that of Nanak, founder of the Sikh brotherhood have been driven into dissent by the yoke of Brahmanism. Generally worshippers of some form of Vishnoo, and occasionally, as in Kabeer's case, influenced by the monotheism of Islam, these sects begin by professing theism and opposition to

caste, though Hindooism is elastic enough to keep them always within its pale and ultimately to absorb them again. For sixteen years Krishna Pal was himself a gooroo of the Ghospara sect, of which from Carey's to Duff's earlier days the missionaries had a hope which proved vain. He recovered from sickness, but could not shake off the sense of the burden of sin, when this message came to him, and, to his surprise, through the Europeans--"Jesus Christ came into the world to save sinners." At the same time he happened to dislocate his right arm by falling down the slippery side of his tank when about to bathe. He sent two of the children to the Mission House for Thomas, who immediately left the breakfast table at which the brethren had just sat down, and soon reduced the luxation, while the sufferer again heard the good news that Christ was waiting to heal his soul, and he and his neighbour Gokool received a Bengali tract. He himself thus told the story:--"In this paper I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning Mr. Carey came to see me, and after inquiring how I was, told me to come to his house, that he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the mercy of God my arm was cured. From this time I made a practice of calling at the mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me whether I understood what I heard from Mr. Ward and Mr. Carey. I said I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, 'Then I call you brother--come and let us eat together in love.' At this time the table was set for luncheon, and all the missionaries and their wives, and I and Gokool, sat down and ate together."

The servants spread the news, most horrible to the people, that the two Hindoos had "become Europeans," and they were assaulted on their way home. Just thirty years after, in Calcutta, the first public breach of caste by the young Brahman students of Duff raised a still greater commotion, and resulted in the first converts there. Krishna Pal and his wife, his wife's sister and his four daughters; Gokool, his wife, and a widow of forty who lived beside them, formed the first group of Christian Hindoos of caste in India north of Madras. Two years after Krishna Pal sent to the Society this confession of his faith. Literally translated, it is a record of belief such as Paul himself might have written, illustrated by an apostolic life of twenty-two years. The carpenter's confession and dedication has, in the original, an exquisite tenderness, reflected also in the hymn¹¹ which he wrote for family worship:--

"SERAMPORE, 12th Oct. 1802.

"To the brethren of the church of our Saviour Jesus Christ, our souls' beloved, my affectionately embracing representation. The love of God, the gospel of Jesus Christ, was made known by holy brother Thomas. In that day our minds were filled with joy. Then judging, we understood that we were dwelling in darkness. Through the door of manifestation we came to know that, sin confessing, sin forsaking, Christ's righteousness embracing, salvation would be obtained. By light springing up in the heart, we knew that sinners becoming repentant, through the sufferings of Christ, obtain salvation. In this rejoicing, and in Christ's love believing, I obtained mercy. Now it is in my mind continually to dwell in the love of Christ: this is the desire of my soul. Do you, holy people, pour down love upon us, that as the chatookee we may be satisfied. I was the vilest of sinners: He hath saved me. Now this word I will tell to the world. Going forth, I will proclaim the love of Christ with rejoicing. To sinners I will say this word: Here sinner, brother! Without Christ there is no help. Christ, the world to save, gave his own soul! Such love was never heard: for enemies Christ gave his own soul! Such compassion, where shall we get? For the sake of saving sinners he forsook the happiness of heaven. I will constantly stay near him. Being awakened by this news, I will constantly dwell in the town of joy. In the Holy Spirit I will live: yet in Christ's sorrow I will be sorrowful. I will dwell along with happiness, continually meditating on this;--Christ will save the world! In Christ not taking refuge, there is no other way of life. I was indeed a sinner, praise not knowing.--This is the representation of Christ's servant,

"KRISTNO."

Such is the first epistle of the Church of India. Thus the first medical missionary had his reward; but the joy proved to be too much for him. When Carey led Krishna and his own son Felix down into the water of baptism the ravings of Thomas in the schoolhouse on the one side, and of Mrs. Carey on the other, mingled with the strains of the Bengali hymn of praise. The Mission Journal, written by Ward, tells with graphic simplicity how caste as well as idol-worship was overcome not only by the men but the women representatives of a race whom, thirty years after, Macaulay described as destitute of courage, independence, and veracity, and bold only in deceit. Christ is changing all that.

"Nov. 27.--Krishna, the man whose arm was set, overtook Felix and me, and said he would come to our house daily for instruction; for that we had not only

cured his arm, but brought him the news of salvation...

"Dec. 5.--Yesterday evening Gokool and Krishna prayed in my room. This morning Gokool called upon us, and told us that his wife and two or three more of his family had left him on account of the gospel. He had eaten of Krishna's rice, who being of another caste, Gokool had lost his. Krishna says his wife and family are all desirous of becoming Christians. They declare their willingness to join us, and obey all our Saviour's commands. Gokool and his wife had a long talk; but she continued determined, and is gone to her relations.

"Dec. 6.--This morning brother Carey and I went to Krishna's house. Everything was made very clean. The women sat within the house, the children at the door, and Krishna and Gokool with brother Carey and I in the court. The houses of the poor are only calculated for sleeping in. Brother Carey talked; and the women appeared to have learned more of the gospel than we expected. They declared for Christ at once. This work was new, even to brother Carey. A whole family desiring to hear the gospel, and declaring in favour of it! Krishna's wife said she had received great joy from it.

"Lord's-day, Dec. 7.--This morning brother Carey went to Krishna's house, and spoke to a yard full of people, who heard with great attention though trembling with cold. Brother Brunsdon is very poorly. Krishna's wife and her sister were to have been with us in the evening; but the women have many scruples to sitting in the company of Europeans. Some of them scarcely ever go out but to the river; and if they meet a European run away. Sometimes when we have begun to speak in a street, some one desires us to remove to a little distance; for the women dare not come by us to fill their jars at the river. We always obey...

"Dec. 11.--Gokool, Krishna, and family continue to seek after the Word, and profess their entire willingness to join us. The women seem to have learnt that sin is a dreadful thing, and to have received joy in hearing of Jesus Christ. We see them all every day almost. They live but half a mile from us. We think it right to make many allowances for ignorance, and for a state of mind produced by a corrupt superstition. We therefore cannot think of demanding from them, previous to baptism, to more than a profession of dependence on Christ, from a knowledge of their need of Him, and submission to Him in all things. We now begin to talk of baptism. Yesterday we fixed upon the spot, before our gate, in the river. We begin to talk also of many other things concerning the discipled natives. This evening Felix and I went to Gokool's house. Krishna and his wife

and a bràmmhàn were present. I said a little. Felix read the four last chapters of John to them, and spoke also. We sat down upon a piece of mat in the front of the house. (No chairs.) It was very pleasant. To have natives who feel a little as we do ourselves, is so new and different. The country itself seems to wear a new aspect to me...

"Dec. 13.--This evening Felix and I went to see our friends Gokool and Krishna. The latter was out. Gokool gave a pleasing account of the state of his mind, and also of that of Krishna and his family. While we were there, Gokool's gooroo (teacher) came for the first time since his losing caste. Gokool refused to prostrate himself at his feet while he should put his foot on his head; for which his gooroo was displeased..."

"Dec. 22.--This day Gokool and Krishna came to eat tiffin (what in England is called luncheon) with us, and thus publicly threw away their caste. Brethren Carey and Thomas went to prayer with the two natives before they proceeded to this act. All our servants were astonished: so many had said that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters: brother Carey has waited till hope of his own success has almost expired; and after all, God has done it with perfect ease! Thus the door of faith is open to the gentiles; who shall shut it? The chain of the caste is broken; who shall mend it?"

Carey thus describes the baptism:--"Dec. 29.--Yesterday was a day of great joy. I had the happiness to desecrate the Gunga, by baptising the first Hindoo, viz. Krishna, and my son Felix: some circumstances turned up to delay the baptism of Gokool and the two women. Krishna's coming forward alone, however, gave us very great pleasure, and his joy at both ordinances was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptised at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The Governor and a good number of Europeans were present. Brother Ward preached a sermon in English, from John v. 39--'Search the Scriptures.' We then went to the water-side, where I addressed the people in Bengali; after having sung a Bengali translation of 'Jesus, and shall it ever be?' and engaging in prayer. After the address I administered the ordinance, first to my son, then to Krishna. At half-past four I administered the Lord's Supper; and a time of real refreshing it was..."

"Thus, you see, God is making way for us, and giving success to the word of His grace! We have toiled long, and have met with many discouragements; but, at last, the Lord has appeared for us. May we have the true spirit of nurses, to train them up in the words of faith and sound doctrine! I have no fear of any one, however, in this respect, but myself. I feel much concerned that they may act worthy of their vocation, and also that they may be able to teach others. I think it becomes us to make the most of every one whom the Lord gives us."

Jeymoonni, Krishna's wife's sister, was the first Bengali woman to be baptised, and Rasoo, his wife, soon followed; both were about thirty-five years old. The former said she had found a treasure in Christ greater than anything in the world. The latter, when she first heard the good news from her husband, said "there was no such sinner as I, and I felt my heart immediately unite to Him. I wish to keep all His commands so far as I know them." Gokool was kept back for a time by his wife, Komal, who fled to her father's, but Krishna and his family brought in, first the husband, then the wife, whose simplicity and frankness attracted the missionaries. Unna, their widowed friend of forty, was also gathered in, the first of that sad host of victims to Brahmanical cruelty, lust, and avarice, to whom Christianity has ever since offered the only deliverance. Of 124,000,000 of women in India in 1881, no fewer than 21,000,000 were returned by the census as widows, of whom 669,000 were under nineteen years, 286,000 were under fifteen, and 79,000 were under nine, all figures undoubtedly within the appalling truth. Jeymoonni and Unna at once became active missionaries among their country-women, not only in Serampore but in Chandernagore and the surrounding country.

The year 1800 did not close without fruit from the other and higher castes. Petumber Singh, a man of fifty of the writer caste, had sought deliverance from sin for thirty years at many a Hindoo shrine and in many a Brahmanical scripture. One of the earliest tracts of the Serampore press fell into his hands, and he at once walked forty miles to seek fuller instruction from its author. His baptism gave Carey just what the mission wanted, a good schoolmaster, and he soon proved to be, even before Krishna in time, the first preacher to the people. Of the same writer caste were Syam Dass, Petumber Mitter, and his wife Draupadi, who was as brave as her young husband. The despised soodras were represented by Syam's neighbour, Bharut, an old man, who said he went to Christ because he was just falling into hell and saw no other way of safety. The first Mohammedan convert was Peroo, another neighbour of Syam Dass. From the spot on the Soondarbans where Carey first began his life of missionary

farmer, there came to him at the close of 1802, in Calcutta, the first Brahman who had bowed his neck to the Gospel in all India up to this time, for we can hardly reckon Kiernander's case. Krishna Prosad, then nineteen, "gave up his friends and his caste with much fortitude, and is the first Brahman who has been baptised. The word of Christ's death seems to have gone to his heart, and he continues to receive the Word with meekness." The poita or sevenfold thread which, as worn over the naked body, betokened his caste, he trampled under foot, and another was given to him, that when preaching Christ he might be a witness to the Brahmans at once that Christ is irresistible and that an idol is nothing in the world. This he voluntarily ceased to wear in a few years. Two more Brahmans were brought in by Petumber Singhee in 1804, by the close of which year the number of baptised converts was forty-eight, of whom forty were native men and women. With the instinct of a true scholar and Christian Carey kept to the apostolic practice, which has been too often departed from--he consecrated the convert's name as well as soul and body to Christ. Beside the "Hermes" of Rome to whom Paul sent his salutation, he kept the "Krishna" of Serampore and Calcutta.

The first act of the first convert, Krishna Pal, was of his own accord to build a house for God immediately opposite his own, the first native meeting-house in Bengal. Carey preached the first sermon in it to twenty natives besides the family. On the side of the high road, along which the car of Jagganath is dragged every year, the missionaries purchased a site and built a preaching place, a school, a house for Gokool, and a room for the old widow, at the cost of Captain Wickes, who had rejoiced to witness their baptism. The Brahman who owned the neighbouring land wished to sell it and leave the place, "so much do these people abhor us." This little purchase for £6 grew in time into the extensive settlement of Jannagur, where about 1870 the last of Carey's converts passed away. From its native chapel, and in its village tank, many Hindoos have since been led by their own ordained countrymen to put on Christ. In time the church in the chapel on the Hoogli became chiefly European and Eurasian, but on the first Sunday of the year, the members of both churches meet together for solemn and joyful communion, when the services are alternately in Bengali and English.

The longing for converts now gave place to anxiety that they might continue to be Christians indeed. As in the early Corinthian Church, all did not perceive at once the solemnities of the Lord's Supper. Krishna Pal, for instance, jealous because the better educated Petumber had been ordained to preach before him, made a schism by administering it, and so filled the missionaries with grief and

fear; but he soon became penitent. Associated with men who gave their all to Christ, the native members could not but learn the lesson of self-support, so essential for a self-propagating church, and so often neglected in the early history of missions, and even still. On baptism Krishna received a new white dress with six shillings; but such a gift, beautiful in itself, was soon discontinued. A Mohammedan convert asked assistance to cultivate a little ground and rear silkworms, but, writes Mr. Ward bowed down with missionary cares, "We are desirous to avoid such a precedent." Although these first converts were necessarily missionaries rather than pastors for a time, each preacher received no more than six rupees a month while in his own village, and double that when itinerating. Carey and his colleagues were ever on the watch to foster the spiritual life and growth of men and women born, and for thirty or fifty years trained, in all the ideas and practices of a system which is the very centre of opposition to teaching like theirs. This record of an "experience meeting" of three men and five women may be taken as a type of Bengali Christianity when it was but two years old, and as a contrast to that which prevails a century after:-

"Gokool. I have been the greatest of sinners, but I wish only to think of the death of Christ. I rejoice that now people can no longer despise the Gospel, and call us feringas; but they begin to judge for themselves.

"Krishna Prosad. I have this week been thinking of the power of God, that he can do all things; and of the necessity of minding all his commands. I have thought also of my mother a great deal, who is now become old, and who is constantly crying about me, thinking that I have dishonoured the family and am lost. Oh that I could but once go and tell her of the good news, as well as my brothers and sisters, and open their eyes to the way of salvation!

"Ram Roteen. In my mind there is this: I see that all the debtahs (idols) are nothing, and that Jesus Christ is the only Saviour. If I can believe in him, and walk in his commandments, it may be well with me.

"Rasoo. I am a great sinner; yet I wish continually to think of the death of Christ. I had much comfort in the marriage of my daughter (Onunda to Krishna Prosad). The neighbours talked much about it, and seemed to think that it was much better that a man should choose his own wife, than that people should be betrothed in their infancy by their parents. People begin to be able to judge a little now about the Christian ways.

"Jeymooni. In this country are many ways: the way of the debtahs; the way of Jaggaññath, where all eat together; the way of Ghospara, *etc.* Yet all these are vain. Yesoo Kreest's death, and Yesoo Kreest's commands--this is the way of life! I long to see Kreest's kingdom grow. This week I had much joy in talking to Gokool's mother, whose heart is inclined to judge about the way of Kreest. When I was called to go and talk with her, on the way I thought within myself, but how can I explain the way of Kreest? I am but a woman, and do not know much. Yet I recollect that the blessing does not come from us: God can bless the weakest words. Many Bengali women coming from the adjoining houses, sat down and heard the word; and I was glad in hoping that the mercy of God might be found by this old woman. [Gokool's mother.]

"Komal. I am a great sinner; yet I have been much rejoiced this week in Gokool's mother coming to inquire about the Gospel. I had great sorrow when Gokool was ill; and at one time I thought he would have died; but God has graciously restored him. We have worldly sorrow, but this lasts only for a time.

"Draupadi. This week I have had much sorrow on account of Petumber. His mind is very bad: he sits in the house, and refuses to work; and I know not what will become of him: yet Kreest's death is a true word.

"Golook. I have had much joy in thinking of God's goodness to our family. My sisters Onunda and Kesaree wish to be baptised, and to come into the church. If I can believe in Kreest's death, and keep his commands till death, then I shall be saved."

Carey was not only founding the Church of North India; he was creating a new society, a community, which has its healthy roots in the Christian family. Krishna Pal had come over with his household, like the Philippian, and at once became his own and their gooroo or priest. But the marriage difficulty was early forced on him and on the missionaries. The first shape which persecution took was an assault on his eldest daughter, Golook, who was carried off to the house in Calcutta of the Hindoo to whom in infancy she had been betrothed, or married according to Hindoo law enforced by the Danish and British courts. As a Christian she loathed a connection which was both idolatrous and polygamous. But she submitted for a time, continuing, however, secretly to pray to Christ when beaten by her husband for openly worshipping Him, and refusing to eat things offered to the idol. At last it became intolerable. She fled to her father, was baptised, and was after a time joined by her penitent husband. The subject of

what was to be done with converts whose wives would not join them occupied the missionaries in discussion every Sunday during 1803, and they at last referred it to Andrew Fuller and the committee. Practically they anticipated the Act in which Sir Henry Maine gave relief after the Scriptural mode. They sent the husband to use every endeavour to induce his heathen wife to join him; long delay or refusal they counted a sufficient ground for divorce, and they allowed him to marry again. The other case, which still troubles the native churches, of the duty of a polygamous Christian, seems to have been solved according to Dr. Doddridge's advice, by keeping such out of office in the church, and pressing on the conscience of all the teaching of our Lord in Matthew xix., and of Paul in 1st Corinthians vii.

In 1802 Carey drew up a form of agreement and of service for native Christian marriages not unlike that of the Church of England. The simple and pleasing ceremony in the case of Syam Dass presented a contrast to the prolonged, expensive, and obscene rites of the Hindoos, which attracted the people. When, the year after, a Christian Brahman was united to a daughter of Krishna Pal, in the presence of more than a hundred Hindoos, the unity of all in Christ Jesus was still more marked:--

"Apr. 4, 1803.--This morning early we went to attend the wedding of Krishna Prosad with Onunda, Krishna's second daughter. Krishna gave him a piece of ground adjoining his dwelling, to build him a house, and we lent Prosad fifty rupees for that purpose, which he is to return monthly, out of his wages. We therefore had a meeting for prayer in this new house, and many neighbours were present. Five hymns were sung: brother Carey and Marshman prayed in Bengali. After this we went under an open shed close to the house, where chairs and mats were provided: here friends and neighbours sat all around. Brother Carey sat at a table; and after a short introduction, in which he explained the nature of marriage, and noticed the impropriety of the Hindoo customs in this respect, he read 2 Cor. vi. 14-18, and also the account of the marriage at Cana. Then he read the printed marriage agreement, at the close of which Krishna Prosad and Onunda, with joined hands, one after the other, promised love, faithfulness, obedience, etc. They then signed the agreement, and brethren Carey, Marshman, Ward, Chamberlain, Ram Roteen, etc., signed as witnesses. The whole was closed with prayer by brother Ward. Everything was conducted with the greatest decorum, and it was almost impossible not to have been pleased. We returned home to breakfast, and sent the new-married couple some sugar-candy, plantains, and raisins; the first and last of these articles had been made a present

of to us, and the plantains were the produce of the mission garden. In the evening we attended the monthly prayer-meeting.

"Apr. 5.--This evening we all went to supper at Krishna's, and sat under the shade where the marriage ceremony had been performed. Tables, knives and forks, glasses, etc., having been taken from our house, we had a number of Bengali plain dishes, consisting of curry, fried fish, vegetables, etc., and I fancy most of us ate heartily. This is the first instance of our eating at the house of our native brethren. At this table we all sat with the greatest cheerfulness, and some of the neighbours looked on with a kind of amazement. It was a new and very singular sight in this land where clean and unclean is so much regarded. We should have gone in the daytime, but were prevented by the heat and want of leisure. We began this wedding supper with singing, and concluded with prayer: between ten and eleven we returned home with joy. This was a glorious triumph over the caste! A Brahman married to a soodra, in the Christian way: Englishmen eating with the married couple and their friends, at the same table, and at a native house. Allowing the Hindoo chronology to be true, there has not been such a sight in Bengal these millions of years!"

In the same year the approaching death of Gokool led the missionaries to purchase the acre of ground, near the present railway station, in which lies the dust of themselves and their converts, and of a child of the Judsons, till the Resurrection. Often did Carey officiate at the burial of Europeans in the Danish cemetery. Previous to his time the only service there consisted in the Government secretary dropping a handful of earth on the coffin. In the native God's-acre, as in the Communion of the Lord's Table, and in the simple rites which accompanied the burial of the dead in Christ, the heathen saw the one lofty platform of loving self-sacrifice to which the Cross raises all its children:--

"Oct. 7.--Our dear friend Gokool is gone: he departed at two this morning. At twelve he called the brethren around him to sing and pray; was perfectly sensible, resigned, and tranquil. Some of the neighbours had been persuading him the day before to employ a native doctor; he however refused, saying he would have no physician but Jesus Christ. On their saying, How is it that you who have turned to Christ should be thus afflicted? He replied, My affliction is on account of my sins; my Lord does all things well! Observing Komal weep (who had been a most affectionate wife), he said, Why do you weep for me? Only pray, etc. From the beginning of his illness he had little hope of recovery; yet he never murmured, nor appeared at all anxious for medicine. His answer

constantly was, "I am in my Lord's hands, I want no other physician!" His patience throughout was astonishing: I never heard him say once that his pain was great. His tranquil and happy end has made a deep impression on our friends: they say one to another, 'May my mind be as Gokool's was!' When we consider, too, that this very man grew shy of us three years ago, because we opposed his notion that believers would never die, the grace now bestowed upon him appears the more remarkable. Knowing the horror the Hindoos have for a dead body, and how unwilling they are to contribute any way to its interment, I had the coffin made at our house the preceding day, by carpenters whom we employ. They would not, however, carry it to the house. The difficulty now was, to carry him to the grave. The usual mode of Europeans is to hire a set of men (Portuguese), who live by it. But besides that our friends could never constantly sustain that expense, I wished exceedingly to convince them of the propriety of doing that last kind office for a brother themselves. But as Krishna had been ill again the night before, and two of our brethren were absent with brother Ward, we could only muster three persons. I evidently saw the only way to supply the deficiency; and brother Carey being from home, I sounded Felix and William, and we determined to make the trial; and at five in the afternoon repaired to the house. Thither were assembled all our Hindoo brethren and sisters, with a crowd of natives that filled the yard, and lined the street. We brought the remains of our dear brother out, whose coffin Krishna had covered within and without with white muslin at his own expense; then, in the midst of the silent and astonished multitude, we improved the solemn moment by singing a hymn of Krishna's, the chorus of which is 'Salvation by the death of Christ.' Bhairub the brahmān, Peroo the mussulman, Felix and I took up the coffin; and, with the assistance of Krishna and William, conveyed it to its long home: depositing it in the grave, we sung two appropriate hymns. After this, as the crowd was accumulating, I endeavoured to show the grounds of our joyful hope even in death, referring to the deceased for a proof of its efficacy: told them that indeed he had been a great sinner, as they all knew, and for that reason could find no way of salvation among them; but when he heard of Jesus Christ, he received him as a suitable and all-sufficient Saviour, put his trust in him, and died full of tranquil hope. After begging them to consider their own state, we prayed, sung Moorad's hymn, and distributed papers. The concourse of people was great, perhaps 500: they seemed much struck with the novelty of the scene, and with the love and regard Christians manifest to each other, even in death; so different from their throwing their friends, half dead and half living, into the river; or burning their body, with perhaps a solitary attendant."

Preaching, teaching, and Bible translating were from the first Carey's three missionary methods, and in all he led the missionaries who have till the present followed him with a success which he never hesitated to expect, as one of the "great things" from God. His work for the education of the people of India, especially in their own vernacular and classical languages, was second only to that which gave them a literature sacred and pure. Up to 1794, when at Mudnabati he opened the first primary school worthy of the name in all India at his own cost, and daily superintended it, there had been only one attempt to improve upon the indigenous schools, which taught the children of the trading castes only to keep rude accounts, or upon the tols in which the Brahmans instructed their disciples for one-half the year, while for the other half they lived by begging. That attempt was made by Schwartz at Combaconum, the priestly Oxford of South India, where the wars with Tipoo soon put an end to a scheme supported by both the Raja of Tanjore and the British Government. When Carey moved to Serampore and found associated with him teachers so accomplished and enthusiastic as Marshman and his wife, education was not long in taking its place in the crusade which was then fully organised for the conversion of Southern and Eastern Asia. At Madras, too, Bell had stumbled upon the system of "mutual instruction" which he had learned from the easy methods of the indigenous schoolmaster, and which he and Lancaster taught England to apply to the clamant wants of the country, and to improve into the monitorial, pupil-teacher and grant-in-aid systems. Carey had all the native schools of the mission "conducted upon Lancaster's plan."

In Serampore, and in every new station as it was formed, a free school was opened. We have seen how the first educated convert, Petumber, was made schoolmaster. So early as October 1800 we find Carey writing home:--"The children in our Bengali free school, about fifty, are mostly very young. Yet we are endeavouring to instil into their minds Divine truth, as fast as their understandings ripen. Some natives have complained that we are poisoning the minds even of their very children." The first attempt to induce the boys to write out the catechism in Bengali resulted, as did Duff's to get them to read aloud the Sermon on the Mount thirty years after, in a protest that their caste was in danger. But the true principles of toleration and discipline were at once explained--"that the children will never be compelled to do anything that will make them lose caste; that though we abhor the caste we do not wish any to lose it but by their own choice. After this we shall insist on the children doing what they have been ordered." A few of the oldest boys withdrew for a time, declaring that they feared they would be sent on board ship to England, and the baptism of

each of the earlier converts caused a panic. But instruction on honest methods soon worked out the true remedy. Two years after we find this report:--"The first class, consisting of catechumens, are now learning in Bengali the first principles of Christianity; and will hereafter be instructed in the rudiments of history, geography, astronomy, etc. The second class, under two other masters, learn to read and write Bengali and English. The third class, consisting of the children of natives who have not lost caste, learn only Bengali. This school is in a promising state, and is liberally supported by the subscriptions of Europeans in this country."

Carey's early success led Mr. Creighton of Malda to open at Goamalty several Bengali free schools, and to draw up a scheme for extending such Christian nurseries all over the country at a cost of £10 for the education of fifty children. Only by the year 1806 was such a scheme practicable, because Carey had translated the Scriptures, and, as Creighton noted, "a variety of introductory and explanatory tracts and catechisms in the Bengali and Hindostani tongues have already been circulated in some parts of the country, and any number may be had gratis from the Mission House, Serampore." As only a few of the Brahman and writer castes could read, and not one woman, "a general perusal of the Scriptures amongst natives will be impracticable till they are taught to read." But nothing was done, save by the missionaries, till 1835, when Lord William Bentinck received Adam's report on the educational destitution of Bengal.

Referring to Creighton's scheme, Mr. Ward's journal thus chronicles the opening of the first Sunday school in India in July 1803 by Carey's sons:--

"Last Lord's day a kind of Sunday school was opened, which will be superintended principally by our young friends Felix and William Carey, and John Fernandez. It will chiefly be confined to teaching catechisms in Bengali and English, as the children learn to read and write every day. I have received a letter from a gentleman up the country, who writes very warmly respecting the general establishment of Christian schools all over Bengal."

Not many years had passed since Raikes had begun Sunday schools in England. Their use seems to have passed away with the three Serampore missionaries for a time, and to have been again extended by the American missionaries about 1870. There are now above 200,000 boys and girls at such schools in India, and three-fourths of these are non-Christians.

As from the first Carey drew converts from all classes, the Armenians, the Portuguese, and the Eurasians, as well as the natives of India, he and Mr. and Mrs. Marshman especially took care to provide schools for their children. The necessity, indeed, of this was forced upon them by the facts that the brotherhood began with nine children, and that boarding-schools for these classes would form an honourable source of revenue to the mission. Hence this advertisement, which appeared in March 1800:—"Mission, House, Serampore.—On Thursday, the 1st of May 1800, a school will be opened at this house, which stands in a very healthy and pleasant situation by the side of the river. Letters add to Mr. Carey will be immediately attended to." The cost of boarding and fees varied from £45 to £50 a year, according as "Latin, Greek, Hebrew, Persian, or Sanskrit" lessons were included. "Particular attention will be paid to the correct pronunciation of the English language" was added for reasons which the mixed parentage of the pupils explains. Such was the first sign of a care for the Eurasians not connected with the army, which, as developed by Marshman and Mack, began in 1823 to take the form of the Doveton College. The boys' school was soon followed by a girls' school, through which a stream of Christian light radiated forth over resident Christian society, and from which many a missionary came.

Carey's description of the mixed community is the best we have of its origin as well as of the state of European society in India, alike when the Portuguese were dominant, and at the beginning of the nineteenth century when the East India Company were most afraid of Christianity:—"The Portuguese are a people who, in the estimation of both Europeans and natives, are sunk below the Hindoos or Mussulmans. However, I am of opinion that they are rated much too low. They are chiefly descendants of the slaves of the Portuguese who first landed here, or of the children of those Portuguese by their female slaves; and being born in their house, were made Christians in their infancy by what is called baptism, and had Portuguese names given them. It is no wonder that these people, despised as they are by Europeans, and being consigned to the teachings of very ignorant Popish priests, should be sunk into such a state of degradation. So gross, indeed, are their superstitions, that I have seen a Hindoo image-maker carrying home an image of Christ on the cross between two thieves, to the house of a Portuguese. Many of them, however, can read and write English well and understand Portuguese..."

"Besides these, there are many who are the children of Europeans by native women, several of whom are well educated, and nearly all of them Protestants by profession. These, whether children of English, French, Dutch, or Danes, by

native women, are called Portuguese. Concubinage here is so common, that few unmarried Europeans are without a native woman, with whom they live as if married; and I believe there are but few instances of separation, except in case of marriage with European women, in which case the native woman is dismissed with an allowance: but the children of these marriages are never admitted to table with company, and are universally treated by the English as an inferior species of beings. Hence they are often shame-faced yet proud and conceited, and endeavour to assume that honour to themselves which is denied them by others. This class may be regarded as forming a connecting link between Europeans and natives. The Armenians are few in number, but chiefly rich. I have several times conversed with them about religion: they hear with patience, and wonder that any Englishman should make that a subject of conversation."

While the Marshmans gave their time from seven in the morning till three in the afternoon to these boarding-schools started by Carey in 1800 for the higher education of the Eurasians, Carey himself, in Calcutta, early began to care for the destitute. His efforts resulted in the establishment of the "Benevolent Institution for the Instruction of Indigent Children," which the contemporary Bengal civilian, Charles Lushington, in his History extols as one of the monuments of active and indefatigable benevolence due to Serampore. Here, on the Lancaster system, and superintended by Carey, Mr. and Mrs. Penney had as many as 300 boys and 100 girls under Christian instruction of all ages up to twenty-four, and of every race:—"Europeans, native Portuguese, Armenians, Mugs, Chinese, Hindoos, Mussulmans, natives of Sumatra, Mozambik, and Abyssinia." This official reporter states that thus more than a thousand youths had been rescued from vice and ignorance and advanced in usefulness to society, in a degree of opulence and respectability. The origin of this noble charity is thus told to Dr. Ryland by Carey himself in a letter which unconsciously reveals his own busy life, records the missionary influence of the higher schools, and reports the existence of the mission over a wide area. He writes from Calcutta on 24th May 1811:—

"A year ago we opened a free school in Calcutta. This year we added to it a school for girls. There are now in it about 140 boys and near 40 girls. One of our deacons, Mr. Leonard, a most valuable and active man, superintends the boys, and a very pious woman, a member of the church, is over the girls. The Institution meets with considerable encouragement, and is conducted upon Lancaster's plan. We meditate another for instruction of Hindoo youths in the Sanskrit language, designing, however, to introduce the study of the Sanskrit

Bible into it; indeed it is as good as begun; it will be in Calcutta. By brother and sister Marshman's encouragement there are two schools in our own premises at Serampore for the gratuitous instruction of youth of both sexes, supported and managed wholly by the male and female scholars in our own school. These young persons appear to enter with pleasure into the plan, contribute their money to its support, and give instruction in turns to the children of these free schools. I trust we shall be able to enlarge this plan, and to spread its influence far about the country. Our brethren in the Isles of France and Bourbon seem to be doing good; some of them are gone to Madagascar, and, as if to show that Divine Providence watches over them, the ship on which they went was wrecked soon after they had landed from it. A number of our members are now gone to Java; I trust their going thither will not be in vain. Brother Chamberlain is, ere this, arrived at Agra...We preach every week in the Fort and in the public prison, both in English and Bengali."

Carey had not been six months at Serampore when he saw the importance of using the English language as a missionary weapon, and he proposed this to Andrew Fuller. The other pressing duties of a pioneer mission to the people of Bengal led him to postpone immediate action in this direction; we shall have occasion to trace the English influence of the press and the college hereafter. But meanwhile the vernacular schools, which soon numbered a hundred altogether, were most popular, and then as now proved most valuable feeders of the infant Church. Without them, wrote the three missionaries to the Society, "the whole plan must have been nipped in the bud, since, if the natives had not cheerfully sent their children, everything else would have been useless. But the earnestness with which they have sought these schools exceeds everything we had previously expected. We are still constantly importuned for more schools, although we have long gone beyond the extent of our funds." It was well that thus early, in schools, in books and tracts, and in providing the literary form and apparatus of the vernacular languages, Carey laid the foundation of the new national or imperial civilisation. When the time for English came, the foundations were at least above the ground. Laid deep and strong in the very nature of the people, the structure has thus far promised to be national rather than foreign, though raised by foreign hands, while marked by the truth and the purity of its Western architects.

The manifestation of Christ to the Bengalees could not be made without rousing the hate and the opposition of the vested interests of Brahmanism. So long as Carey was an indigo planter as well as a proselytiser in Dinapoor and Malda he

met with no opposition, for he had no direct success. But when, from Serampore, he and the others, by voice, by press, by school, by healing the sick and visiting the poor, carried on the crusade day by day with the gentle persistency of a law of nature, the cry began. And when, by the breaking of caste and the denial of Krishna's Christian daughter Golook to the Hindoo to whom she had been betrothed from infancy, the Brahmans began dimly to apprehend that not only their craft but the whole structure of society was menaced, the cry became louder, and, as in Ephesus of old, an appeal was made to the magistrates against the men who were turning the world upside down. At first the very boys taunted the missionaries in the streets with the name of Jesus Christ. Then, after Krishna and his family had broken caste, they were seized by a mob and hurried before the Danish magistrate, who at first refused to hand over a Christian girl to a heathen, and gave her father a guard to prevent her from being murdered, until the Calcutta magistrate decided that she must join her husband but would be protected in the exercise of her new faith. The commotion spread over the whole densely-peopled district. But the people were not with the Brahmans, and the excitement sent many a sin-laden inquirer to Serampore from a great distance. "The fire is now already kindled for which our Redeemer expressed his strong desire," wrote Carey to Ryland in March 1801. A year later he used this language to his old friend Morris at Clipstone village:--"I think there is such a fermentation raised in Bengal by the little leaven, that there is a hope of the whole lump by degrees being leavened. God is carrying on his work; and though it goes forward, yet no one can say who is the instrument. Doubtless, various means contribute towards it; but of late the printing and dispersing of New Testaments and small tracts seem to have the greatest effect."

In a spirit the opposite of Jonah's the whole brotherhood, then consisting of the three, of Carey's son Felix, and of a new missionary, Chamberlain, sent home this review of their position at the close of 1804:--

"We are still a happy, healthful, and highly favoured family. But though we would feel incessant gratitude for these gourds, yet we would not feel content unless Nineveh be brought to repentance. We did not come into this country to be placed in what are called easy circumstances respecting this world; and we trust that nothing but the salvation of souls will satisfy us. True, before we set off, we thought we could die content if we should be permitted to see the half of what we have already seen; yet now we seem almost as far from the mark of our missionary high calling as ever. If three millions of men were drowning, he must be a monster who should be content with saving one individual only; though for

the deliverance of that one he would find cause for perpetual gratitude."

In 1810 the parent mission at Serampore had so spread into numerous stations and districts that a new organisation became necessary. There were 300 converts, of whom 105 had been added in that year. "Did you expect to see this eighteen years ago?" wrote Marshman to the Society. "But what may we not expect if God continues to bless us in years to come?" Marshman forgot how Carey had, in 1792, told them on the inspired evangelical prophet's authority to "expect great things from God." Henceforth the one mission became fivefold for a time.

Chapter 7: Calcutta And The Mission Centres From Delhi To Amboyna

1802-1817

The East India Company an unwilling partner of Carey--Calcutta opened to the Mission by his appointment as Government teacher of Bengali--Meeting of 1802 grows into the Lall Bazaar mission--Christ-like work among the poor, the sick, the prisoners, the soldiers and sailors and the natives--Krishna Pal first native missionary in Calcutta--Organisation of subordinate stations--Carey's "United Missions in India"--The missionary staff thirty strong--The native missionaries--The Bengali church self-propagating--Carey the pioneer of other missionaries--Benares--Burma and Indo-China--Felix Carey--Instructions to missionaries--The missionary shrivelled into an ambassador--Adoniram and Ann Judson--Jabez Carey--Mission to Amboyna--Remarkable letter from Carey to his third son.

THE short-sighted regulation of the East India Company, which dreamed that it could keep Christianity out of Bengal by shutting up the missionaries within the little territory of Danish Serampore, could not be enforced with the same ease as the order of a jailer. Under Danish passports, and often without them, missionary tours were made over Central Bengal, aided by its network of rivers. Every printed Bengali leaf of Scripture or pure literature was a missionary. Every new convert, even the women, became an apostle to their people, and such could not be stopped. Gradually, as not only the innocence but the positive political usefulness of the missionaries' character and work came to be recognised by the local authorities, they were let alone for a time. And soon, by the same historic irony which has marked so many of the greatest reforms--"He that sitteth in the heavens shall laugh"--the Government of India became, though unwittingly, more of a missionary agency than the Baptist Society itself. The only teacher of Bengal who could be found for Lord Wellesley's new College of Fort William was William Carey. The appointment, made and accepted without the slightest prejudice to his aggressive spiritual designs and work, at once opened Calcutta itself for the first time to the English proselytising of natives, and supplied Carey with the only means yet lacking for the translation of the Scriptures into all the languages of the farther East. In spite of its own selfish fears the Company became a principal partner in the Christianisation of India and China.

From the middle of the year 1801 and for the next thirty years Carey spent as

much of his time in the metropolis as in Serampore. He was generally rowed down the eighteen miles of the winding river to Calcutta at sunset on Monday evening and returned on Friday night every week, working always by the way. At first he personally influenced the Bengali traders and youths who knew English, and he read with many such the English Bible. His chaplain friends, Brown and Buchanan, with the catholicity born of their presbyterian and evangelical training, shared his sympathy with the hundreds of poor mixed Christians for whom St. John's and even the Mission Church made no provision, and encouraged him to care for them. In 1802 he began a weekly meeting for prayer and conversation in the house of Mr. Rolt, and another for a more ignorant class in the house of a Portuguese Christian. By 1803 he was able to write to Fuller: "We have opened a place of worship in Calcutta, where we have preaching twice on Lord's day in English, on Wednesday evening in Bengali, and on Thursday evening in English." He took all the work during the week and the Sunday service in rotation with his brethren. The first church was the hall of a well-known undertaker, approached through lines of coffins and the trappings of woe. In time most of the evangelical Christians in the city promised to relieve the missionaries of the expense if they would build an unsectarian chapel more worthy of the object. This was done in Lall Bazaar, a little withdrawn from that thoroughfare to this day of the poor and abandoned Christians, of the sailors and soldiers on leave, of the liquor-shops and the stews. There, as in Serampore, at a time when the noble hospitals of Calcutta were not, and the children of only the "services" were cared for, "Brother Carey gave them medicine for their bodies and the best medicine for their poor souls," as a contemporary widow describes it. The site alone cost so much--a thousand pounds--that only a mat chapel could be built. Marshman raised another £1100 in ten days, and after delays caused by the police Government sanctioned the building which Carey opened on Sunday, 1st January 1809. But he and his colleagues "not episcopally ordained" were forbidden to preach to British soldiers and to the Armenians and Portuguese. "Carey's Baptist Chapel" is now its name. Here was for nearly a whole generation a sublime spectacle--the Northamptonshire shoemaker training the governing class of India in Sanskrit, Bengali, and Marathi all day, and translating the Ramayana and the Veda, and then, when the sun went down, returning to the society of "the maimed, the halt, and the blind, and many with the leprosy," to preach in several tongues the glad tidings of the Kingdom to the heathen of England as well as of India, and all with a loving tenderness and patient humility learned in the childlike school of Him who said, "Wist ye not that I must be about my Father's business?"

Street preaching was added to the apostolic agencies, and for this prudence dictated recourse to the Asiatic and Eurasian converts. We find the missionaries writing to the Society at the beginning of 1807, after the mutiny at Vellore, occasioned as certainly by the hatlike turban then ordered, as the mutiny of Bengal half a century after was by the greased cartridges:--

"We now return to Calcutta; not, however, without a sigh. How can we avoid sighing when we think of the number of perishing souls which this city contains, and recollect the multitudes who used of late to hang upon our lips; standing in the thick-wedged crowd for hours together, in the heat of a Bengal summer, listening to the word of life! We feel thankful, however, that nothing has been found against us, except in the matters of our God. Conscious of the most cordial attachment to the British Government, and of the liveliest interest in its welfare, we might well endure reproach were it cast upon us; but the tongue of calumny itself has not to our knowledge been suffered to bring the slightest accusation against us. We still worship at Calcutta in a private house, and our congregation rather increases. We are going on with the chapel. A family of Armenians also, who found it pleasant to attend divine worship in the Bengali language, have erected a small place on their premises for the sake of the natives."

Krishna Pal became the first native missionary to Calcutta, where he in 1810 had preached at fourteen different places every week, and visited forty-one families, to evangelise the servants of the richer and bring in the members of the poorer. Sebuk Ram was added to the staff. Carey himself thus sums up the labours of the year 1811, when he was still the only pastor of the Christian poor, and the only resident missionary to half a million of natives:--

"Calcutta is three miles long and one broad, very populous; the environs are crowded with people settled in large villages, resembling (for population, not elegance) the environs of Birmingham. The first is about a mile south of the city; at nearly the same distance are the public jail and the general hospital. Brother Gordon, one of our deacons, being the jailer we preach there in English every Lord's day. We did preach in the Fort; but of late a military order has stopped us. Krishna and Sebuk Ram, however, preach once or twice a week in the Fort notwithstanding; also at the jail; in the house of correction; at the village of Alipore, south of the jail; at a large factory north of the city, where several hundreds are employed; and at ten or twelve houses in different parts of the city itself. In several instances Roman Catholics, having heard the word, have invited them to their houses, and having collected their neighbours, the one or the other

have received the word with gladness.

"The number of inquirers constantly coming forward, awakened by the instrumentality of these brethren, fills me with joy. I do not know that I am of much use myself, but I see a work which fills my soul with thankfulness. Not having time to visit the people, I appropriate every Thursday evening to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confessions of their sinful state, the unvarnished declaration of their former ignorance, the expressions of trust in Christ and gratitude to him, with the accounts of their spiritual conflicts often attended with tears which almost choke their utterance, presents a scene of which you can scarcely entertain an adequate idea. At the same time, meetings for prayer and mutual edification are held every night in the week; and some nights, for convenience, at several places at the same time: so that the sacred leaven spreads its influence through the mass."

On his voyage to India Carey had deliberately contemplated the time when the Society he had founded would influence not only Asia, but Africa, and he would supply the peoples of Asia with the Scriptures in their own tongues. The time had come by 1804 for organising the onward movement, and he thus describes it to Ryland:--

"14th December 1803.--Another plan has lately occupied our attention. It appears that our business is to provide materials for spreading the Gospel, and to apply those materials. Translations, pamphlets, etc., are the materials. To apply them we have thought of setting up a number of subordinate stations, in each of which a brother shall be fixed. It will be necessary and useful to carry on some worldly business. Let him be furnished from us with a sum of money to begin and purchase cloth or whatever other article the part produces in greatest perfection: the whole to belong to the mission, and no part even to be private trade or private property. The gains may probably support the station. Every brother in such a station to have one or two native brethren with him, and to do all he can to preach, and spread Bibles, pamphlets, etc., and to set up and encourage schools where the reading of the Scriptures shall be introduced. At least four brethren shall always reside at Serampore, which must be like the heart while the other stations are the members. Each one must constantly send a monthly account of both spirituals and temporals to Serampore, and the brethren at Serampore (who must have a power of control over the stations) must send a monthly account likewise to each station, with advice, etc., as shall be necessary. A plan of this sort appears to be more formidable than it is in reality. To find

proper persons will be the greatest difficulty; but as it will prevent much of that abrasion which may arise from a great number of persons living in one house, so it will give several brethren an opportunity of being useful, whose temper may not be formed to live in a common family, and at the same time connect them as much to the body as if they all lived together. We have judged that about 2000 rupees will do to begin at each place, and it is probable that God will enable us to find money (especially if assisted in the translations and printing by our brethren in England) as fast as you will be able to find men.

"This plan may be extended through a circular surface of a thousand miles' radius, and a constant communication kept up between the whole, and in some particular cases it may extend ever farther. We are also to hope that God may raise up some missionaries in this country who may be more fitted for the work than any from England can be. At present we have not concluded on anything, but when Brother Ward comes down we hope to do so, and I think one station may be fixed on immediately which Brother Chamberlain may occupy. A late favourable providence will, I hope, enable us to begin, viz., the College have subscribed for 100 copies of my Sanskrit Grammar, which will be 6400 rupees or 800 pounds sterling. The motion was very generously made by H. Colebrooke, Esq., who is engaged in a similar work, and seconded by Messrs. Brown and Buchanan; indeed it met with no opposition. It will scarcely be printed off under twelve months more, but it is probable that the greatest part of the money will be advanced. The Maratha war and the subjugation of the country of Cuttak to the English may be esteemed a favourable event for the spreading of the Gospel, and will certainly contribute much to the comfort of the inhabitants."

Two years later he thus anticipates the consent of the local Government, in spite of the Company's determined hostility in England, but the Vellore mutiny panic led to further delay:--

"25th December 1805.--It has long been a favourite object with me to fix European brethren in different parts of the country at about two hundred miles apart, so that each shall be able to visit a circle of a hundred miles' radius, and within each of the circuits to place native brethren at proper distances, who will, till they are more established, be under the superintendence of the European brethren situated in the centre. Our brethren concur with me in this plan. In consequence of this, I thought it would be desirable to have leave of Government for them to settle, and preach, without control, in any part of the country. The

Government look on us with a favourable eye; and owing to Sir G. Barlow, the Governor-General, being up the country, Mr. Udny is Vice-President and Deputy-Governor. I therefore went one morning, took a breakfast with him, and told him what we were doing and what we wished to do. He, in a very friendly manner, desired me to state to him in a private letter all that we wished, and offered to communicate privately with Sir G. Barlow upon the subject, and inform me of the result. I called on him again last week, when he informed me that he had written upon the subject and was promised a speedy reply. God grant that it may be favourable. I know that Government will allow it if their powers are large enough."

Not till 1810 could Carey report that "permission was obtained of Government for the forming of a new station at Agra, a large city in upper Hindostan, not far from Delhi and the country of the Sikhs," to which Chamberlain and an assistant were sent. From that year the Bengal became only the first of "The United Missions in India." These were five in number, each under its own separate brotherhood, on the same principles of self-denial as the original, each a Lindisfarne sprung from the parent Iona. These five were the Bengal, the Burman, the Orissa, the Bhootan, and the Hindostan Missions. The Bengal mission was fourfold--Serampore and Calcutta reckoned as one station; the old Dinapoor and Sadamahal which had taken the place of Mudnabati; Goamalty, near Malda; Cutwa, an old town on the upper waters of the Hoogli; Jessor, the agricultural capital of its lower delta; and afterwards Monghyr, Berhampore, Moorshedabad, Dacca, Chittagong, and Assam. The Bhootan missionaries were plundered and driven out. The Hindostan mission soon included Gaya, Patna, Deegah, Ghazeepore, Benares, Allahabad, Cawnpore, Ajmer, and Delhi itself. From Nagpoor, in the very centre of India, and Surat to the north of Bombay, Carey sought to bring Marathas and Goojaratees under the yoke of Christ. China, where the East India Company was still master, was cared for by the press, as we shall see. Not content with the continent of Asia, Carey's mission, at once forced by the intolerance which refused to allow new missionaries to land in India proper, and led by the invitations of Sir Stamford Raffles, extended to Java and Amboyna, Penang, Ceylon, and even Mauritius. The elaborate review of their position, signed by the three faithful men of Serampore, at the close of 1817, amazes the reader at once by the magnitude and variety of the operations, the childlike modesty of the record, and the heroism of the toil which supplied the means.

At the time of the organisation into the Five United Missions the staff of

workers had grown to be thirty strong. From England there were nine surviving:--Carey, Marshman, Ward, Chamberlain, Mardon, Moore, Chater, Rowe, and Robinson. Raised up in India itself there were seven--the two sons of Carey, Felix and William; Fernandez, his first convert at Dinapoor; Peacock and Cornish, and two Armenians, Aratoon and Peters; two were on probation for the ministry, Leonard and Forder. Besides seven Hindoo evangelists also on probation, there were five survivors of the band of converts called from time to time to the ministry--Krishna Pal, the first, who is entered on the list as "the beloved"; Krishna Dass, Ram Mohun, Seeta Ram, and Seeta Dass. Carey's third son Jabez was soon to become the most advanced of the three brothers away in far Amboyna. His father had long prayed, and besought others to pray, that he too might be a missionary. For the last fifteen years of his life Jabez was his closest and most valued correspondent.

But only less dear than his own sons to the heart of the father, already in 1817 described in an official letter as "our aged brother Carey," were the native missionaries and pastors, his sons in the faith. He sent forth the educated Petumber Singh, first in November 1802, to his countrymen at Sooksagar, and "gave him a suitable and solemn charge: the opportunity was very pleasant." In May 1803 Krishna Pal was similarly set apart. At the same time the young Brahman, Krishna Prosad, "delivered his first sermon in Bengali, much to the satisfaction of our brethren." Six months after, Ward reports of him in Dinapoor:--"The eyes of the people were fixed listening to Prosad; he is becoming eloquent." In 1804 their successful probation resulted in their formal ordination by prayer and the laying on of the hands of the brethren, when Carey addressed them from the divine words, "As my Father hath sent me so send I you," and all commemorated the Lord's death till He come. Krishna Dass was imprisoned unjustly, for a debt which he had paid, but "he did not cease to declare to the native men in power that he was a Christian, when they gnashed upon him with their teeth. He preached almost all night to the prisoners, who heard the word with eagerness." Two years after he was ordained, Carey charged him as Paul had written to Timothy, "in the sight of God and of Christ Jesus, who shall judge the quick and the dead," to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and teaching. Ram Mohun was a Brahman, the fruit of old Petumber's ministry, and had his ability as a student and preacher of the Scriptures consecrated to Christ on the death of Krishna Prosad, while the missionaries thus saw again answered the invocation they had sung, in rude strains, in the ship which brought them to India:--

"Bid Brahmans preach the heavenly word

Beneath the banian's shade;

Oh let the Hindoo feel its power

And grace his soul pervade."

So early as 1806 the missionaries thus acknowledged the value of the work of their native brethren, and made of all the native converts a Missionary Church. In the delay and even failure to do this of their successors of all Churches we see the one radical point in which the Church in India has as yet come short of its duty and its privilege:--

"We have availed ourselves of the help of native brethren ever since we had one who dared to speak in the name of Christ, and their exertions have chiefly been the immediate means by which our church has been increased. But we have lately been revolving a plan for rendering their labours more extensively useful; namely, that of sending them out, two and two, without any European brother. It appeared also a most desirable object to interest in this work, as much as possible, the whole of the native church among us: indeed, we have had much in them of this nature to commend. In order, then, more effectually to answer this purpose, we called an extraordinary meeting of all the brethren on Friday evening, Aug. 8, 1806, and laid before them the following ideas:--

"1. That the intention of the Saviour, in calling them out of darkness into marvellous light, was that they should labour to the uttermost in advancing his cause among their countrymen.

"2. That it was therefore their indispensable duty, both collectively and individually, to strive by every means to bring their countrymen to the knowledge of the Saviour; that if we, who were strangers, thought it our duty to come from a country so distant, for this purpose, much more was it incumbent on them to labour for the same end. This was therefore the grand business of our lives.

"3. That if a brother in discharge of this duty went out forty or fifty miles, he could not labour for his family; it therefore became the church to support such, seeing they were hindered from supporting themselves, by giving themselves wholly to that work in which it was equally the duty of all to take a share.

"4. We therefore proposed to unite the support of itinerant brethren with the care of the poor, and to throw them both upon the church fund, as being both, at least in a heathen land, equally the duty of a church.

"Every one of these ideas our native brethren entered into with the greatest readiness and the most cordial approbation."

Carey's scheme so early as 1810 included not only the capital of the Great Mogul, Surat far to the west, and Maratha Nagpoor to the south, but Lahore, where Ranjeet Singh had consolidated the Sikh power, Kashmeer, and even Afghanistan to which he had sent the Pushtoo Bible. To set Chamberlain free for this enterprise he sent his second son William to relieve him as missionary in charge of Cutwa. "This would secure the gradual perfection of the version of the Scriptures in the Sikh language, would introduce the Gospel among the people, and would open a way for introducing it into Kashmeer, and eventually to the Afghans under whose dominion Kashmeer at present is." Carey and his two colleagues took possession for Christ of the principal centres of Hindoo and Mohammedan influence in India only because they were unoccupied, and provided translations of the Bible into the principal tongues, avowedly as a preparation for other missionary agencies. All over India and the far East he thus pioneered the way of the Lord, as he had written to Ryland when first he settled in Serampore:--"It is very probable we may be only as pioneers to prepare the way for most successful missionaries, who perhaps may not be at liberty to attend to those preparatory labours in which we have been occupied--the translation and printing of the Scriptures," etc. His heart was enlarged like his Master's on earth, and hence his humbleness of mind. When the Church Missionary Society, for instance, occupied Agra as their first station in India, he sent the Baptist missionary thence to Allahabad. To Benares "Brother William Smith, called in Orissa under Brother John Peters," the Armenian, was sent owing to his acquaintance with the Hindi language; he was the means of bringing to the door of the Kingdom that rich Brahman Raja Jay Narain Ghosal, whom he encouraged to found in 1817 the Church Mission College there which bears the name of this "almost Christian" Hindoo, who was "exceedingly desirous of diffusing light among his own countrymen."

The most striking illustrations of this form of Carey's self-sacrifice are, however, to be found outside of India as it then was, in the career of his other two sons in Burma and the Spice Islands. The East India Company's panic on the Vellore mutiny led Carey to plan a mission to Burma, just as he had been

guided to settle in Danish Serampore ten years before. The Government of India had doubled his salary as Bengali, Marathi, and Sanskrit Professor, and thus had unconsciously supplied the means. Since 1795 the port of Rangoon had been opened to the British, although Colonel Symes had been insulted eight years after, during his second embassy to Ava. Rangoon, wrote the accurate Carey to Fuller in November 1806, is about ten days' sail from Calcutta. "The Burman empire is about eight hundred miles long, lying contiguous to Bengal on the east; but is inaccessible by land, on account of the mountains covered with thick forests which run between the two countries. The east side of this empire borders upon China, Cochin China, and Tongking, and may afford us the opportunity ultimately of introducing the Gospel into those countries. They are quite within our reach, and the Bible in Chinese will be understood by them equally as well as by the Chinese themselves. About twenty chapters of Matthew are translated into that language, and three of our family have made considerable progress in it."

This was the beginning of Reformed missions to Eastern Asia. A year was to pass before Dr. Robert Morrison landed at Macao. From those politically aggressive and therefore opposed Jesuit missions, which alone had worked in Anam up to this time, a persecuted bishop was about to find an asylum at Serampore, and to use its press and its purse for the publication of his *Dictionarium Anamitico-Latinum*. The French have long sought to seize an empire there. That, at its best, must prove far inferior to the marvellous province and Christian Church of Burma, of which Carey laid the foundation. Judson, and the Governors Durand, Phayre, Aitchison, and Bernard, Henry Lawrence's nephew, built well upon it.

On 24th January 1807 Mardon and Chater went forth, after Carey had charged them from the words, "And thence sailed to Antioch from whence they had been recommended to the grace of God, which they fulfilled." Carey's eldest son Felix soon took the place of Mardon. The instructions, which bear the impress of the sacred scholar's pen, form a model still for all missionaries. These two extracts give counsels never more needed than now:--

"4. With respect to the Burman language, let this occupy your most precious time and your most anxious solicitude. Do not be content with acquiring this language superficially, but make it your own, root and branch. To become fluent in it, you must attentively listen, with prying curiosity, into the forms of speech, the construction and accent of the natives. Here all the imitative powers are

wanted; yet these powers and this attention, without continued effort to use all you acquire, and as fast as you acquire it, will be comparatively of little use.

"5. As soon as you shall feel your ground well in this language you may compose a grammar, and also send us some Scripture tract, for printing; small and plain; simple Christian instruction, and Gospel invitation, without any thing that can irritate the most superstitious mind.

"6. We would recommend you to begin the translation of the Gospel of Mark as soon as possible, as one of the best and most certain ways of acquiring the language. This translation will of course be revised again and again. In these revisions you will be very careful respecting the idiom and construction, that they be really Burman, and not English. Let your instructor be well acquainted with the language, and try every word of importance, in every way you can, before it be admitted...

"In prosecuting this work, there are two things to which especially we would call your very close attention, *viz.* the strictest and most rigid economy, and the cultivation of brotherly love.

"Remember, that the money which you will expend is neither ours nor yours, for it has been consecrated to God; and every unnecessary expenditure will be robbing God, and appropriating to unnecessary secular uses what is sacred, and consecrated to Christ and his cause. In building, especially, remember that you are poor men, and have chosen a life of poverty and self-denial, with Christ and his missionary servants. If another person is profuse in expenditure, the consequence is small, because his property would perhaps fall into hands where it might be devoted to the purposes of iniquity; but missionary funds are in their very circumstances the most sacred and important of any thing of this nature on earth. We say not this, Brethren, because we suspect you, or any of our partners in labour; but we perceive that when you have done all, the Rangoon mission will lie heavy upon the Missionary Funds, and the field of exertion is very wide."

Felix Carey was a medical missionary of great skill, a printer of the Oriental languages trained by Ward, and a scholar, especially in Sanskrit and Pali, Bengali and Burman, not unworthy of his father. He early commended himself to the goodwill of the Rangoon Viceroy, and was of great use to Captain Canning in the successful mission from the Governor-General in 1809. At his

intercession the Viceroy gave him the life of a malefactor who had hung for six hours on the cross. Reporting the incident to Ryland, Dr. Carey wrote that "crucifixion is not performed on separate crosses, elevated to a considerable height, after the manner of the Romans; but several posts are erected which are connected by a cross piece near the top, to which the hands are nailed, and by another near the bottom, to which the feet are nailed in a horizontal direction." He prepared a folio dictionary of Burmese and Pali, translated several of the Buddhist Sootras into English, and several books of Holy Scripture into the vernacular. His medical and linguistic skill so commended him to the king that he was loaded with honours and sent as Burmese ambassador to the Governor-General in 1814, when he withdrew from the Christian mission. On his way back up the Irawadi he alone was saved from the wreck of his boat, in which his second wife and children and the MS. of his dictionary went down. Of this his eldest son, who "procured His Majesty's sanction for printing the Scriptures in the Burman and adjacent languages, which step he highly approved," and at the same time "the orders of my rank, which consist of a red umbrella with an ivory top, gold betel box, gold lefeek cup, and a sword of state," the father wrote lamenting to Ryland:—"Felix is shrivelled from a missionary into an ambassador." To his third son the sorrowing father said:—"The honours he has received from the Burmese Government have not been beneficial to his soul. Felix is certainly not so much esteemed since his visit as he was before it. It is a very distressing thing to be forced to apologise for those you love." Mr. Chater had removed to Ceylon to begin a mission in Colombo.

In July 1813, when Felix Carey was in Ava, two young Americans, Adoniram Judson and his wife Ann, tempest-tossed and fleeing before the persecution of the East India Company, found shelter in the Mission House at Rangoon. Judson was one of a band of divinity students of the Congregational Church of New England, whose zeal had almost compelled the institution of the American Board of Foreign Missions. He, his wife, and colleague Rice had become Baptists by conviction on their way to Serampore, to the brotherhood of which they had been commended. Carey and his colleagues made it "a point to guard against obtruding on missionary brethren of different sentiments any conversation relative to baptism;" but Judson himself sent a note to Carey requesting baptism by immersion. The result was the foundation at Boston of the American Baptist Missionary Society, which was to win such triumphs in Burma and among the Karens. For a time, however, Judson was a missionary from Serampore, and supported by the brotherhood. As such he wrote thus:—

"RANGOON, Sept. 1, 1814.--Brother Ward wishes to have an idea of the probable expense of each station; on which I take occasion to say that it would be more gratifying to me, as presenting a less temptation, and as less dangerous to my habits of economy and my spiritual welfare, to have a limited monthly allowance. I fear that, if I am allowed as much as I want, my wants will enlarge with their gratification, and finally embrace many things, which at first I should have thought incompatible with economical management, as well as with that character among the heathen which it becomes the professed followers of Him who for our sakes became poor, even to sustain. It is better for a missionary, especially a young man, to have rather too little than rather too much. Your case, on coming out from England, was quite different from mine. You had all that there was, and were obliged to make the most of it.

"If these things meet the ideas of the brethren, I will be obliged to them to say, what sum, in Sicca Rupees, payable in Bengal, they think sufficient for a small family in Rangoon--sufficient to meet all common expenses, and indeed all that will be incurred at present, except that of passages by sea. You have all the accounts before you, especially of things purchased in Bengal, which I have not; and from having seen the mission pass through various changes, will be more competent to make an estimate of expense than I am. And while you are making this estimate for one family, say also what will be sufficient for two small families, so that if Brother Rice, or any other should soon join me, it may not be necessary to bring the subject again under consideration. This sum I will receive under the same regulations as other stations are subject to, and which I heartily approve. And if, on experiment, it be found much too large, I shall be as glad to diminish it, as to have you increase it, if it be found much too small.

"Sept. 7.--Since writing the above, we have received the distressing intelligence, that a few days after Mr. Carey left us, and soon after he had reached the brig (which had previously gone into the great river) on the 31st of August, about noon, she was overtaken by a squall of wind, upset, and instantly sunk. Those who could swim, escaped with their lives merely, and those who could not, perished. Among the saved, were Mr. Carey and most of the Bengalees. Mrs. Carey, the two children, her women and girls, and several men--in all, ten persons, perished. Every article of property had been transferred from the boats to the vessel, and she had just left the place, where she had been long waiting the arrival of Mr. Carey, and had been under sail about three hours. Several boats were not far distant; the gold-boat was within sight, but so instantaneous was the disaster, that not a single thing was saved. Some attempts were made by the

lascars to save Mrs. Carey and William, but they were unsuccessful. Mr. Carey staid on the shore through the following night; a neighbouring governor sent him clothes and money; and the next morning he took the gold-boat, and proceeded up the river. A large boat, on which were several servants, men and women, beside those that were in the vessel, followed the gold-boat. The jolly boat has returned here, bringing the surviving lascars.

"The dreadful situation to which our poor brother was thus reduced in a moment, from the height of prosperity, fills our minds continually with the greatest distress. We are utterly unable to afford him the least relief, and can only pray that this awful dispensation may prove a paternal chastisement from his Heavenly Father, and be sanctified to his soul."

While Judson wrote to Serampore, which he once again visited, leaving the dust of a child in the mission burial-ground, "I am glad to hear you say that you will not abandon this mission," Carey pressed on to the "regions beyond." Judson lived till 1850 to found a church and to prepare a Burmese dictionary, grammar, and translation of the Bible so perfect that revision has hardly been necessary up to the present day. He and Hough, a printer who joined him, formed themselves into a brotherhood on the same self-denying principles as that of Serampore, whom they besought to send them frequent communications to counsel, strengthen, and encourage them. On 28th September 1814 Judson again wrote to Carey from Rangoon:--

"DEAR BROTHER CAREY--If copies of Colebrooke's Sungskrita Dictionary, and your Sungskrita Grammar are not too scarce, I earnestly request a copy of each. I find it will be absolutely necessary for me to pick up a little of the Pali, chiefly on account of many theological terms, which have been incorporated from that language into the Burman. I have found a dictionary, which I suppose is the same as that which Mr. Colebrooke translated, adapted to the Burman system. This I intend to read. I want also Leyden's Vocabulary, and a copy or two of your son's grammar, when it is completed. I gave your son on his going up to Ava, my copy of Campbell's Gospels, together with several other books, all of which are now lost. The former I chiefly regret, and know not whence I can procure another copy.

"There is a vessel now lying here, which is destined to take round an Ambassador from this Government to Bengal. He expects to go in about a month, as he told me. He is now waiting for final instructions from Ava. If Felix

be really to be sent to Bengal again, I think it most probable that he will be ordered to accompany this ambassador.

"Mrs. J. was on the point of taking passage with Captain Hitchins, to obtain some medical advice in Bengal; but she has been a little better for a few days, and has given up the plan for the present. This is a delightful climate. We have now seen all the seasons, and can therefore judge. The hot weather in March and April is the chief exception. Nature has done everything for this country; and the Government is very indulgent to all foreigners. When we see how we are distinguished above all around, even in point of worldly comforts, we feel that we want gratitude. O that we may be faithful in the improvement of every mercy, and patient under every trial which God may have in store for us. We know not how the Gospel can ever be introduced here: everything, in this respect, appears as dark as midnight."

By 1816 Judson had prepared the Gospel of Matthew in Burmese, following up short tracts "accommodated to the optics of a Burman."

Carey's third son Jabez was clerk to a Calcutta attorney at the time, in 1812, when Dr. Ryland preached in the Dutch Church, Austin Friars, the anniversary sermon on the occasion of the removal of the headquarters of the Society to London. Pausing in the midst of his discourse, after a reference to Carey, the preacher called on the vast congregation silently to pray for the conversion of Jabez Carey. The answer came next year in a letter from his father:—"My son Jabez, who has been articled to an attorney, and has the fairest prospects as to this world, is become decidedly religious, and prefers the work of the Lord to every other." Lord Minto's expeditions of 1810 and 1811 had captured the islands swept by the French privateers from Madagascar to Java, and there was soon an end of the active hostility of the authorities to Christianity. Sir Stamford Raffles governed Java in the spirit of a Christian statesman. The new Governor-General, Lord Moira, afterwards Marquis of Hastings, proved to be the most enlightened and powerful friend the mission had had. In these circumstances, after the charter of 1813 had removed the legislative excuse for intolerance, Dr. Carey was asked by the Lieutenant-Governor to send missionaries and Malay Bibles to the fifty thousand natives of Amboyna. The Governor-General repeated the request officially. Jabez Carey was baptised, married, and despatched at the cost of the state before he could be ordained. Amboyna, it will be perceived, was not in India, but far enough away to give the still timid Company little apprehension as to the influence of the missionaries there. The

father's heart was very full when he sent forth the son:--

"24th January 1814.--You are now engaging in a most important undertaking, in which not only you will have our prayers for your success, but those of all who love our Lord Jesus Christ, and who know of your engagement. I know that a few hints for your future conduct from a parent who loves you very tenderly will be acceptable, and I shall therefore now give you them, assured that they will not be given in vain.

"1st. Pay the utmost attention at all times to the state of your own mind both towards God and man: cultivate an intimate acquaintance with your own heart; labour to obtain a deep sense of your depravity and to trust always in Christ; be pure in heart, and meditate much upon the pure and holy character of God; live a life of prayer and devotedness to God; cherish every amiable and right disposition towards men; be mild, gentle, and unassuming, yet firm and manly. As soon as you perceive anything wrong in your spirit or behaviour set about correcting it, and never suppose yourself so perfect as to need no correction.

"2nd. You are now a married man, be not satisfied with conducting yourself towards your wife with propriety, but let love to her be the spring of your conduct towards her. Esteem her highly, and so act that she may be induced thereby to esteem you highly. The first impressions of love arising from form and beauty will soon wear off, but the esteem arising from excellency of disposition and substance of character will endure and increase. Her honour is now yours, and she cannot be insulted without your being degraded. I hope as soon as you get on board, and are settled in your cabin, you will begin and end each day by uniting together to pray and praise God. Let religion always have a place in your house. If the Lord bless you with children, bring them up in the fear of God, and be always an example to others of the power of godliness. This advice I give also to Eliza, and if it is followed you will be happy.

"3rd. Behave affably and genteelly to all, but not cringingly towards any. Feel that you are a man, and always act with that dignified sincerity and truth which will command the esteem of all. Seek not the society of worldly men, but when called to be with them act and converse with propriety and dignity. To do this labour to gain a good acquaintance with history, geography, men, and things. A gentleman is the next best character after a Christian, and the latter includes the former. Money never makes a gentleman, neither does a fine appearance, but an enlarged understanding joined to engaging manners.

"4th. On your arrival at Amboyna your first business must be to wait on Mr. Martin. You should first send a note to inform him of your arrival, and to inquire when it will suit him to receive you. Ask his advice upon every occasion of importance, and communicate freely to him all the steps you take.

"5th. As soon as you are settled begin your work. Get a Malay who can speak a little English, and with him make a tour of the island, and visit every school. Encourage all you see worthy of encouragement, and correct with mildness, yet with firmness. Keep a journal of the transactions of the schools, and enter each one under a distinct head therein. Take account of the number of scholars, the names of the schoolmasters, compare their progress at stated periods, and, in short, consider this as the work which the Lord has given you to do.

"6th. Do not, however, consider yourself as a mere superintendent of schools; consider yourself as the spiritual instructor of the people, and devote yourself to their good. God has committed the spiritual interests of this island--20,000 men or more--to you; a vast charge, but He can enable you to be faithful to it. Revise the catechism, tracts, and school-books used among them, and labour to introduce among them sound doctrine and genuine piety. Pray with them as soon as you can, and labour after a gift to preach to them. I expect you will have much to do with them respecting baptism. They all think infant sprinkling right, and will apply to you to baptise their children; you must say little till you know something of the language, and then prove to them from Scripture what is the right mode of baptism and who are the proper persons to be baptised. Form them into Gospel churches when you meet with a few who truly fear God; and as soon as you see any fit to preach to others, call them to the ministry and settle them with the churches. You must baptise and administer the Lord's Supper according to your own discretion when there is a proper occasion for it. Avoid indolence and love of ease, and never attempt to act the part of the great and carefree in this world.

"7th. Labour incessantly to become a perfect master of the Malay language. In order to this, associate with the natives, walk out with them, ask the name of everything you see, and note it down; visit their houses, especially when any of them are sick. Every night arrange the words you get in alphabetical order. Try to talk as soon as you get a few words, and be as much as possible one of them. A course of kind and attentive conduct will gain their esteem and confidence and give you an opportunity of doing much good

"8th. You will soon learn from Mr. Martin the situation and disposition of the Alfoors or aboriginal inhabitants, and will see what can be done for them. Do not unnecessarily expose your life, but incessantly contrive some way of giving them the word of life.

"9th. I come now to things of inferior importance, but which I hope you will not neglect. I wish you to learn correctly the number, size, and geography of the islands; the number and description of inhabitants; their customs and manners, and everything of note relative to them; and regularly communicate these things to me.

"Your great work, my dear Jabez, is that of a Christian minister. You would have been solemnly set apart thereto if you could have stayed long enough to have permitted it. The success of your labours does not depend upon an outward ceremony, nor does your right to preach the Gospel or administer the ordinances of the Gospel depend on any such thing, but only on the Divine call expressed in the Word of God. The Church has, however, in their intentions and wishes borne a testimony to the grace given to you, and will not cease to pray for you that you may be successful. May you be kept from all temptations, supported under every trial, made victorious in every conflict; and may our hearts be mutually gladdened with accounts from each other of the triumphs of Divine grace. God has conferred a great favour upon you in committing to you this ministry. Take heed to it therefore in the Lord that thou fulfil it. We shall often meet at the throne of grace. Write me by every opportunity, and tell Eliza to write to your mother.

"Now, my dear Jabez, I commit you both to God, and to the word of His grace, which is able to make you perfect in the knowledge of His will. Let that word be near your heart. I give you both up to God, and should I never more see you on earth I trust we shall meet with joy before His throne of glory at last."

Under both the English and the Dutch for a time, to whom the island was restored, Jabez Carey proved to be a successful missionary, while he supported the mission by his official income as superintendent of schools and second member of the College of Justice. The island contained 18,000 native Christians of the Dutch compulsory type, such as we found in Ceylon on taking it over. Thus by the labours of himself, his sons, his colleagues, and his children in the faith, William Carey saw the Gospel, the press, and the influence of a divine philanthropy extending among Mohammedans, Buddhists, and Hindoos, from

the shores of the Pacific Ocean west to the Arabian Sea.

Chapter 8: Carey's Family And Friends

1807-1812

The type of a Christian gentleman--Carey and his first wife--His second marriage--The Lady Rumohr--His picture of their married life--His nearly fatal illness when forty-eight years old--His meditations and dreams--Aldeen House--Henry Martyn's pagoda--Carey, Marshman, and the Anglican chaplains in the pagoda--Corrie's account of the Serampore Brotherhood--Claudius Buchanan and his Anglican establishment--Improvement in Anglo-Indian Society--Carey's literary and scientific friends--Desire in the West for a likeness of Carey--Home's portrait of him--Correspondence with his son William on missionary consecration, Buonaparte, botany, the missionary a soldier, Felix and Burma, hunting, the temporal power of the Pope, the duty of reconciliation--Carey's descendants.

"A GENTLEMAN is the next best character after a Christian, and the latter includes the former," were the father's words to the son whom he was sending forth as a Christian missionary and state superintendent of schools. Carey wrote from his own experience, and he unwittingly painted his own character. The peasant bearing of his early youth showed itself throughout his life in a certain shyness, which gave a charm to his converse with old and young. Occasionally, as in a letter which he wrote to his friend Pearce of Birmingham, at a time when he did not know whether his distant correspondent was alive or dead, he burst forth into an unrestrained enthusiasm of affection and service. But his was rather the even tenor of domestic devotion and friendly duty, unbroken by passion or coldness, and ever lighted up by a steady geniality. The colleagues who were associated with him for the third of a century worshipped him in the old English sense of the word. The younger committee-men and missionaries who came to the front on the death of Fuller, Sutcliff, and Ryland, in all their mistaken conflicts with these colleagues, always tried to separate Carey from those they denounced, till even his saintly spirit burst forth into wrath at the double wrong thus done to his coadjutors. His fellowship with the chaplains and bishops of the Church of England, and with the missionaries of other Churches and societies, was as loving in its degree as his relations to his own people. With men of the world, from the successive Governor-Generals, from Wellesley, Hastings, and Bentinck, down to the scholars, merchants, and planters with whom he became associated for the public good, William Carey was ever the saint and the gentleman whom it was a privilege to know.

In nothing perhaps was Carey's true Christian gentlemanliness so seen as in his relations with his first wife, above whom grace and culture had immeasurably raised him, while she never learned to share his aspirations or to understand his ideals. Not only did she remain to the last a peasant woman, with a reproachful tongue, but the early hardships of Calcutta and the fever and dysentery of Mudnabati clouded the last twelve years of her life with madness. Never did reproach or complaint escape his lips regarding either her or Thomas, whose eccentric impulses and oft-darkened spirit were due to mania also. Of both he was the tender nurse and guardian when, many a time, the ever-busy scholar would fain have lingered at his desk or sought the scanty sleep which his jealous devotion to his Master's business allowed him. The brotherhood arrangement, the common family, Ward's influence over the boys, and Hannah Marshman's housekeeping relieved him of much that his wife's illness had thrown upon him at Mudnabati, so that a colleague describes him, when he was forty-three years of age, as still looking young in spite of the few hairs on his head, after eleven years in Lower Bengal of work such as never Englishman had before him. But almost from the first day of his early married life he had never known the delight of daily converse with a wife able to enter into his scholarly pursuits, and ever to stimulate him in his heavenly quest. When the eldest boy, Felix, had left for Burma in 1807 the faithful sorrowing husband wrote to him:—"Your poor mother grew worse and worse from the time you left us, and died on the 7th December about seven o'clock in the evening. During her illness she was almost always asleep, and I suppose during the fourteen days that she lay in a severe fever she was not more than twenty-four hours awake. She was buried the next day in the missionary burying-ground."

About the same time that Carey himself settled in Serampore there arrived the Lady Rumohr. She built a house on the Hoogli bank immediately below that of the missionaries, whose society she sought, and by whom she was baptised. On the 9th May 1808 she became Carey's wife; and in May 1821 she too was removed by death in her sixty-first year, after thirteen years of unbroken happiness.

Charlotte Emilia, born in the same year as Carey in the then Danish duchy of Schleswick, was the only child of the Chevalier de Rumohr, who married the Countess of Alfeldt, only representative of a historic family. Her wakefulness when a sickly girl of fifteen saved the whole household from destruction by fire, but she herself became so disabled that she could never walk up or down stairs. She failed to find complete recovery in the south of Europe, and her father's

friend, Mr. Anker, a director of the Danish East India Company, gave her letters to his brother, then Governor of Tranquebar, in the hope that the climate of India might cause her relief. The Danish ship brought her first to Serampore, where Colonel Bie introduced her to the brotherhood, and there she resolved to remain. She knew the principal languages of Europe; a copy of the *Pensées* of Pascal, given to her by Mr. Anker before she sailed, for the first time quickened her conscience. She speedily learned English, that she might join the missionaries in public worship. The barren orthodoxy of the Lutheranism in which she had been brought up had made her a sceptic. This soon gave way to the evangelical teaching of the same apostle who had brought Luther himself to Christ. She became a keen student of the Scriptures, then an ardent follower of Jesus Christ.

On her marriage to Dr. Carey, in May 1808, she made over her house to the mission, and when, long after, it became famous as the office of the weekly *Friend of India*, the rent was sacredly devoted to the assistance of native preachers. She learned Bengali that she might be as a mother to the native Christian families. She was her husband's counsellor in all that related to the extension of the varied enterprise of the brethren. Especially did she make the education of Hindoo girls her own charge, both at Serampore and Cutwa. Her leisure she gave to the reading of French Protestant writers, such as Saurin and Du Moulin. She admired, wrote Carey, "Massillon's language, his deep knowledge of the human heart, and his intrepidity in reproofing sin; but felt the greatest dissatisfaction with his total neglect of his Saviour, except when He is introduced to give efficacy to works of human merit. These authors she read in their native language, that being more familiar to her than English. She in general enjoyed much of the consolations of religion. Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent daily nearly three hours in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of threescore years (twenty-one of them spent in India), notwithstanding the weakness of her constitution."

It is a pretty picture, the delicate invalid lady, drawn along the mall morning and evening, to enjoy the river breeze, on her way to and from the schools and homes of the natives. But her highest service was, after all, to her husband, who was doing a work for India and for humanity, equalled by few, if any. When, on

one occasion, they were separated for a time while she sought for health at Monghyr, she wrote to him the tenderest yet most courtly love-letters.

"MY DEAREST LOVE,--I felt very much in parting with thee, and feel much in being so far from thee...I am sure thou wilt be happy and thankful on account of my voice, which is daily getting better, and thy pleasure greatly adds to mine own.

"I hope you will not think I am writing too often; I rather trust you will be glad to hear of me...Though my journey is very pleasant, and the good state of my health, the freshness of the air, and the variety of objects enliven my spirits, yet I cannot help longing for you. Pray, my love, take care of your health that I may have the joy to find you well.

"I thank thee most affectionately, my dearest love, for thy kind letter. Though the journey is very useful to me, I cannot help feeling much to be so distant from you, but I am much with you in my thoughts...The Lord be blessed for the kind protection He has given to His cause in a time of need. May He still protect and guide and bless His dear cause, and give us all hearts growing in love and zeal...I felt very much affected in parting with thee. I see plainly it would not do to go far from you; my heart cleaves to you. I need not say (for I hope you know my heart is not insensible) how much I feel your kindness in not minding any expense for the recovery of my health. You will rejoice to hear me talk in my old way, and not in that whispering manner.

"I find so much pleasure in writing to you, my love, that I cannot help doing it. I was nearly disconcerted by Mrs.--laughing at my writing so often; but then, I thought, I feel so much pleasure in receiving your letters that I may hope you do the same. I thank thee, my love, for thy kind letter. I need not say that the serious part of it was welcome to me, and the more as I am deprived of all religious fellowship...I shall greatly rejoice, my love, in seeing thee again; but take care of your health that I may find you well. I need not say how much you are in my thoughts day and night."

His narrative of their fellowship, written after her death, lets in a flood of light on his home life:--

"During the thirteen years of her union with Dr. Carey, they had enjoyed the most entire oneness of mind, never having a single circumstance which either of

them wished to conceal from the other. Her solicitude for her husband's health and comfort was unceasing. They prayed and conversed together on those things which form the life of personal religion, without the least reserve; and enjoyed a degree of conjugal happiness while thus continued to each other, which can only arise from a union of mind grounded on real religion. On the whole, her lot in India was altogether a scene of mercy. Here she was found of the Saviour, gradually ripened for glory, and after having her life prolonged beyond the expectation of herself and all who knew her, she was released from this mortal state almost without the consciousness of pain, and, as we most assuredly believe, had 'an abundant entrance ministered unto her into the kingdom of our Lord and Saviour Jesus Christ.'

When, on 24th June 1809, Carey announced at the dinner table that he had that morning finished the Bengali translation of the whole Bible, and he was asked how much more he thought of doing, he answered: "The work I have allotted to myself, in translating, will take me about twenty years." But he had kept the bow too long and too tightly bent, and it threatened to snap. That evening he was seized with bilious fever, and on the eighteenth day thereafter his life was despaired of. "The goodness of God is eminently conspicuous in raising up our beloved brother Carey," wrote Marshman. "God has raised him up again and restored him to his labours; may he live to accomplish all that is in his heart," wrote Rowe. He was at once at his desk again, in college and in his study. "I am this day forty-eight years old," he wrote to Ryland on the 17th August, and sent him the following letters, every line of which reveals the inner soul of the writer:--

"CALCUTTA, 16th August 1809.--I did not expect, about a month ago, ever to write to you again. I was then ill of a severe fever, and for a week together scarcely any hopes were entertained of my life. One or two days I was supposed to be dying, but the Lord has graciously restored me; may it be that I may live more than ever to His glory. Whilst I was ill I had scarcely any such thing as thought belonging to me, but, excepting seasons of delirium, seemed to be nearly stupid; perhaps some of this arose from the weak state to which I was reduced, which was so great that Dr. Hare, one of the most eminent physicians in Calcutta, who was consulted about it, apprehended more danger from that than from the fever. I, however, had scarcely a thought of death or eternity, or of life, or anything belonging thereto. In my delirium, greatest part of which I perfectly remember, I was busily employed in carrying a commission from God to all the princes and governments in the world, requiring them instantly to abolish every

political establishment of religion, and to sell the parish and other churches to the first body of Christians that would purchase them. Also to declare war infamous, to esteem all military officers as men who had sold themselves to destroy the human race, to extend this to all those dead men called heroes, defenders of their country, meritorious officers, etc. I was attended by angels in all my excursions, and was universally successful. A few princes in Germany were refractory, but my attendants struck them dead instantly. I pronounced the doom of Rome to the Pope, and soon afterwards all the territory about Rome, the March of Ancona, the great city and all its riches sank into that vast bed of burning lava which heats Nero's bath. These two considerations were the delirious wanderings of the mind, but I hope to feel their force, to pray and strive for their accomplishment to the end of my life. But it is now time to attend to something not merely ideal.

"The state of the world occupied my thoughts more and more; I mean as it relates to the spread of the Gospel. The harvest truly is great, and labourers bear scarcely any proportion thereto. I was forcibly struck this morning with reading our Lord's reply to His disciples, John iv. When He had told them that He had meat to eat the world knew not of, and that His meat was to do the will of His Father and to finish His work, He said, 'Say not ye there are three months and then cometh harvest?' He by this plainly intended to call their attention to the conduct of men when harvest was approaching, for that being the season upon which all the hopes of men hang for temporal supplies, they provide men and measures in time for securing it. Afterwards directing their attention to that which so occupied His own as to be His meat and drink, He said, 'Lift up your eyes and look upon the fields (of souls to be gathered in), for they are white already to harvest.' After so many centuries have elapsed and so many fields full of this harvest have been lost for want of labourers to gather it in, shall we not at last reflect seriously on our duty? Hindostan requires ten thousand ministers of the Gospel, at the lowest calculation, China as many, and you may easily calculate for the rest of the world. I trust that many will eventually be raised up here, but be that as it may the demands for missionaries are pressing to a degree seldom realised. England has done much, but not the hundredth part of what she is bound to do. In so great a want of ministers ought not every church to turn its attention chiefly to the raising up and maturing of spiritual gifts with the express design of sending them abroad? Should not this be a specific matter of prayer, and is there not reason to labour hard to infuse this spirit into the churches?

"A mission into Siam would be comparatively easy of introduction and support

on account of its vicinity to Prince of Wales Island, from which vessels can often go in a few hours. A mission to Pegu and another to Arakan would not be difficult of introduction, they being both within the Burman dominions, Missions to Assam and Nepal should be speedily tried. Brother Robinson is going to Bhootan. I do not know anything about the facility with which missions could be introduced into Cochin China, Cambodia, and Laos, but were the trial made I believe difficulties would remove. It is also very desirable that the Burman mission should be strengthened. There is no full liberty of conscience, and several stations might be occupied; even the borders of China might be visited from that country if an easier entrance into the heart of the country could not be found. I have not mentioned Sumatra, Java, the Moluccas, the Philippines, or Japan, but all these countries must be supplied with missionaries. This is a very imperfect sketch of the wants of Asia only, without including the Mahometan countries; but Africa and South America call as loudly for help, and the greatest part of Europe must also be holpen by the Protestant churches, being nearly as destitute of real godliness as any heathen country on the earth. What a pressing call, then, is here for labourers in the spiritual harvest, and what need that the attention of all the churches in England and America should be drawn to this very object!"

Two years after the establishment of the mission at Serampore, David Brown, the senior chaplain and provost of Fort William College, took possession of Aldeen House, which he occupied till the year of his death in 1812. The house is the first in the settlement reached by boat from Calcutta. Aldeen is five minutes' walk south of the Serampore Mission House, and a century ago there was only a park between them. The garden slopes down to the noble river, and commands the beautiful country seat of Barrackpore, which Lord Wellesley had just built. The house itself is embosomed in trees, the mango, the teak, and the graceful bamboo. Just below it, but outside of Serampore, are the deserted temple of Bullubpoor and the Ghat of the same name, a fine flight of steps up which thousands of pilgrims flock every June to the adjoining shrine and monstrous car of Jagga-nath. David Brown had not been long in Aldeen when he secured the deserted temple and converted it into a Christian oratory, ever since known as Henry Martyn's Pagoda. For ten years Aldeen and the pagoda became the meeting-place of Carey and his Nonconformist friends, with Claudius Buchanan, Martyn, Bishop Corrie, Thomason, and the little band of evangelical Anglicans who, under the protection of Lords Wellesley and Hastings, sweetened Anglo-Indian society, and made the names of "missionary" and of "chaplain" synonymous. Here too there gathered, as also to the Mission House higher up,

many a civilian and officer who sought the charms of that Christian family life which they had left behind. A young lieutenant commemorated these years when Brown was removed, in a pleasing elegy, which Charles Simeon published in the Memorials of his friend. Many a traveller from the far West still visits the spot, and recalls the memories of William Carey and Henry Martyn, of Marshman and Buchanan, of Ward and Corrie, which linger around the fair scene. When first we saw it the now mutilated ruin was perfect, and under the wide-spreading banian tree behind a Brahman was reciting, for a day and a night, the verses of the Mahabharata epic to thousands of listening Hindoos.

"Long, Hoogli, has thy sullen stream
 Been doomed the cheerless shores to lave;
Long has the Suttee's baneful gleam
 Pale glimmered o'er thy midnight wave.

"Yet gladdened seemed to flow thy tide
 Where opens on the view--Aldeen;
For there to grace thy palmy side
 Loved England's purest joys were seen.

"Yon dome, 'neath which in former days
 Grim idols marked the pagan shrine,
Has swelled the notes of pious praise,
 Attuned to themes of love divine."

We find this allusion to the place in Carey's correspondence with Dr. Ryland:--
"20th January 1807.--It would have done your heart good to have joined us at our meetings at the pagoda. From that place we have successively recommended Dr. Taylor to the work of the Lord at Bombay, Mr. Martyn to his at Dinapoor, Mr. Corrie to his at Chunar, Mr. Parsons to his at Burhampore, Mr. Des Granges to his at Vizagapatam, and our two brethren to theirs at Rangoon, and from

thence we soon expect to command Mr. Thomason to his at Madras. In these meetings the utmost harmony prevails and a union of hearts unknown between persons of different denominations in England." Dr. Taylor and Mr. Des Granges were early missionaries of the London Society; the Rangoon brethren were Baptists; the others were Church of England chaplains. Sacramentarianism and sacerdotalism had not then begun to afflict the Church of India. There were giants in those days, in Bengal, worthy of Carey and of the one work in which all were the servants of one Master.

Let us look a little more closely at Henry Martyn's Pagoda. It is now a picturesque ruin, which the peepul tree that is entwined among its fine brick masonry, and the crumbling river-bank, may soon cause to disappear for ever. The exquisite tracery of the moulded bricks may be seen, but not the few figures that are left of the popular Hindoo idols just where the two still perfect arches begin to spring. The side to the river has already fallen down, and with it the open platform overhanging the bank on which the missionary sat in the cool of the morning and evening, and where he knelt to pray for the people. We have accompanied many a visitor there, from Dr. Duff to Bishop Cotton, and John Lawrence, and have rarely seen one unmoved. This pagoda had been abandoned long before by the priests of Radhabullub, because the river had encroached to a point within 300 feet of it, the limit within which no Brahman is allowed to receive a gift or take his food. The little black doll of an idol, which is famous among Hindoos alike for its sanctity and as a work of art--for had it not been miraculously wafted to this spot like the Santa Casa to Loretto?--was removed with great pomp to a new temple after it had paid a visit to Clive's moonshi, the wealthy Raja Nobokissen in Calcutta, who sought to purchase it outright.

In this cool old pagoda Henry Martyn, on one of his earliest visits to Aldeen after his arrival as a chaplain in 1806, found an appropriate residence. Under the vaulted roof of the shrine a place of prayer and praise was fitted up with an organ, so that, as he wrote, "the place where once devils were worshipped has now become a Christian oratory." Here, too, he laid his plans for the evangelisation of the people. When suffering from one of his moods of depression as to his own state, he thus writes of this place:--"I began to pray as on the verge of eternity; and the Lord was pleased to break my hard heart. I lay in tears, interceding for the unfortunate natives of this country; thinking within myself that the most despicable soodra of India was of as much value in the sight of God as the King of Great Britain." It was from such supplication that he was once roused by the blaze of a Suttee's funeral pyre, on which he found that the

living widow had been consumed with the dead before he could interfere. He could hear the hideous drums and gongs and conch-shells of the temple to which Radhabullub had been removed. There he often tried to turn his fellow-creatures to the worship of the one God, from their prostrations "before a black image placed in a pagoda, with lights burning around it," whilst, he says, he "shivered as if standing, as it were, in the neighbourhood of hell." It was in the deserted pagoda that Brown, Corrie, and Parsons met with him to commend him to God before he set out for his new duties at Dinapoor. "My soul," he writes of this occasion, "never yet had such divine enjoyment. I felt a desire to break from the body, and join the high praises of the saints above. May I go 'in the strength of this many days.' Amen." "I found my heaven begun on earth. No work so sweet as that of praying and living wholly to the service of God." And as he passed by the Mission House on his upward voyage, with true catholicity "Dr. Marshman could not resist joining the party: and after going a little way, left them with prayer." Do we wonder that these men have left their mark on India?

As years went by, the temple, thus consecrated as a Christian oratory, became degraded in other hands. The brand "pagoda distillery" for a time came to be known as marking the rum manufactured there. The visits of so many Christian pilgrims to the spot, and above all, the desire expressed by Lord Lawrence when Governor-General to see it, led the Hindoo family who own the pagoda to leave it at least as a simple ruin.

Corrie, afterwards the first bishop of Madras, describes the marriage of Des Granges in the oratory, and gives us a glimpse of life in the Serampore Mission House:--

"1806.--Calcutta strikes me as the most magnificent city in the world; and I am made most happy by the hope of being instrumental to the eternal good of many. A great opposition, I find, is raised against Martyn and the principles he preaches...Went up to Serampore yesterday, and in the evening was present at the marriage of Mr. Des Granges. Mr. Brown entered into the concern with much interest. The pagoda was fixed on, and lighted up for the celebration of the wedding; at eight o'clock the parties came from the Mission House [at Serampore], attended by most of the family. Mr. Brown commenced with the hymn, 'Come, gracious Spirit, heavenly dove!' A divine influence seemed to attend us, and most delightful were my sensations. The circumstance of so many being engaged in spreading the glad tidings of salvation,--the temple of an idol converted to the purpose of Christian worship, and the Divine presence felt

among us,--filled me with joy unspeakable. After the marriage service of the Church of England, Mr. Brown gave out 'the Wedding Hymn'; and after signing certificates of the marriage we adjourned to the house, where Mr. Brown had provided supper. Two hymns given out by Mr. Marshman were felt very powerfully. He is a most lively, sanguine missionary; his conversation made my heart burn within me, and I find desires of spreading the Gospel growing stronger daily, and my zeal in the cause more ardent...I went to the Mission House, and supped at the same table with about fifty native converts. The triumph of the Cross was most evident in breaking down their prejudices, and uniting them with those who formerly were an abomination in their eyes. After supper they sang a Bengali hymn, many of them with tears of joy; and they concluded with prayer in Bengali, with evident earnestness and emotion. My own feelings were too big for utterance. O may the time be hastened when every tongue shall confess Jesus Christ, to the glory of God the Father!

"On Friday evening [Oct. 10th], we had a meeting in the pagoda, at which almost all the missionaries, some of their wives, and Captain Wickes attended, with a view to commend Martyn to the favour and protection of God in his work. The Divine presence was with us. I felt more than it would have been proper to express. Mr. Brown commenced with a hymn and prayer, Mr. Des Granges succeeded him, with much devotion and sweetness of expression: Mr. Marshman followed, and dwelt particularly on the promising appearance of things; and, with much humility, pleaded God's promises for the enlargement of Zion; with many petitions for Mr. Brown and his family. The service was concluded by Mr. Carey, who was earnest in prayer for Mr. Brown: the petition that 'having laboured for many years without encouragement or support, in the evening it might be light,' seemed much to affect his own mind, and greatly impressed us all. Afterwards we supped together at Mr. Brown's..."

"13th Oct.--I came to Serampore to dinner. Had a pleasant sail up the river: the time passed agreeably in conversation. In the evening a fire was kindled on the opposite bank; and we soon perceived that it was a funeral pile, on which the wife was burning with the dead body of her husband. It was too dark to distinguish the miserable victim...On going out to walk with Martyn to the pagoda, the noise so unnatural, and so little calculated to excite joy, raised in my mind an awful sense of the presence and influence of evil spirits."

Corrie married the daughter of Mrs. Ellerton, who knew Serampore and Carey well. It was Mr. Ellerton who, when an indigo-planter at Malda, opened the first

Bengali school, and made the first attempt at translating the Bible into that vernacular. His young wife, early made a widow, witnessed accidentally the duel in which Warren Hastings shot Philip Francis. She was an occasional visitor at Aldeen, and took part in the pagoda services. Fifty years afterwards, not long before her death at eighty-seven, Bishop Wilson, whose guest she was, wrote of her: "She made me take her to Henry Martyn's pagoda. She remembers the neighbourhood, and Ghareddy Ghat and House in Sir Eyre Coote's time (1783). The ancient Governor of Chinsurah and his fat Dutch wife are still in her mind. When she visited him with her first husband (she was then sixteen) the old Dutchman cried out, 'Oh, if you would find me such a nice little wife I would give you ten thousand rupees.'"

It was in Martyn's pagoda that Claudius Buchanan first broached his plan of an ecclesiastical establishment for India, and invited the discussion of it by Carey and his colleagues. Such a scheme came naturally from one who was the grandson of a Presbyterian elder of the Church of Scotland, converted in the Whitefield revival at Cambuslang. It had been suggested first by Bishop Porteous when he reviewed the Company's acquisitions in Asia. It was encouraged by Lord Wellesley, who was scandalised on his arrival in India by the godlessness of the civil servants and the absence of practically any provision for the Christian worship and instruction of its officers and soldiers, who were all their lives without religion, not a tenth of them ever returning home. Carey thus wrote, at Ryland's request, of the proposal, which resulted in the arrival in Calcutta of Bishop Middleton and Dr. Bryce in 1814:—"I have no opinion of Dr. Buchanan's scheme for a religious establishment here, nor could I from memory point out what is exceptionable in his memoir. All his representations must be taken with some grains of allowance." When, in the Aldeen discussions, Dr. Buchanan told Marshman that the temple lands would eventually answer for the established churches and the Brahmins' lands for the chaplains, the stout Nonconformist replied with emphasis, "You will never obtain them." We may all accept the conversion of the idol shrine into a place of prayer--as Gregory I. taught Augustine of Canterbury to transform heathen temples into Christian churches--as presaging the time when the vast temple and mosque endowments will be devoted by the people themselves to their own moral if not spiritual good through education, both religious and secular.

The change wrought in seventeen years by Carey and such associates as these on society in Bengal, both rich and poor, became marked by the year 1810. We find him writing of it thus:—"When I arrived I knew of no person who cared about the

Gospel except Mr. Brown, Mr. Udny, Mr. Creighton, Mr. Grant, and Mr. Brown an indigo-planter, besides Brother Thomas and myself. There might be more, and probably were, though unknown to me. There are now in India thirty-two ministers of the Gospel. Indeed, the Lord is doing great things for Calcutta; and though infidelity abounds, yet religion is the theme of conversation or dispute in almost every house. A few weeks ago (October 1810), I called upon one of the Judges to take breakfast with him, and going rather abruptly upstairs, as I had been accustomed to do, I found the family just going to engage in morning worship. I was of course asked to engage in prayer, which I did. I afterwards told him that I had scarcely witnessed anything since I had been in Calcutta which gave me more pleasure than what I had seen that morning. The change in this family was an effect of Mr. Thomason's ministry...About ten days ago I had a conversation with one of the Judges of the Supreme Court, Sir John Boyd, upon religious subjects. Indeed there is now scarcely a place where you can pay a visit without having an opportunity of saying something about true religion."

Carey's friendly fellowship, by person and letter, was not confined to those who were aggressively Christian or to Christian and ecclesiastical questions. As we shall soon see, his literary and scientific pursuits led him to constant and familiar converse with scholars like Colebrooke and Leyden, with savants like Roxburgh, the astronomer Bentley, and Dr. Hare, with publicists like Sir James Mackintosh and Robert Hall, with such travellers and administrators as Manning, the friend of Charles Lamb, and Raffles.

In Great Britain the name of William Carey had, by 1812, become familiar as a household word in all evangelical circles. The men who had known him in the days before 1793 were few and old, were soon to pass away for ever. The new generation had fed their Christian zeal on his achievements, and had learned to look on him, in spite of all his humility which only inflamed that zeal, as the pioneer, the father, the founder of foreign missions, English, Scottish, and American. They had never seen him; they were not likely to see him in the flesh. The desire for a portrait of him became irresistible. The burning of the press, to be hereafter described, which led even bitter enemies of the mission like Major Scott Waring to subscribe for its restoration, gave the desired sympathetic voice, so that Fuller wrote to the missionaries:--"The public is now giving us their praises. Eight hundred guineas have been offered for Dr. Carey's likeness...When you pitched your tents at Serampore you said, 'We will not accumulate riches but devote all to God for the salvation of the heathen.' God has given you what you desired and what you desired not. Blessed men, God

will bless you and make you a blessing. I and others of us may die, but God will surely visit you...Expect to be highly applauded, bitterly reproached, greatly moved, and much tried in every way. Oh that, having done all, you may stand!"

Carey was, fortunately for posterity, not rebellious in the matter of the portrait; he was passive. As he sat in his room in the college of Fort William, his pen in hand, his Sanskrit Bible before him, and his Brahman pundit at his left hand, the saint and the scholar in the ripeness of his powers at fifty was transferred to the canvas which has since adorned the walls of Regent's Park College. A line engraving of the portrait was published in England the year after at a guinea, and widely purchased, the profit going to the mission. The painter was Home, famous in his day as the artist whom Lord Cornwallis had engaged during the first war with Tipoo to prepare those Select Views in Mysore, the Country of Tipoo Sultaun, from Drawings taken on the Spot, which appeared in 1794.

Of his four sons, Felix, William, Jabez, and Jonathan, Carey's correspondence was most frequent at this period with William, who went forth in 1807 to Dinapoor to begin his independent career as a missionary by the side of Fernandez.

"2nd April 1807.--We have the greatest encouragement to go forward in the work of our Lord Jesus, because we have every reason to conclude that it will be successful at last. It is the cause which God has had in His mind from eternity, the cause for which Christ shed His blood, that for which the Spirit and word of God were given, that which is the subject of many great promises, that for which the saints have been always praying, and which God Himself bears an infinite regard to in His dispensations of Providence and Grace. The success thereof is therefore certain. Be encouraged, therefore, my dear son, to devote yourself entirely to it, and to pursue it as a matter of the very first importance even to your dying day.

"Give my love to Mr. and Mrs. Creighton and to Mr. Ellerton, Mr. Grant, or any other who knows me about Malda, also to our native Brethren."

"CALCUTTA, 29th September 1808.--A ship is just arrived which brings the account that Buonaparte has taken possession of the whole kingdom of Spain, and that the Royal family of that country are in prison at Bayonne. It is likely that Turkey is fallen before now, and what will be the end of these wonders we cannot tell. I see the wrath of God poured out on the nations which have so long

persecuted His Gospel, and prevented the spread of His truth. Buonaparte is but the minister of the Divine vengeance, the public executioner now employed to execute the sentence of God upon criminal men. He, however, has no end in view but the gratifying his own ambition."

"22nd December 1808.--DEAR WILLIAM--Be steadfast...Walk worthy of your high calling, and so as to be a pattern to others who may engage in similar undertakings. Much depends upon us who go first to the work of the Lord in this country; and we have reason to believe that succeeding Ministers of the Gospel in this country will be more or less influenced by our example...All, even the best of men, are more likely to be influenced by evil example than benefited by good: let it, therefore, be your business and mine to live and act for God in all things and at all times.

"I am very glad you wrote to Jabez and Jonathan. O that I could see them converted!"

"30th May 1809.--When you come down take a little pains to bring down a few plants of some sort. There is one grows plentifully about Sadamahal which grows about as high as one's knee, and produces a large red flower. Put half a dozen plants in pots (with a hole in the bottom). There is at Sadamahal (for I found it there) a plant which produces a flower like Bhayt, of a pale bluish colour, almost white; and indeed several other things there. Try and bring something. Can't you bring the grasshopper which has a saddle on its back, or the bird which has a large crest which he opens when he settles on the ground? I want to give you a little taste for natural objects. Felix is very good indeed in this respect."

"26th April 1809.--You, my dear William, are situated in a post which is very dear to my remembrance because the first years of my residence in India were spent in that neighbourhood. I therefore greatly rejoice in any exertions which you are enabled to make for the cause of our Redeemer...Should you, after many years' labour, be instrumental in the conversion of only one soul, it would be worth the work of a whole life...I am not sure that I have been of real use to any one person since I have been in this country, yet I dare not give up the work in which I am engaged. Indeed, notwithstanding all the discouragements which I feel from my own unfitness for any part of it, I prefer it to everything else, and consider that in the work of my Redeemer I have a rich reward. If you are enabled to persevere you will feel the same, and will say with the great Apostle-

-‘I count not my life dear to me that I may fulfil the ministry which I have received of the Lord.’ ‘Unto me is this grace (favour) given that I should preach among the Gentiles the unsearchable riches of Christ.’ Hold on, therefore, be steady in your work, and leave the result with God.

"I have been thinking of a mission to the Ten Tribes of Israel, I mean the Afghans, who inhabit Cabul...I leave the other side for your mother to write a few lines to Mary, to whom give my love."

"CALCUTTA, 1st November 1809.--Yesterday was the day for the Chinese examination, at which Jabez acquitted himself with much honour. I wish his heart were truly set on God. One of the greatest blessings which I am now anxious to see before my death is the conversion of him and Jonathan, and their being employed in the work of the Lord.

"Now, dear William, what do we live for but to promote the cause of our dear Redeemer in the world? If that be carried on we need not wish for anything more; and if our poor labours are at all blessed to the promotion of that desirable end, our lives will not be in vain. Let this, therefore, be the great object of your life, and if you should be made the instrument of turning only one soul from darkness to marvellous light, who can say how many more may be converted by his instrumentality, and what a tribute of glory may arise to God from that one conversion. Indeed, were you never to be blessed to the conversion of one soul, still the pleasure of labouring in the work of the Lord is greater than that of any other undertaking in the world, and is of itself sufficient to make it the work of our choice. I hope Sebuk Ram is arrived before now, and that you will find him to be a blessing to you in your work. Try your utmost to make him well acquainted with the Bible, labour to correct his mistakes, and to establish him in the knowledge of the truth.

"You may always enclose a pinch of seeds in a letter."

"17th January 1810.--Felix went with Captain Canning, the English ambassador to the Burman Empire, to the city of Pegu. On his way thither he observed to Captain Canning that he should be greatly gratified in accompanying the Minister to the mountains of Martaban and the country beyond them. Captain Canning at his next interview with the Minister mentioned this to him, which he was much pleased with, and immediately ordered several buffalo-carts to be made ready, and gave him a war-boat to return to Rangoon to bring his baggage,

medicines, *etc.* He had no time to consult Brother Chater before he determined on the journey, and wrote to me when at Rangoon, where he stayed only one night, and returned to Pegu the next morning. He says the Minister has now nearly the whole dominion over the Empire, and is going to war. He will accompany the army to Martaban, when he expects to stay with the Minister there. He goes in great spirits to explore those countries where no European has been before him, and where he goes with advantages and accommodations such as a traveller seldom can obtain. Brother and Sister Chater do not approve of his undertaking, perhaps through fear for his safety. I feel as much for that as any one can do, yet I, and indeed Brethren Marshman, Ward, and Rowe, rejoice that he has undertaken the journey. It will assist him in acquiring the language; it will gratify the Minister, it will serve the interests of literature, and perhaps answer many other important purposes, as it respects the mission; and as much of the way will be through uninhabited forests, it could not have been safely undertaken except with an army. He expects to be absent three months. I shall feel a great desire to hear from him when he returns, and I doubt not but you will join me in prayer for his safety both of mind and body...

"One or two words about natural history. Can you not get me a male and female khokora--I mean the great bird like a kite, which makes so great a noise, and often carries off a duck or a kid? I believe it is an eagle, and want to examine it. Send me also all the sorts of ducks and waterfowls you can get, and, in short, every sort of bird you can obtain which is not common here. Send their Bengali names. Collect me all the sorts of insects, and serpents, and lizards you can get which are not common here. Put all the insects together into a bottle of rum, except butterflies, which you may dry between two papers, and the serpents and lizards the same. I will send you a small quantity of rum for that purpose. Send all the country names. Let me have the birds alive; and when you have got a good boat-load send a small boat down with them under charge of a careful person, and I will pay the expenses. Spare no pains to get me seeds and roots, and get Brother Robinson to procure what he can from Bhootan or other parts.

"Remember me affectionately to Sebuk Ram and his wife, and to all the native brethren and sisters."

"5th February 1810.--Were you hunting the buffalo, or did it charge you without provocation? I advise you to abstain from hunting buffaloes or other animals, because, though I think it lawful to kill noxious animals, or to kill animals for food, yet the unnecessary killing of animals, and especially the spending much

time in the pursuit of them, is wrong, and your life is too valuable to be thrown away by exposing it to such furious animals as buffaloes and tigers. If you can kill them without running any risk 'tis very well, but it is wrong to expose yourself to danger for an end so much below that to which you are devoted..

"I believe the cause of our Redeemer increases in the earth, and look forward to more decided appearances of divine power. The destruction of the temporal power of the Pope is a glorious circumstance, and an answer to the prayers of the Church for centuries past...

"I send you a small cask of rum to preserve curiosities in, and a few bottles; but your best way will be to draw off a couple of gallons of the rum, which you may keep for your own use, and then put the snakes, frogs, toads, lizards, etc., into the cask, and send them down. I can easily put them into proper bottles, etc., afterwards. You may, however, send one or two of the bottles filled with beetles, grasshoppers, and other insects."

In the absence of Mr. Fernandez, the pastor, William had excluded two members of the Church.

"4th April 1810.--A very little knowledge of human nature will convince you that this would have been thought an affront in five instances out of six. You would have done better to have advised them, or even to have required them to have kept from the Lord's table till Mr. Fernandez's return, and to have left it to him to preside over the discipline of the church. You, no doubt, did it without thinking of the consequences, and in the simplicity of your heart, and I think Mr. Fernandez is wrong in treating you with coolness, when a little conversation might have put everything to rights. Of that, however, I shall say no more to you, but one of us shall write to him upon the subject as soon as we can.

"The great thing to be done now is the effecting of a reconciliation between you, and whether you leave Sadamahal, or stay there, this is absolutely necessary. In order to this you both must be willing to make some sacrifice of your feelings; and as those feelings, which prevent either of you from making concessions where you have acted amiss, are wrong, the sooner they are sacrificed the better. I advise you to write to Mr. Fernandez immediately, and acknowledge that you did wrong in proceeding to the exclusion of the members without having first consulted with him, and state that you had no intention of hurting his feelings, but acted from what you thought the urgency of the case, and request of him a

cordial reconciliation. I should like much to see a copy of the letter you send to him. I have no object in view but the good of the Church, and would therefore rather see you stoop as low as you can to effect a reconciliation, than avoid it through any little punctilio of honour or feeling of pride. You will never repent of having humbled yourself to the dust that peace may be restored, nothing will be a more instructive example to the heathen around you, nothing will so completely subdue Brother Fernandez's dissatisfaction, and nothing will make you more respected in the Church of God.

"It is highly probable that you will some time or other be removed to another situation, but it cannot be done till you are perfectly reconciled to each other, nor can it possibly be done till some time after your reconciliation, as such a step would be considered by all as an effect of resentment or dissatisfaction, and would be condemned by every thinking person. We shall keep our minds steadily on the object, and look out for a proper station; but both we and you must act with great caution and tenderness in this affair. For this reason also I entreat you not to withdraw yourself from the church, or from any part of your labours, but go on steadily in the path of duty, suppress and pray against every feeling of resentment, and bear anything rather than be accessory to a misunderstanding, or the perpetuating of one. 'Let that mind be in you which was also in Christ, who made himself of no reputation.' I hope what I have said will induce you to set in earnest about a reconciliation with Brother Fernandez, and to spare no pains or concession (consistent with truth) to effect it."

William had applied to be transferred to Serampore.

"3rd August 1811.--The necessities of the mission must be consulted before every other consideration. Native brethren can itinerate, but Europeans must be employed to open new missions and found new stations. For were we to go upon the plan of sending Europeans where natives could possibly be employed, no subscriptions or profits could support them. We intend to commence a new station at Dacca, and if you prefer that to Cutwa you may go thither. One of the first things to be done there will be to open a charity school, and to overlook it. Dacca itself is a very large place, where you may often communicate religious instructions without leaving the town. There are also a number of Europeans there, so that Mary would not be so much alone, and at any rate help would be near. We can obtain the permission of Government for you to settle there.

"I ought, however, to say that I think there is much guilt in your fears. You and

Mary will be a thousand times more safe in committing yourselves to God in the way of duty than in neglecting obvious duty to take care of yourselves. You see what hardships and dangers a soldier meets in the wicked trade of war. They are forced to leave home and expose themselves to a thousand dangers, yet they never think of objecting, and in this the officers are in the same situation as the men. I will engage to say that no military officer would ever refuse to go any whither on service because his family must be exposed to danger in his absence; and yet I doubt not but many of them are men who have great tenderness for their wives and families. However, they must be men and their wives must be women. Your undertaking is infinitely superior to theirs in importance. They go to kill men, you to save them. If they leave their families to chance for the sake of war, surely you can leave yours to the God of providence while you go about His work. I speak thus because I am much distressed to see you thus waste away the flower of your life in inactivity, and only plead for it what would not excuse a child. Were you in any secular employment you must go out quite as much as we expect you to do in the Mission. I did so when at Mudnabati, which was as lonesome a place as could have been thought of, and when I well knew that many of our own ryots were dakoits (robbers)."

William finally settled at Cutwa, higher up the Hoogli than Serampore, and did good service there.

"1st December 1813.--I have now an assistant at College, notwithstanding which my duties are quite as heavy as they ever were, for we are to receive a number of military students--I suppose thirty at least. The translation, and printing also, is now so much enlarged that I am scarcely able to get through the necessary labour of correcting proofs and learning the necessary languages. All these things are causes of rejoicing more than of regret, for they are the very things for which I came into the country, and to which I wish to devote my latest breath...Jabez has offered himself to the Mission, a circumstance which gives me more pleasure than if he had been appointed Chief Judge of the Supreme Court...Your mother has long been confined to her couch, I believe about six months."

The following was written evidently in reply to loving letters on the death of his wife, Charlotte Emilia:-

"4th June 1821.--MY DEAR JONATHAN--I feel your affectionate care for me very tenderly. I have just received very affectionate letters from William and

Brother Sutton (Orissa). Lord and Lady Hastings wrote to Brother Marshman, thinking it would oppress my feelings to write to me directly, to offer their kind condolence to me through him. Will you have the goodness to send five rupees to William for the Cutwa school, which your dear mother supported. I will repay you soon, but am now very short of money.--I am your very affectionate father, W. CAREY."

Of the many descendants of Dr. Carey, one great grandson is now an ordained missionary in Bengal, another a medical missionary in Delhi, and a third is a member of the Civil Service, who has distinguished himself by travels in Northern Tibet and Chinese Turkestan, which promise to unveil much of the unexplored regions of Asia to the scholar and the missionary.

Thus far we have confined our study of William Carey to his purely missionary career, and that in its earlier half. We have now to see him as the scholar, the Bible translator, the philanthropist, the agriculturist, and the founder of a University.

Chapter 9: Professor Of Sanskrit, Bengali, And Marathi

1801-1830

Carey the only Sanskrit scholar in India besides Colebrooke--The motive of the missionary scholar--Plans translation of the sacred books of the East--Comparative philology from Leibniz to Carey--Hindoo and Mohammedan codes and colleges of Warren Hastings--The Marquis Wellesley--The College of Fort William founded--Character of the Company's civil and military servants--Curriculum of study, professors and teachers--The vernacular languages--Carey's account of the college and his appointment--How he studied Sanskrit--College Disputation Day in the new Government House--Carey's Sanskrit speech--Lord Wellesley's eulogy--Sir James Mackintosh--Carey's pundits--He projects the Bibliotheca Asiatica--On the Committee of the Bengal Asiatic Society--Edition and translation of the Ramayana epic--The Hitopadesa--His Universal Dictionary--Influence of Carey on the civil and military services--W. B. Bayley; B. H. Hodgson; R. Jenkins; R. M. and W. Bird; John Lawrence.

WHEN, in the opening days of the nineteenth century, William Carey was driven to settle in Danish Serampore, he was the only member of the governing race in North India who knew the language of the people so as to teach it; the only scholar, with the exception of Colebrooke, who could speak Sanskrit as fluently as the Brahmins. The Bengali language he had made the vehicle of the teaching of Christ, of the thought of Paul, of the revelation of John. Of the Sanskrit, hitherto concealed from alien eyes or diluted only through the Persian, he had prepared a grammar and begun a dictionary, while he had continually used its great epics in preaching to the Brahmins, as Paul had quoted the Greek poets on the Areopagus. And all this he had done as the missionary of Christ and the scholar afterwards. Reporting to Ryland, in August 1800, the publication of the Gospels and of "several small pieces" in Bengali, he excused his irregularity in keeping a journal, "for in the printing I have to look over the copy and correct the press, which is much more laborious than it would be in England, because spelling, writing, printing, etc., in Bengali is almost a new thing, and we have in a manner to fix the orthography." A little later, in a letter to Sutcliff, he used language regarding the sacred books of the Hindoos which finds a parallel more than eighty years after in Professor Max Müller's preface to his series of the sacred books of the East, the translation of which Carey was the first to plan and to begin from the highest of all motives. Mr. Max Müller calls attention to the "real mischief that has been and is still being done by the enthusiasm of those

pioneers who have opened the first avenues through the bewildering forests of the sacred literature of the East." He declares that "Eastern nations themselves would not tolerate, in any of their classical literary compositions, such violations of the simplest rules of taste as they have accustomed themselves to tolerate, if not to admire, in their sacred books." And he is compelled to leave untranslated, while he apologises for them, the frequent allusions to the sexual aspects of nature, "particularly in religious books." The revelations of the Maharaj trial in Bombay are the practical fruit of all this.

"CALCUTTA, 17th March 1802.--I have been much astonished lately at the malignity of some of the infidel opposers of the Gospel, to see how ready they are to pick every flaw they can in the inspired writings, and even to distort the meaning, that they may make it appear inconsistent; while these very persons will labour to reconcile the grossest contradictions in the writings accounted sacred by the Hindoos, and will stoop to the meanest artifices in order to apologise for the numerous glaring falsehoods and horrid violations of all decency and decorum, which abound in almost every page. Any thing, it seems, will do with these men but the word of God. They ridicule the figurative language of Scripture, but will run allegory-mad in support of the most worthless productions that ever were published. I should think it time lost to translate any of them; and only a sense of duty excites me to read them. An idea, however, of the advantage which the friends of Christianity may obtain by having these mysterious sacred nothings (which have maintained their celebrity so long merely by being kept from the inspection of any but interested Brahmans) exposed to view, has induced me, among other things, to write the Sanskrit grammar, and to begin a dictionary of that language. I sincerely pity the poor people, who are held by the chains of an implicit faith in the grossest of lies; and can scarcely help despising the wretched infidel who pleads in their favour and tries to vindicate them. I have long wished to obtain a copy of the Veda; and am now in hopes I shall be able to procure all that are extant. A Brahman this morning offered to get them for me for the sake of money. If I succeed, I shall be strongly tempted to publish them with a translation, pro bono publico."

It was not surprising that the Governor-General, even if he had been less enlightened than Lord Wellesley, found in this missionary interloper, as the East India Company officially termed the class to which he belonged, the only man fit to be Professor of Bengali, Sanskrit, and Marathi in the College of Fort William, and also translator of the laws and regulations of the Government.

In a memoir read before the Berlin Academy of Sciences, which he had founded in the first year of the eighteenth century, Leibniz first sowed the seed of the twin sciences of comparative philology and ethnology, to which we owe the fruitful results of the historical and critical school. That century was passed in the necessary collection of facts, of data. Carey introduced the second period, so far as the learned and vernacular languages of North India are concerned--of developing from the body of facts which his industry enormously extended, the principles upon which these languages were constructed, besides applying these principles, in the shape of grammars, dictionaries, and translations, to the instruction and Christian civilisation alike of the learned and of the millions of the people. To the last, as at the first, he was undoubtedly only what he called himself, a pioneer to prepare the way for more successful civilisers and scholars. But his pioneering was acknowledged by contemporary¹⁴ and later Orientalists, like Colebrooke and H. H. Wilson, to be of unexampled value in the history of scientific research and industry, while the succeeding pages will show that in its practical results the pioneering came as nearly to victory as is possible, until native India lives its own national Christian life.

When India first became a united British Empire under one Governor-General and the Regulating Act of Parliament of 1773, Warren Hastings had at once carried out the provision he himself had suggested for using the moulavies and pundits in the administration of Mussulman and Hindoo law. Besides colleges in Calcutta and Benares to train such, he caused those codes of Mohammedan and Brahmanical law to be prepared which afterwards appeared as The Hedaya and The Code of Gentoo Laws. The last was compiled in Sanskrit by pundits summoned from all Bengal and maintained in Calcutta at the public cost, each at a rupee a day. It was translated through the Persian, the language of the courts, by the elder Halhed into English in 1776. That was the first step in English Orientalism. The second was taken by Sir William Jones, a predecessor worthy of Carey, but cut off all too soon while still a young man of thirty-four, when he founded the Bengal Asiatic Society in 1784 on the model of Boyle's Royal Society. The code of Warren Hastings had to be arranged and supplemented into a reliable digest of the original texts, and the translation of this work, as done by pundit Jaganatha, was left, by the death of Jones, to Colebrooke, who completed it in 1797. Charles Wilkins had made the first direct translation from the Sanskrit into English in 1785, when he published in London The Bhagavat-Geeta or Dialogue of Krishna and Arjoon, and his is the imperishable honour thus chronicled by a contemporary poetaster:--

"But he performed a yet more noble part,

He gave to Asia typographic art."

In Bengali Halhed had printed at Hoogli in 1783, with types cut by Wilkins, the first grammar, but it had become obsolete and was imperfect. Such had been the tentative efforts of the civilians and officials of the Company when Carey began anew the work from the only secure foundation, the level of daily sympathetic fellowship with the people and their Brahmans, with the young as well as the old.

The Marquis Wellesley was of nearly the same age as Carey, whom he soon learned to appreciate and to use for the highest good of the empire. Of the same name and original English descent as John and Charles Wesley, the Governor-General was the eldest and not the least brilliant of the Irish family which, besides him, gave to the country the Duke of Wellington and Lord Cowley. While Carey was cobbling shoes in an unknown hamlet of the Midlands and was aspiring to convert the world, young Wellesley was at Eton and Christ Church, Oxford, acquiring the classical scholarship which, as we find its fruits in his *Primitiœ et Reliquiœ*, extorted the praise of De Quincey. When Carey was starving in Calcutta unknown the young lord was making his mark in the House of Commons by a speech against the Jacobins of France in the style of Burke. The friend of Pitt, he served his apprenticeship to Indian affairs in the Board of Control, where he learned to fight the directors of the East India Company, and he landed at Calcutta in 1798, just in time to save the nascent empire from ruin by the second Mysore war and the fall of Tipoo at Seringapatam. Like that other marquis who most closely resembled him half a century after, the Scottish Dalhousie, his hands were no sooner freed from the uncongenial bonds of war than he became even more illustrious by his devotion to the progress which peace makes possible. He created the College of Fort William, dating the foundation of what was fitted and intended to be the greatest seat of learning in the East from the first anniversary of the victory of Seringapatam. So splendidly did he plan, so wisely did he organise, and with such lofty aims did he select the teachers of the college, that long after his death he won from De Quincey the impartial eulogy, that of his three services to his country and India this was the "first, to pave the way for the propagation of Christianity--mighty service, stretching to the clouds, and which in the hour of death must have given him consolation."

When Wellesley arrived at Calcutta he had been shocked by the sensual ignorance of the Company's servants. Sunday was universally given up to horse-racing and gambling. Boys of sixteen were removed from the English public schools where they had hardly mastered the rudiments of education to become the magistrates, judges, revenue collectors, and governors of millions of natives recently brought under British sway. At a time when the passions most need regulation and the conscience training, these lads found themselves in India with large incomes, flattered by native subordinates, encouraged by their superiors to lead lives of dissipation, and without the moral control even of the weakest public opinion. The Eton boy and Oxford man was himself still young, and he knew the world, but he saw that all this meant ruin to both the civil and military services, and to the Company's system. The directors addressed in a public letter, dated 25th May 1798, "an objurgation on the character and conduct" of their servants. They re-echoed the words of the new Governor-General in their condemnation of a state of things, "highly discreditable to our Government, and totally incompatible with the religion we profess." Such a service as this, preceding the creation of the college, led Pitt's other friend, Wilberforce, in the discussions on the charter of 1813, to ascribe to Lord Wellesley, when summoning him to confirm and revise it, the system of diffusing useful knowledge of all sorts as the true foe not only of ignorance but of vice and of political and social decay.

Called upon to prevent the evils he had been the first to denounce officially, Lord Wellesley wrote his magnificent state paper of 1800, which he simply termed Notes on the necessity of a special collegiate training of Civil Servants. The Company's factories had grown into the Indian Empire of Great Britain. The tradesmen and clerks, whom the Company still called "writer," "factor," and "merchant," in their several grades, had, since Clive obtained a military commission in disgust at such duties, become the judges and rulers of millions, responsible to Parliament. They must be educated in India itself, and trained to be equal to the responsibilities and temptations of their position. If appointed by patronage at home when still at school, they must be tested after training in India so that promotion shall depend on degrees of merit. Lord Wellesley anticipated the modified system of competition which Macaulay offered to the Company in 1853, and the refusal of which led to the unrestricted system which has prevailed with varying results since that time. Nor was the college only for the young civilians as they arrived. Those already at work were to be encouraged to study. Military officers were to be invited to take advantage of an institution which was intended to be "the university of Calcutta," "a light amid the darkness of Asia,"

and that at a time when in all England there was not a military college. Finally, the college was designed to be a centre of Western learning in an Eastern dress for the natives of India and Southern Asia, alike as students and teachers. A noble site was marked out for it on the stately sweep of Garden Reach, where every East Indiaman first dropped its anchor, and the building was to be worthy of the founder who erected Government House.

The curriculum of study included Arabic, Persian, and Sanskrit; Bengali, Marathi, Hindostani (Hindi), Telugoo, Tamil, and Kanarese; English, the Company's, Mohammedan and Hindoo law, civil jurisprudence, and the law of nations; ethics; political economy, history, geography, and mathematics; the Greek, Latin, and English classics, and the modern languages of Europe; the history and antiquities of India; natural history, botany, chemistry, and astronomy. The discipline was that of the English universities as they then were, under the Governor-General himself, his colleagues, and the appellate judges. The senior chaplain, the Rev. David Brown, was provost in charge of the discipline; and Dr. Claudius Buchanan was vice-provost in charge of the studies, as well as professor of Greek, Latin, and English. Dr. Gilchrist was professor of Hindostani, in teaching which he had already made a fortune; Lieutenant J. Baillie of Arabic; and Mr. H. B. Edmonstone of Persian. Sir George Barlow expounded the laws or regulations of the British Government in India. The Church of England constitution of the college at first, to which Buchanan had applied the English Test Act, and his own modesty, led Carey to accept of his appointment, which was thus gazetted:-- "The Rev. William Carey, teacher of the Bengali and Sanskrit languages."

The first notice of the new college which we find in Carey's correspondence is this, in a letter to Sutcliff dated 27th November 1800:-- "There is a college erected at Fort William, of which the Rev. D. Brown is appointed provost, and C. Buchanan classical tutor: all the Eastern languages are to be taught in it." "All" the languages of India were to be taught, the vernacular as well as the classical and purely official. This was a reform not less radical and beneficial in its far-reaching influence, and not less honourable to the scholarly foresight of Lord Wellesley, than Lord William Bentinck's new era of the English language thirty-five years after. The rulers and administrators of the new empire were to begin their career by a three years' study of the mother tongue of the people, to whom justice was administered in a language foreign alike to them and their governors, and of the Persian language of their foreign Mohammedan conquerors. That the peoples of India, "every man in his own language," might

hear and read the story of what the one true and living God had done for us men and our salvation, Carey had nine years before given himself to acquire Bengali and the Sanskrit of which it is one of a numerous family of daughters, as the tongues of the Latin nations of Europe and South America are of the offspring of the speech of Caesar and Cicero. Now, following the missionary pioneer, as educational, scientific, and even political progress has ever since done in the India which would have kept him out, Lord Wellesley decreed that, like the missionary, the administrator and the military officer shall master the language of the people. The five great vernaculars of India were accordingly named, and the greatest of all, the Hindi, which was not scientifically elaborated till long after, was provided for under the mixed dialect or lingua franca known as Hindostani.

When Carey and his colleagues were congratulating themselves on a reform which has already proved as fruitful of results as the first century of the Renascence of Europe, he little thought, in his modesty, that he would be recognised as the only man who was fit to carry it out. Having guarded the college, as they thought, by a test, Brown and Buchanan urged Carey to take charge of the Bengali and Sanskrit classes as "teacher" on Rs. 500 a month or £700 a year. Such an office was entirely in the line of the constitution of the missionary brotherhood. But would the Government which had banished it to Serampore recognise the aggressively missionary character of Carey, who would not degrade his high calling by even the suspicion of a compromise? To be called and paid as a teacher rather than as the professor whose double work he was asked to do, was nothing to the modesty of the scholar who pleaded his sense of unfitness for the duties. His Master, not himself, was ever Carey's first thought, and the full professorship, rising to £1800 a year, was soon conferred on the man who proved himself to be almost as much the college in his own person as were the other professors put together. A month after his appointment he thus told the story to Dr. Ryland in the course of a long letter devoted chiefly to the first native converts:--

"SERAMPORE, 15th June 1801...We sent you some time ago a box full of gods and butterflies, etc., and another box containing a hundred copies of the New Testament in Bengali...Mr. Lang is studying Bengali, under me, in the college. What I have last mentioned requires some explanation, though you will probably hear of it before this reaches you. You must know, then, that a college was founded last year in Fort William, for the instruction of the junior civil servants of the Company, who are obliged to study in it three years after their arrival. I

always highly approved of the institution, but never entertained a thought that I should be called to fill a station in it. To my great surprise I was asked to undertake the Bengali professorship. One morning a letter from Mr. Brown came, inviting me to cross the water, to have some conversation with him upon this subject. I had but just time to call our brethren together, who were of opinion that, for several reasons, I ought to accept it, provided it did not interfere with the work of the mission. I also knew myself to be incapable of filling such a station with reputation and propriety. I, however, went over, and honestly proposed all my fears and objections. Both Mr. Brown and Mr. Buchanan were of opinion that the cause of the mission would be furthered by it; and I was not able to reply to their arguments. I was convinced that it might. As to my ability, they could not satisfy me; but they insisted upon it that they must be the judges of that. I therefore consented, with fear and trembling. They proposed me that day, or the next, to the Governor-General, who is patron and visitor of the college. They told him that I had been a missionary in the country for seven years or more; and as a missionary I was appointed to the office. A clause had been inserted in the statutes to accommodate those who are not of the Church of England (for all professors are to take certain oaths, and make declarations); but, for the accommodation of such, two other names were inserted, viz., lecturers and teachers, who are not included under that obligation. When I was proposed, his lordship asked if I was well affected to the state, and capable of fulfilling the duties of the station; to which Mr. B. replied that he should never have proposed me if he had had the smallest doubt on those heads. I wonder how people can have such favourable ideas of me. I certainly am not disaffected to the state; but the other is not clear to me.

"When the appointment was made, I saw that I had a very important charge committed to me, and no books or helps of any kind to assist me. I therefore set about compiling a grammar, which is now half printed. I got Ram Basu to compose a history of one of their kings, the first prose book ever written in the Bengali language; which we are also printing. Our pundit has also nearly translated the Sanskrit fables, one or two of which Brother Thomas sent you, which we are also going to publish. These, with Mr. Foster's vocabulary, will prepare the way to reading their poetical books; so that I hope this difficulty will be gotten through. But my ignorance of the way of conducting collegiate exercises is a great weight upon my mind. I have thirteen students in my class; I lecture twice a week, and have nearly gone through one term, not quite two months. It began 4th May. Most of the students have gotten through the accidents, and some have begun to translate Bengali into English. The

examination begins this week. I am also appointed teacher of the Sanskrit language; and though no students have yet entered in that class, yet I must prepare for it. I am, therefore, writing a grammar of that language, which I must also print, if I should be able to get through with it, and perhaps a dictionary, which I began some years ago. I say all this, my dear brother, to induce you to give me your advice about the best manner of conducting myself in this station, and to induce you to pray much for me, that God may, in all things, be glorified by me. We presented a copy of the Bengali New Testament to Lord Wellesley, after the appointment, through the medium of the Rev. D. Brown, which was graciously received. We also presented Governor Bie with one.

"Serampore is now in the hands of the English. It was taken while we were in bed and asleep; you may therefore suppose that it was done without bloodshed. You may be perfectly easy about us: we are equally secure under the English or Danish Government, and I am sure well disposed to both."

For seven years, since his first settlement in the Dinapoor district, Carey had given one-third of his long working day to the study of Sanskrit. In 1796 he reported:--"I am now learning the Sanskrit language, that I may be able to read their Shasters for myself; and I have acquired so much of the Hindi or Hindostani as to converse in it and speak for some time intelligibly...Even the language of Ceylon has so much affinity with that of Bengal that out of twelve words, with the little Sanskrit that I know, I can understand five or six." In 1798 he wrote:--"I constantly employ the forenoon in temporal affairs; the afternoon in reading, writing, learning Sanskrit, etc.; and the evening by candle light in translating the Scriptures...Except I go out to preach, which is often the case, I never deviate from this rule." Three years before that he had been able to confute the Brahmans from their own writings; in 1798 he quoted and translated the Rig Veda and the Purana in reply to a request for an account of the beliefs of the priesthood, apologising, however, with his usual self-depreciation:--"I am just beginning to see for myself by reading the original Shasters." In 1799 we find him reading the Mahabharata epic with the hope of finding some allusion or fact which might enable him to equate Hindoo chronology with reliable history, as Dr. John Wilson of Bombay and James Prinsep did a generation later, by the discovery of the name of Antiochus the Great in two of the edicts of Asoka, written on the Girnar rock.

By September 1804 Carey had completed the first three years' course of collegiate training in Sanskrit. The Governor-General summoned a brilliant

assembly to listen to the disputations and declamations of the students who were passing out, and of their professors, in the various Oriental languages. The new Government House, as it was still called, having been completed only the year before at a cost of £140,000, was the scene, in "the southern room on the marble floor," where, ever since, all through the century, the Sovereign's Viceroys have received the homage of the tributary kings of our Indian empire. There, from Dalhousie and Canning to Lawrence and Mayo, and their still surviving successors, we have seen pageants and durbars more splendid, and representing a wider extent of territory, from Yarkand to Bangkok, than even the Sultanised Englishman as Sir James Mackintosh called Wellesley, ever dreamed of in his most imperial aspirations. There councils have ever since been held, and laws have been passed affecting the weal of from two to three hundred millions of our fellow-subjects. There, too, we have stood with Duff and Cotton, Ritchie and Outram, representing the later University of Calcutta which Wellesley would have anticipated. But we question if, ever since, the marble hall of the Governor-General's palace has witnessed a sight more profoundly significant than that of William Carey addressing the Marquis Wellesley in Sanskrit, and in the presence of the future Duke of Wellington, in such words as follow.

The seventy students, their governors, officers, and professors, rose to their feet, when, at ten o'clock on Thursday the 20th of September 1804, His Excellency the Visitor entered the room, accompanied, as the official gazette duly chronicles, by "the Honourable the Chief Justice, the judges of the Supreme Court, the members of the Supreme Council, the members of the Council of the College, Major-General Cameron, Major-General the Honourable Arthur Wellesley, Major-General Dowdeswell, and Solyman Aga, the envoy from Baghdad. All the principal civil and military officers at the Presidency, and many of the British inhabitants, were present on this occasion; and also many learned natives."

After Romer had defended, in Hindostani, the thesis that the Sanskrit is the parent language in India, and Swinton, in Persian, that the poems of Hafiz are to be understood in a figurative or mystical sense, there came a Bengali declamation by Tod senior on the position that the translations of the best works extant in the Sanskrit with the popular languages of India would promote the extension of science and civilisation, opposed by Hayes; then Carey, as moderator, made an appropriate Bengali speech. A similar disputation in Arabic and a Sanskrit declamation followed, when Carey was called on to conclude with a speech in Sanskrit. Two days after, at a second assemblage of the same

kind, followed by a state dinner. Lord Wellesley presented the best students with degrees of merit inscribed on vellum in Oriental characters, and delivered an oration, in which he specially complimented the Sanskrit classes, urged more general attention to the Bengali language, and expressed satisfaction that a successful beginning had been made in the study of Marathi.

It was considered a dangerous experiment for a missionary, speaking in Sanskrit, to avow himself such not only before the Governor-General in official state but before the Hindoo and Mohammedan nobles who surrounded him. We may be sure that Carey would not show less of his Master's charity and wisdom than he had always striven to do. But the necessity was the more laid on him that he should openly confess his great calling, for he had told Fuller on Lord Wellesley's arrival he would do so if it were possible. Buchanan, being quite as anxious to bring the mission forward on this occasion, added much to the English draft--"the whole of the flattery is his," wrote Carey to Fuller--and sent it on to Lord Wellesley with apprehension. This answer came back from the great Proconsul:--"I am much pleased with Mr. Carey's truly original and excellent speech. I would not wish to have a word altered. I esteem such a testimony from such a man a greater honour than the applause of Courts and Parliaments."

"MY LORD, it is just that the language which has been first cultivated under your auspices should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise. This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age. The rising importance of our collegiate institution has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of literature.

"What a singular exhibition has been this day presented to us! In presence of the supreme Governor of India, and of its most learned and illustrious characters, Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects in the languages of Asia. The colloquial Hindostani, the classic Persian, the commercial Bengali, the learned Arabic, and the primæval Sanskrit are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this? And what are the circumstances of these youth? They are not students who prosecute a dead language with uncertain

purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purpose; in distributing justice to the inhabitants; in transacting the business of the state, revenue and commercial; and in maintaining official fellowship with the people, in their own tongue, and not, as hitherto, by an interpreter. The acquisitions of our students may be appreciated by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our Government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

"The acquisitions of our students are appreciated at this moment by those learned Asiatics now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue important subjects discussed, and new and noble principles asserted, by the youth of a foreign land. The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

"I, now an old man, have lived for a long series of years among the Hindoos. I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmans on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close fellowship with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say indeed that their manners, customs, habits, and sentiments are as obvious to me as if I was myself a native. And knowing them as I do, and hearing as I do their daily observations on our government, character, and principles, I am warranted to say (and I deem it my duty to embrace the public opportunity now afforded me of saying it) that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that barrier (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

"Were the institution to cease from this moment, its salutary effects would yet

remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility have been opened to the natives of India which can never be closed; and their civil improvement, like the gradual civilisation of our own country, will advance in progression for ages to come.

"One hundred original volumes in the Oriental languages and literature will preserve for ever in Asia the name of the founder of this institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My lord, you have raised a monument of fame which no length of time or reverse of fortune is able to destroy; not chiefly because it is inscribed with Maratha and Mysore, with the trophies of war and the emblems of victory, but because there are inscribed on it the names of those learned youth who have obtained degrees of honour for high proficiency in the Oriental tongues.

"These youth will rise in regular succession to the Government of this country. They will extend the domain of British civilisation, security, and happiness, by enlarging the bounds of Oriental literature and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue;--these illustrious scholars, my lord, the pride of their country, and the pillars of this empire, will record your name in many a language and secure your fame for ever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion or change of circumstances can rob you of the solid glory derived from the humane, just, liberal, and magnanimous principles which have been embodied by your administration.

"To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection, with new proofs of the advantages of the education you have afforded them, and with a demonstration of the

numerous benefits, moral, religious, and political, resulting from this institution;--benefits which will consolidate the happiness of millions of Asia, with the glory and welfare of our country."

The Court of Directors had never liked Lord Wellesley, and he had, in common with Colebrooke, keenly wounded them by proposing a free trade movement against their monopoly. They ordered that his favourite college should be immediately abolished. He took good care so to protract the operation as to give him time to call in the aid of the Board of Control, which saved the institution, but confined it to the teaching of languages to the civilians of the Bengal Presidency only. The Directors, when thus overruled chiefly by Pitt, created a similar college at Haileybury, which continued till the open competitive system of 1854 swept that also away; and the Company itself soon followed, as the march of events had made it an anachronism.

The first law professor at Haileybury was James Mackintosh, an Aberdeen student who had leaped into the front rank of publicists and scholars by his answer to Burke, in the *Vindiciœ Gallicœ*, and his famous defence of M. Peltier accused of a libel on Napoleon Buonaparte. Knighted and sent out to Bombay as its first recorder, Sir James Mackintosh became the centre of scholarly society in Western India, as Sir William Jones had been in Bengal. He was the friend of Robert Hall, the younger, who was filling Carey's pulpit in Leicester, and he soon became the admiring correspondent of Carey himself. His first act during his seven years' residence in Bombay was to establish the "Literary Society." He drew up a "Plan of a comparative vocabulary of Indian languages," to be filled up by the officials of every district, like that which Carey had long been elaborating for his own use as a philologist and Bible translator. In his first address to the Literary Society he thus eulogised the College of Fort William, though fresh from a chair in its English rival, Haileybury:--"The original plan was the most magnificent attempt ever made for the promotion of learning in the East...Even in its present mutilated state we have seen, at the last public exhibition, Sanskrit declamation by English youth, a circumstance so extraordinary, that if it be followed by suitable advances it will mark an epoch in the history of learning."

Carey continued till 1831 to be the most notable figure in the College of Fort William. He was the centre of the learned natives whom it attracted, as pundits and moonshees, as inquirers and visitors. His own special pundit was the chief one, Mrityunjaya Vidyalankar, whom Home has immortalised in Carey's

portrait. In the college for more than half the week, as in his study at Serampore, Carey exhausted three pundits daily. His college-room was the centre of incessant literary work, as his Serampore study was of Bible translation. When he declared that the college staff had sent forth one hundred original volumes in the Oriental languages and literature, he referred to the grammars and dictionaries, the reading-books, compilations, and editions prepared for the students by the professors and their native assistants. But he contributed the largest share, and of all his contributions the most laborious and valuable was this project of the *Bibliotheca Asiatica*.

"24th July, 1805.--By the enclosed Gazette you will see that the Asiatic Society and the College have agreed to allow us a yearly stipend for translating Sanskrit works: this will maintain three missionary stations, and we intend to apply it to that purpose. An augmentation of my salary has been warmly recommended by the College Council, but has not yet taken place, and as Lord Cornwallis is now arrived and Lord Wellesley going away, it may not take place. If it should, it will be a further assistance. The business of the translation of Sanskrit works is as follows: About two years ago I presented proposals (to the Council of the College) to print the Sanskrit books at a fixed price, with a certain indemnity for 100 copies. The plan was thought too extensive by some, and was therefore laid by. A few months ago Dr. Francis Buchanan came to me, by desire of Marquis Wellesley, about the translation of his manuscripts. In the course of conversation I mentioned the proposal I had made, of which he much approved, and immediately communicated the matter to Sir John Anstruther, who is president of the Asiatic Society. Sir John had then been drawing out a proposal to Lord Wellesley to form a catalogue raisonné of the ancient Hindoo books, which he sent to me, and entering warmly into my plan, desired that I would send in a set of proposals. After some amendments it was agreed that the College of Fort William and the Asiatic Society should subscribe in equal shares 300 rupees a month to defray the current expenses, that we should undertake any work approved of by them, and print the original with an English translation on such paper and with such a type as they shall approve; the copy to be ours. They have agreed to recommend the work to all the learned bodies in Europe. I have recommended the *Ramayana* to begin with, it being one of the most popular of all the Hindoo books accounted sacred. The *Veda* are so excessively insipid that, had we begun with them, we should have sickened the public at the outset. The *Ramayana* will furnish the best account of Hindoo mythology that any one book will, and has extravagancy enough to excite a wish to read it through."

In 1807 Carey became one of the most active members of the Bengal Asiatic Society. His name at once appears as one of the Committee of Papers. In the ninth volume of the Asiatic Researches for that year, scholars were invited to communicate translations and descriptive accounts of Asiatic books. Carey's edition of The Ramayana of Valmeeki, in the original Sanskrit, with a prose translation and explanatory notes, appeared from the Serampore press in three successive quartos from 1806 to 1810. The translation was done by "Dr. Carey and Joshua Marshman." Until Gorresio published his edition and Italian translation of the whole poem this was the first and only attempt to open the seal of the second great Sankrit epic to the European world. In 1802 Carey had encouraged the publication at his own press of translations of both the Mahabharata and the Ramayana into Bengali. Carey's Ramayana excited a keen interest not only among the learned of Europe, but among poetical students. Southee eagerly turned to it for materials for his Curse of Kehama, in the notes to which he makes long quotations from "the excellent and learned Baptist missionaries of Serampore." Dean Milman, when professor of poetry in Oxford, drew from the same storehouse many of the notes with which he enriched his verse translations from both epics. A. W. von Schlegel, the death of whose eldest brother at Madras early led him to Oriental studies, published two books with a Latin translation. Mr. Ralph T. H. Griffith most pleasantly opened the treasures of this epic to English readers in his verse translations published since 1868. Carey's translation has always been the more rare that the edition despatched for sale in England was lost at sea, and only a few presentation copies are extant, one of which is in the British Museum.

Carey's contributions to Sanskrit scholarship were not confined to what he published or to what appeared under his own name. We are told by H. H. Wilson that he had prepared for the press translations of treatises on the metaphysical system called Sankhya. "It was not in Dr. Carey's nature to volunteer a display of his erudition, and the literary labours already adverted to arose in a great measure out of his connection with the college of Calcutta, or were suggested to him by those whose authority he respected, and to whose wishes he thought it incumbent upon him to attend. It may be added that Dr. Carey spoke Sanskrit with fluency and correctness."

He edited for the college the Sanskrit text of the Hitopadesa, from six MSS. recensions of this the first revelation to Europe of the fountain of Aryan folk-tales, of the original of Pilpay's Fables. H. H. Wilson remarks that the errors are not more than might have been expected from the variations and defects of

the manuscripts and the novelty of the task, for this was the first Sanskrit book ever printed in the Devanagari character. To this famous work Carey added an abridgment of the prose Adventures of Ten Princes (the Dasa Kumara Carita), and of Bhartri-hari's Apophthegms. Colebrooke records his debt to Carey for carrying through the Serampore press the Sanskrit dictionary of Amara Sinha, the oldest native lexicographer, with an English interpretation and annotations. But the magnum opus of Carey was what in 1811 he described as A Universal Dictionary of the Oriental Languages, derived from the Sanskrit, of which that language is to be the groundwork. The object for which he had been long collecting the materials of this mighty work was the assisting of "Biblical students to correct the translation of the Bible in the Oriental languages after we are dead."

Through the College of Fort William during thirty long years Carey influenced the ablest men in the Bengal Civil Service, and not a few in Madras and Bombay. "The college must stand or the empire must fall," its founder had written to his friends in the Government, so convinced was he that only thus could proper men be trained for the public service and the welfare of our native subjects be secured. How right he was Carey's experience proved. The young civilians turned out after the first three years' course introduced that new era in the administration of India which has converted traders into statesmen and filibusters into soldier-politicians, so that the East Indian services stand alone in the history of the administration of imperial dependencies for spotless integrity and high average ability. Contrast with the work of these men, from the days of Wellesley, the first Minto, and Dalhousie, from the time of Canning to Lawrence and the second Minto, the provincial administration of imperial Rome, of Spain and Portugal at their best, of even the Netherlands and France. For a whole generation of thirty years the civilians who studied Sanskrit, Bengali, and Marathi came daily under the gentle spell of Carey, who, though he had failed to keep the village school of Moulton in order, manifested the learning and the modesty, the efficiency and the geniality, which won the affectionate admiration of his students in Calcutta.

A glance at the register of the college for its first five years reveals such men as these among his best students. The first Bengali prizeman of Carey was W. Butterworth Bayley, whose long career of blameless uprightness and marked ability culminated in the temporary seat of Governor-General, and who was followed in the service by a son worthy of him. The second was that Brian H. Hodgson who, when Resident of Nepal, of all his contemporaries won for

himself the greatest reputation as a scholar, who fought side by side with the Serampore brotherhood the battle of the vernaculars of the people. Charles, afterwards Lord Metcalfe, had been the first student to enter the college. He was on its Persian side, and he learned while still under its discipline that "humility, patience, and obedience to the divine will" which unostentatiously marked his brilliant life and soothed his spirit in the agonies of a fatal disease. He and Bayley were inseparable. Of the first set, too, were Richard Jenkins, who was to leave his mark on history as Nagpoor Resident and author of the Report of 1826; and Romer, who rose to be Governor of Bombay for a time. In those early years the two Birds passed through the classes--Robert Mertins Bird, who was to found the great land revenue school of Hindostan; and Wilberforce Bird, who governed India while Lord Ellenborough played at soldiers, and to whom the legal suppression of slavery in Southern Asia is due. Names of men second to those, such as Elliot and Thackeray, Hamilton and Martin, the Shakespeares and Plowdens, the Moneys, the Rosses and Keenes, crowd the honour lists. One of the last to enjoy the advantages of the college before its abolition was John Lawrence, who used to confess that he was never good at languages, but whose vigorous Hindostani made many an ill-doing Raja tremble, while his homely conversation, interspersed with jokes, encouraged the toiling ryot.

These, and men like these, sat at the feet of Carey, where they learned not only to be scholars but to treat the natives kindly, and--some of them--even as brethren in Christ. Then from teaching the future rulers of the East, the missionary-professor turned to his Bengali preaching and his Benevolent Institution, to his visits to the prisoners and his fellowship with the British soldiers in Fort William. And when the four days' work in Calcutta was over, the early tide bore him swiftly up the Hoogli to the study where, for the rest of the week, he gave himself to the translation of the Bible into the languages of the people and of their leaders.

Chapter 10: The Wyclif Of The East--Bible Translation

1801-1832

The Bible Carey's missionary weapon--Other vernacular translators--Carey's modest but just description of his labours--His philological key--Type-cutting and type-casting by a Hindoo blacksmith--The first manufacture of paper and steam-engines in the East--Carey takes stock of the translation work at the opening of 1808--In his workshop--A seminary of Bible translators--William Yates, shoemaker, the Coverdale of the Bengali Bible--Wenger--A Bengali Luther wanted--Carey's Bengali Bible--How the New Testament was printed--The first copy offered to God--Reception of the volume by Lord Spencer and George III.--Self-evidencing power of the first edition--The Bible in Ooriya--In Maghadi, Assamese, Khasi, and Manipoori--Marathi, Konkani, and Goojarati versions--The translation into Hindi and its many dialects--The Dravidian translations--Tale of the Pushtoo Bible--The Sikhs and the Bible--The first Burman version and press--The British and Foreign Bible Society--Deaths, earthquake, and fire in 1812--Destruction of the press--Thomason's description of the smoking ruins--Carey's heroism as to his manuscripts--Enthusiastic sympathy of India and Christendom--The phoenix and its feathers.

EVERY great reform in the world has been, in the first instance, the work of one man, who, however much he may have been the product of his time, has conceived and begun to execute the movement which transforms society. This is true alike of the moral and the physical forces of history, of contemporaries so apparently opposite in character and aims as Carey and Clarkson on the one side and Napoleon and Wellington on the other. Carey stood alone in his persistent determination that the Church should evangelise the world. He was no less singular in the means which he insisted on as the first essential condition of its evangelisation--the vernacular translation of the Bible. From the Scriptures alone, while yet a journeyman shoemaker of eighteen, "he had formed his own system," and had been filled with the divine missionary idea. That was a year before the first Bible Society was formed in 1780 to circulate the English Bible among soldiers and sailors; and, a quarter of a century before his own success led to the formation in 1804 of the British and Foreign Bible Society. From the time of his youth, when he realised the self-evidencing power of the Bible, Carey's unbroken habit was to begin every morning by reading one chapter of the Bible, first in English, and then in each of the languages, soon, numbering six, which he had himself learned.

Hence the translation of the Bible into all the languages and principal dialects of India and Eastern Asia was the work above all others to which Carey set himself from the time, in 1793, when he acquired the Bengali. He preached, he taught, he "discipled" in every form then reasonable and possible, and in the fullest sense of his Master's missionary charge. But the one form of most pressing and abiding importance, the condition without which neither true faith, nor true science, nor true civilisation could exist or be propagated outside of the narrow circle to be reached by the one herald's voice, was the publishing of the divine message in the mother tongues of the millions of Asiatic men and women, boys and girls, and in the learned tongues also of their leaders and priests. Wyclif had first done this for the English-reading races of all time, translating from the Latin, and so had begun the Reformation, religious and political, not only in Britain but in Western Christendom. Erasmus and Luther had followed him--the former in his Greek and Latin New Testament and in his Paraphrase of the Word for "women and cobblers, clowns, mechanics, and even the Turks"; the latter in his great vernacular translation of the edition of Erasmus, who had never ceased to urge his contemporaries to translate the Scriptures "into all tongues." Tyndale had first given England the Bible from the Hebrew and the Greek. And now one of these cobblers was prompted and enabled by the Spirit who is the author of the truth in the Scriptures, to give to South and Eastern Asia the sacred books which its Syrian sons, from Moses and Ezra to Paul and John, had been inspired to write for all races and all ages. Emphatically, Carey and his later coadjutors deserve the language of the British and Foreign Bible Society, when, in 1827, it made to Serampore a last grant of money for translation--"Future generations will apply to them the words of the translators of the English Bible--'Therefore blessed be they and most honoured their names that break the ice and give the onset in that which helped them forward to the saving of souls. Now what can be more available thereto than to deliver God's book unto God's people in a tongue which they understand?'" Carey might tolerate interruption when engaged in other work, but for forty years he never allowed anything to shorten the time allotted to the Bible work. "You, madam," he wrote in 1797 to a lady as to many a correspondent, "will excuse my brevity when I inform you that all my time for writing letters is stolen from the work of transcribing the Scriptures into the Bengali language."

From no mere humility, but with an accurate judgment in the state of scholarship and criticism at the opening of last century, Carey always insisted that he was a forerunner, breaking up the way for successors like Yates, Wenger, and Rouse, who, in their turn, must be superseded by purely native Tyndales and

Luthers in the Church of India. He more than once deprecated the talk of his having translated the Bible into forty languages and dialects. As we proceed that will be apparent which he did with his own hand, that which his colleagues accomplished, that which he revised and edited both of their work and of the pundits', and that which he corrected and printed for others at the Serampore press under the care of Ward. It is to these four lines of work, which centred in him, as most of them originally proceeded from his conception and advocacy, that the assertion as to the forty translations is strictly applicable. The Bengali, Hindi, Marathi, and Sanskrit translations were his own. The Chinese was similarly the work of Marshman. The Hindi versions, in their many dialects, and the Ooriya, were blocked out by his colleagues and the pundits. He saw through the press the Hindostani, Persian, Malay, Tamil, and other versions of the whole or portions of the Scriptures. He ceased not, night and day, if by any means, with a loving catholicity, the Word of God might be given to the millions.

Writing in 1904 on the centenary of the British and Foreign Bible Society, Mr. George A. Grierson, C.I.E., Ph.D., D.Litt., the head of the Linguistic Survey of India, sums up authoritatively the work of Carey and his assistants. "The great-hearted band of Serampore missionaries issued translations of the Bible or of the New Testament in more than forty languages. Before them the number of Protestant versions of the Bible in the speeches of India could be counted on the fingers of one hand. The Dutch of Ceylon undertook a Tamil New Testament in 1688, which was followed in 1715 by another version from the pen of Ziegenbalg. The famous missionary, Schultze, between 1727 and 1732 made a Telugu version which was never printed, and later, between 1745 and 1758, he published at Halle a Hindostani translation of the New Testament and of a portion of Genesis. A manuscript version of portions of the Bible in Bengali was made by Thomas in 1791; and then the great Serampore series began with Carey's Bengali New Testament published in 1801. Most of these Serampore versions were, it is true, first attempts and have been superseded by more accurate versions, but the first step is always the most important one, and this was taken by Carey and his brethren."

Carey's correspondent in this and purely scholarly subjects was Dr. Ryland, an accomplished Hebraist and Biblical critic for that day, at the head of the Bristol College. Carey's letters, plentifully sprinkled with Hebrew and Greek, show the jealousy with which he sought to convey the divine message accurately, and the unwearied sense of responsibility under which he worked. Biblical criticism, alike as to the original text and to the exegesis of the sacred writings, is so very

modern a science, that these letters have now only a historical interest. But this communication to Ryland shows how he worked from the first:--

"CALCUTTA, 14th Dec. 1803.--We some time ago engaged in an undertaking, of which we intended to say nothing until it was accomplished; but an unforeseen providence made it necessary for us to disclose it. It is as follows: About a year and a half ago, some attempts were made to engage Mr. Gilchrist in the translation of the Scriptures into the Hindostani language. By something or other it was put by. The Persian was also at the same time much talked of, but given up, or rather not engaged in. At this time several considerations prevailed on us to set ourselves silently upon a translation into these languages. We accordingly hired two moonshees to assist us in it, and each of us took our share; Brother Marshman took Matthew and Luke; Brother Ward, Mark and John; and myself the remaining part of the New Testament into Hindostani. I undertook no part of the Persian; but, instead thereof, engaged in translating it into Maharastra, commonly called the Mahratta language, the person who assists me in the Hindostani being a Mahratta. Brother Marshman has finished Matthew, and, instead of Luke, has begun the Acts. Brother Ward has done part of John, and I have done the Epistles, and about six chapters of the Revelation; and have proceeded as far as the second epistle of the Corinthians in the revisal: they have done a few chapters into Persian, and I a few into Mahratta. Thus the matter stood, till a few days ago Mr. Buchanan informed me that a military gentleman had translated the Gospels into Hindostani and Persian, and had made a present of them to the College, and that the College Council had voted the printing of them. This made it necessary for me to say what we had been about; and had it not been for this circumstance we should not have said anything till we had got the New Testament at least pretty forward in printing. I am very glad that Major Colebrooke has done it. We will gladly do what others do not do, and wish all speed to those who do anything in this way. We have it in our power, if our means would do for it, in the space of about fifteen years to have the word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters cast here; and about 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. The languages are the Hindostani (Hindi), Maharastra, Ooriya, Telinga, Bhotan, Burman, Chinese, Cochin Chinese, Tongkinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain."

But all these advantages, his own genius for languages, his unconquerable plodding directed by a divine motive, his colleagues' co-operation, the encouragement of learned societies and the public, and the number of pundits and moonshees increased by the College of Fort William, would have failed to open the door of the East to the sacred Scriptures had the philological key of the Sanskrit been wanting or undiscovered. In the preface to his Sanskrit grammar, quoted by the Quarterly Review with high approbation, Carey wrote that it gave him the meaning of four out of every five words of the principal languages of the whole people of India:—"The peculiar grammar of any one of these may be acquired in a couple of months, and then the language lies open to the student. The knowledge of four words in five enables him to read with pleasure, and renders the acquisition of the few new words, as well as the idiomatic expressions, a matter of delight rather than of labour. Thus the Ooriya, though possessing a separate grammar and character, is so much like the Bengali in the very expression that a Bengali pundit is almost equal to the correction of an Orissa proof sheet; and the first time that I read a page of Goojarati the meaning appeared so obvious as to render it unnecessary to ask the pundit questions."

The mechanical apparatus of types, paper, and printing seem to have been provided by the same providential foresight as the intellectual and the spiritual. We have seen how, when he was far enough advanced in his translation, Carey amid the swamps of Dinapoor looked to England for press, type, paper, and printer. He got the last, William Ward, a man of his own selection, worthy to be his colleague. But he had hardly despatched his letter when he found or made all the rest in Bengal itself. It was from the old press bought in Calcutta, set up in Mudnabati, and removed to Serampore, that the first edition of the Bengali New Testament was printed. The few rare and venerable copies have now a peculiar bibliographic interest; the type and the paper alike are coarse and blurred.

Sir Charles Wilkins, the Caxton of India, had with his own hands cut the punches and cast the types from which Halhed's Bengali grammar was printed at Hoogli in 1778. He taught the art to a native blacksmith, Panchanan, who went to Serampore in search of work just when Carey was in despair for a fount of the sacred Devanagari type for his Sanskrit grammar, and for founts of the other languages besides Bengali which had never been printed. They thus tell the story in a Memoir Relative to the Translations, published in 1807:—

"It will be obvious that in the present state of things in India it was in many instances necessary to cast new founts of types in several of these languages.

Happily for us and India at large Wilkins had led the way in this department; and by persevering industry, the value of which can scarcely be appreciated, under the greatest disadvantages with respect to materials and workmen, had brought the Bengali to a high degree of perfection. Soon after our settling at Serampore the providence of God brought to us the very artist who had wrought with Wilkins in that work, and in a great measure imbibed his ideas. By his assistance we erected a letter-foundry; and although he is now dead, he had so fully communicated his art to a number of others, that they carry forward the work of type-casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast for us two or three founts of Bengali; and we are now employing them in casting a fount on a construction which bids fair to diminish the expense of paper, and the size of the book at least one-fourth, without affecting the legibility of the character. Of the Devanagari character we have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only amounted to 1500 rupees, exclusive of metal and casting.

"In the Orissa we have been compelled also to cast a new fount of types, as none before existed in that character. The fount consists of about 300 separate combinations, and the whole expense of cutting and casting has amounted to at least 1000 rupees. The character, though distinct, is of a moderate size, and will comprise the whole New Testament in about 700 pages octavo, which is about a fourth less than the Bengali. Although in the Mahratta country the Devanagari character is well known to men of education, yet a character is current among the men of business which is much smaller, and varies considerably in form from the Nagari, though the number and power of the letters nearly correspond. We have cast a fount in this character, in which we have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. This character is moderate in size, distinct and beautiful. It will comprise the New Testament in perhaps a less number of pages than the Orissa. The expense of casting, etc., has been much the same. We stand in need of three more founts; one in the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable us to go through the work. An excellent and extensive fount of Persian we received from you, dear brethren, last year."

Panchanan's apprentice, Monohur, continued to make elegant founts of type in all Eastern languages for the mission and for sale to others for more than forty years, becoming a benefactor not only to literature but to Christian civilisation to

an extent of which he was unconscious, for he remained a Hindoo of the blacksmith caste. In 1839, when he first went to India as a young missionary, the Rev. James Kennedy¹⁷ saw him, as the present writer has often since seen his successor, cutting the matrices or casting the type for the Bibles, while he squatted below his favourite idol, under the auspices of which alone he would work. Serampore continued down till 1860 to be the principal Oriental typefoundry of the East.

Hardly less service did the mission come to render to the manufacture of paper in course of time, giving the name of Serampore to a variety known all over India. At first Carey was compelled to print his Bengali Testament on a dingy, porous, rough substance called Patna paper. Then he began to depend on supplies from England, which in those days reached the press at irregular times, often impeding the work, and was most costly. This was not all. Native paper, whether mill or hand-made, being sized with rice paste, attracted the bookworm and white ant, so that the first sheets of a work which lingered in the press were sometimes devoured by these insects before the last sheets were printed off. Carey used to preserve his most valuable manuscripts by writing on arsenicated paper, which became of a hideous yellow colour, though it is to this alone we owe the preservation in the library of Serampore College of five colossal volumes of his polyglot dictionary prepared for the Bible translation work. Many and long were the experiments of the missionaries to solve the paper difficulty, ending in the erection of a tread-mill on which relays of forty natives reduced the raw material in the paper-engine, until one was accidentally killed.

The enterprise of Mr. William Jones, who first worked the Raneegunj coal-field, suggested the remedy in the employment of a steam-engine. One of twelve-horse power was ordered from Messrs. Thwaites and Rothwell of Bolton. This was the first ever erected in India, and it was a purely missionary locomotive. The "machine of fire," as they called it, brought crowds of natives to the mission, whose curiosity tried the patience of the engineman imported to work it; while many a European who had never seen machinery driven by steam came to study and to copy it. The date was the 27th of March 1820, when "the engine went in reality this day." From that time till 1865 Serampore became the one source of supply for local as distinguished from imported and purely native hand-made paper. Even the cartridges of Mutiny notoriety in 1857 were from this factory, though it had long ceased to be connected with the mission.

Dr. Carey thus took stock of the translating enterprise in a letter to Dr. Ryland:--

"22nd January 1808.--Last year may be reckoned among the most important which this mission has seen--not for the numbers converted among the natives, for they have been fewer than in some preceding years, but for the gracious care which God has exercised towards us. We have been enabled to carry on the translation and printing of the Word of God in several languages. The printing is now going on in six and the translation into six more. The Bengali is all printed except from Judges vii. to the end of Esther; Sanskrit New Testament to Acts xxvii.; Orissa to John xxi.; Mahratta, second edition, to the end of Matthew; Hindostani (new version) to Mark v., and Matthew is begun in Goojarati. The translation is nearly carried on to the end of John in Chinese, Telinga Kurnata, and the language of the Seekers. It is carried on to a pretty large extent in Persian and begun in Burman. The whole Bible was printed in Malay at Batavia some years ago. The whole is printed in Tamil, and the Syrian Bishop at Travancore is now superintending a translation from Syriac into Malayala. I learnt this week that the language of Kashmeer is a distinct language.

"I have this day been to visit the most learned Hindoo now living; he speaks only Sanskrit, is more than eighty years old, is acquainted with the writings and has studied the sentiments of all their schools of philosophy (usually called the Darshunas of the Veda). He tells me that this is the sixteenth time that he has travelled from Rameshwaram to Harhu (viz. from the extreme cape of the Peninsula to Benares). He was, he says, near Madras when the English first took possession of it. This man has given his opinion against the burning of women."

Four years later, in another letter to Ryland, he takes us into his confidence more fully, showing us not only his sacred workshop, but ingenuously revealing his own humility and self-sacrifice:--"10th December 1811.--I have of late been much impressed with the vast importance of laying a foundation for Biblical criticism in the East, by preparing grammars of the different languages into which we have translated or may translate the Bible. Without some such step, they who follow us will have to wade through the same labour that I have, in order to stand merely upon the same ground that I now stand upon. If, however, elementary books are provided, the labour will be greatly contracted; and a person will be able in a short time to acquire that which has cost me years of study and toil.

"The necessity which lies upon me of acquiring so many languages, obliges me to study and write out the grammar of each of them, and to attend closely to their irregularities and peculiarities. I have therefore already published grammars of

three of them; namely, the Sanskrit, the Bengali, and the Mahratta. To these I have resolved to add grammars of the Telinga, Kurnata, Orissa, Punjabi, Kashmeeri, Goojarati, Nepalese, and Assam languages. Two of these are now in the press, and I hope to have two or three more of them out by the end of the next year.

"This may not only be useful in the way I have stated, but may serve to furnish an answer to a question which has been more than once repeated, 'How can these men translate into so great a number of languages?' Few people know what may be done till they try, and persevere in what they undertake.

"I am now printing a dictionary of the Bengali, which will be pretty large, for I have got to page 256, quarto, and am not near through the first letter. That letter, however, begins more words than any two others.

"To secure the gradual perfection of the translations, I have also in my mind, and indeed have been long collecting materials for, An Universal Dictionary of the Oriental languages derived from the Sanskrit. I mean to take the Sanskrit, of course, as the groundwork, and to give the different acceptations of every word, with examples of their application, in the manner of Johnson, and then to give the synonyms in the different languages derived from the Sanskrit, with the Hebrew and Greek terms answering thereto; always putting the word derived from the Sanskrit term first, and then those derived from other sources. I intend always to give the etymology of the Sanskrit term, so that that of the terms deduced from it in the cognate languages will be evident. This work will be great, and it is doubtful whether I shall live to complete it; but I mean to begin to arrange the materials, which I have been some years collecting for this purpose, as soon as my Bengali dictionary is finished. Should I live to accomplish this, and the translations in hand, I think I can then say, 'Lord, now lettest thou thy servant depart in peace.'"

The ardent scholar had twenty-three years of toil before him in this happy work. But he did not know this, while each year the labour increased, and the apprehension grew that he and his colleagues might at any time be removed without leaving a trained successor. They naturally looked first to the sons of the mission for translators as they had already done for preachers.

To Dr. Carey personally, however, the education of a young missionary specially fitted to be his successor, as translator and editor of the translations, was even

more important. Such a man was found in William Yates, born in 1792, and in the county, Leicestershire, in which Carey brought the Baptist mission to the birth. Yates was in his early years also a shoemaker, and member of Carey's old church in Harvey Lane, when under the great Robert Hall, who said to the youth's father, "Your son, sir, will be a great scholar and a good preacher, and he is a holy young man." In 1814 he became the last of the young missionaries devoted to the cause by Fuller, soon to pass away, Ryland, and Hall. Yates had not been many months at Serampore when, with the approval of his brethren, Carey wrote to Fuller, on 17th May 1815:—"I am much inclined to associate him with myself in the translations. My labour is greater than at any former period. We have now translations of the Bible going forward in twenty-seven languages, all of which are in the press except two or three. The labour of correcting and revising all of them lies on me." By September we find Yates writing:—"Dr. Carey sends all the Bengali proofs to me to review. I read them over, and if there is anything I do not understand, or think to be wrong, I mark it. We then converse over it, and if it is wrong, he alters it; but if not, he shows me the reason why it is right, and thus will initiate me into the languages as fast as I can learn them. He wishes me to begin the Hindi very soon. Since I have been here I have read three volumes in Bengali, and they have but six of consequence in prose. There are abundance in Sanskrit." "Dr. Carey has treated me with the greatest affection and kindness, and told me he will give me every information he can, and do anything in his power to promote my happiness." What Baruch was to the prophet Jeremiah, that Yates might have been to Carey, who went so far in urging him to remain for life in Serampore as to say, "if he did not accept the service it would be, in his judgment, acting against Providence, and the blessing of God was not to be expected." Yates threw in his lot with the younger men who, in Calcutta after Fuller's death, began the Society's as distinct from the Serampore mission. If Carey was the Wyclif and Tyndale, Yates was the Coverdale of the Bengali and Sanskrit Bible. Wenger, their successor, was worthy of both. Bengal still waits for the first native revision of the great work which these successive pioneers have gradually improved. When shall Bengal see its own Luther?

The Bengali Bible was the first as it was the most important of the translations. The province, or lieutenant-governorship then had the same area as France, and contained more than double its population, or eighty millions. Of the three principal vernaculars, Bengali is spoken by forty-five millions of Hindoos and Mohammedans. It was for all the natives of Bengal and of India north of the Dekhan ("south") tableland, but especially for the Bengali-speaking people, that

William Carey created a literary language a century ago.

The first Bengali version of the whole New Testament Carey translated from the original Greek before the close of 1796. The only English commentary used was the Family Expositor of Doddridge, published in 1738, and then the most critical in the language. Four times he revised the manuscript, with a Greek concordance in his hand, and he used it not only with Ram Basu by his side, the most accomplished of early Bengali scholars, but with the natives around him of all classes. By 1800 Ward had arrived as printer, the press was perfected at Serampore, and the result of seven years of toil appeared in February 1801, in the first edition of 2000 copies, costing £612. The printing occupied nine months. The type was set up by Ward and Carey's son Felix with their own hands; "for about a month at first we had a Brahman compositor, but we were quite weary of him. We kept four pressmen constantly employed." A public subscription had been opened for the whole Bengali Bible at Rs. 32, or £4 a copy as exchange then was, and nearly fifty copies had been at once subscribed for. It was this edition which immediately led to Carey's appointment to the College of Fort William, and it was that appointment which placed Carey in a position, philological and financial, to give the Bible to the peoples of the farther East in their own tongue.

Some loving memories cluster round the first Bengali version of the New Testament which it is well to collect. On Tuesday, 18th March 1800, Ward's journal¹⁹ records: "Brother Carey took an impression at the press of the first page in Matthew." The translator was himself the pressman. As soon as the whole of this Gospel was ready, 500 copies of it were struck off for immediate circulation, "which we considered of importance as containing a complete life of the Redeemer." Four days after an advertisement in the official Calcutta Gazette, announcing that the missionaries had established a press at Serampore and were printing the Bible in Bengali, roused Lord Wellesley, who had fettered the press in British India. Mr. Brown was able to inform the Governor-General that this very Serampore press had refused to print a political attack on the English Government, and that it was intended for the spiritual instruction only of the natives. This called forth the assurance from that liberal statesman that he was personally favourable to the conversion of the heathen. When he was further told that such an Oriental press would be invaluable to the College of Fort William, he not only withdrew his opposition but made Carey first teacher of Bengali. It was on the 7th February 1801 that the last sheet with the final corrections was put into Carey's hands. When a volume had been bound it was reverently offered

to God by being placed on the Communion-table of the chapel, and the mission families and the new-made converts gathered around it with solemn thanksgiving to God led by Krishna Pal. Carey preached from the words (Col. iii. 11) "Let the Word of Christ dwell in you richly in all wisdom." The centenary was celebrated in Calcutta in 1901, under Dr. Rouse, whose fine scholarship had just revised the translation.

When the first copies reached England, Andrew Fuller sent one to the second Earl Spencer, the peer who had used the wealth of Sarah, Duchess of Marlborough, to collect the great library at Althorp. Carey had been a poor tenant of his, though the Earl knew it not. When the Bengali New Testament reached him, with its story, he sent a cheque for £50 to help to translate the Old Testament, and he took care that a copy should be presented to George III., as by his own request. Mr. Bowyer was received one morning at Windsor, and along with the volume presented an address expressing the desire that His Majesty might live to see its principles universally prevail throughout his Eastern dominions. On this the lord in waiting whispered a doubt whether the book had come through the proper channel. At once the king replied that the Board of Control had nothing to do with it, and turning to Mr. Bowyer said, "I am greatly pleased to find that any of my subjects are employed in this manner."

This now rare volume, to be found on the shelves of the Serampore College Library, where it leads the host of the Carey translations, is coarse and unattractive in appearance compared with its latest successors. In truth the second edition, which appeared in 1806, was almost a new version. The criticism of his colleagues and others, especially of a ripe Grecian like Dr. Marshman, the growth of the native church, and his own experience as a Professor of Sanskrit and Marathi as well as Bengali, gave Carey new power in adapting the language to the divine ideas of which he made it the medium. But the first edition was not without its self-evidencing power. Seventeen years after, when the mission extended to the old capital of Dacca, there were found several villages of Hindoo-born peasants who had given up idol-worship, were renowned for their truthfulness, and, as searching for a true teacher come from God, called themselves "Satya-gooroos." They traced their new faith to a much-worn book kept in a wooden box in one of their villages. No one could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament of our Lord and Saviour Jesus Christ. In the wide and elastic bounds of Hindooism, and even, as we shall see, amid fanatical Mussulmans beyond the frontier, the Bible, dimly understood

without a teacher, has led to puritan sects like this, as to earnest inquirers like the chamberlain of Queen Candace.

The third edition of the Bengali Testament was published in 1811 in folio for the use of the native congregations by that time formed. The fourth, consisting of 5000 copies, appeared in 1816, and the eighth in 1832. The venerable scholar, like Columba at Iona over the thirty-fourth psalm, and Baeda at Jarrow over the sixth chapter of John's Gospel, said as he corrected the last sheet--the last after forty years' faithful and delighted toil: "My work is done; I have nothing more to do but to wait the will of the Lord." The Old Testament from the Hebrew appeared in portions from 1802 to 1809. Such was the ardour of the translator, that he had finished the correction of his version of the first chapter of Genesis in January 1794. When he read it to two pundits from Nuddea, he told Fuller in his journal of that month they seemed much pleased with the account of the creation, but they objected to the omission of patala, their imaginary place beneath the earth, which they thought should have been mentioned. At this early period Carey saw the weakness of Hindooism as a pretended revelation, from its identification with false physics, just as Duff was to see and use it afterwards with tremendous effect, and wrote:--"There is a necessity of explaining to them several circumstances relative to geography and chronology, as they have many superstitious opinions on those subjects which are closely connected with their systems of idolatry." The Bengali Bible was the result of fifteen years' sweet toil, in which Marshman read the Greek and Carey the Bengali; every one of their colleagues examined the proof sheets, and Carey finally wrote with his own pen the whole of the five octavo volumes. In the forty years of his missionary career Carey prepared and saw through the press five editions of the Old Testament and eight editions of the New in Bengali.

The Sanskrit version was translated from the original, and written out by the toiling scholar himself. Sir William Jones is said to have been able to secure his first pundit's help only by paying him Rs. 500 a month, or £700 a year. Carey engaged and trained his many pundits at a twentieth of that sum. He well knew that the Brahmans would scorn a book in the language of the common people. "What," said one who was offered the Hindi version, "even if the books should contain divine knowledge, they are nothing to us. The knowledge of God contained in them is to us as milk in a vessel of dog's skin, utterly polluted." But, writes the annalist of Biblical Translations in India, Carey's Sanskrit version was cordially received by the Brahmans. Destroyed in the fire in 1812, the Old Testament historical books were again translated, and appeared in 1815.

In 1827 the aged saint had strength to bring out the first volume of a thorough revision, and to leave the manuscript of the second volume, on his death, as a legacy to his successors, Yates and Wenger. Against Vedas and Upanishads, Brahmanas and Epics, he set the Sanskrit Bible.

The whole number of completely translated and published versions of the sacred Scriptures which Carey sent forth was twenty-eight. Of these seven included the whole Bible, and twenty-one contained the books of the New Testament. Each translation has a history, a spiritual romance of its own. Each became almost immediately a silent but effectual missionary to the peoples of Asia, as well as the scholarly and literary pioneer of those later editions and versions from which the native churches of farther Asia derive the materials of their lively growth.

The Ooriya version was almost the first to be undertaken after the Bengali, to which language it bears the same relation as rural Scotch to English, though it has a written character of its own. What is now the Orissa division of Bengal, separating it from Madras to the south-west, was added to the empire in 1803. This circumstance, and the fact that its Pooree district, after centuries of sun-worship and then shiva-worship, had become the high-place of the vaishnava cult of Jaganath and his car, which attracted and often slew hundreds of thousands of pilgrims every year, led Carey to prepare at once for the press the Ooriya Bible. The chief pundit, Mritunjaya, skilled in both dialects, first adapted the Bengali version to the language of the Ooriyas, which was his own. Carey then took the manuscript, compared it with the original Greek, and corrected it verse by verse. The New Testament was ready in 1809, and the Old Testament in 1815, the whole in four volumes. Large editions were quickly bought up and circulated. These led to the establishment of the General Baptist Society's missionaries at Cuttak, the capital.

In 1814 the Serampore Bible translation college, as we may call it, began the preparation of the New Testament in Maghadi, another of the languages allied to the Bengali, and derived from the Sanskrit through the Pali, because that was the vernacular of Buddhism in its original seat; an edition of 1000 copies appeared in 1824. It was intended to publish a version in the Maithili language of Bihar, which has a literature stretching back to the fourteenth century, that every class might have the Word of God in their own dialect. But Carey's literary enthusiasm and scholarship had by this time done so much to develop and extend the power of Bengali proper, that it had begun to supersede all such dialects, except Ooriya and the northern vernaculars of the valley of the

Brahmapootra. In 1810 the Serampore press added the Assamese New Testament to its achievements. In 1819 the first edition appeared, in 1826 the province became British, and in 1832 Carey had the satisfaction of issuing the Old Testament, and setting apart Mr. Rae, a Scottish soldier, who had settled there, as the first missionary at Gowhatti. To these must be added, as in the Bengali character though non-Aryan languages, versions in Khasi and Manipoori, the former for the democratic tribes of the Khasia hills among whom the Welsh Calvinists have since worked, and the latter for the curious Hindoo snake-people on the border of Burma, who have taught Europe the game of polo.

Another immediate successor of the Bengali translation was the Marathi, of which also Carey was professor in the College of Fort William. By 1804 he was himself hard at work on this version, by 1811 the first edition of the New Testament appeared, and by 1820 the Old Testament left the press. It was in a dialect peculiar to Nagpoor, and was at first largely circulated by Lieutenant Moxon in the army there. In 1812 Carey sent the missionary Aratoon to Bombay and Surat just after Henry Martyn had written that the only Christian in the city who understood his evangelical sermon was a ropemaker just arrived from England. At the same time he was busy with a version in the dialect of the Konkan, the densely-peopled coast district to the south of Bombay city, inhabited chiefly by the ablest Brahmanical race in India. In 1819 the New Testament appeared in this translation, having been under preparation at Serampore for eleven years. Thus Carey sought to turn to Christ the twelve millions of Hindoos who, from Western India above and below the great coast-range known as the Sahyadri or "delectable" mountains, had nearly wrested the whole peninsula from the Mohammedans, and had almost anticipated the life-giving rule of the British, first at Panipat and then as Assye. Meanwhile new missionaries had been taking possession of those western districts where the men of Serampore had sowed the first seed and reaped the first fruits. The charter of 1813 made it possible for the American Missionaries to land there, and for the local Bible Society to spring into existence. Dr. John Wilson and his Scottish colleagues followed them. Carey and his brethren welcomed these and retired from that field, confining themselves to providing, during the next seven years, a Goojarati version for the millions of Northern Bombay, including the hopeful Parsees, and resigning that, too, to the London Missionary Society after issuing the New Testament in 1820.

Mr. Christopher Anderson justly remarks, in his Annals of the English Bible, published half a century ago:—"Time will show, and in a very singular manner,

that every version, without exception, which came from Carey's hands, has a value affixed to it which the present generation, living as it were too near an object, is not yet able to estimate or descry. Fifty years hence the character of this extraordinary and humble man will be more correctly appreciated."

In none of the classes of languages derived from the Sanskrit was the zeal of Carey and his associates so remarkable as in the Hindi. So early as 1796 he wrote of this the most widely extended offspring of the Sanskrit:—"I have acquired so much of the Hindi as to converse in it and preach for some time intelligibly...It is the current language of all the west from Rajmahal to Delhi, and perhaps farther. With this I can be understood nearly all over Hindostan." By the time that he issued the sixth memoir of the translations Chamberlain's experiences in North-Western India led Carey to write that he had ascertained the existence of twenty dialects of Hindi, with the same vocabulary but different sets of terminations. The Bruj or Brijbhasa Gospels were finished in 1813, two years after Chamberlain had settled in Agra, and the New Testament was completed nine years after. This version of the Gospels led the Brahman priest, Anand Masih, to Christ. In their eagerness for a copy of the Old Testament, which appeared in 1818, many Sepoys brought testimonials from their commanding officers, and in one year it led eighteen converts to Christ. The other Hindi dialects, in which the whole New Testament or the Gospels appeared, will be found at page 177. The parent Hindi translation was made by Carey with his own hand from the original languages between 1802 and 1807, and ran through many large editions till Mr. Chamberlain's was preferred by Carey himself in 1819.

We may pass over the story of the Dravidian versions, the Telugoo²⁰ New Testament and Pentateuch, and the Kanarese. Nor need we do more than refer to the Singhalese, "derived from the previous labours of Dr. Carey" by Tolfrey, the Persian, Malayalam, and other versions made by others, but edited or carefully carried through the press by Carey. The wonderful tale of his Bible work is well illustrated by a man who, next to the Lawrences, was the greatest Englishman who has governed the Punjab frontier, the hero of Mr. Ruskin's book, *A Knight's Faith*. In that portion of his career which Sir Herbert Edwardes gave to the world under the title of *A Year on the Punjab Frontier* in 1848-49, and in which he describes his bloodless conquest of the wild valley of Bunnoo, we find this gem embedded. The writer was at the time in the Gundapoor country, of which Kulachi is the trade-centre between the Afghan pass of Ghwalari and Dera Ismail Kan, where the dust of Sir Henry Durand now lies:—

"A highly interesting circumstance connected with the Indian trade came under my notice. Ali Khan, Gundapoore, the uncle of the present chief, Gooldâd Khan, told me he could remember well, as a youth, being sent by his father and elder brother with a string of Cabul horses to the fair of Hurdwâr, on the Ganges. He also showed me a Pushtoo version of the Bible, printed at Serampore in 1818, which he said had been given him thirty years before at Hurdwâr by an English gentleman, who told him to 'take care of it, and neither fling it into the fire nor the river; but hoard it up against the day when the British should be rulers of his country!' Ali Khan said little to anybody of his possessing this book, but put it carefully by in a linen cover, and produced it with great mystery when I came to settle the revenue of his nephew's country, 'thinking that the time predicted by the Englishman had arrived!' The only person, I believe, to whom he had shown the volume was a Moolluh, who read several passages in the Old Testament, and told Ali Khan 'it was a true story, and was all about their own Muhammedan prophets, Father Moses and Father Noah.'

"I examined the book with great interest. It was not printed in the Persian character, but the common Pushtoo language of Afghanistan; and was the only specimen I had ever seen of Pushtoo reduced to writing. The accomplishment of such a translation was a highly honourable proof of the zeal and industry of the Serampore mission; and should these pages ever meet the eye of Mr. John Marshman, of Serampore, whose own pen is consistently guided by a love of civil order and religious truth, he may probably be able to identify 'the English gentleman' who, thirty-two years ago on the banks of the Ganges, at the then frontier of British India, gave to a young Afghan chief, from beyond the distant Indus, a Bible in his own barbarous tongue, and foresaw the day when the followers of the 'Son of David' should extend their dominion to the 'Throne of Solomon.'"

Hurdwâr, as the spot at which the Ganges debouches into the plains, is the scene of the greatest pilgrim gathering in India, especially every twelfth year. Then three millions of people used to assemble, and too often carried, all over Asia, cholera which extended to Europe. The missionaries made this, like most pilgrim resorts, a centre of preaching and Bible circulation, and doubtless it was from Thompson, Carey's Missionary at Delhi, that this copy of the Pushtoo Bible was received. It was begun by Dr. Leyden, and continued for seven years by the same Afghan maulavee under Carey, in the Arabic character. The Punjabi Bible, nearly complete, issued first in 1815, had become so popular by 1820 as to lead Carey to report of the Sikhs that no one of the nations of India had discovered a

stronger desire for the Scriptures than this hardy race. At Amritsar and Lahore "the book of Jesus is spoken of, is read, and has caused a considerable stir in the minds of the people." A Thug, asked how he could have committed so many murders, pointed to it and said, "If I had had this book I could not have done it." A fakir, forty miles from Lodiana, read the book, founded the community of worshippers of the Sachi Pitè Isa, and suffered much persecution in a native State.

When Felix Carey returned to Serampore in 1812 to print his Burmese version of the Gospel of Matthew and his Burmese grammar, his father determined to send the press at which they were completed to Rangoon. The three missionaries despatched with it a letter to the king of Ava, commanding to his care "their beloved brethren, who from love to his majesty's subjects had voluntarily gone to place themselves under his protection, while they translated the Bible, the Book of Heaven, which was received and revered" by all the countries of Europe and America as "the source whence all the knowledge of virtue and religion was drawn." The king at once ordered from Serampore a printing-press, like that at Rangoon, for his own palace at Ava, with workmen to use it. In this Carey saw the beginning of a mission in the Burman capital, but God had other designs which the sons and daughters of America, following Judson first of all, are still splendidly developing, from Rangoon to Kareng-nee, Siam, and China. The ship containing the press sank in the Rangoon river, and the first Burmese war soon followed.

Three months after the complete and magnificent plan of translating the Bible into all the languages of the far East, which the assistance of his two colleagues and the college of Fort William led Carey to form, had been laid before Fuller in Northamptonshire, the British and Foreign Bible Society was founded in London. Joseph Hughes, the Nonconformist who was its first secretary, had been moved by the need of the Welsh for the Bible in their own tongue. But the ex-Governor-General, Lord Teignmouth, became its first president, and the Serampore translators at once turned for assistance to the new organisation whose work Carey had individually been doing for ten years at the cost of his two associates and himself. The catholic Bible Society at once asked Carey's old friend, Mr. Udny, then a member of the Government in Calcutta, to form a corresponding committee there of the three missionaries--their chaplain friends, Brown and Buchanan, and himself. The chaplains delayed the formation of the committee till 1809, but liberally helped meanwhile in the circulation of the other appeals issued from Serampore, and even made the proposal which

resulted in Dr. Marshman's wonderful version of the Bible in Chinese and Ward's improvements in Chinese printing. To the principal tributary sovereigns of India Dr. Buchanan sent copies of the vernacular Scriptures already published.

From 1809 till 1830, or practically through the rest of Carey's life, the co-operation of Serampore and the Bible Society was honourable to both. Carey loyally clung to it when in 1811, under the spell of Henry Martyn's sermon on Christian India, the chaplains established the Calcutta Auxiliary Bible Society in order to supersede its corresponding committee. In the Serampore press the new auxiliary, like the parent Society, found the cheapest and best means of publishing editions of the New Testament in Singhalese, Malayalam, and Tamil. The press issued also the Persian New Testament, first of the Romanist missionary, Sebastiani--"though it be not wholly free from imperfections, it will doubtless do much good," wrote Dr. Marshman to Fuller--and then of Henry Martyn, whose assistant, Sabat, was trained at Serampore. Those three of Serampore had a Christ-like tolerance, which sprang from the divine charity of their determination to live only that the Word of God might sound out through Asia. When in 1830 this auxiliary--which had at first sought to keep all missionaries out of its executive in order to conciliate men like Sydney Smith's brother, the Advocate-General of Bengal--refused to use the translations of Carey and Yates, and inclined to an earlier version of Ellerton, because of the translation or transliteration of the Greek words for "baptism," these two scholars acted thus, as described by the Bible Society's annalist--they, "with a liberality which does them honour, permitted the use of their respective versions of the Bengali Scriptures, with such alterations as were deemed needful in the disputed word for 'baptism,' they being considered in no way parties to such alterations." From first to last the British and Foreign Bible Society, to use its own language, "had the privilege of aiding the Serampore brethren by grants, amounting to not less than £13,500." Of this £1475 had been raised by Mr. William Hey, F.R.S., a surgeon at Leeds, who had been so moved by the translation memoir of 1816 as to offer £500 for the publication of a thousand copies of every approved first translation of the New Testament into any dialect of India. It was with this assistance that most of the Hindi and the Pushtoo and Punjabi versions were produced.

The cold season of 1811-12 was one ever to be remembered. Death entered the home of each of the staff of seven missionaries and carried off wife or children. An earthquake of unusual violence alarmed the natives. Dr. Carey had buried a

grandson, and was at his weekly work in the college at Calcutta. The sun had just set on the evening of the 11th March 1812, and the native typefounders, compositors, pressmen, binders, and writers had gone. Ward alone lingered in the waning light at his desk settling an account with a few servants. His two rooms formed the north end of the long printing-office. The south rooms were filled with paper and printed materials. Close beyond was the paper-mill. The Bible-publishing enterprise was at its height. Fourteen founts of Oriental types, new supplies of Hebrew, Greek, and English types, a vast stock of paper from the Bible Society, presses, priceless manuscripts of dictionaries, grammars, and translations, and, above all, the steel punches of the Eastern letters--all were there, with the deeds and account-books of the property, and the iron safe containing notes and rupees. Suffocating smoke burst from the long type-room into the office. Rushing through it to observe the source of the fire, he was arrested at the southern rooms by the paper store. Returning with difficulty and joined by Marshman and the natives, he had every door and window closed, and then mounting the south roof, he had water poured through it upon the burning mass for four hours, with the most hopeful prospect of arresting the ruin. While he was busy with Marshman in removing the papers in the north end some one opened a window, when the air set the entire building on flame. By midnight the roof fell in along its whole length, and the column of fire leapt up towards heaven. With "solemn serenity" the members of the mission family remained seated in front of the desolation.

The ruins were still smoking when next evening Dr. Carey arrived from Calcutta, which was ringing with the sad news. The venerable scholar had suffered most, for his were the manuscripts; the steel punches were found uninjured. The Sikh and Telugoo grammars and ten Bible versions in the press were gone. Second editions of Confucius. A Dissertation on the Chinese Language, and of Ward on the Hindoos, and smaller works were destroyed. The translation of the Ramayana, on which he and Marshman had been busy for a year, was stopped for ever; fifty years after the present writer came upon some charred sheets of the fourth volume, which had been on the press and rescued. The Circular Letter for April 1812 is printed on paper scorched at the edge. Worst of all was the loss of that polyglot dictionary of all the languages derived from the Sanskrit which, if Carey had felt any of this world's ambition, would have perpetuated his name in the first rank of philologists.

With the delicacy which always marked him Dr. Marshman had himself gone down to Calcutta next morning to break the news to Carey, who received it with

choking utterance. The two then called on the friendly chaplain, Thomason, who burst into tears. When the afternoon tide enabled the three to reach Serampore, after a two hours' hard pull at the flood, they found Ward rejoicing. He had been all day clearing away the rubbish, and had just discovered the punches and matrices unharmed. The five presses too were untouched. He had already opened out a long warehouse nearer the river-shore, the lease of which had fallen in to them, and he had already planned the occupation of that uninviting place in which the famous press of Serampore and, at the last, the Friend of India weekly newspaper found a home till 1875. The description of the scene and of its effect on Carey by an eye-witness like Thomason has a value of its own:--

"The year 1812 was ushered in by an earthquake which was preceded by a loud noise; the house shook; the oil in the lamps on the walls was thrown out; the birds made a frightful noise; the natives ran from their houses, calling on the names of their gods; the sensation is most awful; we read the forty-sixth Psalm. This fearful prodigy was succeeded by that desolating disaster, the Serampore fire. I could scarcely believe the report; it was like a blow on the head which stupefies. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing-office, two hundred feet long and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense. Carey walked with me over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with perhaps too much self-congratulation. The Lord has laid me low, that I may look more simply to Him.' Who could stand in such a place, at such a time, with such a man, without feelings of sharp regret and solemn exercise of mind. I saw the ground strewed with half-consumed paper, on which in the course of a very few months the words of life would have been printed. The metal under our feet amidst the ruins was melted into misshapen lumps--the sad remains of beautiful types consecrated to the service of the sanctuary. All was smiling and promising a few hours before--now all is vanished into smoke or converted into rubbish! Return now to thy books, regard God in all thou doest. Learn Arabic with humility. Let God be exalted in all thy plans, and purposes, and labours; He can do without thee.

Carey himself thus wrote of the disaster to Dr. Ryland:--"25th March 1812.--The loss is very great, and will long be severely felt; yet I can think of a hundred circumstances which would have made it much more difficult to bear. The Lord

has smitten us, he had a right to do so, and we deserve his corrections. I wish to submit to His sovereign will, nay, cordially to acquiesce therein, and to examine myself rigidly to see what in me has contributed to this evil.

"I now, however, turn to the bright side; and here I might mention what still remains to us, and the merciful circumstances which attend even this stroke of God's rod; but I will principally notice what will tend to cheer the heart of every one who feels for the cause of God. Our loss, so far as I can see, is reparable in a much shorter time than I should at first have supposed. The Tamil fount of types was the first that we began to recast. I expect it will be finished by the end of this week, just a fortnight after it was begun. The next will be the small Devanagari, for the Hindostani Scriptures, and next the larger for the Sanskrit. I hope this will be completed in another month. The other founts, viz., Bengali, Orissa, Sikh, Telinga, Singhalese, Mahratta, Burman, Kashmeerian, Arabic, Persian, and Chinese, will follow in order, and will probably be finished in six or seven months, except the Chinese, which will take more than a year to replace it. I trust, therefore, that we shall not be greatly delayed. Our English works will be delayed the longest; but in general they are of the least importance. Of MSS. burnt I have suffered the most; that is, what was actually prepared by me, and what owes its whole revision for the press to me, comprise the principal part of the MSS. consumed. The ground must be trodden over again, but no delay in printing need arise from that. The translations are all written out first by pundits in the different languages, except the Sanskrit which is dictated by me to an amanuensis. The Sikh, Mahratta, Hindostani, Orissa, Telinga, Assam, and Kurnata are re-translating in rough by pundits who have been long accustomed to their work, and have gone over the ground before. I follow them in revise, the chief part of which is done as the sheets pass through the press, and is by far the heaviest part of the work. Of the Sanskrit only the second book of Samuel and the first book of Kings were lost. Scarcely any of the Orissa, and none of the Kashmeerian or of the Burman MSS. were lost--copy for about thirty pages of my Bengali dictionary, the whole copy of a Telinga grammar, part of the copy of the grammar of Punjabi or Sikh language, and all the materials which I had been long collecting for a dictionary of all the languages derived from the Sanskrit. I hope, however, to be enabled to repair the loss, and to complete my favourite scheme, if my life be prolonged."

Little did these simple scholars, all absorbed in their work, dream that this fire would prove to be the means of making them and their work famous all over Europe and America as well as India. Men of every Christian school, and men

interested only in the literary and secular side of their enterprise, had their active sympathy called out. The mere money loss, at the exchange of the day, was not under ten thousand pounds. In fifty days this was raised in England and Scotland alone, till Fuller, returning from his last campaign, entered the room of his committee, declaring "we must stop the contributions." In Greenock, for instance, every place of worship on one Sunday collected money. In the United States Mr. Robert Ralston, a Presbyterian, a merchant of Philadelphia, who as Carey's correspondent had been the first American layman to help missions to India, and Dr. Staughton, who had taken an interest in the formation of the Society in 1792 before he emigrated, had long assisted the translation work, and now that Judson was on his way out they redoubled their exertions. In India Thomason's own congregation sent the missionaries £800, and Brown wrote from his dying bed a message of loving help. The newspapers of Calcutta caught the enthusiasm; one leading article concluded with the assurance that the Serampore press would, "like the phoenix of antiquity, rise from its ashes, winged with new strength, and destined, in a lofty and long-enduring flight, widely to diffuse the benefits of knowledge throughout the East." The day after the fire ceased to smoke Monohur was at the task of casting type from the lumps of the molten metal.

In two months after the first intelligence Fuller was able to send as "feathers of the phoenix" slips of sheets of the Tamil Testament, printed from these types, to the towns and churches which had subscribed. Every fortnight a fount was cast; in a month all the native establishment was at work night and day. In six months the whole loss in Oriental types was repaired. The Ramayana version and Sanskrit polyglot dictionary were never resumed. But of the Bible translations and grammars, Carey and his two heroic brethren wrote:--"We found, on making the trial, that the advantages in going over the same ground a second time were so great that they fully counter-balanced the time requisite to be devoted thereto in a second translation." The fire, in truth, the cause of which was never discovered, and insurance against which did not exist in India, had given birth to revised editions.

Chapter 11: What Carey Did For Literature And For Humanity

The growth of a language--Carey identified with the transition stage of Bengali--First printed books--Carey's own works--His influence on indigenous writers--His son's works--Bengal the first heathen country to receive the press--The first Bengali newspaper--The monthly and quarterly Friend of India--The Hindoo revival of the eighteenth century fostered by the East India Company--Carey's three memorials to Government on female infanticide, voluntary drowning, and widow-burning--What Jonathan Duncan and Col. Walker had done--Wellesley's regulation to prevent the sacrifice of children--Beginning of the agitation against the Suttee crime--Carey's pundits more enlightened than the Company's judges--Humanity triumphs in 1832--Carey's share in Ward's book on the Hindoos--The lawless supernaturalism of Rome and of India--Worship of Jaganath--Regulation identifying Government with Hindooism--The swinging festival--Ghat murders--Burning of lepers--Carey establishes the Leper Hospital in Calcutta--Slavery in India loses its legal status--Cowper, Clarkson, and Carey.

LIKE the growth of a tree is the development of a language, as really and as strictly according to law. In savage lands like those of Africa the missionary finds the living germs of speech, arranges them for the first time in grammatical order, expresses them in written and printed form, using the simplest, most perfect, and most universal character of all--the Roman, and at one bound gives the most degraded of the dark peoples the possibility of the highest civilisation and the divinest future. In countries like India and China, where civilisation has long ago reached its highest level, and has been declining for want of the salt of a universal Christianity, it is the missionary again who interferes for the highest ends, but by a different process. Mastering the complex classical speech and literature of the learned and priestly class, and living with his Master's sympathy among the people whom that class oppresses, he takes the popular dialects which are instinct with the life of the future; where they are wildly luxuriant he brings them under law, where they are barren he enriches them from the parent stock so as to make them the vehicle of ideas such as Greek gave to Europe, and in time he brings to the birth nations worthy of the name by a national language and literature lighted up with the ideas of the Book which he is the first to translate.

This was what Carey did for the speech of the Bengalees. To them, as the historians of the fast approaching Christian future will recognise, he was made what the Saxon Boniface had become to the Germans, or the Northumbrian Baeda and Wyclif to the English. The transition period of English, from 1150 when its modern grammatical form prevailed, to the fifteenth century when the rich dialects gave place to the literary standard, has its central date in 1362. Then

Edward the Third made English take the place of French as the public language of justice and legislation, closely followed by Wyclif's English Bible. Carey's one Indian life of forty years marks the similar transition stage of Bengali, including the parallel regulation of 1829, which abolished Persian, made by the Mohammedan conquerors the language of the courts, and put in its place Bengali and the vernaculars of the other provinces.

When Carey began to work in Calcutta and Dinapoor in 1792-93 Bengali had no printed and hardly any written literature. The very written characters were justly described by Colebrooke as nothing else but the difficult and beautiful Sanskrit Devanagari deformed for the sake of expeditious writings, such as accounts. It was the new vaishnava faith of the Nuddea reformer Chaitanya which led to the composition of the first Bengali prose. The Brahmins and the Mohammedan rulers alike treated Bengali--though "it arose from the tomb of the Sanskrit," as Italian did from Latin under Dante's inspiration--as fit only for "demons and women." In the generation before Carey there flourished at the same Oxford of India, as Nuddea has been called, Raja Krishna Rai, who did for Bengali what our own King Alfred accomplished for English prose. Moved, however, chiefly by a zeal for Hindooism, which caused him to put a Soodra to death for marrying into a Brahman family, he himself wrote the vernacular and spent money in gifts, which "encouraged the people to study Bengali with unusual diligence." But when, forty years after that, Carey visited Nuddea he could not discover more than forty separate works, all in manuscript, as the whole literature of 30,000,000 of people up to that time. A press had been at work on the opposite side of the river for fifteen years, but Halhed's grammar was still the only as it was the most ancient printed book. One Baboo Ram, from Upper India, was the first native who established a press in Calcutta, and that only under the influence of Colebrooke, to print the Sanskrit classics. The first Bengali who, on his own account, printed works in the vernacular on trade principles, was Gunga Kishore, whom Carey and Ward had trained at Serampore. He soon made so large a fortune by his own press that three native rivals had sprung up by 1820, when twenty-seven separate books, or 15,000 copies, had been sold to natives within ten years.

For nearly all these Serampore supplied the type. But all were in another sense the result of Carey's action. His first edition of the Bengali New Testament appeared in 1801, his Grammar in the same year, and at the same time his Colloquies, or "dialogues intended to facilitate the acquiring of the Bengali language," which he wrote out of the abundance of his knowledge of native

thought, idioms, and even slang, to enable students to converse with all classes of society, as Erasmus had done in another way. His Dictionary of 80,000 words began to appear in 1815. Knowing, however, that in the long run the literature of a nation must be of indigenous growth, he at once pressed the natives into this service. His first pundit, Ram Basu, was a most accomplished Bengali scholar. This able man, who lacked the courage to profess Christ in the end, wrote the first tract, the *Gospel Messenger*, and the first pamphlet exposing Hindooism, both of which had an enormous sale and caused much excitement. On the historical side Carey induced him to publish in 1801 the *Life of Raja Pratapaditya*, the last king of Sagar Island. At first the new professor could not find reading books for his Bengali class in the college of Fort William. He, his pundits, especially Mritunjaya who has been compared in his physique and knowledge to Dr. Samuel Johnson, and even the young civilian students, were for many years compelled to write Bengali text-books, including translations of Virgil's *Aeneid* and Shakspere's *Tempest*. The School Book Society took up the work, encouraging such a man as Ram Komal Sen, the printer who became chief native official of the Bank of Bengal and father of the late Keshab Chunder Sen, to prepare his Bengali dictionary. Self-interest soon enlisted the haughtiest Brahmins in the work of producing school and reading books, till now the Bengali language is to India what the Italian is to Europe, and its native literature is comparatively as rich. Nor was Carey without his European successor in the good work for a time. When his son Felix died in 1823 he was bewailed as the coadjutor of Ram Komal Sen, as the author of the first volume of a Bengali encyclopædia on anatomy, as the translator of Bunyan's *Pilgrim*, Goldsmith's *History of England*, and Mill's *History of India*.

Literature cannot be said to exist for the people till the newspaper appears. Bengal was the first non-Christian country into which the press had ever been introduced. Above all forms of truth and faith Christianity seeks free discussion; in place of that the missionaries lived under a shackled press law tempered by the higher instincts of rulers like Wellesley, Hastings, and Bentinck, till Macaulay and Metcalfe gained for it liberty. When Dr. Marshman in 1818 proposed the publication of a Bengali periodical, Dr. Carey, impressed by a quarter of a century's intolerance, consented only on the condition that it should be a monthly magazine, and should avoid political discussion. Accordingly the *Dig-darshan* appeared, anticipating in its contents and style the later Penny and Saturday Magazines, and continued for three years. Its immediate success led to the issue from the Serampore press on the 31st May 1818, of "the first newspaper ever printed in any Oriental language"--the *Samachar Darpan*, or

News Mirror.

It was a critical hour when the first proof of the first number was laid before the assembled brotherhood at the weekly meeting on Friday evening. Dr. Carey, fearing for his spiritual work, but eager for this new avenue to the minds of the people who were being taught to read, and had little save their own mythology, consented to its publication when Dr. Marshman promised to send a copy, with an analysis of its contents in English, to the Government, and to stop the enterprise if it should be officially disapproved. Lord Hastings was fighting the Pindarees, and nothing was said by his Council. On his return he declared that "the effect of such a paper must be extensively and importantly useful." He allowed it to circulate by post at one-fourth the then heavy rate. The natives welcomed their first newspaper. Although it avoided religious controversy, in a few weeks an opposition journal was issued by a native, who sought to defend Hindooism under the title of the Destroyer of Darkness. To the Darpan the educated natives looked as the means of bringing the oppression of their own countrymen to the knowledge of the public and the authorities. Government found it most useful for contradicting silly rumours and promoting contentment if not loyalty. The paper gave a new development to the Bengali language as well as to the moral and political education of the people.

The same period of liberty to the press and to native advancement, with which the names of the Marquis of Hastings and his accomplished wife will ever be associated, saw the birth of an English periodical which, for the next fifty-seven years, was to become not merely famous but powerfully useful as the Friend of India. The title was the selection of Dr. Marshman, and the editorial management was his and his able son's down to 1852, when it passed into the hands of Mr. Meredith Townsend, long the most brilliant of English journalists, and finally into those of the present writer. For some years a monthly and for a time a quarterly magazine till 1835, when Mr. John Marshman made it the well-known weekly, this journal became the means through which Carey and the brotherhood fought the good fight of humanity. In the monthly and quarterly Friend, moreover, reprinted as much of it was in London, the three philanthropists brought their ripe experience and lofty principles to bear on the conscience of England and of educated India alike. As, on the Oriental side, Carey chose for his weapon the vernacular, on the other he drew from Western sources the principles and the thoughts which he clothed in a Bengali dress.

We have already seen how Carey at the end of the eighteenth century found Hindooism at its worst. Steadily had the Pooranic corruption and the

Brahmanical oppression gone on demoralising the whole of Hindoo society. In the period of virtual anarchy, which covered the seventy-five years from the death of Aurangzeb to the supremacy of Warren Hastings and the reforms of Lord Cornwallis, the healthy zeal of Islam against the idolatrous abominations of the Hindoos had ceased. In its place there was not only a wild licence amounting to an undoubted Hindoo revival, marked on the political side by the Maratha ascendancy, but there came to be deliberate encouragement of the worst forms of Hindooism by the East India Company and its servants. That "the mischievous reaction" on England from India--its idolatry, its women, its nabobs, its wealth, its absolutism--was prevented, and European civilisation was "after much delay and hesitation" brought to bear on India, was due indeed to the legislation of Governor-Generals from Cornwallis to Bentinck, but much more, to the persistent agitation of Christian missionaries, notably Carey and Duff. For years Carey stood alone in India, as Grant and Wilberforce did in England, in the darkest hour of England's moral degradation and spiritual death, when the men who were shaping the destinies of India were the Hindooising Stewarts and Youngs, Prendergasts, Twinings, and Warings, some of whom hated missions from the dread of sedition, others because their hearts "seduced by fair idolatresses had fallen to idols foul."

The most atrociously inhuman of all the Brahmanical customs, and yet the most universal, from the land of the five rivers at Lahore to the far spice islands at Bali, was the murder of widows by burning or burying them alive with the husband's corpse. We have seen how the first of the many such scenes which he was doomed to witness for the next thirty years affected Carey. After remonstrances, which the people met first by argument and then by surly threats, Carey wrote:--"I told them I would not go, that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God." And when he again sought to interfere because the two stout bamboos always fixed for the purpose of preventing the victim's escape were pressed down on the shrieking woman like levers, and they persisted, he wrote: "We could not bear to see more, but left them exclaiming loudly against the murder and full of horror at what we had seen." The remembrance of that sight never left Carey. His naturally cheerful spirit was inflamed to indignation all his life through, till his influence, more than that of any other one man, at last prevailed to put out for ever the murderous pyre. Had Lord Wellesley remained Governor-General a year longer Carey would have succeeded in 1808, instead of having to wait till 1829, and to know as he waited and prayed that literally every day saw the devilish smoke ascending along the banks of the Ganges, and the rivers and

pools considered sacred by the Hindoos. Need we wonder that when on a Sunday morning the regulation of Lord William Bentinck prohibiting the crime reached him as he was meditating his sermon, he sent for another to do the preaching, and taking his pen in his hand, at once wrote the official translation, and had it issued in the Bengali Gazette that not another day might be added to the long black catalogue of many centuries?

On the return of the Marquis Wellesley to Calcutta from the Tipoo war, and his own appointment to the College of Fort William, Carey felt that his time had come to prevent the murder of the innocents all over India in the three forms of female infanticide, voluntary drowning, and widow-burning or burying alive. His old friend, Udny, having become a member of Council or colleague of the Governor-General, he prepared three memorials to Government on each of these crimes. When afterwards he had enlisted Claudius Buchanan in the good work, and had employed trustworthy natives to collect statistics proving that in the small district around Calcutta 275 widow murders thus took place in six months of 1803, and when he was asked by Dr. Ryland to state the facts which, with his usual absence of self-regarding, he had not reported publicly, or even in letters home, he thus replied:--

"27th April 1808.--The report of the burning of women, and some others, however, were made by me. I, at his expense, however, made the inquiries and furnished the reports, and believe they are rather below the truth than above it. I have, since I have been here, through a different medium, presented three petitions or representations to Government for the purpose of having the burning of women and other modes of murder abolished, and have succeeded in the case of infanticide and voluntary drowning in the river. Laws were made to prevent these, which have been successful."

But there was a crime nearer home, committed in the river flowing past his own door, and especially at Sagar Island, where the Ganges loses itself in the ocean. At that tiger-haunted spot, shivering in the cold of the winter solstice, every year multitudes of Hindoos, chiefly wives with children and widows with heavy hearts, assembled to wash away their sins--to sacrifice the fruit of their body for the sin of their soul. Since 1794, when Thomas and he had found in a basket hanging on a tree the bones of an infant exposed, to be devoured by the white ants, by some mother too poor to go on pilgrimage to a sacred river-spot, Carey had known this unnatural horror. He and his brethren had planned a preaching tour to Sagar, where not only mothers drowned their first born in payment of a vow, with the encouragement of the Brahmans, but widows and even men

walked into the deep sea and drowned themselves at the spot where Ganga and Sagar kiss each other, "as the highest degree of holiness, and as securing immediate heaven." The result of Carey's memorial was the publication of the Regulation for preventing the sacrifice of children at Sagar and other places on the Ganges:—"It has been represented to the Governor-General in Council that a criminal and inhuman practice of sacrificing children, by exposing them to be drowned or devoured by sharks, prevails...Children thrown into the sea at Sagar have not been generally rescued...but the sacrifice has been effected with circumstances of peculiar atrocity in some instances. This practice is not sanctioned by the Hindoo law, nor countenanced by the religious orders." It was accordingly declared to be murder, punishable with death. At each pilgrim gathering sepoys were stationed to check the priests and the police, greedy of bribes, and to prevent fanatical suicides as well as superstitious murders.

The practice of infanticide was really based on the recommendation of Sati, literally the "method of purity" which the Hindoo shastras require when they recommend the bereaved wife to burn with her husband. Surely, reasoned the Rajpoots, we may destroy a daughter by abortion, starvation, suffocation, strangulation, or neglect, of whose marriage in the line of caste and dignity of family there is little prospect, if a widow may be burned to preserve her chastity!

In answer to Carey's third memorial Lord Wellesley took the first step, on 5th February 1805, in the history of British India, two centuries after Queen Elizabeth had given the Company its mercantile charter, and half a century after Plassey had given it political power, to protect from murder the widows who had been burned alive, at least since the time of Alexander the Great. This was the first step in the history of British but not of Mohammedan India, for our predecessors had by decree forbidden and in practice discouraged the crime. Lord Wellesley's colleagues were still the good Udny, the great soldier Lord Lake and Sir George Barlow. The magistrate of Bihar had on his own authority prevented a child-widow of twelve, when drugged by the Brahmans, from being burned alive, after which, he wrote, "the girl and her friends were extremely grateful for my interposition." Taking advantage of this case, the Government asked the appellate judges, all Company's servants, to "ascertain how far the practice is founded on the religious opinions of the Hindoos. If not founded on any precept of their law, the Governor-General in Council hopes that the custom may gradually, if not immediately, be altogether abolished. If, however, the entire abolition should appear to the Court to be impracticable in itself, or inexpedient, as offending any established religious opinion of the Hindoos," the

Court were desired to consider the best means of preventing the abuses, such as the use of drugs and the sacrifice of those of immature age. But the preamble of this reference to the judges declared it to be one of the fundamental principles of the British Government to consult the religious opinions of the natives, "consistently with the principles of morality, reason, and humanity." There spoke Carey and Udny, and Wellesley himself. But for another quarter of a century the funeral pyres were to blaze with the living also, because that caveat was set aside, that fundamental maxim of the constitution of much more than the British Government--of the conscience of humanity, was carefully buried up. The judges asked the pundits whether the woman is "enjoined" by the shaster voluntarily to burn herself with the body of her husband. They replied "every woman of the four castes is permitted to burn herself," except in certain cases enumerated, and they quoted Manoo, who is against the custom in so far as he says that a virtuous wife ascends to heaven if she devotes herself to pious austerities after the decease of her lord.

This opinion would have been sufficient to give the requisite native excuse to Government for the abolition, but the Nizamat Adawlat judges urged the "principle" of "manifesting every possible indulgence to the religious opinions and prejudices of the natives," ignoring morality, reason, and humanity alike. Lord Wellesley's long and brilliant administration of eight years was virtually at an end: in seven days he was to embark for home. The man who had preserved the infants from the sharks of Sagar had to leave the widows and their children to be saved by the civilians Carey and he had personally trained, Metcalfe and Bayley, who by 1829 had risen to Council and become colleagues of Lord W. Bentinck. But Lord Wellesley did this much, he declined to notice the so-called "prohibitory regulations" recommended by the civilian judges. These, when adopted in the year 1812, made the British Government responsible by legislation for every murder thereafter, and greatly increased the number of murders. From that date the Government of India decided "to allow the practice," as recognised and encouraged by the Hindoo religion, except in cases of compulsion, drugging, widows under sixteen, and proved pregnancy. The police--natives--were to be present, and to report every case. At the very time the British Parliament were again refusing in the charter discussions of 1813 for another twenty years to tolerate Christianity in its Eastern dependency, the Indian legislature legalised the burning and burying alive of widows, who numbered at least 6000 in nine only of the next sixteen years, from 1815 to 1833 inclusive.

From Plassey in 1757 to 1829, three quarters of a century, Christian England was responsible, at first indirectly and then most directly, for the known immolation of at least 70,000 Hindoo widows. Carey was the first to move the authorities; Udny and Wellesley were the first to begin action against an atrocity so long continued and so atrocious. While the Governor-Generals and their colleagues passed away, Carey and his associates did not cease to agitate in India and to stir up Wilberforce and the evangelicals in England, till the victory was gained. The very first number of the Friend of India published their essay on the burning of widows, which was thereafter quoted on both sides of the conflict, as "a powerful and convincing statement of the real facts and circumstances of the case," in Parliament and elsewhere. Nor can we omit to record the opinion of Carey's chief pundit, with whom he spent hours every day as a fellow-worker. The whole body of law-pundits wrote of Sati as only "permitted." Mritunjaya, described as the head jurist of the College of Fort William and the Supreme Court, decided that, according to Hindooism, a life of mortification is the law for a widow. At best burning is only an alternative for mortification, and no alternative can have the force of direct law. But in former ages nothing was ever heard of the practice, it being peculiar to a later and more corrupt era. "A woman's burning herself from the desire of connubial bliss ought to be rejected with abhorrence," wrote this colossus of pundits. Yet before he was believed, or the higher law was enforced, as it has ever since been even in our tributary States, mothers had burned with sons, and forty wives, many of them sisters, at a time, with polygamous husbands. Lepers and the widows of the devotee class had been legally buried alive. Magistrates, who were men like Metcalfe, never ceased to prevent widow-murder on any pretext, wherever they might be placed, in defiance of their own misguided Government.

Though from 4th December 1829--memorable date, to be classed with that on which soon after 800,000 slaves were set free--"the Ganges flowed unblooded to the sea" for the first time, the fight lasted a little longer. The Calcutta "orthodox" formed a society to restore their right of murdering their widows, and found English lawyers ready to help them in an appeal to the Privy Council under an Act of Parliament of 1797. The Darpan weekly did good service in keeping the mass of the educated natives right on the subject. The Privy Council, at which Lord Wellesley and Charles Grant, venerable in years and character, were present, heard the case for two days, and on 24th June 1832 dismissed the petition!

Though the greatest, this was only one of the crimes against humanity and

morality which Carey opposed all his life with a practical reasonableness till he saw the public opinion he had done so much to create triumph. He knew the people of India, their religious, social, and economic condition, as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers. The outcome of his peculiar experience is to be found not only in the writings published under his own name but in the great book of his colleague William Ward, every page of which passed under his careful correction as well as under the more general revision of Henry Martyn. Except for the philosophy of Hindooism, the second edition of A View of the History, Literature, and Mythology of the Hindoos, including a Minute Description of their Manners and Customs, and Translations from their Principal Works, published in 1818 in two quarto volumes, stands unrivalled as the best authority on the character and daily life and beliefs of the 200,000,000 to whom Great Britain had been made a terrestrial providence, till Christianity teaches them to govern themselves and to become to the rest of Asia missionaries of nobler truth than that wherewith their Buddhist fathers covered China and the farther East.

All the crimes against humanity with which the history of India teems, down to the Mutiny and the records of our courts and tributary states at this hour, are directly traceable to lawless supernaturalism like that of the civilised world before the triumph of Christianity. In nothing does England's administration of India resemble Rome's government of its provinces in the seven centuries from the reduction of Sicily, 240 B.C., to the fall of the Western Empire, 476 A.D., so much as in the relation of nascent Christianity to the pagan cults which had made society what it was. Carey and the brotherhood stood alone in facing, in fighting with divine weapons, in winning the first victories over the secular as well as spiritual lawlessness which fell before Paul and his successors down to Augustine and his City of God. The gentle and reasonable but none the less divinely indignant father of modern missions brings against Hindoo and Mohammedan society accusations no more railing than those in the opening passage of the Epistle to the Romans, and he brings these only that, following Paul, he may declare the more excellent way.

As Serampore, or its suburbs, is the most popular centre of Jaganath worship next to Pooree in Orissa, the cruelty and oppression which marked the annual festival were ever before the missionaries' eyes. In 1813 we find Dr. Claudius Buchanan establishing his veracity as an eye-witness of the immolation of drugged or voluntary victims under the idol car, by this quotation from Dr.

Carey, whom he had to describe at that time to his English readers, as a man of unquestionable integrity, long held in estimation by the most respectable characters in Bengal, and possessing very superior opportunities of knowing what is passing in India generally: "Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggernaut in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that in the year 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion that not many more than one in ten survive and return home again. Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands, and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility."

After we had taken Orissa from the Marathas the priests of Jaganath declared that the night before the conquest the god had made known its desire to be under British protection. This was joyfully reported to Lord Wellesley's Government by the first British commissioner. At once a regulation was drafted vesting the shrine and the increased pilgrim-tax in the Christian officials. This Lord Wellesley indignantly refused to sanction, and it was passed by Sir George Barlow in spite of the protests of Carey's friend, Udny. In Conjeeveram a Brahmanised civilian named Place had so early as 1796 induced Government to undertake the payment of the priests and prostitutes of the temples, under the phraseology of "churchwardens" and "the management of the church funds." Even before the Madras iniquity, the pilgrims to Gaya from 1790, if not before, paid for authority to offer funeral cakes to the manes of their ancestors and to worship Vishnoo under the official seal and signature of the English Collector. Although Charles Grant's son, Lord Glenelg, when President of the Board of Control in 1833, ordered, as Theodosius had done on the fall of pagan idolatry in A.D. 390, that "in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves," the identification of Government with Hindooism was not completely severed till a recent period.

The Charak, or swinging festival, has been frequently witnessed by the present

writer in Calcutta itself. The orgie has been suppressed by the police in great cities, although it has not ceased in the rural districts. In 1814 the brotherhood thus wrote home:--

"This abominable festival was held, according to the annual custom, on the last day of the Hindoo year. There were fewer gibbet posts erected at Serampore, but we hear that amongst the swingers was one female. A man fell from a stage thirty cubits high and broke his back; and another fell from a swinging post, but was not much hurt. Some days after the first swinging, certain natives revived the ceremonies. As Mr. Ward was passing through Calcutta he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. Several Hindoos employed in the printing-office applied this year to Mr. Ward for protection, to escape being dragged into these pretendedly voluntary practices. This brought before us facts which we were not aware of. It seems that the landlords of the poor and other men of property insist upon certain of their tenants and dependants engaging in these practices, and that they expect and compel by actual force multitudes every year to join the companies of sunyassees in parading the streets, piercing their sides, tongues, *etc.* To avoid this compulsion, many poor young men leave their houses and hide themselves; but they are sure of being beaten if caught, or of having their huts pulled down. The influence and power of the rich have a great effect on the multitude in most of the idolatrous festivals. When the lands and riches of the country were in few hands, this influence carried all before it. It is still very widely felt, in compelling dependants to assist at public shows, and to contribute towards the expense of splendid ceremonies.

The Ghat murders, caused by the carrying of the dying to the Ganges or a sacred river, and their treatment there, continue to this day, although Lord Lawrence attempted to interfere. Ward estimated the number of sick whose death is hastened on the banks of the Ganges alone at five hundred a year, in his anxiety to "use no unfair means of rendering even idolatry detestable," but he admits that, in the opinion of others, this estimate is far below the truth. We believe, from our own recent experience, that still it fails to give any just idea of the destruction of parents by children in the name of religion.

One class who had been the special objects of Christ's healing power and divine sympathy was specially interesting to Carey in proportion to their misery and abandonment by their own people--lepers. When at Cutwa in 1812, where his son was stationed as missionary, he saw the burning of a leper, which he thus described:--"A pit about ten cubits in depth was dug and a fire placed at the

bottom of it. The poor man rolled himself into it; but instantly, on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus a man, who to all appearance might have survived several years, was cruelly burned to death. I find that the practice is not uncommon in these parts. Taught that a violent end purifies the body and ensures transmigration into a healthy new existence, while natural death by disease results in four successive births, and a fifth as a leper again, the leper, like the even more wretched widow, has always courted suicide." Carey did not rest until he had brought about the establishment of a leper hospital in Calcutta, near what became the centre of the Church Missionary Society's work, and there benevolent physicians, like the late Dr. Kenneth Stuart, and Christian people, have made it possible to record, as in Christ's days, that the leper is cleansed and the poor have the Gospel preached to them.

By none of the many young civilians whom he trained, or, in the later years of his life, examined, was Carey's humane work on all its sides more persistently carried out than by John Lawrence in the Punjab. When their new ruler first visited their district, the Bedi clan amazed him by petitioning for leave to destroy their infant daughters. In wrath he briefly told them he would hang every man found guilty of such murder. When settling the land revenue of the Cis-Sutlej districts he caused each farmer, as he touched the pen in acceptance of the assessment, to recite this formula--

"Bewa mat jaláo,
Beti mat máro,
Korhi mat dabao"

("Thou shalt not burn thy widow, thou shalt not kill thy daughters, thou shalt not bury thy lepers.")

From the hour of Carey's conversion he never omitted to remember in prayer the slave as well as the heathen. The same period which saw his foundation of modern missions witnessed the earliest efforts of his contemporary, Thomas Clarkson of Wisbeach, in the neighbouring county of Cambridge, to free the slave. But Clarkson, Granville Sharp, and their associates were so occupied with Africa that they knew not that Great Britain was responsible for the existence of at least nine millions of slaves in India, many of them brought by Hindoo merchants as well as Arabs from Eastern Africa to fill the hareems of Mohammedans, and do domestic service in the zananas of Hindoos. The

startling fact came to be known only slowly towards the end of Carey's career, when his prayers, continued daily from 1779, were answered in the freedom of all our West India slaves. The East India answer came after he had passed away, in Act V. of 1843, which for ever abolished the legal status of slavery in India. The Penal Code has since placed the prædial slave in such a position that if he is not free it is his own fault. It is penal in India to hold a slave "against his will," and we trust the time is not far distant when the last three words may be struck out.

With true instinct Christopher Anderson, in his Annals of the English Bible, associates Carey, Clarkson, and Cowper, as the triumvirate who, unknown to each other, began the great moral changes, in the Church, in society, and in literature, which mark the difference between the eighteenth and the nineteenth centuries. Little did Carey think, as he studied under Sutcliff within sight of the poet's house, that Cowper was writing at that very time these lines in *The Task* while he himself was praying for the highest of all kinds of liberty to be given to the heathen and the slaves, Christ's freedom which had up till then remained

"...unsung

By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind:
Which whoso tastes can be enslaved no more."

Chapter 12: What Carey Did For Science--Founder Of The Agricultural And Horticultural Society Of India

Carey's relation to science and economics--State of the peasantry--Carey a careful scientific observer--Specially a botanist--Becomes the friend of Dr. Roxburgh of the Company's Botanic Garden--Orders seeds and instruments of husbandry--All his researches subordinate to his spiritual mission--His eminence as a botanist acknowledged in the history of the science--His own botanic garden and park at Serampore--The poet Montgomery on the daisies there--Borneo--Carey's paper in the Asiatic Researches on the state of agriculture in Bengal--The first to advocate Forestry in India--Founds the Agri-Horticultural Society of India--Issues queries on agriculture and horticulture--Remarkable results of his action--On the manufacture of paper--His expanded address on agricultural reform--His political foresight on the importance of European capital and the future of India--An official estimate of the results in the present day--On the usury of the natives and savings banks--His academic and scientific honours--Destruction of his house and garden by the Damoodar flood of 1823--Report on the Horticultural Society's garden--The Society honours its founder.

NOT only was the first Englishman, who in modern times became a missionary, sent to India when he desired to go to Tahiti or West Africa; and sent to Bengal from which all Northern India was to be brought under British rule; and to Calcutta--with a safe asylum at Danish Serampore--then the metropolis and centre of all Southern Asia; but he was sent at the very time when the life of the people could best be purified and elevated on its many sides, and he was specially fitted to influence each of these sides save one. An ambassador for Christ above all things like Paul, but, also like him, becoming all things to all men that he might win some to the higher life, Carey was successively, and often at the same time, a captain of labour, a schoolmaster, a printer, the developer of the vernacular speech, the expounder of the classical language, the translator of both into English and of the English Bible into both, the founder of a pure literature, the purifier of society, the watchful philanthropist, the saviour of the widow and the fatherless, of the despairing and the would-be suicide, of the downtrodden and oppressed. We have now to see him on the scientific or the physical and economic side, while he still jealously keeps his strength for the one motive power of all, the spiritual, and with almost equal care avoids the political or administrative as his Master did. But even then it was his aim to proclaim the divine principles which would use science and politics alike to bring nations to the birth, while, like the apostles, leaving the application of these principles to the course of God's providence and the consciences of men. In what he did for science, for literature, and for humanity, as in what he

abstained from doing in the practical region of public life, the first English missionary was an example to all of every race who have followed him in the past century. From Carey to Livingstone, alike in Asia and Africa, the greatest Christian evangelists have been those who have made science and literature the handmaids of missions.

Apart from the extreme south of the peninsula of India, where the Danish missionaries had explored with hawk's eyes, almost nothing was known of its plants and animals, its men, as well as its beasts, when Carey found himself in a rural district of North Bengal in the closing decade of the eighteenth century. Nor had any writer, official or missionary, anywhere realised the state of India and the needs of the Hindoo and Mohammedan cultivators as flowing from the relation of the people to the soil. India was in truth a land of millions of peasant proprietors on five-acre farms, rack-rented or plundered by powerful middlemen, both squeezed or literally tortured by the Government of the day, and driven to depend on the usurer for even the seed for each crop. War and famine had alternated in keeping down the population. Ignorance and fear had blunted the natural shrewdness of the cultivator. A foul mythology, a saddening demon-worship, and an exacting social system, covered the land as with a pall. What even Christendom was fast becoming in the tenth century, India had been all through the eighteen Christian centuries.

The boy who from eight to fourteen "chose to read books of science, history, voyages, etc., more than others"; the youth whose gardener uncle would have had him follow that calling, but whose sensitive skin kept him within doors, where he fitted up a room with his botanical and zoological museum; the shoemaker-preacher who made a garden around every cottage-manse in which he lived, and was familiar with every beast, bird, insect, and tree in the Midlands of England, became a scientific observer from the day he landed at Calcutta, an agricultural reformer from the year he first built a wooden farmhouse in the jungle, as the Manitoba emigrant now does under very different skies, and then began to grow and make indigo amid the peasantry at Dinapoor. He thus unconsciously reveals himself and his method of working in a letter to Morris of Clipstone:--

"MUDNABATI, 5th December 1797.--To talk of continuance of friendship and warm affection to you would be folly. I love you; and next to seeing your face, a letter from you is one of my greatest gratifications. I see the handwriting, and read the heart of my friend; nor can the distance of one-fourth of the globe prevent a union of hearts.

"Hitherto I have refrained from writing accounts of the country, because I concluded that those whose souls were panting after the conversion of the heathen would feel but little gratified in having an account of the natural productions of the country. But as intelligence of this kind has been frequently solicited by several of my friends, I have accordingly opened books of observation, which I hope to communicate when they are sufficiently authenticated and matured. I also intend to assign a peculiar share to each of my stated correspondents. To you I shall write some accounts of the arts, utensils, and manufactures of the country; to Brother Sutcliff their mythology and religion; to Brother Ryland the manners and customs of the inhabitants; to Brother Fuller the productions of the country; to Brother Pearce the language, etc.; and to the Society a joint account of the mission."

He had "separate books for every distinct class, as birds, beasts, fishes, reptiles, etc." Long before this, on 13th March 1795, he had written to the learned Ryland, his special correspondent on subjects of science and on Hebrew, his first impressions of the physiography of Bengal, adding: "The natural history of Bengal would furnish innumerable novelties to a curious inquirer. I am making collections and minute descriptions of whatever I can obtain; and intend at some future time to transmit them to Europe."

"MUDNABATI, 26th November 1796.--I observed in a former letter that the beasts have been in general described, but that the undescribed birds were surprisingly numerous; and, in fact, new species are still frequently coming under my notice. We have sparrows and water-wagtails, one species of crow, ducks, geese, and common fowls; pigeons, teal, ortolans, plovers, snipes like those in Europe; but others, entirely unlike European birds, would fill a volume. Insects are very numerous. I have seen about twelve sorts of grylli, or grasshoppers and crickets. Ants are the most omnivorous of all insects; we have eight or ten sorts very numerous. The termes, or white ants, destroy everything on which they fasten; they will eat through an oak chest in a day or two and devour all its contents. Butterflies are not so numerous as in England, but I think all different. Common flies and mosquitoes (or gnats) are abundant, and the latter so tormenting as to make one conclude that if the flies in Egypt were mosquitoes, the plague must be almost insupportable. Here are beetles of many species; scorpions of two sorts, the sting of the smallest not mortal; land crabs in abundance, and an amazing number of other kinds of insects. Fish is very plentiful, and the principal animal food of the inhabitants. I find fewer varieties of vegetables than I could have conceived in so large a country. Edible

vegetables are scarce, and fruit far from plentiful. You will perhaps wonder at our eating many things here which no one eats in England: as arum, three or four sorts, and poppy leaves (*Papaver somniferum*). We also cut up mallows by the bushes for our food (Job xxx. 4). Amaranths, of three sorts, we also eat, besides capsicums, pumpkins, gourds, calabashes, and the egg-plant fruit; yet we have no hardships in these respects. Rice is the staple article of food...

"My love to the students. God raise them up for great blessings. Great things are certainly at hand."

But he was also an erudite botanist. Had he arrived in Calcutta a few days earlier than he did, he would have been appointed to the place for which sheer poverty led him to apply, in the Company's Botanical Garden, established on the right bank of the Hoogli a few miles below Calcutta, by Colonel Alexander Kyd, for the collection of indigenous and acclimatisation of foreign plants. There he at once made the acquaintance, and till 1815 retained the loving friendship, of its superintendent, Dr. Roxburgh, the leader of a series of eminent men, Buchanan and Wallich, Griffith, Falconer, T. Thomson, and Thomas Anderson, the last two cut off in the ripe promise of their manhood. One of Carey's first requests was for seeds and instruments, not merely from scientific reasons, but that he might carry out his early plan of working with his hands as a farmer while he evangelised the people. On 5th August 1794 he wrote to the Society:—"I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things, at whatever price you can procure them, and the seeds of all sorts of field and forest trees, etc., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry." Again he addressed Fuller on 22nd June 1797:—

"MY VERY DEAR BROTHER—I have yours of August 9, 16, which informs me that the seeds, etc., were shipped. I have received those seeds and other articles in tolerable preservation, and shall find them a very useful article. An acquaintance which I have formed with Dr. Roxburgh, Superintendent of the Company's Botanic Garden, and whose wife is daughter of a missionary on the coast, may be of future use to the mission, and make that investment of

vegetables more valuable."

Thus towards the close of his six years' sacrifice for the people of Dinapoor does he estimate himself and his scientific pursuits in the light of the great conflict to which the Captain of Salvation had called him. He is opening his heart to Fuller again, most trusted of all:--

"MUDNABATI, 17th July 1799.--Respecting myself I have nothing interesting to say; and if I had, it appears foreign to the design of a mission for the missionaries to be always speaking of their own experiences. I keep several journals, it is true, relating to things private and public, respecting the mission, articles of curiosity and science; but they are sometimes continued and sometimes discontinued: besides, most things contained in them are of too general or trivial a nature to send to England, and I imagine could have no effect, except to mock the expectations of our numerous friends, who are waiting to hear of the conversion of the heathen and overthrow of Satan's kingdom.

"I therefore only observe, respecting myself, that I have much proof of the vileness of my heart, much more than I thought of till lately: and, indeed, I often fear that instead of being instrumental in the conversion of the heathen, I may some time dishonour the cause in which I am engaged. I have hitherto had much experience of the daily supports of a gracious God; but I am conscious that if those supports were intermittent but for a little time, my sinful dispositions would infallibly predominate. At present I am kept, but am not one of those who are strong and do exploits.

"I have often thought that a spirit of observation is necessary in order to our doing or communicating much good; and were it not for a very phlegmatic habit, I think my soul would be richer. I, however, appear to myself to have lost much of my capacity for making observations, improvements, etc., or of retaining what I attend to closely. For instance, I have been near three years learning the Sanskrit language, yet know very little of it. This is only a specimen of what I feel myself to be in every respect. I try to observe, to imprint what I see and hear on my memory, and to feel my heart properly affected with the circumstances; yet my soul is impoverished, and I have something of a lethargic disease cleaving to my body..."

"I would communicate something on the natural history of the country in addition to what I have before written, but no part of that pleasing study is so familiar to me as the vegetable world."

His letters of this period to Fuller on the fruits of India, and to Morris on the husbandry of the natives, might be quoted still as accurate and yet popular descriptions of the mango, guava, and custard apple; plantain, jack, and tamarind; pomegranate, pine-apple, and rose-apple; papaya, date, and cocoa-nut; citron, lime, and shaddock. Of many of these, and of foreign fruits which he introduced, it might be said he found them poor, and he cultivated them till he left to succeeding generations a rich and varied orchard.

While still in Dinapoor, he wrote on 1st January 1798: "Seeds of sour apples, pears, nectarines, plums, apricots, cherries, gooseberries, currants, strawberries, or raspberries, put loose into a box of dry sand, and sent so as to arrive in September, October, November, or December, would be a great acquisition, as is every European production. Nuts, filberts, acorns, etc., would be the same. We have lately obtained the cinnamon tree, and nutmeg tree, which Dr. Roxburgh very obligingly sent to me. Of timber trees I mention the sissoo, the teak, and the saul tree, which, being an unnamed genus, Dr. Roxburgh, as a mark of respect to me, has called *Careya saulea*."

The publication of the last name caused Carey's sensitive modesty extreme annoyance. "Do not print the names of Europeans. I was sorry to see that you printed that Dr. Roxburgh had named the saul tree by my name. As he is in the habit of publishing his drawings of plants, it would have looked better if it had been mentioned first by him." Whether he prevailed with his admiring friend in the Company's Botanic Garden to change the name to that which the useful sal tree now bears, the *Shorea robusta*, we know not, but the term is derived from Lord Teignmouth's name. Carey will go down to posterity in the history of botanical research, notwithstanding his own humility and the accidents of time. For Dr. Roxburgh gave the name of *Careya* to an interesting genus of Myrtaceæ. The great French botanist M. Benjamin Delessert duly commemorates the labours of Dr. Carey in the Musée Botanique.

It was in Serampore that the gentle botanist found full scope for the one recreation which he allowed himself, in the interest of his body as well as of his otherwise overtired spirit. There he had five acres of ground laid out, and, in time, planted on the Linnæan system. The park around, from which he had the little paradise carefully walled in, that Brahmani bull and villager's cow, nightly jackal and thoughtless youth, might not intrude, he planted with trees then rare or unknown in lower Bengal, the mahogany and deodar, the teak and tamarind, the carob and eucalyptus. The fine American Mahogany has so thriven that the present writer was able, seventy years after the trees had been planted, to supply

Government with plentiful seed. The trees of the park were so placed as to form a noble avenue, which long shaded the press and was known as Carey's Walk. The umbrageous tamarind formed a dense cover, under which more than one generation of Carey's successors rejoiced as they welcomed visitors to the consecrated spot from all parts of India, America, and Great Britain. Foresters like Sir D. Brandis and Dr. Cleghorn at various times visited this arboretum, and have referred to the trees, whose date of planting is known, for the purpose of recording the rate of growth.

For the loved garden Carey himself trained native peasants who, with the mimetic instinct of the Bengali, followed his instructions like those of their own Brahmans, learned the Latin names, and pronounced them with their master's very accent up till a late date, when Hullodhur, the last of them, passed away. The garden with its tropical glories and more modest exotics, every one of which was as a personal friend, and to him had an individual history, was more than a place of recreation. It was his oratory, the scene of prayer and meditation, the place where he began and ended the day of light--with God. What he wrote in his earlier journals and letters of the sequestered spot at Mudnabati was true in a deeper and wider sense of the garden of Serampore:--"23rd September, Lord's Day.--Arose about sunrise, and, according to my usual practice, walked into my garden for meditation and prayer till the servants came to family worship." We have this account from his son Jonathan:--

"In objects of nature my father was exceedingly curious. His collection of mineral ores, and other subjects of natural history, was extensive, and obtained his particular attention in seasons of leisure and recreation. The science of botany was his constant delight and study; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favourite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. The arrangements made by him were on the Linnæan system; and to disturb the bed or border of the garden was to touch the apple of his eye. The garden formed the best and rarest botanical collection of plants in the East; to the extension of which, by his correspondence with persons of eminence in Europe and other parts of the world, his attention was constantly directed; and, in return, he supplied his correspondents with rare collections from the East. It was painful to observe with what distress my father quitted this scene of his enjoyments, when extreme weakness, during his last illness, prevented his going to his favourite retreat. Often, when he was unable to walk, he was drawn into the garden in a chair placed on a board with four wheels.

"In order to prevent irregularity in the attendance of the gardeners he was latterly particular in paying their wages with his own hands; and on the last occasion of doing so, he was much affected that his weakness had increased and confined him to the house. But, notwithstanding he had closed this part of his earthly scene, he could not refrain from sending for his gardeners into the room where he lay, and would converse with them about the plants; and near his couch, against the wall, he placed the picture of a beautiful shrub, upon which he gazed with delight.

"On this science he frequently gave lectures, which were well attended, and never failed to prove interesting. His publication of Roxburgh's Flora Indica is a standard work with botanists. Of his botanical friends he spoke with great esteem; and never failed to defend them when erroneously assailed. He encouraged the study of the science wherever a desire to acquire it was manifested. In this particular he would sometimes gently reprove those who had no taste for it; but he would not spare those who attempted to undervalue it. His remark of one of his colleagues was keen and striking. When the latter somewhat reprehended Dr. Carey, to the medical gentleman attending him, for exposing himself so much in the garden, he immediately replied, that his colleague was conversant with the pleasures of a garden, just as an animal was with the grass in the field."

As from Dinapoor, so from Serampore after his settlement there, an early order was this on 27th November 1800:—"We are sending an assortment of Hindoo gods to the British Museum, and some other curiosities to different friends. Do send a few tulips, daffodils, snowdrops, lilies, and seeds of other things, by Dolton when he returns, desiring him not to put them into the hold. Send the roots in a net or basket, to be hung up anywhere out of the reach of salt water, and the seeds in a separate small box. You need not be at any expense, any friend will supply these things. The cowslips and daisies of your fields would be great acquisitions here." What the daisies of the English fields became to Carey, and how his request was long after answered, is told by James Montgomery, the Moravian, who formed after Cowper the second poet of the missionary reformation:--

THE DAISY IN INDIA

"A friend of mine, a scientific botanist, residing near Sheffield, had sent a package of sundry kinds of British seeds to the learned and venerable Doctor

WILLIAM CAREY. Some of the seeds had been enclosed in a bag, containing a portion of their native earth. In March 1821 a letter of acknowledgment was received by his correspondent from the Doctor, who was himself well skilled in botany, and had a garden rich in plants, both tropical and European. In this enclosure he was wont to spend an hour every morning, before he entered upon those labours and studies which have rendered his name illustrious both at home and abroad, as one of the most accomplished of Oriental scholars and a translator of the Holy Scriptures into many of the Hindoo languages. In the letter aforementioned, which was shown to me, the good man says:--‘That I might be sure not to lose any part of your valuable present, I shook the bag over a patch of earth in a shady place: on visiting which a few days afterwards I found springing up, to my inexpressible delight, a Bellis perennis of our English pastures. I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English Daisy afforded me; not having seen one for upwards of thirty years, and never expecting to see one again.’

"On the perusal of this passage, the following stanzas seemed to spring up almost spontaneously in my mind, as the 'little English flower' in the good Doctor's garden, whom I imagined to be thus addressing it on its sudden appearance:--

"Thrice welcome, little English flower!

My mother-country's white and red,

In rose or lily, till this hour,

Never to me such beauty spread:

Transplanted from thine island-bed,

A treasure in a grain of earth,

Strange as a spirit from the dead,

Thine embryo sprang to birth.

"Thrice welcome, little English flower!

Whose tribes, beneath our natal skies,

Shut close their leaves while vapours lower;

But, when the sun's bright beams arise,

With unabashed but modest eyes,
Follow his motion to the west,
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

"Thrice welcome, little English flower!

To this resplendent hemisphere,
Where Flora's giant offspring tower
In gorgeous liveries all the year:
Thou, only thou, art little here,
Like worth unfriended and unknown,
Yet to my British heart more dear
Than all the torrid zone.

"Thrice welcome, little English flower!

Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the blythe memorial be;
The fairy sports of infancy,
Youth's golden age, and manhood's prime.
Home, country, kindred, friends,--with thee,
I find in this far clime.

"Thrice welcome, little English flower!

I'll rear thee with a trembling hand:
Oh, for the April sun and shower,
The sweet May dews of that fair land.
Where Daisies, thick as starlight, stand

In every walk!--that here may shoot

Thy scions, and thy buds expand

A hundred from one root.

"Thrice welcome, little English flower!

To me the pledge of hope unseen:

When sorrow would my soul o'erpower,

For joys that were, or might have been,

I'll call to mind, how, fresh and green,

I saw thee waking from the dust;

Then turn to heaven with brow serene,

And place in GOD my trust."

From every distant station, from Amboyna to Delhi, he received seeds and animals and specimens of natural history. The very schoolboys when they went out into the world, and the young civilians of Fort William College, enriched his collections. To Jabez, his son in Amboyna, we find him thus writing:--"I have already informed you of the luckless fate of all the animals you have sent. I know of no remedy for the living animals dying, but by a little attention to packing them you may send skins of birds and animals of every kind, and also seeds and roots. I lately received a parcel of seeds from Moore (a large boy who, you may remember, was at school when the printing-office was burnt), every one of which bids fair to grow. He is in some of the Malay islands. After all you have greatly contributed to the enlargement of my collection."

"17th September 1816.--I approve much of Bencoolen as a place for your future labours, unless you should rather choose the island of Borneo...The English may send a Resident thither after a time. I mention this from a conversation I had some months ago on the subject with Lord Moira, who told me that there is a large body of Chinese on that island." They "applied to the late Lieut.-Governor of Java, requesting that an English Resident may be sent to govern them, and offering to be at the whole expense of his salary and government. The Borneo business may come to nothing, but if it should succeed it would be a glorious opening for the Gospel in that large island. Sumatra, however, is larger than any one man could occupy." As we read this we see the Serampore apostle's hope

fulfilled after a different fashion, in Rajah Brooke's settlement at Sarawak, in the charter of the North Borneo Company, in the opening up of New Guinea and in the civilisation of the Philippines by the United States of America.

To Roxburgh and his Danish successor Wallich, to Voigt who succeeded Wallich in Serampore, and hundreds of correspondents in India and Germany, Great Britain and America, Carey did many a service in sending plants and--what was a greater sacrifice for so busy a man--writing letters. What he did for the *Hortus Bengalensis* may stand for all.

When, in 1814, Dr. Roxburgh was sent to sea almost dying, Dr. Carey edited and printed at his own press that now very rare volume, the *Hortus Bengalensis*, or a Catalogue of the Plants of the Honourable East India Company's Botanic Garden in Calcutta. Carey's introduction of twelve large pages is perhaps his most characteristic writing on a scientific subject. His genuine friendliness and humility shine forth in the testimony he bears to the abilities, zeal, and success of the great botanist who, in twenty years, had created a collection of 3200 species. Of these 3000 at least had been given by the European residents in India, himself most largely of all. Having shown in detail the utility of botanical gardens, especially in all the foreign settlements of Great Britain, he declared that only a beginning had been made in observing and cataloguing the stock of Asiatic productions. He urged English residents all over India to set apart a small plot for the reception of the plants of their neighbourhood, and when riding about the country to mark plants, which their servants could bring on to the nursery, getting them to write the native name of each. He desiderated gardens at Hurdwar, Delhi, Dacca, and Sylhet, where plants that will not live at Calcutta might prosper, a suggestion which was afterwards carried out by the Government in establishing a garden at Saharanpoor, in a Sub-Himalayan region, which has been successfully directed by Royle, Falconer, and Jameson.

On Dr. Roxburgh's death in 1815 Dr. Carey waited to see whether an English botanist would publish the fruit of thirty years' labour of his friend in the description of more than 2000 plants, natives of Eastern Asia. At his own risk he then, in 1820, undertook this publication, or the *Flora Indica*, placing on the title-page, "All Thy works praise Thee, O Lord--David." When the Roxburgh MSS. were made over to the library of the Botanic Garden at Calcutta, the fourth and final volume appeared with this note regarding the new edition:--"The work was printed from MSS. in the possession of Dr. Carey, and it was carried through the press when he was labouring under the debility of great age...The advanced age of Dr. Carey did not admit of any longer delay."

His first public attempt at agricultural reform was made in the paper which he contributed to the Transactions of the Bengal Asiatic Society, and which appeared in 1811 in the tenth volume of the Asiatic Researches. In the space of an ordinary Quarterly Review article he describes the "State of Agriculture in the District of Dinapoor," and urges improvements such as only the officials, settlers, and Government could begin. The soils, the "extremely poor" people, their "proportionally simple and wretched farming utensils," the cattle, the primitive irrigation alluded to in Deuteronomy as "watering with the foot," and the modes of ploughing and reaping, are rapidly sketched and illustrated by lithographed figures drawn to scale. In greater detail the principal crops are treated. The staple crop of rice in its many varieties and harvests at different seasons is lucidly brought before the Government, in language which it would have been well to remember or reproduce in the subsequent avoidable famines of Orissa and North Bihar. Indigo is set before us with the skill of one who had grown and manufactured it for years. The hemp and jute plants are enlarged on in language which unconsciously anticipates the vast and enriching development given to the latter as an export and a local manufacture since the Crimean War. An account of the oil-seeds and the faulty mode of expressing the oil, which made Indian linseed oil unfit for painting, is followed by remarks on the cultivation of wheat, to which subsequent events have given great importance. Though many parts, even of Dinapoor, were fit for the growth of wheat and barley, the natives produced only a dark variety from bad seed. "For the purpose of making a trial I sowed Patna wheat on a large quantity of land in the year 1798, the flour produced from which was of a very good quality." The pulses, tobacco, the egg-plant, the capsicums, the cucumbers, the arum roots, turmeric, ginger, and sugar-cane, all pass in review in a style which the non-scientific reader may enjoy and the expert must appreciate. Improvements in method and the introduction of the best kinds of plants and vegetables are suggested, notwithstanding "the poverty, prejudices, and indolence of the natives."

This paper is most remarkable, however, for the true note which its writer was the first to strike on the subject of forestry. If we reflect that it was not till 1846 that the Government made the first attempt at forest conservancy, in order to preserve the timber of Malabar for the Bombay dockyard; and not till the conquest of Pegu, in 1855, that the Marquis of Dalhousie was led by the Friend of India to appoint Dietrich Brandis of Bonn to care for the forests of Burma, and Dr. Cleghorn for those of South India, we shall appreciate the wise foresight of the missionary-scholar, who, having first made his own park a model of forest teaching, wrote such words as these early in the century:--"The cultivation of

timber has hitherto, I believe, been wholly neglected. Several sorts have been planted...all over Bengal, and would soon furnish a very large share of the timber used in the country. The sissoo, the Andaman redwood, the teak, the mahogany, the satin-wood, the chikrasi, the toona, and the sirisha should be principally chosen. The planting of these trees single, at the distance of a furlong from each other, would do no injury to the crops of corn, but would, by cooling the atmosphere, rather be advantageous. In many places spots now unproductive would be improved by clumps or small plantations of timber, under which ginger and turmeric might be cultivated to great advantage. In some situations saul...would prosper. Indeed the improvements that might be made in this country by the planting of timber can scarcely be calculated. Teak is at present brought from the Burman dominions...The French naturalists have already begun to turn their attention to the culture of this valuable tree as an object of national utility. This will be found impracticable in France, but may perhaps be attempted somewhere else. To England, the first commercial country in the world, its importance must be obvious."

Ten years passed, Carey continued to watch and to extend his agri-horticultural experiments in his own garden, and to correspond with botanists in all parts of the world, but still nothing was done publicly in India. At last, on 15th April 1820, when "the advantages arising from a number of persons uniting themselves as a Society for the purpose of carrying forward any undertaking" were generally acknowledged, the shoemaker and preacher who had a generation before tested these advantages in the formation of the first Foreign Mission Society, issued a Prospectus of an Agricultural and Horticultural Society in India, from the "Mission House, Serampore." The prospectus thus concluded:-- "Both in forming such a Society and in subsequently promoting its objects, important to the happiness of the country as they regard them, the writer and his colleagues will be happy in doing all their other avocations will permit." Native as well as European gentlemen were particularly invited to co-operate. "It is peculiarly desirable that native gentlemen should be eligible as members of the Society, because one of its chief objects will be the improvement of their estates and of the peasantry which reside thereon. They should therefore not only be eligible as members but also as officers of the Society in precisely the same manner as Europeans." At the first meeting in the Town Hall of Calcutta, Carey and Marshman found only three Europeans beside themselves. They resolved to proceed, and in two months they secured more than fifty members, several of whom were natives. The first formal meeting was held on 14th September, when the constitution was drawn up on the lines laid down in the prospectus, it being

specially provided "that gentlemen of every nation be eligible as members."

At the next meeting Dr. Carey was requested to draw up a series of queries, which were circulated widely, in order to obtain "correct information upon every circumstance which is connected with the state of agriculture and horticulture in the various provinces of India." The twenty queries show a grasp of principles, a mastery of detail, and a kindness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one. One only we may quote:—"19. In what manner do you think the comforts of the peasantry around you could be increased, their health better secured, and their general happiness promoted?" The Marquis of Hastings gladly became patron, and ever since the Government has made a grant to the Society. His wife showed such an interest in its progress that the members obtained her consent to sit to Chinnery for her portrait to fill the largest panel in the house at Titigur. Lord Hastings added the experimental farm, formed near Barrackpore, to the Botanic Garden, with an immediate view to its assisting the Agricultural Society in their experiments and pursuits. The Society became speedily popular, for Carey watched its infancy with loving solicitude, and was the life of its meetings. In the first eighty-seven years of its existence seven thousand of the best men in India have been its members, of whom seven hundred are Asiatics. Agriculturists, military and medical officers, civilians, clergy, and merchants, are represented on its roll in nearly equal proportions. The one Society has grown into three in India, and formed the model for the Royal Agricultural Society of England, which was not founded till 1838.

Italy and Scotland alone preceded Carey in this organisation, and he quotes with approbation the action of Sir John Sinclair in 1790, which led to the first inquiry into the state of British agriculture. The Transactions which Carey led the Society to promise to publish in English, Bengali, and Hindostani, have proved to be only the first of a series of special periodicals representing Indian agriculture generally, tea, and forestry. The various Governments in India have economic museums; and the Government of India, under Lord Mayo, established a Revenue and Agricultural Department expanded by Lord Curzon. Carey's early proposal of premiums, each of a hundred rupees, or the Society's gold medal, for the most successful cultivation on a commercial scale of coffee and improved cotton, for the successful introduction of European fruits, for the improvement of indigenous fruits, for the successful introduction from the Eastern Islands of the mangosteen or doorian, and for the manufacture of cheese equal to Warwickshire, had the best results in some cases. In 1825 Mr. Lamb of

Dacca was presented by "Rev. Dr. Carey in the chair" with the gold medal for 80 lbs. of coffee grown there. Carey's own head gardener became famous for his cabbages; and we find this sentence in the Society's Report just after the founder's death:—"Who would have credited fifteen years ago that we could have exhibited vegetables in the Town Hall of Calcutta equal to the choicest in Covent Garden?" The berries two centuries ago brought from Arabia in his wallet by the pilgrim Baba Booden to the hills of Mysore, which bear his name, have, since that Dacca experiment, covered the uplands of South India and Ceylon. Before Carey died he knew of the discovery of the indigenous tea-tree in its original home on the Assam border of Tibet--a discovery which has put India in the place of China as a producer.

In the Society's Proceedings for 9th January 1828 we find this significant record:—"Resolved, at the suggestion of the Rev. Dr. Carey, that permission be given to Goluk Chundra, a blacksmith of Titigur, to exhibit a steam engine made by himself without the aid of any European artist." At the next meeting, when 109 malees or native gardeners competed at the annual exhibition of vegetables, the steam engine was submitted and pronounced "useful for irrigating lands made upon the model of a large steam engine belonging to the missionaries at Serampore." A premium of Rs. 50 was presented to the ingenious blacksmith as an encouragement to further exertions of his industry. When in 1832 the afterwards well-known Lieutenant-Governor Thomason was deputy-secretary to Government, he applied to the Society for information regarding the manufacture of paper. Dr. Carey and Ram Komal Sen were referred to, and the former thus replied in his usual concise and clear manner:--

"When we commenced papermaking several years ago, having then no machinery, we employed a number of native papermakers to make it in the way to which they had been accustomed, with the exception of mixing congee or rice gruel with the pulp and using it as sizing; our object being that of making paper impervious to insects. Our success at first was very imperfect, but the process was conducted as follows:--

"A quantity of sunn, viz., the fibres of *Crotalaria juncea*, was steeped repeatedly in limewater, and then exposed to the air by spreading it on the grass; it was also repeatedly pounded by the dhenki or pedal, and when sufficiently reduced by this process to make a pulp, it was mixed in a gumla with water, so as to make it of the consistence of thick soup. The frames with which the sheets were taken up were made of mat of the size of a sheet of paper. The operator sitting by the gumla dipped this frame in the pulp, and after it was drained gave it to an

assistant, who laid it on the grass to dry: this finished the process with us; but for the native market this paper is afterwards sized by holding a number of sheets by the edge and dipping them carefully in congee, so as to keep the sheets separate. They are afterwards dried, folded, and pressed by putting them between two boards, the upper board of which is loaded with one or more large stones.

"In the English method the pulp is prepared by the mill and put into cisterns; the frames are made of fine wire, and the workman stands by the cistern and takes up the pulp on the frames. The sheets when sufficiently dry are hung on lines to dry completely, after which they are sized, if sizing be required.

"We now make our paper by machinery, in which the pulp is let to run on a web of wire, and passing over several cylinders, the last of which is heated by steam, it is dried and fit for use in about two minutes from its having been in a liquid state."

Since that reply the Government of India, under the pressure of the home authorities, has alternately discouraged and fostered the manufacture of paper on the spot. At present it is in the wiser position of preferring to purchase its supplies in India, at once as being cheaper, and that it may develop the use of the many papermaking fibres there. Hence at the Calcutta Exhibition of 1881-82 the jurors began their report on the machine and hand-made paper submitted to them, with a reference to Carey and this report of his. The Serampore mills were gradually crushed by the expensive and unsatisfactory contracts made at home by the India Office. The neighbouring Bally mills seem to flourish since the abandonment of that virtual monopoly, and Carey's anticipations as to the utilisation of the plantain and other fibres of India are being realised nearly a century after he first formed them.

Carey expanded and published his "Address respecting an Agricultural Society in India" in the quarterly Friend of India. He still thinks it necessary to apologise for his action by quoting his hero, Brainerd, who was constrained to assist his Indian converts with his counsels in sowing their maize and arranging their secular concerns. "Few," he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, "who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments." When Carey wrote, the millions of five-acre farmers in India were only beginning to recover from the oppression and neglect of former rulers and the visitation of terrific famines. Trade was as depressed as agriculture. Transit duties, not less offensive

than those of the Chinese, continued to weigh down agricultural industry till Lord W. Bentinck's time and later. The English Government levied an unequal scale of duties on the staples of the East and West Indies, against which the former petitioned in vain. The East India Company kept the people in ignorance, and continued to exclude the European capitalist and captain of labour. The large native landholders were as uneducated as the cultivators. Before all Carey set these reforms: close attention to the improvement of land, the best method of cropping land, the introduction of new and useful plants, the improvement of the implements of husbandry, the improvement of live stock, the bringing of waste lands under cultivation, the improvement of horticulture. He went on to show that, in addition to the abundance which an improved agriculture would diffuse throughout the country, the surplus of grain exported, besides "her opium, her indigo, her silk, and her cotton," would greatly tend to enrich India and endear Britain to her. "Whatever may be thought of the Government of Mr. Hastings and those who immediately preceded him for these last forty years, India has certainly enjoyed such a Government as none of the provinces of the Persian or the Roman Empire ever enjoyed for so great a length of time in succession, and, indeed, one almost as new in the annals of modern Europe as in those of India."

Carey found one of the greatest obstacles to agricultural progress to be the fact that not one European owned a single foot of the soil, "a singular fact in the history of nations," removed only about the time of his own death. His remarks on this have a present significance:--

"It doubtless originated in a laudable care to preserve our Indian fellow-subjects from insult and violence, which it was feared could scarcely be done if natives of Britain, wholly unacquainted with the laws and customs of the people, were permitted to settle indiscriminately in India. While the wisdom of this regulation at that time is not impugned, however, it may not be improper to inquire whether at the present time a permission to hold landed property, to be granted by Government to British subjects in India, according to their own discretion, might not be of the highest benefit to the country, and in some degree advantageous to the Government itself.

"The objections which have been urged against any measure of this nature are chiefly that the indiscriminate admission of Europeans into the country might tend to alienate the minds of the inhabitants from Britain, or possibly lead to its disruption from Britain in a way similar to that of America. Respecting this latter circumstance, it is certain that, in the common course of events, a greater evil could scarcely befall India. On the continuance of her connection with Britain is

suspended her every hope relative to improvement, security, and happiness. The moment India falls again under the dominion of any one or any number of native princes, all hope of mental improvement, or even of security for person or property, will at once vanish. Nothing could be then expected but scenes of rapine, plunder, bloodshed, and violence, till its inhabitants were sealed over to irremediable wretchedness, without the most distant ray of hope respecting the future. And were it severed from Britain in any other way, the reverse felt in India would be unspeakably great. At present all the learning, the intelligence, the probity, the philanthropy, the weight of character existing in Britain, are brought to bear on India. There is scarcely an individual sustaining a part in the administration of affairs who does not feel the weight of that tribunal formed by the suffrages of the wise and the good in Britain, though he be stationed in the remotest parts of India. Through the medium of a free press the wisdom, probity, and philanthropy which pervade Britain exercise an almost unbounded sway over every part of India, to the incalculable advantage of its inhabitants; constituting a triumph of virtue and wisdom thus unknown to the ancients, and which will increase in its effects in exact proportion to the increase in Britain of justice, generosity, and love to mankind. Let India, however, be severed from Britain, and the weight of these is felt no more...

"It is a fact that in case of outrage or injury it is in most cases easier for a native to obtain justice against a European, than for a European to obtain redress if insulted or wronged by a native. This circumstance, attended as it may be with some inconvenience, reflects the highest honour on the British name; it is a fact of which India affords almost the first instance on record in the annals of history. Britain is nearly the first nation in whose foreign Courts of Justice a tenderness for the native inhabitants habitually prevails over all the partialities arising from country and education. If there ever existed a period, therefore, in which a European could oppress a native of India with impunity, that time is passed away--we trust for ever. That a permission of this nature might tend to sever India from Britain after the example of America is of all things the most improbable...

"Long before the number of British landholders in India shall have become considerable, Penang and the Eastern Isles, Ceylon, the Cape, and even the Isles of New South Wales, may in European population far exceed them in number; and unitedly, if not singly, render the most distant step of this nature as impracticable, as it would be ruinous, to the welfare and happiness of India...

"British-born landholders would naturally maintain all their national

attachments, for what Briton can lose them? and derive their happiness from corresponding with the wise and good at home. If sufficiently wealthy, they would no doubt occasionally visit Britain, where indeed it might be expected that some of them would reside for years together, as do the owners of estates in the West Indies. While Britain shall remain what she now is, it will be impossible for those who have once felt the force of British attachments, ever to forego them. Those feelings would animate their minds, occupy their conversation, and regulate the education and studies of their children, who would be in general sent home that they might there imbibe all those ideas of a moral and intellectual nature for which our beloved country is so eminent. Thus a new fellowship would be established between Britain and the proprietors of land in India, highly to the advantage of both countries. While they derived their highest happiness from the religion, the literature, the philanthropy and public spirit of Britain, they would, on the other hand, be able to furnish Britain with the most accurate and ample information relative to the state of things in a country in which the property they held there constrained them to feel so deep an interest. The fear of all oppression being out of the question, while it would be so evidently the interest not only of every Briton but of every Christian, whether British or native, to secure the protecting aid of Britain, at least as long as two-thirds of the inhabitants of India retained the Hindoo or Mussulman system of religion, few things would be more likely to cement and preserve the connection between both countries than the existence of such a class of British-born landholders in India."

It is profitable to read this in the light of subsequent events--of the Duff-Bentinck reforms, the Sepoy mutiny, the government of the Queen-Empress, the existence of more than three millions of Christians in India, the social and commercial development due to the non-officials from Great Britain and America, and the administrative progress under Lord Curzon and Lord Minto.

There is one evil which Carey never ceased to point out, but which the very perfection of our judicial procedure and the temporary character of our land assessments have intensified--"the borrowing system of the natives." While 12 per cent. is the so-called legal rate of interest; it is never below 36, and frequently rises to 72 per cent. Native marriage customs, the commercial custom of "advances," agricultural usage, and our civil procedure combine to sink millions of the peasantry lower than they were, in this respect, in Carey's time. For this, too, he had a remedy so far as it was in his power to mitigate an evil which only practical Christianity will cure. He was the first to apply in India that

system of savings banks which the Government has of late sought to encourage.

At a time when the English and even Scottish universities denied their honorary degrees to all British subjects who were not of the established churches, Brown University, in the United States--Judson's--spontaneously sent Carey the diploma of Doctor of Divinity. That was in the year 1807. In 1823 he was elected a corresponding member of the Horticultural Society of London, a member of the Geological Society, and a Fellow of the Linnaean Society. To him the latter year was ever memorable, not for such honours which he had not sought, but for a flood of the Damoodar river, which, overflowing its embankments and desolating the whole country between it and the Hoogli, submerged his garden and the mission grounds with three feet of water, swept away the botanic treasures or buried them under sand, and destroyed his own house. Carey was lying in bed at the time, under an apparently fatal fever following dislocation of the hip-joint. He had lost his footing when stepping from his boat. Surgical science was then less equal to such a case than it is now, and for nine days he suffered agony, which on the tenth resulted in fever. When hurriedly carried out of his tottering house, which in a few hours was scoured away by the rush of the torrent into a hole fifty feet deep, his first thought was of his garden. For six months he used crutches, but long before he could put foot to the ground he was carefully borne all over the scene of desolation. His noble collection of exotic plants, unmatched in Asia save in the Company's garden, was gone. His scientific arrangement of orders and families was obliterated. It seemed as if the fine barren sand of the mountain torrent would make the paradise a desert for ever. The venerable botanist was wounded in his keenest part, but he lost not an hour in issuing orders and writing off for new supplies of specimens and seeds, which years after made the place as lovely if not so precious, as before. He thus wrote to Dr. Ryland:--

"SERAMPORE, 22nd December 1823.

"MY DEAR BROTHER--I once more address you from the land of the living, a mercy which about two months ago I had no expectation of, nor did any one expect it more than, nor perhaps so much as, myself. On the 1st of October I went to Calcutta to preach, and returned with another friend about midnight. When I got out of the boat close to our own premises, my foot slipped and I fell; my friend also fell in the same place. I however perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt.--From all this affliction I am, through mercy, nearly restored. I am still

very weak, and the injured limb is very painful. I am unable to walk two steps without crutches; yet my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubts of my perfect recovery.

"During my confinement, in October, such a quantity of water came down from the western hills, that it laid the whole country for about a hundred miles in length and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water; we had three feet of water in our garden for seven or eight days. Almost all the houses of the natives in that vast extent of country fell; their cattle were swept away, and the people, men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death; others climbed trees, and some floated on the roofs of their ruined houses. One of the Church missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan to examine the schools there, called on me on his return and gave me a most distressing account of the fall of houses, the loss of property, the violent rushing of waters, so that none, not even the best swimmers, dared to leave the place where they were.

"This inundation was very destructive to the Mission house, or rather the Mission premises. A slip of the earth (somewhat like that of an avalanche), took place on the bank of the river near my house, and gradually approached it until only about ten feet of space were left between that and the house; and that space soon split. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove; and a house built for a professor in the College being empty, I removed to it, and through mercy am now comfortably settled there.

"I have nearly filled my letter with this account, but I must give you a short account of the state of my mind when I could think, and that was generally when excited by an access of friends; at other times I could scarcely speak or think. I concluded one or two days that my death was near. I had no joys; nor any fear of death, or reluctance to die; but never was I so sensibly convinced of the value of an ATONING Saviour as then. I could only say, 'Hangs my helpless soul on thee;' and adopt the language of the first and second verses of the fifty-first Psalm, which I desired might be the text for my funeral sermon. A life of faith in Christ as the Lamb of God who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

"Now, through the gracious providence of God, I am again restored to my work, and daily do a little as my strength will admit. The printing of the translations is now going forward almost as usual, but I have not yet been able to attend to my duties in College. The affairs of the Mission are more extended, and I trust in as prosperous a state as at any former time. There are now many of other denominations employed in Missions, and I rejoice to say that we are all workers together in the work. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. Give my love to all who know me.--I am very affectionately yours, W. CAREY."

Still more severe and disastrous in its effects was the cyclone of 1831. The former had desolated the open garden, but this laid low some of the noblest trees which, in their fall, crushed his splendid conservatory. One of his brethren represents the old man as weeping over the ruin of the collections of twenty years. Again the Hoogli, lashed into fury and swollen by the tidal wave, swept away the lately-formed road, and, cutting off another fourth of the original settlement of the Mission, imperilled the old house of Mr. Ward. Its ruins were levelled to form another road, and ever since the whole face of the right bank of the river has been a source of apprehension and expense. Just before this, Dr. Staughton had written from America that the interest on the funds raised there by Ward for the College would not be sent until the trustees were assured that the money was not to be spent on the teaching of science in the College, but only on the theological education of Hindoo converts. "I must confess," was Carey's reply, "I never heard anything more illiberal. Pray can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?"

One of Dr. Carey's latest visits to Calcutta was to inspect the Society's Garden then at Alipore, and to write the elaborate report of the Horticultural Committee which appeared in the second volume of the Transactions after his death. He there records the great success of the cultivation of the West India arrowroot. This he introduced into his own garden, and after years of discontinued culture we raised many a fine crop from the old roots. The old man "cannot but advert, with feelings of the highest satisfaction, to the display of vegetables on the 13th January 1830, a display which would have done honour to any climate, or to any, even the most improved system of horticulture...The greater part of the vegetables then produced were, till within these last few years, of species wholly unknown to the native gardeners."

When, in 1842, the Agri-Horticultural Society resolved to honour its founder, it

appropriately fell to Dr. Wallich, followed by the president Sir J. P. Grant, to do what is thus recorded:—"Dr. Wallich addressed the meeting at some length, and alluded to the peculiar claims which their late venerable founder had on the affection of all classes for his untiring exertions in advancing the prosperity of India, and especially so on the members of the Society. He concluded his address by this motion:—'That the Agricultural and Horticultural Society of India, duly estimating the great and important services rendered to the interests of British India by the founder of the institution, the late Reverend Dr. William Carey, who unceasingly applied his great talents, abilities, and influence in advancing the happiness of India--more especially by the spread of an improved system of husbandry and gardening--desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labours of so illustrious a character: that a subscription, accordingly, from among the members of the Society, be urgently recommended for the accomplishment of the above object.'"

One fact in the history of the marble bust of Carey, which since 1845 has adorned the hall of the Agricultural Society of India, would have delighted the venerable missionary. Following the engraving from Home's portrait, and advised by one of the sons, Nobo Koomar Pal, a self-educated Bengali artist, modelled the clay. The clay bust was sent to England for the guidance of Mr. J. C. Lough, the sculptor selected by Dr. Royle to finish the work in marble. Mr. Lough had executed the Queen's statue for the Royal Exchange, and the monument with a reclining figure of Southey. In sending out the marble bust of Carey to Calcutta Dr. Royle wrote,—"I think the bust an admirable one; General Macleod immediately recognised it as one of your much esteemed Founder."

The Bengal Asiatic Society, on the motion of the Lord Bishop and Colonel Sir Jer. Bryant, entered these words on their Journal:—"The Asiatic Society cannot note upon their proceedings the death of the Rev. W. Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the Oriental languages, for his eminent services in opening the stores of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contributions on every hand towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character, and

their sincere grief for his irreparable loss."

Chapter 13: Carey's Immediate Influence In Great Britain And America

1813-1830

Carey's relation to the new era--The East India Company's Charters of 1793, 1813, and 1833--His double influence on the churches and public opinion--The great missionary societies--Missionary journals and their readers--Bengal and India recognised as the most important mission fields--Influence on Robert Haldane--Reflex effect of foreign on home missions--Carey's power over individuals--Melville Horne and Douglas of Cavers--Henry Martyn--Charles Simeon and Stewart of Moulin--Robert Hall and John Foster--Heber and Chalmers--William Wilberforce on Carey--Mr. Prendergast and the tub story--Last persecution by the Company's Government--Carey on the persecution and the charter controversy--The persecuting clause and the resolution legalising toleration--The Edinburgh Review and Sydney Smith's fun--Sir James Mackintosh's opinion--Southey's defence and eulogy of Carey and the brotherhood in the Quarterly Review--Political value of Carey's labours--Andrew Fuller's death--A model foreign mission secretary--His friendship with Carey--The sixteen years' dispute--Dr. Carey's position--His defence of Marshman--His chivalrous self-sacrifice--His forgiveness of the younger brethren in Calcutta--His fidelity to righteousness and to friendship.

HIMSELF the outcome of the social and political forces which began in the French Revolution, and are still at work, William Carey was made a living personal force to the new era. The period which was introduced in 1783 by the Peace of Versailles in Europe following the Independence of the United States of America, was new on every side--in politics, in philosophy, in literature, in scientific research, in a just and benevolent regard for the peoples of every land, and in the awakening of the churches from the sleep of formalism. Carey was no thinker, but with the reality and the vividness of practical action and personal sacrifice he led the English-speaking races, to whom the future of the world was then given, to substitute for the dreams of Rousseau and all other theories the teaching of Christ as to His kingdom within each man, and in the progress of mankind.

Set free from the impossible task of administering North America on the absolutist system which the Georges would fain have continued, Great Britain found herself committed to the duty of doing for India what Rome had done for Europe. England was compelled to surrender the free West to her own children only that she might raise the servile and idolatrous East to such a Christian level as the genius of its peoples could in time enable them to work out. But it took the

thirty years from 1783 to 1813 to convince British statesmen, from Pitt to Castlereagh, that India is to be civilised not according to its own false systems, but by truth in all forms, spiritual and moral, scientific and historical. It took other twenty years, to the Charter of 1833, to complete the conversion of the British Parliament to the belief that the principles of truth and freedom are in their measure as good for the East as for the West. At the beginning of this new period William Pitt based his motion for Parliamentary reform on this fact, that "our senators are no longer the representatives of British virtue but of the vices and pollutions of the East." At the close of it Lord William Bentinck, Macaulay, and Duff, co-operated in the decree which made truth, as most completely revealed through the English language and literature, the medium of India's enlightenment. William Carey's career of fifty years, from his baptism in 1783 and the composition of his Enquiry to his death in 1834, covered and influenced more than any other one man's the whole time; and he represented in it an element of permanent healthy nationalisation which these successors overlooked,—the use of the languages of the peoples of India as the only literary channels for allowing the truth revealed through English to reach the millions of the people

It was by this means that Carey educated Great Britain and America to rise equal to the terrible trust of jointly creating a Christian Empire of India, and ultimately a series of self-governing Christian nations in Southern and Eastern Asia. He consciously and directly roused the Churches of all names to carry out the commission of their Master, and to seek the promised impulse of His Spirit or Divine Representative on earth, that they might do greater things than even those which He did. And he, less directly but not less consciously, brought the influence of public opinion, which every year purified and quickened, to bear upon Parliament and upon individual statesmen, aided in this up till 1815 by Andrew Fuller. He never set foot in England again, and the influence of his brethren Ward and Marshman during their visits was largely neutralised by some leaders of their own church. But Carey's character and career, his letters and writings, his work and whole personality, stood out in England, Scotland, and America as the motive power which stimulated every church and society, and won the triumph of toleration in the charter of 1813, of humanity, education, and administrative reform in the legislation of Lord William Bentinck.

We have already seen how the immediate result of Carey's early letters was the foundation on a catholic basis of the London Missionary Society, which now represents the great Nonconformist half of England; of the Edinburgh or Scottish

and Glasgow Societies, through which the Presbyterians sent forth missionaries to West and South Africa and to Western India, until their churches acted as such; of the Church Missionary Society which the evangelical members of the Church of England have put in the front of all the societies; and of Robert Haldane's splendid self-sacrifice in selling all that he had to lead a large Presbyterian mission to Hindostan. Soon (1797) the London Society became the parent of that of the Netherlands, and of that which is one of the most extensive in Christendom, the American Board of Commissioners for Foreign Missions. The latter, really founded (1810) by Judson and some of his fellow-students, gave birth (1814) to the almost equally great American Baptist Union when Judson and his colleague became Baptists, and the former was sent by Carey to Burma. The Religious Tract Society (1799), and the British and Foreign Bible Society (1804)--each a handmaid of the missionary agencies--sprang as really though less directly from Carey's action. Such organised efforts to bring in heathen and Mohammedan peoples led in 1809 to the at first catholic work begun by the London Society for promoting Christianity among the Jews. The older Wesleyan Methodist and Gospel Propagation Societies, catching the enthusiasm as Carey succeeded in opening India and the East, entered on a new development under which the former in 1813, and the latter in 1821, no longer confined their operations to the slaves of America and the English of the dispersion in the colonies and dependencies of Great Britain. In 1815 Lutheran Germany also, which had cast out the Pietists and the Moravian brethren as the Church of England had rejected the Wesleyans, founded the principal representative of its evangelicalism at Basel. The succeeding years up to Carey's death saw similar missionary centres formed, or reorganised, in Leipzig (1819), Berlin (1823), and Bremen (1836).

The Periodical Accounts sent home from Mudnabati and Serampore, beginning at the close of 1794, and the Monthly Circular Letters after 1807, gave birth not only to these great missionary movements but to the new and now familiar class of foreign missionary periodicals. The few magazines then existing, like the Evangelical, became filled with a new spirit of earnest aggressiveness. In 1796 there appeared in Edinburgh The Missionary Magazine, "a periodical publication intended as a repository of discussion and intelligence respecting the progress of the Gospel throughout the world." The editors close their preface in January 1797 with this statement:--"With much pleasure they have learned that there was never a greater number of religious periodical publications carried on than at present, and never were any of them more generally read. The aggregate impression of those alone which are printed in Britain every month considerably

exceeds thirty thousand." The first article utilises the facts sent home by Dr. Carey as the fruit of his first two years' experience, to show "The Peculiar Advantages of Bengal as a Field for Missions from Great Britain." After describing, in the style of an English statesman, the immense population, the highly civilised state of society, the eagerness of the natives in the acquisition of knowledge, and the principles which the Hindoos and Mohammedans hold in common with Christians, the writer thus continues:--

"The attachment of both the Mohammedans and Hindoos to their ancient systems is lessening every day. We have this information from the late Sir William Jones, one of the Judges of that country, a name dear to literature, and a lover of the religion of Jesus. The Mussulmans in Hindostan are in general but little acquainted with their system, and by no means so zealous for it as their brethren in the Turkish and Persian empires. Besides, they have not the strong arm of civil authority to crush those who would convert them. Mr. Carey's letters seem to intimate the same relaxation among the Hindoos. This decay of prejudice and bigotry will at least incline them to listen with more patience, and a milder temper, to the doctrines and evidences of the Christian religion. The degree of adhesion to their castes, which still remains, is certainly unfavourable, and must be considered as one of Satan's arts to render men unhappy; but it is not insuperable. The Roman Catholics have gained myriads of converts from among them. The Danish missionaries record their thousands too: and one (Schwartz) of the most successful missionaries at present in the world is labouring in the southern part of Hindostan. Besides a very considerable number who have thrown aside their old superstition, and make a profession of the Christian religion, he computes that, in the course of his ministry, he has been the instrument of savingly converting two thousand persons to the faith of Christ. Of these, above five hundred are Mohammedans: the rest are from among the different castes of the Hindoos. In addition to these instances, it is proper to notice the attention which the Hindoos are paying to the two Baptist missionaries, and which gives a favourable specimen of their readiness to listen to the preaching of the Gospel..."

"Reflect, O disciple of Jesus! on what has been presented to thy view. The cause of Christ is thy own cause. Without deep criminality thou canst not be indifferent to its success. Rejoice that so delightful a field of missions has been discovered and exhibited. Rouse thyself from the slumbers of spiritual languor. Exert thyself to the utmost of thy power; and let conscience be able to testify, without a doubt, even at the tribunal of Jesus Christ, If missionaries are not speedily sent to

preach she glorious Gospel in Bengal, it shall not be owing to me."

That is remarkable writing for an Edinburgh magazine in the year 1797, and it was Carey who made it possible. Its author followed up the appeal by offering himself and his all, for life and death, in a "Plan of the Mission to Bengal," which appeared in the April number. Robert Haldane, whose journal at this time was full of Carey's doings, and his ordained associates, Bogue, Innes, and Greville Ewing, accompanied by John Ritchie as printer, John Campbell as catechist, and other lay workers, determined to turn the very centre of Hindooism, Benares, into a second Serampore. Defeated by one set of Directors of the East India Company, he waited for the election of their successors, only to find the East India Company as hostile to the Scottish gentleman as they had been to the English shoemaker four years before.

The formation of the great Missionary and Bible Societies did not, as in the case of the Moravian Brethren and the Wesleyans, take their members out of the Churches of England and Scotland, of the Baptists and Independents. It supplied in each case an executive through which they worked aggressively not only on the non-christian world, but still more directly on their own home congregations and parishes. The foreign mission spirit directly gave birth to the home mission on an extensive scale. Not merely did the Haldanes and their agents, following Whitefield and the Scottish Secession of 1733, become the evangelists of the north when they were not suffered to preach the Gospel in South Asia; every member of the churches of Great Britain and America, as he caught the enthusiasm of humanity, in the Master's sense, from the periodical accounts sent home from Serampore, and soon from Africa and the South Seas, as well as from the Red Indians and Slaves of the West, began to work as earnestly among the neglected classes around him, as to pray and give for the conversion of the peoples abroad. From first to last, from the early days of the Moravian influence on Wesley and Whitefield, and the letters of Carey, to the successive visits to the home churches of missionaries like Duff and Judson, Ellis and Williams, Moffat and Livingstone, it is the enterprise of foreign missions which has been the leaven of Christendom no less really than of the rest of the world. Does the fact that at the close of the year 1796 there were more than thirty thousand men and women in Great Britain who every month read and prayed about the then little known world of heathenism, and spared not their best to bring that world to the Christ whom they had found, seem a small thing? How much smaller, even to contemptible insignificance, must those who think so consider the arrival of William Carey in Calcutta to be three years before! Yet the thirty thousand

sprang from the one, and to-day the thirty thousand have a vast body of Christians really obedient to the Master, in so far as, banded together in five hundred churches and societies, they have sent out eighteen thousand missionaries instead of one or two; they see eighty thousand Asiatics, Africans, and Polynesians proclaiming the Christ to their countrymen, and their praying is tested by their giving annually a sum of £5,000,000, to which every year is adding.

The influence of Carey and his work on individual men and women in his generation was even more marked, inasmuch as his humility kept him so often from magnifying his office and glorifying God as the example of Paul should have encouraged him to do. Most important of all for the cause, he personally called Ward to be his associate, and his writings drew Dr. and Mrs. Marshman to his side, while his apostolic charity so developed and used all that was good in Thomas and Fountain, that not even in the churches of John and James, Peter and Paul, Barnabas and Luke, was there such a brotherhood. When troubles came from outside he won to himself the younger brethren, Yates and Pearce, and healed half the schism which Andrew Fuller's successors made. His Enquiry, followed "by actually embarking on a mission to India," led to the publication of the Letters on Missions addressed to the Protestant Ministers of the British Churches by Melville Horne, who, after a brief experience as Church of England chaplain in Zachary Macaulay's settlement of Sierra Leone, published that little book to excite in all Christians a passion for missions like the Master's. Referring to the English churches, Established and Nonconformist, he wrote:—"Except the Reverend Mr. Carey and a friend who accompanies him, I am not informed of any...ministers who are engaged in missions." Such was the impression made by Carey on John Newton that, in 1802, he rebuked his old curate, Claudio Buchanan, for depreciating the Serampore missionaries, adding, "I do not look for miracles, but if God were to work one in our day, I should not wonder if it were in favour of Dr. Carey."

The Serampore Mission, at an early period, called forth the admiration of the Scottish philanthropist and essayist, James Douglas of Cavers, whose Hints on Missions (1822), a book still full of suggestiveness, contains this passage:—"Education and the press have only been employed to purpose of very late years, especially by the missionaries of Serampore; every year they have been making some improvements upon their former efforts, and...it only requires to increase the number of printing presses, schools, teachers, translators, and professors, to accelerate to any pitch the rate of improvement...To attempt to convert the world

without educating it, is grasping at the end and neglecting the means." Referring to what Carey had begun and the Serampore College had helped to develop in Asia, as in Africa and America, Douglas of Cavers well described the missionary era, the new crusade:—"The Reformation itself needed anew a reform in the spirit if not in the letter. That second Reformation has begun; it makes less noise than that of Luther, but it spreads wider and deeper; as it is more intimate it will be more enduring. Like the Temple of Solomon, it is rising silently, without the din of pressure or the note of previous preparation, but notwithstanding it will be not less complete in all its parts nor less able to resist the injuries of time!"

Henry Martyn died, perhaps the loftiest and most loving spirit of the men whom Carey drew to India. Son of a Cornish miner-captain, after passing through the Truro Grammar School, he was sixteen--the age at which Carey became a shoemaker's apprentice--when he was entered at St. John's, and made that ever since the most missionary of all the colleges of Cambridge. When not yet twenty he came out Senior Wrangler. His father's death drove him to the Bible, to the Acts of the Apostles, which he began to study, and the first whisper of the call of Christ came to him in the joy of the Magnificat as its strains pealed through the chapel. Charles Simeon's preaching drew him to Trinity Church. In the vicarage, when he had come to be tutor of his college, and was preparing for the law, he heard much talk of William Carey, of his self-sacrifice and his success in India. It was the opening year of the nineteenth century, the Church Missionary Society had just been born as the fruit partly of a paper written by Simeon four years previously, and he offered himself as its first English missionary. He was not twenty-one, he could not be ordained for two years. Meanwhile a calamity made him and his unmarried sister penniless; he loved Lydia Grenfell with a pure passion which enriched while it saddened his short life, and a chaplaincy became the best mode in every way of his living and dying for India. What a meeting must that have been between him and Carey when, already stricken by fever, he found a sanctuary in Aldeen, and learned at Serampore the sweetness of telling to the natives of India in one of their own tongues the love of God. William Carey and Henry Martyn were one in origin, from the people; in industry, as scholars; in genius, as God-devoted; in the love of a great heart not always returned. The older man left the church of his fathers because there was no Simeon and no missionary society, and he made his own university; he laid the foundation of English missions deep and broad in no sect but in Christ, to whom he and Martyn alike gave themselves.

The names of Carey and Simeon, thus linked to each other by Martyn, find

another pleasant and fruitful tie in the Rev. Alexander Stewart, D.D., Gaelic scholar and Scottish preacher. It was soon after Carey went out to India that Simeon, travelling in the Highlands, spent a Sunday in the manse of Moulin, where his personal fellowship and his evening sermon after a season of Communion were blessed to the evangelical enlightenment of Stewart. Moulin was the birthplace ten years after of Alexander Duff, whose parents previously came under the power of the minister's new-found light. Like Simeon, Dr. Stewart thenceforth became a warm supporter of foreign missions. Finding in the Periodical Accounts a letter in which Carey asked Fuller to send him a copy of Van der Hooght's edition of the Hebrew Bible because of the weakness of his eyesight, Dr. Stewart at once wrote offering his own copy. Fuller gladly accepted the kindness. "I with great pleasure," writes Dr. Stewart, "followed the direction, wrote a letter of some length to Carey, and sent off my parcel to London. I daresay you remember my favourite Hebrew Bible in two volumes. I parted with it with something of the same feelings that a pious parent might do with a favourite son going on a mission to the heathen--with a little regret but with much goodwill." This was the beginning of an interesting correspondence with Carey and Fuller.

Next to Andrew Fuller, and in the region of literature, general culture and eloquence before him, the strongest men among the Baptists were the younger Robert Hall and John Foster. Both were devoted to Carey, and were the most powerful of the English advocates of his mission. The former, for a time, was led to side with the Society in some of the details of its dispute with Dr. Marshman, but his loyalty to Carey and the principles of the mission fired some of the most eloquent orations in English literature. John Foster's shrewder common sense never wavered, but inspired his pen alike in the heat of controversy and in his powerful essays and criticisms. Writing in 1828, he declared that the Serampore missionaries "have laboured with the most earnest assiduity for a quarter of a century (Dr. Carey much longer) in all manner of undertakings for promoting Christianity, with such a renunciation of self-interest as will never be surpassed; that they have conveyed the oracles of divine truth into so many languages; that they have watched over diversified missionary operations with unremitting care; that they have conducted themselves through many trying and some perilous circumstances with prudence and fortitude; and that they retain to this hour an undiminished zeal to do all that providence shall enable them in the same good cause." The expenditure of the Serampore Brotherhood up to that time, leaving out of account the miscellaneous missionary services, he showed to have been upwards of £75,000. Dr. Chalmers in Scotland was as stoutly with Carey and his

brethren as Foster was in England, so that Marshman wrote:—"Thus two of the greatest and wisest men of England are on our side, and, what is more, I trust the Lord God is with us." What Heber thought, alike as man and bishop, his own loving letter and proposal for "reunion of our churches" in the next chapter will show.

Of all the publicists in the United Kingdom during Carey's long career the foremost was William Wilberforce; he was not second even to Charles Grant and his sons. Defeated in carrying into law the "pious clauses" of the charter which would have opened India to the Christian missionary and schoolmaster in 1793, he nevertheless succeeded by his persuasive eloquence and the weight of his character in having them entered as Resolutions of the House of Commons. He then gave himself successfully to the abolition of the slave-trade. But he always declared the toleration of Christianity in British India to be "that greatest of all causes, for I really place it before the abolition, in which, blessed be God, we gained the victory." His defeat in 1793, when Dundas and the Government were with him, was due to the apathy of public opinion, and especially of the dumb churches. But in the next twenty years Carey changed all that. Not merely was Andrew Fuller ever on the watch with pen and voice, but all the churches were roused, the Established to send out bishops and chaplains, the Nonconformist and Established Evangelicals together to secure freedom for missionaries and schoolmasters. In 1793 an English missionary was an unknown and therefore a much-dreaded monster, for Carey was then on the sea. In 1813 Carey and the Serampore Brotherhood were still the only English missionaries continuously at work in India, and not the churches only, but governor-generals like Teignmouth and Wellesley, and scholars like Colebrooke and H. H. Wilson, were familiar with the grandeur and political innocence of their labours. Hence this outburst of Wilberforce in the House of Commons on the 16th July 1813, when he used the name of Carey to defeat an attempt of the Company to prevent toleration by omitting the declaratory clauses of the Resolution, which would have made it imply that the privilege should never be exerted though the power of licensing missionaries was nominally conceded.

"One great argument of his opponents was grounded on the enthusiastic character which they imputed to the missionary body. India hitherto has seen no missionary who was a member of the English Church, and imputations could be cast more readily on 'Anabaptists and fanatics.' These attacks Mr. Wilberforce indignantly refuted, and well had the noble conduct of the band at Serampore deserved this vindication. 'I do not know,' he often said, 'a finer instance of the

moral sublime, than that a poor cobbler working in his stall should conceive the idea of converting the Hindoos to Christianity; yet such was Dr. Carey. Why Milton's planning his Paradise Lost in his old age and blindness was nothing to it. And then when he had gone to India, and was appointed by Lord Wellesley to a lucrative and honourable station in the college of Fort William, with equal nobleness of mind he made over all his salary (between £1000 and £1500 per annum) to the general objects of the mission. By the way, nothing ever gave me a more lively sense of the low and mercenary standard of your men of honour, than the manifest effect produced upon the House of Commons by my stating this last circumstance. It seemed to be the only thing which moved them.' Dr. Carey had been especially attacked, and 'a few days afterwards the member who had made this charge came to me, and asked me in a manner which in a noted duellist could not be mistaken, "Pray, Mr. Wilberforce, do you know a Mr. Andrew Fuller, who has written to desire me to retract the statement which I made with reference to Dr. Carey?" "Yes," I answered with a smile, "I know him perfectly, but depend upon it you will make nothing of him in your way; he is a respectable Baptist minister at Kettering." In due time there came from India an authoritative contradiction of the slander. It was sent to me, and for two whole years did I take it in my pocket to the House of Commons to read it to the House whenever the author of the accusation should be present; but during that whole time he never once dared show himself in the House.'"

The slanderer was a Mr. Prendergast, who affirmed that Dr. Carey's conduct had changed so much for the worse since the departure of Lord Wellesley, that he himself had seen the missionary on a tub in the streets of Calcutta haranguing the mob and abusing the religion of the people in such a way that the police alone saved him from being killed. So, and for the same object of defeating the Resolutions on Toleration, Mr. Montgomerie Campbell had asserted that when Schwartz was in the heat of his discourse in a certain village and had taken off his stock, "that and his gold buckle were stolen by one of his virtuous and enlightened congregation; in such a description of natives did the doctrine of the missionaries operate." Before Dr. Carey's exposure could reach England this "tub" story became the stock argument of the anti-christian orators. The Madras barrister, Marsh, who was put up to answer Wilberforce, was driven to such language as this:--

"Your struggles are only begun when you have converted one caste; never will the scheme of Hindoo conversion be realised till you persuade an immense population to suffer by whole tribes the severest martyrdom that has yet been

sustained for the sake of religion--and are the missionaries whom this bill will let loose on India fit engines for the accomplishment of this great revolution? Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil--he should have said the awl--and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers in the conflict?"

Lord Wellesley's eulogy of the Serampore mission in the House of Lords was much more pronounced than appears from the imperfect report. But even in that he answered the Brahmanised member of the House of Commons thus:--

"With regard to the missionaries, he must say that while he was in India he never knew of any danger arising from their proceedings, neither had he heard of any impression produced by them in the way of conversion. The greater number of them were in the Danish settlement of Serampore; but he never heard of any convulsions or any alarm produced by them. Some of them, particularly Mr. Carey, were very learned men, and had been employed in the College of Fort William. He had always considered the missionaries who were in India in his time a quiet, orderly, discreet, and learned body; and he had employed them in the education of youth and the translation of the Scriptures into the eastern languages. He had thought it his duty to have the Sacred Scriptures translated into the languages of the East, and to give the learned natives employed in the translation the advantage of access to the sacred fountain of divine truth. He thought a Christian governor could not have done less; and he knew that a British governor ought not to do more."

Carey's letters to Fuller in 1810-12 are filled with importunate appeals to agitate, so that the new charter might legalise Christian mission work in India. Fuller worked outside of the House as hard as Wilberforce. In eight weeks of the session no fewer than nine hundred petitions were presented, in twenties and thirties, night after night, till Lord Castlereagh exclaimed, "This is enough, Mr. Fuller." There was more reason for Carey's urgency than he knew at the time he was pressing Fuller. The persecution of the missionaries in Bengal, excused by the Vellore mutiny, which had driven Judson to Burma and several other missionaries elsewhere, was renewed by the Indian Government's secretaries and police. The Ministry had informed the Court of Directors that they had

resolved to permit Europeans to settle in India, yet after five weeks' vacillation the Governor-General yielded to his subordinates so far as to issue an order on 5th March 1812, for the expulsion of three missionaries, an order which was so executed that one of them was conducted like a felon through the streets and lodged in the native jail for two hours. Carey thus wrote to Ryland on the persecution:--

"CALCUTTA, 14th April 1813.--Before this reaches you it is probable that you will have heard of the resolution of Government respecting our brethren Johns, Lawson, and Robinson, and will perhaps have even seen Brother Johns, who was by that cruel order sent home on the Castlereagh. Government have agreed that Brother Lawson shall stay till the pleasure of the Court of Directors is known, to whom a reference will be made. Brother Robinson was gone down the river, and was on board a ship bound to Java when the order was issued; he therefore got out without hearing of it, but I understand it will be sent thither after him. Jehovah reigneth!

"Since Brother Johns's departure I have tried to ascertain the cause of the severity in Government. I had a long conversation with H. T. Colebrooke, Esq., who has been out of Council but a few months, upon the matter. I cannot learn that Government has any specific dislike to us, but find that ever since the year 1807 the orders of the Court of Directors to send home all Europeans not in the service of Her Majesty or the Company, and who come out without leave of the Directors, have been so peremptory and express that Government cannot now overlook any circumstance which brings such persons to notice. Notwithstanding the general way in which the Court of Directors have worded their orders, I cannot help putting several circumstances together, which make me fear that our Mission was the cause of the enforcement of that general law which forbids Europeans to remain in India without the leave of the Court of Directors.

"Whether Twining's pamphlet excited the alarm, or was only an echo of the minds of a number of men hostile to religion, I cannot say, but if I recollect aright the orders of the Court of Directors came as soon as possible after that pamphlet was published; and as it would have been too barefaced to have given a specific order to send home missionaries, they founded their orders on an unjust and wicked clause in the charter, and so enforced it that it should effectually operate on missionaries.

"I hope the friends of religion will persevere in the use of all peaceful and lawful

means to prevail on the legislature to expunge that clause, or so to modify it that ministers of the Gospel may have leave to preach, form and visit churches, and perform the various duties of their office without molestation, and that they may have a right to settle in and travel over any part of India for that purpose. Nothing can be more just than this wish, and nothing would be more politic than for it to be granted; for every one converted from among the heathen is from that time a staunch friend of the English Government. Our necks have, however, been more or less under the yoke ever since that year, and preaching the Gospel stands in much the same political light as committing an act of felony. Witness what has been done to Mr. Thompson, the five American brethren, and our three brethren. Mr. Thomason, the clergyman, has likewise hard work to stand his ground.

"I trust, however, it is too late to eradicate the Gospel from Bengal. The number of those born in the country who preach the Word is now very considerable. Fifteen of this description preach constantly, and seven or eight more occasionally exhort their countrymen, besides our European brethren. The Gospel is stationed at eighteen or twenty stations belonging to our Mission alone, and at several of them there are churches. The Bible is either translated or under translation into twenty-four of the languages of the East, eighteen of which we are employed about, besides printing most of the others. Thirteen out of these eighteen are now in the press, including a third edition of the Bengali New Testament. Indeed, so great is the demand for Bibles that though we have eight presses constantly at work I fear we shall not have a Bengali New Testament to sell or give away for the next twelve months, the old edition being entirely out of print. We shall be in almost the same predicament with the Hindostani. We are going to set up two more presses, which we can get made in Calcutta, and are going to send another to Rangoon. In short, though the publishing of the Word of God is a political crime, there never was a time when it was so successful. 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"Through divine mercy we are all well, and live in peace and love. A small cloud which threatened at the time Brother Johns left us has mercifully blown over, and we are now in the utmost harmony. I will, if possible, write to my nephew Eustace by these ships, but I am so pressed for time that I can never promise to write a letter. The Lord has so blessed us that we are now printing in more languages than we could do before the fire took place.

"Give my love to Eustace, also to all who recollect or think of me. I am now near fifty-two years of age; yet through mercy I am well and am enabled to keep close to work twelve or fourteen hours a day. I hope to see the Bible printed in most of the languages in which it is begun.--I am, very affectionately yours, WM. CAREY."

Carey had previously written thus to Fuller:--"The fault lies in the clause which gives the Company power thus to send home interlopers, and is just as reasonable as one which should forbid all the people in England--a select few excepted--to look at the moon. I hope this clause will be modified or expunged in the new charter. The prohibition is wrong, and nothing that is morally wrong can be politically right."

It was left to the charter of 1853 fully to liberalise the Company, but each step was taken too late to save it from the nemesis of 1857 and extinction in 1858. "Let no man think," Wilberforce had said to the House of Commons in 1813, "that the petitions which have loaded our table have been produced by a burst of momentary enthusiasm. While the sun and moon continue to shine in the firmament so long will this object be pursued with unabated ardour until the great work be accomplished."

The opposition of Anglo-Indian officials and lawyers, which vainly used no better weapons than such as Mr. Prendergast and his "tub" fabrication, had been anticipated and encouraged by the Edinburgh Review. That periodical was at the height of its influence in 1808, the year before John Murray's Quarterly was first published. The Rev. Sydney Smith, as the literary and professional representative of what he delighted to call "the cause of rational religion," was the foe of every form of earnest Christianity, which he joined the mob in stigmatising as "Methodism." He was not unacquainted with Indian politics, for his equally clever brother, known as Bobus Smith, was long Advocate-General in Calcutta, and left a very considerable fortune made there to enrich the last six years of the Canon's life. Casting about for a subject on which to exercise at once his animosity and his fun, he found it in the Periodical Accounts, wherein Fuller had undoubtedly too often published letters and passages of journals written only for the eye of the private friend. Carey frequently remonstrated against the publicity given to some of his communications, and the fear of this checked his correspondence. In truth, the new-born enthusiasm was such that, at first, the Committee kept nothing back. It was easy for a litterateur like Sydney Smith in those days to extract passages and to give them such headings as

"Brother Carey's Piety at Sea," "Hatred of the Natives to the Gospel." Smith produced an article which, as republished in his collected essays, has a historical value as a test of the bitterness of the hate which the missionary enterprise had to meet in secular literature till the death of Livingstone, Wilson, and Duff opened the eyes of journalism to the facts. In itself it must be read in the light of its author's own criticism of his articles, thus expressed in a letter to Francis Jeffrey, and of the regret that he had written it which, Jeffrey told Dr. Marshman, he lived to utter:—"Never mind; let them" (his articles) "go away with their absurdity unadulterated and pure. If I please, the object for which I write is attained; if I do not, the laughter which follows my error is the only thing which can make me cautious and tremble." But for that picture by himself we should have pronounced Carlyle's drawing of him to be almost as malicious as his own of the Serampore missionaries—"A mass of fat and muscularity, with massive Roman nose, piercing hazel eyes, shrewdness and fun--not humour or even wit--seemingly without soul altogether."

The attack called forth a reply by Mr. Styles so severe that Sydney Smith wrote a rejoinder which began by claiming credit for "rooting out a nest of consecrated cobblers." Sir James Mackintosh, then in Bombay, wrote of a similar assault by Mr. Thomas Twining on the Bible Societies, that it "must excite general indignation. The only measure which he could consistently propose would be the infliction of capital punishment on the crime of preaching or embracing Christianity in India, for almost every inferior degree of persecution is already practised by European or native anti-christians. But it fell to Southey, in the very first number of the Quarterly Review, in April 1809, to deal with the Rev. Sydney Smith, and to defend Carey and the Brotherhood as both deserved. The layman's defence was the more effective for its immediate purpose that he started from the same prejudice as that of the reverend Whig rationalist—"the Wesleyans, the Orthodox dissenters of every description, and the Evangelical churchmen may all be comprehended under the generic name of Methodists. The religion which they preach is not the religion of our fathers, and what they have altered they have made worse." But Southey had himself faith as well as a literary canon higher than that of his opponent who wrote only to "please" his patrons. He saw in these Methodists alone that which he appreciated as the essence of true faith—"that spirit of enthusiasm by which Europe was converted to Christianity they have in some measure revived, and they have removed from Protestantism a part of its reproach." He proceeded to tell how "this Mission, which is represented by its enemies as so dangerous to the British Empire in India, and thereby, according to a logic learnt from Buonaparte, to England also,

originated in a man by name William Carey, who till the twenty-fourth year of his age was a working shoemaker. Sectarianism has this main advantage over the Established Church, that its men of ability certainly find their station, and none of its talents are neglected or lost. Carey was a studious and pious man, his faith wrong, his feelings right. He made himself competently versed in Latin, Greek, and Hebrew. He is now probably a far more learned orientalist than any European has ever been before him, and has been appointed Professor of Sanskrit and Bengali at the College of Fort William." Then follow a history of the Mission written in a style worthy of the author of the Life of Nelson, and these statements of the political and the purely missionary questions, which read now almost as predictions:--

"The first step towards winning the natives to our religion is to show them that we have one. This will hardly be done without a visible church. There would be no difficulty in filling up the establishment, however ample; but would the archbishop, bishops, deans, and chapters of Mr. Buchanan's plan do the work of missionaries? Could the Church of England supply missionaries?--where are they to be found among them? In what school for the promulgation of sound and orthodox learning are they trained up? There is ability and there is learning in the Church of England, but its age of fermentation has long been over; and that zeal which for this work is the most needful is, we fear, possessed only by the Methodists...

"Carey and his son have been in Bengal fourteen years, the other brethren only nine; they had all a difficult language to acquire before they could speak to a native, and to preach and argue in it required a thorough and familiar knowledge. Under these circumstances the wonder is, not that they have done so little, but that they have done so much; for it will be found that, even without this difficulty to retard them, no religious opinions have spread more rapidly in the same time, unless there was some remarkable folly or extravagance to recommend them, or some powerful worldly inducement. Their progress will be continually accelerating; the difficulty is at first, as in introducing vaccination into a distant land; when the matter has once taken one subject supplies infection for all around him, and the disease takes root in the country. The husband converts the wife, the son converts the parent, the friend his friend, and every fresh proselyte becomes a missionary in his own neighbourhood. Thus their sphere of influence and of action widens, and the eventual issue of a struggle between truth and falsehood is not to be doubted by those who believe in the former. Other missionaries from other societies have now entered India, and will

soon become efficient labourers in their station. From Government all that is asked is toleration for themselves and protection for their converts. The plan which they have laid for their own proceedings is perfectly prudent and unexceptionable, and there is as little fear of their provoking martyrdom as there would be of their shrinking from it, if the cause of God and man require the sacrifice. But the converts ought to be protected from violence, and all cramming with cow-dung prohibited on pain of retaliation with beef-tea.

"Nothing can be more unfair than the manner in which the scoffers and alarmists have represented the missionaries. We, who have thus vindicated them, are neither blind to what is erroneous in their doctrine or ludicrous in their phraseology; but the anti-missionaries cull out from their journals and letters all that is ridiculous sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of man, and their zeal for God, their self-devotement, their indefatigable industry, and their unequalled learning. These low-born and low-bred mechanics have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanskrit, the Orissa, Mahratta, Hindostan, and Guzarat, and translating it into Persic, Telinga, Karnata, Chinese, the language of the Sieks and of the Burmans, and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues, in fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen than has been accomplished, or even attempted, by all the princes and potentates of the world--and all the universities and establishments into the bargain.

"Do not think to supersede the Baptist missionaries till you can provide from your own church such men as these, and, it may be added, such women also as their wives."

Soon after the Charter victory had been gained "that fierce and fiery Calvinist," whose dictum Southey adopted, that the question in dispute is not whether the natives shall enjoy toleration, but whether that toleration shall be extended to the teachers of Christianity, Andrew Fuller, entered into rest on the 7th May 1815, at the age of sixty-two. Sutcliff of Olney had been the first of the three to be taken

away²⁵ a year before, at the same age. The scholarly Dr. Ryland of Bristol was left alone, and the home management of the Mission passed into the hands of another generation. Up to Fuller's death that management had been almost ideally perfect. In 1812 the Committee had been increased by the addition of nineteen members, to represent the growing interest of the churches in Serampore, and to meet the demand of the "respectable" class who had held aloof at the first, who were eager that the headquarters of so renowned an enterprise should be removed to London. But Fuller prevailed to keep the Society a little longer at Kettering, although he failed to secure as his assistant and successor the one man whose ability, experience, and prudence would have been equal to his own, and have prevented the troubles that followed--Christopher Anderson. As Fuller lay dying, he dictated a letter to Ryland wherein he thus referred to the evangelical doctrine of grace which he had been the one English theologian of his day to defend from the hyper-calvinists, and to use as the foundation of the modern missionary enterprise:--"I have preached and written much against the abuse of the doctrine of grace, but that doctrine is all my salvation and all my desire. I have no other hope than from salvation by mere sovereign, efficacious grace through the atonement of my Lord and Saviour: with this hope I can go into eternity with composure. We have some who have been giving it out of late that if Sutcliff and some others had preached more of Christ and less of Jonathan Edwards they would have been more useful. If those who talk thus had preached Christ half as much as Jonathan Edwards did, and were half as useful as he was, their usefulness would be double what it is. It is very singular that the Mission to the East originated with one of these principles, and without pretending to be a prophet, I may say if it ever falls into the hands of men who talk in this strain (of hyper-calvinism) it will soon come to nothing."

Andrew Fuller was not only the first of Foreign Mission Secretaries; he was a model for all. To him his work was spiritual life, and hence, though the most active preacher and writer of his day, he was like Carey in this, that his working day was twice as long as that of most men, and he could spend half of his time in the frequent journeys all over the kingdom to raise funds, in repeated campaigns in London to secure toleration, and in abundant letters to the missionaries. His relation to the Committee, up to the last, was equally exemplary. In the very earliest missionary organisation in England it is due to him that the line was clearly drawn between the deliberative and judicial function which is that of the members, and the executive which is that of the secretary. Wisdom and efficiency, clearness of perception and promptitude of action, were thus

combined. Fuller's, too, was the special merit of realising that, while a missionary committee or church are fellow-workers only with the men and women abroad, the Serampore Brotherhood was a self-supporting, and to that extent a self-governing body in a sense true of no foreign mission ever since. The two triumvirates, moreover, consisted of giants--Carey, Marshman, and Ward abroad; Fuller, Sutcliff, and Ryland at home. To Carey personally the death of Fuller was more than to any other. For almost the quarter of a century he had kept his vow that he would hold the rope. When Pearce died all too soon there was none whom Carey loved like Fuller, while Fuller's devotion to Carey was all the greater that it was tempered by a wise jealousy for his perfectness. So early as 1797, Fuller wrote thus to the troublesome Fountain:--"It affords us good hope of your being a useful missionary that you seem to love and revere the counsels of Brother Carey. A humble, peaceful, circumspect, disinterested, faithful, peaceable, and zealous conduct like his will render you a blessing to society. Brother Carey is greatly respected and beloved by all denominations here. I will tell you what I have foreborne to tell him lest it should hurt his modesty. Good old Mr. Newton says: 'Mr. Carey has favoured me with a letter, which, indeed, I accept as a favour, and I mean to thank him for it. I trust my heart as cordially unites with him as though I were a brother Baptist myself. I look to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle. May the Lord make all who undertake missions like-minded with Brother Carey!'" As the home administrator, no less than as the theological controversialist, Andrew Fuller stands only second to William Carey, the founder of Modern English Missions.

Fuller's last letter to Carey forms the best introduction to the little which it is here necessary to record of the action of the Baptist Missionary Society when under the secretaryship of the Rev. John Dyer. Mr. John Marshman, C.S.I., has written the detailed history of that controversy not only with filial duty, but with a forgiving charity which excites our admiration for one who suffered more from it than all his predecessors in the Brotherhood, of which he was the last representative. The Society has long since ceased to approve of that period. Its opinion has become that of Mr. Marshman, to which a careful perusal of all the documents both in Serampore and England has led us--"Had it been possible to create a dozen establishments like that of Serampore, each raising and managing its own funds, and connected with the Society as the centre of unity in a common cause, it ought to have been a subject of congratulation and not of regret." The whole policy of every missionary church and society is now and has long been directed to creating self-supporting and self-propagating missions, like

Serampore, that the regions beyond may be evangelised--whether these be colleges of catechumens and inquirers, like those of Duff and Wilson, Hislop and Dr. Miller in India, and of Govan and Dr. Stewart in Lovedale, Kafraria; or the indigenous churches of the West Indies, West Africa, the Pacific Ocean, and Burma. To us the long and bitter dispute is now of value only in so far as it brings out in Christ-like relief the personality of William Carey.

At the close of 1814 Dr. Carey had asked Fuller to pay £50 a year to his father, then in his eightieth year, and £20 to his (step) mother if she survived the old man. Protesting that an engraving of his portrait had been published in violation of the agreement which he had made with the artist, he agreed to the wish of each of his relatives for a copy. To these requests Fuller had replied:--"You should not insist on these things being charged to you, nor yet your father's £50, nor the books, nor anything necessary to make you comfortable, unless it be to be paid out of what you would otherwise give to the mission. To insist on their being paid out of your private property seems to be dictated by resentment. It is thus we express our indignation when we have an avaricious man to deal with."

The first act of the Committee, after Fuller's funeral, led Dr. Ryland to express to Carey his unbounded fears for the future. There were two difficulties. The new men raised the first question, in what sense the Serampore property belonged to the Society? They then proceeded to show how they would answer it, by appointing the son of Samuel Pearce to Serampore as Mr. Ward's assistant. On both sides of their independence, as trustees of the property which they had created and gifted to the Society on this condition, and as a self-supporting, self-elective brotherhood, it became necessary, for the unbroken peace of the mission and the success of their work, that they should vindicate their moral and legal position. The correspondence fell chiefly to Dr. Marshman. Ward and he successively visited England, to which the controversy was transferred, with occasional references to Dr. Carey in Serampore. All Scotland, led by Christopher Anderson, Chalmers, and the Haldanes--all England, except the Dyer faction and Robert Hall for a time, among the Baptists, and nearly all America, held with the Serampore men; but their ever-extending operations were checked by the uncertainty, and their hearts were nearly broken. The junior missionaries in India formed a separate union and congregation by themselves in Calcutta, paid by the Society, though professing to carry out the organisation of the Serampore Brotherhood in other respects. The Committee's controversy lasted sixteen years, and was closed in 1830, after Ward's death, by Carey and Marshman drawing up a new trust-deed, in which, having vindicated their

position, the old men made over properties which had cost them £7800 to eleven trustees in England, stipulating only that they should occupy them rent free till death, and that their colleagues--who were John Marshman and John Mack, of Edinburgh University--might continue in them for three years thereafter, paying rent to the Society. Such self-sacrifice would be pronounced heroic, but it was only the outcome of a life of self-devotion, marked by the spirit of Him who spake the Sermon on the Mount, and said to the first missionaries He sent forth:--"Be wise as serpents, harmless as doves." The story is completed by the fact that John Marshman, on his father's death, again paid the price of as much of the property as the Hoogli had not swallowed up when the Committee were about to put it in the market.

Such was Dr. Carey's position in the Christian world that the Dyer party considered it important for their interest to separate him from his colleagues, and if not to claim his influence for their side, at least to neutralise it. By trying to hold up Dr. Marshman to odium, they roused the righteous indignation of Carey, while outraging his sense of justice by their blows at the independence of the Brotherhood. Dr. Marshman, when in England, met this course by frankly printing the whole private correspondence of Carey on the subject of the property, or thirty-two letters ranging from the year 1815 to 1828. One of the earliest of these is to Mr. Dyer, who had so far forgotten himself as to ask Dr. Carey to write home, alone, his opinion of his "elder brethren," and particularly of Dr. Marshman. The answer, covering eleven octavo pages of small type, is a model for all controversialists, and especially for any whom duty compels to rebuke the minister who has failed to learn the charity which envieth not. We reproduce the principal passages, and the later letters to Christopher Anderson and his son Jabez, revealing the nobleness of Carey and the inner life of the Brotherhood:--

"SERAMPORE, 15th July 1819.

"MY DEAR BROTHER--I am sorry you addressed your letter of January the 9th to me alone, because it places me in a most awkward situation, as it respects my elder brethren, with whom I have acted in concert for the last nineteen years, with as great a share of satisfaction and pleasure as could reasonably be expected from a connection with imperfect creatures, and whom I am thereby called to condemn contrary to my convictions, or to justify at the expense of their accusers. It also places me in a disagreeable situation as it respects my younger brethren, whom I highly respect as Christians; but whose whole conduct, as it

respects the late unhappy differences, has been such as makes it impossible for me to do otherwise than condemn it...

"You ask, 'Is there no ground for the charges of profusion, etc., preferred against Brother Marshman?' Brother Marshman has always been ardently engaged in promoting the cause of God in India, and, being of a very active mind, has generally been chosen by us to draw up our Reports, to write many of our public letters, to draw up plans for promoting the objects of the mission, founding and managing schools, raising subscriptions, and other things of a like nature; so that he has taken a more active part than Brother Ward or myself in these public acts of the mission. These things placed him in the foreground, and it has been no uncommon thing for him to bear the blame of those acts which equally belong to Brother Ward and myself, merely because he was the instrument employed in performing them.

"The charge of profusion brought against Dr. Marshman is more extensive than you have stated in your letter. He is charged with having his house superbly furnished, with keeping several vehicles for the use of his family, and with labouring to aggrandise and bring them into public notice to a culpable extent. The whole business of furniture, internal economy, etc., of the Serampore station, must exclusively belong to ourselves, and I confess I think the question about it an unlovely one. Some person, we know not whom, told some one, we know not whom, 'that he had been often at Lord Hastings's table, but that Brother Marshman's table far exceeded his.' I have also often been at Lord Hastings's table (I mean his private table), and I do therefore most positively deny the truth of the assertion; though I confess there is much domestic plainness at the table of the Governor-General of India (though nothing of meanness; on the contrary, everything is marked with a dignified simplicity). I suspect the informant never was at Lord Hastings's table, or he could have not been guilty of such misrepresentation. Lord Hastings's table costs more in one day than Brother Marshman's in ten.

"The following statement may explain the whole business of Brother Marshman's furniture, etc., which you have all been so puzzled to account for, and have certainly accounted for in a way that is not the true one. We have, you know, a very large school, perhaps the largest in India. In this school are children of persons of the first rank in the country. The parents or guardians of these children frequently call at the Mission-house, and common propriety requires that they should be respectfully received, and invited to take a breakfast

or dinner, and sometimes to continue there a day or two. It is natural that persons who visit the Mission-house upon business superintended by Brother Marshman should be entertained at his house rather than elsewhere. Till within the last four or five years we had no particular arrangement for the accommodation of visitors who came to see us; but as those who visited us on business were entertained at Brother Marshman's, it appeared to be the most eligible method to provide for the entertainment of other visitors there also; but at that time Brother Marshman had not a decent table for persons of the above description to sit down to. We, therefore, voted him a sum to enable him to provide such articles as were necessary to entertain them with decency; and I am not aware that he has been profuse, or that he has provided anything not called for by the rules of propriety. I have no doubt but Brother Ward can enumerate and describe all these articles of furniture. It is, however, evident that you must be very imperfect judges of their necessity, unless you could at the same time form a just estimate of the circumstances in which we stand. It ought also to be considered that all these articles are public property, and always convertible into their full value in cash. I hope, however, that things are not yet come to that pass, that a man who, with his wife, has for nineteen or twenty years laboured night and day for the mission, who by their labour disinterestedly contribute between 2000 and 3000 rupees monthly to it, and who have made sacrifices which, if others have not seen, Brother Ward and I have,—sacrifices which ought to put to the blush all his accusers, who, notwithstanding their cries against him, have not only supported themselves, but also have set themselves up in a lucrative business at the Society's expense; and who, even to this day, though they have two prosperous schools, and a profitable printing-office, continue to receive their monthly allowance, amounting (including Miss Chaffin's) to 700 rupees a month from the Society; I feel indignant at their outcry on the subject of expense, and I say, merely as a contrast to their conduct, So did not Brother Marshman. Surely things are not come to that pass, that he or any other brother must give an account to the Society of every plate he uses, and every loaf he cuts.

"Till a very few years ago we had no vehicle except a single horse chaise for me to go backwards and forwards to Calcutta. That was necessarily kept on the opposite side of the river; and if the strength of the horse would have borne it, could not have been used for the purposes of health. Sister Marshman was seized with a disease of the liver, a disease which proves fatal in three cases out of four. Sister Ward was ill of the same disorder, and both of them underwent a long course of mercurial treatment, as is usual in that disease. Exercise was considered by the physicians as of the first importance, and we certainly thought

no expense too great to save the valuable lives of our sisters. A single horse chaise, and an open palanquin, called a Tonjon, were procured. I never ride out for health; but usually spend an hour or two, morning and evening, in the garden. Sister Ward was necessitated to visit England for hers. Brother Ward had a saddle horse presented to him by a friend. My wife has a small carriage drawn by a man. These vehicles were therefore almost exclusively used by Brother Marshman's family. When our brethren arrived from England they did not fail to put this equipage into the account against Brother Marshman. They now keep three single horse chaises, besides palanquins; but we do not think they keep more than are necessary.

"Brother Marshman retains for the school a French master, a music master, and a drawing master. The expenses of these are amply repaid by the school, but Brother Marshman's children, and all those belonging to the family, have the advantage of their instructions. Brother Marshman's children are, however, the most numerous, and envy has not failed to charge him with having retained them all for the sake of his own children. Surely a man's caring for his family's health and his children's education is, if a crime, a venial one, and ought not to be held up to blacken his reputation. Brother Marshman is no more perfect than other men, partakers like him of the grace of God. His natural bias and habits are his own, and differ as much from those of other men as theirs differ from one another. I do not deny that he has an inclination to display his children to advantage. This, however, is a foible which most fond parents will be inclined to pardon. I wish I had half his piety, energy of mind, and zeal for the cause of God. These excellencies, in my opinion, so far overbalance all his defects that I am constrained to consider him a Christian far above the common run. I must now close this defence of Brother Marshman by repeating that all matters of furniture, convenience, etc., are things belonging to the economy of the station at Serampore, and that no one beside ourselves has the smallest right to interfere therewith. The Calcutta brethren are now acting on the same principle, and would certainly repel with indignation any attempt made by us to regulate their affairs.

"I have said that 'I never ride out for the sake of health'; and it may therefore be inquired, 'Why are vehicles, etc., for the purpose of health more necessary for the other members of the family than for you?' I reply that my health is in general good, and probably much benefited by a journey to and from Calcutta two or three times a week. I have also a great fondness for natural science, particularly botany and horticulture. These, therefore, furnish not only exercise,

but amusement for me. These amusements of mine are not, however, enjoyed without expense, any more than those of my brethren, and were it not convenient for Brother Marshman's accusers to make a stepping-stone of me, I have no doubt but my collection of plants, aviary, and museum, would be equally impeached as articles of luxury and lawless expenses; though, except the garden, the whole of these expenses are borne by myself.

"John Marshman is admitted a member of the union, but he had for some time previously thereto been a member of the church. I perceive plainly that all your objections to him have been excited by the statements of the Calcutta brethren, which you certainly ought to receive with much caution in all things which regard Brother Marshman and his family. You observe that the younger brethren especially look up to me with respect and affection. It may be so; but I confess I have frequently thought that, had it been so, they would have consulted me, or at least have mentioned to me the grounds of their dissatisfaction before they proceeded to the extremity of dividing the mission. When I engaged in the mission, it was a determination that, whatever I suffered, a breach therein should never originate with me. To this resolution I have hitherto obstinately adhered. I think everything should be borne, every sacrifice made, and every method of accommodation or reconciliation tried, before a schism is suffered to take place...

"I disapprove as much of the conduct of our Calcutta brethren as it is possible for me to disapprove of any human actions. The evil they have done is, I fear, irreparable; and certainly the whole might have been prevented by a little frank conversation with either of us; and a hundredth part of that self-denial which I found it necessary to exercise for the first few years of the mission, would have prevented this awful rupture. I trust you will excuse my warmth of feeling upon this subject, when you consider that by this rupture that cause is weakened and disgraced, in the establishment and promotion of which I have spent the best part of my life. A church is attempted to be torn in pieces, for which neither I nor my brethren ever thought we could do enough. We laboured to raise it: we expended much money to accomplish that object; and in a good measure saw the object of our desire accomplished. But now we are traduced, and the church rent by the very men who came to be our helpers. As to Brother Marshman, seriously, what do they want? Would they attempt to deny his possessing the grace of God? He was known to and esteemed by Brother Ryland as a Christian before he left England. I have lived with him ever since his arrival in India, and can witness to his piety and holy conduct. Would they exclude him from the mission? Judge

yourself whether it is comely that a man, who has laboriously and disinterestedly served the mission so many years--who has by his diligence and hard labour raised the most respectable school in India, as well as given a tone to all the others--who has unvaryingly consecrated the whole of that income, as well as his other labours, to the cause of God in India,--should be arraigned and condemned without a hearing by a few young men just arrived, and one of whom had not been a month in the country before he joined the senseless outcry? Or would they have his blood? Judge, my dear brother, yourself, for I am ashamed to say more on this subject.

"I need not say that circumstances must in a great measure determine where missionaries should settle. The chief town of each of these countries would be preferable, if other circumstances permit; but sometimes Government would not allow this, and sometimes other things may close the door. Missionaries however must knock loud and push hard at the door, and if there be the smallest opening, must force themselves in; and, once entered, put their lives in their hands and exert themselves to the utmost in dependence upon divine support, if they ever hope to do much towards evangelising the heathen world. My situation in the college, and Brother Marshman's as superintending the first academy in India, which, I likewise observe, has been established and brought to its present flourishing state wholly by his care and application, have made our present situation widely different from what it was when first engaged in the mission. As a missionary I could go in a straw hat and dine with the judge of the district, and often did so; but as a Professor in the College I cannot do so. Brother Marshman is placed in the same predicament. These circumstances impose upon us a necessity of making a different appearance to what we formerly did as simple missionaries; but they furnish us with opportunities of speaking to gentlemen of the first power and influence in government, upon matters of the highest importance to the great work in which we are engaged; and, as a proof that our opportunities of this nature have not been in vain, I need only say that, in a conversation which I had some time ago with one of the secretaries to Government, upon the present favourable bias of government and the public in general to favour all plans for doing good, he told me that he believed the whole was owing to the prudent and temperate manner in which we had acted; and that if we had acted with precipitancy and indiscretion, he had every reason to believe the general feeling would have been as hostile to attempts to do good as it is now favourable to them.

"I would not wish you to entertain the idea that we and our brethren in Calcutta

are resolved upon interminable hatred. On the contrary, I think that things are gone as far as we may expect them to go; and I now expect that the fire of contention will gradually go out. All the distressing and disagreeable circumstances are, I trust, past; and I expect we shall be in a little time on a more friendly footing. Much of what has taken place originated in England. Mistakes and false conclusions were followed by all the circumstances I have detailed. I think the whole virulence of opposition has now spent itself. Our brethren have no control over us, nor we over them. And, if I am not mistaken, each side will soon acknowledge that it has gone too far in some instances; and ultimate good will arise from the evil I so much deplore.

"Having now written to you my whole sentiments upon the business, and formerly to my very dear Brother Ryland, allow me to declare my resolution not to write anything further upon the subject, however much I may be pressed thereto. The future prosperity of the mission does not depend upon the clearing up of every little circumstance to the satisfaction of every captious inquirer, but upon the restoration of mutual concord among us, which must be preceded by admitting that we are all subject to mistake, and to be misled by passion, prejudice, and false judgment. Let us therefore strive and pray that the things which make for peace and those by which we may edify one another may abound among us more and more. I am, my dear brother, very affectionately, yours in our Lord Jesus Christ, W. CAREY."

"14th May 1828.

"MY DEAR BROTHER ANDERSON--Yours by the Louisa, of October last, came to hand a few days ago with the copies of Brother Marshman's brief Memoir of the Serampore Mission. I am glad it is written in so temperate and Christian a spirit, and I doubt not but it will be ultimately productive of good effects. There certainly is a great contrast between the spirit in which that piece is written and that in which observations upon it, both in the Baptist and Particular Baptist Magazines, are written. The unworthy attempts in those and other such like pieces to separate Brother Marshman and me are truly contemptible. In plain English, they amount to thus much--'The Serampore Missionaries, Carey, Marshman, and Ward, have acted a dishonest part, alias are rogues. But we do not include Dr. Carey in the charge of dishonesty; he is an easy sort of a man, who will agree to anything for the sake of peace, or in other words, he is a fool. Mr. Ward, it is well known,' say they, 'was the tool of Dr. Marshman, but he is gone from the present scene, and it is unlovely to say any

evil of the dead.' Now I certainly hold those persons' exemption of me from the blame they attach to Brother Marshman in the greatest possible contempt. I may have subscribed my name thoughtlessly to papers, and it would be wonderful if there had been no instance of this in so long a course of years. The great esteem I had for the Society for many years, undoubtedly on more occasions than one put me off my guard, and I believe my brethren too; so that we have signed writings which, if we could have foreseen the events of a few years, we should not have done. These, however, were all against our own private interest, and I believe I have never been called an easy fool for signing of them. It has only been since we found it necessary to resist the claims of the Committee that I have risen to this honour.

"It has also been hinted that I intend to separate from Brother Marshman. I cannot tell upon what such hints or reports are founded, but I assure you, in the most explicit manner, that I intend to continue connected with him and Serampore as long as I live; unless I should be separated from him by some unforeseen stroke of Providence. There may be modifications of our union, arising from circumstances; but it is my wish that it should remain in all things essential to the mission as long as I live.

"I rejoice to say that there is very little of that spirit of hostility which prevails in England in India, and I trust what still remains will gradually decrease till scarcely the remembrance of it will continue. Our stations, I mean those connected with Serampore, are of great importance, and some of them in a flourishing state. We will do all we can to maintain them, and I hope the friends to the cause of God in Britain will not suffer them to sink for want of that pecuniary help which is necessary. Indeed I hope we shall be assisted in attempting other stations beside those already occupied; and many such stations present themselves to my mind which nothing prevents being immediately occupied but want of men and money. The college will also require assistance, and I hope will not be without it; I anticipate the time when its salutary operation in the cause of God in India will be felt and acknowledged by all.

"These observations respecting my own conduct you are at liberty to use as you please. I hope now to take my final leave of this unpleasant subject, and have just room to say that I am very affectionately yours, W. CAREY."

Throughout the controversy thus forced upon him, we find Dr. Carey's references, in his unpublished letters to the brethren in Calcutta, all in the strain

of the following to his son Jabez:--

"15th August 1820.--This week we received letters from Mr. Marshman, who had safely arrived at St. Helena. I am sure it will give you pleasure to learn that our long-continued dispute with the younger brethren in Calcutta is now settled. We met together for that purpose about three weeks ago, and after each side giving up some trifling ideas and expressions, came to a reconciliation, which, I pray God, may be lasting. Nothing I ever met with in my life--and I have met with many distressing things--ever preyed so much upon my spirits as this difference has. I am sure that in all disputes very many wrong things must take place on both sides for which both parties ought to be humbled before God and one another.

"I wish you could succeed in setting up a few more schools...Consider that and the spread of the gospel as the great objects of your life, and try to promote them by all the wise and prudent methods in your power. Indeed we must always venture something for the sake of doing good. The cause of our Lord Jesus Christ continues to prosper with us. I have several persons now coming in who are inquirers; two or three of them, I hope, will be this evening received into the Church. Excuse my saying more as my room is full of people."

Eight years after, on the 17th April 1828, he thus censured Jabez in the matter of the Society's action at home:--"From a letter of yours to Jonathan, in which you express a very indecent pleasure at the opposition which Brother Marshman has received, not by the Society but by some anonymous writer in a magazine, I perceive you are informed of the separation which has taken place between them and us. What in that anonymous piece you call a 'set-down' I call a 'falsehood.' You ought to know that I was a party in all public acts and writings, and that I never intend to withdraw from all the responsibility connected therewith. I utterly despise all the creeping, mean assertions of that party when they say they do not include me in their censures, nor do I work for their praise. According to their and according to your rejoicing...I am either a knave or a fool--a knave if I joined with Brother Marshman; but if, as those gentlemen say, and as you seem to agree with them, I was only led as he pleased, and was a mere cat's-paw, then of course I am a fool. In either way your thoughts are not very high as it respects me. I do not wonder that Jonathan should express himself unguardedly; his family connection with Mr. Pearce sufficiently accounts for that. We have long been attacked in this country--first by Mr. Adam, and afterwards by Dr. Bryce. Bryce is now silenced by two or three pieces by John Marshman in his

own newspaper, the John Bull; and as to some of the tissues of falsehood published in England, I shall certainly never reply to them, and I hope no one else will. That cause must be bad which needs such means to support it. I believe God will bring forth our righteousness as the noonday."

On the 12th July 1828 the father again writes to his son Jabez thus:—"Your apologies about Brother Marshman are undoubtedly the best you can offer. I should be sorry to harbour hostile sentiments against any man on the earth upon grounds so slight. Indeed, were all you say matter of fact you ought to forgive it as God for Christ's sake forgives us. We are required to lay aside all envy and strife and animosities, to forgive each other mutually and to love one another with a pure heart fervently. 'Thine own friend and thy father's friend forsake not.'"

Chapter 14: Carey As An Educator--The First Christian College In The East

1818-1830

A college the fourth and perfecting corner-stone of the mission--Carey on the importance of English in 1800--Anticipates Duff's policy of undermining Brahmanism--New educational era begun by the charter of 1813 and Lord Hastings--Plan of the Serampore College in 1818--Anticipates the Anglo-Orientalism of the Punjab University--The building described by John Marshman--Bishop Middleton follows--The Scottish and other colleges--Action of the Danish Government--The royal charter--Visit of Maharaja Serfojee--Death of Ward, Charles Grant and Bentley--Bishop Heber and his catholic letter--Dr. Carey's reply--Progress of the college--Cause of its foundation--The college directly and essentially a missionary undertaking--Action of the Brotherhood from the first vindicated--Carey appeals to posterity--The college and the systematic study of English--Carey author of the Grant in Aid system--Economy in administering missions--The Serampore Mission has eighteen stations and fifty missionaries of all kinds--Subsequent history of the Serampore College to 1883.

THE first act of Carey and Marshman when their Committee took up a position of hostility to their self-denying independence, was to complete and perpetuate the mission by a college. As planned by Carey in 1793, the constitution had founded the enterprise on these three corner-stones--preaching the Gospel in the mother tongue of the people; translating the Bible into all the languages of Southern and Eastern Asia; teaching the young, both heathen and Christian, both boys and girls, in vernacular schools. But Carey had not been a year in Serampore when, having built well on all three, he began to see that a fourth must be laid some day in the shape of a college. He and his colleagues had founded and supervised, by the year 1818, no fewer than 126 native schools, containing some 10,000 boys, of whom more than 7000 were in and around Serampore. His work among the pundit class, both in Serampore and in the college of Fort William, and the facilities in the mission-house for training natives, Eurasians, and the missionaries' sons to be preachers, translators, and teachers, seemed to meet the immediate want. But as every year the mission in all its forms grew and the experience of its leaders developed, the necessity of creating a college staff in a building adapted to the purpose became more urgent. Only thus could the otherwise educated natives be reached, and the Brahmanical class especially be permanently influenced. Only thus could a theological institute be satisfactorily conducted to feed the native Church.

On 10th October 1800 the missionaries had thus written home:—"There appears to be a favourable change in the general temper of the people. Commerce has roused new thoughts and awakened new energies; so that hundreds, if we could skilfully teach them gratis, would crowd to learn the English language. We hope this may be in our power some time, and may be a happy means of diffusing the gospel. At present our hands are quite full." A month after that Carey wrote to Fuller:—"I have long thought whether it would not be desirable for us to set up a school to teach the natives English. I doubt not but a thousand scholars would come. I do not say this because I think it an object to teach them the English tongue; but, query, is not the universal inclination of the Bengalees to learn English a favourable circumstance which may be improved to valuable ends? I only hesitate at the expense." Thirty years after Duff reasoned in the same way, after consulting Carey, and acted at once in Calcutta.

By 1816, when, on 25th June, Carey wrote a letter, for his colleagues and himself, to the Board of the American Baptist General Convention, the great idea, destined slowly to revolutionise not only India, but China, Japan, and the farther East, had taken this form:--

"We know not what your immediate expectations are relative to the Burman empire, but we hope your views are not confined to the immediate conversion of the natives by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto we are ready to think that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end: as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the natives may not be so encouraging, and may require, in all, more faith and patience; but it appears to have been the process of things, in the progress of the Reformation, during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelising India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it. 'We shall reap if we faint not.'

"And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on

the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, ‘Let us go up to the house of the Lord, and He shall teach us of His ways, and we will walk in His statutes;’ the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once to Him who can save to ‘the uttermost’; the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into His faithful hands; the children, no more sacrificed to idols, are become ‘the seed of the Lord, that He may be glorified’; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilisation and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed, ‘Unto Him that loved us, and washed us from our sins in His own blood, unto HIM be the glory;’--when this grand result of the labours of God’s servants in India shall be realised, shall we then think that we have laboured in vain, and spent our strength for nought? Surely not. Well, the decree is gone forth! ‘My word shall prosper in the thing whereunto I sent it.’”

India was being prepared for the new missionary policy. On what we may call its literary side Carey had been long busy. On its more strictly educational side, the charter of 1813 had conceded what had been demanded in vain by a too feeble public opinion in the charter of 1793. A clause was inserted at the last moment declaring that a sum of not less than a lakh of rupees (or ten thousand pounds) a year was to be set apart from the surplus revenues, and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories there. The clause was prompted by an Anglo-Indian of oriental tastes, who hoped that the Brahman and his Veda might thus be made too strong for the Christian missionary and the Bible as at last tolerated under the 13th resolution. For this reason, and because the money was to be paid only out of any surplus, the directors and their friends offered no opposition. For the quarter of a century the grant was given, and was applied in the spirit of its proposer. But the scandals of its application became such that it was made legally by Bentinck and Macaulay, and practically by Duff, the

fountain of a river of knowledge and life which is flooding the East.

The first result of the liberalism of the charter of 1813 and the generous views of Lord Hastings was the establishment in Calcutta by the Hindoos themselves, under the influence of English secularists, of the Hindoo, now the Presidency College. Carey and Marshman were not in Calcutta, otherwise they must have realised even then what they left to Duff to act on fourteen years after, the importance of English not only as an educating but as a Christianising instrument. But though not so well adapted to the immediate need of the reformation which they had begun, and though not applied to the very heart of Bengal in Calcutta, the prospectus of their "College for the Instruction of Asiatic, Christian, and Other Youth in Eastern Literature and European Science," which they published on the 15th July 1818, sketched a more perfect and complete system than any since attempted, if we except John Wilson's almost unsupported effort in Bombay. It embraced the classical or learned languages of the Hindoos and Mohammedans, Sanskrit and Arabic; the English language and literature, to enable the senior students "to dive into the deepest recesses of European science, and enrich their own language with its choicest treasures"; the preparation of manuals of science, philosophy, and history in the learned and vernacular languages of the East; a normal department to train native teachers and professors; as the crown of all, a theological institute to equip the Eurasian and native Christian students, by a quite unsectarian course of study, in apologetics, exegetics, and the Bible languages, to be missionaries to the Brahmanical classes. While the Government and the Scottish missionaries have in the university and grant in aid systems since followed too exclusively the English line, happily supplanting the extreme Orientalists, it is the glory of the Serampore Brotherhood that they sought to apply both the Oriental and the European, the one as the form, the other as the substance, so as to evangelise and civilise the people through their mother tongue. They were the Vernacularists in the famous controversy between the Orientalists and the Anglicists raised by Duff. In 1867 the present writer in vain attempted to induce the University of Calcutta to follow them in this. It was left to Sir Charles Aitchison, when he wielded the power and the influence of the Lieutenant-Governor, to do in 1882 what the Serampore College would have accomplished had its founders been young instead of old men, by establishing the Punjab University.

Lord Hastings and even Sir John Malcolm took a personal interest in the Serampore College. The latter, who had visited the missionaries since his timid evidence before the House of Lords in 1813, wrote to them:—"I wish I could be

certain that your successors in the serious task you propose would have as much experience as you and your fellow-labourers at Serampore--that they would walk, not run, in the same path--I would not then have to state one reserve." Lord Hastings in Council passed an order encouraging the establishment of a European Medical Professorship in Serampore College, and engaged to assist in meeting the permanent expense of the chair when established. His Excellency "interrupted pressing avocations" to criticise both the architectural plan of the building and the phraseology of the draft of the first report, and his suggestions were followed. Adopting one of the Grecian orders as most suitable to a tropical climate, the Danish Governor's colleague, Major Wickedie, planned the noble Ionic building which was then, and is still, the finest edifice of the kind in British India.

"The centre building, intended for the public rooms, was a hundred and thirty feet in length, and a hundred and twenty in depth. The hall on the ground floor, supported on arches, and terminated at the south by a bow, was ninety-five feet in length, sixty-six in breadth, and twenty in height. It was originally intended for the library, but is now occupied by the classes. The hall above, of the same dimensions and twenty-six feet in height, was supported by two rows of Ionic columns; it was intended for the annual examinations. Of the twelve side-rooms above and below, eight were of spacious dimensions, twenty-seven feet by thirty-five. The portico which fronted the river was composed of six columns, more than four feet in diameter at the base. The staircase-room was ninety feet in length, twenty-seven in width, and forty-seven in height, with two staircases of cast-iron, of large size and elegant form, prepared at Birmingham. The spacious grounds were surrounded with iron railing, and the front entrance was adorned with a noble gate, likewise cast at Birmingham..."

"The scale on which it was proposed to establish the college, and to which the size of the building was necessarily accommodated, corresponded with the breadth of all the other enterprises of the Serampore missionaries,--the mission, the translations, and the schools. While Mr. Ward was engaged in making collections for the support of the institution in England, he wrote to his brethren, 'the buildings you must raise in India;' and they determined to respond to the call, and, if possible, to augment their donation from £2500 to £8000, and to make a vigorous effort to erect the buildings from their own funds. Neither the ungenerous suspicion, nor the charge of unfaithfulness, with which their character was assailed in England, was allowed to slacken the prosecution of this plan. It was while their reputation was under an eclipse in England, and the

benevolent hesitated to subscribe to the society till they were assured that their donations would not be mixed up with the funds of the men at Serampore, that those men were engaged in erecting a noble edifice for the promotion of religion and knowledge, at their

own cost, the expense of which eventually grew under their hands to the sum of £15,000. To the charge of endeavouring to alienate from the society premises of the value of £3000, their own gift, they replied by erecting a building at five times the cost, and vesting it in eleven trustees,—seven besides themselves. It was thus they vindicated the purity of their motives in their differences with the society, and endeavoured to silence the voice of calumny. They were the first who maintained that a college was an indispensable appendage to an Indian mission."

The next to follow Carey in this was Bishop Middleton, who raised funds to erect a chaste Gothic pile beside the Botanic Garden, since to him the time appeared "to have arrived when it is desirable that some missionary endeavours, at least, should have some connection with the Church establishment." That college no longer exists, in spite of the saintly scholarship of such Principals as Mill and Kay; the building is now utilised as a Government engineering college. But in Calcutta the Duff College, with the General Assembly's Institution (now united as the Scottish Churches College), the Cathedral Mission Divinity School, and the Bhowanipore Institution; in Bombay the Wilson College, in Madras the Christian College, in Nagpoor the Hislop College, in Agra St. John's College, in Lahore the Church Mission Divinity School, in Lucknow the Reid College, and others, bear witness to the fruitfulness of the Alma Mater of Serampore.

The Serampore College began with thirty-seven students, of whom nineteen were native Christians and the rest Hindoos. When the building was occupied in 1821 Carey wrote to his son:—"I pray that the blessing of God may attend it, and that it may be the means of preparing many for an important situation in the Church of God...The King of Denmark has written letters signed with his own hand to Brothers Ward, Marshman, and myself, and has sent each of us a gold medal as a token of his approbation. He has also made over the house in which Major Wickedie resides, between Sarkies's house and ours, to us three in perpetuity for the college. Thus Divine generosity appears for us and supplies our expectations." The missionaries had declined the Order of the Dannebrog. When, in 1826, Dr. Marshman visited Europe, one of his first duties was to acknowledge this gift to Count Moltke, Danish Minister in London and ancestor

of the great strategist, and to ask for a royal charter. The Minister and Count Schulin, whose wife had been a warm friend of Mrs. Carey, happened to be on board the steamer in which Dr. Marshman, accompanied by Christopher Anderson, sailed to Copenhagen. Raske, the Orientalist, who had visited Serampore, was a Professor in the University there. The vellum charter was prepared among them, empowering the College Council, consisting of the Governor of Serampore and the Brotherhood, to confer degrees like those of the Universities of Copenhagen and Kiel, but not carrying the rank in the State implied in Danish degrees unless with the sanction of the Crown. The King, in the audience which he gave, informed Dr. Marshman that, having in 1801 promised the mission protection, he had hitherto refused to transfer Serampore to the East India Company, since that would prevent him from keeping his word. When, in 1845, the Company purchased both Tranquebar and Serampore, it could be no longer dangerous to the Christian Mission, but the Treaty expressly provided that the College should retain all its powers, and its Christian character, under the Danish charter, which it does. It was thus the earliest degree-conferring college in Asia, but it has never exercised the power. Christian VIII., then the heir to the throne, showed particular interest in the Bible translation work of Carey. When, in 1884, the Evangelical Alliance held its session in Copenhagen, and was received by Christian IX., it did well, by special resolution, to express the gratitude of Protestant Christendom to Denmark for such courageous and continued services to the first Christian mission from England to India.

How Dr. Carey valued the gift of the King is seen in this writing, on the lining of the case of the gold medal, dated 6th November 1823:--

"It is my desire that this medal, and the letter of the King of Denmark, which accompanied it, be given at my death to my dear son Jonathan, that he may keep it for my sake."

The letter of King Frederic VI. is as follows:--

"MONSIEUR LE DOCTEUR ET PROFESSEUR WILLIAM CAREY--

C'est avec beaucoup d'intérêt que nous avons appris le mérite qu'en qualité de membre dirigeant de la Société de la Mission, vous avez acquis, ainsi que vos co-directeurs, et les effets salutaires que vos louables travaux ont produits et partout où votre influence a pu atteindre. Particulièrement informés qu'en votre

dite qualité vous avez contribué à effectuer bien des choses utiles, dont l'établissement à Frédéricsnagore a à se louer, et voulant vous certifier que nous vous en avons gré, nous avons chargé le chef du dit établissement,--notre Lieutenant-Colonel Kraefting, de vous remettre cette lettre; et en même temps une medaille d'or, comme une marque de notre bienveillance et de notre protection, que vous assurera toujours une conduite meritoire

"Sur ce nous prions Dieu de vous avoir dans Sa sainte et digne garde.--Votre affectionné FREDERIC.

"Copenhague, ce 7 Juin 1820.

"Au Docteur et Professeur WILLIAM CAREY,

Membre dirigeant de la Société de la Mission à Frédéricsnagore."

The new College formed an additional attraction to visitors to the mission. One of these, in 1821, was the Maharaja Serfojee, the prince of Tanjore, whom Schwartz had tended, but who was on pilgrimage to Benares. Hand in hand with Dr. Carey he walked through the missionary workshop, noticed specially the pundits who were busy with translation to which Lord Hastings had directed his attention, and dilated with affectionate enthusiasm on the deeds and the character of the apostle of South India. In 1823 cholera suddenly cut off Mr. Ward in the midst of his labours. The year after that Charles Grant died, leaving a legacy to the mission. Almost his last act had been to write to Carey urging him to publish a reply to the attack of the Abbé Dubois on all Christian missions. Another friend was removed in Bentley, the scholar who put Hindoo astronomy in its right place. Bishop Heber began his too brief episcopate in 1824, when the college, strengthened by the abilities of the Edinburgh professor, John Mack, was accomplishing all that its founders had projected. The Bishop of all good Christian men never penned a finer production--not even his hymns--than this letter, called forth by a copy of the Report on the College sent to him by Dr. Marshman:--

"I have seldom felt more painfully than while reading your appeal on the subject of Serampore College, the unhappy divisions of those who are the servants of the same Great Master! Would to God, my honoured brethren, the time were arrived when not only in heart and hope, but visibly, we shall be one fold, as well as under one shepherd! In the meantime I have arrived, after some serious

considerations, at the conclusion that I shall serve our great cause most effectually by doing all which I can for the rising institutions of those with whom my sentiments agree in all things, rather than by forwarding the labours of those from whom, in some important points, I am conscientiously constrained to differ. After all, why do we differ? Surely the leading points which keep us asunder are capable of explanation or of softening, and I am expressing myself in much sincerity of heart--(though, perhaps, according to the customs of the world, I am taking too great a freedom with men my superiors both in age and in talent), that I should think myself happy to be permitted to explain, to the best of my power, those objections which keep you and your brethren divided from that form of church government which I believe to have been instituted by the apostles, and that admission of infants to the Gospel Covenants which seem to me to be founded on the expressions and practice of Christ himself. If I were writing thus to worldly men I know I should expose myself to the imputation of excessive vanity or impertinent intrusion. But of you and Dr. Carey I am far from judging as of worldly men, and I therefore say that, if we are spared to have any future fellowship, it is my desire, if you permit, to discuss with both of you, in the spirit of meekness and conciliation, the points which now divide us, convinced that, if a reunion of our Churches could be effected, the harvest of the heathen would ere long be reaped, and the work of the Lord would advance among them with a celerity of which we have now no experience.

"I trust, at all events, you will take this hasty note as it is intended, and believe me, with much sincerity, your friend and servant in Christ, REGINALD CALCUTTA.

"3rd June 1824."

This is how Carey reciprocated these sentiments, when writing to Dr. Ryland:--

"SERAMPORE, 6th July 1824.

"I rejoice to say that there is the utmost harmony between all the ministers of all denominations. Bishop Heber is a man of liberal principles and catholic spirit. Soon after his arrival in the country he wrote me a very friendly letter, expressing his wish to maintain all the friendship with us which our respective circumstances would allow. I was then confined, but Brother Marshman called on him. As soon as I could walk without crutches I did the same, and had much free conversation with him. Some time after this he wrote us a very friendly

letter, saying that it would highly gratify him to meet Brother Marshman and myself, and discuss in a friendly manner all the points of difference between himself and us, adding that there was every reason to expect much good from a calm and temperate discussion of these things, and that, if we could at any rate come so near to each other as to act together, he thought it would have a greater effect upon the spread of the gospel among the heathen than we could calculate upon. He was then just setting out on a visitation which will in all probability take a year. We, however, wrote him a reply accepting his proposal, and Brother Marshman expressed a wish that the discussion might be carried on by letter, to which in his reply he partly consented. I have such a disinclination to writing, and so little leisure for it, that I wished the discussion to be *viva voce*; it will, however, make little difference, and all I should have to say would be introduced into the letter."

On the death of Mr. Ward and departure of Dr. Marshman for Great Britain on furlough, after twenty-six years' active labours, his son, Mr. John Marshman, was formally taken into the Brotherhood. He united with Dr. Carey in writing to the Committee two letters, dated 21st January 1826 and 15th November 1827, which show the progress of the college and the mission from the first as one independent agency, and closed with Carey's appeal to the judgment of posterity.

"About seven years ago we felt convinced of the necessity of erecting a College for native Christian youth, in order to consolidate our plans for the spread of gospel truth in India; and, as we despaired of being able to raise from public subscriptions a sum equal to the expense of the buildings, we determined to erect them from our own private funds. Up to the present date they have cost us nearly £14,000, and the completion of them will require a further sum of about £5000, which, if we are not enabled to advance from our own purse, the undertaking must remain incomplete. With this burden upon our private funds we find it impossible any longer to meet, to the same extent as formerly, the demands of our out-stations. The time is now arrived when they must cease to be wholly dependent on the private donations of three individuals, and must be placed on the strength of public contributions. As two out of three of the members of our body are now beyond the age of fifty-seven, it becomes our duty to place them on a more permanent footing, as it regards their management, their support, and their increase. We have therefore associated with ourselves, in the superintendence of them, the Rev. Messrs. Mack and Swan, the two present professors of the college, with the view of eventually leaving them entirely in the

hands of the body of professors, of whom the constitution of the college provides that there shall be an unbroken succession.

"To secure an increase of missionaries in European habits we have formed a class of theological students in the college, under the Divinity Professor. It contains at present six promising youths, of whose piety we have in some cases undoubted evidence, in others considerable ground for hope. The class will shortly be increased to twelve, but none will be continued in it who do not manifest undeniable piety and devotedness to the cause of missions. As we propose to allow each student to remain on an average four years, we may calculate upon the acquisition of two, and perhaps three, additional labourers annually, who will be eminently fitted for active service in the cause of missions by their natural familiarity with the language and their acquisitions at college. This arrangement will, we trust, secure the speedy accomplishment of the plan we have long cherished, that of placing one missionary in each province in Bengal, and eventually, if means be afforded, in Hindostan.

"As the completion of the buildings requires no public contribution, the sole expense left on the generosity of its friends is that of its existing establishment. Our subscriptions in India, with what we receive as the interest of money raised in Britain and America, average £1000 annually; about £500 more from England would cover every charge, and secure the efficiency of the institution. Nor shall we require this aid beyond a limited period.

"Of the three objects connected with the College, the education of non-resident heathen students, the education of resident Christian students, and the preparation of missionaries from those born in the country, the first is not strictly a missionary object, the two latter are intimately connected with the progress of the good cause. The preparation of missionaries in the country was not so much recommended as enforced by the great expense which attends the despatch of missionaries from Europe. That the number of labourers in this country must be greatly augmented, before the work of evangelising the heathen can be said to have effectively commenced, can admit of no doubt.

"The education of the increasing body of Native Christians likewise, necessarily became a matter of anxiety. Nothing could be more distressing than the prospect of their being more backward in mental pursuits than their heathen neighbours. The planting of the gospel in India is not likely to be accomplished by the exertions of a few missionaries in solitary and barren spots in the country,

without the aid of some well-digested plan which may consolidate the missionary enterprise, and provide for the mental and religious cultivation of the converts. If the body of native Christians required an educational system, native ministers, who must gradually take the spiritual conduct of that body, demanded pre-eminent attention. They require a knowledge of the ingenious system they will have to combat, of the scheme of Christian theology they are to teach, and a familiarity with the lights of modern science. We cannot discharge the duty we owe as Christians to India, without some plan for combining in the converts of the new religion, and more especially in its ministers, the highest moral refinement of the Christian character, and the highest attainable progress in the pursuits of the mind.

"During the last ten years of entire independence the missionary cause has received from the product of our labour, in the erection of the college buildings, in the support of stations and schools, and in the printing of tracts, much more than £23,000. The unceasing calumny with which we have been assailed, for what has been called 'our declaration of independence' (which, by the bye, Mr. Fuller approved of our issuing almost with his dying breath), it is beneath us to notice, but it has fully convinced us of the propriety of the step. This calumny is so unreasonable that we confidently appeal from the decision of the present age to the judgment of posterity."

Under Carey, as Professor of Divinity and Lecturer on Botany and Zoology, Mack and John Marshman, with pundits and moulavies, the college grew in public favour, even during Dr. Marshman's absence, while Mrs. Marshman continued to conduct the girls' school and superintend native female education with a vigorous enthusiasm which advancing years did not abate and misrepresentation in England only fed. The difficulties in which Carey found himself had the happy result of forcing him into the position of being the first to establish practically the principle of the Grant in Aid system. Had his Nonconformist successors followed him in this, with the same breadth of view and clear distinction between the duty of aiding the secular education, while giving absolute liberty to the spiritual, the splendid legacy which he left to India would have been both perpetuated and extended. As it is, it was left to his young colleague, John Marshman, and to Dr. Duff, to induce Parliament, by the charter of 1853, and the first Lord Halifax in the Educational Despatch of 1854, to sanction the system of national education for the multifarious classes and races of our Indian subjects, under which secular instruction is aided by the state on impartial terms according to its efficiency, and Christianity delights to take its

place, unfettered and certain of victory, with the Brahmanical and aboriginal cults of every kind.

In 1826 Carey, finding that his favourite Benevolent Institution in Calcutta was getting into debt, and required repair, applied to Government for aid. He had previously joined the Marchioness of Hastings in founding the Calcutta School Book and School Society, and had thus been relieved of some of the schools. Government at once paid the debt, repaired the building, and continued to give an annual grant of £240 for many years. John Marshman did not think it necessary, "to defend Dr. Carey from the charge of treason to the principles of dissent in having thus solicited and accepted aid from the state for an educational establishment; the repudiation of that aid is a modern addition to those principles." He tells us that "when conversation happened to turn upon this subject at Serampore, his father was wont to excuse any warmth which his colleague might exhibit by the humorous remark that renegades always fought hardest. There was one question on which the three were equally strenuous--that it was as much the duty of Government to support education as to abstain from patronising missions.

A letter written in 1818 to his son William, then one of the missionaries, shows with what jealous economy the founder of the great modern enterprise managed the early undertakings.

"MY DEAR WILLIAM--Yours of the 3rd instant I have received, and must say that it has filled me with distress. I do not know what the allowance of 200 rupees includes, nor how much is allotted for particular things; but it appears that Rs. 142:2 is expended upon your private expenses, viz., 78:2 on table expenses, and 64 on servants. Now neither Lawson nor Eustace have more than 140 rupees for their allowance, separate from house rent, for which 80 rupees each is allowed, and I believe all the brethren are on that, or a lower allowance, Brother Yates excepted, who chooses for himself. I cannot therefore make an application for more with any face. Indeed we have no power to add or diminish salaries, though the Society would agree to our doing so if we showed good reasons for it. I believe the allowances of the missionaries from the London Society are about the same, or rather less--viz. £200 sterling, or 132 rupees a month, besides extra expenses; so that your income, taking it at 140 rupees a month, is quite equal to that of any other missionary. I may also mention that neither Eustace nor Lawson can do without a buggy, which is not a small expense.

"I suppose the two articles you have mentioned of table expenses and servants include a number of other things; otherwise I cannot imagine how you can go to that expense. When I was at Mudnabati my income was 200 per month, and during the time I stayed there I had saved near 2000 rupees. My table expenses scarcely ever amounted to 50 rupees, and though I kept a moonshi at 20 rupees and four gardeners, yet my servants' wages did not exceed 60 rupees monthly. I kept a horse and a farmyard, and yet my expenses bore no proportion to yours. I merely mention this without any reflection on you, or even a wish to do it; but I sincerely think your expenses upon these two articles are very greater.--I am your affectionate father, W. CAREY."

In 1825 Carey completed his great Dictionary of Bengali and English in three quarto volumes, abridged two years afterwards. No language, not even in Europe, could show a work of such industry, erudition, and philological completeness at that time. Professor H. H. Wilson declared that it must ever be regarded as a standard authority, especially because of its etymological references to the Sanskrit, which supplies more than three-fourths of the words; its full and correct vocabulary of local terms, with which the author's "long domestication amongst the natives" made him familiar, and his unique knowledge of all natural history terms. The first copy which issued from the press he sent to Dr. Ryland, who had passed away at seventy-two, a month before the following letter was written:--

"June 7th, 1825.--On the 17th of August next I shall be sixty-four years of age; and though I feel the enervating influence of the climate, and have lost something of my bodily activity, I labour as closely, and perhaps more so than I have ever done before. My Bengali Dictionary is finished at press. I intend to send you a copy of it by first opportunity, which I request you to accept as a token of my unshaken friendship to you. I am now obliged, in my own defence, to abridge it, and to do it as quickly as possible, to prevent another person from forestalling me and running away with the profits.

"On Lord's day I preached a funeral sermon at Calcutta for one of our deacons, who died very happily; administered the Lords' Supper, and preached again in the evening. It was a dreadfully hot day, and I was much exhausted. Yesterday the rain set in, and the air is somewhat cooled. It is still uncertain whether Brothers Judson and Price are living. There was a report in the newspaper that they were on their way to meet Sir Archibald Campbell with proposals of peace from the Burman king; but no foundation for the report can be traced out. Living

or dead they are secure."

On hearing of the death of Dr. Ryland, he wrote:—"There are now in England very few ministers with whom I was acquainted. Fuller, Sutcliff, Pearce, Fawcett, and Ryland, besides many others whom I knew, are gone to glory. My family connections also, those excepted who were children when I left England, or have since that time been born, are all gone, two sisters only excepted. Wherever I look in England I see a vast blank; and were I ever to revisit that dear country I should have an entirely new set of friendships to form. I, however, never intended to return to England when I left it, and unless something very unexpected were to take place I certainly shall not do it. I am fully convinced I should meet with many who would show me the utmost kindness in their power, but my heart is wedded to India, and though I am of little use I feel a pleasure in doing the little I can, and a very high interest in the spiritual good of this vast country, by whose instrumentality soever it is promoted."

By 1829 the divinity faculty of the College had become so valuable a nursery of Eurasian and Native missionaries, and the importance of attracting more of the new generation of educated Hindoos within its influence had become so apparent that Oriental gave place to English literature in the curriculum. Mr. Rowe, as English tutor, took his place in the staff beside Dr. Carey, Dr. Marshman, Mr. Mack, and Mr. John Marshman. Hundreds of native youths flocked to the classes. Such was the faith, such the zeal of Carey, that he continued to add new missions to the ten of which the College was the life-giving centre; so that when he was taken away he left eighteen, under eleven European, thirteen Eurasian, seventeen Bengali, two Hindostani, one Telugoo, and six Arakanese missionaries. When Mr. David Scott, formerly a student of his own in Fort William College, and in 1828 Commissioner of Assam (then recently annexed to the empire), asked for a missionary, Carey's importunity prevailed with his colleagues only when he bound himself to pay half the cost by stinting his personal expenditure. Similarly it was the generous action of Mr. Garrett, when judge of Barisal, that led him to send the best of his Serampore students to found that afterwards famous mission.

Having translated the Gospels into the language of the Khasias in the Assam hills, he determined in 1832 to open a new mission at the village of Cherra, which the Serampore Brotherhood were the first to use as a sanitarium in the hot season. For this he gave up £60 of his Government pension and Mr. Garrett gave a similar sum. He sent another of his students, Mr. Lisk, to found the mission,

which prospered until it was transferred to the Welsh Calvinists, who have made it the centre of extensive and successful operations. Thus the influence of his middle age and old age in the Colleges of Fort William and of Serampore combined to make the missionary patriarch the father of two bands--that of the Society and that of the Brotherhood.

Dr. Carey's last report, at the close of 1832, was a defence of what has since been called, and outside of India and of Scotland has too often been misunderstood as, educational missions or Christian Colleges. To a purely divinity college for Asiatic Christians he preferred a divinity faculty as part of an Arts and Science College, in which the converts study side by side with their inquiring countrymen, the inquirers are influenced by them as well as by the Christian teaching and secular teaching in a Christian spirit, and the Bible consecrates the whole. The United Free Church of Scotland has, alike in India, China and Africa, proved the wisdom, the breadth, and the spiritual advantage of Carey's policy. When the Society opposed him, scholars like Mack from Edinburgh and Leechman from Glasgow rejoiced to work out his Paul-like conception. When not only he, but Dr. Marshman, had passed away Mack bravely held aloft the banner they bequeathed, till his death in 1846. Then John Marshman, who in 1835 had begun the Friend of India as a weekly paper to aid the College, transferred the mission to the Society under the learned W. H. Denham. When in 1854 a new generation of the English Baptists accepted the College also as their own, it received a Principal worthy to succeed the giants of those days, the Rev. John Trafford, M.A., a student of Foster's and of Glasgow University. For twenty-six years he carried out the principles of Carey. On his retirement the College as such was suspended in the year 1883, and in the same building a purely native Christian Training Institution took its place. There, however, the many visitors from Christendom still found the library and museum; the Bibles, grammars, and dictionaries; the natural history collections, and the Oriental MSS.; the Danish Charter, the historic portraits, and the British Treaty; as well as the native Christian classes--all of which re-echo William Carey's appeal to posterity.

Chapter 15: Carey's Last Days

1830-1834

The college and mission stripped of all their funds--Failure of the six firms for sixteen millions--Carey's official income reduced from £1560 to £600--His Thoughts and Appeal published in England--His vigour at seventy--Last revision of the Bengali Bible--Final edition of the Bengali New Testament--Carey rejoices in the reforms of Lord William Bentinck's Government--In the emancipation of the slaves--Carey sketched by his younger contemporaries--His latest letters and last message to Christendom--Visits of Lady William Bentinck and Bishop Daniel Wilson--Marshman's affection and promise as to the garden--The English mail brings glad news a fortnight before his death--His last Sabbath--He dies--Is buried--His tomb among his converts--His will--The Indian press on his poverty and disinterestedness--Dr. Marshman and Mack, Christopher Anderson and John Wilson of Bombay on his character--His influence still as the founder of missions--Dr. Cox and Robert Hall on Carey as a man--Scotland's estimate of the father of the Evangelical Revival and its foreign missions.

THE last days of William Carey were the best. His sun went down in all the splendour of a glowing faith and a burning self-sacrifice. Not in the penury of Hackleton and Moulton, not in the hardships of Calcutta and the Soondarbans, not in the fevers of the swamps of Dinapoor, not in the apprehensions twice excited by official intolerance, not in the most bitter sorrow of all--the sixteen years' persecution by English brethren after Fuller's death, had the father of modern missions been so tried as in the years 1830-1833. Blow succeeded blow, but only that the fine gold of his trust, his humility, and his love might be seen to be the purer.

The Serampore College and Mission lost all the funds it had in India. By 1830 the financial revolution which had laid many houses low in Europe five years before, began to tell upon the merchant princes of Calcutta. The six firms, which had developed the trade of Northern India so far as the Company's monopolies allowed, had been the bankers of the Government itself, of states like Haidarabad, and of all the civil and military officials, and had enriched a succession of partners for half a century, fell one by one--fell for sixteen millions sterling among them. Palmer and Co. was the greatest; the house at one time played a large part in the history of India, and in the debates and papers of Parliament. Mr. John Palmer, a personal friend of the Serampore men, had advanced them money at ten per cent. four years previously, when the Society's misrepresentation had done its worst. The children in the Eurasian schools,

which Dr. and Mrs. Marshman conducted with such profit to the mission, depended chiefly on funds deposited with this firm. It suddenly failed for more than two millions sterling. Although the catastrophe exposed the rottenness of the system of credit on which commerce and banking were at that time conducted, in the absence of a free press and an intelligent public opinion, the alarm soon subsided, and only the more business fell to the other firms. But the year 1833 had hardly opened when first the house of Alexander and Co., then that of Mackintosh and Co., and then the three others, collapsed without warning. The English in India, officials and merchants, were reduced to universal poverty. Capital disappeared and credit ceased at the very time that Parliament was about to complete the partial concession of freedom of trade made by the charter of 1813, by granting all Carey had argued for, and allowing Europeans to hold land.

The funds invested for Jessor and Delhi; the legacy of Fernandez, Carey's first convert and missionary; his own tenths with which he supported three aged relatives in England; the property of the partner of his third marriage, on whom the money was settled, and who survived him by a year; the little possessed by Dr. Marshman, who had paid all his expenses in England even while working for the Society--all was swept away. Not only was the small balance in hand towards meeting the college and mission expenditure gone, but it was impossible to borrow even for a short time. Again one of Dr. Carey's old civilian students came to the rescue. Mr. Garrett, grandson of Robert Raikes who first began Sunday schools, pledged his own credit with the Bank of Bengal, until Samuel Hope of Liverpool, treasurer of the Serampore Mission there, could be communicated with. Meanwhile the question of giving up any of the stations or shutting the college was not once favoured. "I have seen the tears run down the face of the venerable Dr. Carey at the thought of such a calamity," wrote Leechman; "were it to arrive we should soon have to lay him in his grave." When the interest of the funds raised by Ward in America ceased for a time because of the malicious report from England that it might be applied by Dr. Marshman to the purposes of family aggrandisement, Carey replied in a spirit like that of Paul under a similar charge: "Dr. Marshman is as poor as I am, and I can scarcely lay by a sum monthly to relieve three or four indigent relatives in Europe. I might have had large possessions, but I have given my all, except what I ate, drank, and wore, to the cause of missions, and Dr. Marshman has done the same, and so did Mr. Ward."

Carey's trust in God, for the mission and for himself, was to be still further tried.

On 12th July 1828 we find him thus writing from Calcutta to Jabez:—"I came down this morning to attend Lord W. Bentinck's first levée. It was numerously attended, and I had the pleasure of seeing there a great number of gentlemen who had formerly studied under me, and for whom I felt a very sincere regard. I hear Lady Bentinck is a pious woman, but have not yet seen her. I have a card to attend at her drawing-room this evening, but I shall not go, as I must be at home for the Sabbath, which is to-morrow." It soon fell to Lord William Bentinck to meet the financial consequences of his weak predecessor's administration. The College of Fort William had to be sacrificed. Metcalfe and Bayley, Carey's old students whom he had permanently influenced in the higher life, were the members of council, and he appealed to them. They sent him to the good Governor-General, to whose sympathy he laid bare all the past and present of the mission's finance. He was told to have no fear, and indeed the Council held a long sitting on this one matter. But from June 1830 the college ceased to be a teaching, and became an examining body. When the salary was reduced one-half, from Rs. 1000 a month, the Brotherhood met to pray for light and strength. Mr. Robinson, the Java missionary who had attached himself to Serampore, and whose son long did good service as a Bengali scholar and preacher, gives us this glimpse of its inner life at this time:—

"The two old men were dissolved in tears while they were engaged in prayer, and Dr. Marshman in particular could not give expressions to his feelings. It was indeed affecting to see these good old men, the fathers of the mission, entreating with tears that God would not forsake them now grey hairs were come upon them, but that He would silence the tongue of calumny, and furnish them with the means of carrying on His own cause."

They sent home an appeal to England, and Carey himself published what is perhaps the most chivalrous, just, and weighty of all his utterances on the disagreeable subject—Thoughts upon the Discussions which have arisen from the Separation between the Baptist Missionary Society and the Serampore Missions. "From our age and other circumstances our contributions may soon cease. We have seen a great work wrought in India, and much of it, either directly or indirectly, has been done by ourselves. I cannot, I ought not to be indifferent about the permanency of this work, and cannot therefore view the exultation expressed at the prospect of our resources being crippled otherwise than being of a character too satanic to be long persisted in by any man who has the love of God in his heart."

The appeal to all Christians for "a few hundred pounds per annum" for the mission station closed thus: "But a few years have passed away since the Protestant world was awakened to missionary effort. Since that time the annual revenues collected for this object have grown to the then unthought-of sum of £400,000. And is it unreasonable to expect that some unnoticeable portion of this should be intrusted to him who was amongst the first to move in this enterprise and to his colleagues?" The Brotherhood had hardly despatched this appeal to England with the sentence, "Our present incomes even are uncertain," when the shears of financial reduction cut off Dr. Carey's office of Bengali translator to Government, which for eight years had yielded him Rs. 300 a month. But such was his faith this final stroke called forth only an expression of regret that he must reduce his contributions to the missionary cause by so much. He was a wonder to his colleagues, who wrote of him: "Though thus reduced in his circumstances the good man, about to enter on his seventieth year, is as cheerful and as happy as the day is long. He rides out four or five miles every morning, returning home by sunrise; goes on with the work of translation day by day; gives two lectures on divinity and one on natural history every week in the college, and takes his turn of preaching both in Bengali and in English."

When the Christian public responded heartily to his appeal Carey was loud and frequent in his expressions of gratitude to God, who, "in the time of our great extremity, appeared and stirred up His people thus willingly to offer their substance for His cause." With respect to myself, I consider my race as nearly run. The days of our years are three score years and ten, and I am now only three months short of that age, and repeated bilious attacks have weakened my constitution. But I do not look forward to death with any painful anticipations. I cast myself on and plead the efficacy of that atonement which will not fail me when I need it."

Dr. Marshman gives us a brighter picture of him. "I met with very few friends in England in their seventieth year so lively, as free from the infirmities of age, so interesting in the pulpit, so completely conversible as he is now." The reason is found in the fact that he was still useful, still busy at the work he loved most of all. He completed his last revision of the entire Bible in Bengali--the fifth edition of the Old Testament and the eighth edition of the New--in June 1832. Immediately thereafter, when presiding at the ordination of Mr. Mack as co-pastor with Dr. Marshman and himself over the church at Serampore, he took with him into the pulpit the first copy of the sacred volume which came from the binder's hands, and addressed the converts and their children from the words of

Simeon--"Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." As the months went on he carried through the press still another and improved edition of the New Testament, and only then he felt and often said that the work of his heart was done.

He had other sources of saintly pleasure as he lay meditating on the Word, and praising God for His goodness to the college and the mission stations increased to nineteen by young Sir Henry Havelock, who founded the church at Agra. Lord William Bentinck, having begun his reign with the abolition of the crime of suttee, was, with the help of Carey's old students, steadily carrying out the other reforms for which in all his Indian career the missionary had prayed and preached and published. The judicial service was reorganised so as to include native judges. The uncovenanted civil service was opened to all British subjects of every creed. The first act of justice to native Christians was thus done, so that he wrote of the college:--"The students are now eligible to every legal appointment in India which a native can hold; those who may possess no love for the Christian ministry have the prospect of a profitable profession as advocates in the judicial courts, and the hope of rising to posts of honourable distinction in their native land." The Hindoo law of inheritance which the Regulating Act of Parliament had so covered that it was used to deprive converts to Christianity of all civil rights, was dealt with so far as a local regulation could do so, and Carey, advised by such an authority as Harington, laid it on his successor in the apostolate, the young Alexander Duff, to carry the act of justice out fully, which was done under the Marquis of Dalhousie. The orders drawn up by Charles Grant's sons at last, in February 1833, freed Great Britain from responsibility for the connection of the East India Company with Temple and mosque endowments and the pilgrim tax.

His son Jonathan wrote this of him two years after his death:--

"In principle my father was resolute and firm, never shrinking from avowing and maintaining his sentiments. He had conscientious scruples against taking an oath; and condemned severely the manner in which oaths were administered, and urged vehemently the propriety of altogether dispensing with them. I remember three instances in which he took a conspicuous part in regard to oaths, such as was characteristic of the man. On one occasion, when a respectable Hindoo servant of the college of Fort William, attached to Dr. Carey's department, was early one morning proceeding to the Ganges to bathe, he perceived a dead body lying near the road; but it being dark, and no person being present, he passed on,

taking no further notice of the circumstance. As he returned from the Ganges after sunrise, he saw a crowd near the body, and then happened to say to one of the watchmen present that in the morning he saw the body on the other side of the road. The watchman took him in custody, as a witness before the coroner; but, when brought before the coroner, he refused to take an oath, and was, consequently, committed to prison for contempt. The Hindoo being a respectable person, and never having taken an oath, refused to take any nourishment in the prison. In this state he continued a day and a half, my father being then at Serampore; but upon his coming to Calcutta, the circumstances were mentioned to him. The fact of the man having refused to take an oath was enough to make him interest himself in his behalf. He was delighted with the resolution the man took--rather to go to prison than take an oath; and was determined to do all he could to procure his liberation. He first applied to the coroner, but was directed by him to the sheriff. To that functionary he proceeded, but was informed by him that he could make no order on the subject. He then had an interview with the then chief judge, by whose interference the man was set at liberty.

"Another instance relates to him personally. On the occasion of his last marriage, the day was fixed on which the ceremony was to take place--friends were invited--and all necessary arrangements made; but, three or four days prior to the day fixed, he was informed that it would be necessary for him to obtain a licence, in doing which, he must either take an oath or have banns published. To taking an oath he at once objected, and applied to the then senior judge, who informed him that, as he was not a quaker, his oath was indispensable; but, rather than take an oath, he applied to have the banns published, and postponed the arrangements for his marriage for another three weeks.

"The third instance was as follows:--It was necessary, in a certain case, to prove a will in court, in which the name of Dr. Carey was mentioned, in connection with the Serampore missionaries as executors. An application was made by one of his colleagues, which was refused by the court, on account of the vagueness of the terms, 'Serampore missionaries;' but as Dr. Carey's name was specifically mentioned, the court intimated that they would grant the application if made by him. The communication was made: but when he was informed that an oath was necessary, he shrunk with abhorrence from the idea; but after much persuasion, he consented to make the application, if taking an oath would be dispensed with. He did attend, and stated his objections to the then chief judge, which being allowed, his affirmation was received and recorded by the court.

"The duties connected with the College of Fort William afforded him a change of scene, which relieved his mind, and gave him opportunities of taking exercise, and conduced much to his health. During the several years he held the situation of professor to the college, no consideration would allow him to neglect his attendance; and though he had to encounter boisterous weather in crossing the river at unseasonable hours, he was punctual in his attendance, and never applied for leave of absence. And when he was qualified by the rules of the service to retire on a handsome pension, he preferred being actively employed in promoting the interests of the college, and remained, assiduously discharging his duties, till his department was abolished by Government. The business of the college requiring his attendance in Calcutta, he became so habituated to his journeys to and fro, that at his age he painfully felt the retirement he was subjected to when his office ceased. After this circumstance his health rapidly declined; and though he occasionally visited Calcutta, he complained of extreme debility. This increased daily, and made him a constant sufferer; until at length he was not able to leave his house."

Nor was it in India alone that the venerable saint found such causes of satisfaction. He lived long enough to thank God for the emancipation of the slaves by the English people, for which he had prayed daily for fifty years.

We have many sketches of the Father of English Missions in his later years by young contemporaries who, on their first arrival in Bengal, sought him out. In 1824 Mr. Leslie, an Edinburgh student, who became in India the first of Baptist preachers, and was the means of the conversion of Henry Havelock who married Dr. Marshman's youngest daughter, wrote thus of Carey after the third great illness of his Indian life:--

"Dr. Carey, who has been very ill, is quite recovered, and bids fair to live many years; and as for Dr. Marshman, he has never known ill-health is, during the whole period of his residence in India. They are both active to a degree which you would think impossible in such a country. Dr. Carey is a very equable and cheerful old man, in countenance very like the engraving of him with his pundit, though not so robust as he appears to be there. Next to his translations Botany is his grand study. He has collected every plant and tree in his garden that will possibly grow in India, and is so scientific withal that he calls everything by its classical name. If, therefore, I should at any time blunder out the word Geranium, he would say Pelargonium, and perhaps accuse me of ignorance, or blame me for vulgarity. We had the pleasure of hearing him preach from Rom.

vii. 13, when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed he carries method into everything he does; classification is his grand hobby, and wherever anything can be classified, there you find Dr. Carey; not only does he classify and arrange the roots of plants and words, but visit his dwelling and you find he has fitted up and classified shelves full of minerals, stones, shells, etc., and cages full of birds. He is of very easy access, and great familiarity. His attachments are strong, and extend not merely to persons but places. About a year ago, so much of the house in which he had lived ever since he had been at Serampore, fell down so that he had to leave it, at which he wept bitterly. One morning at breakfast, he was relating to us an anecdote of the generosity of the late excellent John Thornton, at the remembrance of whom the big tear filled his eye. Though it is an affecting sight to see the venerable man weep; yet it is a sight which greatly interests you, as there is a manliness in his tears--something far removed from the crying of a child."

The house in which for the last ten years he lived, and where he died, was the only one of two or three, planned for the new professors of the college, that was completed. Compared with the adjoining college it was erected with such severe simplicity that it was said to have been designed for angels rather than for men. Carey's room and library looked towards the river with the breadth of the college garden between. On the other side, in the upper verandah, in the morning he worked at his desk almost to the last, and in the evening towards sunset he talked with his visitors. In 1826 the London Missionary Society sent out to Calcutta the first of its deputations. Dr. Carey sent his boat for them, and in the absence of her husband in England, Mrs. Marshman entertained the guests. They wrote:--

"We found Dr. Carey in his study, and we were both pleased and struck with his primitive, and we may say, apostolical appearance. He is short of stature, his hair white, his countenance equally bland and benevolent in feature and expression. Two Hindoo men were sitting by, engaged in painting some small subjects in natural history, of which the doctor, a man of pure taste and highly intellectual cast of feeling, irrespective of his more learned pursuits, has a choice collection, both in specimens and pictorial representations. Botany is a favourite study with him, and his garden is curiously enriched with rarities."

Of all the visits paid to Carey none are now so interesting to the historian of the Church of India, as those of the youth who succeeded him as he had succeeded

Schwartz. Alexander Duff was twenty-four years of age when, in 1830, full of hesitation as to carrying out his own plans in opposition to the experience of all the missionaries he had consulted, he received from Carey alone the most earnest encouragement to pursue in Calcutta the Christian college policy so well begun in the less central settlement of Serampore. We have elsewhere³² told the story:--

"Landing at the college ghaut one sweltering July day, the still ruddy highlander strode up to the flight of steps that leads to the finest modern building in Asia. Turning to the left, he sought the study of Carey in the house--'built for angels,' said one, so simple is it--where the greatest of missionary scholars was still working for India. There he beheld what seemed to be a little yellow old man in a white jacket, who tottered up to the visitor of whom he had already often heard, and with outstretched hands solemnly blessed him. A contemporary soon after wrote thus of the childlike saint--

"‘Thou’rt in our heart--with tresses thin and grey,
And eye that knew the Book of Life so well,
And brow serene, as thou wert wont to stray
Amidst thy flowers--like Adam ere he fell.’

"The result of the conference was a double blessing; for Carey could speak with the influence at once of a scholar who had created the best college at that time in the country, and of a vernacularist who had preached to the people for half a century. The young Scotsman left his presence with the approval of the one authority whose opinion was best worth having...

"Among those who visited him in his last illness was Alexander Duff, the Scots missionary. On one of the last occasions on which he saw him--if not the very last--he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, Pray. Duff knelt down and prayed, and then said Good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; When I am gone, say nothing about Dr. Carey--speak about Dr. Carey's Saviour.' Duff went

away rebuked and awed, with a lesson in his heart that he never forgot."

When with his old friends he dwelt much on the past. Writing of May 1832, Dr. Marshman mentioned: "I spent an hour at tea with dear Brother Carey last night, now seventy and nine months. He was in the most comfortable state of health, talking over his first feelings respecting India and the heathen, and the manner in which God kept them alive, when even Fuller could not yet enter into them, and good old John Ryland (the doctor's father) denounced them as unscriptural. Had these feelings died away, in what a different state might India now have been!" In September of that year, when burying Mrs. Ward, he seemed, in his address at the grave, to long for renewed fellowship with the friends who had preceded him in entering into the joy of the Lord.

On Mr. Leechman's arrival from Scotland to be his colleague, he found the old man thus vigorous even in April 1833, or if "faint, yet pursuing":--

"Our venerable Dr. Carey is in excellent health, and takes his turn in all our public exercises. Just forty years ago, the first of this month, he administered the Lord's Supper to the church at Leicester, and started on the morrow to embark for India. Through this long period of honourable toil the Lord has mercifully preserved him; and at our missionary prayer meeting, held on the first of this month, he delivered an interesting address to encourage us to persevere in the work of the Lord. We have also a private monthly prayer meeting held in Dr. Carey's study, which is to me a meeting of uncommon interest. On these occasions we particularly spread before the Lord our public and private trials, both those which come upon us from the cause of Christ, with which it is our honour and privilege to be connected, and those also which we as individuals are called to bear. At our last meeting Dr. Carey read part of the history of Gideon, and commented with deep feeling on the encouragement which that history affords, that the cause of God can be carried on to victory and triumph, by feeble and apparently inefficient means."

Carey's successor, Mack, wrote thus to Christopher Anderson ten months later:-

"SERAMPORE, 31st January 1834.--Our venerable father, Dr. Carey, is yet continued to us, but in the same state in which he has been for the last three months or so. He is quite incapable of work, and very weak. He can walk but a few yards at a time, and spends the day in reading for profit and entertainment,

and in occasionally nodding and sleeping. He is perfectly tranquil in mind. His imagination does not soar much in vivid anticipations of glory; and it never disquiets him with restless misgivings respecting his inheritance in God. To him it is everything that the gospel is true, and he believes it; and, as he says, if he can say he knows anything, he knows that he believes it. When his attention is turned to his dismissal from earth, or his hope of glory, his emotions are tender and sweet. They are also very simple, and express themselves in a few brief and pithy sentences. His interest in all the affairs of the mission is unabated, and although he can no longer join us either in deliberation or associated prayer, he must be informed of all that occurs, and his heart is wholly with us in whatever we do. I do not conceive it possible that he can survive the ensuing hot season, but he may, and the Lord will do in this as in all other things what is best.

"When our necessities were coming to their climax I concluded that I must leave Serampore in order to find food to eat, and I fixed upon Cherra-poonjee as my future residence. I proposed establishing a first-class school there, and then with some warmth of imagination I began anticipating a sort of second edition of Serampore up in the Khasia hills, to be a centre of diffusing light in the western provinces. I became really somewhat enamoured of the phantom of my imagination, but it was not to be. The brethren here would not see it as I did."

This last sketch, by Mr. Gogerly, whom the London Missionary Society had sent out in 1819, brings us still nearer the end:--

"At this time I paid him my last visit. He was seated near his desk, in the study, dressed in his usual neat attire; his eyes were closed, and his hands clasped together. On his desk was the proof-sheet of the last chapter of the New Testament, which he had revised a few days before. His appearance, as he sat there, with the few white locks which adorned his venerable brow, and his placid colourless face, filled me with a kind of awe; for he appeared as then listening to the Master's summons, and as waiting to depart. I sat, in his presence, for about half an hour, and not one word was uttered; for I feared to break that solemn silence, and call back to earth the soul that seemed almost in heaven. At last, however, I spoke; and well do I remember the identical words that passed between us, though more than thirty-six years have elapsed since then. I said, 'My dear friend, you evidently are standing on the borders of the eternal world; do not think it wrong, then, if I ask, What are your feelings in the immediate prospect of death?' The question roused him from his apparent stupor, and opening his languid eyes, he earnestly replied, 'As far as my personal salvation

is concerned, I have not the shadow of a doubt; I know in Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day; but when I think that I am about to appear in the presence of a holy God, and remember all my sins and manifold imperfections--I tremble.' He could say no more. The tears trickled down his cheeks, and after a while he relapsed into the same state of silence from which I had aroused him.

"Deeply solemn was that interview, and important the lesson I then received. Here was one of the most holy and harmless men whom I ever knew--who had lived above the breath of calumny for upwards of forty years, surrounded by and in close intimacy with many, both Europeans and natives, who would have rejoiced to have witnessed any inconsistency in his conduct, but who were constrained to admire his integrity and Christian character--whilst thus convinced of the certainty of his salvation, through the merits of that Saviour whom he had preached, yet so impressed with the exceeding sinfulness of sin, that he trembled at the thought of appearing before a holy God! A few days after this event, Dr. Carey retired to his bed, from which he never rose."

So long before this as 17th March 1802, Carey had thus described himself to Dr. Ryland:--"A year or more ago you, or some other of my dear friends, mentioned an intention of publishing a volume of sermons as a testimony of mutual Christian love, and wished me to send a sermon or two for that purpose. I have seriously intended it, and more than once sat down to accomplish it, but have as constantly been broken off from it. Indolence is my prevailing sin, and to that are now added a number of avocations which I never thought of; I have also so continual a fear that I may at last fall some way or other so as to dishonour the Gospel that I have often desired that my name may be buried in oblivion; and indeed I have reason for those fears, for I am so prone to sin that I wonder every night that I have been preserved from foul crimes through the day, and when I escape a temptation I esteem it to be a miracle of grace which has preserved me. I never was so fully persuaded as I am now that no habit of religion is a security from falling into the foulest crimes, and I need the immediate help of God every moment. The sense of my continual danger has, I confess, operated strongly upon me to induce me to desire that no publication of a religious nature should be published as mine whilst I am alive. Another reason is my sense of incapacity to do justice to any subject, or even to write good sense. I have, it is true, been obliged to publish several things, and I can say that nothing but necessity could have induced me to do it. They are, however, only grammatical works, and certainly the very last things which I should have written if I could have chosen

for myself."

On 15th June 1833 the old man was still able to rejoice with others. He addressed to his son Jonathan the only brief letter which the present writer possesses from his pen, in a hand as clear as that of a quarter of a century before:--

"MY DEAR JONATHAN--I congratulate you upon the good news you have received. But am sorry Lucy continues so ill. I am too weak to write more than to say your mother is as well as the weather will permit us to expect. I could scarcely have been worse to live than I have been the last fortnight.--Your affectionate father, W. CAREY."

The hot season had then reached its worst.

His last letters were brief messages of love and hope to his two sisters in England. On 27th July 1833 he wrote to them:--

"About a week ago so great a change took place in me that I concluded it was the immediate stroke of death, and all my children were informed of it and have been here to see me. I have since that revived in an almost miraculous manner, or I could not have written this. But I cannot expect it to continue. The will of the Lord be done. Adieu, till I meet you in a better world.--Your affectionate brother, "W. CAREY."

Two months later he was at his old work, able "now and then to read a proof sheet of the Scriptures."

"SERAMPORE, 25th Sept. 1833.

"MY DEAR SISTERS--My being able to write to you now is quite unexpected by me, and, I believe, by every one else; but it appears to be the will of God that I should continue a little time longer. How long that may be I leave entirely with Him, and can only say, 'All the days of my appointed time will I wait till my change come.' I was, two months or more ago, reduced to such a state of weakness that it appeared as if my mind was extinguished; and my weakness of body, and sense of extreme fatigue and exhaustion, were such that I could scarcely speak, and it appeared that death would be no more felt than the removing from one chair to another. I am now able to sit and to lie on my couch, and now and then to read a proof sheet of the Scriptures. I am too weak to walk

more than just across the house, nor can I stand even a few minutes without support. I have every comfort that kind friends can yield, and feel, generally, a tranquil mind. I trust the great point is settled, and I am ready to depart; but the time when, I leave with God.

"3rd Oct.--I am not worse than when I began this letter.--I am, your very affectionate brother, WM. CAREY."

His latest message to Christendom was sent on the 30th September, most appropriately to Christopher Anderson:—"As everything connected with the full accomplishment of the divine promises depends on the almighty power of God, pray that I and all the ministers of the Word may take hold of His strength, and go about our work as fully expecting the accomplishment of them all, which, however difficult and improbable it may appear, is certain, as all the promises of God are in Him, yea, and in Him, Amen." Had he not, all his career, therefore expected and attempted great things?

He had had a chair fixed on a small platform, constructed after his own direction, that he might be wheeled through his garden. At other times the chief gardener Hullodhur, reported to him the state of the collection of plants, then numbering about 2000. Dr. Marshman saw his friend daily, sometimes twice a day, and found him always what Lord Hastings had described him to be--"the cheerful old man." On the only occasion on which he seemed sad, Dr. Marshman as he was leaving the room turned and asked why. With deep feeling the dying scholar looked to the others and said, "After I am gone Brother Marshman will turn the cows into my garden." The reply was prompt, "Far be it from me; though I have not your botanical tastes, the care of the garden in which you have taken so much delight, shall be to me a sacred duty."

Of strangers his most frequent visitor was the Governor-General's wife, Lady William Bentinck. Her husband was in South India, and she spent most of her time in Barrackpore Park retreat opposite to Carey's house. From her frequent converse with him, in his life as well as now, she studied the art of dying. Daniel Wilson, Bishop of Calcutta, learned to delight in Serampore almost from the beginning of his long episcopate, and in later years he lived there more than in Calcutta. On the 14th February 1833 he first visited Carey, "his interview with whom, confined as he was to his room, and apparently on the verge of the celestial world, was peculiarly affecting." In the last of subsequent visits the young Bishop asked the dying missionary's benediction. With all the talk was

the same, a humble resignation to the will of God, firm trust in the Redeemer of sinners, a joyful gratitude for the wonderful progress of His Kingdom. What a picture is this that his brethren sent home six weeks before he passed away. "Our aged and venerable brother feels himself growing gradually weaker. He can scarcely rise from his couch, and it is with great difficulty that he is carried out daily to take the air. Yet he is free from all pain as to disease, and his mind is in a most serene and happy state. He is in full possession of his faculties, and, although with difficulty, on account of his weakness, he still converses with his friends from day to day."

The hottest season of the year crept wearily on during the month of May and the first week of June. Each night he slept well, and each day he was moved to his couch in the dining-room for air. There he lay, unable to articulate more than a word or two, but expressing by his joyful features union in prayer and interest in conversation. On the 22nd May the English mail arrived with gladdening intelligence from Mr. Hope--God's people were praying and giving anew for the mission. Especially was his own latest station of Cherra-poonjee remembered. As he was told that a lady, anonymously, had offered £500 for that mission, £500 for the college, £500 for the translations, and £100 for the mission generally, he raised his emaciated hands to heaven and murmured praise to God. When the delirium of departure came he strove to reach his desk that he might write a letter of thanks, particularly for Cherra. Then he would recall the fact that the little church he at first formed had branched out into six and twenty churches, in which the ordinances of the Gospel were regularly administered, and he would whisper, "What has God wrought!"

The last Sabbath had come--and the last full day. The constant Marshman was with him. "He was scarcely able to articulate, and after a little conversation I knelt down by the side of his couch and prayed with him. Finding my mind unexpectedly drawn out to bless God for His goodness, in having preserved him and blessed him in India for above forty years, and made him such an instrument of good to His church; and to entreat that on his being taken home, a double portion of his spirit might rest on those who remained behind; though unable to speak, he testified sufficiently by his countenance how cordially he joined in this prayer. I then asked Mrs. Carey whether she thought he could now see me. She said yes, and to convince me, said, 'Mr. Marshman wishes to know whether you now see him?' He answered so loudly that I could hear him, 'Yes, I do,' and shook me most cordially by the hand. I then left him, and my other duties did not permit me to reach him again that day. The next morning, as I was returning

home before sunrise, I met our Brethren Mack and Leechman out on their morning ride, when Mack told me that our beloved brother had been rather worse all the night, and that he had just left him very ill. I immediately hastened home, through the college in which he has lived these ten years, and when I reached his room, found that he had just entered into the joy of his Lord--Mrs. Carey, his son Jabez, my son John, and Mrs. Mack being present."

It was Monday the 9th June 1834, at half-past five, as the morning sun was ascending the heavens towards the perfect day. The rain-clouds burst and covered the land with gloom next morning when they carried William Carey to the converts' burial-ground and made great lamentation. The notice was too short for many to come up from Calcutta in those days. "Mr. Duff, of the Scottish Church, returned a most kind letter." Sir Charles Metcalfe and the Bishop wrote very feelingly in reply. Lady Bentinck sent the Rev. Mr. Fisher to represent the Governor-General and herself, and "a most kind and feeling answer, for she truly loved the venerable man," while she sadly gazed at the mourners as they followed the simple funeral up the right bank of the Hoogli, past the College and the Mission chapel. Mr. Yates, who had taken a loving farewell of the scholar he had been reluctant to succeed, represented the younger brethren; Lacroix, Micaiah Hill, and Gogerly, the London Missionary Society. Corrie and Dealtry do not seem to have reached the spot in time. The Danish Governor, his wife, and the members of council were there, and the flag drooped half-mast high as on the occasion of a Governor's death. The road was lined by the poor, Hindoo and Mohammedan, for whom he had done so much. When all, walking in the rain, had reached the open grave, the sun shone out, and Leechman led them in the joyous resurrection hymn, "Why do we mourn departing friends?" "I then addressed the audience," wrote Marshman, "and, contrary to Brother Mack's foretelling that I should never get through it for tears, I did not shed one. Brother Mack was then asked to address the native members, but he, seeing the time so far gone, publicly said he would do so at the village. Brother Robinson then prayed, and weeping--then neither myself nor few besides could refrain." In Jannuggur village chapel in the evening the Bengali burial hymn was sung, Pœritran Christer Morone, "Salvation by the death of Christ," and Pran Krishna, the oldest disciple, led his countrymen in prayer. Then Mack spoke to the weeping converts with all the pathos of their own sweet vernacular from the words, "For David, after he had served his own generation, by the will of God fell on sleep." Had not Carey's been a royal career, even that of a king and a priest unto God?

"We, as a mission," wrote Dr. Marshman to Christopher Anderson, "took the expense on ourselves, not suffering his family to do so, as we shall that of erecting a monument for him. Long before his death we had, by a letter signed by us all, assured him that the dear relatives, in England and France, should have their pensions continued as though he were living, and that Mrs. Carey, as a widow, should have Rs. 100 monthly, whatever Mackintosh's house might yield her."

Twenty-two years before, when Chamberlain was complaining because of the absence of stone, or brick, or inscription in the mission burial-ground, Carey had said, "Why should we be remembered? I think when I am dead the sooner I am forgotten the better." Dr. Johns observed that it is not the desire of the persons themselves but of their friends for them, to which Carey replied, "I think of others in that respect as I do of myself." When his second wife was taken from him, his affection so far prevailed that he raised a memorial stone, and in his will left this "order" to Mack and William Robinson, his executors: "I direct that my funeral be as plain as possible; that I be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription and nothing more may be cut on the stone which commemorates her, either above or below, as there may be room, viz.:--

WILLIAM CAREY, BORN AUGUST 17, 1761; DIED

A wretched, poor, and helpless worm,

On Thy kind arms I fall."

The surviving brethren seem to have taken the small oblong stone, with the inscription added as directed, and to have placed it on the south side of the domed square block of brick and white plaster--since renewed from time to time--which stands in the left corner of the God's-acre, now consecrated by the mingled dust of four generations of missionaries, converts, and Christian people. Ward's monument stands in the centre, and that of the Marshman family at the right hand. Three and a half years afterwards Joshua Marshman followed Carey; not till 1847 was Hannah Marshman laid beside him, after a noble life of eighty years. Mack had gone the year before, cut off by cholera like Ward. But the brotherhood cannot be said to have ended till John Marshman, C.S.I., died in London in 1877. From first to last the three families contributed to the cause of God from their own earnings, ninety thousand pounds, and the world would

never have known it but for the lack of the charity that envieth not on the part of Andrew Fuller's successors.

Carey's last will and testament begins: "I utterly disclaim all or any right or title to the premises at Serampore, called the mission premises, and every part and parcel thereof; and do hereby declare that I never had, or supposed myself to have, any such right or title. I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus; also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages." His widow, Grace, who survived him a short time, had the little capital that was hers before her marriage to him, and he desired that she would choose from his library whatever English books she valued. His youngest son, Jonathan, was not in want of money. He had paid Felix and William Rs. 1500 each in his lifetime. In order to leave a like sum to Jabez, he thus provided: "From the failure of funds to carry my former intentions into effect, I direct that my library be sold." In dying as in living he is the same-- just to others because self-devoted to Him to whom he thus formally willed himself, "On Thy kind arms I fall."

The Indian journals rang with the praises of the missionary whose childlike humility and sincerity, patriotism and learning, had long made India proud of him. After giving himself, William Carey had died so poor that his books had to be sold to provide £187 10s. for one of his sons. One writer asserted that this man had contributed "sixteen lakhs of rupees" to the cause of Christ while connected with the Serampore Mission, and the statement was everywhere repeated. Dr. Marshman thereupon published the actual facts, "as no one would have felt greater abhorrence of such an attempt to impose on the Christian public than Dr. Carey himself, had he been living." At a time when the old Sicca Rupee was worth half a crown, Carey received, in the thirty-four and a half years of his residence at Serampore, from the date of his appointment to the College of Fort William, £45,000. Of this he spent £7500 on his Botanic Garden in that period. If accuracy is of any value in such a question, which has little more than a curious biographical interest, then we must add the seven years previous to 1801, and we shall find that the shoemaker of Hackleton received in all for himself and his family £600 from the Society which he called into existence, and which sent him forth, while he spent on the Christianisation and civilisation of India £1625 received as a manufacturer of indigo; and £45,000 as Professor of Sanskrit,

Bengali, and Marathi, and Bengali Translator to Government, or £46,625 in all.

"It is possible," wrote Dr. Marshman, "that if, instead of thus living to God and his cause with his brethren at Serampore, Dr. Carey had, like the other professors in the college, lived in Calcutta wholly for himself and his family, he might have laid by for them a lakh of rupees in the thirty years he was employed by Government, and had he been very parsimonious, possibly a lakh and a half. But who that contrasts the pleasures of such a life with those Dr. Carey enjoyed in promoting with his own funds every plan likely to plant Christianity among the natives around him, without having to consult any one in thus doing, but his two brethren of one heart with him, who contributed as much as himself to the Redeemer's cause, and the fruit of which he saw before his death in Twenty-six Gospel Churches planted in India within a surface of about eight hundred miles, and above Forty labouring brethren raised up on the spot amidst them--would not prefer the latter? What must have been the feelings on a deathbed of a man who had lived wholly to himself, compared with the joyous tranquillity which filled Carey's soul in the prospect of entering into the joy of his Lord, and above all with what he felt when, a few days before his decease, he said to his companion in labour for thirty-four years: 'I have no fears; I have no doubts; I have not a wish left unsatisfied.'"

In the Danish Church of Serampore, and in the Mission Chapel, and afterwards in the Union Chapel of Calcutta, Dr. Marshman and Mr. Mack preached sermons on William Carey. These and the discourse delivered in Charlotte Chapel, Edinburgh, on the 30th of November, by Christopher Anderson, were the only materials from which a just estimate of Carey and his work could be formed for the next quarter of a century. All, and especially the last, were as worthy of their theme as éloges pronounced in such circumstances could be. Marshman spoke from the text chosen by Carey himself a few weeks before his death as containing the foundation of his hope and the source of his calm and tranquil assurance--"For by grace are ye saved." Mack found his inspiration again, as he had done in the Bengali village, in Paul's words--"David, after he had served his own generation, by the will of God fell on sleep." The Edinburgh preacher turned to the message of Isaiah wherewith Carey used to comfort himself in his early loneliness, and which the Revised Version renders--"Look unto Abraham your father; for when he was but one I called him and I blessed him and made him many." And in Bombay the young contemporary missionary who most nearly resembled Carey in personal saintliness, scholarship, and self-devotion, John Wilson, thus wrote:--

"Dr. Carey, the first of living missionaries, the most honoured and the most successful since the time of the Apostles, has closed his long and influential career. Indeed his spirit, his life, and his labours, were truly apostolic...The Spirit of God which was in him led him forward from strength to strength, supported him under privation, enabled him to overcome in a fight that seemed without hope. Like the beloved disciple, whom he resembled in simplicity of mind, and in seeking to draw sinners to Christ altogether by the cords of love, he outlived his trials to enjoy a peaceful and honoured old age, to know that his Master's cause was prospering, and that his own name was named with reverence and blessing in every country where a Christian dwelt. Perhaps no man ever exerted a greater influence for good on a great cause. Who that saw him, poor and in seats of learning uneducated, embark on such an enterprise, could ever dream that, in little more than forty years, Christendom should be animated with the same spirit, thousands forsake all to follow his example, and that the Word of Life should be translated into almost every language and preached in almost every corner of the earth?"

As the Founder and Father of Modern Missions, the character and career of William Carey are being revealed every year in the progress, and as yet, the purity of the expansion of the Church and of the English-speaking races in the two-thirds of the world which are still outside of Christendom. The £13:2:6 of Kettering became £400,000 before he died, and is now £5,000,000 a year. The one ordained English missionary is now a band of 20,000 men and women sent out by 558 agencies of the Reformed Churches. The solitary converts, each with no influence on his people, or country, or generation, are now a community of 3,000,000 in India alone, and in all the lands outside of Christendom 5,000,000, of whom 80,000 are missionaries to their own countrymen, and many are leaders of the native communities. Since the first edition of the Bengali New Testament appeared at the beginning of the century 250,000,000 of copies of the Holy Scriptures have been printed, of which one half are in 370 of the non-English tongues of the world. The Bengali School of Mudnabati, the Christian College of Serampore, have set in motion educational forces that are bringing nations to the birth, are passing under Bible instruction every day more than a million boys and girls, young men and maidens of the dark races of mankind.

The seventh Earl of Shaftesbury, the greatest and most practical Evangelical of the nineteenth century after William Wilberforce, wrote thus in his Journal of the class whom Carey headed in the eighteenth, and whom Wordsworth commemorated as

"Not sedentary all, there are who roam
To scatter seeds of Life on barbarous shores."

1847. "Aug. 30th--RYDE.--Reading Missionary Enterprises by Williams...Zeal, devotion, joy, simplicity of heart, faith, love; and we here have barely affection enough to thank God that such deeds have been done. Talk of 'doing good' and being 'useful in one's generation,' why, these admirable men performed more in one month than I or many others shall perform in a whole life!"

The eloquent Dr. Richard Winter Hamilton, reflecting that sacrifice to heroes is reserved until after sunset, recalled William Carey, eight years after his death, as "wielding a power to which all difficulties yielded, but that power noiseless as a law of nature; great in conception as well as in performance; profound as those deep combinations of language in which the Indian philosophy and polytheism hide themselves, but gentle as the flower which in his brief recreation he loved to train; awful as the sage, simple as the child; speaking through the Eastern world in as many languages, perhaps, as 'the cloven tongues of fire' represented; to be remembered and blessed as long as Ganges rolls!"

The historian of the Baptist Missionary Society, and Robert Hall, whom Sir James Mackintosh pronounced the greatest English orator, have both attempted an estimate of Carey's genius and influence. Dr. F. A. Cox remarks:--"Had he been born in the sixteenth century he might have been a Luther, to give Protestantism to Europe; had he turned his thought and observations merely to natural philosophy he might have been a Newton; but his faculties, consecrated by religion to a still higher end, have gained for him the sublime distinction of having been the Translator of the Scriptures and the Benefactor of Asia." Robert Hall spoke thus of Carey in his lifetime:--"That extraordinary man who, from the lowest obscurity and poverty, without assistance, rose by dint of unrelenting industry to the highest honours of literature, became one of the first of Orientalists, the first of Missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation; a man who unites with the most profound and varied attainments the fervour of an evangelist, the piety of a saint, and the simplicity of a child."

Except the portrait in London and the bust in Calcutta, no memorial, national, catholic, or sectarian, marks the work of Carey. That work is meanwhile most

appropriately embodied in the College for natives at Serampore, in the Lall Bazaar chapel and Benevolent Institution for the poor of Calcutta. The Church of England, which he left, like John Wesley, has allowed E. S. Robinson, Esq., of Bristol, to place an inscription, on brass, in the porch of the church of his native village, beside the stone which he erected over the remains of his father, Edmund, the parish clerk:—"To the Glory of God and in memory of Dr. Wm. Carey, Missionary and Orientalist.

Neither Baptist nor Anglican, the present biographer would, in the name of the country which stood firm in its support of Carey and Serampore all through the forty-one years of his apostolate, add this final eulogy, pronounced in St. George's Free Church, Edinburgh, on the man who, more than any other and before all others, made the civilisation of the modern world by the English-speaking races a Christian force. Carey, childlike in his humility, is the most striking illustration in all Hagiology, Protestant or Romanist, of the Lord's declaration to the Twelve when He had set a little child in the midst of them, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Yet we, nigh a century after he went forth with the Gospel to Hindostan, may venture to place him where the Church History of the future is likely to keep him--amid the uncrowned kings of men who have made Christian England what it is, under God, to its own people and to half the human race. These are Chaucer, the Father of English Verse; Wyclif the Father of the Evangelical Reformation in all lands; Hooker, the Father of English Prose; Shakspere, the Father of English Literature; Milton, the Father of the English Epic; Bunyan, the Father of English Allegory; Newton, the father of English Science; Carey, the Father of the Second Reformation through Foreign Missions.

APPENDIX

I.--Charter Of Incorporation Of Serampore College

WE, Frederick the Sixth, by the Grace of God King of Denmark, the Venders and Gothers, Duke of Slesvig Holsten, Stormarn, Ditmarsken, Limessborg and Oldenborg, by writings these make known and publicly declare, that whereas William Carey and Joshua Marshman, Doctors of Divinity, and John Clark Marshman, Esq., inhabitants of our town of Fredericksnagore (or Serampore) in Bengal, being desirous of founding a College to promote piety and learning particularly among the native Christian population of India, have to secure this object erected suitable buildings and purchased and collected suitable books, maps, etc., and have humbly besought us to grant unto them and such persons as shall be elected by them and their successors to form the Council of the College in the manner to be hereafter named, our Royal Charter of Incorporation that they may the more effectually carry into execution the purposes above-mentioned:--We, being desirous to encourage so laudable an undertaking, have of our special grace and free motion ordained, constituted, granted and declared, and by the presents We do for ourselves, our heirs and successors ordain, constitute, grant and declare:

1. That the said William Carey, Joshua Marshman and John Clark Marshman, and such other person or persons as shall successively be elected and appointed the Council of the said College, in the manner hereafter mentioned, shall by virtue of the presents be for ever hereafter one body politic and incorporate by the name of the Serampore College for the purposes aforesaid to have perpetual succession and to have a common seal, and by the said name to sue and be sued, to implead and be impleaded, and to answer and be answered unto in every court and place belonging to us, our heirs and successors.
2. And We do hereby ordain, constitute and declare that the persons hereby incorporated and their successors shall for ever be competent in law to purchase, hold and enjoy for them and their successors any goods and chattels whatsoever and to receive, purchase, hold and enjoy, they and their successors, any lands, tenements or hereditaments whatever, and that they shall have full power and

authority to sell, exchange or otherwise dispose of any real or personal property to be by them acquired as aforesaid, unless the sale or alienation of such property be specially prohibited by the donor or donors thereof, and to do all things relating to the said College or Corporation in as ample a manner or form as any of our liege subjects, or any other body politic or corporate in our said kingdom or its dependencies may or can do.

3. And We do hereby ordain, grant and declare that the number of Professors, Fellows or Student Tutors and Students, shall be indefinite and that the said William Carey, Joshua Marshman and John Clark Marshman, shall be the first Council of the said College, and that in the event of its appearing to them necessary during their lifetime, or in the case of the death of any one of the three members of the said first Council, the survivors or survivor shall and may under their respective hands and seals appoint such other person or persons to be members of the Council of the College, and to succeed each other so as to become Members of the said Council in the order in which they shall be appointed, to the intent that the Council of the said College shall for ever consist of at least three persons.

4. And We do hereby further ordain, grant and declare, that for the better government of the said College, and the better management of its concerns, the said William Carey, Joshua Marshman and John Clark Marshman, the members of the first Council, shall have full power and authority for the space of ten years from the date of these presents, to make and establish such statutes as shall appear to them useful and necessary for the government of the said College, in which statutes they shall define the powers to be entrusted to their successors, to the Professors, the Fellows or Student Tutors and the other Officers thereof, and the duties to be performed by these respectively for the management of the estates, lands, revenues and goods--and of the business of the said College, and the manner of proposing, electing, admitting and removing all and every one of the Council, the Professors, the Fellows or Tutors, the officers, the students and the servants thereof, and shall make and establish generally all such other statutes as may appear to them necessary for the future good government and prosperity of the said College, provided that these statutes be not contrary to the laws and statutes of our realm.

5. And we do hereby further ordain, grant and declare, that the statutes thus made and established by the said three members of the first Council, and given or left in writing under their respective hands, shall be valid and in full force at

the expiration of ten years from the date of these presents, so that no future Council of the College shall have power to alter, change or vary them in any manner whatever and that the statutes shall for ever be considered the constitution of the said College. And we do hereby appoint and declare that these statutes shall be made and established by the said William Carey, Joshua Marshman and John Clark Marshman alone, so that in case either of them should die before the expiration of ten years, the power of completing or perfecting these statutes shall devolve wholly on the survivors or survivor; and that in case all three of them should die before the expiration of ten years, the statutes which they have left in writing under their hands, or under the hand of the last survivor among them shall be considered "The Fundamental Statutes and Constitution of Serampore College," incapable of receiving either addition or alteration, and shall and may be registered in our Royal Court of Chancery as "The Statutes and Constitution of Serampore College."

6. And We do hereby further appoint, grant and declare that from and after the completion of the statutes of the said College in the above said time of ten years, the said Council of the College shall be deemed to consist of a Master or President and two or four members who may be Professors or otherwise as the Statutes may direct so that the said Council shall not contain less than three, nor more than five persons, as shall be defined in the Statutes. The Council shall ever be elected as the Statutes of the College may direct, yet the said Master or President shall always previously have been a Member of the said College; and upon the decease of the said Master or President, the Council of the said College shall be unable to do any act or deed until the appointment of a new Master or President, save and except the appointment of such a Master.

7. And We further appoint, grant and declare, that the said William Carey, Joshua Marshman and John Clark Marshman, the members of the first Council, and their successors for ever, shall have the power of conferring upon the students of the said College, Native Christians as well as others, degrees of rank and honour according to their proficiency in as ample a manner as any other such College, yet the said Serampore College shall only have the power of conferring such degrees on the students that testify their proficiency in Science and no rank or other special right shall be connected therewith in our dominions. And We do hereby further appoint, grant and declare, that after the expiration of the said ten years, the said Council of the College and their successors for ever shall have power to make and establish such orders and bye-laws as shall appear to them useful and necessary for the government of the said College, and to alter,

suspend or repeal those already made, and from time to time make such new ones in their room as shall appear to them most proper and expedient provided the same be not repugnant to the Statutes of the College, or to the laws of our realm, and that after the expiration of these ten years any member of the Council shall have power to move the enactment of any new bye-law, or the alteration, suspension or repeal of any existing one provided notice of such motion shall have been delivered in writing to the Master and read from the Chair at one previous meeting of the Council of the said College, but that no such motion shall be deemed to have passed in the affirmative, until the same shall have been discussed and decided by ballot at another meeting summoned especially for that purpose, a majority of the members then present having voted in the affirmative; and in this, as in all other cases, if the votes be equal, the Master or President shall have the casting vote.

Given at our Royal Palace in Copenhagen on the twenty-third day of February, in the year of our Lord one thousand, eight hundred and twenty-seven, in the nineteenth year of our reign.

Under our Royal Hand and Seal.

FREDERICK R.

II.--Statutes And Regulations Of Serampore College

June 12th, 1833.

1. Article the Third of the Charter granted by his Danish Majesty, having authorised the first Council of Serampore College in their lifetime to nominate under their hand and seal such other person or persons for colleagues or successors as may to them appear most proper, so that the Council shall always consist of at least three persons, their successors in the Council shall be competent in like manner to nominate in their lifetime, under their separate hand and seal, such person or persons as they may deem most proper to fill vacancies then existing or which may occur on their demise; members thus nominated and chosen shall succeed to the Council in order of their nomination.

2. It being fixed in the Charter that the Council must consist of the Master or President and at least two, but no more than four Members, and that on the demise of the Master no act shall be done until another be elected, the Master

and Council for the time being shall appoint the next Master under their separate hand and seal. If on the demise of a Master no one be found thus appointed under the hand and seal of a majority of the Council, the Senior Member of the Council shall succeed as Master.

3. The Charter having given the casting vote to the Master, in all cases when the votes are equal the casting vote shall lie with the Master, and if there be no Master, it shall lie with the Senior Member of the Council.

4. Learning and piety being peculiar to no denomination of Christians, one member of the Council may at all times be of any other denomination besides the Baptist, to preserve the original design of the Institution; however, if on the election of a Master a number of the Council be equally divided, that part which is entirely of the Baptist denomination shall have the casting vote, whether it includes the Master or not.

5. The management of the College, including its revenues and property, the choice of Professor and Tutors, the admission of Students, the appointment of all functionaries and servants, and the general order and government of the College, shall ever be vested in the Master and the Council. The Master shall see that the Statutes and Regulations of the Council be duly carried into effect, and take order for the good government of the College in all things. His signature is necessary to the validity of all deeds, instruments, documents and proceedings.

6. "The first Council and their successor for ever" being authorised by the Charter "to confer such degrees of rank and honour as shall encourage learning" in the same manner as other Colleges and Universities, they shall from time to time confer degrees in such branches of Knowledge and Science as may be studied there, in the same manner as the Universities in Denmark, Germany and Great Britain. In doing this the Master and Council shall ad libitum call in the aid of any or all the Professors of Serampore College. All such degrees shall be perfectly free of expense to the person on whom they may be conferred, whether he be in India, Europe or America.

7. No oaths shall be administered in Serampore College, either to the Members of Council, the Professors and Tutors, or the Students. In all cases a solemn promise, duly recorded and signed by the party, shall be accepted instead of an oath.

8. Marriage shall be no bar to any office or situation in Serampore College, from that of the Master to that of the lowest student.

9. The salaries of the Professors and Tutors in Serampore College shall be appointed, and the means of support for all functionaries, students and servants be regulated by the Council in such manner as shall best promote the objects of the Institution.

10. It is intended that neither the Master nor any Member of the Council in general shall receive any salary. But any Master who may not previously reside in the College shall have a residence there free of rent for himself and his family. And if the Council shall elect any one in Europe or in America, whom they deem eminent for learning and piety, a Member of the Council, with a view to choosing him Master, should they on trial deem him worthy, the Council shall be competent to appoint him such salary as they may deem necessary, not exceeding, however, the highest given to a Professor.

11. As the founders of the College deem the belief of Christ's Divinity and Atonement essential to vital Christianity, the promotion of which is the grand object of this Institution, no one shall be eligible to the College Council or to any Professorship who is known to oppose these doctrines, and should any one of the Professors or any member of the Council unhappily so change his views after his election as to oppose these fundamental doctrines of Christianity, on this being clearly and decidedly proved from his teaching or his writings, he shall vacate the office he previously held. But every proceeding of this nature on the part of the College Council shall be published to the Christian world, with the proofs on which it may rest, as an Appendix to the succeeding Report.

12. Members of the Council are eligible from among the Professors of the College, or from among any in India, Europe, or America whom the College Council may deem suitable in point of learning, piety, and talent.

13. Students are admissible at the discretion of the Council from any body of Christians, whether Protestant, Roman Catholic, the Greek, or the Armenian Church; and for the purpose of study, from the Mussulman and Hindu youth, whose habits forbid their living in the College. No caste, colour, or country shall bar any man from admission into Serampore College.

14. Expulsion shall be awarded in cases of open immorality, incorrigible

idleness, neglect of the College Statutes and regulations, or repeated disobedience to the officers of the College.

15. Any person in India, Europe, or America shall be at liberty to found any Professorship, or to attach to Serampore College any annual exhibition or prize for the encouragement of learning in the same manner as in the Universities of Great Britain, regulating such endowment according to their own will; and it shall be duty of the College Council to carry such benefactions into effect in strict consonance with the will of the donors as far as shall be consistent with the Statutes of the College.

16. It shall be lawful for the first Council of the College or their successors to make and rescind any bye-laws whatever, provided they be not contrary to these Statutes.

17. The Charter having declared that the number of the Professors and students in Serampore College remains unlimited, they shall be left thus unlimited, the number to be regulated only by the gracious providence of God and the generosity of the public in India, Europe and America.

III.--Article VI., Clause 2, Of The Treaty Of Purchase, Transferring Serampore To The British Government

"The rights and immunities granted to the Serampore College by Royal Charter of date, 23rd February, 1827, shall not be interfered with, but continue in force in the same manner as if they had been obtained by a Charter from the British Government, subject to the general law of British India."

IV.--CAREY'S BIBLE TRANSLATIONS

THIRTY-SIX BIBLE TRANSLATIONS,

MADE AND EDITED BY DR. CAREY AT SERAMPORE

First Published in:

1. 1801. BENGALI--New Testament; Old Testament in 1802-9.
2. 1811. Ooriya " " in 1819.
3. 1824. Maghadi " only.
4. 1815-19. Assamese " " in 1832.
5. 1824. Khasi.
6. 1814-24. Manipoori.
7. 1808. SANSKRIT " " in 1811-18.
8. 1809-11. HINDI " " in 1813-18.
9. 1822-32. Bruj-bhasa " only.
10. 1815-22. Kanouji " "
11. 1820. Khosali--Gospel of Matthew only.
12. 1822. Oodeypoori--New Testament only.
13. 1815. Jeypoori "
14. 1821. Bhugeli "
15. 1821. Marwari "
16. 1822. Haraoti "

17. 1823. Bikaneri " "
 18. 1823. Oojeini " "
 19. 1824. Bhatti " "
 20. 1832. Palpa " "
 21. 1826. Kumaoni " "
 22. 1832. Gurhwali " "
 23. 1821. Nepalese " "
 24. 1811. MARATHI-- " Old Testament in 1820.
 25. 1820. Goojarati " only.
 26. 1819. Konkan " Pentateuch in 1821.
 27. 1815. PANJABI " " and Historical Books in 1822.
 28. 1819. Mooltani--New Testament.
 29. 1825. Sindhi--Gospel of Matthew only.
 30. 1820. Kashmeeri--New Testament; and Old Testament to 2nd Book of Kings.
 31. 1820-26. Dogri--New Testament only.
 32. 1819. PUSHTOO--New Test. and Old Test. Historical Books.
 33. 1815. BALOOCHI " Three Gospels.
 34. 1818. TELUGOO " and Pentateuch in 1820.
 35. 1822. KANARESE " only.
 36. MALDIVIAN--Four Gospels.

EDITED AND PRINTED ONLY BY CAREY

Hindostani. Chinese (Dr. Marshman's).

Malayalam. Javanese.

Burmese--Matthew's Gospel. Malay.

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4. GEORGE MÜLLER OF BRISTOL (1899)

AND

HIS WITNESS TO A PRAYER-HEARING GOD

BY

ARTHUR T. PIERSON

*Author of "The Crisis of Missions," "The New Acts of the Apostles,"
"Many Infallible Proofs," etc.; editor of "The Missionary Review
of the World," etc.*

WITH AN INTRODUCTION

BY

JAMES WRIGHT

Son-in-law and successor in the work of George Müller Illustrated

NEW YORK CHICAGO TORONTO

Fleming H. Revell Company

LONDON AND EDINBURGH

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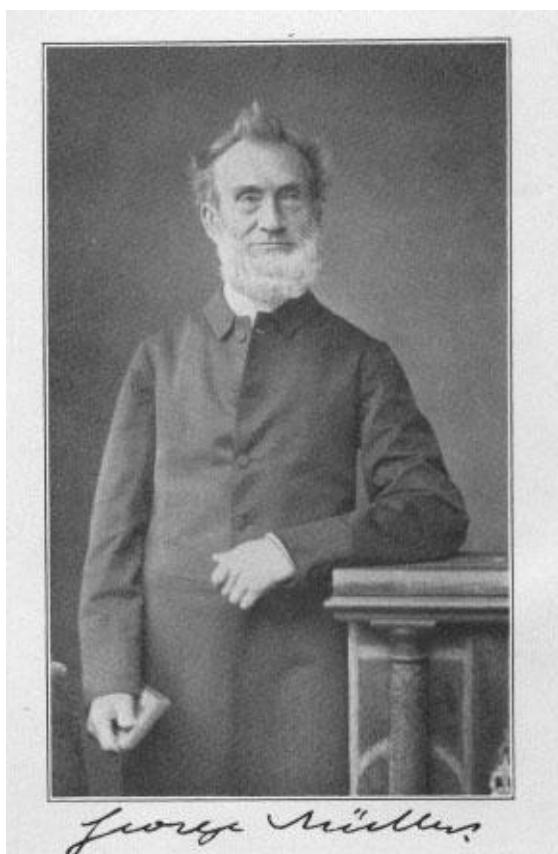
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George Müller

Introduction

VERY soon after the decease of my beloved father-in-law I began to receive letters pressing upon me the desirableness of issuing as soon as possible a memoir of him and his work.

The well-known autobiography, entitled "Narrative of the Lord's Dealings with George Müller," had been, and was still being, so greatly used by God in the edification of believers and the conversion of unbelievers that I hesitated to countenance any attempt to supersede or even supplement it. But as, with prayer, I reflected upon the subject, several considerations impressed me:

1st. The last volume of the Narrative ends with the year 1885, so that there is no record of the last thirteen years of Mr. Müller's life excepting what is contained in the yearly reports of "The Scriptural Knowledge Institution."

2d. The last three volumes of the Narrative, being mainly a condensation of the yearly reports during the period embraced in them, contain much unavoidable repetition.

3d. A book of, say, four hundred and fifty pages, containing the substance of the four volumes of the Narrative, and carrying on the history to the date of the decease of the founder of the institution, would meet the desire of a large class of readers.

4th. Several brief sketches of Mr. Müller's career had issued from the press within a few days after the funeral; and one (written by Mr. F. Warne and published by W. F. Mack & Co., Bristol), a very accurate and truly appreciative sketch, had had a large circulation; but I was convinced by the letters that reached me that a more comprehensive memoir was called for, and *would be* produced, so I was led especially to pray for *guidance* that such a book might be entrusted to the author fitted by God to undertake it.

While waiting for the answer to this definite petition, though greatly urged by publishers to proceed, I steadily declined to take any step until I had clearer light. Moreover, I was, personally, occupied during May and June in preparing the Annual Report of "The Scriptural Knowledge Institution," and could not give proper attention to the other matter.

Just then I learned from Dr. Arthur T. Pierson, of Brooklyn, N. Y., that he had been led to undertake the production of a memoir of Mr. Müller for American readers, and requesting my aid by furnishing him with some materials needed for the work.

Having complied with this request I was favoured by Dr. Pierson with a syllabus of the method and contents of his intended work.

The more I thought upon the subject the more satisfied I became that no one could be found more fitted to undertake the work which had been called for on this side of the Atlantic also than this my well-known and beloved friend.

He had had exceptional opportunities twenty years ago in the United States, and in later years when visiting Great Britain, for becoming intimately acquainted with Mr. Müller, with the principles on which the Orphanage and other branches of "The Scriptural Knowledge Institution" were carried on, and with many details of their working. I knew that Dr. Pierson most thoroughly sympathized with these principles as being according to the mind of God revealed in His word; and that he could, therefore, present not merely the history of the external facts and results of Mr. Müller's life and labours, but could and would, by God's help, unfold, with the ardour and force of *conviction*, the secret springs of that life and of those labours.

I therefore intimated to my dear friend that, provided he would allow me to read the manuscript and have thus the opportunity of making any suggestions that I felt necessary, I would, as my beloved father-in-law's executor and representative, gladly endorse his work as the authorized memoir for British as well as American readers.

To this Dr. Pierson readily assented; and now, after carefully going through the whole, I confidently recommend the book to esteemed readers on both sides of the Atlantic, with the earnest prayer that the result, in relation to the subject of this memoir, may be identical with that produced by the account of the Apostle Paul's "manner of life" upon the churches of Judea which were in Christ (Gal. i. 24), viz.,

"They glorified GOD" in him.

JAMES WRIGHT.

13 CHARLOTTE STREET, PARK STREET,
BRISTOL, ENG., March, 1899.

A Prefatory Word

DR. OLIVER W. HOLMES wittily said that an autobiography is what every biography *ought to be*. The four volumes of "The Narrative of the Lord's Dealings with George Müller," already issued from the press and written by his own hand, with a fifth volume covering his missionary tours, and prepared by his wife, supplemented by the Annual Reports since published, constitute essentially an autobiography—Mr. Müller's own life-story, stamped with his own peculiar individuality, and singularly and minutely complete. To those who wish the simple journal of his life with the details of his history, these printed documents make any other sketch of him from other hands so far unnecessary.

There are, however, two considerations which have mainly prompted the preparation of this brief memoir: first, that the facts of this remarkable life might be set forth not so much with reference to the chronological order of their occurrence, as events, as for the sake of the lessons in living which they furnish, illustrating and enforcing grand spiritual principles and precepts: and secondly, because no man so humble as he would ever write of himself what, after his departure, another might properly write of him that others might glorify God in him.

No one could have undertaken this work of writing Mr. Müller's life-story without being deeply impressed with the opportunity thus afforded for impressing the most vital truths that concern holy living and holy serving; nor could any one have completed such a work without feeling overawed by the argument which this narrative furnishes for a present, living, prayer-hearing God, and for a possible and practical daily walk with Him and work with Him. It has been a great help in the preparation of this book that the writer has had such frequent converse with Mr. James Wright, who was so long Mr. Müller's associate and knew him so intimately.

So prominent was the word of God as a power in Mr. Müller's life that, in an appendix, we have given peculiar emphasis to the great leading texts of Scripture which inspired and guided his faith and conduct, and, so far as possible, in the order in which such texts became practically influential in his life; and so many wise and invaluable counsels are to be found scattered throughout his journal that some of the most striking and helpful have been selected, which may also be found in the appendix.

This volume has, like the life it sketches, but one aim. It is simply and solely meant to extend, emphasize, and perpetuate George Müller's witness to a prayer-hearing God; to present, as plainly, forcibly, and briefly as is practicable, the outlines of a human history, and an experience of the Lord's leadings and dealings, which furnish a sufficient answer to the question:

WHERE IS THE LORD GOD OF ELIJAH?

Chapter 1: FROM HIS BIRTH TO HIS NEW BIRTH

A HUMAN life, filled with the presence and power of God, is one of God's choicest gifts to His church and to the world.

Things which are unseen and eternal seem, to the carnal man, distant and indistinct, while what is seen and temporal is vivid and real. Practically, any object in nature that can be seen or felt is thus more real and actual to most men than the Living God. Every man who walks with God, and finds Him a present Help in every time of need; who puts His promises to the practical proof and verifies them in actual experience; every believer who with the key of faith unlocks God's mysteries, and with the key of prayer unlocks God's treasures, thus furnishes to the race a demonstration and an illustration of the fact that "He is, and is a Rewarder of them that diligently seek Him."

George Müller was such an argument and example incarnated in human flesh. Here was a man of like passions as we are and tempted in all points like as we are, but who believed God and was established by believing; who prayed earnestly that he might live a life and do a work which should be a convincing proof that God hears prayer and that it is safe to trust Him at all times; and who has furnished just such a witness as he desired. Like Enoch, he truly walked with God, and had abundant testimony borne to him that he pleased God. And when, on the tenth day of March, 1898, it was told us of George Müller that "he was not," we knew that "God had taken him": it seemed more like a translation than like death.

To those who are familiar with his long life-story, and, most of all, to those who intimately knew him and felt the power of personal contact with him, he was one of God's ripest saints and himself a living proof that a life of faith is possible;

that God may be known, communed with, found, and may become a conscious companion in the daily life. George Müller proved for himself and for all others who will receive his witness that, to those who are willing to take God at His word and to yield self to His will, He is "the same yesterday and to-day and forever": that the days of divine intervention and deliverance are past only to those with whom the days of faith and obedience are past—in a word, that believing prayer works still the wonders which our fathers told of in the days of old.

The life of this man may best be studied, perhaps, by dividing it into certain marked periods, into which it naturally falls, when we look at those leading events and experiences which are like punctuation-marks or paragraph divisions, —as, for example:

1. From his birth to his new birth or conversion: 1805-1825.
2. From his conversion to full entrance on his life-work: 1825-35.
3. From this point to the period of his mission tours: 1835-75.
4. From the beginning to the close of these tours: 1875-92.
5. From the close of his tours to his death: 1892-98.

Thus the first period would cover twenty years; the second, ten; the third, forty; the fourth, seventeen; and the last, six. However thus unequal in length, each forms a sort of epoch, marked by certain conspicuous and characteristic features which serve to distinguish it and make its lessons peculiarly important and memorable. For example, the first period is that of the lost days of sin, in which the great lesson taught is the bitterness and worthlessness of a disobedient life. In the second period may be traced the remarkable steps of preparation for the great work of his life. The third period embraces the actual working out of the divine mission committed to him. Then for seventeen or eighteen years we find him bearing in all parts of the earth his world-wide witness to God; and the last six years were used of God in mellowing and maturing his Christian character. During these years he was left in peculiar loneliness, yet this only made him lean more on the divine companionship, and it was noticeable with those who were brought into most intimate contact with him that he was more than ever before heavenly-minded, and the beauty of the Lord his God was upon him.

The first period may be passed rapidly by, for it covers only the wasted years of a sinful and profligate youth and early manhood. It is of interest mainly as

illustrating the sovereignty of that Grace which abounds even to the chief of sinners. Who can read the story of that score of years and yet talk of piety as the product of evolution? In his case, instead of evolution, there was rather a *revolution*, as marked and complete as ever was found, perhaps, in the annals of salvation. If Lord George Lyttelton could account for the conversion of Saul of Tarsus only by supernatural power, what would he have thought of George Müller's transformation! Saul had in his favor a conscience, however misguided, and a morality, however pharisaic. George Müller was a flagrant sinner against common honesty and decency, and his whole early career was a revolt, not against God only, but against his own moral sense. If Saul was a hardened transgressor, how callous must have been George Müller!

He was a native of Prussia, born at Kroppenstaedt, near Halberstadt, September 27, 1805. Less than five years later his parents removed to Heimersleben, some four miles off, where his father was made collector of the excise, again removing about eleven years later to Schoenebeck, near Magdeburg, where he had obtained another appointment.

George Müller had no proper parental training. His father's favoritism toward him was harmful both to himself and to his brother, as in the family of Jacob, tending to jealousy and estrangement. Money was put too freely into the hands of these boys, hoping that they might learn how to use it and save it; but the result was, rather, careless and vicious waste, for it became the source of many childish sins of indulgence. Worse still, when called upon to render any account of their stewardship, sins of lying and deception were used to cloak wasteful spending. Young George systematically deceived his father, either by false entries of what he had received, or by false statements of what he had spent or had on hand. When his tricks were found out, the punishment which followed led to no reformation, the only effect being more ingenious devices of trickery and fraud. Like the Spartan lad, George Müller reckoned it no fault to steal, but only to have his theft found out.

His own brief account of his boyhood shows a very bad boy and he attempts no disguise. Before he was ten years old he was a habitual thief and an expert at cheating; even government funds, entrusted to his father, were not safe from his hands. Suspicion led to the laying of a snare into which he fell: a sum of money was carefully counted and put where he would find it and have a chance to steal it. He took it and hid it under his foot in his shoe, but, he being searched and the money being found, it became clear to whom the various sums previously missing might be traced.

His father wished him educated for a clergyman, and before he was eleven he was sent to the cathedral classical school at Halberstadt to be fitted for the university. That such a lad should be deliberately set apart for such a sacred office and calling, by a father who knew his moral obliquities and offences, seems incredible—but, where a state church exists, the ministry of the Gospel is apt to be treated as a human profession rather than as a divine vocation, and so the standards of fitness often sink to the low secular level, and the main object in view becomes the so-called "living," which is, alas, too frequently independent of *holy* living.

From this time the lad's studies were mixed up with novel-reading and various vicious indulgences. Card-playing and even strong drink got hold of him. The night when his mother lay dying, her boy of fourteen was reeling through the streets, drunk; and even her death failed to arrest his wicked course or to arouse his sleeping conscience. And—as must always be the case when such solemn reminders make one no better—he only grew worse.

When he came to the age for confirmation He had to attend the class for preparatory religious teaching; but this being to him a mere form, and met in a careless spirit, another false step was taken: sacred things were treated as common, and so conscience became the more callous. On the very eve of confirmation and of his first approach to the Lord's Table he was guilty of gross sins; and on the day previous, when he met the clergyman for the customary "confession of sin," he planned and practised another shameless fraud, withholding from him eleven-twelfths of the confirmation fee entrusted to him by his father!

In such frames of mind and with such habits of life George Müller, in the Easter season of 1820, was confirmed and became a communicant. Confirmed, indeed! but in sin, not only immoral and unregenerate, but so ignorant of the very rudiments of the Gospel of Christ that he could not have stated to an inquiring soul the simple terms of the plan of salvation. There was, it is true about such serious and sacred transactions, a vague solemnity which left a transient impression and led to shallow resolves to live a better life; but there was no real sense of sin or of repentance toward God, nor was there any dependence upon a higher strength: and, without these, efforts at self-amendment never prove of value or work lasting results.

The story of this wicked boyhood presents but little variety, except that of sin and crime. It is one long tale of evil-doing and of the sorrow which it brings.

Once, when his money was all recklessly wasted, hunger drove him to steal a bit of coarse bread from a soldier who was a fellow lodger; and looking back, long afterward, to that hour of extremity, he exclaimed, "What a bitter thing is the service of Satan, even in this world!"

On his father's removal to Schoenebeck in 1821 he asked to be sent to the cathedral school at Magdeburg, inwardly hoping thus to break away from his sinful snares and vicious companions, and, amid new scenes, find help in self-reform. He was not, therefore, without at least occasional aspirations after moral improvement; but again he made the common and fatal mistake of overlooking the Source of all true betterment. "God was not in all his thoughts." He found that to leave one place for another was not to leave his sin behind, for he took himself along.

His father, with a strange fatuity, left him to superintend sundry alterations in his house at Heimersleben, arranging for him meanwhile to read classics with the resident clergyman, Rev. Dr. Nagel. Being thus for a time his own master, temptation opened wide doors before him. He was allowed to collect dues from his father's debtors, and again he resorted to fraud, spending large sums of this money and concealing the fact that it had been paid.

In November, 1821, he went to Magdeburg and to Brunswick, to which latter place he was drawn by his passion for a young Roman Catholic girl, whom he had met there soon after confirmation. In this absence from home he took one step after another in the path of wicked indulgence. First of all, by lying to his tutor he got his consent to his going; then came a week of sin at Magdeburg and a wasting of his father's means at a costly hotel in Brunswick. His money being gone, he went to the house of an uncle until he was sent away; then, at another expensive hotel, he ran up bills until, payment being demanded, he had to leave his best clothes as a security, barely escaping arrest. Then, at Wolfenbuttel, he tried the same bold scheme again, until, having nothing for deposit, he ran off, but this time was caught and sent to jail. This boy of sixteen was already a liar and thief, swindler and drunkard, accomplished only in crime, a companion of convicted felons and himself in a felon's cell. This cell, a few days later, a thief shared: and these two held converse as fellow thieves, relating their adventures to one another, and young Müller, that he might not be outdone, invented lying tales of villainy to make himself out the more famous fellow of the two!

Ten or twelve days passed in this wretched fellowship, until disagreement led to a sullen silence between them. And so passed away twenty-four dark days, from

December 18, 1821, until the 12th of January ensuing, during all of which George Müller was shut up in prison and during part of which he sought as a favour the company of a thief.

His father learned of his disgrace and sent money to meet his hotel dues and other "costs" and pay for his return home. Yet such was his persistent wickedness that, going from a convict's cell to confront his outraged but indulgent parent, he chose as his companion in travel an avowedly wicked man.

He was severely chastised by his father and felt that he must make some effort to reinstate himself in his favour. He therefore studied hard and took pupils in arithmetic and German, French and Latin. This outward reform so pleased his father that he shortly forgot as well as forgave his evil-doing; but again it was only the outside of the cup and platter that was made clean: the secret heart was still desperately wicked and the whole life, as God saw it, was an abomination.

George Müller now began to forge what he afterward called "a whole chain of lies." When his father would no longer consent to his staying at home, he left, ostensibly for Halle, the university town, to be examined, but really for Nordhausen to seek entrance into the gymnasium. He avoided Halle because he dreaded its severe discipline, and foresaw that restraint would be doubly irksome when constantly meeting young fellows of his acquaintance who, as students in the university, would have much more freedom than himself. On returning home he tried to conceal this fraud from his father; but just before he was to leave again for Nordhausen the truth became known, which made needful new links in that chain of lies to account for his systematic disobedience and deception. His father, though angry, permitted him to go to Nordhausen, where he remained from October, 1822, till Easter, 1825.

During these two and a half years he studied classics, French, history, etc., living with the director of the gymnasium. His conduct so improved that he rose in favour and was pointed to as an example for the other lads, and permitted to accompany the master in his walks, to converse with him in Latin. At this time he was a hard student, rising at four A.M. the year through, and applying himself to his books till ten at night.

Nevertheless, by his own confession, behind all this formal propriety there lay secret sin and utter alienation from God. His vices induced an illness which for thirteen weeks kept him in his room. He was not without a religious bent, which led to the reading of such books as Klopstock's works, but he neither cared for God's word, nor had he any compunction for trampling upon God's law. In his

library, now numbering about three hundred books, no Bible was found. Cicero and Horace, Moliere and Voltaire, he knew and valued, but of the Holy Scriptures he was grossly ignorant, and as indifferent to them as he was ignorant of them. Twice a year, according to prevailing custom, he went to the Lord's Supper, like others who had passed the age of confirmation, and he could not at such seasons quite avoid religious impressions. When the consecrated bread and wine touched his lips he would sometimes take an oath to reform, and for a few days refrain from some open sins; but there was no spiritual life to act as a force within, and his vows were forgotten almost as soon as made. The old Satan was too strong for the young Müller, and, when the mighty passions of his evil nature were roused, his resolves and endeavours were as powerless to hold him as were the new cords which bound Samson, to restrain him, when he awoke from his slumber.

It is hard to believe that this young man of twenty could lie without a blush and with the air of perfect candor. When dissipation dragged him into the mire of debt, and his allowance would not help him out, he resorted again to the most ingenious devices of falsehood. He pretended that the money wasted in riotous living had been stolen by violence, and, to carry out the deception he studied the part of an actor. Forcing the locks of his trunk and guitar-case, he ran into the director's room half dressed and feigning fright, declaring that he was the victim of a robbery, and excited such pity that friends made up a purse to cover his supposed losses. Suspicion was, however, awakened that he had been playing a false part, and he never regained the master's confidence; and though he had even then no sense of sin, shame at being detected in such meanness and hypocrisy made him shrink from ever again facing the director's wife, who, in his long sickness, had nursed him like a mother.

Such was the man who was not only admitted to honourable standing as a university student, but accepted as a candidate for holy orders, with permission to preach in the Lutheran establishment. This student of divinity knew nothing of God or salvation, and was ignorant even of the gospel plan of saving grace. He felt the need for a better life, but no godly motives swayed him. Reformation was a matter purely of expediency: to continue in profligacy would bring final exposure, and no parish would have him as a pastor. To get a valuable "cure" and a good "living" he must make attainments in divinity, pass a good examination, and have at least a decent reputation. Worldly policy urged him to apply himself on the one hand to his studies and on the other to self-reform.

Again he met defeat, for he had never yet found the one source and secret of all

strength. Scarce had he entered Halle before his resolves proved frail as a spider's web, unable to restrain him from vicious indulgences. He refrained indeed from street brawls and duelling, because they would curtail his liberty, but he knew as yet no moral restraints. His money was soon spent, and he borrowed till he could find no one to lend, and then pawned his watch and clothes.

He could not but be wretched, for it was plain to what a goal of poverty and misery, dishonour and disgrace, such paths lead. Policy loudly urged him to abandon his evil-doing, but piety had as yet no voice in his life. He went so far, however, as to choose for a friend a young man and former schoolmate, named Beta, whose quiet seriousness might, as he hoped, steady his own course. But he was leaning on a broken reed, for Beta was himself a backslider. Again he was taken ill. God made him to "possess the iniquities of his youth." After some weeks he was better, and once more his conduct took on the semblance of improvement.

The true mainspring of all well-regulated lives was still lacking, and sin soon broke out in unholy indulgence. George Müller was an adept at the ingenuity of vice. What he had left he pawned to get money, and with Beta and two others went on a four days' pleasure-drive, and then planned a longer tour in the Alps. Barriers were in the way, for both money and passports were lacking; but fertility of invention swept all such barriers away. Forged letters, purporting to be from their parents, brought passports for the party, and books, put in pawn, secured money. Forty-three days were spent in travel, mostly afoot; and during this tour George Müller, holding, like Judas, the common purse, proved, like him, a thief, for he managed to make his companions pay one third of his own expenses.

The party were back in Halle before the end of September, and George Müller went home to spend the rest of his vacation. To account plausibly to his father for the use of his allowance a new chain of lies was readily devised. So soon and so sadly were all his good resolves again broken.

When once more in Halle, he little knew that the time had come when he was to become a new man in Christ Jesus. He was to find God, and that discovery was to turn into a new channel the whole current of his life. The sin and misery of these twenty years would not have been reluctantly chronicled but to make the more clear that his conversion was a supernatural work, inexplicable without God. There was certainly nothing in himself to 'evolve' such a result, nor was

there anything in his 'environment.' In that university town there were no natural forces that could bring about a revolution in character and conduct such as he experienced. Twelve hundred and sixty students were there gathered, and nine hundred of them were divinity students, yet even of the latter number, though all were permitted to preach, not one hundredth part, he says, actually "feared the Lord." Formalism displaced pure and undefiled religion, and with many of them immorality and infidelity were cloaked behind a profession of piety. Surely such a man, with such surroundings, could undergo no radical change of character and life without the intervention of some mighty power from without and from above! What this force was, and how it wrought upon him and in him, we are now to see.

Chapter 2: THE NEW BIRTH AND THE NEW LIFE

THE lost days of sin, now forever past, the days of heaven upon earth began to dawn, to grow brighter till the perfect day.

We enter the second period of this life we are reviewing. After a score of years of evil-doing George Müller was converted to God, and the radical nature of the change strikingly proves and displays the sovereignty of Almighty Grace. He had been kept amid scenes of outrageous and flagrant sin, and brought through many perils, as well as two serious illnesses, because divine purposes of mercy were to be fulfilled in him. No other explanation can adequately account for the facts.

Let those who would explain such a conversion without taking God into account remember that it was at a time when this young sinner was as careless as ever; when he had not for years read the Bible or had a copy of it in his possession; when he had seldom gone to a service of worship, and had never yet even heard one gospel sermon; when he had never been told by any believer what it is to believe on the Lord Jesus Christ and to live by God's help and according to His Word; when, in fact, he had no conception of the first principles of the doctrine of Christ, and knew not the real nature of a holy life, but thought all others to be as himself, except in the degree of depravity and iniquity. This young man had thus grown to manhood without having learned that rudimentary truth that sinners and saints differ not in degree but in kind; that if any man be in Christ, he is a new creation; yet the hard heart of such a man, at such a time and in such conditions, was so wrought upon by the Holy Spirit that he suddenly found entrance into a new sphere of life, with new adaptations to its new atmosphere.

The divine Hand in this history is doubly plain when, as we now look back, we see that this was also the period of preparation for his life-work—a preparation the more mysterious because he had as yet no conception or forecast of that work. During the next ten years we shall watch the divine Potter, to Whom George Müller was a chosen vessel for service, moulding and fitting the vessel for His use. Every step is one of preparation, but can be understood only in the light which that future casts backward over the unique ministry to the church and the world, to which this new convert was all unconsciously separated by God and was to become so peculiarly consecrated.

One Saturday afternoon about the middle of November, 1825, Beta said to Müller, as they were returning from a walk, that he was going that evening to a meeting at a believer's house, where he was wont to go on Saturdays, and where a few friends met to sing, to pray, and to read the word of God and a printed sermon. Such a programme held out nothing fitted to draw a man of the world who sought his daily gratifications at the card-table and in the wine-cup, the dance and the drama, and whose companionships were found in dissipated young fellows; and yet George Müller felt at once a wish to go to this meeting, though he could not have told why. There was no doubt a conscious void within him never yet filled, and some instinctive inner voice whispered that he might there find food for his soul-hunger—a satisfying something after which he had all his life been unconsciously and blindly groping. He expressed the desire to go, which his friend hesitated to encourage lest such a carefree and reckless devotee of vicious pleasures might feel ill at ease in such an assembly. However, he called for young Müller and took him to the meeting.

During his wanderings as a backslider, Beta had both joined and aided George Müller in his evil courses, but, on coming back from the Swiss tour, his sense of sin had so revived as to constrain him to make a full confession to his father; and, through a Christian friend, one Dr. Richter, a former student at Halle, he had been made acquainted with the Mr. Wagner at whose dwelling the meetings were held. The two young men therefore went together, and the former backslider was used of God to "convert a sinner from the error of his way and save a soul from death and hide a multitude of sins."

That Saturday evening was the turning-point in George Müller's history and destiny. He found himself in strange company, amid novel surroundings, and breathing a new atmosphere. His awkwardness made him feel so uncertain of his welcome that he made some apology for being there. But he never forgot brother Wagner's gracious answer: "Come as often as you please! house and heart are open to you." He little knew then what he afterward learned from blessed experience, what joy fills and thrills the hearts of praying saints when an evildoer turns his feet, however timidly, toward a place of prayer!

All present sat down and sang a hymn. Then a brother—who afterward went to Africa under the London Missionary Society—fell on his knees and prayed for God's blessing on the meeting. That *kneeling before God in prayer* made upon Müller an impression never lost. He was in his twenty-first year, and yet he had *never before seen any one on his knees praying*, and of course had never himself knelt before God,—the Prussian habit being to stand in public prayer.

A chapter was read from the word of God, and—all meetings where the Scriptures were expounded, unless by an ordained clergyman, being under the ban as irregular—a printed sermon was read. When, after another hymn, the master of the house prayed, George Müller was inwardly saying: "I am much more learned than this illiterate man, but I could not pray as well as he." Strange to say, a new joy was already springing up in his soul for which he could have given as little explanation as for his unaccountable desire to go to that meeting. But so it was; and on the way home he could not forbear saying to Beta: "All we saw on our journey to Switzerland, and all our former pleasures, are as nothing compared to this evening."

Whether or not, on reaching his own room, he himself knelt to pray he could not recall, but he never forgot that a new and strange peace and rest somehow found him as he lay in bed that night. Was it God's wings that folded over him, after all his vain flight away from the true nest where the divine Eagle flutters over His young?

How sovereign are God's ways of working! In such a sinner as Müller, theologians would have demanded a great 'law work' as the necessary doorway to a new life. Yet there was at this time as little deep conviction of guilt and condemnation as there was deep knowledge of God and of divine things, and perhaps it was because there was so little of the latter that there was so little of the former.

Our rigid theories of conversion all fail in view of such facts. We have heard of a little child who so simply trusted Christ for salvation that she could give no account of any 'law work.' And as one of the old examiners, who thought there could be no genuine conversion without a period of deep conviction, asked her, "But, my dear, how about the Slough of Despond?" she dropped a courtesy and said, "*Please, sir, I didn't come that way!*"

George Müller's eyes were but half opened, as though he saw men as trees walking; but Christ had touched those eyes, He knew little of the great Healer, but somehow he had touched the hem of His garment of grace, and virtue came out of Him who wears that seamless robe, and who responds even to the faintest contact of the soul that is groping after salvation. And so we meet here another proof of the infinite variety of God's working which, like the fact of that working, is so wonderful. That Saturday evening in November, 1825, was to this young student of Halle *the parting of the ways*. He had tasted that the Lord is gracious, though he himself could not account for the new relish for divine

things which made it seem too long to wait a week for another meal; so that thrice before the Saturday following he sought the house of brother Wagner, there, with the help of brethren, to search the Scriptures.

We should lose one of the main lessons of this life-story by passing too hastily over such an event as this conversion and the exact manner of it, for here is to be found the first great step in God's preparation of the workman for his work.

Nothing is more wonderful in history than the unmistakable signs and proofs of *preadaptation*. Our life-occurrences are not *disjecta membra*—scattered, disconnected, and accidental fragments. In God's book all these events were written beforehand, when as yet there was nothing in existence but the plan in God's mind—to be fashioned in continuance in actual history—as is perhaps suggested in Psalm cxxxix. 16 (margin).

We see stones and timbers brought to a building site—the stones from different quarries and the timbers from various shops—and different workmen have been busy upon them at times and places which forbade all conscious contact or cooperation. The conditions oppose all preconcerted action, and yet, without chipping or cutting, stone fits stone, and timber fits timber—tenons and mortises, and proportions and dimensions, all corresponding so that when the building is complete it is as perfectly proportioned and as accurately fitted as though it had been all prepared in one workshop and put together in advance as a test. In such circumstances no sane man would doubt that *one presiding mind*—one architect and master builder—had planned that structure, however many were the quarries and workshops and labourers.

And so it is with this life-story we are writing. The materials to be built into one structure of service were from a thousand sources and moulded into form by many hands, but there was a mutual fitness and a common adaptation to the end in view which prove that He whose mind and plan span the ages had a supreme purpose to which all human agents were unconsciously tributary. The awe of this vision of God's workmanship will grow upon us as we look beneath and behind the mere human occurrences to see the divine Hand shaping and building together all these seemingly disconnected events and experiences into one life-work.

For example, what have we found to be the initial step and stage in George Müller's spiritual history? In a little gathering of believers, where for the first time he saw a child of God pray on his knees, he found his first approach to a pardoning God. Let us observe: this man was henceforth to be singularly and

peculiarly identified with simple scriptural assemblies of believers after the most primitive and apostolic pattern—meetings for prayer and praise, reading and expounding of the Word, such as doubtless were held at the house of Mary the mother of John Mark—assemblies mainly and primarily for believers, held wherever a place could be found, with no stress laid on consecrated buildings and with absolutely no secular or aesthetic attractions. Such assemblies were to be so linked with the whole life, work, and witness of George Müller as to be inseparable from his name, and it was in such an assembly that the night before he died he gave out his last hymn and offered his last prayer.

Not only so, but *prayer, on the knees, both in secret and in such companionship of believers*, was henceforth to be the one great central secret of his holy living and holy serving. Upon this corner-stone of prayer all his life-work was to be built. Of Sir Henry Lawrence the native soldiers during the Lucknow mutiny were wont to say that, "when he looked twice up to heaven, once down to earth, and then stroked his beard, he knew what to do." And of George Müller it may well be said that he was to be, for more than seventy years, the man who conspicuously looked up to heaven to learn what he was to do. Prayer for direct divine guidance in every crisis, great or small, was to be the secret of his whole career. Is there any accident in the exact way in which he was first led to God, and in the precise character of the scenes which were thus stamped with such lasting interest and importance?

The thought of a divine plan which is thus emphasized at this point we are to see singularly illustrated as we mark how stone after stone and timber after timber are brought to the building site, and all so mutually fitted that no sound of any human tool is to be heard while the life-work is in building.

Of course a man that had been so profligate and prodigal must at least begin at conversion to live a changed life. Not that all at once the old sins were abandoned, for such total transformation demands deeper knowledge of the word and will of God than George Müller yet had. But within him a new separating and sanctifying Power was at work. There was a distaste for wicked joys and former companions; the frequenting of taverns entirely ceased, and a lying tongue felt new and strange bands about it. A watch was set at the door of the lips, and every word that went forth was liable to a challenge, so that old habits of untamed speech were arrested and corrected.

At this time he was translating into German for the press a French novel, hoping to use the proceeds of his work for a visit to Paris, etc. At first the plan for the

pleasure-trip was abandoned, then the question arose whether the work itself should not be. Whether his convictions were not clear or his moral courage not sufficient, he went on with the novel. It was finished, but never published. Providential hindrances prevented or delayed the sale and publication of the manuscript until clearer spiritual vision showed him that the whole matter was not of faith and was therefore sin, so that he would neither sell nor print the novel, but burned it—another significant step, for it was his *first courageous act of self-denial in surrender to the voice of the Spirit*—and another stone or timber was thus ready for the coming building.

He now began in different directions a good fight against evil. Though as yet weak and often vanquished before temptation, he did not habitually 'continue in sin,' nor offend against God without godly sorrow. Open sins became less frequent and secret sins less ensnaring. He read the word of God, prayed often, loved fellow disciples, sought church assemblies from right motives, and boldly took his stand on the side of his new Master, at the cost of reproach and ridicule from his fellow students.

George Müller's next marked step in his new path was *the discovery of the preciousness of the word of God*.

At first he had a mere hint of the deep mines of wealth which he afterward explored. But his whole life-history so circles about certain great texts that whenever they come into this narrative they should appear in capitals to mark their prominence. And, of them all, that 'little gospel' in John iii. 16 is the first, for by it he found a full salvation:

"GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

From these words he got his first glimpse of the philosophy of the plan of salvation—why and how the Lord Jesus Christ bore our sins in His own body on the tree as our vicarious Substitute and suffering Surety, and how His sufferings in Gethsemane and Golgotha made it forever needless that the penitent believing sinner should bear his own iniquity and die for it.

Truly to grasp this fact is the beginning of a true and saving faith—what the Spirit calls "laying hold." He who believes and knows that God so loved him first, finds himself loving God in return, and faith works by love to purify the heart, transform the life, and overcome the world.

It was so with George Müller. He found in the word of God *one great fact*: the love of God in Christ. Upon that fact faith, not feeling, laid hold; and then the feeling came naturally without being waited for or sought after. The love of God in Christ constrained him to a love—infinitely unworthy, indeed, of that to which it responded, yet supplying a new impulse unknown before. What all his father's injunctions, chastisements, entreaties, with all the urgent dictates of his own conscience, motives of expediency, and repeated resolves of amendment, utterly failed to effect, the love of God both impelled and enabled him to do—renounce a life of sinful self-indulgence. Thus early he learned that double truth, which he afterwards passionately loved to teach others, that in the blood of God's atoning Lamb is the Fountain of both forgiveness and cleansing. Whether we seek pardon for sin or power over sin, the sole source and secret are in Christ's work for us.

The new year 1826 was indeed a *new year* to this newborn soul. He now began to read *missionary* journals, which kindled a new flame in his heart. He felt a yearning—not very intelligent as yet—to be himself a messenger to the nations, and frequent praying deepened and confirmed the impression. As his knowledge of the world-field enlarged, new facts as to the destitution and the desolation of heathen peoples became as fuel to feed this flame of the mission spirit.

A carnal attachment, however, for a time almost quenched this fire of God within. He was drawn to a young woman of like age, a professed believer, whom he had met at the Saturday-evening meetings; but he had reason to think that her parents would not give her up to a missionary life, and he began, half-unconsciously, to weigh in the balance his yearning for service over against his passion for a fellow creature. Inclination, alas, outweighed duty. Prayer lost its power and for the time was almost discontinued, with corresponding decline in joy. His heart was turned from the foreign field, and in fact from all self-denying service. Six weeks passed in this state of spiritual declension, when God took a strange way to reclaim the backslider.

A young brother, Hermann Ball, wealthy, cultured, with every promising prospect for this world to attract him, made a great self-sacrifice. He chose Poland as a field, and work among the Jews as his mission, refusing to stay at home to rest in the soft nest of self-indulgent and luxurious ease. This choice made on young Müller a deep impression. He was compelled to contrast with it his own course. For the sake of a passionate love for a young woman he had given up the work to which he felt drawn of God, and had become both joyless and prayerless: another young man, with far more to draw him worldward, had,

for the sake of a self-denying service among despised Polish Jews, resigned all the pleasures and treasures of the world. Hermann Ball was acting and choosing as Moses did in the crisis of his history, while he, George Müller, was acting and choosing more like that profane person Esau, when for one morsel of meat he bartered his birthright. The result was a new renunciation—he gave up the girl he loved, and forsook a connection which had been formed without faith and prayer and had proved a source of alienation from God.

Here we mark another new and significant step in preparation for his life-work—a decided step forward, which became a pattern for his after-life. For the second time a *decision for God had cost him marked self-denial*. Before, he had burned his novel; now, on the same altar, he gave up to the consuming fire a human passion which had over him an unhallowed influence. According to the measure of his light thus far, George Müller was *fully, unreservedly given up to God*, and therefore walking in the light. He did not have to wait long for the recompense of the reward, for the smile of God repaid him for the loss of a human love, and the peace of God was his because the God of peace was with him.

Every new spring of inward joy demands a channel for outflow, and so he felt impelled to bear witness. He wrote to his father and brother of his own happy experience, begging them to seek and find a like rest in God, thinking that they had but to know the path that leads to such joy to be equally eager to enter it. But an angry response was all the reply that his letter evoked.

About the same time the famous Dr. Tholuck took the chair of professor of divinity at Halle, and the advent of such a godly man to the faculty drew pious students from other schools of learning, and so enlarged George Müllers circle of fellow believers, who helped him much through grace. Of course the missionary spirit revived, and with such increased fervor, that he sought his father's permission to connect himself with some missionary institution in Germany. His father was not only much displeased, but greatly disappointed, and dealt in reproaches very hard to bear. He reminded George of all the money he had spent on his education in the expectation that he would repay him by getting such a 'living' as would insure to the parent a comfortable home and support for his old age; and in a fit of rage he exclaimed that he would no longer look on him as a son.

Then, seeing that son unmoved in his quiet steadfastness, he changed tone, and from threats turned to tears of entreaty that were much harder to resist than reproaches. The result of the interview was a *third* significant step in preparation

for his son's life's mission. His resolve was unbroken to follow the Lord's leading at any cost, but he now clearly saw that he could be *independent of man only by being more entirely dependent on God, and that henceforth he should take no more money from his father*. To receive such support implied obedience to his wishes, for it seemed plainly wrong to look to him for the cost of his training when he had no prospect nor intention of meeting his known expectations. If he was to live on his father's money, he was under a tacit obligation to carry out his plans and seek a good living as a clergyman at home. Thus early in life George Müller learned the valuable lesson that one must preserve his independence if he would not endanger his integrity.

God was leading His servant in his youth to *cast himself upon Him for temporal supplies*. This step was not taken without cost, for the two years yet to be spent at the university would require more outlay than during any time previous. But thus early also did he find God a faithful Provider and Friend in need. Shortly after, certain American gentlemen, three of whom were college professors,* being in Halle and wishing instruction in German, were by Dr. Tholuck recommended to employ George Müller as tutor; and the pay was so ample for the lessons taught them and the lectures written out for them, that all wants were more than met. Thus also in his early life was written large in the chambers of his memory another golden text from the word of God:

"O FEAR THE LORD, YE HIS SAINTS!
FOR THERE IS NO WANT TO THEM THAT FEAR HIM."
(Psalm xxxiv. 9.)

* One of them, the Rev. Charles Hodge, afterward so well known as professor at Princeton Theological Seminary, etc.

Chapter 3: MAKING READY THE CHOSEN VESSEL

THE workman of God needs to wait on Him to know the work he is to do and the sphere where he is to serve Him.

Mature disciples at Halle advised George Müller for the time thus quietly to wait for divine guidance, and meanwhile to take no further steps toward the mission field. He felt unable, however, to dismiss the question, and was so impatient to settle it that he made the common blunder of attempting to come to a decision in a carnal way. *He resorted to the lot*, and not only so, but to the lot as cast in the lap of the *lottery!* In other words, he first drew a lot in private, and then bought a ticket in a royal lottery, expecting his steps to be guided in a matter so solemn as the choice of a field for the service of God, by the turn of the 'wheel of fortune'! Should his ticket draw a prize he would *go*; if not, *stay at home*. Having drawn a small sum, he accordingly accepted this as a 'sign,' and at once applied to the Berlin Missionary Society, but was not accepted because his application was not accompanied with his father's consent.

Thus a higher Hand had disposed while man proposed. God kept out of the mission field, at this juncture, one so utterly unfit for His work that he had not even learned that primary lesson that he who would work with God must first wait on Him and wait for Him, and that all undue haste in such a matter is worse than waste. He who kept Moses waiting forty years before He sent him to lead out captive Israel, who withdrew Saul of Tarsus three years into Arabia before he sent him as an apostle to the nations, and who left even His own Son thirty years in obscurity before His manifestation as Messiah—this God is in no hurry to put other servants at work. He says to all impatient souls: "My time is not yet full come, but your time is always ready."

Only twice after this did George Müller ever resort to the lot: once at a literal parting of the ways when he was led by it to take the wrong fork of the road, and afterward in a far more important matter, but with a like result: in both cases he found he had been misled, and henceforth abandoned all such chance methods of determining the mind of God. He learned two lessons, which new dealings of God more and more deeply impressed:

First, that the safe guide in every crisis is believing prayer in connection with the

word of God.

Secondly, that continued uncertainty as to one's course is a reason for continued waiting.

These lessons should not be lightly passed over, for they are too valuable. The flesh is impatient of all delay, both in decision and action; hence all carnal choices are immature and premature, and all carnal courses are mistaken and unspiritual. God is often moved to delay that we may be led to pray, and even the answers to prayer are deferred that the natural and carnal spirit may be kept in check and self-will may bow before the will of God.

In a calm review of his course many years later George Müller saw that he "ran hastily to the lot" as a shorter way of settling a doubtful matter, and that, especially in the question of God's call to the mission field, this was shockingly improper. He saw also how unfit he had been at that time for the work he sought: he should rather have asked himself how one so ignorant and so needing to be taught could think of teaching others! Though a child of God, he could not as yet have given a clear statement or explanation of the most elementary gospel truths. The one thing needful was therefore to have sought through much prayer and Bible study to get first of all a deeper knowledge and a deeper experience of divine things. Impatience to settle a matter so important was itself seen to be a positive disqualification for true service, revealing unfitness to endure hardship as a good soldier of Jesus Christ. There is a constant strain and drain on patient waiting which is a necessary feature of missionary trial and particularly the trial of deferred harvests. One who, at the outset, could not brook delay in making his first decision, and wait for God to make known His will in His own way and time, would not on the field have had long patience as a husbandman, waiting for the precious fruit of his toil, or have met with quietness of spirit the thousand perplexing problems of work among the heathen!

Moreover the conviction grew that, could he have followed the lot, his choice would have been a life-mistake. His mind, at that time, was bent upon the East Indies as a field. Yet all subsequent events clearly showed that God's choice for him was totally different. His repeated offers met as repeated refusals, and though on subsequent occasions he acted most deliberately and solemnly, no open door was found, but he was in every case kept from following out his honest purpose. Nor could the lot be justified as an indication of his *ultimate* call to the mission field, for the purpose of it was definite, namely, to ascertain, not whether *at some period of his life* he was to go forth, but whether *at that time* he

was to go or stay. The whole after-life of George Müller proved that God had for him an entirely different plan, which He was not ready yet to reveal, and which His servant was not yet prepared to see or follow. If any man's life ever was a plan of God, surely this life was; and the Lord's distinct, emphatic leading, when made known, was not in this direction. He had purposed for George Müller a larger field than the Indies, and a wider witness than even the gospel message to heathen peoples. He was 'not suffered' to go into 'Bithynia' because 'Macedonia' was waiting for his ministry.

With increasing frequency, earnestness, and minuteness, was George Müller led to put before God, in prayer, all matters that lay upon his mind. This man was to be peculiarly an example to believers as an *intercessor*; and so God gave him from the outset a very *simple, childlike disposition* toward Himself. In many things he was in knowledge and in strength to outgrow childhood and become a man, for it marks immaturity when we err through ignorance and are overcome through weakness. But in faith and in the filial spirit, he always continued to be a little child. Mr. J. Hudson Taylor well reminds us that while in nature the normal order of growth is from childhood to manhood and so to maturity, in *grace* the true development is perpetually backward toward the cradle: we must become and continue as little children, not losing, but rather gaining, childlikeness of spirit. The disciple's maturest manhood is only the perfection of his childhood. George Müller was never so really, truly, fully a little child in all his relations to his Father, as when in the ninety-third year of his age.

Being thus providentially kept from the Indies, he began definite work at home, though yet having little real knowledge of the divine art of coworking with God. He spoke to others of their soul's welfare, and wrote to former companions in sin, and circulated tracts and missionary papers. Nor were his labours without encouragement, though sometimes his methods were awkward or even grotesque, as when, speaking to a beggar in the fields about his need of salvation, he tried to overcome apathetic indifference by speaking louder and louder, as though, mere bawling in his ears would subdue the hardness of his heart!

In 1826 he first attempted to *preach*. An unconverted schoolmaster some six miles from Halle he was the means of turning to the Lord; and this schoolmaster asked him to come and help an aged, infirm clergyman in the parish. Being a student of divinity he was at liberty to preach, but conscious ignorance had hitherto restrained him. He thought, however, that by committing some other man's sermon to memory he might profit the hearers, and so he undertook it. It

was slavish work to prepare, for it took most of a week to memorize the sermon, and it was joyless work to deliver it, for there was none of the living power that attends a man's God-given message and witness. His conscience was not yet enlightened enough to see that he was acting a false part in preaching another's sermon as his own; nor had he the spiritual insight to perceive that it is not God's way to set up a man to preach who knows not enough of either His word or the life of the Spirit within him, to prepare his own discourse. How few even among preachers feel preaching to be *a divine vocation and not a mere human profession*; that a ministry of the truth implies the witness of experience, and that to preach another man's sermon is, at the best, unnatural walking on stilts!

George Müller 'got through' his painful effort of August 27, 1826, reciting this memoriter sermon at eight A.M. in the chapel of ease, and three hours later in the parish church. Being asked to preach again in the afternoon, but having no second sermon committed to memory, he had to keep silent, or *depend on the Lord for help*. He thought he could at least read the fifth chapter of Matthew, and simply expound it. But he had no sooner begun the first beatitude than he felt himself greatly assisted. Not only were his lips opened, but the Scriptures were opened too, his own soul expanded, and a peace and power, wholly unknown to his tame, mechanical repetitions of the morning, accompanied the simpler expositions of the afternoon, with this added advantage, that he talked on a level with the people and not over their heads, his colloquial, earnest speech riveting their attention.

Going back to Halle, he said to himself, 'This is the *true way to preach*', albeit he felt misgivings lest such a simple style of exposition might not suit so well a cultured refined city congregation. He had yet to learn how the enticing words of man's wisdom make the cross of Christ of none effect, and how the very simplicity that makes preaching intelligible to the illiterate makes sure that the most cultivated will also understand it, whereas the reverse is not true.

Here was another very important *step in his preparation* for subsequent service. He was to rank throughout life among the simplest and most scriptural of preachers. This first trial of pulpit-work led to frequent sermons, and in proportion as his speech was in the simplicity that is in Christ did he find joy in his work and a harvest from it. The committed sermon of some great preacher might draw forth human praise, but it was the simple witness of the Word, and of the believer to the Word, that had praise of God. His preaching was not then much owned of God in fruit. Doubtless the Lord saw that he was not ready for reaping, and scarcely for sowing: there was yet too little prayer in preparation

and too little unction in delivery, and so his labours were comparatively barren of results.

About this same time he took another step—perhaps the most significant thus far in its bearing on the precise form of work so closely linked with his name. For some two months he availed himself of the free lodgings furnished for poor divinity students in the famous *Orphan Houses built by A. H. Francke*. This saintly man, a professor of divinity at Halle, who had died a hundred years before (1727), had been led to found an orphanage in entire dependence upon God. Half unconsciously George Müller's whole life-work at Bristol found both its suggestion and pattern in Francke's orphanage at Halle. The very building where this young student lodged was to him an object lesson—a visible, veritable, tangible proof that the Living God hears prayer, and can, in answer to prayer alone, build a house for orphan children. That lesson was never lost, and George Müller fell into the apostolic succession of such holy labour! He often records how much his own faith-work was indebted to that example of simple trust in prayer exhibited by Francke. Seven years later he read his life, and was thereby still more prompted to follow him as he followed Christ.

George Müller's spiritual life in these early days was strangely chequered. For instance, he who, as a Lutheran divinity student, was essaying to preach, hung up in his room a framed crucifix, hoping thereby to keep in mind the sufferings of Christ and so less frequently fall into sin. Such helps, however, availed him little, for while he rested upon such artificial props, it seemed as though he sinned the oftener.

He was at this time overworking, writing sometimes fourteen hours a day, and this induced nervous depression, which exposed him to various temptations. He ventured into a confectioner's shop where wine and beer were sold, and then suffered reproaches of conscience for conduct so unbecoming a believer; and he found himself indulging ungracious and ungrateful thoughts of God, who, instead of visiting him with deserved chastisement, multiplied His tender mercies.

He wrote to a rich, liberal and titled lady, asking a loan, and received the exact sum asked for, with a letter, not from her, but from another into whose hands his letter had fallen by "a peculiar providence," and who signed it as "An adoring worshipper of the Saviour Jesus Christ." While led to send the money asked for, the writer added wise words of caution and counsel—words so fitted to George Müller's exact need that he saw plainly the higher Hand that had guided the

anonymous writer. In that letter he was urged to "seek by watching and prayer to be delivered from all vanity and self-complacency," to make it his "chief aim to be more and more humble, faithful, and quiet," and not to be of those who "say 'Lord, Lord,' but have Him not deeply in their hearts." He was also reminded that "Christianity consists not in words but in power, and that there must be life in us."

He was deeply moved by this message from God through an unknown party, and the more as it had come, with its enclosure, at the time when he was not only guilty of conduct unbecoming a disciple, but indulging hard thoughts of his heavenly Father. He went out to walk alone, and was so deeply wrought on by God's goodness and his own ingratitude that he knelt behind a hedge, and, though in snow a foot deep, he forgot himself for a half-hour in praise, prayer, and self-surrender.

Yet so deceitful is the human heart that a few weeks later he was in such a backslidden state that, for a time, he was again both careless and prayerless, and one day sought to drown the voice of conscience in the wine-cup. The merciful Father gave not up his child to folly and sin. He who once could have gone to great lengths in dissipation now found a few glasses of wine more than enough; his relish for such pleasures was gone, and so was the power to silence the still small voice of conscience and of the Spirit of God.

Such vacillations in Christian experience were due in part to the lack of holy associations and devout companionships. Every disciple needs help in holy living, and this young believer yearned for that spiritual uplift afforded by sympathetic fellow believers. In vacation times he had found at Gnadau, the Moravian settlement some three miles from his father's residence, such soul refreshment, but Halle itself supplied little help. He went often to church, but seldom heard the Gospel, and in that town of over 30,000, with all its ministers, he found not one enlightened clergyman. When, therefore, he could hear such a preacher as Dr. Tholuck, he would walk ten or fifteen miles to enjoy such a privilege. The meetings continued at Mr. Wagner's house; and on the Lord's day evenings some six or more believing students were wont to gather, and both these assemblies were means of grace. From Easter, 1827, so long as he remained in Halle, this latter meeting was held in his own room, and must rank alongside those little gatherings of the "Holy Club" in Lincoln College, Oxford, which a hundred years before had shaped the Wesleys and Whitefield for their great careers. Before George Müller left Halle the attendance at this weekly meeting in his room had grown to twenty.

These assemblies were throughout very simple and primitive. In addition to prayer, singing, and reading of God's word, one or more brethren exhorted or read extracts from devout books. Here young Müller freely opened his heart to others, and through their counsels and prayers was delivered from many snares.

One lesson, yet to be learned, was that the one fountain of all wisdom and strength is the Holy Scriptures. Many disciples practically prefer religious books to the Book of God. He had indeed found much of the reading with which too many professed believers occupy their minds to be but worthless chaff—such as French and German novels; but as yet he had not formed the habit of reading the word of God daily and systematically as in later life, almost to the exclusion of other books. In his ninety-second year, he said to the writer, that for every page of any other reading he was sure he read ten of the Bible. But, up to that November day in 1825 when he first met a praying band of disciples, he had never to his recollection read one chapter in the Book of books; and for the first four years of his new life he gave to the works of uninspired men practical preference over the Living Oracles.

After a true relish for the Scriptures had been created, he could not understand how he could ever have treated God's Book with such neglect. It seemed obvious that *God's having condescended to become an Author*, inspiring holy men to write the Scriptures, He would in them impart the most vital truths; His message would cover all matters which concern man's welfare, and therefore, under the double impulse of duty and delight, we should instinctively and habitually turn to the Bible. Moreover, as he read and studied this Book of God, he felt himself admitted to more and more *intimate acquaintance with the Author*. During the last twenty years of his life he read it carefully through, four or five times annually, with a growing sense of his own rapid increase in the knowledge of God thereby.

Such motives for Bible study it is strange that any true believer should overlook. Ruskin, in writing "Of the King's Treasures," refers to the universal ambition for 'advancement in life,' which means 'getting into good society.' How many obstacles one finds in securing an introduction to the great and good of this world, and even then in getting access to them, in securing an audience with the kings and queens of human society! Yet there is open to us a society of people of the very first rank who will meet us and converse with us so long as we like, whatever our ignorance, poverty, or low estate—namely, the society of authors; and the key that unlocks their private audience-chamber is their books.

So writes Ruskin, and all this is beautifully true; but how few, even among believers, appreciate the privilege of access to the great Author of the universe through His word! Poor and rich, high and low, ignorant and learned, young and old, all alike are welcomed to the audience-chamber of the King of kings. The most intimate knowledge of God is possible on one condition—that we search His Holy Scriptures, prayerfully and habitually, and translate what we there find, into obedience. Of him who thus meditates on God's law day and night, who looks and continues looking into this perfect law of liberty, the promise is unique, and found in both Testaments: "Whatsoever he doeth shall prosper"; "that man shall be blessed in his deed." (Comp. Psalm i. 3; Joshua i. 8; James i. 25.)

So soon as George Müller found this well-spring of delight and success, he drank habitually at this fountain of living waters. In later life he lamented that, owing to his early neglect of this source of divine wisdom and strength, he remained so long in spiritual infancy, with its ignorance and impotence. So long and so far as his growth in knowledge of God was thus arrested his growth in grace was likewise hindered. His close walk with God began at the point where he learned that such walk is always in the light of that inspired word which is divinely declared to be to the obedient soul "a lamp unto the feet and a light unto the path." He who would keep up intimate converse with the Lord must habitually find in the Scriptures the highway of such companionship. God's aristocracy, His nobility, the princes of His realm, are not the wise, mighty, and high-born of earth, but often the poor, weak, despised of men, who abide in His presence and devoutly commune with Him through His inspired word.

Blessed are they who have thus learned to use the key which gives free access, not only to the King's Treasuries, but to the King Himself!

Chapter 4: NEW STEPS AND STAGES OF PREPARATION

PASSION for souls is a divine fire, and in the heart of George Müller that fire now began to burn more brightly, and demanded vent.

In August, 1827, his mind was more definitely than before turned toward mission work. Hearing that the Continental Society of Britain sought a minister for Bucharest, he offered himself through Dr. Tholuck, who, in behalf of the Society, was on the lookout for a suitable candidate. To his great surprise his father gave consent, though Bucharest was more than a thousand miles distant and as truly missionary ground as any other field. After a short visit home he came back to Halle, his face steadfastly set toward his far-off field, and his heart seeking prayerful preparation for expected self-sacrifice and hardship. But God had other plans for His servant, and he never went to Bucharest.

In October following, Hermann Ball, passing through Halle, and being at the little weekly meeting in Müller's room, told him how failing health forbade his continuing his work among Polish Jews; and at once there sprang up in George Müller's mind a strong desire to take his place. Such work doubly attracted him, because it would bring him into close contact with God's chosen but erring people, Israel; and because it would afford opportunity to utilize those Hebrew studies which so engrossed him.

At this very time, calling upon Dr. Tholuck, he was asked, to his surprise, whether he had ever felt a desire to *labour among the Jews*—Dr. Tholuck then acting as agent for the London Missionary Society for promoting missions among them. This question naturally fanned the flame of his already kindled desire; but, shortly after, Bucharest being the seat of the war then raging between the Russians and Turks, the project of sending a minister there was for the time abandoned. But a door seemed to open before him just as another shut behind him.

The committee in London, learning that he was available as a missionary to the Jews, proposed his coming to that city for six months as a missionary student to prepare for the work. To enter thus on a sort of probation was trying to the flesh, but, as it seemed right that there should be opportunity for mutual acquaintance between committee and candidate, to insure harmonious cooperation, his mind

was disposed to accede to the proposal.

There was, however, a formidable obstacle. Prussian male subjects must commonly serve three years in the army, and classical students who have passed the university examinations, at least one year. George Müller, who had not served out even this shorter term, could not, without royal exemption, even get a passport out of the country. Application was made for such exemption, but it failed. Meanwhile he was taken ill, and after ten weeks suffered a relapse. While at Leipzig with an American professor with whom he went to the opera, he unwisely partook of some refreshments between the acts, which again brought on illness. He had broken a blood-vessel in the stomach, and he returned to Halle, never again to enter a theatre. Subsequently being asked to go to Berlin for a few weeks to teach German, he went, hoping at the Prussian capital to find access to the court through persons of rank and secure the desired exemption. But here again he failed. There now seemed no way of escaping a soldier's term, and he submitted himself for examination, but was pronounced physically unfit for military duty. In God's providence he fell into kind hands, and, being a second time examined and found unfit, he was thenceforth *completely exempted for life from all service in the army*.

God's lines of purpose mysteriously converged. The time had come; the Master spake and it was done: all things moved in one direction—to set His servant free from the service of his country, that, under the Captain of his salvation, he might endure hardness as a good soldier of Christ, without entanglement in the affairs of this life. Aside from this, his stay at the capital had not been unprofitable, for he had preached five times a week in the poorhouse and conversed on the Lord's days with the convicts in the prison.

In February, 1829, he left for London, on the way visiting his father at Heimersleben, where he had returned after retirement from office; and he reached the English metropolis March 19th. His liberty was much curtailed as a student in this new seminary, but, as no rule conflicted with his conscience, he submitted. He studied about twelve hours daily, giving attention mainly to Hebrew and cognate branches closely connected with his expected field. Sensible of the risk of that deadness of soul which often results from undue absorption in mental studies, he committed to memory much of the Hebrew Old Testament and pursued his tasks in a prayerful spirit, seeking God's help in matters, however minute, connected with daily duty.

Tempted to the continual use of his native tongue by living with his German

countrymen, he made little progress in English, which he afterward regretted; and he was wont, therefore, to counsel those who propose to work among a foreign people, not only to live among them in order to learn their language, but to keep aloof as far as may be from their own countrymen, so as to be compelled to use the tongue which is to give them access to those among whom they labour.

In connection with this removal to Britain a seemingly trivial occurrence left upon him a lasting impress—another proof that there are no little things in life. Upon a very small hinge a huge door may swing and turn. It is, in fact, often the apparently trifling events that mould our history, work, and destiny.

A student incidentally mentioned a dentist in Exeter—a Mr. Groves—who for the Lord's sake had resigned his calling with fifteen hundred pounds a year, and with wife and children offered himself as a missionary to Persia, *simply trusting the Lord for all temporal supplies*. This act of self-denying trust had a strange charm for Mr. Müller, and he could not dismiss it from his mind; indeed, he distinctly entered it in his journal and wrote about it to friends at home. It was *another lesson in faith*, and in the very line of that trust of which for more than sixty years he was to be so conspicuous an example and illustration.

In the middle of May, 1829, he was taken ill and felt himself to be past recovery. Sickness is often attended with strange *self-disclosure*. His conviction of sin and guilt at his conversion was too superficial and shallow to leave any after-remembrance. But, as is often true in the history of God's saints, the sense of guilt, which at first seemed to have no roots in conscience and scarce an existence, struck deeper into his being and grew stronger as he knew more of God and grew more like Him. This common experience of saved souls is susceptible of easy explanation. Our conceptions of things depend mainly upon two conditions: first, the clearness of our vision of truth and duty; and secondly, the standard of measurement and comparison. The more we live in God and unto God, the more do our eyes become enlightened to see the enormity and deformity of sin, so that we recognize the hatefulness of evil more distinctly: and the more clearly do we recognize the perfection of God's holiness and make it the pattern and model of our own holy living.

The amateur musician or artist has a false complacency in his own very imperfect work only so far as his ear or eye or taste is not yet trained to accurate discrimination; but, as he becomes more accomplished in a fine art, and more appreciative of it, he recognizes every defect or blemish of his previous work,

until the musical performance seems a wretched failure and the painting a mere daub. The change, however, is wholly in the *workman* and not in the *work*: both the music and the painting are in themselves just what they were, but the man is capable of something so much better, that his standard of comparison is raised to a higher level, and his capacity for a true judgment is correspondingly enlarged.

Even so a child of God who, like Elijah, stands before Him as a waiting, willing, obedient servant, and has both likeness to God and power with God, may get under the juniper-tree of despondency, cast down with the sense of unworthiness and ill desert. As godliness increases the sense of ungodliness becomes more acute, and so feelings never accurately gauge real assimilation to God. We shall seem worst in our own eyes when in His we are best, and conversely.

A Mohammedan servant ventured publicly to challenge a preacher who, in an Indian bazaar, was asserting the universal depravity of the race, by affirming that he knew at least one woman who was immaculate, absolutely without fault, and that woman, his own Christian mistress. The preacher bethought himself to ask in reply whether he had any means of knowing whether that was her opinion of herself, which caused the Mohammedan to confess that there lay the mystery: she had been often overheard in prayer confessing herself the most unworthy of sinners.

To return from this digression, Mr. Müller, not only during this illness, but down to life's sudden close, had a growing sense of sin and guilt which would at times have been overwhelming, had he not known upon the testimony of the Word that "whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." From his own guilt he turned his eyes to the cross where it was atoned for, and to the mercy-seat where forgiveness meets the penitent sinner; and so sorrow for sin was turned into the joy of the justified.

This confidence of acceptance in the Beloved so stripped death of its terrors that during this illness he longed rather to depart and to be with Christ; but after a fortnight he was pronounced better, and, though still longing for the heavenly rest, he submitted to the will of God for a longer sojourn in the land of his pilgrimage, little foreseeing what joy he was to find in living for God, or how much he was to know of the days of heaven upon earth.

During this illness, also, he showed the growing tendency to bring before the Lord in prayer even the minutest matters which his later life so signally exhibited. He constantly besought God to guide his physician, and every new dose of medicine was accompanied by a new petition that God would use it for

his good and enable him with patience to await His will. As he advanced toward recovery he sought rest at Teignmouth, where, shortly after his arrival, "Ebenezer" chapel was reopened. It was here also that Mr. Müller became acquainted with Mr. Henry Craik, who was for so many years not only his friend, but fellow labourer.

It was also about this time that, as he records, certain great truths began to be made clear to him and to stand out in much prominence. This period of personal preparation is so important in its bearing on his whole after-career that the reader should have access to his own witness.*

* See Appendix B.

On returning to London, prospered in soul-health as also in bodily vigor, he proposed to fellow students a daily morning meeting, from 6 to 8, for prayer and Bible study, when each should give to the others such views of any passage read as the Lord might give him. These spiritual exercises proved so helpful and so nourished the appetite for divine things that, after continuing in prayer late into the evening hours, he sometimes at midnight sought the fellowship of some like-minded brother, and thus prolonged the prayer season until one or two o'clock in the morning; and even then sleep was often further postponed by his overflowing joy in God. Thus, under his great Teacher, did this pupil, early in his spiritual history, learn that supreme lesson that to every child of God the word of God is the bread of life, and the prayer of faith the breath of life.

Mr. Müller had been back in London scarcely ten days before health again declined, and the conviction took strong hold upon him that he should not spend his little strength in confining study, but at once get about his work; and this conviction was confirmed by the remembrance of the added light which God had given him and the deeper passion he now felt to serve Him more freely and fully. Under the pressure of this persuasion that both his physical and spiritual welfare would be promoted by actual labours for souls, he sought of the Society a prompt appointment to his field of service; and that they might with the more confidence commission him, he asked that some experienced man might be sent out with him as a fellow counsellor and labourer.

After waiting in vain for six weeks for an answer to this application, he felt another strong conviction: that *to wait on his fellow men to be sent out to his field and work was unscriptural and therefore wrong*. Barnabas and Saul were called by name and sent forth by the Holy Spirit, before the church at Antioch had taken any action; and he felt himself so called of the Spirit to his work that

he was prompted to begin at once, without waiting for human authority,—and why not among the Jews in London? Accustomed to act promptly upon conviction, he undertook to distribute among them tracts bearing his name and address, so that any who wished personal guidance could find him. He sought them at their gathering-places, read the Scriptures at stated times with some fifty Jewish lads, and taught in a Sunday-school. Thus, instead of lying like a vessel in dry-dock for repairs, he was launched into Christian work, though, like other labourers among the despised Jews, he found himself exposed to petty trials and persecutions, called to suffer reproach for the name of Christ.

Before the autumn of 1829 had passed, a further misgiving laid hold of him as to whether he could in good conscience remain longer connected in the usual way with this London Society, and on December 12th he concluded to dissolve all such ties except upon certain conditions. To do full justice both to Mr. Müller and the Society, his own words will again be found in the Appendix.*

* See Appendix C.

Early in the following year it was made clear that he could labour in connection with such a society only as they would consent to his *serving without salary and labouring when and where the Lord might seem to direct*. He so wrote, eliciting a firm but kind response to the effect that they felt it "inexpedient to employ those who were unwilling to submit to their guidance with respect to missionary operations," etc.

Thus this link with the Society was broken. He felt that he was acting up to the light God gave, and, while imputing to the Society no blame, he never afterward repented this step nor reversed this judgment. To those who review this long life, so full of the fruits of unusual service to God and man, it will be quite apparent that the Lord was gently but persistently thrusting George Müller out of the common path into one where he was to walk very closely with Himself; and the decisions which, even in lesser matters furthered God's purpose were wiser and weightier than could at the time be seen.

One is constantly reminded in reading Mr. Müller's journal that he was a man of like frailties as others. On Christmas morning of this year, after a season of peculiar joy, he awoke to find himself in the Slough of Despond, without any sense of enjoyment, prayer seeming as fruitless as the vain struggles of a man in the mire. At the usual morning meeting he was urged by a brother to continue in prayer, notwithstanding, until he was again melted before the Lord—a wise counsel for all disciples when the Lord's presence seems strangely withdrawn.

Steadfast continuance in prayer must never be hindered by the want of sensible enjoyment; in fact, it is a safe maxim that the less joy, the more need. Cessation of communion with God, for whatever cause, only makes the more difficult its resumption and the recovery of the prayer habit and prayer spirit; whereas the persistent outpouring of supplication, together with continued activity in the service of God, soon brings back the lost joy. Whenever, therefore, one yields to spiritual depression so as to abandon, or even to suspend, closet communion or Christian work, the devil triumphs.

So rapid was Mr. Müller's recovery out of this Satanic snare, through continuance in prayer, that, on the evening of that same Christmas day whose dawn had been so overcast, he expounded the Word at family worship in the house where he dined by invitation, and with such help from God that two servants who were present were deeply convicted of sin and sought his counsel.

Here we reach another mile-stone in this life-journey. George Müller had now come to the end of the year 1829, and he had been led of the Lord in a truly remarkable path. It was but about four years since he first found the narrow way and began to walk in it, and he was as yet a young man, in his twenty-fifth year. Yet already he had been taught some of the grand secrets of a holy, happy, and useful life, which became the basis of the whole structure of his after-service.

Indeed, as we look back over these four years, they seem crowded with significant and eventful experiences, all of which forecast his future work, though he as yet saw not in them the Lord's sign. His conversion in a primitive assembly of believers where worship and the word of God were the only attractions, was the starting-point in a career every step of which seems a stride forward. Think of a young convert, with such an ensnaring past to reproach and retard him, within these few years learning such advanced lessons in *renunciation*: burning his manuscript novel, giving up the girl he loved, turning his back on the seductive prospect of ease and wealth, to accept self-denial for God, cutting loose from dependence on his father and then refusing all stated salary lest his liberty of witness be curtailed, and choosing a simple expository mode of preaching, instead of catering to popular taste! Then mark how he fed on the word of God; how he cultivated the habits of searching the Scriptures and praying in secret; how he threw himself on God, not only for temporal supplies, but for support in bearing all burdens, however great or small; and how thus early he offered himself for the mission field and was impatiently eager to enter it. Then look at the sovereign love of God, imparting to him in so eminent a degree the childlike spirit, teaching him to trust not his own variable moods of

feeling, but the changeless word of His promise; teaching him to wait patiently on Him for orders, and not to look to human authority or direction; and so singularly releasing him from military service for life, and mysteriously withholding him from the far-off mission field, that He might train him for his unique mission to the race and the ages to come!

These are a few of the salient points of this narrative, thus far, which must, to any candid mind, demonstrate that a higher Hand was moulding this chosen vessel on His potter's wheel, and shaping it unmistakably for the singular service to which it was destined!

Chapter 5: THE PULPIT AND THE PASTORATE

No work for God surpasses in dignity and responsibility the Christian ministry. It is at once the consummate flower of the divine planting, the priceless dower of His church, and through it works the power of God for salvation.

Though George Müller had begun his 'candidacy for holy orders' as an unconverted man, seeking simply a human calling with a hope of a lucrative living, he had heard God's summons to a divine vocation, and he was from time to time preaching the Gospel, but not in any settled field.

While at Teignmouth, early in 1830, preaching by invitation, he was asked to take the place of the minister who was about to leave, but he replied that he felt at that time called of God, not to a stationary charge, but rather to a sort of itinerant evangelism. During this time he preached at Shaldon for Henry Craik, thus coming into closer contact with this brother, to whom his heart became knit in bonds of love and sympathy which grew stronger as the acquaintance became more intimate.

Certain hearers at Teignmouth, and among them some preachers, disliked his sermons, albeit they were owned of God; and this caused him to reflect upon the probable causes of this opposition, and whether it was any indication of his duty. He felt that they doubtless looked for outward graces of oratory in a preacher, and hence were not attracted to a foreigner whose speech had no rhetorical charms and who could not even use English with fluency. But he felt sure of a deeper cause for their dislike, especially as he was compelled to notice that, the summer previous, when he himself was less spiritually minded and had less insight into the truth, the same parties who now opposed him were pleased with him. His final conclusion was that the Lord meant to work through him at Teignmouth, but that Satan was acting, as usual, the part of a hinderer, and stirring up brethren themselves to oppose the truth. And as, notwithstanding the opposers, the wish that he should minister at the chapel was expressed so often and by so many, he determined to remain for a time until he was openly rejected as God's witness, or had some clear divine leading to another field of labour.

He announced this purpose, at the same time plainly stating that, should they withhold salary, it would not affect his decision, inasmuch as he did not preach as a hireling of man, but as the servant of God, and would willingly commit to

Him the provision for his temporal needs. At the same time, however, he reminded them that it was alike their duty and privilege to minister in carnal things to those who served them in things spiritual, and that while he did not desire a gift, he did desire fruit that might abound to their account.

These experiences at Teignmouth were typical: "Some believed the things which were spoken, and some believed not;" some left the chapel, while others stayed; and some were led and fed, while others maintained a cold indifference, if they did not exhibit an open hostility. But the Lord stood by him and strengthened him, setting His seal upon his testimony; and Jehovah Jireh also moved two brethren, unasked, to supply all the daily wants of His servant. After a while the little church of eighteen members unanimously called the young preacher to the pastorate, and he consented to abide with them for a season, without abandoning his original intention of going from place to place as the Lord might lead. A stipend, of fifty-five pounds annually, was offered him, which somewhat increased as the church membership grew; and so the university student of Halle was settled in his first pulpit and pastorate.

While at Sidmouth, preaching, in April, 1830, three believing sisters held in his presence a conversation about '*believers' baptism*,' which proved the suggestion of another important step in his life, which has a wider bearing than at first is apparent.

They naturally asked his opinion on the subject about which they were talking, and he replied that, having been baptized as a child, he saw no need of being baptized again. Being further asked if he had ever yet prayerfully searched the word of God as to its testimony in this matter, he frankly confessed that he had not.

At once, with unmistakable plainness of speech and with rare fidelity, one of these sisters in Christ promptly said: "*I entreat you, then, never again to speak any more about it till you have done so.*"

Such a reply George Müller was not the man either to resent or to resist. He was too honest and conscientious to dismiss without due reflection any challenge to search the oracles of God for their witness upon any given question. Moreover, if, at that very time, his preaching was emphatic in any direction, it was in the boldness with which he insisted that *all pulpit teaching and Christian practice must be subjected to one great test*, namely, *the touchstone of the word of God*. Already an Elijah in spirit, his great aim was to repair the broken-down altar of the Lord, to expose and rebuke all that hindered a thoroughly scriptural worship

and service, and, if possible, to restore apostolic simplicity of doctrine and life.

As he thought and prayed about this matter, he was forced to admit to himself that he had never yet earnestly examined the Scriptures for their teaching as to the position and relation of baptism in the believer's life, nor had he even prayed for light upon it. He had nevertheless repeatedly spoken against believers' baptism, and so he saw it to be possible that he might himself have been opposing the teaching of the Word. He therefore determined to study the subject until he should reach a final, satisfactory, and scriptural conclusion; and thenceforth, whether led to defend infant baptism or believers' baptism, to do it only on scriptural grounds.

The mode of study which he followed was characteristically simple, thorough, and business-like, and was always pursued afterward. He first sought from God the Spirit's teaching that his eyes might be opened to the Word's witness, and his mind illumined; then he set about a systematic examination of the New Testament from beginning to end. So far as possible he sought absolutely to rid himself of all bias of previous opinion or practice, prepossession or prejudice; he prayed and endeavoured to be free from the influence of human tradition, popular custom, and churchly sanction, or that more subtle hindrance, *personal pride in his own consistency*. He was humble enough to be willing to retract any erroneous teaching and renounce any false position, and to espouse that wise maxim: "Don't be *consistent*, but simply be *true!*" Whatever may have been the case with others who claim to have examined the same question for themselves, the result in his case was that he came to the conclusion, and, as he believed, from the word of God and the Spirit of God, that none but believers are the proper subjects of baptism, and that only immersion is its proper mode. Two passages of Scripture were very marked in the prominence which they had in compelling him to these conclusions, namely: Acts viii. 36-38, and Romans vi. 3-5. The case of the Ethiopian eunuch strongly convinced him that baptism is proper, only as the act of a believer confessing Christ; and the passage in the Epistle to the Romans equally satisfied him that only immersion in water can express the typical burial with Christ and resurrection with Him, there and elsewhere made so prominent. He intended no assault upon brethren who hold other views, when he thus plainly stated in his journal the honest and unavoidable convictions to which he came; but he was too loyal both to the word of God and to his own conscience to withhold his views when so carefully and prayerfully arrived at through the searching of the Scriptures.

Conviction compelled action, for in him there was no spirit of compromise; and

he was accordingly promptly baptized. Years after, in reviewing his course, he records the solemn conviction that "of all revealed truths, not one is more clearly revealed in the Scriptures—not even the doctrine of justification by faith—and that the subject has only become obscured by men not having been willing to take *the Scriptures alone* to decide the point."

He also bears witness incidentally that not one true friend in the Lord had ever turned his back upon him in consequence of his baptism, as he supposed some would have done; and that almost all such friends had, since then, been themselves baptized. It is true that in one way he suffered some pecuniary loss through this step taken in obedience to conviction, but the Lord did not suffer him to be ultimately the loser even in this respect, for He bountifully made up to him any such sacrifice, even in things that pertain to this life. He concludes this review of his course by adding that through his example many others were led both to examine the question of baptism anew and to submit themselves to the ordinance.

Such experiences as these suggest the honest question whether there is not imperative need of subjecting all current religious customs and practices to the one test of conformity to the scripture pattern. Our Lord sharply rebuked the Pharisees of His day for making "the commandment of God of none effect by their tradition," and, after giving one instance, He added, "and many other such like things do ye."^{*} It is very easy for doctrines and practices to gain acceptance, which are the outgrowth of ecclesiasticism, and neither have sanction in the word of God, nor will bear the searching light of its testimony. Cyprian has forewarned us that even *antiquity* is not *authority*, but may be only *vetustas erroris*—the old age of error. What radical reforms would be made in modern worship, teaching and practice,—in the whole conduct of disciples and the administration of the church of God,—if the one final criterion of all judgment were: What do the Scriptures teach? And what revolutions in our own lives as believers might take place, if we should first put every notion of truth and custom of life to this one test of scripture authority, and then with the courage of conviction dare to do according to that word—counting no cost, but studying to show ourselves approved of God! Is it possible that there are any modern disciples who "reject the commandment of God that they may keep their own tradition"?

* Matthew xv. 6. Mark vii. 9-13.

This step, taken by Mr. Müller as to baptism, was only a precursor of many

others, all of which, as he believed, were according to that Word which, as the lamp to the believer's feet, is to throw light upon his path.

During this same summer of 1830 the further study of the Word satisfied him that, though there is no direct *command* so to do, the scriptural and apostolic *practice* was to *break bread every Lord's day*. (Acts xx 7, etc.) Also, that the Spirit of God should have unhindered liberty to work through any believer according to the gifts He had bestowed, seemed to him plainly taught in Romans xii.; 1 Cor. xii.; Ephes. iv., etc. These conclusions likewise this servant of God sought to translate at once into conduct, and such conformity brought increasing spiritual prosperity.

Conscientious misgivings, about the same time, ripened into settled convictions that he could no longer, upon the same principle of obedience to the word of God, consent to *receive any stated salary* as a minister of Christ. For this latter position, which so influenced his life, he assigns the following grounds, which are here stated as showing the basis of his life-long attitude:

1. A stated salary implies a fixed sum, which cannot well be paid without a fixed income through pew-rentals or some like source of revenue. This seemed plainly at war with the teaching of the Spirit of God in James ii. 1-6, since the poor brother cannot afford as good sittings as the rich, thus introducing into church assemblies invidious distinctions and respect of persons, and so encouraging the caste spirit.
2. A fixed pew-rental may at times become, even to the willing disciple, a burden. He who would gladly contribute to a pastor's support, if allowed to do so according to his ability and at his own convenience, might be oppressed by the demand to pay a stated sum at a stated time. Circumstances so change that one who has the same cheerful mind as before may be unable to give as formerly, and thus be subjected to painful embarrassment and humiliation if constrained to give a fixed sum.
3. The whole system tends to the bondage of the servant of Christ. One must be unusually faithful and intrepid if he feels no temptation to keep back or in some degree modify his message in order to please men, when he remembers that the very parties, most open to rebuke and most liable to offence, are perhaps the main contributors toward his salary.

Whatever others may think of such reasons as these, they were so satisfactory to his mind that he frankly and promptly announced them to his brethren; and thus,

as early as the autumn of 1830, when just completing his twenty-fifth year, he took a position from which he never retreated, that he would thenceforth *receive no fixed salary for any service rendered to God's people*. While calmly assigning scriptural grounds for such a position he, on the same grounds, urged *voluntary offerings*, whether of money or other means of support, as the proper acknowledgment of service rendered by God's minister, and as a sacrifice acceptable, well-pleasing to God. A little later, seeing that, when such voluntary gifts came direct from the givers personally, there was a danger that some might feel self-complacent over the largeness of the amount given by them, and others equally humbled by the smallness of their offerings, with consequent damage to both classes, of givers, he took a step further: he had a *box put up in the chapel*, over which was written, that whoever had a desire to do something for his support might put such an offering therein as ability and disposition might direct. His intention was, that thus the act might be wholly as in God's sight, without the risk of a sinful pride or false humility.

He further felt that, to be entirely consistent, he should *ask no help from man*, even in bearing necessary costs of travel in the Lord's service, nor even state his needs beforehand in such a way as indirectly to appeal for aid. All of these methods he conceived to be forms of trusting in an arm of flesh, going to man for help instead of going at once, always and only, to the Lord. And he adds: "*To come to this conclusion before God required more grace than to give up my salary.*"

These successive steps are here recorded explicitly and in their exact order because they lead up directly to the ultimate goal of his life-work and witness. Such decisions were vital links connecting this remarkable man and his "Father's business," upon which he was soon more fully to enter; and they were all necessary to the fulness of the world-wide witness which he was to bear to a prayer-hearing God and the absolute safety of trusting in Him and in Him alone.

On October 7, 1830, George Müller, in finding a wife, found a good thing and obtained new favour from the Lord. Miss Mary Groves, sister of the self-denying dentist whose surrender of all things for the mission field had so impressed him years before, was married to this man of God, and for forty blessed years proved an help meet for him. It was almost, if not quite, an ideal union, for which he continually thanked God; and, although her kingdom was one which came not with observation,¹ the sceptre of her influence was far wider in its sway than will ever be appreciated by those who were strangers to her personal and domestic life. She was a rare woman and her price was above rubies. The heart of her

husband safely trusted, in her, and the great family of orphans who were to her as children rise up even to this day to call her blessed.

Married life has often its period of estrangement, even when temporary alienation yields to a deeper love, as the parties become more truly wedded by the assimilation of their inmost being to one another. But to Mr. and Mrs. Müller there never came any such experience of even temporary alienation. From the first, love grew, and with it, mutual confidence and trust. One of the earliest ties which bound these two in one was the bond of a *common self-denial*. Yielding literal obedience to Luke xii. 33, they sold what little they had and gave alms, henceforth laying up no treasures on earth (Matthew vi. 19-34; xix. 21.) The step then taken—accepting, for Christ's sake, voluntary poverty—was never regretted, but rather increasingly rejoiced in; how faithfully it was followed in the same path of continued self-sacrifice will sufficiently appear when it is remembered that, nearly sixty-eight years afterward, George Müller passed suddenly into the life beyond, a poor man; his will, when admitted to probate, showing his entire personal property, under oath, to be but one hundred and sixty pounds! And even that would not have been in his possession had there been no daily need of requisite comforts for the body and of tools for his work. Part of this amount was in money, shortly before received and not yet laid out for his Master, but held at His disposal. Nothing, even to the clothes he wore, did he treat as his own. He was a consistent steward.

This final farewell to all earthly possessions, in 1830, left this newly married husband and wife to look only to the Lord. Thenceforth they were to put to ample daily test both their faith in the Great Provider and the faithfulness of the Great Promiser. It may not be improper here to anticipate, what is yet to be more fully recorded, that, from day to day and hour to hour, during more than threescore years, George Müller was enabled to set to his seal that God is true. If few men have ever been permitted so to trace in the smallest matters God's care over His children, it is partly because few have so completely abandoned themselves to that care. He dared to trust Him, with whom the hairs of our head are all numbered, and who touchingly reminds us that He cares for what has been quaintly called "*the odd sparrow*." Matthew records (x. 29) how two sparrows are sold for a farthing, and Luke (xii. 6) how five are sold for two farthings; and so it would appear that, when two farthings were offered, an odd sparrow was thrown in, as of so little value that it could be given away with the other four. And yet even for that one sparrow, not worth taking into account in the bargain, *God cares*. Not one of them is forgotten before God, or falls to the

ground without Him. With what force then comes the assurance: "Fear ye not therefore; ye are of more value than many sparrows!"

So George Müller found it to be. He was permitted henceforth to know as never before, and as few others have ever learned, how truly God may be approached as "Thou that hearest prayer." God can keep His trusting children not only from falling but from stumbling; for, during all those after-years that spanned the lifetime of two generations, there was no drawing back. Those precious promises, which in faith and hope were "laid hold" of in 1830, were "held fast" until the end. (Heb. vi. 18, x. 23.) And the divine faithfulness proved a safe anchorage-ground in the most prolonged and violent tempests. The anchor of hope, sure and steadfast, and entering into that within the veil, was never dragged from its secure hold on God. In fifty thousand cases, Mr. Müller calculated that he could trace distinct answers to definite prayers; and in multitudes of instances in which God's care was not definitely traced, it was day by day like an encompassing passing but invisible presence or atmosphere of life and strength.

On August 9, 1831, Mrs. Müller gave birth to a stillborn babe, and for six weeks remained seriously ill. Her husband meanwhile laments that his heart was so cold and carnal, and his prayers often so hesitating and formal; and he detects, even behind his zeal for God, most unspiritual frames. He especially chides himself for not having more seriously thought of the peril of child-bearing, so as to pray more earnestly for his wife; and he saw clearly that the prospect of parenthood had not been rejoiced in as a blessing, but rather as implying a new burden and hindrance in the Lord's work.

While this man of God lays bare his heart in his journal, the reader must feel that "as in water face answereth to face, so the heart of man to man." How many a servant of God has no more exalted idea of the divine privilege of a sanctified parenthood! A wife and a child are most precious gifts of God when received, in answer to prayer, from His hand. Not only are they not hindrances, but they are helps, most useful in fitting a servant of Christ for certain parts of his work for which no other preparation is so adequate. They serve to teach him many most valuable lessons, and to round out his character into a far more symmetrical beauty and serviceableness. And when it is remembered how a godly *association* in holiness and usefulness may thus be supplied, and above all a godly *succession* through many generations, it will be seen how wicked is the spirit that treats holy wedlock and its fruits in offspring,—with lightness and contempt. Nor let us forget that promise: "If two of you agree on earth as

touching any thing that they shall ask, it shall be done for them of My Father which is in heaven." (Matt. xviii. 19.) The Greek word for "agree" is *symphonize*, and suggests a musical harmony where chords are tuned to the same key and struck by a master hand. Consider what a blessed preparation for such habitual symphony in prayer is to be found in the union of a husband and wife in the Lord! May it not be that to this the Spirit refers when He bids husband and wife dwell in unity, as "heirs together of the grace of life," and adds, "*that your prayers be not hindered*"? (1 Peter iii. 7.)

God used this severe lesson for permanent blessing to George Müller. He showed him how open was his heart to the subtle power of selfishness and carnality, and how needful was this chastisement to teach him the sacredness of marital life and parental responsibility. Henceforth he judged himself, that he might not be "judged of the Lord." (1 Cor. xi. 31.)

A crisis like his wife's critical illness created a demand for much extra expense, for which no provision had been made, not through carelessness and improvidence, but upon principle. Mr. Müller held that to lay by in store is inconsistent with full trust in God, who in such case would send us to our hoardings before answering prayer for more supplies. Experience in this emergency justified his faith; for not only were all unforeseen wants supplied, but even the delicacies and refreshments needful for the sick and weak; and the two medical attendants graciously declined all remuneration for services which extended through six weeks. Thus was there given of the Lord more than could have been laid up against this season of trial, even had the attempt been made.

The principle of committing future wants to the Lord's care, thus acted upon at this time, he and his wife consistently followed so long as they lived and worked together. Experience confirmed them in the conviction that a life of trust forbids laying up treasures against unforeseen foreseen needs, since with God *no emergency is unforeseen and no want unprovided for*; and He may be as implicitly trusted for extraordinary needs as for our common daily bread.

Yet another law, kindred to this and thoroughly inwrought into Mr. Müller's habit of life, was *never to contract debt*, whether for personal purposes or the Lord's work. This matter was settled on scriptural grounds once for all (Romans xiii. 8), and he and his wife determined if need be to suffer starvation rather than to buy anything without paying for it when bought. Thus they always knew how much they had to buy with, and what they had left to give to others or use for others' wants.

There was yet another law of life early framed into Mr. Müller's personal decalogue. He regarded any money which was in his hands *already designated for, or appropriated to, a specific use, as not his to use, even temporarily, for any other ends.* Thus, though he was often reduced to the lowest point of temporal supplies, he took no account of any such funds set apart for other outlays or due for other purposes. Thousands of times he was in straits where such diversion of funds for a time seemed the only and the easy way out, but where this would only have led him into new embarrassments. This principle, intelligently adopted, was firmly adhered to, that what properly belongs to a particular branch of work, or has been already put aside for a certain use, even though yet in hand, is not to be reckoned on as available for any other need, however pressing. Trust in God implies such knowledge on His part of the exact circumstances that He will not constrain us to any such misappropriation. Mistakes, most serious and fatal, have come from lack of conscience as well as of faith in such exigencies—drawing on one fund to meet the overdraft upon another, hoping afterward to replace what is thus withdrawn. A well-known college president had nearly involved the institution of which he was the head, in bankruptcy, and himself in worse moral ruin, all the result of one error—money given for endowing certain chairs had been used for current expenses until public confidence had been almost hopelessly impaired.

Thus a life of *faith* must be no less a life of *conscience*. Faith and trust in God, and truth and faithfulness toward man, walked side by side in this life-journey in unbroken agreement.

Chapter 6: "THE NARRATIVE OF THE LORD'S DEALINGS"

THINGS which are sacred forbid even a careless touch.

The record written by George Müller of the Lord's dealings reads, especially in parts, almost like an inspired writing, because it is simply the tracing of divine guidance in a human life—not this man's own working or planning, suffering or serving, but the *Lord's dealings* with him and workings through him.

It reminds us of that conspicuous passage in the Acts of the Apostles where, within the compass of twenty verses, God is fifteen times put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the church at Antioch, and afterward at Jerusalem, not what *they had done* for the Lord, but all that *He had done* with them, and how *He had opened* the door of faith unto the Gentiles; what miracles and wonders *God had wrought* among the Gentiles by them. And, in the same spirit, Peter before the council emphasizes how God had made choice of his mouth, as that whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited* the Gentiles to *take out* of them a people for His name; and concludes by two quotations or adaptations from the Old Testament, which fitly sum up the whole matter:

"The Lord *who doeth* all these things."

"Known unto God are *all His works* from the beginning of the world." (Acts xiv. 27 to xv. 18.)

The meaning of such repeated phraseology cannot be mistaken. God is here presented as the one agent or actor, and even the most conspicuous apostles, like Paul and Peter, as only His instruments. No twenty verses in the word of God contain more emphatic and repeated lessons on man's insufficiency and nothingness, and God's all-sufficiency and almighty ness. It was God that wrought upon man through man. It was He who chose Peter to be His mouthpiece, He whose key unlocked shut doors, He who visited the nations, who turned sinners into saints, who was even then taking out a people for His name, purifying hearts

and bearing them witness; it was He and He alone who did all these wondrous things, and according to His knowledge and plan of what He would do, from the beginning. We are not reading so much the Acts of the Apostles as the acts of God through the apostles. Was it not this very passage in this inspired book that suggested, perhaps, the name of this journal: "*The Lord's dealings with George Müller*"?

At this narrative or journal, as a whole, we can only rapidly glance. In this shorter account, purposely condensed to secure a wider reading even from busy people, that narrative could not be more fully treated, for in its original form it covers about three thousand printed pages, and contains close to one million words. To such as can and will read that more minute account it is accessible at a low rate,* and is strongly recommended for careful and leisurely perusal. But for the present purpose the life-story, as found in these pages, takes both a briefer and a different form.

* Five volumes at 16s. Published by Jas. Nisbet & Co., London. With subsequent Annual Reports at 3d. each.

The journal is largely composed of, condensed from, and then supplemented by, annual reports of the work, and naturally and necessarily includes, not only thousands of little details, but much inevitable repetition year by year, because each new report was likely to fall into the hands of some who had never read reports of the previous years. The desire and design of this briefer memoir is to present the salient points of the narrative, to review the whole life-story as from the great summits or outlooks found in this remarkable journal; so that, like the observer who from some high mountain-peak looks toward the different points of the compass, and thus gets a rapid, impressive, comparative, and comprehensive view of the whole landscape, the reader may, as at a glance, take in those marked features of this godly man's character and career which incite to new and advance steps in faith and holy living. Some few characteristic entries in the journal will find here a place; others, only in substance; while of the bulk of them it will be sufficient to give a general survey, classifying the leading facts, and under each class giving a few representative examples and illustrations.

Looking at this narrative as a whole, certain prominent peculiarities must be carefully noted. We have here a record and revelation of seven conspicuous experiences:

1. An experience of frequent and at times prolonged *financial straits*.

The money in hand for personal needs, and for the needs of hundreds and thousands of orphans, and for the various branches of the work of the Scriptural Knowledge Institution, was often reduced to a single *pound*, or even *penny*, and sometimes to *nothing*. There was therefore a necessity for constant waiting on God, looking to Him directly for all supplies. For months, if not years, together, and at several periods in the work, supplies were furnished only from month to month, week to week, day to day, *hour to hour!* Faith was thus kept in lively exercise and under perpetual training.

2. An experience of the *unchanging faithfulness of the Father-God.*

The straits were long and trying, but never was there one case of failure to receive help; never a meal-time without at least a frugal meal, never a want or a crisis unmet by divine supply and support. Mr. Müller said to the writer: "Not once, or five times, or five hundred times, but thousands of times in these threescore years, have we had in hand not enough *for one more meal*, either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing." From 1838 to 1844 was a period of peculiar and prolonged straits, yet when the time of need actually came the supply was always given, though often at the last moment.

3. An experience of the working of God upon the minds, hearts, and consciences of *contributors to the work.*

It will amply repay one to plod, step by step, over these thousands of pages, if only to trace the hand of God touching the springs of human action all over the world in ways of His own, and at times of great need, and adjusting the amount and the exact day and hour of the supply, to the existing want. Literally from the earth's ends, men, women, and children who had never seen Mr. Müller and could have known nothing of the pressure at the time, have been led at the exact crisis of affairs to send aid in the very sum or form most needful. In countless cases, while he was on his knees asking, the answer has come in such close correspondence with the request as to shut out chance as an explanation, and compel belief in a prayer-hearing God.

4. An experience of habitual *hanging upon the unseen God* and nothing else.

The reports, issued annually to acquaint the public with the history and progress of the work, and give an account of stewardship to the many donors who had a right to a report—these made *no direct appeal for aid*. At one time, and that of great need, Mr. Müller felt led to *withhold* the usual annual statement, lest some

might construe the account of work already done as an appeal for aid in work yet to be done, and thus detract from the glory of the Great Provider.* The Living God alone was and is the Patron of these institutions; and not even the wisest and wealthiest, the noblest and the most influential of human beings, has ever been looked to as their dependence.

* For example, Vol. II, 102, records that the report given is for 1846-1848, no report having been issued for 1847; and on page 113, under date of May 25th, occur these words: "not being nearly enough to meet the housekeeping expenses," etc.; and, May 28th and 30th, such other words as these: "now our poverty," "in this our great need," "in these days of straitness." Mr. Wright thinks that *on that very account* Mr. Müller did not publish the report for 1847.

5. An experience of conscientious *care in accepting and using gifts*.

Here is a pattern for all who act as stewards for God. Whenever there was any ground of misgiving as to the propriety or expediency of receiving what was offered, it was declined, however pressing the need, unless or until all such objectionable features no more existed. If the party contributing was known to dishonour lawful debts, so that the money was righteously due to others; if the gift was encumbered and embarrassed by restrictions that hindered its free use for God; if it was designated for endowment purposes or as a provision for Mr. Müller's old age, or for the future of the institutions; or if there was any evidence or suspicion that the donation was given grudgingly, reluctantly, or for self-glory, it was promptly declined and returned. In some cases, even where large amounts were involved, parties were urged to wait until more prayer and deliberation made clear that they were acting under divine leading.

6. An experience of extreme caution lest there should be even a careless *betrayal of the fact of pressing need*, to the outside public.

The helpers in the institutions were allowed to come into such close fellowship and to have such knowledge of the exact state of the work as aids not only in common labours, but in common prayers and self-denials. Without such acquaintance they could not serve, pray, nor sacrifice intelligently. But these associates were most solemnly and repeatedly charged never to reveal to those without, not even in the most serious crises, any want whatsoever of the work. The one and only resort was ever to be the God who hears the cry of the needy; and the greater the exigency, the greater the caution lest there should even seem to be a looking away from divine to human help.

7. An experience of growing boldness of faith in *asking and trusting for great things.*

As faith was exercised it was energized, so that it became as easy and natural to ask confidently for a hundred, a thousand, or ten thousand pounds, as once it had been for a pound or a penny. After confidence in God had been strengthened through discipline, and God had been proven faithful, it required no more *venture* to cast himself on God for provision for two thousand children and an annual outlay of at least twenty-five thousand pounds for them than in the earlier periods of the work to look to Him to care for twenty homeless orphans at a cost of two hundred and fifty pounds a year. Only by *using* faith are we kept from practically *losing* it, and, on the contrary, to use faith is to lose the unbelief that hinders God's mighty acts.

This brief resume of the contents of thousands of entries is the result of a repeated and careful examination of page after page where have been patiently recorded with scrupulous and punctilious exactness the innumerable details of Mr. Müller's long experience as a coworker with God. He felt himself not only the steward of a celestial Master, but the trustee of human gifts, and hence he sought to "provide things honest in the sight of all men." He might never have published a report or spread these minute matters before the public eye, and yet have been an equally faithful steward toward *God*; but he would not in such case have been an equally faithful trustee toward man.

Frequently, in these days, men receive considerable sums of money from various sources for benevolent work, and yet give no account of such trusteeship. However honest such parties may be, they not only act unwisely, but, by their course, lend sanction to others with whom such irresponsible action is a cloak for systematic fraud. Mr. Müller's whole career is the more without fault because in this respect his administration of his great trust challenges the closest investigation.

The brief review of the lessons taught in his journal may well startle the incredulous and unbelieving spirit of our skeptical day. Those who doubt the power of prayer to bring down actual blessing, or who confound faith in God with credulity and superstition, may well wonder and perhaps stumble at such an array of facts. But, if any reader is still doubtful as to the facts, or thinks they are here arrayed in a deceptive garb or invested with an imaginative halo, he is hereby invited to examine for himself the singularly minute records which George Müller has been led of God to put before the world in a printed form

which thus admits no change, and to accompany with a bold and repeated challenge to any one so inclined, to subject every statement to the severest scrutiny, and prove, if possible, one item to be in any respect false, exaggerated, or misleading. The absence of all enthusiasm in the calm and mathematical precision of the narrative compels the reader to feel that the writer was almost mechanically exact in the record, and inspires confidence that it contains the absolute, naked truth.

One caution should, like Habakkuk's gospel message—"The just shall live by his faith"—be written large and plain so that even a cursory glance may take it in. Let no one ascribe to George Müller such a *miraculous gift of faith* as lifted him above common believers and out of the reach of the temptations and infirmities to which all fallible souls are exposed. He was constantly liable to satanic assaults, and we find him making frequent confession of the same sins as others, and even of unbelief, and at times overwhelmed with genuine sorrow for his departures from God. In fact he felt himself rather more than usually wicked by nature, and utterly helpless even as a believer: was it not this poverty of spirit and mourning over sin, this consciousness of entire unworthiness and dependence, that so drove him to the throne of grace and the all-merciful and all-powerful Father? Because he was so weak, he leaned hard on the strong arm of Him whose strength is not only manifested, but can only be made perfect, in weakness.*

* 1 Cor. xii. 1-10.

To those who think that no man can wield such power in prayer or live such a life of faith who is not an exception to common mortal frailties, it will be helpful to find in this very journal that is so lighted up with the records of God's goodness, the dark shadows of conscious sin and guilt. Even in the midst of abounding mercies and interpositions he suffered from temptations to distrust and disobedience, and sometimes had to mourn their power over him, as when once he found himself inwardly complaining of the cold leg of mutton which formed the staple of his Sunday dinner! We discover as we read that we are communing with a man who was not only of like passions with ourselves, but who felt himself rather more than most others subject to the sway of evil, and needing therefore a special keeping power. Scarce had he started upon his new path of entire dependence on God, when he confessed himself "so sinful" as for some time to entertain the thought that "it would be of no use to trust in the Lord in this way," and fearing that he had perhaps gone already too far in this direction in having committed himself to such a course.* True, this temptation

was speedily overcome and Satan confounded; but from time to time similar fiery darts were hurled at him which had to be quenched by the same shield of faith. Never, to the last hour of life, could he trust himself, or for one moment relax his hold on God, and neglect the word of God and prayer, without falling into sin. The 'old man,' of sin always continued too strong for George Müller alone, and the longer he lived a 'life of trust' the less was his trust placed upon himself.

* Vol. I. 73.

Another fact that grows more conspicuous with the perusal of every new page in his journal is that in things common and small, as well as uncommon and great, he took no step without first asking counsel of the oracles of God and seeking guidance from Him in believing prayer. It was his life-motto to learn the will of God before undertaking anything, and to wait till it is clear, because only so can one either be blessed in his own soul or prospered in the work of his hands.* Many disciples who are comparatively bold to seek God's help in great crises, fail to come to Him with like boldness in matters that seem too trivial to occupy the thought of God or invite the interposition of Him who numbers the very hairs of our heads and suffers not one hair to perish. The writer of this journal escaped this great snare and carried even the smallest matter to the Lord.

* Vol. I. 74.

Again, in his journal he constantly seeks to save from reproach the good name of Him whom he serves: he cannot have such a God accounted a hard Master. So early as July, 1831, a false rumour found circulation that he and his wife were half-starving and that certain bodily ailments were the result of a lack of the necessities of life; and he is constrained to put on record that, though often brought so low as not to have one penny left and to have the last bread on the table, they had never yet sat down to a meal unprovided with some nourishing food. This witness was repeated from time to time, and until just before his departure for the Father's house on high; and it may therefore be accepted as covering that whole life of faith which reached over nearly threescore years and ten.

A kindred word of testimony, first given at this same time and in like manner reiterated from point to point in his pilgrimage, concerns the Lord's faithfulness in accompanying His word with power, in accordance with that positive and unequivocal promise in Isaiah lv. 11: "My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing

whereto I sent it." It is very noticeable that this is not said of *man's* word, however wise, important, or sincere, but of *God's* word. We are therefore justified in both expecting and claiming that, just so far as our message is not of human invention or authority, but is God's message through us, it shall never fail to accomplish His pleasure and its divine errand, whatever be its apparent failure at the time. Mr. Müller, referring to his own preaching, bears witness that in almost if not quite every place where he spoke God's word, whether in larger chapels or smaller rooms, the Lord gave the seal of His own testimony. He observed, however, that blessing did not so obviously or abundantly follow his open-air services: only in one instance had it come to his knowledge that there were marked results, and that was in the case of an army officer who came to make sport. Mr. Müller thought that it might please the Lord not to let him see the real fruit of his work in open-air meetings, or that there had not been concerning them enough believing prayer; but he concluded that such manner of preaching was not his present work, since God had not so conspicuously sealed it with blessing.

His journal makes very frequent reference to the physical weakness and disability from which he suffered.

The struggle against bodily infirmity was almost life-long, and adds a new lesson to his life-story. The strength of faith had to triumph over the weakness of the flesh. We often find him suffering from bodily ills, and sometimes so seriously as to be incapacitated for labour.

For example, early in 1832 he broke a blood-vessel in the stomach and lost much blood by the hemorrhage. The very day following was the Lord's day, and four outside preaching stations needed to be provided for, from which his disablement would withdraw one labourer to take his place at home. After an hour of prayer he felt that faith was given him to rise, dress, and go to the chapel; and, though very weak, so that the short walk wearied him, he was helped to preach as usual. After the service a medical friend remonstrated against his course as tending to permanent injury; but he replied that he should himself have regarded it presumptuous had not the Lord given him the faith. He preached both afternoon and evening, growing stronger rather than weaker with each effort, and suffering from no reaction afterward.

In reading Mr. Müller's biography and the record of such experiences, it is not probable that all will agree as to the wisdom of his course in every case. Some will commend, while others will, perhaps, condemn. He himself qualifies this

entry in his journal with a wholesome caution that no reader should in such a matter follow his example, who *has not faith given him*; but assuring him that if God does give faith so to undertake for Him, such trust will prove like good coin and be honoured when presented. He himself did not always pursue a like course, because he had not always a like faith, and this leads him in his journal to draw a valuable distinction between the *gift of faith* and the *grace of faith*, which deserves careful consideration.

He observed that repeatedly he prayed with the sick till they were restored, he *asking unconditionally for the blessing of bodily health*, a thing which, he says, later on, he could not have done. Almost always in such cases the petition was granted, yet in some instances not. Once, in his own case, as early as 1829, he had been healed of a bodily infirmity of long standing, and which never returned. Yet this same man of God subsequently suffered from disease which was not in like manner healed, and in more than one case submitted to a costly operation at the hands of a skilful surgeon.

Some will doubtless say that even this man of faith lacked the faith necessary for the healing of his own body; but we must let him speak for himself, and especially as he gives his own view of the gift and the grace of faith. He says that the *gift of faith* is exercised, whenever we "do or believe a thing where the not doing or not believing would *not* be sin"; but the *grace of faith*, "where we do or believe what not to do or believe *would* be sin"; in one case we have no unequivocal command or promise to guide us, and in the other we have. The gift of faith is not always in exercise, but the grace must be, since it has the definite word of God to rest on, and the absence or even weakness of faith in such circumstances implies sin. There were instances, he adds, in which it pleased the Lord at times to bestow upon him something like the gift of faith so that he could ask unconditionally and expect confidently.

This journal we may now dismiss as a whole, having thus looked at the general features which characterize its many pages. But let it be repeated that to any reader who will for himself carefully examine its contents its perusal will prove a means of grace. To read a little at a time, and follow it with reflection and self-examination, will be found most stimulating to faith, though often most humiliating by reason of the conscious contrast suggested by the reader's unbelief and unfaithfulness. This man lived peculiarly with God and in God, and his senses were exercised to discern good and evil. His conscience became increasingly sensitive and his judgment singularly discriminating, so that he detected fallacies where they escape the common eye, and foresaw dangers

which, like hidden rocks ahead, risk damage and, perhaps, destruction to service if not to character. And, therefore, so far is the writer of this memoir from desiring to displace that journal, that he rather seeks to incite many who have not read it to examine it for themselves. It will to such be found to mark a path of close daily walk with God, where, step by step, with circumspect vigilance, conduct and even motive are watched and weighed in God's own balances.

To sum up very briefly the impression made by the close perusal of this whole narrative with the supplementary annual reports, it is simply this: CONFIDENCE IN GOD.

In a little sketch of Beate Paulus, the Frau Pastorin pleads with God in a great crisis not to forsake her, quaintly adding that she was "willing to be the second whom He might forsake," but she was "determined not to be the *first*."^{*} George Müller believed that, in all ages, there had never yet been one true and trusting believer to whom God had proven false or faithless, and he was perfectly sure that He could be safely trusted who, "if we believe not, yet abideth faithful: He cannot deny Himself."[†] God has not only *spoken*, but *sworn*; His word is confirmed by His oath: because He could swear by no greater He sware by Himself. And all this that we might have a strong consolation; that we might have boldness in venturing upon Him, laying hold and holding fast His promise. Unbelief makes God a *liar* and, worse still, a *perjurer*, for it accounts Him as not only false to His word, but to His oath. George Müller believed, and because he believed, prayed; and praying, expected; and expecting, received. Blessed is he that believes, for there shall be a performance of those things which are spoken of the Lord.

* Faith's Miracles, p. 43.

† 2 Timothy ii. 13.

Chapter 7: LED OF GOD INTO A NEW SPHERE

IF much hangs and turns upon the choice of the *work* we are to do and the *field* where we are to do it, it must not be forgotten how much also depends on the *time* when it is undertaken, the *way* in which it is performed, and the *associates* in the labour. In all these matters the true workman will wait for the Master's beck, glance, or signal, before a step is taken.

We have come now to a new fork in the road where the path ahead begins to be more plain. The future and permanent centre of his life-work is at this point clearly indicated to God's servant by divine leading.

In March, 1832, his friend Mr. Henry Craik left Shaldon for four weeks of labour *in Bristol*, where Mr. Müller's strong impression was that the Lord had for Mr. Craik some more lasting sphere of work, though as yet it had not dawned upon his mind that he himself was to be a co-worker in that sphere, and to find in that very city the place of his permanent abode and the centre of his life's activities. God again led the blind by a way he knew not. The conviction, however, had grown upon him that the Lord was loosing him from Teignmouth, and, without having in view any other definite field, he felt that his ministry there was drawing to a close; and he inclined to go about again from place to place, seeking especially to bring believers to a fuller trust in God and a deeper sense of His faithfulness, and to a more thorough search into His word. His inclination to such itinerant work was strengthened by the fact that outside of Teignmouth his preaching both gave him much more enjoyment and sense of power, and drew more hearers.

On April 13th a letter from Mr. Craik, inviting Mr. Müller to join in his work at Bristol, made such an impression on his mind that he began prayerfully to consider whether it was not God's call, and whether a field more suited to his gifts was not opening to him. The following Lord's day, preaching on the Lord's coming, he referred to the effect of this blessed hope in impelling God's messenger to bear witness more widely and from place to place, and reminded the brethren that he had refused to bind himself to abide with them that he might at any moment be free to follow the divine leading elsewhere.

On April 20th Mr. Müller left for Bristol. On the journey he was dumb, having no liberty in speaking for Christ or even in giving away tracts, and this led him

to reflect. He saw that the so-called 'work of the Lord' had tempted him to substitute *action for meditation and communion*. He had neglected that still hour' with God which supplies to spiritual life alike its breath and its bread. No lesson is more important for us to learn, yet how slow are we to learn it: that for the lack of habitual seasons set apart for devout meditation upon the word of God and for prayer, nothing else will compensate.

We are prone to think, for example, that converse with Christian brethren, and the general round of Christian activity, especially when we are much busied with preaching the Word and visits to inquiring or needy souls, make up for the loss of aloneness with God in the secret place. We hurry to a public service with but a few minutes of private prayer, allowing precious time to be absorbed in social pleasures, restrained from withdrawing from others by a false delicacy, when to excuse ourselves for needful communion with God and his word would have been perhaps the best witness possible to those whose company was holding us unduly! How often we rush from one public engagement to another without any proper interval for renewing our strength in waiting on the Lord, as though God cared more for the quantity than the quality of our service!

Here Mr. Müller had the grace to detect one of the foremost perils of a busy man in this day of insane hurry. He saw that if we are to feed others we must be fed; and that even public and united exercises of praise and prayer can never supply that food which is dealt out to the believer only in the closet—the shut-in place with its closed door and open window, where he meets God alone. In a previous chapter reference has been made to the fact that three times in the word of God we find a divine prescription for a true prosperity. God says to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: *for then thou shalt make thy way prosperous, and then thou shalt have good success*" (Joshua i. 8.) Five hundred years later the inspired author of the first Psalm repeats the promise in unmistakable terms. The Spirit there says of him whose delight is in the law of the Lord and who in His law doth meditate day and night, that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and *whatsoever he doeth shall prosper*." Here the devout meditative student of the blessed book of God is likened to an evergreen tree planted beside unfailing supplies of moisture; his fruit is perennial, and so is his verdure—and *whatsoever he doeth prospers!* More than a thousand years pass away, and, before the New Testament is sealed up as complete, once more the Spirit bears

essentially the same blessed witness. "Whoso looketh into the perfect law of liberty and *continueth*" (i.e. continueth *looking*—meditating on what he there beholds, lest he forget the impression received through the mirror of the Word), "*this man shall be blessed in his deed*" (James i. 25.)

Here then we have a threefold witness to the secret of true prosperity and unmixed blessing: devout meditation and reflection upon the Scriptures, which are at once a book of law, a river of life, and a mirror of self—fitted to convey the will of God, the life of God, and the transforming power of God. That believer makes a fatal mistake who *for any cause* neglects the prayerful study of the word of God. To read God's holy book, by it search one's self, and turn it into prayer and so into holy living, is the one great secret of growth in grace and godliness. The worker *for* God must first be a worker *with* God: he must have power with God and must prevail with Him in prayer, if he is to have power with men and prevail with men in preaching or in any form of witnessing and serving. At all costs let us make sure of that highest preparation for our work—the preparation of our own souls; and for this we must *take time* to be alone with His word and His Spirit, that we may truly meet God, and understand His will and the revelation of Himself.

If we seek the secrets of the life George Müller lived and the work he did, this is the very key to the whole mystery, and with that key any believer can unlock the doors to a prosperous growth in grace and power in service. God's word is His WORD—the expression of His thought, the revealing of His mind and heart. The supreme end of life is to know God and make Him known; and how is this possible so long as we neglect the very means He has chosen for conveying to us that knowledge! Even Christ, the Living Word, is to be found enshrined in the written word. Our knowledge of Christ is dependent upon our acquaintance with the Holy Scriptures, which are the reflection of His character and glory—the firmament across the expanse of which He moves as the Sun of righteousness.

On April 22, 1832, George Müller first stood in the pulpit of Gideon Chapel. The fact and the date are to be carefully marked as the new turning-point in a career of great usefulness. Henceforth, for almost exactly sixty-six years, Bristol is to be inseparably associated with his name. Could he have foreseen, on that Lord's day, what a work the Lord would do through him in that city; how from it as a centre his influence would radiate to the earth's ends, and how, even after his departure, he should continue to bear witness by the works which should follow him, how his heart would have swelled and burst with holy gratitude and praise,—while in humility he shrank back in awe and wonder from a

responsibility and an opportunity so vast and overwhelming!

In the afternoon of this first Sabbath he preached at Pithay Chapel a sermon conspicuously owned of God. Among others converted by it was a young man, a notorious drunkard. And, before the sun had set, Mr. Müller, who in the evening heard Mr. Craik preach, was fully persuaded that the Lord had brought him to Bristol for a purpose, and that for a while, at least, there he was to labour. Both he and his brother Craik felt, however, that Bristol was not the place to reach a clear decision, for the judgment was liable to be unduly biased when subject to the pressure of personal urgency, and so they determined to return to their respective fields of previous labour, there to wait quietly upon the Lord for the promised wisdom from above. They left for Devonshire on the first of May; but already a brother had been led to assume the responsibility for the rent of Bethesda Chapel as a place for their joint labours, thus securing a second commodious building for public worship.

Such blessing had rested on these nine days of united testimony in Bristol that they both gathered that the Lord had assuredly called them thither. The seal of His sanction had been on all they had undertaken, and the last service at Gideon Chapel on April 29th had been so thronged that many went away for lack of room.

Mr. Müller found opportunity for the exercise of humility, for he saw that by many his brother's gifts were much preferred to his own; yet, as Mr. Craik would come to Bristol only with him as a yokefellow, God's grace enabled him to accept the humiliation of being the less popular, and comforted him with the thought that two are better than one, and that each might possibly fill up some lack in the other, and thus both together prove a greater benefit and blessing alike to sinners and to saints—as the result showed. That same grace of God helped Mr. Müller to rise higher—nay, let us rather say, to sink lower and, "in honor preferring one another," to rejoice rather than to be envious; and, like John the Baptist, to say within himself: "A man can receive nothing except it be given him from above." Such a humble spirit has even in this life oftentimes its recompense of reward. Marked as was the impress of Mr. Craik upon Bristol, Mr. Müller's influence was even deeper and wider. As Henry Craik died in 1866, his own work reached through a much longer period; and as he was permitted to make such extensive mission tours throughout the world, his witness was far more outreaching. The lowly-minded man who bowed down to take the lower place, consenting to be the more obscure, was by God exalted to the higher seat and greater throne of influence.

Within a few weeks the Lord's will, as to their new sphere, became so plain to both these brethren that on May 23d Mr. Müller left Teignmouth for Bristol, to be followed next day by Mr. Craik. At the believers' meeting at Gideon Chapel they stated their terms, which were acceded to: that they were to be regarded as accepting no fixed relationship to the congregation, preaching in such manner and for such a season as should seem to them according to the Lord's will; that they should not be under bondage to any rules among them; that *pew-rents should be done away with*; and that they should, as in Devonshire, *look to the Lord to supply all temporal wants through the voluntary offerings of those to whom they ministered.*

Within a month Bethesda Chapel had been so engaged for a year as to risk no debt, and on July 6th services began there as at Gideon. From the very first, the Spirit set His seal on the joint work of these two brethren. Ten days after the opening service at Bethesda, an evening being set for inquirers, the throng of those seeking counsel was so great that more than four hours were consumed in ministering to individual souls, and so from time to time similar meetings were held with like encouragement.

August 13, 1832, was a memorable day. On that evening at Bethesda Chapel Mr. Müller, Mr. Craik, one other brother, and four sisters—*only seven in all*—sat down together, uniting in church fellowship "*without any rules,—desiring to act only as the Lord should be pleased to give light through His word.*"

This is a very short and simple entry in Mr. Mailer's journal, but it has most solemn significance. It records what was to him separation to the hallowed work of building up a simple apostolic church, with no manual of guidance but the New Testament; and in fact it introduces us to the THIRD PERIOD of his life, when he entered fully upon the work to which God had set him apart. The further steps now followed in rapid succession. God having prepared the workman and gathered the material, the structure went on quietly and rapidly until the life-work was complete.

Cholera was at this time raging in Bristol. This terrible 'scourge of God' first appeared about the middle of July and continued for three months, prayer-meetings being held often, and for a time daily, to plead for the removal of this visitation. Death stalked abroad, the knell of funeral-bells almost constantly sounding, and much solemnity hanging like a dark pall over the community. Of course many visits to the sick, dying, and afflicted became necessary, but it is remarkable that, among all the children of God among whom Mr. Müller and

Mr. Craik laboured, but one died of this disease.

In the midst of all this gloom and sorrow of a fatal epidemic, a little daughter was born to Mr. and Mrs. Müller September 17, 1832. About her name, Lydia, sweet fragrance lingers, for she became one of God's purest saints and the beloved wife of James Wright. How little do we forecast at the time the future of a new-born babe who, like Samuel, may in God's decree be established to be a prophet of the Lord, or be set apart to some peculiar sphere of service, as in the case of another Lydia, whose heart the Lord opened and whom He called to be the nucleus of the first Christian church in Europe.

Mr. Müllers unfeigned humility, and the docility that always accompanies that unconscious grace, found new exercise when the meetings with inquirers revealed the fact that his colleague's preaching was much more used of God than his own, in conviction and conversion. This discovery led to much self-searching, and he concluded that three reasons lay back of this fact: first, Mr. Craik was more spiritually minded than himself; second, he was more earnest in prayer for converting power; and third, he oftener spoke directly to the unsaved, in his public ministrations. Such disclosures of his own comparative lack did not exhaust themselves in vain self-reproaches, but led at once to more importunate prayer, more diligent preparation for addressing the unconverted, and more frequent appeals to this class. From this time on, Mr. Müller's preaching had the seal of God upon it equally with his brother's. What a wholesome lesson to learn, that for every defect in our service there is a cause, and that the one all-sufficient remedy is the throne of grace, where in every time of need we may boldly come to find grace and help! It has been already noted that Mr. Müller did not satisfy himself with more prayer, but gave new diligence and study to the preparation of discourses adapted to awaken careless souls. In the supernatural as well as the natural sphere, there is a law of cause and effect. Even the Spirit of God works not without order and method; He has His chosen channels through which He pours blessing. There is no accident in the spiritual world. "The Spirit bloweth where He listeth," but even the wind has its circuits. There is a kind of preaching, fitted to bring conviction and conversion, and there is another kind which is not so fitted. Even in the faithful use of truth there is room for discrimination and selection. In the armory of the word of God are many weapons, and all have their various uses and adaptations. Blessed is the workman or warrior who seeks to know what particular implement or instrument God appoints for each particular work or conflict. We are to study to keep in such communion with His word and Spirit as that we shall be true workmen that

need "not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

This expression, found in Paul's second letter to Timothy, is a very peculiar one (*ορθοτομουντα τον λογον της αληθειας*). It seems to be nearly equivalent to the Latin phrase *recte viam secare*—*to cut a straight road*—and to hint that the true workman of God is like the civil engineer to whom it is given to construct a direct road to a certain point. The hearer's heart and conscience is the objective point, and the aim of the preacher should be, so to use God's truth as to reach most directly and effectively the needs of the hearer. He is to avoid all circuitous routes, all evasions, all deceptive apologies and by-ways of argument, and seek by God's help to find the shortest, straightest, quickest road to the convictions and resolutions of those to whom he speaks. And if the road-builder, before he takes any other step, first carefully *surveys his territory and lays out his route*, how much more should the preacher first study the needs of his hearers and the best ways of successfully dealing with them, and then with even more carefulness and prayerfulness study the adaptation of the word of God and the gospel message to meet those wants.

Early in the year 1833, letters from missionaries in Baghdad urged Messrs. Müller and Craik to join them in labours in that distant field, accompanying the invitation with drafts for two hundred pounds for costs of travel. Two weeks of prayerful inquiry as to the mind of the Lord, however, led them to a clear decision *not to go*—a choice never regretted, and which is here recorded only as part of a complete biography, and as illustrating the manner in which each new call for service was weighed and decided.

We now reach another stage of Mr. Müller's entrance upon his complete life-work. In February, 1832, he had begun to read the biography of A. H. Francke, the founder of the Orphan Houses of Halle. As that life and work were undoubtedly used of God to make him a like instrument in a kindred service, and to mould even the methods of his philanthropy, a brief sketch of Francke's career may be helpful.

August H. Francke was Müller's fellow countryman. About 1696, at Halle in Prussia, he had commenced the largest enterprise for poor children then existing in the world. He trusted in God, and He whom he trusted did not fail him, but helped him throughout abundantly.

The institutions, which resembled rather a large street than a building, were erected, and in them about two thousand orphan children were housed, fed, clad, and taught. For about thirty years all went on under Francke's own eyes, until

1727, when it pleased the Master to call the servant up higher; and after his departure his like-minded son-in-law became the director. Two hundred years have passed, and these Orphan Houses are still in existence, serving their noble purpose.

It is needful only to look at these facts and compare with Francke's work in Halle George Müller's monuments to a prayer-hearing God on Ashley Down, to see that in the main the latter work so far resembles the former as to be in not a few respects its counterpart. Mr. Müller began his orphan work a little more than one hundred years after Francke's death; ultimately housed, fed, clothed, and taught over two thousand orphans year by year; personally supervised the work for over sixty years—twice as long a period as that of Francke's personal management—and at his decease likewise left his like minded son-in-law to be his successor as the sole director of the work. It need not be added that, beginning his enterprise like Francke in dependence on God alone, the founder of the Bristol Orphan Houses trusted from first to last only in Him.

It is very noticeable how, when God is preparing a workman for a certain definite service, He often leads him out of the beaten track into a path peculiarly His own by means of some striking biography, or by contact with some other living servant who is doing some such work, and exhibiting the spirit which must guide if there is to be a true success. Meditation on Francke's life and work naturally led this man who was hungering for a wider usefulness to think more of the poor homeless waifs about him, and to ask whether he also could not plan under God some way to provide for them; and as he was musing the fire burned.

As early as June 12, 1833, when not yet twenty-eight years old, the inward flame began to find vent in a scheme which proved the first forward step toward his orphan work. It occurred to him to gather out of the streets, at about eight o'clock each morning, the poor children, give them a bit of bread for breakfast, and then, for about an hour and a half, teach them to read or read to them the Holy Scriptures; and later on to do a like service to the adult and aged poor. He began at once to feed from thirty to forty such persons, confident that, as the number increased, the Lord's provision would increase also. Unburdening his heart to Mr. Craik, he was guided to a place which could hold one hundred and fifty children and which could be rented for ten shillings yearly; as also to an aged brother who would gladly undertake the teaching.

Unexpected obstacles, however, prevented the carrying out of this plan. The work already pressing upon Mr. Müller and Mr. Craik, the rapid increase of

applicants for food, and the annoyance to neighbours of having crowds of idlers congregating in the streets and lying about in troops—these were some of the reasons why this method was abandoned. But the *central thought and aim* were never lost sight of: God had planted a seed in the soil of Mr. Müllers heart, presently to spring up in the orphan work, and in the Scriptural Knowledge Institution with its many branches and far-reaching fruits.

From time to time a backward glance over the Lord's dealings encouraged his heart, as he looked forward to unknown paths and untried scenes. He records at this time—the close of the year 1833—that during the four years since he first began to trust in the Lord alone for temporal supplies he had suffered no want. He had received during the first year one hundred and thirty pounds, during the second one hundred and fifty-one, during the third one hundred and ninety-five, and during the last two hundred and sixty-seven—all in free-will offerings and without ever asking any human being for a penny. He had looked alone to the Lord, yet he had not only received a supply, but an increasing supply, year by year. Yet he also noticed that at each year's close he had very little, if anything, left, and that much had come through strange channels, from distances very remote, and from parties whom he had never seen. He observed also that in every case, according as the need was greater or less, the supply corresponded. He carefully records for the benefit of others that, when the calls for help were many, the Great Provider showed Himself able and willing to send help accordingly.* The ways of divine dealing which he had thus found true of the early years of his life of trust were marked and magnified in all his after-experience, and the lessons learned in these first four years prepared him for others taught in the same school of God and under the same Teacher.

* Vol. I. 105.

Thus God had brought His servant by a way which he knew not to the very place and sphere of his life's widest and most enduring work. He had moulded and shaped His chosen vessel, and we are now to see to what purposes of world-wide usefulness that earthen vessel was to be put, and how conspicuously the excellency of the power was to be of God and not of man.

Chapter 8: A TREE OF GOD'S OWN PLANTING

THE time was now fully come when the divine Husbandman was to glorify Himself by a product of His own husbandry in the soil of Bristol.

On February 20, 1834, George Müller was led of God to sow the seed of what ultimately developed into a great means of good, known as "The Scriptural Knowledge Institution, for Home and Abroad." As in all other steps of his life, this was the result of much prayer, meditation on the Word, searching of his own heart, and patient waiting to know the mind of God.

A brief statement of the reasons for founding such an institution, and the principles on which it was based, will be helpful at this point. Motives of conscience controlled Mr. Müller and Mr. Craik in starting a new work rather than in uniting with existing societies already established for missionary purposes, Bible and tract distribution, and for the promotion of Christian schools. As they had sought to conform personal life and church conduct wholly to the scriptural pattern, they felt that all work for God should be carefully carried on in exact accordance with His known will, in order to have His fullest blessing. Many features of the existing societies seemed to them extra-scriptural, if not decidedly anti-scriptural, and these they felt constrained to avoid.

For example, they felt that the *end proposed* by such organizations, namely, *the conversion of the world* in this dispensation, was not justified by the Word, which everywhere represents this as the age of the *outgathering of the church* from the world, and not the *ingathering of the world* into the church. To set such an end before themselves as the world's conversion would therefore not only be unwarranted by Scripture, but delusive and disappointing, disheartening God's servants by the failure to realize the result, and dishonoring to God Himself by making Him to appear unfaithful.

Again, these existing societies seemed to Mr. Müller and Mr. Craik to sustain a *wrong relation to the world*—mixed up with it, instead of separate from it. Any one by paying a certain fixed sum of money might become a member or even a director, having a voice or vote in the conduct of affairs and becoming eligible to office. Unscriptural means were commonly used to *raise money*, such as appealing for aid to unconverted persons, asking for donations simply for money's sake and without regard to the character of the donors or the manner in

which the money was obtained. The custom of *seeking patronage* from men of the world and asking such to preside at public meetings, and the habit of *contracting debts*,—these and some other methods of management seemed so unscriptural and unspiritual that the founders of this new institution could not with a good conscience give them sanction. Hence they hoped that by basing their work upon thoroughly biblical principles they might secure many blessed results.

First of all, they confidently believed that the work of the Lord could be best and most successfully carried on within the landmarks and limits set up in His word; that the fact of thus carrying it on would give boldness in prayer and confidence in labour. But they also desired the work itself to be a witness to the living God, and a testimony to believers, by calling attention to the objectionable methods already in use and encouraging all God's true servants in adhering to the principles and practices which He has sanctioned.

On March 5th at a public meeting a formal announcement of the intention to found such an institution was accompanied by a full statement of its purposes and principles,* in substance as follows:

* Appendix D. Journal I. 107-113.

1. Every believer's duty and privilege is to help on the cause and work of Christ.
2. The patronage of the world is not to be sought after, depended upon, or countenanced.
3. Pecuniary aid, or help in managing or carrying on its affairs, is not to be asked for or sought from those who are not believers.
4. Debts are not to be contracted or allowed for any cause in the work of the Lord.
5. The standard of success is not to be a numerical or financial standard.
6. All compromise of the truth or any measures that impair testimony to God are to be avoided.

Thus the word of God was accepted as counsellor, and all dependence was on God's blessing in answer to prayer.

The *objects* of the institution were likewise announced as follows:

1. To establish or aid day-schools, Sunday-schools, and adult-schools, taught and

conducted only by believers and on thoroughly scriptural principles.

2. To circulate the Holy Scriptures, wholly or in portions, over the widest possible territory.
3. To aid missionary efforts and assist labourers, in the Lord's vineyard anywhere, who are working upon a biblical basis and looking only to the Lord for support.

To project such a work, on such a scale, and at such a time, was doubly an act of faith; for not only was the work already in hand enough to tax all available time and strength, but at this very time this record appears in Mr. Müller's journal: "*We have only one shilling left.*" Surely no advance step would have been taken, had not the eyes been turned, not on the empty purse, but on the full and exhaustless treasury of a rich and bountiful Lord!

It was plainly God's purpose that, out of such abundance of poverty, the riches of His liberality should be manifested. It pleased Him, from whom and by whom are all things, that the work should be begun when His servants were poorest and weakest, that its growth to such giant proportions might the more prove it to be a plant of His own right hand's planting, and that His word might be fulfilled in its whole history:

"I the Lord do keep it: I will water it every moment: Lest any hurt it, I will keep it night and day:" (Isa. xxvii. 3.)

Whatever may be thought as to the need of such a new organization, or as to such scruples as moved its founders to insist even in minor matters upon the closest adherence to scripture teaching, this at least is plain, that for more than half a century it has stood upon its original foundation, and its increase and usefulness have surpassed the most enthusiastic dreams of its founders; nor have the principles first avowed ever been abandoned. With the Living God as its sole patron, and prayer as its only appeal, it has attained vast proportions, and its world-wide work has been signally owned and blessed.

On March 19th Mrs. Müller gave birth to a son, to the great joy of his parents; and, after much prayer, they gave him the name Elijah—"My God is Jah"—the name itself being one of George Müller's life-mottoes. Up to this time the families of Mr. Müller and Mr. Craik had dwelt under one roof, but henceforth it was thought wise that they should have separate lodgings.

When, at the close of 1834, the usual backward glance was cast over the Lord's

leadings and dealings, Mr. Müller gratefully recognized the divine goodness which had thus helped him to start upon its career the work with its several departments. Looking to the Lord alone for light and help, he had laid the corner-stone of this "little institution"; and in October, after only seven months' existence, it had already begun to be established. In the Sunday-school there were one hundred and twenty children; in the adult classes, forty; in the four day-schools, two hundred and nine boys and girls; four hundred and eighty-two Bibles and five hundred and twenty Testaments had been put into circulation, and fifty-seven pounds had been spent in aid of missionary operations. During these seven months the Lord had sent, in answer to prayer, over one hundred and sixty-seven pounds in money, and much blessing upon the work itself. The brothers and sisters who were in charge had likewise been given by the same prayer-hearing God, in direct response to the cry of need and the supplication of faith.

Meanwhile another *object* was coming into greater prominence before the mind and heart of Mr. Müller: it was the thought of *making some permanent provision for fatherless and motherless children*.

An orphan boy who had been in the school had been taken to the poorhouse, no longer able to attend on account of extreme poverty; and this little incident set Mr. Müller thinking and praying about orphans. Could not something be done to meet the temporal and spiritual wants of this class of very poor children? Unconsciously to himself, God had set a seed in his soul, and was watching and watering it. The idea of a definite orphan work had taken root within him, and, like any other living germ, it was springing up and growing, he knew not how. As yet it was only in the blade, but in time there would come the ear and the full-grown corn in the ear, the new seed of a larger harvest.

Meanwhile the church was growing. In these two and a half years over two hundred had been added, making the total membership two hundred and fifty-seven; but the enlargement of the work generally neither caused the church life to be neglected nor any one department of duty to suffer declension—a very noticeable fact in this history.

The point to which we have now come is one of double interest and importance, as at once a point of arrival and of departure. The work of God's chosen servant may be considered as fairly if not fully inaugurated *in all its main forms of service*. He himself is in his thirtieth year, the age when his divine Master began to be fully manifest to the world and to go about doing good. Through the

preparatory steps and stages leading up to his complete mission and ministry to the church and the world, Christ's humble disciple has likewise been brought, and his fuller career of usefulness now begins, with the various agencies in operation whereby for more than threescore years he was to show both proof and example of what God can do through one man who is willing to be simply the instrument for Him to work with. Nothing is more marked in George Müller, to the very day of his death, than this, that he so looked to God and leaned on God that he felt himself to be nothing, and God everything. He sought to be always and in all things surrendered as a passive tool to the will and hand of the Master Workman.

This point of arrival and of departure is also a point of *prospect*. Here, halting and looking backward, we may take in at a glance the various successive steps and stages of preparation whereby the Lord had made His servant ready for the sphere of service to which He called, and for which He fitted him. One has only, from this height, to look over the ten years that were past, to see beyond dispute or doubt the divine design that lay back of George Müller's life, and to feel an awe of the God who thus chooses and shapes, and then uses, His vessels of service.

It will be well, even if it involves some repetition, to pass in review the more important steps in the process by which the divine Potter had shaped His vessel for His purpose, educating and preparing George Müller for His work.

1. First of all, his *conversion*. In the most unforeseen manner and at the most unexpected time God led him to turn from the error of his way, and brought him to a saving knowledge of Jesus Christ.
2. Next, his *missionary spirit*. That consuming flame was kindled within him which, when it is fanned by the Spirit and fed by the fuel of facts, inclines to unselfish service and makes one willing to go wherever, and to do whatever, the Lord will.
3. Next, his *renunciation of self*. In more than one instance he was enabled to give up for Christ's sake an earthly attachment that was idolatrous, because it was a hindrance to his full obedience and single-eyed loyalty to his heavenly Master.
4. Then his *taking counsel of God*. Early in his Christian life he formed the habit, in things great and small, of ascertaining the will of the Lord before taking action, asking guidance in every matter, through the Word and the Spirit.

5. His humble and *childlike temper*. The Father drew His child to Himself, imparting to him the simple mind that asks believably and trusts confidently, and the filial spirit that submits to fatherly counsel and guidance.
6. His *method of preaching*. Under this same divine tuition he early learned how to preach the Word, in simple dependence on the Spirit of God, studying the Scriptures in the original and expounding them without wisdom of words.
7. His *cutting loose from man*. Step by step, all dependence on man or appeals to man for pecuniary support were abandoned, together with all borrowing, running into debt, stated salary, etc. His eyes were turned to God alone as the Provider.
8. His *satisfaction in the Word*. As knowledge of the Scriptures grew, love for the divine oracles increased, until all other books, even of a religious sort, lost their charms in comparison with God's own text-book, as explained and illumined by the divine Interpreter.
9. His *thorough Bible study*. Few young men have ever been led to such a systematic search into the treasures of God's truth. He read the Book of God through and through, fixing its teachings on his mind by meditation and translating them into practice.
10. His *freedom from human control*. He felt the need of independence of man in order to complete dependence on God, and boldly broke all fetters that hindered his liberty in preaching, in teaching, or in following the heavenly Guide and serving the heavenly Master.
11. His *use of opportunity*. He felt the value of souls, and he formed habits of approaching others as to matters of salvation, even in public conveyances. By a word of witness, a tract, a humble example, he sought constantly to lead some one to Christ.
12. His *release from civil obligations*. This was purely providential. In a strange way God set him free from all liability to military service, and left him free to pursue his heavenly calling as His soldier, without entanglement in the affairs of this life.
13. His *companions in service*. Two most efficient coworkers were divinely provided: first his brother Craik so like-minded with himself, and secondly, his wife, so peculiarly God's gift, both of them proving great aids in working and in bearing burdens of responsibility.

14. His *view of the Lord's coming*. He thanked God for unveiling to him that great truth, considered by him as second to no other in its influence upon his piety and usefulness; and in the light of it he saw clearly the purpose of this gospel age, to be not to convert the world but to call out from it a believing church as Christ's bride.

15. His *waiting on God for a message*. For every new occasion he asked of Him a word in season; then a mode of treatment, and unction in delivery; and, in godly simplicity and sincerity, with the demonstration of the Spirit, he aimed to reach the hearers.

16. His submission to the *authority of the Word*. In the light of the holy oracles he reviewed all customs, however ancient, and all traditions of men, however popular, submitted all opinions and practices to the test of Scripture, and then, regardless of consequences, walked according to any new light God gave him.

17. His *pattern of church life*. From his first entrance upon pastoral work, he sought to lead others only by himself following the Shepherd and Bishop of Souls. He urged the assembly of believers to conform in all things to New Testament models so far as they could be clearly found in the Word, and thus reform all existing abuses.

18. His *stress upon voluntary offerings*. While he courageously gave up all fixed salary for himself, he taught that all the work of God should be maintained by the freewill gifts of believers, and that pew-rents promote invidious distinctions among saints.

19. His *surrender of all earthly possessions*. Both himself and his wife literally sold all they had and gave alms, henceforth to live by the day, hoarding no money even against a time of future need, sickness, old age, or any other possible crisis of want.

20. His habit of *secret prayer*. He learned so to prize closet communion with God that he came to regard it as his highest duty and privilege. To him nothing could compensate for the lack or loss of that fellowship with God and meditation on His word which are the support of all spiritual life.

21. His *jealousy of his testimony*. In taking oversight of a congregation he took care to guard himself from all possible interference with fulness and freedom of utterance and of service. He could not brook any restraints upon his speech or action that might compromise his allegiance to the Lord or his fidelity to man.

22. His *organizing of work*. God led him to project a plan embracing several departments of holy activity, such as the spreading of the knowledge of the word of God everywhere, and the encouraging of world-wide evangelization and the Christian education of the young; and to guard the new Institution from all dependence on worldly patronage, methods, or appeals.

23. His *sympathy with orphans*. His loving heart had been drawn out toward poverty and misery everywhere, but especially in the case of destitute children bereft of both parents; and familiarity with Francke's work at Halle suggested similar work at Bristol.

24. Beside all these steps of preparation, he had been guided by the Lord from his birthplace in Prussia to London, Teignmouth, and Bristol in Britain, and thus the chosen vessel, shaped for its great use, had by the same divine Hand been borne to the very place where it was to be of such signal service in testimony to the Living God.

Surely no candid observer can survey this course of divine discipline and preparation, and remember how brief was the period of time it covers, being less than ten years, and mark the many distinct steps by which this education for a life of service was made singularly complete, without a feeling of wonder and awe. Every prominent feature, afterward to appear conspicuous in the career of this servant of God, was anticipated in the training whereby he was fitted for his work and introduced to it. We have had a vivid vision of the divine Potter sitting at His wheel, taking the clay in His hands, softening its hardness, subduing it to His own will; then gradually and skilfully shaping from it the earthen vessel; then baking it in His oven of discipline till it attained the requisite solidity and firmness, then filling it with the rich treasures of His word and Spirit, and finally setting it down where He would have it serve His special uses in conveying to others the excellency of His power!

To lose sight of this sovereign shaping Hand is to miss one of the main lessons God means to teach us by George Müller's whole career. He himself saw and felt that he was only an earthen vessel; that God had both chosen and filled him for the work he was to do; and, while this conviction made him happy in his work, it made him humble, and the older he grew the humbler he became. He felt more and more his own utter insufficiency. It grieved him that human eyes should ever turn away from the Master to the servant, and he perpetually sought to avert their gaze from himself to God alone. "For of Him, and through Him, and to Him are all things—to Whom be glory for ever and ever. Amen."

There are several important episodes in Mr. Müller's history which may be lightly passed by, because not so characteristic of him as that they might not have been common to many others, and therefore not constituting features so distinguishing this life from others as to make it a special lesson to believers.

For example, early in 1835 he made a visit to Germany upon a particular errand. He went to aid Mr. Groves, who had come from the East Indies to get missionary recruits, and who asked help of him, as of one knowing the language of the country, in setting the claims of India before German brethren, and pleading for its unsaved millions.

When Mr. Müller went to the alien office in London to get a passport, he found that, through ignorance, he had broken the law which required every alien semi-annually to renew his certificate of residence, under penalty of fifty pounds fine or imprisonment. He confessed to the officer his non-compliance, excusing himself only on the ground of ignorance, and trusted all consequences with God, who graciously inclined the officer to pass over his non-compliance with the law. Another hindrance which still interfered with obtaining his passport, was also removed in answer to prayer; so that at the outset he was much impressed with the Lord's sanction of his undertaking.

His sojourn abroad continued for nearly two months, during which time he was at Paris, Strasburg, Basle, Tubingen, Wurtemberg, Sehaffhausen, Stuttgart, Halle, Sandersleben, Aschersleben, Heimersleben, Halberstadt, and Hamburg. At Halle, calling on Dr. Tholuck after seven years of separation, he was warmly welcomed and constrained to lodge at his house. From Dr. Tholuck he heard many delightful incidents as to former fellow students who had been turned to the Lord from impious paths, or had been strengthened in their Christian faith and devotion. He also visited Francke's orphan houses, spending an evening in the very room where God's work of grace had begun in his heart, and meeting again several of the same little company of believers that in those days had prayed together.

He likewise gave everywhere faithful witness to the Lord. While at his father's house the way was opened for him to bear testimony indirectly to his father and brother. He had found that a direct approach to his father upon the subject of his soul's salvation only aroused his anger, and he therefore judged that it was wiser to refrain from a course which would only repel one whom he desired to win. An unconverted friend of his father was visiting him at this time, before whom he put the truth very frankly and fully, in the presence of both his father and

brother, and thus quite as effectively gave witness to them also. But he was especially moved to pray that he might by his whole life bear witness at his home, manifesting his love for his kindred and his own joy in God, his satisfaction in Christ, and his utter indifference to all former fascinations of a worldly and sinful life, through the supreme attraction he found in Him; for this, he felt sure, would have far more influence than any mere words: our walk counts for more than our talk, always.

The effect was most happy. God so helped the son to live before the father that, just before his leaving for England, he said to him: "My son, may God help me to follow your example, and to act according to what you have said to me!"

On June 22, 1835, Mr. Müller's father-in-law, Mr. Groves, died; and both of his own children were very ill, and four days later little Elijah was taken. Both parents had been singularly prepared for these bereavements, and were divinely upheld. They had felt no liberty in prayer for the child's recovery, dear as he was; and grandfather and grandson were laid in one grave. Henceforth Mr. and Mrs. Müller were to have no son, and Lydia was to remain their one and only child.

About the middle of the following month, Mr. Müller was quite disabled from work by weakness of the chest, which made necessary rest and change. The Lord tenderly provided for his need through those whose hearts He touched, leading them to offer him and his wife hospitalities in the Isle of Wight, while at the same time money was sent him which was designated for 'a change of air.' On his thirtieth birthday, in connection with specially refreshing communion with God, and for the first time since his illness, there was given him a spirit of believing prayer for his own recovery; and his strength so rapidly grew that by the middle of October he was back in Bristol.

It was just before this, on the ninth of the same month, that *the reading of John Newton's Life stirred him up to bear a similar witness to the Lord's dealings with himself*. Truly there are no little things in our life, since what seems to be trivial may be the means of bringing about results of great consequence. This is the second time that a chance reading of a book had proved a turning-point with George Müller. Franke's life stirred his heart to begin an orphan work, and Newton's life suggested the narrative of the Lord's dealings. To what is called an accident are owing, under God, those pages of his life-journal which read like new chapters in the Acts of the Apostles, and will yet be so widely read, and so largely used of God.



THE FIRST ORPHAN HOUSES (RENTED), BRISTOL.

Chapter 9: THE GROWTH OF GOD'S OWN PLANT

THE last great step of full entrance upon Mr. Müller's life-service was the *founding of the orphan work*, a step so important and so prominent that even the lesser particulars leading to it have a strange significance and fascination.

In the year 1835, on November 20th, in taking tea at the house of a Christian sister, he again saw a copy of Francke's life. For no little time he had thought of like labours, though on no such scale, nor in mere imitation of Francke, but under a sense of similar divine leading. This impression had grown into a conviction, and the conviction had blossomed into a resolution which now rapidly ripened into corresponding action. He was emboldened to take this forward step in sole reliance on God, by the fact that at that very time, in answer to prayer, ten pounds more had been sent him than he had asked for other existing work, as though God gave him a token of both willingness and readiness to supply all needs.

Nothing is more worthy of imitation, perhaps, than the uniformly deliberate, self-searching, and prayerful way in which he set about any work which he felt led to undertake. It was preeminently so in attempting this new form of service, the future growth of which was not then even in his thought. In daily prayer he sought as in his Master's presence to sift from the pure grain of a godly purpose to glorify Him, all the chaff of selfish and carnal motives, to get rid of every taint of worldly self-seeking or lust of applause, and to bring every thought into captivity to the Lord. He constantly probed his own heart to discover the secret and subtle impulses which are unworthy of a true servant of God; and, believing that a spiritually minded brother often helps one to an insight into his own heart, he spoke often to his brother Craik about his plans, praying God to use him as a means of exposing any unworthy motive, or of suggesting any scriptural objections to his project. His honest aim being to please God, he yearned to know his own heart, and welcomed any light which revealed his real self and prevented a mistake.

Mr. Craik so decidedly encouraged him, and further prayer so confirmed previous impressions of God's guidance, that on December 2, 1835, the *first formal step was taken* in ordering printed bills announcing a public meeting for the week following, when the proposal to open an orphan house was to be laid

before brethren, and further light to be sought unitedly as to the mind of the Lord.

Three days later, in reading the Psalms, he was struck with these nine words:
"OPEN THY MOUTH WIDE, AND I WILL FILL IT." (Psalm lxxxii.
10.)

From that moment this text formed one of his great life-mottoes, and this promise became a power in moulding all his work. Hitherto he had not prayed for the supply of money or of helpers, but he was now led to apply this scripture confidently to this new plan, and at once boldly to ask *for premises, and for one thousand pounds in money, and for suitable helpers to take charge of the children.* Two days after, he received, in furtherance of his work, the *first gift of money—one shilling*—and within two days more the *first donation in furniture—a large wardrobe.*

The day came for the memorable public meeting—December 9th. During the interval Satan had been busy hurling at Mr. Müller his fiery darts, and he was very low in spirit. He was taking a step not to be retraced without both much humiliation to himself and reproach to his Master: and what if it were a *misstep* and he were moving without real guidance from above! But as soon as he began to speak, help was given him. He was borne up on the Everlasting Arms, and had the assurance that the work was of the Lord. He cautiously avoided all appeals to the transient feelings of his hearers, and took no collection, desiring all these first steps to be calmly taken, and every matter carefully and prayerfully weighed before a decision. Excitement of emotion or kindlings of enthusiasm might obscure the vision and hinder clear apprehension of the mind of God. After the meeting there was a voluntary gift of ten shillings, and one sister offered herself for the work. The next morning a statement concerning the new orphan work was put in print, and on January 16, 1836, a supplementary statement appeared.*

* Appendix E. Narrative 1:143-146, 148-152, 154, 155.

At every critical point Mr. Müller is entitled to explain his own views and actions; and the work he was now undertaking is so vitally linked with his whole after-life that it should here have full mention. As to his proposed orphan house he gives three chief reasons for its establishment:

1. That God may be glorified in so furnishing the means as to show that it is not a vain thing to trust in Him.

2. That the spiritual welfare of fatherless and motherless children may be promoted.

3. That their temporal good may be secured.

He had frequent reminders in his pastoral labours that the *faith of God's children greatly needed strengthening*; and he longed to have some visible proof to point to, that the heavenly Father is the same faithful Promiser and Provider as ever, and as willing to PROVE Himself the LIVING GOD to *all who put their trust in Him*, and that even in their old age He does not forsake those who rely only upon Him. Remembering the great blessing that had come to himself through the work of faith of Francke, he judged that he was bound to serve the Church of Christ *in being able to take God at His word and rely upon it*.

If he, a poor man, *without asking any one but God*, could get means to carry on an orphan house, it would be seen that God is FAITHFUL STILL and STILL HEARS PRAYER. While the orphan work was to be a branch of the Scriptural Knowledge Institution, only those funds were to be applied thereto which should be expressly given for that purpose; and it would be carried on only so far and so fast as the Lord should provide both money and helpers.

It was proposed to receive only such children as had been bereft of both parents, and to take in such from their seventh to their twelfth year, though later on younger orphans were admitted; and to bring up the boys for a trade, and the girls for service, and to give them all a plain education likely to fit them for their life-work.

So soon as the enterprise was fairly launched, the Lord's power and will to provide began at once and increasingly to appear; and, from this point on, the journal is one long record of man's faith and supplication and of God's faithfulness and interposition. It only remains to note the new steps in advance which mark the growth of the work, and the new straits which arise and how they are met, together with such questions and perplexing crises as from time to time demand and receive a new divine solution.

A foremost need was that of able and suitable helpers, which only God could supply. In order fully to carry out his plans, Mr. Müller felt that he must have men and women like-minded, who would naturally care for the state of the orphans and of the work. If one Achan could disturb the whole camp of Israel, and one Ananias or Saphira, the whole church of Christ, one faithless, prayerless, self-seeking assistant would prove not a helper but a hinderer both to

the work itself and to all fellow-workers. No step was therefore hastily taken. He had patiently waited on God hitherto, and he now waited to receive at His hands His own chosen servants to join in this service and give to it unity of plan and spirit.

Before he called, the Lord answered. As early as December 10th a brother and sister had willingly offered themselves, and the spirit that moved them will appear in the language of their letter:

"We propose ourselves for the service of the intended orphan house, if you think us qualified for it; also to give up all the furniture, etc., which the Lord has given us, for its use; and to do this without receiving any salary whatever; believing that, if it be the will of the Lord to employ us, He will supply all our need."

Other similar self-giving followed, proving that God's people are willing in the day of His power. He who wrought in His servant to will and to work, sent helpers to share his burdens, and to this day has met all similar needs out of His riches in glory. There has never yet been any lack of competent, cheerful, and devoted helpers, although the work so rapidly expanded and extended.

The gifts whereby the work was supported need a separate review that many lessons of interest may find a record. But it should here be noted that, among the first givers, was a poor needlewoman who brought the surprising sum of one hundred pounds, the singular self-denial and whole-hearted giving exhibited making this a peculiarly sacred offering and a token of God's favour. There was a felt significance in His choice of a poor sickly seamstress as His instrument for laying the foundations for this great work. He who worketh all things after the counsel of His own will, passing by the rich, mighty, and noble somethings of this world, chose again the poor, weak, base, despised nothings, that no flesh should glory in His presence.

For work among orphans a house was needful, and for this definite prayer was offered; and April 1, 1836, was fixed as the date for opening such house for female orphans, as the most helplessly destitute. The building, No. 6 Wilson Street, where Mr. Müller had himself lived up to March 25th, having been rented for one year, was formally opened April 21st, the day being set apart for prayer and praise. The public generally were informed that the way was open to receive needy applicants, and the intimation was further made on May 18th that it was intended shortly to open a second house for infant children—both boys and girls.

We now retrace our steps a little to take special notice of a fact in Mr. Müller's

experience which, in point of time, belongs earlier.

Though he had brought before the Lord even the most minute details about his plans for the proposed orphan work and house and helpers, asking in faith for building and furnishing, money for rent and other expenses, etc., he confesses that he had never once asked the Lord to send the orphans! This seems an unaccountable omission; but the fact is he had assumed that there would be applications in abundance. His surprise and chagrin cannot easily be imagined, when the appointed time came for receiving applications, February 3rd, and *not one application was made!* Everything was ready *except the orphans*. This led to the deepest humiliation before God. All the evening of that day he literally lay on his face, probing his own heart to read his own motives, and praying God to search him and show him His mind. He was thus brought so low that from his heart he could say that, if God would thereby be more glorified, he would rejoice in the fact that his whole scheme should come to nothing. The very *next day* the first application was made for admission; on April 11th orphans began to be admitted; and by May 18th there were in the house twenty-six, and more daily expected. Several applications being made for children *under seven*, the conclusion was reached that, while vacancies were left, the limit of years at first fixed should not be adhered to; but every new step was taken with care and prayer, that it should not be in the energy of the flesh, or in the wisdom of man, but in the power and wisdom of the Spirit. How often we forget that solemn warning of the Holy Ghost, that even when our whole work is not imperilled by a false beginning, but is well laid upon a true foundation, we may carelessly build into it wood, hay, and stubble, which will be burned up in the fiery ordeal that is to try every man's work of what sort it is!

The first house had scarcely been opened for girls when the way for the second was made plain, suitable premises being obtained at No. 1 in the same street, and a well-fitted matron being given in answer to prayer. On November 28th, some seven months after the opening of the first, this second house was opened. Some of the older and abler girls from the first house were used for the domestic work of the second, partly to save hired help, and partly to accustom them to working for others and thus give a proper dignity to what is sometimes despised as a degrading and menial form of service. By April 8, 1837, there were in each house thirty orphan children.

The founder of this orphan work, who had at the first asked for one thousand pounds of God, tells us that, in his own mind, the thing was *as good as done*, so that he often gave thanks for this large sum as though already in hand. (Mark xi.

24; 1 John v. 13, 14.) This habit of counting a promise as fulfilled had much to do with the triumphs of his faith and the success of his labour. Now that the first part of his Narrative of the Lord's Dealings was about to issue from the press, he felt that it would much honour the Master whom he served *if the entire amount should be actually in hand before the Narrative should appear, and without any one having been asked to contribute.* He therefore gave himself anew to prayer; and on June 15th the whole sum was complete, no appeal having been made but to the Living God, before whom, as he records with his usual mathematical precision, he had daily brought his petition for *eighteen months and ten days.*

In closing this portion of his narrative he hints at a proposed further enlargement of the work in a third house for orphan boys above seven years, with accommodations for about forty. Difficulties interposed, but as usual disappeared before the power of prayer. Meanwhile the whole work of the Scriptural Knowledge Institution prospered, four day-schools having been established, with over one thousand pupils, and more than four thousand copies of the word of God having been distributed.

George Müller was careful always to consult and then to obey conviction. Hence his moral sense, by healthy exercise, more and more clearly discerned good and evil. This conscientiousness was seen in the issue of the first edition of his Narrative. When the first five hundred copies came from the publishers, he was so weighed down by misgivings that he hesitated to distribute them. Notwithstanding the spirit of prayer with which he had begun, continued, and ended the writing of it and had made every correction in the proof; notwithstanding the motive, consciously cherished throughout, that God's glory might be promoted in this record of His faithfulness, he reopened with himself the whole question whether this published Narrative might not turn the eyes of men from the great Master Workman to His human instrument. As he opened the box containing the reports, he felt strongly tempted to withhold from circulation the pamphlets it held; but from the moment when he gave out the first copy, and the step could not be retraced, his scruples were silenced.

He afterward saw his doubts and misgivings to have been a temptation of Satan, and never thenceforth questioned that in writing, printing, and distributing this and the subsequent parts of the Narrative he had done the will of God. So broad and clear was the divine seal set upon it in the large blessing it brought to many and widely scattered persons that no room was left for doubt. It may be questioned whether any like journal has been as widely read and as remarkably used, both in converting sinners and in quickening saints. Proofs of this will

hereafter abundantly appear.

It was in the year 1837 that Mr. Müller, then in his thirty-second year, felt with increasingly deep conviction that to his own growth in grace, godliness, and power for service *two things* were quite indispensable: first, more *retirement for secret communion with God*, even at the apparent expense of his public work; and second, ampler provision for the *spiritual oversight of the flock of God*, the total number of communicants now being near to four hundred.

The former of these convictions has an emphasis which touches every believer's life at its vital centre. George Müller was conscious of being too busy to pray as he ought. His outward action was too constant for inward reflection, and he saw that there was risk of losing peace and power, and that activity even in the most sacred sphere must not be so absorbing as to prevent holy meditation on the Word and fervent supplication. The Lord said first to Elijah, "Go, HIDE THYSELF"; then, "Go, SHOW THYSELF." He who does not first hide himself in the secret place to be alone with God, is unfit to show himself in the public place to move among men. Mr. Müller afterward used to say to brethren who had "too much to do" to spend proper time with God, that four hours of work for which one hour of prayer prepares, is better than five hours of work with the praying left out; that our service to our Master is more acceptable and our mission to man more profitable, when saturated with the moisture of God's blessing—the dew of the Spirit. Whatever is gained in quantity is lost in quality whenever one engagement follows another without leaving proper intervals for refreshment and renewal of strength by waiting on God. No man, perhaps, since John Wesley has accomplished so much even in a long life as George Müller; yet few have ever withdrawn so often or so long into the pavilion of prayer. In fact, from one point of view his life seems more given to supplication and intercession than to mere action or occupation among men.

At the same time he felt that the curacy of souls must not be neglected by reason of his absorption in either work or prayer. Both believers and inquirers needed pastoral oversight; neither himself nor his brother Craik had time enough for visiting so large a flock, many of whom were scattered over the city; and about fifty new members were added every year who had special need of teaching and care. Again, as there were two separate congregations, the number of meetings was almost doubled; and the interruptions of visitors from near and far, the burdens of correspondence, and the oversight of the Lord's work generally, consumed so much time that even with two pastors the needs of the church could not be met. At a meeting of both congregations in October, these matters were

frankly brought before the believers, and it was made plain that other helpers should be provided, and the two churches so united as to lessen the number of separate meetings.

In October, 1837, a building was secured for a third orphan house, for boys; but as the neighbours strongly opposed its use as a charitable institution, Mr Müller, with meekness of spirit, at once relinquished all claim upon the premises, being mindful of the maxim of Scripture: "As much as lieth in you, live peaceably with all men." (Rom. xiii. 18.) He felt sure that the Lord would provide, and his faith was rewarded in the speedy supply of a building in the same street where the other two houses were.

Infirmity of the flesh again tried the faith and patience of Mr. Müller. For eight weeks he was kept out of the pulpit. The strange weakness in the head, from which he had suffered before and which at times seemed to threaten his reason, forced him to rest; and in November he went to Bath and Weston-super-Mare, leaving to higher Hands the work to which he was unequal.

One thing he noticed and recorded: that, even during this head trouble, prayer and Bible-reading could be borne better than anything else. He concluded that whenever undue carefulness is expended on the body, it is very hard to avoid undue carelessness as to the soul; and that it is therefore much safer comparatively to disregard the body, that one may give himself wholly to the culture of his spiritual health and the care of the Lord's work. Though some may think that in this he ran to a fanatical extreme, there is no doubt that such became more and more a law of his life. He sought to dismiss all anxiety, as a duty; and, among other anxious cares, that most subtle and seductive form of solicitude which watches every change of symptoms and rushes after some new medical man or medical remedy for all ailments real or fancied.

Mr. Müller was never actually reckless of his bodily health. His habits were temperate and wholesome, but no man could be so completely wrapped up in his Master's will and work without being correspondingly forgetful of his physical frame. There are not a few, even among God's saints, whose bodily weaknesses and distresses so engross them that their sole business seems to be to nurse the body, keep it alive and promote its comfort. As Dr. Watts would have said, this is living "at a poor dying rate."

When the year 1838 opened, the weakness and distress in the head still afflicted Mr. Müller. The symptoms were as bad as ever, and it particularly tried him that they were attended by a tendency to irritability of temper, and even by a sort of

satanic feeling wholly foreign to him at other times. He was often reminded that he was by nature a child of wrath even as others, and that, as a child of God, he could stand against the wiles of the devil only by putting on the whole armour of God. The pavilion of God is the saint's place of rest; the panoply of God is his coat of mail. Grace does not at once remove or overcome all tendencies to evil, but, if not *eradicated*, they are *counteracted* by the Spirit's wondrous working. Peter found that so long as his eye was on His Master he could walk on the water. There is always a tendency to sink, and a holy walk with God, that defies the tendency downward, is a divine art that can neither be learned nor practised except so long as we keep 'looking unto Jesus': that look of faith counteracts the natural tendency to sink, so long as it holds the soul closely to Him. This man of God felt his risk, and, sore as this trial was to him, he prayed not so much for its removal as that he might be kept from any open dishonour to the name of the Lord, beseeching God that he might rather die than ever bring on Him reproach.

Mr. Müller's journal is not only a record of his outer life of consecrated labour and its expansion, but it is a mirror of his inner life and its growth. It is an encouragement to all other saints to find that this growth was, like their own, in spite of many and formidable hindrances, over which only grace could triumph. Side by side with glimpses of habitual conscientiousness and joy in God, we have revelations of times of coldness and despondency. It is a wholesome lesson in holy living that we find this man setting himself to the deliberate task of *cultivating obedience and gratitude*; by the culture of obedience growing in knowledge and strength, and by the culture of gratitude growing in thankfulness and love. Weakness and coldness are not hopeless states: they have their divine remedies which strengthen and warm the whole being.

Three entries, found side by side in his journal, furnish pertinent illustration and most wholesome instruction on this point. One entry records his deep thankfulness to God for the privilege of being permitted to be His instrument in providing for homeless orphans, as he watches the little girls, clad in clean warm garments, pass his window on their way to the chapel on the Lord's day morning. A second entry records his determination, with God's help, to send no more letters in parcels because he sees it to be a violation of the postal laws of the land, and because he desires, as a disciple of the Lord Jesus, to submit himself to all human laws so far as such submission does not conflict with loyalty to God. A third entry immediately follows which reveals this same man struggling against those innate tendencies to evil which compel a continual resort to the throne of grace with its sympathizing High Priest. "This morning," he writes, "I

greatly dishonoured the Lord by irritability manifested towards my dear wife; and that, almost immediately after I had been on my knees before God, praising Him for having given me such a wife."

These three entries, put together, convey a lesson which is not learned from either of them alone. Here is gratitude for divine mercy, conscientious resolve at once to stop a doubtful practice, and a confession of inconsistency in his home life. All of these are typical experiences and suggest to us means of gracious growth. He who lets no mercy of God escape thankful recognition, who never hesitates at once to abandon an evil or questionable practice, and who, instead of extenuating a sin because it is comparatively small, promptly confesses and forsakes it,—such a man will surely grow in Christlikeness.

We must exercise our spiritual senses if we are to discern things spiritual. There is a clear vision for God's goodness, and there is a dull eye that sees little to be thankful for; there is a tender conscience, and there is a moral sense that grows less and less sensitive to evil; there is an obedience to the Spirit's rebuke which leads to immediate confession and increases strength for every new conflict. Mr. Müller cultivated habits of life which made his whole nature more and more open to divine impression, and so his sense of God became more and more keen and constant.

One great result of this spiritual culture was a growing absorption in God and jealousy for His glory. As he saw divine things more clearly and felt their supreme importance, he became engrossed in the magnifying of them before men; and this is glorifying God. We cannot make God essentially any more glorious, for He is infinitely perfect; but we can help men to see what a glorious God He is, and thus come into that holy partnership with the Spirit of God whose office it is to take of the things of Christ and show them unto men, and so glorify Christ. Such fellowship in glorifying God Mr. Müller set before him: and in the light of such sanctified aspiration we may read that humble entry in which, reviewing the year 1837 with all its weight of increasing responsibility, he lifts his heart to his divine Lord and Master in these simple words:

"Lord, Thy servant is a poor man; but he has trusted in Thee and made his boast in Thee before the sons of men; therefore let him not be confounded! Let it not be said, 'All this is enthusiasm, and therefore it is come to naught.'"

One is reminded of Moses in his intercession for Israel, of Elijah in his exceeding jealousy for the Lord of hosts, and of that prayer of Jeremiah that so amazes us by its boldness:

"Do not abhor us for Thy name's sake! *Do not disgrace the throne of Thy glory!*"*

* Comp. Numbers xiv. 13-19; 1 Kings xix. 10; Jer. xiv. 21.

Looking back over the growth of the work at the end of the year 1837, he puts on record the following facts and figures:

Three orphan houses were now open with eighty-one children, and nine helpers in charge of them. In the Sunday-schools there were three hundred and twenty, and in the day-schools three hundred and fifty; and the Lord had furnished over three hundred and seven pounds for temporal supplies.

From this same point of view it may be well to glance back over the five years of labour in Bristol up to July, 1837. Between himself and his brother Craik uninterrupted harmony had existed from the beginning. They had been perfectly at one in their views of the truth, in their witness to the truth, and in their judgment as to all matters affecting the believers over whom the Holy Ghost had made them overseers. The children of God had been kept from heresy and schism under their joint pastoral care; and all these blessings Mr. Müller and his true yoke-fellow humbly traced to the mercy and grace of the great Shepherd and Bishop of souls. Thus far over one hundred and seventy had been converted and admitted to fellowship, making the total number of communicants three hundred and seventy, nearly equally divided between Bethesda and Gideon. The whole history of these years is lit up with the sunlight of God's smile and blessing.

Chapter 10: THE WORD OF GOD AND PRAYER

HABIT both *shows* and *makes* the man, for it is at once historic and prophetic, the mirror of the man as he is and the mould of the man as he is to be. At this point, therefore, special attention may properly be given to the two marked habits which had principally to do with the man we are studying.

Early in the year 1838, he began reading that third biography which, with those of Francke and John Newton, had such a singular influence on his own life—Philip's Life of George Whitefield. The life-story of the orphan's friend had given the primary impulse to his work; the life-story of the converted blasphemer had suggested his narrative of the Lord's dealings; and now the life-story of the great evangelist was blessed of God to shape his general character and give new power to his preaching and his wider ministry to souls. These three biographies together probably affected the whole inward and outward life of George Müller more than any other volumes but the Book of God, and they were wisely fitted of God to co-work toward such a blessed result. The example of Francke incited to faith in prayer and to a work whose sole dependence was on God. Newton's witness to grace led to a testimony to the same sovereign love and mercy as seen in his own case. Whitefield's experience inspired to greater fidelity and earnestness in preaching the Word, and to greater confidence in the power of the anointing Spirit.

Particularly was this impression deeply made on Mr. Müller's mind and heart: that Whitefield's unparalleled success in evangelistic labours was plainly traceable to two causes and could not be separated from them as direct effects; namely, his *unusual prayerfulness, and his habit of reading the Bible on his knees.*

The great evangelist of the last century had learned that first lesson in service, his own utter nothingness and helplessness: that he was nothing, and could do nothing, without God. He could neither understand the Word for himself, nor translate it into his own life, nor apply it to others with power, unless the Holy Spirit became to him both *insight* and *unction*. Hence his success; he was filled with the Spirit: and this alone accounts both for the quality and the quantity of his labours. He died in 1770, in the fifty-sixth year of his age, having preached his first sermon in Gloucester in 1736. During this thirty-four years his labours had been both unceasing and untiring. While on his journeyings in America, he

preached one hundred and seventy-five times in seventy-five days, besides travelling, in the slow vehicles of those days, upwards of eight hundred miles. When health declined, and he was put on 'short allowance,' even that was *one sermon each week-day and three on Sunday*. There was about his preaching, moreover, a nameless charm which held thirty thousand hearers half-breathless on Boston Common and made tears pour down the sooty faces of the colliers at Kingswood.

The passion of George Müller's soul was to know fully the secrets of prevailing with God and with man. George Whitefield's life drove home the truth that God alone could create in him a holy earnestness to win souls and qualify him for such divine work by imparting a compassion for the lost that should become an absorbing passion for their salvation. And—let this be carefully marked as another secret of this life of service—*he now began himself to read the word of God upon his knees*, and often found for hours great blessing in such meditation and prayer over a single psalm or chapter.

Here we stop and ask what profit there can be in thus prayerfully reading and searching the Scriptures in the very attitude of prayer. Having tried it for ourselves, we may add our humble witness to its value.

First of all, this habit is a constant reminder and recognition of the need of spiritual teaching in order to the understanding of the holy Oracles. No reader of God's word can thus bow before God and His open book, without a feeling of new reverence for the Scriptures, and dependence on their Author for insight into their mysteries. The attitude of worship naturally suggests sober-mindedness and deep seriousness, and banishes frivolity. To treat that Book with lightness or irreverence would be doubly profane when one is in the posture of prayer.

Again, such a habit naturally leads to self-searching and comparison of the actual life with the example and pattern shown in the Word. The precept compels the practice to be seen in the light of its teaching; the command challenges the conduct to appear for examination. The prayer, whether spoken or unspoken, will inevitably be:

"Search me, O God, and know my heart, Try me, and know my thoughts;
And see if there be any wicked way in me, And lead me in
the way everlasting!" (Psalm cxxxix. 23, 24.)

The words thus reverently read will be translated into the life and mould the character into the image of God. "Beholding as in a glass the glory of the Lord,

we are changed into the same image from glory to glory, even as by the Lord the Spirit."*

* 2 Cor. iii. 18.

But perhaps the greatest advantage will be that the Holy Scriptures will thus suggest the very words which become the dialect of prayer. "We know not what we should pray for as we ought"—neither what nor how to pray. But here is the Spirit's own inspired utterance, and, if the praying be moulded on the model of His teaching, how can we go astray? Here is our God-given liturgy and litany—a divine prayer-book. We have here God's promises, precepts, warnings, and counsels, not to speak of all the Spirit-inspired literal prayers therein contained; and, as we reflect upon these, our prayers take their cast in this matrix. We turn precept and promise, warning and counsel into supplication, with the assurance that we cannot be asking anything that is not according to His will,* for are we not turning His own word into prayer?

* 1 John v. 13.

So Mr. Müller found it to be. In meditating over Hebrews xiii. 8: "Jesus Christ the same yesterday and to-day and for ever," translating it into prayer, he besought God, with the confidence that the prayer was already granted, that, as Jesus had already in His love and power supplied all that was needful, in the same unchangeable love and power He would so continue to provide. And so a promise was not only turned into a prayer, but into a prophecy—an assurance of blessing—and a river of joy at once poured into and flowed through his soul.

The prayer habit, on the knees, with the Word open before the disciple, has thus an advantage which it is difficult to put into words: It provides a sacred channel of approach to God. The inspired Scriptures form the vehicle of the Spirit in communicating to us the knowledge of the will of God. If we think of God on the one side and man on the other, the word of God is the mode of conveyance from God to man, of His own mind and heart. It therefore becomes a channel of God's approach to us, a channel prepared by the Spirit for the purpose, and unspeakably sacred as such. When therefore the believer uses the word of God as the guide to determine both the spirit and the dialect of his prayer, he is inverting the process of divine revelation and using the channel of God's approach to him as the channel of his approach to God. How can such use of God's word fail to help and strengthen spiritual life? What medium or channel of approach could so insure in the praying soul both an acceptable frame and language taught of the Holy Spirit? If the first thing is not to pray but to hearken,

this surely is hearkening for God to speak to us that we may know how to speak to Him.

It was habits of life such as these, and not impulsive feelings and transient frames, that made this man of God what he was and strengthened him to lift up his hands in God's name, and follow hard after Him and in Him rejoice.* Even his sore affliction, seen in the light of such prayer—prayer itself illuminated by the word of God—became radiant; and his soul was brought into that state where he so delighted in the will of God as to be able from his heart to say that he would not have his disease removed until through it God had wrought the blessing it was meant to convey. And when his acquiescence in the will of God had become thus complete he instinctively felt that he would speedily be restored to health.

* Psalm lxiii. 4, 8, 11.

Subsequently, in reading Proverbs iii. 5-12, he was struck with the words, "Neither be weary of His correction." He felt that, though he had not been permitted to "despise the chastening of the Lord," he had at times been somewhat "weary of His correction," and he lifted up the prayer that he might so patiently bear it as neither to faint nor be weary under it, till its full purpose was wrought.

Frequent were the instances of the habit of translating promises into prayers, immediately applying the truth thus unveiled to him. For example, after prolonged meditation over the first verse of Psalm lxv, "*O Thou that hearest prayer,*" he at once asked and recorded certain definite petitions. This writing down specific requests for permanent reference has a blessed influence upon the prayer habit. It assures practical and exact form for our supplications, impresses the mind and memory with what is thus asked of God, and leads naturally to the record of the answers when given, so that we accumulate evidences in our own experience that God is to us personally a prayer-hearing God, whereby unbelief is rebuked and importunity encouraged.

On this occasion eight specific requests are put on record, together with the solemn conviction that, having asked in conformity with the word and will of God, and in the name of Jesus, he has confidence in Him that He heareth and that he has the petitions thus asked of Him.* He writes:

* 1 John v. 13.

"I believe *He has heard me.* I believe He will make it *manifest* in His own good

time *that He has heard me*; and I have recorded these my petitions this fourteenth day of January, 1838, that when God has answered them He may get, through this, glory to His name."

The thoughtful reader must see in all this a man of weak faith, feeding and nourishing his trust in God that his faith may grow strong. He uses the promise of a prayer-hearing God as a staff to stay his conscious feebleness, that he may lean hard upon the strong Word which cannot fail. He records the day when he thus takes this staff in hand, and the very petitions which are the burdens which he seeks to lay on God, so that his act of committal may be the more complete and final. Could God ever dishonour such trust?

It was in this devout reading on his knees that his whole soul was first deeply moved by that phrase,

"A FATHER OF THE FATHERLESS." (Psalm lxviii. 5.)

He saw this to be one of those "names" of Jehovah which He reveals to His people to lead them to trust in Him, as it is written in Psalm ix. 10:

"They that know Thy name Will put their trust in Thee."

These five words from the sixty-eighth psalm became another of his life-texts, one of the foundation stones of all his work for the fatherless. These are his own words:

"By the help of God, this shall be my argument before Him, respecting the orphans, in the hour of need. He is their Father, and therefore has pledged Himself, as it were, to provide for them; and I have only to remind Him of the need of these poor children in order to have it supplied."

This is translating the promises of God's word, not only into praying, but into living, doing, serving. Blessed was the hour when Mr. Müller learned that one of God's chosen names is "the Father of the fatherless"!

To sustain such burdens would have been quite impossible but for faith in such a God. In reply to oft-repeated remarks of visitors and observers who could not understand the secret of his peace, or how any man who had so many children to clothe and feed could carry such prostrating loads of care, he had one uniform reply: "By the grace of God, this is no cause of anxiety to me. These children I have years ago cast upon the Lord. The whole work is His, and it becomes me to be without carefulness. In whatever points I am lacking, in this point I am able

by the grace of God to roll the burden upon my heavenly Father."*

* Journal 1:285

In tens of thousands of cases this peculiar title of God, chosen by Himself and by Himself declared, became to Mr. Müller a peculiar revelation of God, suited to his special need. The natural inferences drawn from such a title became powerful arguments in prayer, and rebukes to all unbelief. Thus, at the outset of his work for the orphans, the word of God put beneath his feet a rock basis of confidence that he could trust the almighty Father to support the work. And, as the solicitudes of the work came more and more heavily upon him, he cast the loads he could not carry upon Him who, before George Müller was born, was the Father of the fatherless.

About this time we meet other signs of the conflict going on in Mr. Müllers own soul. He could not shut his eyes to the lack of earnestness in prayer and fervency of spirit which at times seemed to rob him of both peace and power. And we notice his experience, in common with so many saints, of the *paradox* of spiritual life. He saw that "such fervency of spirit is altogether the gift of God," and yet he adds, "I have to ascribe to myself the loss of it." He did not run divine sovereignty into blank fatalism as so many do. He saw that God must be sovereign in His gifts, and yet man must be free in his reception and rejection of them. He admitted the mystery without attempting to reconcile the apparent contradiction. He confesses also that the same book, Philip's Life of Whitefield, which had been used of God to kindle such new fires on the altar of his heart, had been also used of Satan to tempt him to neglect for its sake the systematic study of the greatest of books.

Thus, at every step, George Müllers life is full of both encouragement and admonition to fellow disciples. While away from Bristol he wrote in February, 1838, a tender letter to the saints there, which is another revelation of the man's heart. He makes grateful mention of the mercies of God, to him, particularly His gentleness, long-suffering, and faithfulness and the lessons taught him through affliction. The letter makes plain that much sweetness is mixed in the cup of suffering, and that our privileges are not properly prized until for a time we are deprived of them. He particularly mentions how *secret prayer*, even when reading, conversation, or prayer with others was a burden, *always brought relief to his head*. Converse with the Father was an indispensable source of refreshment and blessing at all times. As J. Hudson Taylor says "Satan, the Hinderer, may build a barrier about us, but he can never *roof us in*, so that we

cannot *look up.*" Mr. Müller also gives a valuable hint that has already been of value to many afflicted saints, that he found he could help by prayer to fight the battles of the Lord even when he could not by preaching. After a short visit to Germany, partly in quest of health and partly for missionary objects, and after more than twenty-two weeks of retirement from ordinary public duties, his head was much better, but his mental health allowed only about three hours of daily work. While in Germany he had again seen his father and elder brother, and spoken with them about their salvation. To his father his words brought apparent blessing, for he seemed at least to feel his lack of the one thing needful. The separation from him was the more painful as there was so little hope that they should meet again on earth.

In May he once more took part in public services in Bristol, a period of six months having elapsed since he had previously done so. His head was still weak, but there seemed no loss of mental power.

About three months after he had been in Germany part of the fruits of his visit were gathered, for twelve brothers and three sisters sailed for the East Indies.

On June 13, 1838, Mrs. Müller gave birth to a stillborn babe,—another parental disappointment,—and for more than a fortnight her life hung in the balance. But once more prayer prevailed for her and her days were prolonged.

One month later another trial of faith confronted them in the orphan work. A twelvemonth previous there were in hand seven hundred and eighty pounds; now that sum was reduced to one thirty-ninth of the amount—twenty pounds. Mr. and Mrs. Müller, with Mr. Craik and one other brother, connected with the Boys' Orphan House, were the only four persons who were permitted to know of the low state of funds; and they gave themselves to united prayer. And let it be carefully observed that Mr. Müller testifies that his own faith was kept even stronger than when the larger sum was on hand a year before; and this faith was no mere fancy, for, although the supply was so low and shortly thirty pounds would be needed, notice was given for seven more children to enter, and it was further proposed to announce readiness to receive five others!

The trial-hour had come, but was not past. Less than two months later the money-supply ran so low that it was needful that the Lord should give *by the day and almost by the hour* if the needs were to be met. In answer to prayer for help God seemed to say, "Mine hour is not yet come." Many pounds would shortly be required, toward which there was not one penny in hand. When, one day, over four pounds came in, the thought occurred to Mr. Müller, "Why not lay aside

three pounds against the coming need?" But immediately he remembered that it is written: "SUFFICIENT UNTO THE DAY is THE EVIL THEREOF."^{*} He unhesitatingly cast himself upon God, and paid out the whole amount for salaries then due, leaving himself again penniless.

* Matt. vi. 34.

At this time Mr. Craik was led to read a sermon on Abraham, from Genesis xii, making prominent two facts: first, that so long as he acted in faith and walked in the will of God, all went on well; but that, secondly, so far as he distrusted the Lord and disobeyed Him, all ended in failure. Mr. Müller heard this sermon and conscientiously applied it to himself. He drew two most practical conclusions which he had abundant opportunity to put into practice:

First, that he must go into no byways or paths of his own for deliverance out of a crisis;

And, secondly, that in proportion as he had been permitted to honour God and bring some glory to His name by trusting Him, he was in danger of dishonouring Him.

Having taught him these blessed truths, the Lord tested him as to how far he would venture upon them. While in such sore need of money for the orphan work, he had in the bank some two hundred and twenty pounds, intrusted to him for other purposes. He might *use this money for the time at least*, and so relieve the present distress. The temptation was the stronger so to do, because he knew the donors and knew them to be liberal supporters of the orphans; and he had only to explain to them the straits he was in and they would gladly consent to any appropriation of their gift that he might see best! Most men would have cut that Gordian knot of perplexity without hesitation.

Not so George Müller. He saw at once that this would be *finding a way of his own out of difficulty, instead of waiting on the Lord for deliverance*. Moreover, he also saw that it would be *forming a habit of trusting to such expedients of his own, which in other trials would lead to a similar course and so hinder the growth of faith*. We use italics here because here is revealed one of the *tests* by which this man of faith, was proven; and we see how he kept consistently and persistently to the one great purpose of his life—to demonstrate to all men that to *rest solely on I the promise of a faithful God* is the only way to know for one's self and prove to others, His faithfulness.

At this time of need—the type of many others—this man who had determined to

risk everything upon God's word of promise, turned from doubtful devices and questionable methods of relief to *pleading with God*. And it may be well to mark his *manner* of pleading. He used *argument* in prayer, and at this time he piles up *eleven reasons* why God should and would send help.

This method of *holy argument*—ordering our cause before God, as an advocate would plead before a judge—is not only almost a lost art, but to many it actually seems almost puerile. And yet it is abundantly taught and exemplified in Scripture. Abraham in his plea for Sodom is the first great example of it. Moses excelled in this art, in many crises interceding in behalf of the people with consummate skill, marshalling arguments as a general-in-chief marshals battalions. Elijah on Carmel is a striking example of power in this special pleading. What holy zeal and jealousy for God! It is probable that if we had fuller records we should find that all pleaders with God, like Noah, Job, Samuel, David, Daniel, Jeremiah, Paul, and James, have used the same method.

Of course God does not *need to be convinced*: no arguments can make any plainer to Him the claims of trusting souls to His intervention, claims based upon His own word, confirmed by His oath. And yet He will be inquired of and argued with. That is His way of blessing. He loves to have us set before Him our cause and His own promises: He delights in the well-ordered plea, where argument is piled upon argument. See how the Lord Jesus Christ commended the persistent argument of the woman of Canaan, who with the *wit of importunity* actually turned his own *objection* into a *reason*. He said, "It is not meet to take the children's bread and cast it to the little dogs."* "Truth, Lord," she answered, "yet the little dogs under the master's tables eat of the crumbs which fall from the children's mouths!" What a triumph of argument! Catching the Master Himself in His words, as He meant she should, and turning His apparent reason for not granting into a reason for granting her request! "O woman," said He, "great is thy faith! Be it unto thee even as thou wilt"—thus, as Luther said, "flinging the reins on her neck."

* Cf. Matt. vii. 6, xv. 26, 27. Not κυνίς, but κυναριός, the diminutive for little pet dogs.

This case stands unique in the word of God, and it is this use of argument in prayer that makes it thus solitary in grandeur. But one other case is at all parallel,—that of the centurion of Capernaum,* who, when our Lord promised to go and heal his servant, argued that such coming was not needful, since He had only to speak the healing word. And notice the basis of his argument: if he, a

commander exercising authority and yielding himself to higher authority, both obeyed the word of his superior and exacted obedience of his subordinate, how much more could the Great Healer, in his absence, by a word of command, wield the healing Power that in His presence was obedient to His will! Of him likewise our Lord said: "I have not found so great faith, no, not in Israel!"

* Matt. viii. 8.

We are to argue our case with God, not indeed to convince *Him*, but to convince *ourselves*. In proving to Him that, by His own word and oath and character, He has bound Himself to interpose, we demonstrate *to our own faith* that He has given us the right to ask and claim, and that He will answer our plea because He cannot deny Himself.

There are two singularly beautiful touches of the Holy Spirit in which the right thus to order argument before God is set forth to the reflective reader. In Micah. vii. 20 we read:

"Thou wilt perform the *truth* to Jacob, The *mercy* to Abraham,
Which thou hast sworn unto our fathers, From the days of old."

Mark the progress of the thought. What was mercy to Abraham was truth to Jacob. God was under no obligation to extend covenant blessings; hence it was to Abraham a simple act of pure *mercy*; but, having so put Himself under voluntary bonds, Jacob could claim as *truth* what to Abraham had been mercy. So in 1 John i. 9:

"If we confess our sins He is *faithful and just* to forgive us our sins,
And to cleanse us from all unrighteousness."

Plainly, forgiveness and cleansing are not originally matters of faithfulness and justice, but of mercy and grace. But, after God had pledged Himself thus to forgive and cleanse the penitent sinner who confesses and forsakes his sins,* what was originally grace and mercy becomes faithfulness and justice; for God owes it to Himself and to His creature to stand by His own pledge, and fulfil the lawful expectation which His own gracious assurance has created.

* Proverbs xxviii. 13.

Thus we have not only examples of argument in prayer, but concessions of the living God Himself, that when we have His word to plead we may claim the fulfillment of His promise, on the ground not of His mercy only, but of His truth,

faithfulness, and justice. Hence the 'holy boldness with which we are bidden to present our plea at the throne of grace. God owes to His faithfulness to do what He has promised, and to His justice not to exact from the sinner a penalty already borne in his behalf by His own Son.

No man of his generation, perhaps, has been more wont to plead thus with God, after the manner of holy argument, than he whose memoir we are now writing. He was one of the elect few to whom it has been given to revive and restore this lost art of pleading with God. And if all disciples could learn the blessed lesson, what a period of *renaissance* of faith would come to the church of God!

George Müller stored up reasons for God's intervention, As he came upon promises, authorized declarations of God concerning Himself, names and titles He had chosen to express and reveal His true nature and will, injunctions and invitations which gave to the believer a right to pray and boldness in supplication—as he saw all these, fortified and exemplified by the instances of prevailing prayer, he laid these arguments up in memory, and then on occasions of great need brought them out and spread them before a prayer-hearing God. It is pathetically beautiful to follow this humble man of God into the secret place, and there hear him pouring out his soul in these argumentative pleadings, as though he would so order his cause before God as to convince Him that He must interpose to save His own name and word from dishonour!

These were *His* orphans, for had He not declared Himself the Father of the fatherless? This was *His* work, for had He not called His servant to do His bidding, and what was that servant but an instrument that could neither fit itself nor use itself? Can the rod lift itself, or the saw move itself, or the hammer deal its own blow, or the sword make its own thrust? And if this were God's work, was He not bound to care for His own work? And was not all this deliberately planned and carried on for His own glory? And would He suffer His own glory to be dimmed? Had not His own word been given and confirmed by His oath, and could God allow His promise, thus sworn to, to be dishonoured even in the least particular? Were not the half-believing church and the unbelieving world looking on, to see how the Living God would stand by His own unchanging assurance, and would He supply an argument for the skeptic and the scoffer? Would He not, must He not, rather put new proofs of His faithfulness in the mouth of His saints, and furnish increasing arguments wherewith to silence the cavilling tongue and put to shame the hesitating disciple?*

* Mr. Müller himself tells how he argued his case before the Lord at this time.

(Appendix F. Narrative, vol. 1, 243, 244)

In some such fashion as this did this lowly-minded saint in Bristol plead with God for more than threescore years, *and prevail*—as every true believer may who with a like boldness comes to the throne of grace to obtain mercy and find grace to help in every time of need. How few of us can sincerely sing:

I believe God answers prayer, Answers always, everywhere; I
may cast my anxious care, Burdens I could never bear, On the God
who heareth prayer. Never need my soul despair Since He bids me
boldly dare To the secret place repair, There to prove He answers
prayer.

Chapter 11: TRIALS OF FAITH, AND HELPERS TO FAITH

GOD has His own mathematics: witness that miracle of the loaves and fishes. Our Lord said to His disciples: "Give ye them to eat," and as they divided, He multiplied the scanty provision; as they subtracted from it He added to it; as they decreased it by distributing, He increased it for distributing. And it has been beautifully said of all holy partnerships, that griefs shared are divided, and joys shared are multiplied.

We have already seen how the prayer circle had been enlarged. The founder of the orphan work, at the first, had only God for his partner, telling Him alone his own wants or the needs of his work. Later on, a very few, including his own wife, Mr. Craik, and one or two helpers, were permitted to know the condition of the funds and supplies. Later still, in the autumn of 1838, he began to feel that he ought more fully to open the doors of his confidence to his associates in the Lord's business. Those who shared in the toils should also share in the prayers, and therefore in the knowledge of the needs which prayer was to supply; else how could they fully be partakers of the faith, the work, and the reward? Or, again, how could they feel the full proof of the presence and power of God in the answers to prayer, know the joy of the Lord which such answers inspire, or praise Him for the deliverance which such answers exhibit? It seemed plain that, to the highest glory of God, they must know the depths of need, the extremities of want out of which God had lifted them, and then ascribe all honour and praise to His name.

Accordingly Mr. Müller called together all the beloved brothers and sisters linked with him in the conduct of the work, and fully stated the case, keeping nothing back. He showed them the distress they were in, while he bade them be of good courage, assuring them of his own confidence that help was nigh at hand, and then united them with himself and the smaller praying circle which had previously existed, in supplication to Jehovah Jireh.

The step thus taken was of no small importance to all concerned. A considerable number of praying believers were henceforth added to the band of intercessors that gave God no rest day nor night. While Mr. Müller withheld no facts as to the straits to which the work was reduced, he laid down certain principles which

from time to time were reiterated as unchanging laws for the conduct of the Lord's business. For example, nothing must be bought, whatever the extremity, for which there was not money in hand to pay: and yet it must be equally a settled principle that the children must not be left to lack anything needful; for better that the work cease, and the orphans be sent away, than that they be kept in a nominal home where they were really left to suffer from hunger or nakedness.

Again, nothing was ever to be revealed to outsiders of existing need, lest it should be construed into an appeal for help; but the only resort must be to the living God. The helpers were often reminded that the supreme object of the institutions, founded in Bristol, was to prove God's faithfulness and the perfect safety of trusting solely to His promises; jealousy for Him must therefore restrain all tendency to look to man for help. Moreover, they were earnestly besought to live in such daily and hourly fellowship with God as that their own unbelief and disobedience might not risk either their own power in prayer, or the agreement, needful among them, in order to common supplication. One discordant note may prevent the harmonious symphony of united prayer, and so far hinder the acceptableness of such prayer with God.

Thus informed and instructed, these devoted coworkers, with the beloved founder of the orphan work, met the crisis intelligently. If, when there were *no funds*, there must be *no leaning upon man*, *no debt* incurred, and yet *no lack* allowed, clearly the only resort or resource must be waiting upon the unseen God; and so, in these straits and in every succeeding crisis, they went to Him alone. The orphans themselves were never told of any existing need; in every case their wants were met, though they knew not how. The barrel of meal might be empty, yet there was always a handful when needed, and the cruse of oil was never so exhausted that a few drops were not left to moisten the handful of meal. Famine and drought never reached the Bristol orphanage: the supplies might come slowly and only for one day at a time, but somehow, when the need was urgent and could no longer wait, there was enough—though it might be barely enough to meet the want.

It should be added here, as completing this part of the Narrative, that, in August, 1840, this circle of prayer was still further enlarged by admitting to its intimacies of fellowship and supplication the brethren and sisters who laboured in the day-schools, the same solemn injunctions being repeated in their case against any betrayal to outsiders of the crises that might arise.

To impart the knowledge of affairs to so much larger a band of helpers brought in every way a greater blessing, and especially so to the helpers themselves. Their earnest, believing, importunate prayers were thus called forth, and God only knows how much the consequent progress of the work was due to their faith, supplication, and self-denial. The practical knowledge of the exigencies of their common experience begat an unselfishness of spirit which prompted countless acts of heroic sacrifice that have no human record or written history, and can be known only when the pages of the Lord's own journal are read by an assembled universe in the day when the secret things are brought to light. It has, since Mr. Müller's departure, transpired how large a share of the donations received are to be traced to him; but there is no means of ascertaining as to the aggregate amount of the secret gifts of his coworkers in this sacred circle of prayer.

We do know, however, that Mr. Müller was not the only self-denying giver, though he may lead the host. His true yoke-fellows often *turned the crisis* by their own offerings, which though small were costly! Instrumentally they were used of God to relieve existing want by their gifts, for out of the abundance of their deep poverty abounded the riches of their liberality. The money they gave was sometimes like the widow's two mites—all their living; and not only the last penny, but ornaments, jewels, heirlooms, long-kept and cherished treasures, like the alabaster flask of ointment which was broken upon the feet of Jesus, were laid down on God's altar as a willing sacrifice. They gave all they could spare and often what they could ill spare, so that there might be meat in God's house and no lack of bread or other needed supplies for His little ones. In a sublime sense this work was not Mr. Müller's only, but *theirs* also, who with him took part in prayers and tears, in cares and toils, in self-denials and self-offerings, whereby God chose to carry forward His plans for these homeless waifs! It was in thus *giving* that all these helpers found also new power, assurance, and blessing in praying; for, as one of them said, he felt that it would scarcely be "*upright to pray, except he were to give what he had.*"*

* Narrative, 1: 246.

The helpers, thus admitted into Mr. Müller's confidence, came into more active sympathy with him and the work, and partook increasingly of the same spirit. Of this some few instances and examples have found their way into his journal.

A gentleman and some ladies visiting the orphan houses saw the large number of little ones to be cared for. One of the ladies said to the matron of the Boys'

House: "Of course you cannot carry on these institutions without a good stock of funds"; and the gentleman added, "Have you a good stock?" The quiet answer was, "Our funds are deposited in a bank which cannot break." The reply drew tears from the eyes of the lady, and a gift of five pounds from the pocket of the gentleman—a donation most opportune, as there was *not one penny then in hand*.

Fellow labourers such as these, who asked nothing for themselves, but cheerfully looked to the Lord for their own supplies, and willingly parted with their own money or goods in the hour of need, filled Mr. Müller's heart with praise to God, and held up his hands, as Aaron and Hur sustained those of Moses, till the sun of his life went down. During all the years of his superintendence these were the main human support of his faith and courage. They met with him in daily prayer, faithfully kept among themselves the secrets of the Lord's work in the great trials of faith; and, when the hour of triumph came, they felt it to be both duty and privilege in the annual report to publish their deliverance, to make their boast in God, that all men might know His love and faithfulness and ascribe unto Him glory.

From time to time, in connection with the administration of the work, various questions arose which have a wider bearing on all departments of Christian service, for their solution enters into what may be called the ethics and economics of the Lord's work. At a few of these we may glance.

As the Lord was dealing with them by the day, it seemed clear that they were to *live by the day*. No dues [Transcriber's note: unpaid debts] should be allowed to accumulate, even such as would naturally accrue from ordinary weekly supplies of bread, milk, etc. From the middle of September, 1838, it was therefore determined that every article bought was to be paid for at the time.

Again, rent became due in stated amounts and at stated times. This want was therefore not unforeseen, and, looked at in one aspect, rent was due daily or weekly, though collected at longer intervals. The principle having been laid down that no debt should be incurred, it was considered as implying that the amount due for rent should be put aside daily, or at least weekly, even though not then payable. This rule was henceforth adopted, with this understanding, that money thus laid aside was sacred to that end, and not to be drawn upon, even temporarily, for any other.

Notwithstanding such conscientiousness and consistency the trial of faith and patience continued. Money came in only in small sums, and barely enough with

rigid economy to meet each day's wants. The outlook was often most dark and the prospect most threatening; but *no real need ever failed to be supplied*: and so praise was continually mingled with prayer, the incense of thanksgiving making fragrant the flame of supplication. God's interposing power and love could not be doubted, and in fact made the more impression as unquestionable facts, because help came so frequently at the hour of extremity, and in the exact form or amount needed. Before the provision was entirely exhausted, there came new supplies or the money wherewith to buy, so that these many mouths were always fed and these many bodies always clad.

To live up to such principles as had been laid down was not possible without faith, kept in constant and lively exercise. For example, in the closing months of 1838 God seemed purposely putting them to a severe test, whether or not they *did trust Him alone*. The orphan work was in continual straits: at times not one half-penny was in the hands of the matrons in the three houses. But not only was no knowledge of such facts ever allowed to leak out, or any hint of the extreme need ever given to outsiders, *but even those who inquired, with intent to aid, were not informed*.

One evening a brother ventured to ask how the balance would stand when the next accounts were made up, and whether it would be as great in favour of the orphans as when the previous balance-sheet had been prepared. Mr. Mutter's calm but evasive answer was: "*It will be as great as the Lord pleases.*" This was no intentional rudeness. To have said more would have been turning from the one Helper to make at least an indirect appeal to man for help; and every such snare was carefully avoided lest the one great aim should be lost sight of: to prove to all men that it is safe to trust only in the Living God.

While admitting the severity of the straits to which the whole work of the Scriptural Knowledge Institution was often brought, Mr. Müller takes pains to assure his readers that these straits were never a surprise to him, and that his expectations in the matter of funds were not disappointed, but rather the reverse. He had looked for great emergencies as essential to his full witness to a prayer-hearing God. The almighty Hand can never be clearly seen while any human help is sought for or is in sight. We must turn absolutely away from all else if we are to turn fully unto the living God. The deliverance is signal, only in proportion as the danger is serious, and is most significant when, without God, we face absolute despair. Hence the exact end for which the whole work was mainly begun could be attained only through such conditions of extremity and such experiences of interposition in extremity.

Some who have known but little of the interior history of the orphan work have very naturally accounted for the regularity of supplies by supposing that the public statements, made about it by word of mouth, and especially by the pen in the printed annual reports, have constituted *appeals for aid*. Unbelief would interpret all God's working however wonderful, by 'natural laws,' and the carnal mind, refusing to see in any of the manifestations of God's power any supernatural force at work, persists in thus explaining away all the 'miracles of prayer.'

No doubt humane and sympathetic hearts have been strongly moved by the remarkable ways in which God has day by day provided for all these orphans, as well as the other branches of work of the Scriptural Knowledge Institution; and believing souls have been drawn into loving and hearty sympathy with work so conducted, and have been led to become its helpers. It is a well-known fact that God has used these annual reports to accomplish just such results. Yet it remains true that these reports were never intended or issued as appeals for aid, and no dependence has been placed upon them for securing timely help. It is also undeniable that, however frequent their issue, wide their circulation, or great their influence, the regularity and abundance of the supplies of all needs must in some other way be accounted for.

Only a few days after public meetings were held or printed reports issued, funds often fell to their lowest ebb. Mr. Müller and his helpers were singularly kept from all undue leaning upon any such indirect appeals, and frequently and definitely asked God that they might never be left to look for any inflow of means through such channels. For many reasons the Lord's dealings with them were made known, the main object of such publicity always being a *testimony to the faithfulness of God*. This great object Mr. Müller always kept foremost, hoping and praying that, by such records and revelations of God's fidelity to His promises, and of the manner in which He met each new need, his servant might awaken, quicken, and stimulate faith in Him as the Living God. One has only to read these reports to see the conspicuous absence of any appeal for human aid, or of any attempt to excite pity, sympathy and compassion toward the orphans. The burden of every report is to induce the reader to venture wholly upon God, to taste and see that the Lord is good, and find for himself how blessed are all they that put their trust in Him. Only in the light of this supreme purpose can these records of a life of faith be read intelligently and intelligibly.

Weakness of body again, in the autumn of 1839, compelled, for a time, rest from active labour, and Mr. Müller went to Trowbridge and Exeter, Teignmouth and

Plymouth. God had precious lessons for him which He could best teach in the school of affliction.

While at Plymouth Mr. Müller felt anew the impulse to early rising for purposes of devotional communion. At Halle he had been an early riser, influenced by zeal for excellence in study. Afterwards, when his weak head and feeble nerves made more sleep seem needful, he judged that, even when he rose late, the day would be long enough to exhaust his little fund of strength; and so often he lay in bed till six or even seven o'clock, instead of rising at four; and after dinner took a nap for a quarter-hour. It now grew upon him, however, that he was losing in spiritual vigour, and that his soul's health was declining under this new regimen. The work now so pressed upon him as to prevent proper reading of the Word and rob him of leisure for secret prayer.

A 'chance remark'—there is no *chance* in a believer's life!—made by the brother at whose house he was abiding at Plymouth, much impressed him. Referring to the sacrifices in Leviticus, he said that, as the refuse of the animals was never offered up on the altar, but only the best parts and the fat, so the choicest of our time and strength, the best parts of our day, should be especially given to the Lord in worship and communion. George Müller meditated much on this; and determined, even at the risk of damage to bodily health, that he would no longer spend his best hours in bed. Henceforth he allowed himself but *seven hours' sleep* and gave up his after-dinner rest. This resumption of early rising secured long seasons of uninterrupted interviews 'with God, in prayer and meditation on the Scriptures, before breakfast and the various inevitable interruptions that followed. He found himself not worse but better, physically, and became convinced that to have lain longer in bed as before would have kept his nerves weak; and, as to spiritual life, such new vitality and vigour accrued from thus waiting upon God while others slept, that it continued to be the habit of his after-life.

In November, 1839, when the needs were again great and the supplies very small, he was kept in peace: "I was not," he says, "looking at the *little in hand*, *'but at the fulness of God.'*"

It was his rule to empty himself of all that he had, in order to greater boldness in appealing for help from above. All needless articles were sold if a market could be found. But what was useful in the Lord's work he did not reckon as needless, nor regard it right to sell, since the Father knew the need. One of his fellow labourers had put forward his valuable watch as a security for the return of

money laid by for rent, but drawn upon for the time; yet even this plan was not felt to be scriptural, as the watch might be reckoned among articles needful and useful in the Lord's service, and, if such, expedients were quite abandoned, the deliverance would be more manifest as of the Lord. And so, one by one, all resorts were laid aside that might imperil full trust and sole dependence upon the one and only Helper.

When the poverty of their resources seemed most pinching, Mr. Müller still comforted himself with the daily proof that God had not forgotten, and would day by day feed them with 'the bread of their convenience.' Often he said to himself, If it is even a proverb of the world that "Man's necessity is God's opportunity," how much more may God's own dear children in their great need look to Him to make their extremity the fit moment to display His love and power!

In February, 1840, another attack of ill health combined with a mission to Germany to lead Mr. Müller for five weeks to the Continent. At Heimersleben, where he found his father weakened by a serious cough, the two rooms in which he spent most time in prayer and reading of the Word, and confession of the Lord, were the same in which, nearly twenty years before, he had passed most time as an unreconciled sinner against God and man. Later on, at Wolfenbuttel, he saw the inn whence in 1821 he ran away in debt. In taking leave once more of his father he was pierced by a keen anguish, fearing it was his last farewell, and an unusual tenderness and affection were now exhibited by his father, whom he yearned more and more to know as safe in the Lord Jesus, and depending no longer on outward and formal religiousness, or substituting the reading of prayers and of Scripture for an inward conformity to Christ. This proved the last interview, for the father died on March 30th of the same year.

The main purpose of this journey to Germany was to send forth more missionaries to the East. At Sandersleben Mr. Müller met his friend, Mr. Stahlschmidt, and found a little band of disciples meeting in secret to evade the police. Those who have always breathed the atmosphere of religious liberty know little of such intolerance as, in that nominally Christian land, stifled all freedom of Worship. Eleven years before, when Mr. Stahlschmidt's servant had come to this place, he had found scarce one true disciple beside his master. The first meetings had been literally of but two or three, and, when they had grown a little larger, Mr. Kroll was summoned before the magistrates and, like the apostles in the first days of the church, forbidden to speak in His name. But again, like those same primitive disciples, believing that they were to obey God

rather than men, the believing band had continued to meet, notwithstanding police raids which were so disturbing, and government fines which were so exacting. So secret, however, were their assemblies, as to have neither stated place nor regular time.

George Müller found these persecuted believers, meeting in the room of a humble weaver where there was but one chair. The twenty-five or thirty who were present found such places to sit or stand as they might, in and about the loom, which itself filled half the space.

In Halberstadt Mr. Müller found seven large Protestant churches without one clergyman who gave evidence of true conversion, and the few genuine disciples there were likewise forbidden to meet together.

A few days after returning to Bristol from his few weeks in Germany, and at a time of great financial distress in the work, a letter reached him from a brother who had often before given money, as follows:

"Have you any *present* need for the Institution under your care? I know you do not *ask*, except indeed of Him whose work you are doing; but to *answer when asked* seems another thing, and a right thing. I have a reason for desiring to know the present state of your means towards the objects you are labouring to serve: viz., should you *not have* need, other departments of the Lord's work, or other people of the Lord, *may have* need. Kindly then inform me, and to what amount, *i.e.* what amount you at this present time need or can profitably lay out."

To most men, even those who carry on a work of faith and prayer, such a letter would have been at least a temptation. But Mr. Müller did not waver. To announce even to an inquirer the exact needs of the work would, in his opinion, involve two serious risks:

1. It would turn his own eyes away from God to man;
2. It would turn the minds of saints away from dependence solely upon Him.

This man of God had staked everything upon one great experiment—he had set himself to prove that the prayer which *resorts to God only* will bring help in every crisis, even when the crisis is unknown to His people whom He uses as the means of relief and help.

At this time there remained in hand but twenty-seven pence ha'penny, in all, to meet the needs of hundreds of orphans. Nevertheless this was the reply to the

letter:

"Whilst I thank you for your love, and whilst I agree with you that, in general, there is a difference between *asking for money* and *answering when asked*, nevertheless, in our case, I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is *reality* in dealing with God *alone*."

Consistently with his position, however, no sooner was the answer posted than the appeal went up to the Living God: "Lord, thou knowest that, for Thy sake, I did not tell this brother about our need. Now, Lord, show afresh that there is reality in speaking to Thee only, about our need, and speak therefore to this brother so that he may help us." In answer, God moved this inquiring brother to send one hundred pounds, which came when *not one penny was in hand*.

The confidence of faith, long tried, had its increasing reward and was strengthened by experience. In July, 1845, Mr. Müller gave this testimony reviewing these very years of trial:

"Though for about seven years, our funds have been so exhausted that it has been comparatively a rare case that there have been means in hand to meet the necessities of the orphans *for three days* together, yet I have been only once tried in spirit, and that was on September 18, 1838, when for the first time the Lord seemed not to regard our prayer. But when He did send help at that time, and I saw that it was only for the trial of our faith, and not because He had forsaken the work, that we were brought so low, my soul was so strengthened and encouraged that I have not only not been allowed to distrust the Lord since that time, but I have not even been cast down when in the deepest poverty."

Chapter 12: NEW LESSONS IN GOD'S SCHOOL OF PRAYER

THE teacher must also be a learner, and therefore only he who continues to learn is competent to continue to teach. Nothing but new lessons, daily mastered, can keep our testimony fresh and vitalizing and enable us to give advance lessons. Instead of being always engaged in a sort of review, our teaching and testimony will thus be drawn each day from a new and higher level.

George Müller's experiences of prevailing prayer went on constantly accumulating, and so qualified him to speak to others, not as on a matter of speculation, theory, or doctrinal belief, but of long, varied, and successful personal experiment. Patiently, carefully and frequently, he seeks to impress on others the conditions of effective supplication. From time to time he met those to whom his courageous, childlike trust in God was a mystery; and occasionally unbelief's secret misgivings found a voice in the question, *what he would do if God did not send help!* what, if a meal-time actually came with no food, and no money to procure it; or if clothing were worn out, and nothing to replace it?

To all such questions there was always ready this one answer: that *such a failure on God's part is inconceivable*, and must therefore be put among the impossibilities. There are, however, conditions necessary on man's part: *the suppliant soul must come to God in the right spirit and attitude*. For the sake of such readers as might need further guidance as to the proper and acceptable manner of approach to God, he was wont to make very plain the scripture teaching upon this point.

Five grand conditions of prevailing prayer were ever before his mind:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John xiv. 13, 14; xv. 16, etc.)
2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psalm lxvi. 18.)
3. Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Hebrews xi. 6; vi. 13-20.)
4. Asking in accordance with His will. Our motives must be godly: we must not

seek any gift of God to consume it upon our own lusts. (1 John v. 14; James iv. 3.)

5. Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James v. 7; Luke xviii. 1-10.)

The importance of firmly fixing in mind principles such as these cannot be overstated. The first lays the basis of all prayer, in our oneness with the great High Priest. The second states a condition of prayer, found in abandonment of sin. The third reminds us of the need of honouring God by faith that He is, and is the Rewarder of the diligent seeker. The fourth reveals the sympathy with God that helps us to ask what is for our good and His glory. The last teaches us that, having laid hold of God in prayer, we are to keep hold until His arm is outstretched in blessing.

Where these conditions do not exist, for God to answer prayer would be both a dishonour to Himself and a damage to the suppliant. To encourage those who come to Him in their own name, or in a self-righteous, self-seeking, and disobedient spirit, would be to set a premium upon continuance in sin. To answer the requests of the unbelieving would be to disregard the double insult put upon His word of promise and His oath of confirmation, by persistent doubt of His truthfulness and distrust of His faithfulness. Indeed not one condition of prevailing prayer exists which is not such in the very nature of things. These are not arbitrary limitations affixed to prayer by a despotic will; they are necessary alike to God's character and man's good.

All the lessons learned in God's school of prayer made Mr. Müller's feelings and convictions about this matter more profound and subduing. He saw the vital relation of prayer to holiness, and perpetually sought to impress it upon both his hearers and readers; and, remembering that for the purpose of persuasion the most effective figure of speech is *repetition*, he hesitated at no frequency of restatement by which such truths might find root in the minds and hearts of others.

There has never been a saint, from Abel's day to our own, who has not been taught the same essential lessons. All prayer which has ever brought down blessing has prevailed by the same law of success—*the inward impulse of God's Holy Spirit*. If, therefore, that Spirit's teachings be disregarded or disobeyed, or His inward movings be hindered, in just such measure will prayer become formal or be altogether abandoned. Sin, consciously indulged, or duty,

knowingly neglected, makes supplication an offence to God.

Again, all prayer prevails only in the measure of our real, even if not conscious, unity with the Lord Jesus Christ as the ground of our approach, and in the degree of our dependence on Him as the medium of our access to God.

Yet again, all prayer prevails only as it is offered in faith; and the *answer* to such prayer can be recognized and received only *on the plane of faith*; that is, we must maintain the believing frame, expecting the blessing, and being ready to receive it in God's way and time and form, and not our own.

The faith that thus *expects* cannot be surprised at answers to prayer. When, in November, 1840, a sister gave ten pounds for the orphans, and at a time specially opportune, Mr. Müller records his triumphant joy in God as exceeding and defying all expression. Yet he was *free from excitement and not in the least surprised*, because by grace he had been trustfully waiting on God for deliverance. Help had been so long delayed that in one of the houses there was no bread, and in none of them any milk or any money to buy either. It was only a few minutes before the milkman's cart was due, that this money came.

However faithful and trustful in prayer, it behooves us to be none the less careful and diligent in the use of all proper means. Here again Mr. Müller's whole life is a lesson to other believers. For example, when travelling in other lands, or helping other brethren on their way, he besought the Lord's constant guardianship over the conveyances used, and even over the luggage so liable to go astray. But he himself looked carefully to the seaworthiness of the vessel he was to sail in, and to every other condition of safe and speedy transportation for himself and others. In one case where certain German brethren and sisters were departing for foreign shores, he noticed the manner in which the cabman stored away the small luggage in the fly; and observed that several carpetbags were hastily thrust into a hind boot. He also carefully counted the pieces of luggage and took note of the fact that there were seventeen in all. On arriving at the wharf, where there is generally much hurry and flurry, the dishonest cabman would have driven off with a large part of the property belonging to the party, but for this man of God who not only *prayed* but *watched*. He who trusted God implicitly, no less faithfully looked to the cabman's fidelity, who, after he pretended to have delivered all the luggage to the porters, was compelled to open that hind boot and, greatly to his own confusion, deliver up the five or six bags hidden away there. Mr. Müller adds in his Narrative that "such a circumstance should teach one to make the very smallest affairs a subject of prayer, as, for

instance, that all the luggage might be safely taken out of a fly." May we not add that such a circumstance teaches us that companion lesson, quite as important in its way, that we are to be watchful as well as prayerful, and see that a dishonest cab-driver does not run off with another's goods!

This praying saint, who watched man, most of all watched God. Even in the lesser details of his work, his eye was ever looking for God's unfailing supplies, and taking notice of the divine leadings and dealings; and, afterward, there always followed the fruit of the lips, giving thanks to His name. Here is another secret revealed: prayerfulness and thankfulness—those two handmaidens Of God—always go together, each helping the other. "Pray without ceasing: in everything give thanks." (1 Thess. v. 17, 18.) These two precepts stand side by side where they belong, and he who neglects one will find himself disobeying the other. This man who prayed so much and so well, offered the sacrifice of praise to God continually.

For example, on September 21, 1840, a specific entry was made in the Narrative, so simple, childlike, and in every way characteristic, that every word of it is precious.

"The Lord, to show His continued care over us, raises up new helpers. They that trust in the Lord shall never be confounded. Some who helped for a while may fall asleep in Jesus; others grow cold in the service of the Lord; others be as desirous as ever to help, but no longer able; or, having means, feel it to be His will to lay them out in another way. But in leaning upon God, the Living God alone, we are BEYOND DISAPPOINTMENT and BEYOND *being forsaken because of death, or want of means, or want of love, or because of the claims of other work*. How precious to have learned, in any measure, to be content to stand with God alone in the world, and to know that surely no good thing shall be withheld from us, whilst we walk uprightly!"

Among the gifts received during this long life of stewardship for God some deserve individual mention.

To an offering received in March, 1839, a peculiar history attaches. The circumstances attending its reception made upon him a deep impression. He had given a copy of the Annual Report to a believing brother who had been greatly stirred up to prayer by reading it; and knowing his own sister, who was also a disciple, to possess sundry costly ornaments and jewels, such as a heavy gold chain, a pair of gold bracelets, and a superb ring set with fine brilliants, this brother besought the Lord so to show her the uselessness of such trinkets that she

should be led to lay them all upon His altar as an offering for the orphan work. This prayer was literally answered. Her sacrifice of jewels proved of service to the work at a time of such pressing need that Mr. Müller's heart specially rejoiced in God. By the proceeds of the sale of these ornaments he was helped to meet the expenses of a whole week, and besides to *pay the salaries* due to the helpers. But, before disposing of the diamond ring, he wrote with it upon the window-pane of his own room that precious name and title of the Lord—"JEHOVAH JIREH"—and henceforth whenever, in deep poverty, he cast his eyes upon those two words, imperishably written with the point of a diamond upon that pane, he thankfully remembered that "THE LORD WILL PROVIDE."

How many of his fellow believers might find unfailing refreshment and inspiration in dwelling upon the divine promises! Ancient believers were bidden to write God's words on the palms of their hands, the doorposts of their houses, and on their gates, so that the employments of their hands, their goings out and comings in, their personal and home life, might be constant reminders of Jehovah's everlasting faithfulness. He who inscribed this chosen name of God upon the window-pane of his dwelling, found that every ray of sunlight that shone into his room lit up his Lord's promise.

He thus sums up the experiences of the year 1840:

1. Notwithstanding multiplied trials of faith, the orphans have lacked nothing.
2. Instead of being disappointed in his expectations or work, the reverse had been true, such trials being seen to be needful to demonstrate that the Lord was their Helper in times of need.
3. Such a way of living brings the Lord very near, as one who daily inspects the need that He may send the more timely aid.
4. Such constant, instant reliance upon divine help does not so absorb the mind in temporal things as to unfit for spiritual employments and enjoyments; but rather prompts to habitual communion with the Lord and His Word.
5. Other children of God may not be called to a similar work, but are called to a like faith, and may experience similar interposition if they live according to His will and seek His help.
6. The incurring of debt, being unscriptural, is a sin needing confession and abandonment if we desire unhindered fellowship with God, and experience of His interposition.

It was in this year 1840, also, that a further object was embraced in the work of the Scripture Knowledge Institution, namely, the circulation of Christian books and tracts. But, as the continuance and enlargement of these benevolent activities made the needs greater, so, in answer to prayer, the Hand of the great Provider bestowed larger supplies.

Divine interposition will never be doubted by one who, like George Müller, gives himself to prayer, for the coincidences will prove too exact and frequent between demand and supply, times and seasons of asking and answering, to allow of doubt that God has helped.

The 'ethics of language' embody many lessons. For example, the term 'poetic retribution' describes a visitation of judgment where the penalty peculiarly befits the crime. As poetic lines harmonize, rhyme and rhythm showing the work of a designing hand, so there is often harmony between an offense and its retribution, as when Adonibezek, who had afflicted a like injury upon threescore and five captive kings, had his own thumbs and great toes cut off, or as when Haman was himself hung on the gallows that he built for Mordecai. We read in Psalm ix. 16:

"The Lord is known by the judgment which He executeth: The wicked is snared in the work of his own hands."

The inspired thought is that the punishment of evil-doers is in such exact correspondence with the character of their evil doings as to show that it is the Lord executing vengeance—the penalty shows a designing hand. He who watches the peculiar retributive judgments of God, how He causes those who set snares and pitfalls for others to fall into them themselves, will not doubt that behind such 'poetic retribution' there is an intelligent Judge.

Somewhat so the poetic harmony between prayer and its answer silences all question as to a discriminating Hearer of the suppliant soul. A single case of such answered prayer might be accounted accidental; but, ever since men began to call upon the name of the Lord, there have been such repeated, striking, and marvelous correspondences between the requests of man and the replies of God, that the inference is perfectly safe, the induction has too broad a basis and too large a body of particulars to allow mistake. The coincidences are both too many and too exact to admit the doctrine of *chance*. We are compelled, not to say justified, to conclude that the only sufficient and reasonable explanation must be found in a God who hears and answers prayer.

Mr. Müller was not the only party to these transactions, nor the only person thus

convinced that God was in the whole matter of the work and its support. The *donors* as well as the receiver were conscious of divine leading.

Frequent were the instances also when those who gave most timely help conveyed to Mr. Müller the knowledge of the experiences that accompanied or preceded their offerings; as, for example, when, without any intimation being given them from man that there was special need, the heart was impressed in prayer to God that there was an emergency requiring prompt assistance.

For example, in June, 1841, fifty pounds were received with these words: "*I am not concerned at my having been prevented for so many days from sending this money; I am confident it has not been needed.*"

"This last sentence is remarkable," says Mr. Müller. "It is now nearly three years since our funds were for the first time exhausted, and only at this period, since then, could it have been said in truth, so far as I remember, that a donation of fifty pounds was *not* needed. From the beginning in July, 1838, till now, there never had been a period when we so abounded as when this donation came; for there were then, in the orphan fund and the other funds, between two and three hundred pounds! The words of our brother are so much the more remarkable as, on four former occasions, when he likewise gave considerable donations, we were always in need, yea, great need, which he afterwards knew from the printed accounts."

Prevailing prayer is largely conditioned on constant obedience. "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things which are well pleasing in His sight." (1 John iii. 22.) There is no way of keeping in close touch with God unless a *new step* is taken in advance whenever *new light* is given. Here is another of the life-secrets of George Müller. Without unduly counting the cost, he followed every leading of God.

In July, 1841, both Mr. Craik and Mr. Müller were impressed that the existing mode of receiving free-will offerings from those among whom they laboured was inexpedient. These contributions were deposited in boxes, over which their names were placed with an explanation of the purpose to which such offerings were applied. But it was felt that this might have the appearance of unduly elevating them above others, as though they were assuming official importance, or excluding others from full and equal recognition as labourers in word and doctrine. They therefore decided to discontinue this mode of receiving such offerings.

Such an act of obedience may seem to some, over-scrupulous, but it cost some inward struggles, for it threatened a possible and probable decrease in supplies for their own needs, and the question naturally arose how such lack should be supplied. Happily Mr. Müller had long ago settled the question that *to follow a clear sense of duty is always safe*. He could say, in every such crisis, "O God, my heart is fixed, my heart is fixed, trusting in Thee." (Psalm cxii. 7.) Once for all having made such a decision, such apparent risks did not for a moment disturb his peace. Somehow or other the Lord would provide, and all he had to do was to serve and trust Him and leave the rest to His Fatherhood.

In the autumn of 1841 it pleased God that, beyond any previous period, there should be a severe test of faith. For some months the supplies had been comparatively abundant, but now, from day to day and from meal to meal, the eye of faith had to be turned to the Lord, and, notwithstanding continuance in prayer, *help seemed at times to fail*, so much so that it was a special sign of God's grace that, during this long trial of delay, the confidence of Mr. Müller and his helpers did not altogether give way. But he and they were held up, and he unwaveringly rested on the fatherly pity of God.

On one occasion a poor woman gave two pence, adding, "It is but a trifle, but I must give it to you." Yet so opportune was the gift of these 'two mites' that *one of these two pence* was just what was at that time needed to make up the sum required to buy bread for immediate use. At another time eight pence more being necessary to provide for the next meal, but *seven pence* were in hand; but on opening one of the boxes, *one penny* only was found deposited, and thus a single penny was traced to the Father's care.

It was in December of this same year, 1841, that, in order to show how solely dependence was placed on a heavenly Provider, it was determined to *delay for a while* both the holding of any public meeting and the printing of the Annual Report. Mr. Müller was confident that, though no word should be either spoken or printed about the work and its needs, the means would still be supplied. As a matter of fact the report of 1841-2 was thus postponed for five months; and so, *in the midst of deep poverty and partly because of the very pressure of such need*, another bold step was taken, which, like the cutting away of the ropes that held the life-boat, in that Mediterranean shipwreck, threw Mr. Müller, and all that were with him in the work, more completely on the promise and the providence of God.

It might be inferred that, where such a decision was made, the Lord would make

haste to reward at once such courageous confidence. And yet, so mysterious are His ways, that never, up to that time, had Mr. Müller's faith been tried so sharply as between December 12, 1841, and April 12, 1842. During these four months, again, it was as though God were saying, "I will now see whether indeed you truly lean on Me and look to Me." At any time during this trial, Mr. Müller might have changed his course, holding the public meeting and publishing the report, for, outside the few who were in his councils, *no one knew of the determination*, and in fact many children of God, looking for the usual year's journal of 'The Lord's Dealings,' were surprised at the delay. But the conclusion conscientiously reached was, for the glory of the Lord, as steadfastly pursued, and again Jehovah Jireh revealed His faithfulness.

During this four months, on March 9, 1842, the need was so extreme that, had no help come, the work could not have gone on. But, *on that day*, from a brother living near Dublin, ten pounds came: and the hand of the Lord clearly appeared in this gift, for when the post had already come and no letter had come with it, there was a strong confidence suggested to Mr. Müller's mind that deliverance was at hand; and so it proved, for presently the letter was brought to him, having been delivered at one of the other houses. During this same month, it was necessary once to *delay dinner for about a half-hour*, because of a lack of supplies. Such a postponement had scarcely ever been known before, and very rarely was it repeated in the entire after-history of the work, though thousands of mouths had to be daily fed.

In the spring of 1843, Mr. Müller felt led to open a *fourth orphan house*, the third having been opened nearly six years before. This step was taken with his uniform conscientiousness, deliberation, and prayerfulness. He had seen many reasons for such enlargement of the work, but he had said nothing about the matter even to his beloved wife. Day by day he waited on God in prayer, preferring to take counsel only of Him, lest he might do something in haste, move in advance of clear leading, or be biased unduly by human judgment.

Unexpected obstacles interfered with his securing the premises which had already been offered and found suitable; but he was in no way 'discomforted.' The burden of his prayer was, "Lord, if *Thou* hast no need of another orphan house, *I* have none"; and he rightly judged that the calm deliberation with which he had set about the whole matter, and the unbroken peace with which he met new hindrances, were proofs that he was following the guidance of God and not the motions of self-will.

As the public meeting and the publication of the Annual Report had been purposely postponed to show that no undue dependence was placed even on indirect appeals to man, much special prayer went up to God, that, *before July 15, 1844*, when the public meeting was to be held, He would so richly supply all need that it might clearly appear that, notwithstanding these lawful means of informing His servants concerning the work had for a time not been used, the prayer of faith had drawn down help from above. As the financial year had closed in May, it would be more than *two years* since the previous report had been made to the public.

George Müller was jealous for the Lord God of hosts, He desired that "even the shadow of ground might be cut off for persons to say, 'They cannot get any more money; and therefore they now publish another report.'" Hence, while, during the whole progress of the work, he desired to stand with his Master, without heeding either the favourable or unfavourable judgments of men, he felt strongly that God would be much honoured and glorified as the prayer-hearing God if, before the public had been at all apprised of the situation, an ample supply might be given. In such case, instead of appearing to ask aid of men, he and his associates would be able to witness to the church and the world, God's faithfulness, and offer Him the praise of joyful and thankful hearts. As he had asked, so was it done unto him. Money and other supplies came in, and, on the day before the accounts were closed, such liberal gifts, that there was a *surplus of over twenty pounds* for the whole work.

Chapter 13: FOLLOWING THE PILLAR OF CLOUD AND FIRE

"THE steps of a good man are ordered by the Lord." (Psalm xxxvii. 23.) Some one quaintly adds, "Yes, and the *stops, too!*" The pillar of cloud and fire is a symbol of that divine leadership which guides both as to forward steps and intervals of rest. Mr Müller found it blessed to follow, one step at a time, as God ordered his way, and to stand still and wait when He seemed to call for a halt.

At the end of May, 1843, a crisis was reached, which was a new example of the experiences to which faith is liable in the walk with God; and a new illustration of the duty and delight of depending upon Him in everything and for everything, habitually waiting upon Him, and trusting in Him to remove all hindrances in the way of service.

Some eighteen months previously, a German lady from Wurtemberg had called to consult him as to her own plans, and, finding her a comparative stranger to God, he spoke to her about her spiritual state, and gave her the first two parts of his Narrative. The perusal of these pages was so blest to her that she was converted to God, and felt moved to translate the Narrative into her own tongue as a channel of similar blessing to other hearts.

This work of translation she partially accomplished, though somewhat imperfectly; and the whole occurrence impressed Mr. Müller as an indication that God was once more leading him in the direction of Germany, for another season of labour in his native land. Much prayer deepened his persuasion that he had not misread God's signal, and that His time had now fully come. He records some of the motives which led to this conclusion.

1. First, he yearned to encourage believing brethren who for conscience' sake had felt constrained to separate themselves from the state churches, and meet for worship in such conditions as would more accord with New Testament principles, and secure greater edification.
2. Being a German himself, and therefore familiar with their language, customs, and habits of thought, he saw that he was fitted to wield a larger influence among his fellow countrymen than otherwise.
3. He was minded to publish his Narrative in his own tongue wherein he was

born, not so much in the form of a mere translation, as of an independent record of his life's experiences such as would be specially suited to its new mission.

4. An effectual door was opened before him, and more widely than ever, especially at Stuttgart; and although there were many adversaries, they only made his help the more needful to those whose spiritual welfare was in peril.

5. A distinct burden was laid on his heart, as from the Lord, which prayer, instead of relieving, increased—a burden which he *felt* without being able to explain—so that the determination to visit his native land gave him a certain peace which he did not have when he thought of remaining at home.

To avoid mistake, with equal care he records the counter-arguments.

1. The new orphan house, No. 4, was about to be opened, and his presence was desirable if not needful.

2. A few hundred pounds were needed, to be left with his helpers, for current expenses in his absence.

3. Money was also required for travelling expenses of himself and his wife, whose health called for a change.

4. Funds would be needful to publish four thousand copies of his Narrative and avoid too high a market-price.

5. A matron for the new orphan house was not yet found, suitable for the position.

In this careful *weighing of matters* many sincere disciples fail, prone to be impatient of delay in making decisions. Impulse too often sways, and self-willed plans betray into false and even disastrous mistakes. Life is too precious to risk one such failure. There is given us a promise of deep meaning:

"The meek will He guide in judgment; And the meek will He teach His way." (Psalm xxv. 9.)

Here is a double emphasis upon *meekness* as a condition of such guidance and teaching. *Meekness is a real preference for God's will.* Where this holy habit of mind exists, the whole being becomes so open to impression that, without any *outward* sign or token, there is an *inward* recognition and choice of the will of God. God guides, not by a visible sign, but by *swaying the judgment.* To wait before Him, weighing candidly in the scales every consideration for or against a

proposed course, and in readiness to see which way the preponderance lies, is a frame of mind and heart in which one is fitted to be guided; and God touches the scales and makes the balance to sway as He will. *But our hands must be off the scales*, otherwise we need expect no interposition of His, in our favour. To return to the figure with which this chapter starts, the meek soul simply and humbly waits, and *watches the moving of the Pillar*.

One sure sign of this spirit of meekness is the entire *restfulness* with which apparent obstacles to any proposed plan or course are regarded. When waiting and wishing only to know and do God's will, hindrances will give no anxiety, but a sort of pleasure, as affording a new opportunity for divine interposition. If it is the Pillar of God we are following, the Red Sea will not dismay us, for it will furnish but another scene for the display of the power of Him who can make the waters to stand up as an heap, and to become a wall about us as we go through the sea on dry ground.

Mr. Müller had learned this rare lesson, and in this case he says: "*I had a secret satisfaction in the greatness of the difficulties which were in the way*. So far from being cast down on account of them, they delighted my soul; for I only desired to do the will of the Lord in this matter."

Here is revealed another secret of holy serving. To him who sets the Lord always before him, and to whom the will of God is his delight, there pertains a habit of soul which, in advance settles a thousand difficult and perplexing questions.

The case in hand is an illustration of the blessing found in such meek preference for God's pleasure. If it were the will of the Lord that this Continental tour should be undertaken at that time, difficulties need not cast him down; for the *difficulties could not be of God*; and, if not of God, they should give him no unrest, for, in answer to prayer, they would all be removed. If, on the other hand, this proposed visit to the Continent were *not* God's plan at all, but only the fruit of self-will; if some secret, selfish, and perhaps subtle motive were controlling, then indeed hindrances might well be interferences of God, designed to stay his steps. In the latter case, Mr. Müller rightly judged that difficulties in the way would naturally vex and annoy him; that he would not like to look at them, and would seek to remove them by his own efforts. Instead of giving him an inward satisfaction as affording God an opportunity to intervene in his behalf, they would arouse impatience and vexation, as preventing self-will from carrying out its own purposes.

Such discriminations have only to be stated to any spiritual mind, to have their

wisdom at once apparent. Any believing child of God may safely gauge the measure of his surrender to the will of God, in any matter, by the measure of impatience he feels at the obstacles in the way; for in proportion as self-will sways him, whatever seems to oppose or hinder his plans will disturb or annoy; and, instead of quietly leaving all such hindrances and obstacles to the Lord, to deal with them as He pleases, in His own way and time, the wilful disciple will, impatiently and in the energy of the flesh, set himself to remove them by his own scheming and struggling, and he will brook no delay.

Whenever Satan acts as a hinderer (1 Thess. ii. 18) the obstacles which he puts in our way need not dismay us; God permits them to delay or deter us for the time, only as a test of our patience and faith, and the satanic hinderer will be met by a divine Helper who will sweep away all his obstacles, as with the breath of His mouth.

Mr. Müller felt this, and he waited on God for light and help. But, after forty days' waiting, the hindrances, instead of decreasing, seemed rather to increase. Much more money was spent than was sent in; instead of finding another suitable matron, a sister, already at work, was probably about to withdraw, so that two vacancies would need to be filled instead of one. Yet his rest and peace of mind were unbroken. Being persuaded that he was yielded up to the will of God, faith not only held him to his purpose, but saw the obstacles already surmounted, so that he gave thanks in advance. Because Caleb "followed the Lord fully," even the giant sons of Anak with their walled cities and chariots of iron had for him no terrors. Their defence was departed from them, but the Lord was with His believing follower, and made him strong to drive them out and take possession of their very stronghold as his own inheritance.

During this period of patient waiting, Mr. Müller remarked to a believing sister: "Well, my soul is at peace. The Lord's time is not yet come; but, when it is come, He will blow away all these obstacles, as chaff is blown away before the wind." *A quarter of an hour later*, a gift of seven hundred pounds became available for the ends in view, so that three of the five hindrances to this Continental tour were at once removed. All travelling expenses for himself and wife, all necessary funds for the home work for two months in advance, and all costs of publishing the Narrative in German, were now provided. This was on July 12th; and so soon afterward were the remaining impediments out of the way that, by August 9th, Mr. and Mrs. Müller were off for Germany.

The trip covered but seven months: and on March 6, 1844, they were once more

in Bristol. During this sojourn abroad no journal was kept, but Mr. Müller's letters serve the purpose of a record. Rotterdam, Weinheim, Cologne, Mayence, Stuttgart, Heidelberg, etc., were visited, and Mr. Müller distributed tracts and conversed with individuals by the way; but his main work was to expound the Word in little assemblies of believers, who had separated themselves from the state church on account of what they deemed errors in teaching, practice, modes of worship, etc.

The first hour of his stay at Stuttgart brought to him one of the sharpest trials of faith he had ever thus far experienced. The nature of it he does not reveal in his journal, but it now transpires that it was due to the recalling of the seven hundred pounds, the gift of which had led to his going to Germany. This fact could not at the time be recorded because the party would feel it a reproach. Nor was this the only test of faith during his sojourn abroad; in fact so many, so great, so varied, and so prolonged were some of these trials, as to call into full exercise all the wisdom and grace which he had received from God, and whatever lessons he had previously learned in the school of experience became now of use. Yet not only was his peace undisturbed, but he bears witness that the conviction so rooted itself in his inmost being that in all this God's goodness was being shown, that he would have had nothing different. The greatest trials bore fruit in the fullest blessings and sometimes in clusters of blessings. It particularly moved him to adoring wonder and praise to see God's wisdom in having delayed his visit until the very time when it occurred. Had he gone any earlier he would have gone too soon, lacking the full experience necessary to confront the perplexities of his work. When darkness seemed to obscure his way, faith kept him expectant of light, or at least of guidance in the darkness; and he found that promise to be literally fulfilled:

"As thou goest, step by step, the way shall open up before thee." (See the Hebrew, of Prov. iv. 12.)

At Stuttgart he found and felt, like Jude, that it was "needful earnestly to contend for the faith once delivered to the saints." Even among believers, errors had found far too deep root. Especially was undue stress laid upon *baptism*, which was made to occupy a prominence and importance out of all due proportion of faith. One brother had been teaching that without it there is no new birth, and that, consequently, no one could, before baptism, claim the forgiveness of sins; that the apostles were not born from above until the day of Pentecost, and that our Lord Himself had not been new-born until His own baptism, and had thence, for the rest of His mortal life, ceased to be under the law! Many other fanciful

notions were found to prevail, such as that baptism is the actual death of the old man by drowning, and that it is a covenant with the believer into which God enters; that it is a sin to break bread with unbaptized believers or with members of the state church; and that the bread and the cup used in the Lord's Supper not only mean but are the very body and blood of the Lord, *etc.*

A more serious and dangerous doctrine which it was needful to confront and confute was what Mr. Müller calls that "awful error," spread almost universally among believers in that land, that at last "all will be saved," not-sinful men only, but "even the devils themselves."

Calmly and courteously, but firmly and courageously, these and kindred errors were met with the plain witness of the Word. Refutation of false teaching aroused a spirit of bitterness in opposers of the truth, and, as is too often the case, faithful testimony was the occasion of acrimony; but the Lord stood by His servant and so strengthened him that he was kept both faithful and peaceful.

One grave practical lack which Mr. Müller sought to remedy was ignorance of those deeper truths of the Word, which relate to the power and presence of the Holy Spirit of God in the church, and to the ministry of saints, one to another, as fellow members in the body of Christ, and as those to whom that same Spirit divides severally, as He will, spiritual gifts for service. As a natural result of being untaught in these important practical matters, believers' meetings had proved rather opportunities for unprofitable talk than godly edifying which is in faith. The only hope of meeting such errors and supplying such lack lay in faithful scripture teaching, and he undertook for a time to act as the sole teacher in these gatherings, that the word of God might have free course and be glorified. Afterward, when there seemed to be among the brethren some proper apprehension of vital spiritual truths, with his usual consistency and humility he resumed his place as simply a brother among fellow believers, all of whom had liberty to teach as the Spirit might lead and guide. There was, however, no shrinking from any duty or responsibility laid upon him by larger, clearer acquaintance with truth, or more complete experience of its power. When called by the voice of his brethren to expound the Word in public assemblies, he gladly embraced all opportunities for further instruction out of Holy Scripture and of witness to God. With strong emphasis he dwelt upon the presiding presence of the Blessed Spirit in all assemblies of saints, and upon the duty and privilege of leaving the whole conduct of such assemblies to His divine ordering; and in perfect accord, with such teaching he showed that the Holy Spirit, if left free to administer all things, would lead such brethren to speak, at such times and on

such themes as He mighty please; and that, whenever their desires and preferences were spiritual and not carnal, such choice of the Spirit would always be in harmony with their own.

These views of the Spirit's administration in the assemblies of believers, and of His manifestation in all believers for common profit, fully accord with scripture teaching. (1 Cor. xii., Romans xii., Ephes. iv., etc.) Were such views practically held in the church of this day, a radical revolution would be wrought and a revival of apostolic faith and primitive church life would inevitably follow. No one subject is perhaps more misunderstood, or less understood, even among professed believers, than the person, offices, and functions of the Spirit of God. John Owen, long since, suggested that the practical test of soundness in the faith, during the present gospel age, is *the attitude of the church toward the Holy Spirit*. If so, the great apostasy cannot be far off, if indeed it is not already upon us, for there is a shameful ignorance and indifference prevalent, as to the whole matter of His claim to holy reverence and obedience.

In connection with this visit to Germany, a curious misapprehension existed, to which a religious periodical had given currency, that Mr. Müller was deputed by the English Baptists to labour among German Baptists to bring them back to the state church. This rumour was of course utterly unfounded, but he had no chance to correct it until just before his return to Britain, as he had not until then heard of it. The Lord had allowed this false report to spread and had used it to serve His own ends, for it was due in part to this wrong impression of Mr. Müller's mission that he was not molested or interfered with by the officers of the government. Though for months openly and undisguisedly teaching vital gospel truths among believers who had separated from the established church, he had suffered no restraint, for, so long as it was thought that his mission in Germany was to reclaim to the fold of the state church those who had wandered away, he would of course be liable to no interference from state officials.

The Lord went before His servant also in preparing the way for the publishing of his Narrative, guiding him to a bookseller who undertook its sale on commission, enabling the author to retain two thousand copies to give away, while the rest were left to be sold.

Mr. Müller, about this time, makes special mention of his joy and comfort in the spiritual blessing attending his work, and the present and visible good, wrought through the publication of his Narrative. Many believers had been led to put more faith in the promises of the great Provider, and unbelievers had been

converted by their perusal of the simple story of the Lord's dealings; and these tidings came from every quarter where the Narrative had as yet found its way.

The name of Henry Craik, hitherto affixed to every report together with George Müller's, appears for the last time in the Report of 1844. This withdrawal of his name resulted, not from any division of feeling or diminution of sympathy, but solely from Mr. Craik's conviction that the honour of being used of God as His instrument in forwarding the great work of the Scriptural Knowledge Institution belonged solely to George Müller.

The trials of faith ceased not although the occasions of praise were so multiplied. On September 4, 1844, day-dawn, but one farthing was left on hand, and hundred and forty mouths were to be fed at breakfast!

The lack of money and such supplies was, however, only one form of these tests of faith and incentives to prayer. Indeed he accounted these the lightest of his burdens, for there were other cares and anxieties that called for greater exercise of faith resolutely to cast them on Him who, in exchange for solicitude, gives His own perfect peace. What these trials were, any thoughtful mind must at once see who remembers how these many orphans were needing, not only daily supplies of food and clothing, but education, in mind and in morals; preparation for, and location in, suitable homes; careful guards about their health and every possible precaution and provision to prevent disease; also the character of all helpers must be carefully investigated before they were admitted, and their conduct carefully watched afterward lest any unworthy or unqualified party should find a place, or be retained, in the conduct of the work.

These and other matters, too many to be individually mentioned, had to be borne daily to the great Helper, without whose Everlasting Arms they could not have been carried. And Mr. Müller seeks constantly to impress on all who read his pages or heard his voice, the perfect trustworthiness of God. For any and all needs of the work help was always given, and *it never once came too late*. However poor, and however long the suppliant believer waits on God, he never fails to get help, if he trusts the promises and is in the path of duty. Even the delay in answered prayer serves a purpose. God permits us to call on Him while He answers not a word, both to test our faith and importunity, and to encourage others who hear of His dealings with us.

And so it was that, whether there were on hand much or little, by God's grace the founder of these institutions remained untroubled, confident that deliverance would surely come in the best way and time, not only with reference to temporal

wants, but in all things needful.

During the history of the Institution thus far, enlargement had been its law. Mr. Müller's heart grew in capacity for larger service, and his faith in capacity for firmer confidence, so that while he was led to attempt greater things for God, he was led also to expect greater things from God. Those suggestive words of Christ to Nathanael have often prompted like larger expectations: "Believest thou? thou shalt see greater things than these." (John i. 50.)

In the year 1846, *the wants of the mission field* took far deeper hold of him than ever before. He had already been giving aid to brethren abroad, in British Guiana and elsewhere, as well as in fields nearer at home. But he felt a strong yearning to be used of God more largely in sending to their fields and supporting in their labours, the chosen servants of the Lord who were working on a scriptural basis and were in need of help. He had observed that whenever God had put into his heart to devise liberal things, He had put into his hand the means to carry out such liberal purposes; and from this time forth he determined, as far as God should enable him, to aid brethren of good report, labouring in word and doctrine, throughout the United Kingdom, who were faithful witnesses to God and were receiving no regular salary. The special object he had in view was to give a helping hand to such as for the sake of conscience and of Christ had relinquished former stipends or worldly emoluments.

Whatever enlargement took place in the work, however, it was no sign of *surplus funds*. Every department of service or new call of duty had separate and prayerful consideration. Advance steps were taken only when and where and so fast as the Pillar moved, and fresh work was often undertaken at a time when there was a lack rather than an abundance of money.

Some who heard of Mr. Müller's absence in Germany inferred plenty of funds on hand—a conclusion that was neither true nor legitimate. At times when poverty was most pressing, additional expenditure was not avoided nor new responsibility evaded if, after much prayer, the Lord seemed plainly leading in that direction. And it was beautiful to see how He did not permit any existing work to be embarrassed because at His bidding new work was Undertaken.

One great law for all who would be truly led by God's Pillar of cloud and fire, is to take no step at the bidding of self-will or without the clear moving of the heavenly Guide. Though the direction be new and the way seem beset with difficulty, there is never any risk, provided we are only led of God. Each new advance needs separate and special authority from Him, and yesterday's

guidance is not sufficient for to-day.

It is important also to observe that, if one branch of the work is in straits, it is not necessarily a reason for abandoning another form of service. The work of God depends on Him alone. If the whole tree is His planting, we need not cut off one limb to save another. The whole body is His, and, if one member is weak, it is not necessary to cut off another to make it strong, for the strength of the whole body is the dependence of every part. In our many-branching service each must get vitality and vigour from the same source in God. Nevertheless let us not forget that the *stops*, as well as the *steps*, of a good man are ordered of the Lord. If the work is His work, let Him control it, and, whether we expand or contract, let it be at His bidding, and a matter of equal satisfaction to His servant.

Chapter 14: GOD'S BUILDING - THE NEW ORPHAN HOUSES

How complex are the movements of God's providence! Some events are themselves eventful. Like the wheels in Ezekiel's vision—a wheel in the middle of a wheel,—they involve other issues within their mysterious mechanism, and constitute epochs of history. Such an epochal event was the building of the first of the New Orphan Houses on Ashley Down.

After October, 1845, it became clear to Mr. Müller that the Lord was leading in this direction. Residents on Wilson Street had raised objections to the noise made by the children, especially in play hours; the playgrounds were no longer large enough for so many orphans; the drainage was not adequate, nor was the situation of the rented houses favourable, for proper sanitary conditions; it was also desirable to secure ground for cultivation, and thus supply outdoor work for the boys, *etc.* Such were some of the reasons which seemed to demand the building of a new orphan house; and the conviction steadily gained ground that the highest well-being of all concerned would be largely promoted if a suitable site could be found on which to erect a building adapted to the purpose.

There were objections to building which were carefully weighed: money in large sums would be needed; planning and constructing would severely tax time and strength; wisdom and oversight would be in demand at every stage of the work; and the question arose whether such permanent structures befit God's pilgrim people, who have here no continuing city and believe that the end of all things is at hand.

Continuance in prayer, however, brought a sense of quiet and restful conviction that all objections were overbalanced by other and favourable considerations. One argument seemed particularly weighty: Should God provide large amounts of money for this purpose, it would still further illustrate the power of prayer, offered in faith, to command help from on high. A lot of ground, spacious enough, would, at the outset, cost thousands of pounds; but why should this daunt a true child of God whose Father was infinitely rich? Mr. Müller and his helpers sought day by day to be guided of God, and, as faith fed on this daily bread of contact with Him, the assurance grew strong that help would come. Shortly Mr. Müller was as sure of this as though the building already stood

before his eyes, though for five weeks not one penny had been sent in for this purpose. Meanwhile there went on that searching scrutiny of his own heart by which he sought to know whether any hidden motive of a selfish sort was swaying his will; but as strict self-examination brought to light no conscious purpose but to glorify God, in promoting the good of the orphans, and provoking to larger trust in God all who witnessed the work, it was judged to be God's will that he should go forward.

In November of this year, he was much encouraged by a visit from a believing brother* who bade him go on in the work, but wisely impressed on him the need of asking for wisdom from above, at every step, seeking God's help in showing him the plan for the building, that all details might accord with the divine mind. On the thirty-sixth day after specific prayer had first been offered about this new house, on December 10, 1845, Mr. Müller received *one thousand pounds* for this purpose, the largest sum yet received *in one donation* since the work had begun, March 5, 1834. Yet he was as calm and composed as though the gift had been only a shilling; having full faith in God, as both guiding and providing, he records that he would not have been surprised had the amount been five or ten times greater.

* Robert C. Chapman, of Barnstaple, yet living—and whom Mr. Müller cherished as his "oldest friend."

Three days later, a Christian architect in London voluntarily offered not only to draught the plans, but gratuitously to superintend the building! This offer had been brought about in a manner so strange as to be naturally regarded as a new sign and proof of God's approval and a fresh pledge of His sure help. Mr. Müller's sister-in-law, visiting the metropolis, had met this architect; and, finding him much interested to know more of the work of which he had read in the narrative, she had told him of the purpose to build; whereupon, without either solicitation or expectation on her part, this cheerful offer was made. Not only was this architect not urged by her, but he pressed his proposal, himself, urged on by his deep interest in the orphan work. Thus, within forty days, the first thousand pounds had been given in answer to prayer, and a pious man, as yet unseen and unknown by Mr. Müller, had been led to offer his services in providing plans for the new building and superintending its erection. Surely God was moving before His servant.

For a man, personally penniless, to attempt to erect such a house, on such a scale, without appeal to man and in sole dependence on God was no small

venture of faith.

The full risk involved in such an undertaking, and the full force of the testimony which it has since afforded to a prayer-hearing God, can be felt only as the full weight of the responsibility is appreciated and all the circumstances are duly considered.

First of all, ground must be bought, and it must comprise six or seven acres, and the site must be in or near Bristol; for Mr. Müller's general sphere of work was in the city, the orphans and their helpers should be within reasonable reach of their customary meeting-place, and on many other accounts such nearness to the city was desirable. But such a site would cost from two thousand to three thousand pounds.

Next the building must be constructed, fitted up, and furnished, with accommodations for three hundred orphans and their overseers, teachers, and various helpers. However plain the building and its furnishings, the total cost would reach from three to four times the price of the site.

Then, the annual cost of keeping such house open and of maintaining such a large body of inmates would be four or five thousand pounds more.

Here, then, was a prospective outlay of somewhere between ten thousand and fifteen thousand pounds, for site and building, with a further expense of one third as much more every year. No man so poor as George Müller, if at the same time sane, would ever have *thought* of such a gigantic scheme, much less have undertaken to work it out, if his faith and hope were not fixed on God. Mr. Müller himself confesses that here lay his whole secret. He was not driven onward by any self-seeking, but drawn onward by a conviction that he was doing the will of God. When Constantine was laying out on a vast scale the new capital on the Bosphorus, he met the misgivings of those about him who wondered at his audacity, by simply saying, "I am following One who is leading me." George Müller's scheme was not self-originated. He followed One who was leading him; and, because confident and conscious of such guidance, he had only to follow, trust, and wait.

In proportion as the undertaking was great, he desired God's hand to be very clearly seen. Hence he forbore even to seem prominent: he issued no circular, announcing his purpose, and spoke of it only to the few who were in his councils, and even then only as conversation led in that direction. He remembered the promise, "I will guide thee with Mine eye," and looking up to

God, he took no step unless the divine glance or beck made duty "clear as daylight." As he saw the matter, his whole business was to wait on God in prayer with faith and patience.

The assurance became doubly sure that *God would build for Himself* a large orphan house near Bristol, to show to all, near and far, what a blessed privilege it is to trust in Him. He desired God Himself so manifestly to act as that he should be seen by all men to be nothing but His instrument, passive in His hands. Meanwhile he went on with his daily search into the Word, where he found instruction so rich, and encouragement so timely, that the Scriptures seemed written for his special use—to convey messages to him from above. For example, in the opening of the Book of Ezra, he saw how God, when His time had fully come for the return of His exiled people to their own land and for the rebuilding of His Temple, used Cyrus, an idolatrous king, to issue an edict, and to provide means for carrying out His own unknown purpose. He saw also how God stirred up the people to help the returning exiles in their work; and he said to himself, this same God can and will, in His own way, supply the money and all the needed help of man, stirring up the hearts of His own children to aid as He may please.

The first donations toward the work themselves embody a suggestive lesson. On December 10th, one thousand pounds had been given in one sum; twenty days later, fifty pounds more; and the next day, three and sixpence, followed, the same evening, by a second gift of a thousand pounds. Shortly after, a little bag, made of foreign seeds, and a flower wrought of shells, were sent to be sold for the fund; and, in connection with these last gifts, of very little inherent value, a promise was quoted, which had been prominently before the giver's mind, and which brought more encouragement to Mr. Müller than any mere sum of money:

"Who art thou, O great mountain?
become a plain!" (Zech. iv. 7.)

Gifts, however large, were never estimated by intrinsic worth, but as tokens of God's working in the minds of His people, and of His gracious working with and through His servant; and, for this reason, a thousand pounds caused no more sincere praise to God and no more excitement of mind than the fourpence given subsequently by a poor orphan.

Specially asking the Lord to go before him, Mr. Müller now began to seek a suitable *site*. About four weeks passed in seemingly fruitless search, when he was strongly impressed that very soon the Lord would give the ground, and he

so told his helpers on the evening of Saturday, January 31, 1846. Within two days, his mind was drawn to *Ashley Down*, where he found lots singularly suited for his needs. Shortly after, he called twice on the owner, once at his house and again at his office; but on both occasions failing to find him, he only left a message. He judged that God's hand was to be seen *even in his not finding the man he sought*, and that, having twice failed the same day, he was not to push the matter as though self-willed, but patiently wait till the morrow. When he did find the owner, his patience was unexpectedly rewarded. He confessed that he had spent two wakeful hours in bed, thinking about his land, and about what reply he should make to Mr. Müller's inquiry as to its sale for an orphan house; and that he had determined, if it were applied for, to ask but one hundred and twenty pounds an acre, instead of two hundred, his previous price.

The bargain was promptly completed; and thus the Lord's servant, by not being in a hurry, saved, in the purchase of the site of seven acres, five hundred and sixty pounds! Mr. Müller had asked the Lord to go before him, and He had done so in a sense he had not thought of, first speaking about the matter to the owner, holding his eyes waking till He had made clear to him, as His servant and steward, what He would have him do in the sale of that property.*

* Appendix G.

Six days after, came the formal offer from the London architect of his services in surveying, in draughting plans, elevations, sections, and specifications, and in overseeing the work of construction; and a week later he came to Bristol, saw the site, and pronounced it in all respects well fitted for its purpose.

Up to June 4, 1846, the total sum in hand for the building was a little more than twenty-seven hundred pounds, a small part only of the sum needful; but Mr. Müller felt no doubt that in God's own time all that was required would be given. Two hundred and twelve days he had been waiting on God for the way to be opened for building, and he resolved to wait still further until the *whole sum* was in hand, using for the purpose only such gifts as were specified or left free for that end. He also wisely decided that others must henceforth share the burden, and that he would look out ten brethren of honest report, full of the Holy Ghost and of wisdom, to act as trustees to hold and administer this property in God's name. He felt that, as this work was now so enlarging, and the foundations of a permanent Institution were to be laid, the Christian public, who would aid in its erection and support, would be entitled to a representation in its conduct. At such a point as this many others have made a serious mistake, forfeiting confidence

by administering public benefactions in a private manner and an autocratic spirit —their own head being the office, and their own pocket the treasury, of a public and benevolent institution.

Satan again acted as a hinderer. After the ground for the new orphan house had been found, bought and paid for, unforeseen obstacles prevented prompt possession; but Mr. Müller's peace was not disturbed, knowing even hindrances to be under God's control. If the Lord should allow one piece of land to be taken from him, it would only be because He was about to give him one still better; and so the delay only proved his faith and perfected his patience.

On July 6th, two thousand pounds were given—twice as large a gift as had yet come in one donation; and, on January 25, 1847, another like offering, so that, on July 5th following, the work of building began. Six months later, after four hundred days of waiting upon God for this new orphan house, nine thousand pounds had been given in answer to believing prayer.

As the new building approached completion, with its three hundred large windows, and requiring full preparation for the accommodation of about three hundred and thirty inmates, although above eleven thousand pounds had been provided, several thousand more were necessary. But Mr. Müller was not only helped, but far beyond his largest expectations. Up to May 26, 1848, these latter needs existed, and, had but *one* serious difficulty remained unremoved, the result must have been failure. But all the necessary money was obtained, and even more, and all the helpers were provided for the oversight of the orphans. On June 18, 1849, more than twelve years after the beginning of the work, the orphans began to be transferred from the four rented houses on Wilson Street to the new orphan house on Ashley Down. Five weeks passed before fresh applicants were received, that everything about the new institution might first be brought into complete order by some experience in its conduct. By May 26, 1850, however, there were in the house two hundred and seventy-five children, and the whole number of inmates was three hundred and eight.

The name—"The New Orphan *House*" rather than "*Asylum*"—was chosen to distinguish it from another institution, near by; and particularly was it requested that it might never be known as "*Mr. Müller's Orphan House*," lest undue prominence be given to one who had been merely God's instrument in its erection. He esteemed it a sin to appropriate even indirectly, or allow others to attribute to him, any part of the glory which belonged solely to Him who had led in the work, given faith and means for it, and helped in it from first to last. The

property was placed in the hands of eleven trustees, chosen by Mr. Müller, and the deeds were enrolled in chancery. Arrangements were made that the house should be open to visitors only on Wednesday afternoons, as about one hour and a half were necessary to see the whole building.

Scarcely were the orphans thus housed on Ashley Down, before Mr. Müller's heart felt enlarged desire that one thousand, instead of three hundred, might enjoy such privileges of temporal provision and spiritual instruction; and, before the new year, 1851, had dawned, this yearning had matured into a purpose. With his uniform carefulness and prayerfulness, he sought to be assured that he was not following self-will, but the will of God; and again in the scales of a pious judgment the reasons for and against were conscientiously weighed. Would he be going 'beyond his measure,' spiritually, or naturally? Was not the work, with its vast correspondence and responsibility, already sufficiently great? Would not a new orphan house for three hundred orphans cost another fifteen thousand pounds, or, if built for seven hundred, with the necessary ground, thirty-five thousand? And, even when built and fitted and filled, would there not be the providing for daily wants, which is a perpetual care, and cannot be paid for at once like a site and a building? It would demand eight thousand pounds annual outlay to provide for another seven hundred little ones. To all objections the one all-sufficient answer was the all-sufficient God; and, because Mr. Müller's eye was on His power, wisdom, and riches, his own weakness, folly, and poverty were forgotten. Another objection was suggested: What if he should succeed in thus housing and feeding a thousand poor waifs, what would become of the institution *after his death*? The reply is memorable: "My business is, with all my might, to *serve my own generation by the will of God*: in so doing I shall best serve the next generation, should the Lord Jesus tarry." Were such objection valid, it were as valid against beginning any work likely to outlive the worker. And Mr. Müller remembered how Francke at Halle had to meet the same objection when, now over two hundred years ago, he founded the largest charitable establishment which, up to 1851, existed in the world. But when, after about thirty years of personal superintendence, Francke was taken away, his son-in-law, as we have seen, became the director. That fellow countryman who had spoken to Mr. Müller's soul in 1826, thus twenty-five years later encouraged him to go forward, to do his own duty and leave the future to the Eternal God.

Several reasons are recorded by Mr. Müller as specially influencing still further advance: the many applications that could not, for want of room, be accepted; the low moral state of the poorhouses to which these children of poverty were

liable to be sent; the large number of distressing cases of orphanhood, known to be deserving of help; the previous experiences of the Lord's gracious leading and of the work itself; his calmness in view of the proposed expansion; and the spiritual blessing possible to a larger number of homeless children. But one reason overtopped all others: an enlarged service to man, attempted and achieved solely in dependence upon God, would afford a correspondingly weightier witness to the Hearer of prayer. These reasons, here recorded, will need no repetition in connection with subsequent expansions of the work, for, at every new stage of advance, they were what influenced this servant of God.

On January 4, 1851, another offering was received, of three thousand pounds—the largest single donation up to that date—which, being left entirely to his own disposal, encouraged him to go forward.

Again, he kept his own counsel. Up to January 25th, he had not mentioned, even to his own wife, his thought of a further forward movement, feeling that, to avoid all mistakes, he must first of all get clear light from God, and not darken it by misleading human counsel. Not until the Twelfth Report of the Scriptural Knowledge Institution was issued, was the public apprised of his purpose, with God's help to provide for seven hundred more needy orphans.

Up to October 2, 1851, only about eleven hundred pounds had been given directly toward the second proposed orphan house, and, up to May 26th following, a total of some thirty-five hundred pounds. But George Müller remembered one who, "after he had patiently endured, obtained the promise." He had waited over two years before all means needful for the first house had been supplied, and could wait still longer, if so God willed it, for the answers to present prayers for means to build a second.

After waiting upwards of nineteen months for the building fund for the second house, and receiving, almost daily, something in answer to prayer, on January 4, 1853, he had intimation that there were about to be paid him, as *the joint donation of several Christians, eighty-one hundred pounds*, of which he appropriated six thousand for the building fund. Again he was not surprised nor excited, though exceeding joyful and triumphant in God. Just two years previous, when recording the largest donation yet received,—three thousand pounds,—he had recorded also his expectation of still greater things; and now a donation between two and three times as large was about to come into his hands. It was not the amount of money, however, that gave him his overflowing delight, but the fact that not in vain had he made his boast in God.

As now some four hundred and eighty-three orphans were waiting for admission, he was moved to pray that soon the way might be opened for the new building to be begun. James i. 4 was deeply impressed upon him as the injunction now to be kept before him: "But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing."

On May 26, 1853, the total sum available for the new building was about twelve thousand five hundred pounds, and over five hundred orphans had applied. Twice this sum would be needed, however, before the new house could be begun without risk of debt.

On January 8, 1855, several Christian friends united in the promise that fifty-seven hundred pounds should be paid to him for the work of God, and of this, thirty-four hundred was by him set apart for the building fund. As there were now between seven hundred and eight hundred applicants, it seemed of God that, at least, a site should be secured for another new orphan house; and a few weeks later Mr. Müller applied for the purchase of two fields adjoining the site of the first house. As they could not, however, be sold at that time, the only resource was to believe that the Lord had other purposes, or would give better ground than that on which His servant had set his mind.

Further thought and prayer suggested to him that two houses could be built instead of one, and located on each side of the existing building, upon the ground already owned. Accordingly it was determined to begin, on the south side, the erection of a house to accommodate four hundred orphans, there being money in the bank, or soon to be available, sufficient to build, fit up, and furnish it.

On May 26, 1856, nearly thirty thousand pounds were in hand for the new Orphan House No. 2; and on November 12, 1857, this house was opened for four hundred additional orphans, and there was a balance of nearly twenty-three hundred pounds. The God who provided the building furnished the helpers, without either difficulty or advertising.

With the beginning of the new year, Mr. Müller began to lay aside six hundred pounds as the first of the appropriations for the *third* orphan house, and the steps which led to the accomplishment of this work, also, were identical with those taken hitherto. A purchase was made of additional ground, adjoining the two buildings; and, as there were so many applicants and the cost of providing for a larger number would be but little more, it was determined to build so as to receive four hundred and fifty instead of three hundred, rejoicing that, in every enlargement of the work, it would be more apparent how much one poor man,

simply trusting in God, can bring about by prayer; and that thus other children of God might be led to carry on the work of God in dependence solely on Him, and generally to trust Him more in all circumstances and positions.

Orphan House No. 3 was opened March 12, 1862, and with over ten thousand pounds in hand for current expenses. All the helpers needed had not then been supplied, but this delay was only a new incentive to believing prayer: and, instead of *once, thrice*, a day, God was besought to provide suitable persons. One after another was thus added, and in no case too late, so that the reception of children was not hindered nor was the work embarrassed.

Still further enlargement seemed needful, for the same reasons as previously. There was an increasing demand for accommodation of new applicants, and past experience of God's wondrous dealings urged him both to attempt and to expect greater things. Orphan Houses Nos. 4 and 5 began to loom up above his horizon of faith. By May 26, 1862, he had over sixty-six hundred pounds to apply on their erection. In November, 1864, a large donation of five thousand pounds was received from a donor who would let neither his name nor residence be known, and by this time about twenty-seven thousand pounds had thus accumulated toward the fifty thousand required. As more than half the requisite sum was thus in hand, the purchase of a site might safely be made and the foundations for the buildings be laid. Mr. Müller eyes had, for years, been upon land adjoining the three houses already built, separated from them only by the turnpike road. He called to see the agent, and found that the property was subject to a lease that had yet two years to run. This obstacle only incited to new prayer, but difficulties seemed to increase: the price asked was too high, and the Bristol Waterworks Company was negotiating for this same piece of land for reservoir purposes. Nevertheless God successively removed all hindrances, so that the ground was bought and conveyed to the trustees in March, 1865; and, after the purchase-money was paid, about twenty-five thousand pounds yet remained for the structures. Both the cost and the inconvenience of building would be greatly lessened by erecting both houses at the same time; and God was therefore asked for ample means speedily to complete the whole work.

In May, 1866, over thirty-four thousand pounds being at Mr. Müller's disposal, No. 4 was commenced; and in January following, No. 5 also. Up to the end of March, 1867, over fifty thousand pounds had been supplied, leaving but six thousand more needful to fit and furnish the two buildings for occupancy. By the opening of February, 1868, fifty-eight thousand pounds in all had been donated; so that, on November 5, 1868, new Orphan House No. 4, and on January 6,

1870, No. 5, were thrown open, a balance of several thousand pounds remaining for general purposes. Thus, early in 1870, the orphan work had reached its complete outfit, in five large buildings on Ashley Down with accommodations for two thousand orphans and for all needed teachers and assistants.

Thus have been gathered, into one chapter, the facts about the erection of this great monument to a prayer-hearing God on Ashley Down, though the work of building covered so many years. Between the first decision to build, in 1845, and the opening of the third house, in 1862, nearly seventeen years had elapsed, and before No. 5 was opened, in 1870, twenty-five years. The work was one in its plan and purpose. At each new stage it supplies only a wider application and illustration of the same laws of life and principles of conduct, as, from the outset of the work in Bristol, had with growing power controlled George Müller. His one supreme aim was the glory of God; his one sole resort, believing prayer; his one trusted oracle, the inspired Word; and his one divine Teacher, the Holy Spirit. One step taken in faith and prayer had prepared for another; one act of trust had made him bolder to venture upon another, implying a greater apparent risk and therefore demanding more implicit trust. But answered prayer was rewarded faith, and every new risk only showed that there was no risk in confidently leaning upon the truth and faithfulness of God.

One cannot but be impressed, in visiting the orphan houses, with several prominent features, and first of all their magnitude. They are very spacious, with about seventeen hundred large windows, and accommodations for over two thousand inmates. They are also very substantial, being built of stone and made to last. They are scrupulously plain; utility rather than beauty seems conspicuously stamped upon them, within and without. Economy has been manifestly a ruling law in their construction; the furniture is equally unpretentious and unostentatious; and, as to garniture, there is absolutely none. To some few, they are almost too destitute of embellishment, and Mr. Müller has been blamed for not introducing some aesthetic features which might relieve this bald utilitarianism and serve to educate the taste of these orphans.

To all such criticisms, there are two or three adequate answers. First, Mr. Müller subordinated everything to his one great purpose, the demonstration of the fact that the Living God is the Hearer of prayer. Second, he felt himself to be the steward of God's property, and he hesitated to spend one penny on what was not necessary to the frugal carrying on of the work of God. He felt that all that could be spared without injury to health, a proper mental training, and a thorough scriptural and spiritual education, should be reserved for the relief of the

necessities of the poor and destitute elsewhere. And again, he felt that, as these orphans were likely to be put at service in plain homes, and compelled to live frugally, any surroundings which would accustom them to indulge refined tastes, might by contrast make them discontented with their future lot. And so he studied to promote simply their health and comfort, and to school them to contentment when the necessities of life were supplied.

But, more than this, a moment's serious thought will show that, had he surrounded them with those elegancies which elaborate architecture and the other fine arts furnish, he might have been even more severely criticised. He would have been spending the gifts of the poor who often sorely denied themselves for the sake of these orphans, to purchase embellishments or secure decorations which, if they had adorned the humble homes of thousands of donors, would have made their gifts impossible. When we remember how many offerings, numbering tens of thousands, were, like the widow's mites, very small in themselves, yet, relatively to ability, very large, it will be seen how incongruous it would have been to use the gifts, saved only by limiting even the wants of the givers, to buy for the orphans what the donors could not and would not afford for themselves.

Cleanness, neatness, method, and order, however, everywhere reign, and honest labour has always had, at the orphan houses, a certain dignity. The tracts of land, adjoining the buildings, are set apart as vegetable-gardens, where wholesome exercise is provided for the orphan boys, and, at the same time, work that helps to provide daily food, and thus train them in part to self-support.

Throughout these houses studious care is exhibited, as to methodical arrangement. Each child has a square and numbered compartment for clothes, six orphans being told off, at a time, in each section, to take charge. The boys have each three suits, and the girls, five dresses each, the girls being taught to make and mend their own garments. In the nursery, the infant children have books and playthings to occupy and amuse them, and are the objects of tender maternal care. Several children are often admitted to the orphanage from one family, in order to avoid needless breaking of household ties by separation. The average term of residence is about ten years, though some orphans have been there for seventeen.

The daily life is laid out with regularity and goes on like clockwork in punctuality. The children rise at six and are expected to be ready at seven, the girls for knitting and the boys for reading, until eight o'clock, when breakfast is

served. Half an hour later there is a brief morning service, and the school begins at ten. Half an hour of recreation on the playground prepares for the one-o'clock dinner, and school is resumed, until four; then comes an hour and a half of play or outdoor exercise, a half-hour service preceding the six-o'clock meal. Then the girls ply the needle, and the boys are in school, until bedtime, the younger children going to rest at eight, and the older, at nine. The food is simple, ample, and nutritious, consisting of bread, oatmeal, milk, soups, meat, rice, and vegetables. Everything is adjusted to one ultimate end; to use Mr. Müller's own words: "We aim at this: that, if any of them do not turn out well, temporally or spiritually, and do not become useful members of society, it shall not at least be *our* fault." The most thorough and careful examination of the whole methods of the institution will only satisfy the visitor that it will not be the fault of those who superintend this work, if the orphans are not well fitted, body and soul, for the work of life, and are not prepared for a blessed immortality.



THE FIVE NEW ORPHAN HOUSES, ASHLEY DOWN, BRISTOL.

Chapter 15: THE MANIFOLD GRACE OF GOD

SOME one has quaintly said, in commenting upon the Twenty-third Psalm, that "the coach in which the Lord's saints ride has not only a driver, but two footmen"—"*goodness and mercy shall follow me.*"

Surely these two footmen of the Lord, in their celestial livery of grace, followed George Müller all the days of his life. Wonderful as is the story of the building of those five orphan houses on Ashley Down, many other events and experiences no less showed the goodness and mercy of God, and must not be unrecorded in these pages, if we are to trace, however imperfectly, His gracious dealings; and having, by one comprehensive view, taken in the story of the orphan homes, we may retrace our steps to the year when the first of these houses was planned, and, following another path, look at Mr. Müller's personal and domestic life.

He himself loved to trace the Lord's goodness and mercy, and he saw abundant proofs that they had followed him. A few instances may be given, from different departments of experience, as representative examples.

The Lord's tender care was manifest as to his beloved daughter Lydia. It became clear in the year 1843, that, both for the relief of the mother and the profit of the daughter, it would be better that Lydia should be taught elsewhere than at home; and in answer to prayer, her father was divinely directed to a Christian sister, whose special gifts in the way of instructing and training children were manifestly from the Spirit, who divides unto all believers severally as He will. She seemed to be marked of God, as the woman to whom was to be intrusted the responsible task of superintending the education of Lydia. Mr. Müller both expected and desired to pay for such training, and asked for the account, which in the first instance he paid, but the exact sum was returned to him anonymously; and, for the six remaining years of his daughter's stay, he could get no further bills for her schooling. Thus God provided for the board and education of this only child, not only without cost to her parents, but to their intense satisfaction as being under the true "nurture and admonition of the Lord;" for while at this school, in April, 1846, Lydia found peace in believing, and began that beautiful life in the Lord Jesus Christ, that, for forty-four years afterward, so singularly exhibited His image.

Many Christian parents have made the fatal mistake of intrusting their children's

education to those whose gifts were wholly intellectual and not spiritual, and who have misled the young pupils entrusted to their care, into an irreligious or infidel life, or, at best, a career of mere intellectualism and worldly ambition. In not a few instances, all the influences of a pious home have been counteracted by the atmosphere of a school which, if not godless, has been without that fragrance of spiritual devoutness and consecration which is indispensable to the true training of impressionable children during the plastic years when character is forming for eternity!

Goodness and mercy followed Mr. and Mrs. Müller conspicuously in their sojourn in Germany in 1845, which covered about three months, from July 19th to October 11th.

God plainly led to Stuttgart, where brethren had fallen into grievous errors and needed again a helping hand. When the strong impression laid hold of Mr. Müller, more than two months before his departure for the Continent, that he was to return there for a season, he began definitely to pray for means to go with, on May 3rd, and, within a *quarter hour* after, five hundred pounds were received, the donor specifying that the money was given for all expenses needful, "preparatory to, and attendant upon" this proposed journey. The same goodness and mercy followed all his steps while abroad. Provision was made, in God's own strange way, for suitable lodgings in Stuttgart, at a time when the city was exceptionally crowded, a wealthy retired surgeon, who had never before rented apartments, being led to offer them. All Mr. Müller's labours were attended with blessing: during part of the time he held as many as eight meetings a week; and he was enabled to publish eleven tracts in German, and judiciously to scatter over two hundred and twenty thousand of them, as well as nearly four thousand of his Narrative, and yet evade interference from the police.

One experience of this sojourn abroad should have special mention for the lesson it suggests, both in charity for others' views and loving adaptation to circumstances. A providential opening occurred to address meetings of about one hundred and fifty members of the state church. In his view the character of such assemblies was not wholly conformed to the Scripture pattern, and hence did not altogether meet his approval; but such opportunity was afforded to bear testimony for the truth's sake, and to exhibit Christian unity upon essentials, for love's sake, that he judged it of the Lord that he should enter this open door. Those who knew Mr. Müller but little, but knew his positive convictions and uncompromising loyalty to them, might suspect that he would have little forbearance with even minor errors, and would not bend himself from his stern

attitude of inflexibility to accommodate himself to those who were ensnared by them. But those who knew him better, saw that he held fast the form of sound words with faith and love which are in Christ Jesus. Like Paul, ever ready to be made all things to all men that by all means he might save some, in his whole character and conduct nothing shone more radiantly beautiful, than Love. He felt that he who would lift up others must bow himself to lay hold on them; that to help brethren we must bear with them, not insisting upon matters of minor importance as though they were essential and fundamental. Hence his course, instead of being needlessly repellent, was tenderly conciliatory; and it was a conspicuous sign of grace that, while holding his own views of truth and duty so positively and tenaciously, the intolerance of bigotry was so displaced by the forbearance of charity that, when the Lord so led and circumstances so required, he could conform for a time to customs whose propriety he doubted, without abating either the earnestness of his conviction or the integrity of his testimony.

God's goodness and mercy were seen in the fact that, whenever more liberal things were devised for Him, He responded in providing liberally means to carry out such desires. This was abundantly illustrated not only in the orphan work, but in the history of the Scriptural Knowledge Institution; when, for years together, the various branches of this work grew so rapidly, until the point of full development was reached. The time indeed came when, in some departments, it pleased God that contraction should succeed expansion, but even here goodness ruled, for it was afterward seen that it was because *other brethren* had been led to take up such branches of the Lord's work, in all of which developments Mr. Müller as truly rejoiced as though it had been his work alone that was honoured of God.

The aiding of brethren in the mission fields grew more and more dear to his heart, and the means to indulge his unselfish desires were so multiplied that, in 1846, he found, on reviewing the history of the Lord's dealings, that he had been enabled to expend about *seven times* as much of late years as previously. It may here be added, again by way of anticipation, that when, nineteen years later, in 1865, he sat down to apportion to such labourers in the Lord as he was wont to assist, the sums he felt it desirable to send to each, he found before him the names of *one hundred and twenty-two* such! Goodness and mercy indeed! Here was but one branch of his work, and yet to what proportions and fruitfulness it had grown! He needed four hundred and sixty-six pounds to send them to fill out his appropriations, and he lacked ninety-two of this amount. He carried the lack to the Lord, and *that evening* received five pounds, and the *next morning* a

hundred more, and a further "birthday memorial" of fifty, so that he had in all thirty-seven more than he had asked.

What goodness and mercy followed him in the strength he ever had to bear the heavy loads of care incident to his work! The Lord's coach bore him and his burdens together. Day by day his gracious Master preserved his peace unbroken, though disease found its way into this large family, though fit homes and work must be found for outgoing orphans, and fit care and training for incoming orphans; though crises were constantly arising and new needs constantly recurring, grave matters daily demanded prayer and watching, and perpetual diligence and vigilance were needful; for the Lord was his Helper, and carried all his loads.

During the winter of 1846-7 there was a peculiar season of dearth. Would God's goodness and mercy fail? There were those who looked on, more than half incredulous, saying to themselves if not to others, "I wonder how it is now with Mr. Müller and his orphans! If he is able to provide for them now as he has been, we will say nothing." But all through this time of widespread want his witness was, "We lack nothing: God helps us." Faith led when the way was too dark for sight; in fact the darker the road the more was the Hand felt that leads the blind by a way they know not. *They went through that winter as easily as through any other from the beginning of the work!*

Was it no sign that God's 'footmen' followed George Müller that the work never ceased to be both a work of faith and of prayer? that no difficulties or discouragements, no successes or triumphs, ever caused for an hour a departure from the sublime essential principles on which the work was based, or a diversion from the purpose for which it had been built up?

We have heard it said of a brother, much honoured of God in beginning a work of faith, that, when it had grown to greater proportions, he seemed to change its base to that of a business scheme. How it glorifies God that the holy enterprise, planted in Bristol in 1834, has known no such alteration in its essential features during all these years! Though the work grew, and its needs with it, until the expenses were twofold, threefold, fourfold, and, at last, seventyfold what they were when that first Orphan House was opened in Wilson Street, there has been no *change of base*, never any looking to man for patronage or support, never any dependence upon a regular income or fixed endowment. God has been, all through these years, as at first, the sole Patron and Dependence. The Scriptural Knowledge Institution has not been wrecked on the rocks of financial failure,

nor has it even drifted away from its original moorings in the safe anchorage-ground of the Promises of Jehovah.

Was it not goodness and mercy that kept George Müller ever grateful as well as faithful! He did not more constantly feel his need of faith and prayer than his duty and privilege of abounding joy and praise. Some might think that, after such experiences of answered prayer, one would be less and less moved by them, as the novelty was lost in the uniformity of such interpositions. But no. When, in June, 1853, at a time of sore need, the Lord sent, in one sum, three hundred pounds, he could scarcely contain his triumphant joy in God. He walked up and down his room for a long time, his heart overflowing and his eyes too, his mouth filled with laughter and his voice with song, while he gave himself afresh to the faithful Master he served. God's blessings were to him always new and fresh. Answered prayers never lost the charm of novelty; like flowers plucked fresh every hour from the gardens of God, they never got stale, losing none of their beauty or celestial fragrance.

And what goodness and mercy was it that never suffered prayerfulness and patience to relax their hold, either when answers seemed to come fast and thick like snow-flakes, or when the heavens seemed locked up and faith had to wait patiently and long! Every day brought new demands for continuance in prayer. In fact, as Mr. Müller testifies, the only difference between latter and former days was that the difficulties were greater in proportion as the work was larger. But he adds that this was to be expected, for the Lord gives faith for the very purpose of trying it for the glory of His own name and the good of him who has the faith, and it is by these very trials that trust learns the secret of its triumphs.

Goodness and mercy not only guided but also *guarded* this servant of God. God's footmen bore a protecting shield which was always over him. Amid thousands of unseen perils, occasionally some danger was known, though generally after it was passed. While at Keswick labouring in 1847, for example, a man, taken deranged while lodging in the same house, shot himself. It afterward transpired that he had an impression that Mr. Müller had designs on his life, and had he met Mr. Müller during this insane attack he would probably have shot him with the loaded pistol he carried about on his person.

The pathway of this man of God sometimes led through deep waters of affliction, but goodness and mercy still followed, and held him up. In the autumn of 1852, his beloved brother-in-law, Mr. A. N. Groves, came back from the East Indies, very ill; and in May of the next year, after blessed witness for God, he

fell asleep at Mr. Müller's house. To him Mr. Müller owed much through grace at the outset of his labours in 1829. By his example his faith had been stimulated and helped when, with no visible support or connection with any missionary society, Mr. Groves had gone to Baghdad with wife and children, for the sake of mission work in this far-off field, resigning a lucrative practice of about fifteen hundred pounds a year. The tie between these men was very close and tender and the loss of this brother-in-law gave keen sorrow.

In July following, Mr. and Mrs. Müller went through a yet severer trial. Lydia, the beloved daughter and only child,—born in 1832 and new-born in 1846, and at this time twenty years old and a treasure without price,—was taken ill in the latter part of June, and the ailment developed into a malignant typhoid which, two weeks later, brought her to the gates of death. These parents had to face the prospect of being left childless. But faith triumphed and prayer prevailed. Their darling Lydia was spared to be, for many years to come, a blessing beyond words, not only to them and to her future husband, but to many others in a wider circle of influence. Mr. Müller found, in this trial, a special proof of God's goodness and mercy, which he gratefully records, in the growth in grace, evidenced in his entire and joyful acquiescence in the Father's will, when, with such a loss apparently before him, his confidence was undisturbed that all things would work together for good. He could not but contrast with this experience of serenity, that broken peace and complaining spirit with which he had met a like trial in August, 1831, twenty-one years before. How, like a magnet among steel filings, the thankful heart finds the mercies and picks them out of the black dust of sorrow and suffering!

The second volume of Mr. Müller's Narrative closes with a paragraph in which he formally disclaims as impudent presumption and pretension all high rank as a miracle-worker, and records his regret that any work, based on scriptural promises and built on the simple lines of faith and prayer, should be accounted either phenomenal or fanatical.

The common ways of accounting for its success would be absurdly ridiculous and amusing were they not so sadly unbelieving. Those who knew little or nothing, either of the exercise of faith or the experience of God's faithfulness, resorted to the most God-dishonouring explanations of the work. Some said: "Mr. Müller is a foreigner; his methods are so novel as to attract attention." Others thought that the "Annual Reports brought in the money," or suggested that he had "*a secret treasure*." His quiet reply was, that his being a foreigner would be more likely to repel than to attract confidence; that the novelty would

scarcely avail him after more than a score of years; that other institutions which issued reports did not always escape want and debt; but, as to the secret treasure to which he was supposed to have access, he felt constrained to confess that there was *more in that supposition than the objectors were aware of*. He had indeed a Treasury, inexhaustible—in the promises of a God unchangeably faithful—from which he admits that he had already in 1856 drawn for twenty-two years, and in all over one hundred and thirteen thousand pounds. As to the Reports, it may be worth while to notice that he never but once in his life advertised the public of any need, and that was the *need of more orphans*—more to care for in the name of the Lord—a single and singular ease of advertising, by which he sought not to increase his *income*, but his *expenditure*—not asking the public to aid him in supporting the needy, but to increase the occasion of his outlay!

So far was he from depending upon any such sources of supply as the unbelieving world might think, that it was in the drying up of all such channels that he found the opportunity of his faith and of God's power. The visible treasure was often so small that it was reduced to nothing, but the invisible Treasure was God's riches in glory, and could be drawn from without limit. This it was to which he looked alone, and in which he felt that he had a river of supply that can never run dry.*

* Appendix H.

The orphan work had, to Mr. Müller, many charms which grew on him as he entered more fully into it. While his main hope was to be the means of spiritual health to these children, he had the joy of seeing how God used these homes for the promotion of their physical welfare also, and, in cases not a few, for the entire renovation of their weak and diseased bodies. It must be remembered that most of them owed their orphan condition to that great destroyer, Consumption. Children were often brought to the orphan houses thoroughly permeated by the poison of bad blood, with diseased tendencies, and sometimes emaciated and half-starved, having had neither proper food nor medical care.

For example, in the spring of 1855, four children from five to nine years old, and of one family, were admitted to the orphanage, all in a deplorable state from lack of both nursing and nutrition. It was a serious question whether they should be admitted at all, as such cases tended to turn the institution into a hospital, and absorb undue care and time. But to dismiss them seemed almost inhuman, certainly *inhumane*. So, trusting in God, they were taken in and cared for with

parental love. A few weeks later these children were physically unrecognizable, so rapid had been the improvement in health, and probably there were with God's blessing four graves less to be dug.

The trials incident to the moral and spiritual condition of the orphans were even greater, however, than those caused by ill health and weakness. When children proved incorrigibly bad, they were expelled, lest they should corrupt others, for the institution was not a *reformatory*, as it was not a *hospital*. In 1849, a boy, of less than eight years, had to be sent away as a confirmed liar and thief, having twice run off with the belongings of other children and gloried in his juvenile crimes. Yet the forbearance exercised even in his case was marvelously godlike, for, during over five years, he had been the subject of private admonitions and prayers and all other methods of reclamation; and, when expulsion became the last resort, he was solemnly and with prayer, before all the others, sent away from the orphan house, that if possible such a course might prove a double blessing, a remedy to him and a warning to others; and even then this young practised sinner was followed, in his expulsion, by loving supplication.

Towards the end of November, 1857, it was found that a serious leak in the boiler of the heating apparatus of house No. 1 would make repairs at once necessary, and as the boilers were encased in bricks and a new boiler might be required, such repairs must consume time. Meanwhile how could three hundred children, some of them very young and tender, be kept warm? Even if gas-stoves could be temporarily set up, chimneys would be needful to carry off the impure air; and no way of heating was available during repairs, even if a hundred pounds were expended to prevent risk of cold. Again Mr. Müller turned to the Living God, and, trusting in Him, decided to have the repairs begun. A day or so before the fires had to be put out, a bleak north wind set in. The work could no longer be delayed; yet weather, prematurely cold for the season, threatened these hundreds of children with hurtful exposure. The Lord was boldly appealed to. "Lord, these are *Thy* orphans: be pleased to change this north wind into a south wind, and give the workmen a mind to work that the job may be speedily done."

The evening before the repairs actually began, the cold blast was still blowing; but *on that day a south wind blew, and the weather was so mild that no fire was needful!* Not only so, but, as Mr. Müller went into the cellar with the overseer of the work, to see whether the repairs could in no way be expedited, he heard him say, in the hearing of the men, "they will work late this evening, and come very early again to-morrow." "*We would rather, sir,*" was the reply, "*work all night.*" And so, within about thirty hours, the fire was again burning to heat the water in

the boiler; and, until the apparatus was again in order, that merciful soft south wind had continued to blow. Goodness and mercy were following the Lord's humble servant, made the more conspicuous by the crises of special trial and trouble.

Every new exigency provoked new prayer and evoked new faith. When, in 1862, several boys were ready to be apprenticed, and there were no applications such as were desired, prayer was the one resort, as advertising would tend to bring applications from masters who sought apprentices for the sake of the premium. But every one of the eighteen boys was properly bound over to a Christian master, whose business was suitable and who would receive the lad into his own family.

About the same time one of the drains was obstructed which runs about eleven feet underground. When three holes had been dug and as many places in the drain tapped in vain, prayer was offered that in the fourth case the workmen might be guided to the very spot where the stoppage existed—and the request was literally answered.

Three instances of marked deliverance, in answer to prayer, are specially recorded for the year between May 26, 1864, and the same date in 1865, which should not be passed by without at least a mention.

First, in the great drought of the summer of 1864, when the fifteen large cisterns in the three orphan houses were empty, and the nine deep wells, and even the good spring which had never before failed, were almost all dry. Two or three thousand gallons of water were daily required, and daily prayer was made to the God of the rain. See how God provided, while pleased to withhold the supply from above! A farmer, near by, supplied, from his larger wells, about half the water needful, the rest being furnished by the half-exhausted wells on Ashley Down; and, when he could no longer spare water, without a day's interval, another farmer offered a supply from a brook which ran through his fields, and thus there was abundance until the rains replenished cisterns and wells.*

* About twenty years later the Bristol Water Works Co. introduced pipes and thus a permanent and unfailing supply.

Second, when, for three years, scarlet and typhus fevers and smallpox, being prevalent in Bristol and the vicinity threatened the orphans, prayer was again made to Him who is the God of health as well as of rain. There was no case of scarlet or typhus fever during the whole time, though smallpox was permitted to

find an entrance into the smallest of the orphan houses. Prayer was still the one resort. The disease spread to the other houses, until at one time fifteen were ill with it. The cases, however, were mercifully light, and the Lord was besought to allow the epidemic to spread *no further*. Not another child was taken; and when, after nine months, the disease altogether disappeared, not one child had died of it, and only one teacher or adult had had an attack, and that was very mild. What ravages the disease might have made among the twelve hundred inmates of these orphan houses, had it then prevailed as later, in 1872!

Third, tremendous gales visited Bristol and neighbourhood in January, 1865. The roofs of the orphan houses were so injured as to be laid open in at least twenty places, and large panes of glass were broken. The day was Saturday, and no glazier and slater could be had before Monday. So the Lord of wind and weather was besought to protect the exposed property during the interval. The wind calmed down, and the rain was restrained until midday of Wednesday, when the repairs were about finished, but heavy rainfalls drove the slaters from the roof. One exposed opening remained and much damage threatened; but, in answer to prayer, the rain was stayed, and the work resumed. No damage had been done while the last opening was unrepaired for it had exposed the building from the *south*, while the rain came from the *north*.

Mr. Müller records these circumstances with his usual particularity, as part of his witness to the Living God, and to the goodness and mercy that closely and continually followed him.

During the next year, 1865-6, scarlet fever broke out in the orphanage. In all thirty-nine children were ill, but all recovered. Whooping-cough also made its appearance; but though, during that season, it was not only very prevalent but very malignant in Bristol, in all the three houses there were but seventeen cases, and the only fatal one was that of a little girl with constitutionally weak lungs.

During this same year, however, the Spirit of God wrought mightily among the girls, as in the previous year among the boys, so that over one hundred became deeply earnest seekers after salvation; and so, even in tribulation, consolation abounded in Christ. Mr. Müller and his wife and helpers now implored God to deepen and broaden this work of His Spirit. Towards the end of the year closing in May, 1866, Emma Bunn, an orphan girl of seventeen, was struck with consumption. Though, for fourteen years, she had been under Mr. Müller's care, she was, in this dangerous illness, still careless and indifferent; and, as she drew near to death, her case continued as hopeless as ever. Prayer was unceasing for

her; and it pleased God suddenly to reveal Christ to her as her Saviour. Great self-loathing now at once took the place of former indifference; confession of sin, of previous callousness of conscience; and unspeakable joy in the Lord, of former apathy and coldness. It was a spiritual miracle—this girl's sudden transformation into a witness for God, manifesting deepest conviction for past sin and earnest concern for others. Her thoughtless and heedless state had been so well known that her conversion and dying messages were now the Lord's means of the *most extensive and God-glorifying work ever wrought up to that time among the orphans*. In one house alone three hundred and fifty were led to seek peace in believing.

What lessons lie hidden—nay, lie on the very surface—to be read of every willing observer of these events! Prayer can break even a hard heart; a memory, stored with biblical truth and pious teaching, will prove, when once God's grace softens the heart and unlooses the tongue, a source of both personal growth in grace and of capacity for wide service to others. We are all practically too careless of the training of children, and too distrustful of young converts. Mr. Müller was more and more impressed by the triumphs of the grace of God as seen in children converted at the tender age of nine or ten and holding the beginning of their confidence steadfast unto the end.

These facts and experiences, gleaned, like handfuls of grain, from a wide field, show the character both of the seed sown and the harvest reaped, from the sowing.

Again, when, in 1866, cholera developed in England, in answer to special prayer *not one* case of this disease was known in the orphan houses; and when, in the same autumn, whooping-cough and measles broke out, though eight children had the former and two hundred and sixty-two, the latter, not one child died, or was afterward debilitated by the attack. From May, 1866, to May, 1867, out of over thirteen hundred children under care, only eleven died, considerably less than one per cent.

That severe and epidemic disease should find its way into the orphanages at all may seem strange to those who judge God's faithfulness by appearances, but many were the compensations for such trials. By them not only were the hearts of the children often turned to God, but the hearts of helpers in the Institution were made more sympathetic and tender, and the hearts of God's people at large were stirred up to practical and systematic help. God uses such seeming calamities as 'advertisements' of His work; many who would not have heard of

the Institution, or on whom what they did hear would have made little impression, were led to take a deep interest in an orphanage where thousands of little ones were exposed to the ravages of some malignant and dangerous epidemic.

Looking back, in 1865, after thirty-one years, upon the work thus far done for the Lord, Mr. Müller gratefully records that, during the entire time, he had been enabled to hold fast the original principles on which the work was based on March 5, 1834. He had never once gone into debt; he had sought for the Institution no patron but the Living God; and he had kept to the line of demarcation between believers and unbelievers, in all his seeking for active helpers in the work.

His grand purpose, in all his labours, having been, from the beginning, the glory of God, in showing what could be done through prayer and faith, without any leaning upon man, his unequivocal testimony is: "Hitherto hath the Lord helped us." Though for about five years they had, almost daily, been in the constant trial of faith, they were as constantly proving His faithfulness. The work had rapidly grown, till it assumed gigantic proportions, but so did the help of God keep pace with all the needs and demands of its growth.

In January, 1866, Mr. Henry Craik, who had for thirty-six years been Mr. Müller's valued friend, and, since 1832, his coworker in Bristol, fell asleep after an illness of seven months. In Devonshire these two brethren had first known each other, and the acquaintance had subsequently ripened, through years of common labour and trial, into an affection seldom found among men. They were nearly of an age, both being a little past sixty when Mr. Craik died. The loss was too heavy to have been patiently and serenely borne, had not the survivor known and felt beneath him the Everlasting Arms. And even this bereavement, which in one aspect was an irreparable loss, was seen to be only another proof of God's love. The look ahead might be a dark one, the way desolate and even dangerous, but goodness and mercy were still following very close behind, and would in every new place of danger or difficulty be at hand to help over hard places and give comfort and cheer in the night season.

Chapter 16: THE SHADOW OF A GREAT SORROW

"WITH clouds He covereth the light." No human life is without some experience of clouded skies and stormy days, and sometimes "the clouds return after the rain." It is a blessed experience to recognize the silver lining on the darkest storm cloud, and, better still, to be sure of the shining of God's light behind a sky that seems wholly and hopelessly overcast.

The year 1870 was made forever pathetically memorable by the decease of Mrs. Müller, who lived just long enough to see the last of the New Orphan Houses opened. From the outset of the work in November, 1835, for more than thirty-four years, this beloved, devoted wife had been also a sympathetic helper.

This wedded life had approached very near to the ideal of connubial bliss, by reason of mutual fitness, common faith in God and love for His work, and long association in prayer and service. In their case, the days of courtship were never passed; indeed the tender and delicate mutual attentions of those early days rather increased than decreased as the years went on; and the great maxim was both proven and illustrated, that the secret of winning love is the secret of keeping it. More than that, such affection grows and becomes more and more a fountain of mutual delight. Never had his beloved "Mary" been so precious to her husband as during the very year of her departure.

This marriage union was so happy that Mr. Müller could not withhold his loving witness that he never saw her at any time after she became his wife, without a new feeling of delight. And day by day they were wont to find at least a few moments of rest together, sitting after dinner, hand in hand, in loving fellowship of mind and heart, made the more complete by this touch of physical contact, and, whether in speech or silence, communing in the Lord. Their happiness in God and in each other was perennial, perpetual, growing as the years fled by.

Mr. Müller's solemn conviction was that all this wedded bliss was due to the fact that she was not only a devoted Christian, but that their one united object was to live only and wholly for God; that they had always abundance of work for God, in which they were heartily united; that this work was never allowed to interfere with the care of their own souls, or their seasons of private prayer and study of the Scriptures; and that they were wont daily, and often thrice a day, to secure a

time of united prayer and praise when they brought before the Lord the matters which at the time called for thanksgiving and supplication.

Mrs. Müller had never been a very vigorous woman, and more than once had been brought nigh unto death. In October, 1859, after twenty-nine years of wedded life and love, she had been laid aside by rheumatism and had continued in great suffering for about nine months, quite helpless and unable to work; but it was felt to be a special mark of God's love and faithfulness that this very affliction was used by Him to reestablish her in health and strength, the compulsory rest made necessary for the greater part of a year being in Mr. Müller's judgment a means of prolonging her life and period of service for the ten years following. Thus a severe trial met by them both in faith had issued in much blessing both to soul and body.

The closing scenes of this beautiful life are almost too sacred to be unveiled to common eyes. For some few years before her departure, it was plain that her health and vitality were declining. With difficulty could she be prevailed on, however, to abate her activity, or, even when a distressing cough attacked her, to allow a physician to be called. Her husband carefully guarded and nursed her, and by careful attention to diet and rest, by avoidance of needless exposure, and by constant resort to prayer, she was kept alive through much weakness and sometimes much pain. But, on Saturday night, February 5th, she found that she had not the use of one of her limbs, and it was obvious that the end was nigh. Her own mind was clear and her own heart at peace. She herself remarked, "He will soon come." And a few minutes after four in the afternoon of the Lord's day, February 6, 1870, she sweetly passed from human toils and trials, to be forever with the Lord.

Under the weight of such a sorrow, most men would have sunk into depths of almost hopeless despair. But this man of God, sustained by a divine love, at once sought for occasions of thanksgiving; and, instead of repining over his loss, gratefully remembered and recorded the goodness of God in *taking* such a wife, releasing her saintly spirit from the bondage of weakness, sickness, and pain, rather than leaving her to a protracted suffering and the mute agony of helplessness; and, above all, introducing her to her heart's desire, the immediate presence of the Lord Jesus, and the higher service of a celestial sphere. Is not that grief akin to selfishness which dwells so much on our own deprivations as to be oblivious of the ecstatic gain of the departed saints who, withdrawn from us and absent from the body, are at home with the Lord?

It is only in those circumstances of extreme trial which prove to ordinary men a crushing weight, that implicit faith in the Father's unfailing wisdom and love proves its full power to sustain. Where self-will is truly lost in the will of God, the life that is hidden in Him is most radiantly exhibited in the darkest hour.

The death of this beloved wife afforded an illustration of this. Within a few hours after this withdrawal of her who had shared with him the planning and working of these long years of service, Mr. Müller went to the Monday-evening prayer meeting, then held in Salem Chapel, to mingle his prayers and praises as usual with those of his brethren. With a literally shining countenance, he rose and said: "Beloved brethren and sisters in Christ, I ask you to join with me in hearty praise and thanksgiving to my precious Lord for His loving kindness in having taken my darling, beloved wife out of the pain and suffering which she has endured, into His own presence; and as I rejoice in everything that is for her, happiness, so I now rejoice as I realize how far happier she is, in beholding her Lord whom she loved so well, than in any joy she has known or could know here. I ask you also to pray that the Lord will so enable me to have fellowship in her joy that my bereaved heart may be occupied with her blessedness instead of my unspeakable loss." These remarkable words are supplied by one who was himself present and on whose memory they made an indelible impression.

This occurrence had a marked effect upon all who were at that meeting. Mrs. Müller was known by all as a most valuable, lovely, and holy woman and wife. After nearly forty years of wedded life and love, she had left the earthly home for the heavenly. To her husband she had been a blessing beyond description, and to her daughter Lydia, at once a wise and tender mother and a sympathetic companion. The loss to them both could never be made up on earth. Yet in these circumstances this man of God had grace given to forget his own and his daughter's irreparable loss, and to praise God for the unspeakable gain to the departed wife and mother.

The body was laid to rest on February 11th, many thousands of sorrowing friends evincing the deepest sympathy. Twelve hundred orphans mingled in the funeral procession, and the whole staff of helpers so far as they could be spared from the houses. The bereaved husband strangely upheld by the arm of the Almighty Friend in whom he trusted, took upon himself the funeral service both at chapel and cemetery. He was taken seriously ill afterward, but, as soon as his returning strength allowed, he preached his wife's funeral sermon—another memorable occasion. It was the supernatural serenity of his peace in the presence of such a bereavement that led his attending physician to say to a

friend, "I have never before seen so *unhuman* a man." Yes, *unhuman* indeed, though far from *inhuman*, lifted above the weakness of mere humanity by a power not of man.

That funeral sermon was a noble tribute to the goodness of the Lord even in the great affliction of his life. The text was:

"Thou art good and doest good." (Psalm cxix. 68.)

Its three divisions were: "The Lord was good and did good: first, in giving her to me; second in so long leaving her to me; and third, in taking her from me." It is happily preserved in Mr. Müller's journal, and must be read to be appreciated.*

* Narrative, III. 575-594.

This union, begun in prayer, was in prayer sanctified to the end. Mrs. Müller's chief excellence lay in her devoted piety. She wore that one ornament which is in the sight of God of great price—the meek and quiet spirit; the beauty of the Lord her God was upon her. She had sympathetically shared her husband's prayers and tears during all the long trial-time of faith and patience, and partaken of all the joys and rewards of the triumph hours. Mr. Müller's own witness to her leaves nothing more to be added, for it is the tribute of him who knew her longest and best. He writes:

"She was God's own gift, exquisitely suited to me even in natural temperament. Thousands of times I said to her, 'My darling, God Himself singled you out for me, as the most suitable wife I could possibly wish to have had.'"

As to culture, she had a basis of sensible practical education, surmounted and adorned by ladylike accomplishments which she had neither time nor inclination to indulge in her married life. Not only was she skilled in the languages and in such higher studies as astronomy, but in mathematics also; and this last qualification made her for thirty-four years an invaluable help to her husband, as month by month she examined all the account-books, and the hundreds of bills of the matrons of the orphan houses, and with the eye of an expert detected the least mistake.

All her training and natural fitness indicated a providential adaptation to her work, like "the round peg in the round hole." Her practical education in needlework, and her knowledge of the material most serviceable for various household uses, made her competent to direct both in the purchase and manufacture of cloths and other fabrics for garments, bed-linen, etc. She moved

about those orphan houses like an angel of Love, taking unselfish delight in such humble ministries as preparing neat, clean beds to rest the little ones, and covering them with warm blankets in cold weather. For the sake of Him who took little children in His arms, she became to these thousands of destitute orphans a nursing mother.

Shortly after her death, a letter was received from a believing orphan some seventeen years before sent out to service, asking, in behalf also of others formerly in the houses, permission to erect a stone over Mrs. Müller's grave as an expression of love and grateful remembrance. Consent being given, hundreds of little offerings came in from orphans who during the twenty-five years previous had been under her motherly oversight—a beautiful tribute to her worth and a touching offering from those who had been to her as her larger family.

The dear daughter Lydia had, two years before Mrs. Müller's departure, found in one of her mother's pocketbooks a sacred memorandum in her own writing, which she brought to her bereaved father's notice two days after his wife had departed. It belongs among the precious relics of her history. It reads as follows:

"Should it please the Lord to remove M. M. [Mary Müller] by a sudden dismissal, let none of the beloved survivors consider that it is in the way of judgment, either to her or to them. She has so often, when enjoying conscious nearness to the Lord, felt how sweet it would be now to depart and to be *forever* with Jesus, that nothing but the shock it would be to her beloved husband and child, *etc.* has checked in her the longing desire that *thus* her happy spirit might take its flight. Precious Jesus! Thy will in this as in everything else, and not hers, be done!"

These words were to Mr. Müller her last legacy; and with the comfort they gave him, the loving sympathy of his precious Lydia who did all that a daughter could do to fill a mother's place, and with the remembrance of Him who hath said, 'I will never leave thee nor forsake thee,' he went on his lonely pilgrim way, rejoicing in the Lord, feeling nevertheless a wound in his heart, that seemed rather to deepen than to heal.

Sixteen months passed, when Mr. James Wright, who like Mr. Müller had been bereft of his companion, asked of him the hand of the beloved Lydia in marriage. The request took Mr. Müller wholly by surprise, but he felt that, to no man living, could he with more joyful confidence commit and intrust his choicest remaining earthly treasure; and, ever solicitous for others' happiness rather than his own, he encouraged his daughter to accept Mr. Wright's proffered love, when

she naturally hesitated on her father's account. On November 16, 1871, they were married, and began a life of mutual prayer and sympathy which, like that of her father and mother, proved supremely and almost ideally happy, helpful, and useful.

While as yet this event was only in prospect, Mr. Müller felt his own lonely condition keenly, and much more in view of his daughter's expected departure to her husband's home. He felt the need of some one to share intimately his toils and prayers, and help him in the Lord's work, and the persuasion grew upon him that it was God's will that he should marry again. After much prayer, he determined to ask Miss Susannah Grace Sangar to become his wife, having known her for more than twenty-five years as a consistent disciple, and believing her to be well fitted to be his helper in the Lord. Accordingly, fourteen days after his daughter's marriage to Mr. Wright, he entered into similar relations with Miss Sangar, who for years after joined him in prayer, unselfish giving, and labours for souls.

The second Mrs. Müller was of one mind with her husband as to the stewardship of the Lord's property. He found her poor, for what she had once possessed she had lost; and had she been rich he would have regarded her wealth as an obstacle to marriage, unfitting her to be his companion in a self-denial based on scriptural principle. Riches or hoarded wealth would have been to both of them a snare, and so she also felt; so that, having still, before her marriage, a remnant of two hundred pounds, she at once put it at the Lord's disposal, thus joining her husband in a life of voluntary poverty; and although subsequent legacies were paid to her, she continued to the day of her death to be poor for the Lord's sake.

The question had often been asked Mr. Müller what would become of the work when he, the master workman, should be removed. Men find it hard to get their eyes off the instrument, and remember that there is only, strictly speaking, one AGENT, for an agent is *one who works*, and an instrument is what *the agent works with*. Though provision might be made, in a board of trustees, for carrying on the orphan work, where would be found the man to take the direction of it, a man whose spirit was so akin to that of the founder that he would trust in God and depend on Him just as Mr. Müller had done before him? Such were the inquiries of the somewhat doubtful or fearful observers of the great and many-branched work carried on under Mr. Müller's supervision.

To all such questions he had always one answer ready—his one uniform solution of all cares and perplexities: *the Living God*. He who had built the orphan houses

could maintain them; He who had raised up one humble man to oversee the work in His name, could provide for a worthy successor, like Joshua who not only *followed* but *succeeded* Moses. Jehovah of hosts is not limited in resources.

Nevertheless much prayer was offered that the Lord would provide such a successor, and, in Mr. James Wright, the prayer was answered. He was not chosen, as Mr. Müller's son-in-law, for the choice was made before his marriage to Lydia Müller was even thought of by him. For more than thirty years, even from his boyhood, Mr. Wright had been well known to Mr. Müller, and his growth in the things of God had been watched by him. For thirteen years he had already been his "right hand" in all most important matters; and, for nearly all of that time, had been held up before God as his successor, in the prayers of Mr. and Mrs. Müller, both of whom felt divinely assured that God would fit him more and more to take the entire burden of responsibility.

When, in 1870, the wife fell asleep in Jesus, and Mr. Müller was himself ill, he opened his heart to Mr. Wright as to the succession. Humility led him to shrink from such a post, and his then wife feared it would prove too burdensome for him; but all objections were overborne when it was seen and felt to be God's call. It was twenty-one months after this, when, in November, 1871, Mr. Wright was married to Mr. Müller's only daughter and child, so that it is quite apparent that he had neither sought the position he now occupies, nor was he appointed to it because he was Mr. Müller's son-in-law, for, at that time, his first wife was living and in health. From May, 1872, therefore, Mr. Wright *shared* with his father-in-law the responsibilities of the Institution, and gave him great joy as a partner and successor in full sympathy with all the great principles on which his work had been based.

A little over three years after Mr. Müller's second marriage, in March, 1874, Mrs. Müller was taken ill, and became, two days later, feverish and restless, and after about two weeks was attacked with hemorrhage which brought her also very near to the gates of death. She rallied; but fever and delirium followed and obstinate sleeplessness, till, for a second time, she seemed at the point of death. Indeed so low was her vitality that, as late as April 17th, a most experienced London physician said that he had never known any patient to recover from such an illness; and thus a third time all human hope of restoration seemed gone. And yet, in answer to prayer, Mrs. Müller was raised up, and in the end of May, was taken to the seaside for change of air, and grew rapidly stronger until she was entirely restored. Thus the Lord spared her to be the companion of her husband in those years of missionary touring which enabled him to bear such worldwide

witness. Out of the shadow of his griefs this beloved man of God ever came to find that divine refreshment which is as the "shadow of a great rock in a weary land."

Chapter 17: THE PERIOD OF WORLD-WIDE WITNESS

GOD'S real answers to prayer are often seeming denials. Beneath the outward request He hears the voice of the inward desire, and He responds to the mind of the Spirit rather than to the imperfect and perhaps mistaken words in which the yearning seeks expression. Moreover, His infinite wisdom sees that a larger blessing may be ours only by the withholding of the lesser good which we seek; and so all true prayer trusts Him to give His own answer, not in our way or time, or even to our own expressed desire, but rather to His own unutterable groaning within us which He can interpret better than we.

Monica, mother of Augustine, pleaded with God that her dissolute son might not go to Rome, that sink of iniquity; but he was permitted to go, and thus came into contact with Ambrose, bishop of Milan, through whom he was converted. God fulfilled the mother's *desire* while denying her *request*.

When George Müller, five times within the first eight years after conversion, had offered himself as a missionary, God had blocked his way; now, at sixty-five, He was about to permit him, in a sense he had never dreamed of, to be a missionary to the world. From the beginning of his ministry he had been more or less an itinerant, spending no little time in wanderings about in Britain and on the Continent; but now he was to go to the regions beyond and spend the major part of seventeen years in witnessing to the prayer-hearing God.

These extensive missionary tours occupied the evening of Mr. Müller's useful life, from 1875 to 1892. They reached, more or less, over Europe, America, Asia, Africa, and Australia; and would of themselves have sufficed for the work of an ordinary life.

They had a singular suggestion. While, in 1874, compelled by Mrs. Müller's health to seek a change of air, he was preaching in the Isle of Wight, and a beloved Christian brother for whom he had spoken, himself a man of much experience in preaching, told him how 'that day had been the happiest of his whole life'; and this remark, with others like it previously made, so impressed him that the Lord was about to use him to help on believers outside of Bristol, that he determined no longer to confine his labours in the Word and doctrine to any one place, but to go wherever a door might open for his testimony.

In weighing this question he was impressed with seven reasons or motives, which led to these tours:

1. To *preach the gospel* in its simplicity, and especially to show how salvation is based, not upon feelings or even upon faith, but upon the finished work of Christ; that justification is ours the moment we believe, and we are to accept and claim our place as accepted in the Beloved without regard to our inward states of feeling or emotion.
2. To *lead believers to know their saved state*, and to realize their standing in Christ, great numbers not only of disciples, but even preachers and pastors, being themselves destitute of any real peace and joy in the Lord, and hence unable to lead others into joy and peace.
3. To *bring believers back to the Scriptures*, to search the Word and find its hidden treasures; to test everything by this divine touchstone and hold fast only what will stand this test; to make it the daily subject of meditative and prayerful examination in order to translate it into daily obedience.
4. To *promote among all true believers, brotherly love*; to lead them to make less of those non-essentials in which disciples differ, and to make more of those great essential and foundation truths in which all true believers are united; to help all who love and trust one Lord to rise above narrow sectarian prejudices, and barriers to fellowship.
5. To *strengthen the faith of believers*, encouraging a simpler trust, and a more real and unwavering confidence in God, and particularly in the sure answers to believing prayer, based upon His definite promises.
6. To *promote separation from the world* and deadness to it, and so to increase heavenly-mindedness in children of God; at the same time warning against fanatical extremes and extravagances, such as sinless perfection while in the flesh.
7. And finally to *fix the hope of disciples on the blessed coming of our Lord Jesus*; and, in connection therewith, to instruct them as to the true character and object of the present dispensation, and the relation of the church to the world in this period of the out-gathering of the Bride of Christ.

These seven objects may be briefly epitomized thus: Mr. Müller's aim was to lead sinners to believe on the name of the Son of God, and so to *have eternal life*; to help those who have thus believed, to *know* that they have this life; to

teach them so to *build up* themselves on their most holy faith, by diligent searching into the word of God, and praying in the Holy Ghost, as that this life shall be more and more a real possession and a conscious possession; to promote among all disciples the *unity of the Spirit* and the *charity* which is the bond of perfectness, and to help them to exhibit that life before the world; to incite them to cultivate an *unworldly and spiritual type of character* such as conforms to the life of God in them; to lead them to the *prayer of faith* which is both the expression and the expansion of the life of faith; and to direct their hope to the *final appearing of the Lord*, so that they should purify themselves even as He is pure, and occupy till He comes. Mr. Müller was thus giving himself to the double work of evangelization and edification, on a scale commensurate with his love for a dying world, as opportunity afforded doing good unto all men, and especially to them who are of the household of faith.

Of these long and busy missionary journeys, it is needful to give only the outline, or general survey. March 263 1875, is an important date, for it marks the starting-point. He himself calls this "the beginning of his missionary tours."

From Bristol he went to Brighton, Lewes, and Sunderland—on the way to Sunderland preaching to a great audience in the Metropolitan Tabernacle, at Mr. Spurgeon's request—then to Newcastle-on-Tyne, and back to London, where he spoke at the Mildmay Park Conference, Talbot Road Tabernacle, and 'Edinburgh Castle.' This tour closed, June 5th, after seventy addresses in public, during about ten weeks.

Less than six weeks passed, when, on August 14th, the second tour began, in which case the special impulse that moved him was a desire to follow up the revival work of Mr. Moody and Mr. Sankey. Their short stay in each place made them unable to lead on new converts to higher attainments in knowledge and grace, and there seemed to be a call for some instruction fitted to confirm these new believers in the life of obedience. Mr. Müller accordingly followed these evangelists in England, Ireland, and Scotland, staying in each place from one week to six, and seeking to educate and edify those who had been led to Christ. Among the places visited on this errand in 1875, were London; then Kilmarnock, Saltwater, Dundee, Perth, Glasgow, Kirkentilloch in Scotland, and Dublin in Ireland; then, returning to England, he went to Leamington, Warwick, Kenilworth, Coventry, Rugby, etc. In some cases, notably at Mildmay Park, Dundee and Glasgow, Liverpool and Dublin, the audiences numbered from two thousand to six thousand, but everywhere rich blessing came from above. This second tour extended into the new year, 1876, and took in Liverpool, York,

Kendal, Carlisle, Annan, Edinburgh, Arbroath, Montrose, Aberdeen, and other places; and when it closed in July, having lasted nearly eleven months, Mr. Müller had preached at least three hundred and six times, an average of about one sermon a day, exclusive of days spent in travel. So acceptable and profitable were these labours that there were over one hundred invitations urged upon him which he was unable to accept.

The third tour was on the Continent. It occupied most of the year closing May 26, 1877, and embraced Paris, various places in Switzerland, Prussia and Holland, Alsace, Wurtemberg, Baden, Hesse Darmstadt, etc. Altogether over three hundred addresses were given in about seventy cities and villages to all of which he had been invited by letter. When this tour closed more than sixty written invitations remained unaccepted, and Mr. Müller found that, through his work and his writings, he was as well known in the continental countries visited, as in England.

Turning now toward America, the fourth tour extended from August, 1877, to June of the next year. For many years invitations had been coming with growing frequency, from the United States and Canada; and of late their urgency led him to recognize in them the call of God, especially as he thought of the many thousands of Germans across the Atlantic, who as they heard him speak in their own native tongue would keep the more silence. (Acts xxii. 2.)

Mr. and Mrs. Müller, landing at Quebec, thence went to the United States, where, during ten months, his labours stretched over a vast area, including the States of New York, New Jersey, Massachusetts, Pennsylvania, Maryland, District of Columbia, Virginia, South Carolina, Georgia, Florida, Alabama, Louisiana, and Missouri. Thus having swept round the Atlantic sea-border, he crossed to the Pacific coast, and returning visited Salt Lake City in Utah—the very centre and stronghold of Mormonism—Illinois, Ohio, etc. He spoke frequently to large congregations of Germans, and, in the Southern States, to the coloured population; but he regarded no opportunity for service afforded him on this tour as so inspiring as the repeated meetings with and for ministers, evangelists, pastors, and Christian workers; and, next to them in importance, his interviews with large bodies of students and professors in the universities, colleges, theological seminaries, and other higher schools of education. To cast the salt of the gospel into the very springs of social influence, the sources whence power flows, was to him a most sacred privilege. His singular catholicity, charity, and humility drew to him even those who differed with him, and all denominations of Christians united in giving him access to the people.

During this tour he spoke three hundred times, and travelled nearly ten thousand miles; over one hundred invitations being declined, for simple lack of time and strength.

After a stay in Bristol of about two months, on September 5, 1878, he and his wife began the fifth of these missionary tours. In this case, it was on the Continent, where he ministered in English, German, and French; and in Spain and Italy, when these tongues were not available, his addresses were through an interpreter. Many open doors the Lord set before him, not only to the poorer and humbler classes, but to those in the middle and higher ranks. In the Riviera, he had access to many of the nobility and aristocracy, who from different countries sought health and rest in the equable climate of the Mediterranean, and at Mentone he and Mr. Spurgeon held sweet converse. In Spain Mr. Müller was greatly gladdened by seeing for himself the schools, entirely supported by the funds of the Scriptural Knowledge Institution, and by finding that, in hundreds of cases, even popish parents so greatly valued these schools that they continued to send their children, despite both the threats and persuasions of the Romish priests. He found, moreover, that the pupils frequently at their homes read to their parents the word of God and sang to them the gospel hymns learned at these schools, so that the influence exerted was not bounded by its apparent horizon, as diffused or refracted sunlight reaches with its illumining rays far beyond the visible track of the orb of day.

The work had to contend with governmental opposition. When a place was first opened at Madrid for gospel services, a sign was placed outside, announcing the fact. Official orders were issued that the sign should be painted over, so as to obliterate the inscription. The painter of the sign, unwilling both to undo his own work and to hinder the work of God, painted the sign over with water-colours, which would leave the original announcement half visible, and would soon be washed off by the rains; whereupon the government sent its own workman to daub the sign over with thick oil-colour.

Mr. Müller, ready to preach the gospel to those at Rome also, felt his spirit saddened and stirred within him, as he saw that city wholly given to idolatry—not pagan but papal idolatry—the Rome not of the Caesars, but of the popes. While at Naples he ascended Vesuvius. Those masses of lava, which seemed greater in bulk than the mountain itself, more impressed him with the power of God than anything else he had ever seen. As he looked upon that smoking cone, and thought of the liquid death it had vomited forth, he said within himself, "What cannot God do!" He had before felt somewhat of His Almighty in

love and grace, but he now saw its manifestation in judgment and wrath. His visit to the Vaudois valleys, where so many martyrs had suffered banishment and imprisonment, loss of goods and loss of life for Jesus' sake, moved him to the depths of his being and stimulated in him the martyr spirit.

When he arrived again in Bristol, June 18, 1879, he had been absent nine months and twelve days, and preached two hundred and eighty-six times and in forty-six towns and cities. After another ten weeks in Bristol, he and his wife sailed again for America, the last week of August, 1879, landing at New York the first week in September. This visit took in the States lying between the Atlantic Ocean and the valley of the Mississippi—New York and New Jersey, Ohio, Indiana, Michigan and Illinois, Wisconsin, Iowa, Minnesota—and, from London and Hamilton to Quebec, Canada also shared the blessing. This visit covered only two hundred and seventy-two days, but he preached three hundred times, and in over forty cities. Over one hundred and fifty written invitations still remained without response, and the number increased the longer his stay. Mr. Müller therefore assuredly gathered that the Lord called him to return to America, after another brief stay at Bristol, where he felt it needful to spend a season annually, to keep in close touch with the work at home and relieve Mr. and Mrs. Wright of their heavy responsibilities, for a time.

Accordingly on September 15, 1880, again turning from Bristol, these travellers embarked the next day on their seventh mission tour, landing, ten days later, at Quebec. Mr. Müller had a natural antipathy to the sea, in his earlier crossing to the Continent having suffered much from sea-sickness; but he had undertaken these long voyages, not for his own pleasure or profit, but wholly on God's errand; and he felt it to be a peculiar mark of the loving-kindness of the Lord that, while he was ready to endure any discomfort, or risk his life for His sake, he had not in his six crossings of the Atlantic suffered in the least, and on this particular voyage was wholly free from any indisposition.

From Quebec he went to Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania. Among other places of special interest were Boston, Plymouth—the landing-place of the Pilgrims,—Wellesley and South Hadley colleges—the great schools for woman's higher education,—and the centres farther westward, where he had such wide access to Germans. This tour extended over a smaller area than before, and lasted but eight months; but the impression on the people was deep and permanent. He had spoken about two hundred and fifty times in all; and Mrs. Müller had availed herself of many opportunities of personal dealing with inquirers, and of distributing books and

tracts among both believers and unbelievers. She had also written for her husband more than seven hundred letters,—this of itself being no light task, inasmuch as it reaches an average of about three a day. On May 30, 1881, they were again on British shores.

The eighth long preaching tour, from August 23, 1881, to May 30, 1882, was given to the Continent of Europe, where again Mr. Müller felt led by the low state of religious life in Switzerland and Germany.

This visit was extended to the Holy Land in a way strikingly providential. After speaking at Alexandria, Cairo, and Port Said, he went to Jaffa, and thence to Jerusalem, on November 28. With reverent feet he touched the soil once trodden by the feet of the Son of God, visiting, with pathetic interest, Gethsemane and Golgotha, and crossing the Mount of Olives to Bethany, thence to Bethlehem and back to Jaffa, and so to Haipha, Mt. Carmel, and Beirut, Smyrna, Ephesus, Constantinople, Athens, Brindisi, Rome, and Florence. Again were months crowded with services of all sorts whose fruit will appear only in the Day of the Lord Jesus, addresses being made in English, German, and French, or by translation into Arabic, Armenian, Turkish, and modern Greek. Sightseeing was always but incidental to the higher service of the Master. During this eighth tour, covering some eight months, Mr. Müller spoke hundreds of times, with all the former tokens of God's blessing on his seed-sowing.

The *ninth* tour, from August 8, 1882, to June 1, 1883, was occupied with labours in Germany, Austria, and Russia, including Bavaria, Hungary, Bohemia, Saxony, and Poland. His special joy it was to bear witness in Kroppenstadt, his birthplace, after an absence of about sixty-four years. At St. Petersburg, while the guest of Princess Lieven, at her mansion he met and ministered to many of high rank; he also began to hold meetings in the house of Colonel Paschkoff, who had suffered not only persecution but exile for the Lord's sake. While the Scriptures were being read one day in Buss, with seven poor Russians, a policeman summarily broke up the meeting and dispersed the little company. At Lodz in Poland, a letter was received, in behalf of almost the whole population begging him to remain longer; and so signs seemed to multiply, as he went forward, that he was in the path of duty and that God was with him.

On September 26, 1883, the *tenth* tour began, this time his face being turned toward the Orient. Nearly sixty years before he had desired to go to the East Indies as a missionary; now the Lord permitted him to carry out the desire in a new and strange way, and *India* was the twenty-third country visited in his tours.

He travelled over 21,000 miles, and spoke over two hundred times, to missionaries and Christian workers, European residents, Eurasians, Hindus, Moslems, educated natives, native boys and girls in the orphanage at Colar, etc. Thus, in his seventy-ninth year, this servant of God was still in labours abundant, and in all his work conspicuously blessed of God.

After some months of preaching in England, Scotland, and Wales, on November 19, 1885, he and his wife set out on their fourth visit to the United States, and their *eleventh longer mission tour*. Crossing to the Pacific, they went to Sydney, New South Wales, and, after seven months in Australia, sailed for Java, and thence to China, arriving at Hong Kong, September 12th; Japan and the Straits of Malacca were also included in this visit to the Orient. The return to England was by way of Nice; and, after travelling nearly 38,000 miles, in good health Mr. and Mrs. Müller reached home on June 14, 1887, having been absent more than one year and seven months, during which Mr. Müller had preached whenever and wherever opportunity was afforded.

Less than two months later, on August 12, 1887, he sailed for South Australia, Tasmania, New Zealand, Ceylon, and India. This twelfth long tour closed in March, 1890, having covered thousands of miles. The intense heat at one time compelled Mr. Müller to leave Calcutta, and on the railway journey to Darjeeling his wife feared he would die. But he was mercifully spared.

It was on this tour and in the month of January, 1890, while at Jubbulpore, preaching with great help from the Lord, that a letter was put into Mr. Müller's hands, from a missionary at Agra, to whom Mr. Wright had sent a telegram, informing his father-in-law of his dear Lydia's death. For nearly thirty years she had laboured gratuitously at the orphan houses and it would be difficult to fill that vacancy; but for fourteen years she had been her husband's almost ideal companion, and for nearly fifty-eight years her father's unspeakable treasure—and here were two other voids which could never be filled. But Mr. Müller's heart, as also Mr. Wright's, was kept at rest by the strong confidence that, however mysterious God's ways, all His dealings belong to one harmonious spiritual mechanism in which every part is perfect and all things work together for good. (Romans viii. 28.)

This sudden bereavement led Mr. Müller to bring his mission tour in the East to a close and depart for Bristol, that he might both comfort Mr. Wright and relieve him of undue pressure of work.

After a lapse of two months, once more Mr. and Mrs. Müller left home for other

extensive missionary journeys. They went to the Continent and were absent from July, 1890, to May, 1892. A twelvemonth was spent in Germany and Holland, Austria and Italy. This absence in fact included two tours, with no interval between them, and concluded the series of extensive journeys reaching through seventeen years.

This man—from his seventieth to his eighty-seventh year—when most men are withdrawing from all activities, had travelled in forty-two countries and over two hundred thousand miles, a distance equivalent to nearly eight journeys round the globe! He estimated that during these seventeen years he had addressed over three million people; and from all that can be gathered from the records of these tours, we estimate that he must have spoken, outside of Bristol, between five thousand and six thousand times. What sort of teaching and testimony occupied these tours, those who have known the preacher and teacher need not be told. While at Berlin in 1891, he gave an address that serves as an example of the vital truths which he was wont to press on the attention of fellow disciples. We give a brief outline:

He first urged that believers should never, even under the greatest difficulties, be discouraged, and gave for his position sound scriptural reasons. Then he pointed out to them that the chief business of every day is first of all to seek to be truly at rest and happy in God. Then he showed how, from the word of God, all saved believers may know their true standing in Christ, and how in circumstances of particular perplexity they might ascertain the will of God. He then urged disciples to seek with intense earnestness to become acquainted with God Himself as revealed in the Holy Scriptures, and carefully to form and maintain godly habits of systematic Bible study and prayer, holy living and consecrated giving. He taught that God alone is the one all-satisfying portion of the soul, and that we must determine to possess and enjoy Him as such. He closed by emphasizing it as the one, single, all-absorbing, daily aim to glorify God in a complete surrender to His will and service.

In all these mission tours, again, the faithfulness of God conspicuously seen, in the bounteous supply of every need. Steamer fares and long railway journeys; hotel accommodations, ordinarily preferred to private hospitality, which seriously interfered with private habits of devotion, public work, and proper rest—such expenses demanded a heavy outlay; the new mode of life, now adopted for the Lord's sake, was at least three times as costly as the former frugal housekeeping; and yet, in answer to prayer and without any appeal to human help, the Lord furnished all that was required.

Accustomed to look, step by step, for such tokens of divine approval, as emboldened him to go forward, Mr. Müller records how, when one hundred pounds was sent to him for personal uses, this was recognized as a foretoken from his great Provider, "by which," he writes, "God meant to say to my own heart, 'I am pleased with thy work and service in going about on these long missionary tours. I will pay the expenses thereof, and I give thee here a specimen of what I am yet willing to do for thee.'"

Two other facts Mr. Müller specially records in connection with these tours: first, God's gracious guiding and guarding of the work at Bristol so that it suffered nothing from his absence; and secondly, the fact that these journeys had no connection with collecting of money for the work or even informing the public of it. No reference was made to the Institution at Bristol, except when urgently requested, and not always even then; nor were collections ever made for it. Statements found their way into the press that in America large sums were gathered, but their falsity is sufficiently shown by the fact that in his first tour in America, for example, the sum total of all such gifts was less than sixty pounds, not more than two thirds of the outlay of every day at the orphan houses.

These missionary tours were not always approved even by the friends and advisers of Mr. Müller. In 1882, while experiencing no little difficulty and trial, especially as to funds, there were not a few who felt a deep interest in the Institution on Ashley Down, who would have had God's servant discontinue his long absences, as to them it appeared that these were the main reason for the falling off in funds. He was always open to counsel, but he always reserved to himself an independent decision; and, on weighing the matter well, these were some of the reasons that led him to think that the work of God at home did not demand his personal presence:

1. He had observed year after year that, under the godly and efficient supervision of Mr. Wright and his large staff of helpers, every branch of the Scriptural Knowledge Institution had been found as healthy and fruitful during these absences as when Mr. Müller was in Bristol.
2. The Lord's approval of this work of wider witness had been in manner conclusive and in measure abundant, as in the ample supply of funds for these tours, in the wide doors of access opened, and in the large fruit already evident in blessing to thousands of souls.
3. The strong impression upon his mind that this was the work which was to occupy the 'evening of his life,' grew in depth, and was confirmed by so many

signs of God's leading that he could not doubt that he was led both of God's providence and Spirit.

4. Even while absent, he was never out of communication with the helpers at home. Generally he heard at least weekly from Mr. Wright, and any matters needing his counsel were thus submitted to him by letter; prayer to God was as effectual at a distance from Bristol as on the spot; and his periodical returns to that city for some weeks or months between these tours kept him in close touch with every department of the work.

5. The supreme consideration, however, was this: To suppose it necessary for Mr. Müller himself to be at home *in order that sufficient means should be supplied*, was a direct contradiction of the very principles upon which, and to maintain which, the whole work had been begun. *Real trust in God is above circumstances and appearances*. And this had been proven; for, during the third year after these tours began, the income for the various departments of the Scriptural Knowledge Institution was larger than ever during the preceding forty-four years of its existence; and therefore, notwithstanding the loving counsel of a few donors and friends who advised that Mr. Müller should stay at home, he kept to his purpose and his principles, partly to demonstrate that no man's presence is indispensable to the work of the Lord. "Them that honour Me I will honour." (1 Samuel ii. 39.) He regarded it the greatest honour of his life to bear this wide witness to God, and God correspondingly honoured His servant in bearing this testimony.

It was during the first and second of these American tours that the writer had the privilege of coming into personal contact with Mr. Müller. While I was at San Francisco, in 1878, he was to speak on Sabbath afternoon, May 12th, at Oakland, just across the bay, but conscientious objections to needless Sunday travel caused me voluntarily to lose what then seemed the only chance of seeing and hearing a man whose career had been watched by me for over twenty years, as he was to leave for the East a few days earlier than myself and was likely to be always a little in advance. On reaching Ogden, however, where the branch road from Salt Lake City joins the main line, Mr. and Mrs. Müller boarded my train and we travelled to Chicago together. I introduced myself, and held with him daily converse about divine things, and, while tarrying at Chicago, had numerous opportunities for hearing him speak there.

The results of this close and frequent contact were singularly blessed to me, and at my invitation he came to Detroit, Michigan, in his next tour, and spoke in the

Fort Street Presbyterian Church, of which I was pastor, on Sundays, January 18 and 25, 1880, and on Monday and Friday evenings, in the interval.

In addition to these numerous and favourable opportunities thus providentially afforded for hearing and conversing with Mr. Müller, he kindly met me for several days in my study, for an hour at a time, for conference upon those deeper truths of the word of God and deeper experiences of the Christian life, upon which I was then very desirous of more light. For example, I desired to understand more clearly the Bible teaching about the Lord's coming. I had opposed with much persistency what is known as the premillennial view, and brought out my objections, to all of which he made one reply: "My beloved brother, I have heard all your arguments and objections against this view, but they have one fatal defect: *not one of them is based upon the word of God*. You will never get at the truth upon any matter of divine revelation unless you lay aside your prejudices and like a little child ask simply what is the testimony of Scripture."

With patience and wisdom he unravelled the tangled skein of my perplexity and difficulty, and helped me to settle upon biblical principles all matters of so-called expediency. As he left me, about to visit other cities, his words fixed themselves in my memory. I had expressed to him my growing conviction that the worship in the churches had lost its primitive simplicity; that the pew-rent system was pernicious; that fixed salaries for ministers of the gospel were unscriptural; that the church of God should be administered only by men full of the Holy Ghost, and that the duty of Christians to the non-church-going masses was grossly neglected, etc. He solemnly said to me: "My beloved brother, the Lord has given you much light upon these matters, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more; if not, the light will be withdrawn."

It is a singular lesson on the importance of an anointed tongue, that forty simple words, spoken over twenty years ago, have had a daily influence on the life of him to whom they were spoken. Amid subtle temptations to compromise the claims of duty and hush the voice of conscience, or of the Spirit of God, and to follow the traditions of men rather than the word of God, those words of that venerated servant of God have recurred to mind with ever fresh force. We risk the forfeiture of privileges which are not employed for God, and of obscuring convictions which are not carried into action. God's word to us is "*use or lose*." "To him that hath shall be given: from him that hath not shall be taken away even that which he seemeth to have." It is the hope and the prayer of him who

writes this memoir that the reading of these pages may prove to be an interview with the man whose memorial they are, and that the witness borne by George Müller may be to many readers a source of untold and lifelong blessing.

It need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle does into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks: one, or at most two, and the two, mates, being ever seen at once. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship, and the child of God who like his Master undertakes to "do always the things that please Him," can like his Master say, "The Father hath not left me alone." "I am alone; yet not alone, for the Father is with me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."

Chapter 18: FAITH AND PATIENCE IN SERVING

QUANTITY of service is of far less importance than quality. To do well, rather than to do much, will be the motto of him whose main purpose is to please God. Our Lord bade His disciples tarry until endued with power from on high, because it is such enduement that gives to all witness and work the celestial savour and flavour of the Spirit.

Before we come to the closing scenes, we may well look back over the life-work of George Müller, which happily illustrates both quantity and quality of service. It may be doubted whether any other one man of this century accomplished as much for God and man, and yet all the abundant offerings which he brought to his Master were characterized by a heavenly fragrance.

The orphan work was but one branch of that tree—the Scriptural Knowledge Institution—which owed its existence to the fact that its founder devised large and liberal things for the Lord's cause. He sought to establish or at least to aid Christian schools wherever needful, to scatter Bibles and Testaments, Christian books and tracts; to aid missionaries who were witnessing to the truth and working on a scriptural basis in destitute parts; and though each of these objects might well have engrossed his mind, they were all combined in the many-sided work which his love for souls suggested.

An aggressive spirit is never content with what has been done, but is prompt to enter any new door that is providentially opened. When the Paris Exposition of 1867 offered such rare opportunities, both for preaching to the crowds passing through the French capital, and for circulating among them the Holy Scriptures, he gladly availed himself of the services of two brethren whom God had sent to labour there, one of whom spoke three, and the other, eight, modern languages; and through them were circulated, chiefly at the Exposition, and in thirteen different languages, nearly twelve thousand copies of the word of God, or portions of the same. It has been estimated that at this International Exhibition there were distributed in all over one and a quarter million Bibles, in sixteen tongues, which were gratefully accepted, even by Romish priests. Within six months those who thus entered God's open door scattered more copies of the Book of God than in ordinary circumstances would have been done by ten thousand colporteurs in twenty times that number of months, and thousands of souls are known to have found salvation by the simple reading of the New

Testament. Of this glorious work, George Müller was permitted to be so largely a promoter.

At the Havre Exhibition of the following year, 1868, a similar work was done; and in like manner, when a providential door was unexpectedly opened into the Land of the Inquisition, Mr. Müller promptly took measures to promote the circulation of the Word in Spain. In the streets of Madrid the open Bible was seen for the first time, and copies were sold at the rate of two hundred and fifty in an hour, so that the supply was not equal to the demand. The same facts were substantially repeated when free Italy furnished a field for sowing the seed of the Kingdom. This wide-awake servant of God watched the signs of the times and, while others slept, followed the Lord's signals of advance.

One of the most fascinating features of the Narrative is found in the letters from his Bible distributors. It is interesting also to trace the story of the growth of the tract enterprise, until, in 1874, the circulation exceeded three and three-quarter millions, God in His faithfulness supplying abundant means.*

* Narrative, IV. 244.

The good thus effected by the distributors of evangelical literature must not be overlooked in this survey of the many useful agencies employed or assisted by Mr. Müller. To him the world was a field to be sown with the seed of the Kingdom, and opportunities were eagerly embraced for widely disseminating the truth. Tracts were liberally used, given away in large quantities at open-air services, fairs, races and steeplechases, and among spectators at public executions, or among passengers on board ships and railway trains, and by the way. Sometimes, at a single gathering of the multitudes, fifteen thousand were distributed judiciously and prayerfully, and this branch of the work has, during all these years, continued with undiminished fruitfulness to yield its harvest of good.

All this was, from first to last, and of necessity, a work of faith. How far faith must have been kept in constant and vigorous exercise can be appreciated only by putting one's self in Mr. Müller's place. In the year 1874, for instance, about forty-four thousand pounds were needed, and he was compelled to count the cost and face the situation. Two thousand and one hundred hungry mouths were daily to be fed, and as many bodies to be clad and cared for. One hundred and eighty-nine missionaries were needing assistance; one hundred schools, with about nine thousand pupils, to be supported; four million pages of tracts and tens of thousands of copies of the Scriptures to be yearly provided for distribution; and,

beside all these ordinary expenses, inevitable crises or emergencies, always liable to arise in connection with the conduct of such extensive enterprises, would from time to time call for extraordinary outlay. The man who was at the head of the Scriptural Knowledge Institution had to look at this array of unavoidable expenses, and at the same time face the human possibility and probability of an empty treasury whence the last shilling had been drawn. Let him tell us how he met such a prospect: "God, our infinitely rich Treasurer, remains to us. It is this which gives me peace.... Invariably, with this probability before me, I have said to myself: 'God who has raised up this work through me; God who has led me generally year after year to enlarge it; God, who has supported this work now for more than forty years, will still help and will not suffer me to be confounded, because I rely upon Him. I commit the whole work to Him, and He will provide me with what I need, in future also, though I know not whence the means are to come.'"^{*}

* Narrative, IV. 386, 387.

Thus he wrote in his journal, on July 28, 1874. Since then twenty-four years have passed, and to this day the work goes on, though he who then had the guidance of it sleeps in Jesus. Whoever has had any such dealings with God, on however small a scale, cannot even *think* of the Lord as failing to honour a faith so simple, genuine, and childlike a faith which leads a helpless believer thus to cast himself and all his cares upon God with utter abandonment of all anxiety. This man put God to proof, and proved to himself and to all who receive his testimony that it is blessed to wait only upon Him. The particular point which he had in view, in making these entries in his journal is the object also of embodying them in these pages, namely, to show that, while the annual expenses of this Institution were so exceedingly large and the income so apparently uncertain, the soul of this believer was, to use his own words, "THROUGHOUT, without the least wavering, stayed upon God, believing that He who had through him begun the Institution, enlarged it almost year after year, and upheld it for forty years in answer to prayer by faith, would do this still and not suffer this servant of His to be confounded."^{*} Believing that God would still help, and supply the means, George Müller was willing, and THOROUGHLY in heart prepared, if necessary, to pass again through similar severe and prolonged seasons of trial as he had already endured.

* Narrative, IV. 389.

The Living God had kept him calm and restful, amid all the ups and downs of

his long experience as the superintendent and director of this many-sided work, though the tests of faith had not been light or short of duration. For more than ten years at a time—as from August, 1838, to April, 1849, day by day, and for months together from meal to meal—it was necessary to look to God, almost without cessation, for daily supplies. When, later on, the Institution was twentyfold larger and the needs proportionately greater, for months at a time the Lord likewise constrained His servant to lean from hour to hour, in the same dependence, upon Him. All along through these periods of unceasing want, the Eternal God was his refuge and underneath were the Everlasting Arms. He reflected that God was aware of all this enlargement of the work and its needs; he comforted himself with the consoling thought that he was seeking his Master's glory; and that if in this way the greater glory would accrue to Him for the good of His people and of those who were still unbelievers, it was no concern of the servant; nay, more than this, it behooved the servant to be willing to go on in this path of trial, even unto the end of his course, if so it should please his Master, who guides His affairs with divine discretion.

The trials of faith did not cease even until the end. July 28, 1881, finds the following entry in Mr. Müller's journal:

"The income has been for some time past only about a third part of the expenses. Consequently all we have for the support of the orphans is nearly gone; and for the first four objects of the Institution we have nothing at all in hand. The natural appearance now is that the work cannot be carried on. But I BELIEVE that the Lord will help, both with means for the orphans and also for other objects of the Institution, and that we shall not be confounded; also that the work shall not need to be given up. I am fully expecting help, and have written this to the glory of God, that it may be recorded hereafter for the encouragement of His children. The result will be seen. I expect that we shall not be confounded, though for some years we have not been so poor."

While faith thus leaned on God, prayer took more vigorous hold. Six, seven, eight times a day, he and his dear wife were praying for means, looking for answers, and firmly persuaded that their expectations would not be disappointed. Since that entry was made, seventeen more years have borne their witness that this trust was not put to shame. Not a branch of this tree of holy enterprise has been cut off by the sharp blade of a stern necessity.

Though faith had thus tenaciously held fast to the promises, the pressure was not at once relieved. When, a fortnight after these confident records of trust in God

had been spread on the pages of the journal, the balance for the orphans was less than it had been for twentyfive years, it would have seemed to human sight as though God had forgotten to be gracious. But, on August 22nd, over one thousand pounds came in for the support of the orphans and thus relief was afforded for a time.

Again, let us bear in mind how in the most unprecedeted straits God alone was made the confidant, even the best friends of the Institution, alike the poor and the rich, being left in ignorance of the pressure of want. It would have been no sin to have made known the circumstances, or even to have made an appeal for aid to the many believers who would gladly have come to the relief of the work. But the *testimony to the Lord* was to be jealously guarded, and the main object of this work of faith would have been imperilled just so far as by any appeal to men this witness to God was weakened.

In this crisis, and in every other, faith triumphed, and so the testimony to a prayer-hearing God grew in volume and power as the years went on. It was while as yet this period of testing was not ended, and no permanent relief was yet supplied, that Mr. Müller, with his wife, left Bristol on August 23rd, for the Continent, on his eighth long preaching tour. Thus, at a time when, to the natural eye, his own presence would have seemed well-nigh indispensable, he calmly departed for other spheres of duty, leaving the work at home in the hands of Mr. Wright and his helpers. The tour had been already arranged for, under God's leading, and it was undertaken, with the supporting power of a deep conviction that God is as near to those who in prayer wait on Him in distant lands, as on Ashley Down, and needs not the personal presence of any man in any one place, or at any time, in order to carry on His work.

In an American city, a half-idiotic boy who was bearing a heavy burden asked a drayman, who was driving an empty cart, for a ride. Being permitted, he mounted the cart with his basket, but thinking he might so relieve the horse a little, while still himself riding, lifted his load and carried it. We laugh at the simplicity of the idiotic lad, and yet how often we are guilty of similar folly! We profess to cast ourselves and our cares upon the Lord, and then persist in bearing our own burdens, as if we felt that He would be unequal to the task of sustaining us and our loads. It is a most wholesome lesson for Christian workers to learn that all true work is primarily the Lord's, and only secondarily ours, and that therefore all 'carefulness' on our part is distrust of Him, implying a sinful self-conceit which overlooks the fact that He is the one Worker and all others are only His instruments.

As to our trials, difficulties, losses, and disappointments, we are prone to hesitate about committing them to the Lord, trustfully and calmly. We think we have done well if we take refuge in the Lord's promise to his reluctant disciple Peter, "What I do thou knowest not now, but thou shalt know hereafter," referring this 'hereafter' to the future state where we look for the solution of all problems. In Peter's case the hereafter appears to have come when the feet-washing was done and Christ explained its meaning; and it is very helpful to our faith to observe Mr. Müller's witness concerning all these trying and disappointing experiences of his life, that, without one exception, he had found already in this life that they worked together for his good; so that he had reason to praise God for them all. In the ninetieth psalm we read:

"Make us glad according to the days wherein Thou hast afflicted us And
the years wherein we have seen evil." (Psalm xc. 15.)

This is an inspired prayer, and such prayer is a prophecy. Not a few saints have found, this side of heaven, a divine gladness for every year and day of sadness, when their afflictions and adversities have been patiently borne.

Faith is the secret of both peace and steadfastness, amid all tendencies to discouragement and discontinuance in well-doing. James was led by the Spirit of God to write that the unstable and unbelieving man is like the "wave of the sea driven with the wind and tossed." There are two motions of the waves—one up and down, which we call undulation, the other to and fro, which we call fluctuation. How appropriately both are referred to—"tossed" up and down, "driven" to and fro! The double-minded man lacks steadiness in both respects: his faith has no uniformity of experience, for he is now at the crest of the wave and now in the trough of the sea; it has no uniformity of progress, for whatever he gains to-day he loses to-morrow.

Fluctuations in income and apparent prosperity did not take George Müller by surprise. He expected them, for if there were no crises and critical emergencies how could there be critical deliverances? His trust was in God, not in donors or human friends or worldly circumstances: and because he trusted in the Living God who says of Himself, "I am the Lord, I change not," amid all other changes, his feet were upon the one Rock of Ages that no earthquake shock can move from its eternal foundations.

Two facts Mr. Müller gratefully records at this period of his life: (Narrative, IV. 411, 418.)

First. "For above fifty years I have now walked, by His grace, in a path of complete reliance upon Him who is the faithful one, for everything I have needed; and yet I am increasingly convinced that it is by His help alone I am enabled to continue in this course; for, if left to myself, even after the precious enjoyment so long experienced of walking thus in fellowship with God, I should yet be tempted to abandon this path of entire dependence upon Him. To His praise, however, I am able to state that for more than half a century I have never had the least desire to do so."

Second. From May, 1880, to May 1881, a gracious work of the Spirit had visited the orphans on Ashley Down and in many of the schools. During the three months spent by Mr. Müller at home before sailing for America in September, 1880, he had been singularly drawn out in prayer for such a visitation of grace, and had often urged it on the prayers of his helpers. The Lord is faithful, and He cheered the heart of His servant in his absence by abundant answers to his intercessions. Before he had fairly entered on his work in America, news came from home of a blessed work of conversion already in progress, and which went on for nearly a year, until there was good ground for believing that in the five houses five hundred and twelve orphans had found God their Father in Christ, and nearly half as many more were in a hopeful state.

The Lord did not forget His promise, and He did keep the plant He had permitted His servant to set in His name in the soil on Ashley Down. Faith that was tried, triumphed. On June 7, 1884, a legacy of over eleven thousand pounds reached him, the *largest single gift* ever yet received, the largest donations which had preceded being respectively one thousand, two thousand, three thousand, five thousand, eight thousand one hundred, and nine thousand and ninety-one pounds.

This last amount, eleven thousand, had been due for over six years from an estate, but had been kept back by the delays of the Chancery Court. Prayer had been made day by day that the bequest might be set free for its uses, and now the full answer had come; and God had singularly timed the supply to the need, for there was at that time only forty-one pounds ten shillings in hand, not one half of the average daily expenses, and certain sanitary improvements were just about to be carried out which would require an outlay of over two thousand pounds.

As Mr. Müller closed the solemn and blessed records of 1884, he wrote:

"Thus ended the year 1884, during which we had been tried, greatly tried, in various ways, no doubt for the exercise of our faith, and to make us know God

more fully; but during which we had also been helped and blessed, and greatly helped and blessed. Peacefully, then, we were able to enter upon the year 1885, fully assured that, as we had God FOR us and WITH us, ALL, ALL would be well." John Wesley had in the same spirit said a century before, "Best of all, God is with us."

Of late years the orphanage at Ashley Down has not had as many inmates as formerly, and some four or five hundred more might now be received. Mr. Müller felt constrained, for some years previous to his death, to make these vacancies known to the public, in hopes that some destitute orphans might find there a home. But it must be remembered that the provision for such children has been greatly enlarged since this orphan work was begun. In 1834 the total accommodation for all orphans, in England, reached thirty-six hundred, while the prisons contained nearly twice as many children under eight years of age. This state of things led to the rapid enlargement of the work until over two thousand were housed on Ashley Down alone; and this colossal enterprise stimulated others to open similar institutions until, fifty years after Mr. Müller began his work, at least one hundred thousand orphans were cared for in England alone. Thus God used Mr. Müller to give such an impetus to this form of philanthropy, that destitute children became the object of a widely organized charity both on the part of individuals and of societies, and orphanages now exist for various classes.

In all this manifold work which Mr. Müller did he was, to the last, self-oblivious. From the time when, in October, 1830, he had given up all stated salary, as pastor and minister of the gospel, he had never received any salary, stipend nor fixed income, of any sort, whether as a pastor or as a director of the Scriptural Knowledge Institution. Both principle and preference led him to wait only upon God for all personal needs, as also for all the wants of his work. Nevertheless God put into the hearts of His believing children in all parts of the world, not only to send gifts in aid of the various branches of the work which Mr. Müller superintended, but to forward to him money for his own uses, as well as clothes, food, and other temporal supplies. He never appropriated one penny which was not in some way indicated or designated as for his own personal needs, and subject to his personal judgment. No straits of individual or family want ever led him to use, even for a time, what was sent to him for other ends. Generally gifts intended for himself were wrapped up in paper with his name written thereon, or in other equally distinct ways designated as meant for him. Thus as early as 1874 his year's income reached upwards of twenty-one hundred pounds. Few

nonconformist ministers, and not one in twenty of the clergy of the establishment, have any such income, which averages about six pounds for every day in the year—and all this came from the Lord, simply in answer to prayer, and without appeal of any sort to man or even the revelation of personal needs. If we add legacies paid at the end of the year 1873, Mr. Müller's entire income in about thirteen months exceeded thirty-one hundred pounds. Of this he gave, out and out to the needy, and to the work of God, the whole amount save about two hundred and fifty, expended on personal and family wants; and thus started the year 1875 as poor as he had begun forty-five years before; and if his personal expenses were scrutinized it would be found that even what he ate and drank and wore was with equal conscientiousness expended for the glory of God, so that in a true sense we may say he spent nothing on himself.

In another connection it has already been recorded that, when at Jubbulpore in 1890, Mr. Müller received tidings of his daughter's death. To any man of less faith that shock might have proved, at his advanced age, not only a stunning but a fatal blow. His only daughter and only child, Lydia, the devoted wife of James Wright, had been called home, in her fifty-eighth year, and after nearly thirty years of labour at the orphan houses. What this death meant to Mr. Müller, at the age of eighty-four, no one can know who has not witnessed the mutual devotion of that daughter and that father: and what that loss was to Mr. Wright, the pen alike fails to portray. If the daughter seemed to her father humanly indispensable, she was to her husband a sort of inseparable part of his being; and over such experiences as these it is the part of delicacy to draw the curtain of silence. But it should be recorded that no trait in Mrs. Wright was more pathetically attractive than her humility. Few disciples ever felt their own nothingness as she did, and it was this ornament of a meek and quiet spirit—the only ornament she wore—that made her seem so beautiful to all who knew her well enough for this 'hidden man of the heart' to be disclosed to their vision. Did not that ornament in the Lord's sight appear as of great price? Truly "the beauty of the Lord her God was upon her."

James Wright had lived with his beloved Lydia for more than eighteen years, in "unmarred and unbroken felicity." They had together shared in prayers and tears before God, bearing all life's burdens in common. Weak as she was physically, he always leaned upon her and found her a tower of spiritual strength in time of heavy responsibility. While, in her lowly-mindedness, she thought of herself as a 'little useless thing,' he found her both a capable and cheerful supervisor of many most important domestic arrangements where a competent woman's hand was

needful: and, with rare tact and fidelity, she kept watch of the wants of the orphans as her dear mother had done before her. After her decease, her husband found among her personal effects a precious treasure—a verse written with her own hand:

"I have seen the face of Jesus, Tell me not of aught beside;
I have heard the voice of Jesus, All my soul is satisfied."

This invaluable little fragment, like that other writing found by this beloved daughter among her mother's effects, became to Mr. Wright what that had been to Mr. Müller, a sort of last legacy from his departed and beloved wife. Her desires were fulfilled; she had seen the face and heard the voice of Him who alone could satisfy her soul.

In the Fifty-third Report, which extends to May 26, 1892, it is stated that the expenses exceeded the income for the orphans by a total of over thirty-six hundred pounds, so that many dear fellow labourers, without the least complaint, were in arrears as to salaries. This was the second time only, in fifty-eight years, that the income thus fell short of the expenses. Ten years previous, the expenses had been in excess of the income by four hundred and eighty-eight pounds, but, within one month after the new financial year had begun, by the payment of legacies three times as much as the deficiency was paid in; and, adding donations, six times as much. And now the question arose whether God would not have Mr. Müller contract rather than expand the work.

He says: "The Lord's dealings with us during the last year indicate that it is His will we should contract our operations, and we are waiting upon Him for directions as to how and to what extent this should be done; for we have but one single object—the glory of God. When I founded this Institution, one of the principles stated was, 'that there would be no enlargement of the work by going into debt': and in like manner we cannot go on with *that which already exists* if we have not sufficient means coming in to meet the current expenses." Thus the godly man who loved to expand his service for God was humble enough to bow to the will of God if its contraction seemed needful.

Prayer was much increased, and faith did not fail under the trial, which continued for weeks and months, but was abundantly sustained by the promises of an unfailing Helper. This distress was relieved in March by the sale of ten acres of land, at one thousand pounds an acre, and at the close of the year there was in hand a balance of over twenty-three hundred pounds.

The exigency, however, continued more or less severe until again, in 1893-4, after several years of trial, the Lord once more bountifully supplied means. And Mr. Müller is careful to add that though the *appearance* during those years of trial was many times as if God had forgotten or forsaken them and would never care any more about the Institution, it was only in appearance, for he was as mindful of it as ever, and he records how by this discipline faith was still further strengthened, God was glorified in the patience and meekness whereby He enabled them to endure the testing, and tens of thousands of believers were blessed in afterward reading about these experience's of divine faithfulness.*

* Fifty-fifth Report, p. 32.

Five years after Mrs. Wright's death, Mr. Müller was left again a widower. His last great mission tour had come to an end in 1892, and in 1895, on the 13th of January, the beloved wife who in all these long journeys had been his constant companion and helper, passed to her rest, and once more left him peculiarly alone, since his devoted Lydia had been called up higher. Yet by the same grace of God which had always before sustained him he was now upheld, and not only kept in unbroken peace, but enabled to "kiss the Hand which administered the stroke."

At the funeral of his second wife, as at that of the first, he made the address, and the scene was unique in interest. Seldom does a man of ninety conduct such a service. The faith that sustained him in every other trial held him up in this. He lived in such habitual communion with the unseen world, and walked in such uninterrupted fellowship with the unseen God, that the exchange of worlds became too real for him to mourn for those who had made it, or to murmur at the infinite Love that numbers our days. It moved men more deeply than any spoken word of witness to see him manifestly borne up as on everlasting Arms.

I remember Mr. Müller remarking that he waited eight years before he understood at all the purpose of God in removing his first wife, who seemed so indispensable to him and his work. His own journal explains more fully this remark. When it pleased God to take from him his second wife, after over twenty-three years of married life, again he rested on the promise that "All things work together for good to them that love God" and reflected on his past experiences of its truth. When he lost his first wife after over thirty-nine years of happy wedlock, while he bowed to the Father's will, how that sorrow and bereavement could work good had been wholly a matter of *faith*, for no compensating good was apparent to sight; yet he believed God's word and

waited to see how it would be fulfilled. That loss seemed one that could not be made up. Only a little before, two orphan houses had been opened for nine hundred more orphans, so that there were total accommodations for over two thousand; she, who by nature, culture, gifts, and graces, was so wonderfully fitted to be her husband's helper, and who had with motherly love cared for these children, was suddenly removed from his side. Four years after Mr. Müller married his second wife, he saw it plainly to be God's will that he should spend life's evening-time in giving witness to the nations. These mission tours could not be otherwise than very trying to the physical powers of endurance, since they covered over two hundred thousand miles and obliged the travellers to spend a week at a time in a train, and sometimes from four to six weeks on board a vessel. Mrs. Müller, though never taking part in public, was severely taxed by all this travel, and always busy, writing letters, circulating books and tracts, and in various ways helping and relieving her husband. All at once, while in the midst of these fatiguing journeys and exposures to varying climates, it flashed upon Mr. Müller that his first wife, who had died in her seventy-third year, *could never have undertaken these tours*, and that the Lord had thus, in taking her, left him free to make these extensive journeys. She would have been over fourscore years old when these tours began, and, apart from age, could not have borne the exhaustion, because of her frail health; whereas the second Mrs. Müller, who, at the time, was not yet fifty-seven, was both by her age and strength fully equal to the strain thus put upon her.

Chapter 19: AT EVENING-TIME—LIGHT

THE closing scene of this beautiful and eventful life-history has an interest not altogether pathetic. Mr. Müller seems like an elevated mountain, on whose summit the evening sun shines in lingering splendour, and whose golden peak rises far above the ordinary level and belongs to heaven more than earth, in the clear, cloudless calm of God.

From May, 1892, when the last mission tour closed; he devoted himself mainly to the work of the Scriptural Knowledge Institution, and to preaching at Bethesda and elsewhere as God seemed to appoint. His health was marvelous, especially considering how, when yet a young man, frequent and serious illnesses and general debility had apparently disqualified him from all military duty, and to many prophesied early death or hopeless succumbing to disease. He had been in tropic heat and arctic cold, in gales and typhoons at sea, and on journeys by rail, sometimes as continuously long as a sea-voyage. He had borne the pest of fleas, mosquitoes, and even rats. He had endured changes of climate, diet, habits of life, and the strain of almost daily services, and come out of all unscathed. This man, whose health was never robust, had gone through labours that would try the mettle of an iron constitution; this man, who had many times been laid aside by illness and sometimes for months and who in 1837 had feared that a persistent head trouble might unhinge his mind, could say, in his ninety-second year: "I have been able, every day and all the day, to work, and that with ease, as seventy years since." When the writer was holding meetings in Bristol in 1896, on an anniversary very sacred to himself, he asked his beloved father Müller to speak at the closing meeting of the series, in the Y.M.C.A. Hall; and he did so, delivering a powerful address of forty-five minutes, on Prayer in connection with Missions, and giving his own life-story in part, with a vigour of voice and manner that seemed a denial of his advanced age.*

* Appendix K.

The marvelous preservation of such a man at such an age reminds one of Caleb, who at eighty-five could boast in God that he was as strong even for war as in the day that he was sent into the land as one of the spies; and Mr. Müller himself attributed this preservation to three causes: first, the exercising of himself to have always a conscience void of offence both toward God and toward men; secondly to the love he felt for the Scriptures, and the constant recuperative

power they exercised upon his whole being; and third, to that happiness he felt in God and His work, which relieved him of all anxiety and needless wear and tear in his labours.

The great fundamental truth that this heroic man stamped on his generation was that the Living God is the same to-day and forever as yesterday and in all ages past, and that, with equal confidence with the most trustful souls of any age, we may believe His word, and to every promise add, like Abraham, our 'Amen'—IT SHALL BE SO!* When, a few days after his death, Mr. E. H. Glenny, who is known to many as the beloved and self-sacrificing friend of the North African Mission, passed through Barcelona, he found written in an album over his signature the words: "Jesus Christ, the same yesterday and to-day and for ever." And, like the writer of the Epistle to the Hebrews, quoting from the 102nd Psalm, we may say of Jehovah, while all else changes and perishes:

"THOU REMAINEST"; "THOU ART THE SAME."

Toward the close of life Mr. Müller, acting under medical advice, abated somewhat of his active labours, preaching commonly but once a Sunday. It was my privilege to hear him on the morning of the Lord's day, March 22, 1896. He spoke on the 77th Psalm; of course he found here his favourite theme—prayer; and, taking that as a fair specimen of his average preaching, he was certainly a remarkable expositor of Scripture even at ninety-one years of age. Later on the outline of this discourse will be found.

* Gen. xv. 6. (Hebrew.)

On Sunday morning, March 6, 1898, he spoke at Alma Road Chapel, and on the Monday evening following was at the prayer service at Bethesda, on both occasions in his usual health. On Wednesday evening following, he took his wonted place at the Orphan House prayer meeting and gave out the hymns:

"The countless multitude on high." and "We'll sing of the Shepherd
that died."

When he bade his beloved son-in-law "good-night," there was no outward sign of declining strength. He seemed to the last the vigorous old man, and retired to rest as usual. It had been felt that one so advanced in years should have some night-attendant, especially as indications of heart-weakness had been noticed of late, and he had yielded to the pressure of love and consented to such an arrangement *after that night*. But the consent came too late. He was never more to need human attendance or attention. On Thursday morning, March 10th, at

about seven o'clock, the usual cup of tea was taken to his room. To the knock at the door there was no response save an ominous silence. The attendant opened the door, only to find that the venerable patriarch lay dead, on the floor beside the bed. He had probably risen to take some nourishment—a glass of milk and a biscuit being always put within reach—and, while eating the biscuit, he had felt faint, and fallen, clutching at the table-cloth as he fell, for it was dragged off, with certain things that had lain on the table. His medical adviser, who was promptly summoned, gave as his opinion that he had died of heart-failure some hour or two before he had been found by his attendant.

Such a departure, even at such an age, produced a worldwide sensation. That man's moral and spiritual forces reached and touched the earth's ends. Not in Bristol, or in Britain alone, but across the mighty waters toward the sunrise and sunset was felt the responsive pulse-beat of a deep sympathy. Hearts bled all over the globe when it was announced, by telegraph wire and ocean cable, that George Müller was dead. It was said of a great Englishman that his influence could be measured only by "parallels of latitude"; of George Müller we may add, and by meridians of longitude. He belonged to the whole church and the whole world, in a unique sense; and the whole race of man sustained a loss when he died.

The funeral, which took place on the Monday following, was a popular tribute of affection, such as is seldom seen. Tens of thousands of people reverently stood along the route of the simple procession; men left their workshops and offices, women left their elegant homes or humble kitchens, all seeking to pay a last token of respect. Bristol had never before witnessed any such scene.

A brief service was held at Orphan House No. 3, where over a thousand children met, who had for a second time lost a 'father'; in front of the reading-desk in the great dining-room, a coffin of elm, studiously plain, and by request without floral offerings, contained all that was mortal of George Müller, and on a brass plate was a simple inscription, giving the date of his death, and his age.

Mr. James Wright gave the address, reminding those who were gathered that, to all of us, even those who have lived nearest God, death comes while the Lord tarries; that it is blessed to die in the Lord; and that for believers in Christ there is a glorious resurrection waiting. The tears that ran down those young cheeks were more eloquent than any words, as a token of affection for the dead. The procession silently formed. Among those who followed the bier were four who had been occupants of that first orphan home in Wilson Street. The children's

grief melted the hearts of spectators, and eyes unused to weeping were moistened that day. The various carriages bore the medical attendants, the relatives and connections of Mr. Müller, the elders and deacons of the churches with which he was associated, and his staff of helpers in the work on Ashley Down. Then followed forty or fifty other vehicles with deputations from various religious bodies, *etc.*

At Bethesda, every foot of space was crowded, and hundreds sought in vain for admission. The hymn was sung which Mr. Müller had given out at that last prayer meeting the night before his departure. Dr. Maclean of Bath offered prayer, mingled with praise for such a long life of service and witness, of prayer and faith, and Mr. Wright spoke from Hebrews xiii. 7, 8:

"Remember them which have the rule over you, Who have spoken unto you the word of God: Whose faith follow, Considering the end of their conversation: Jesus Christ, the same yesterday and to-day and forever."

He spoke of those spiritual rulers and guides whom God sets over his people; and of the privilege of imitating their faith, calling attention to the two characteristics of his beloved father-in-law's faith: first, that it was based on that immovable Rock of Ages, God's written word; and secondly, that it translated the precepts and promises of that word into daily life.

Mr. Wright made very emphatic Mr. Müller's acceptance of the whole Scriptures, as divinely inspired. He had been wont to say to young believers, "Put your finger on the passage on which your faith rests," and had himself read the Bible from end to end nearly two hundred times. He fed on the Word and therefore was strong. He found the centre of that Word in the living Person it enshrines, and his one ground of confidence was His atoning work. Always in his own eyes weak, wretched, and vile, unworthy of the smallest blessing, he rested solely on the merit and mediation of His great High Priest.

George Müller *cultivated* faith. He used to say to his helpers in prayer and service, "Never let enter your minds a shadow of doubt as to the love of the Father's heart or the power of the Father's arm." And he projected his whole life forward, and looked at it in the light of the Judgment Day.

Mr. Wright's address made prominent one or two other most important lessons, as, for example, that the Spirit bids us imitate, not the idiosyncrasies or philanthropy of others, but *their faith*. And he took occasion to remind his hearers that philanthropy was not the foremost aim or leading feature of Mr.

Müller's life, but above all else to magnify and glorify God, "*as still the living God who, now as well as thousands of years ago, hears the prayers of His children and helps those who trust Him.*" He touchingly referred to the humility that led Mr. Müller to do the mightiest thing for God without self-consciousness, and showed that God can take up and use those who are willing to be only instruments.

Mr. Wright further remarked: "I have been asked again and again lately as to whether the orphan work would go on. It is going on. Since the commencement of the year we have received between forty and fifty fresh orphans, and this week expect to receive more. The other four objects of the Institution, according to the ability God gives us, are still being carried on. We believe that whatever God would do with regard to the future will be worthy of Him. We do not know much more, and do not want to. He knows what He will do. I cannot think, however, that the God who has so blessed the work for so long will leave our prayers as to the future unanswered."

Mr. Benjamin Perry then spoke briefly, characterizing Mr. Müller as the greatest personality Bristol had known as a citizen. He referred to his power as an expounder of Scripture, and to the fact that he brought to others for their comfort and support what had first been food to his own soul. He gave some personal reminiscences, referring, for instance, to his ability at an extreme old age still to work without hindrance either mental or physical, free from rheumatism, ache, or pain, and seldom suffering from exhaustion. He briefly described him as one who, in response to the infinite love of God, which called him from a life of sin to a life of salvation and service, wholly loved God above everybody and everything, so that his highest pleasure was to please and serve Him. As an illustration of his humility, he gave an incident. When of late a friend had said, "When God calls you home, it will be like a ship going into harbour, full sail."—"Oh no!" said Mr. Müller, "it is poor George Müller who needs daily to pray, 'Hold Thou me up in my goings, that my footsteps slip not.'" The close of such lives as those of Asa and Solomon were to Mr. Müller a perpetual warning, leading him to pray that he might never thus depart from the Lord in his old age.

After prayer by Mr. J. L. Stanley, Col. Molesworth gave out the hymn,

"'Tis sweet to think of those at rest."

And after another prayer by Mr. Stanley Arnot, the body was borne to its resting-place in Arno's Vale Cemetery, and buried beside the bodies of Mr. Müller's first and second wives, some eighty carriages joining in the procession to the grave.

Everything from first to last was as simple and unostentatious as he himself would have wished. At the graveside Col. Molesworth prayed, and Mr. George F. Bergin read from 1 Cor. xv. and spoke a few words upon the tenth verse, which so magnifies the grace of God both in what we *are* and what we *do*.

Mr. E. K. Groves, nephew of Mr. Müller, announced as the closing hymn the second given out by him at that last prayer meeting at the orphanage.

"We'll sing of the Shepherd that died."

Mr. E. T. Davies then offered prayer, and the body was left to its undisturbed repose, until the Lord shall come.

Other memorial services were held at the Y.M.C.A. Hall, and very naturally at Bethesda Chapel, which brought to a fitting close this series of loving tributes to the departed. On the Lord's day preceding the burial, in nearly all the city pulpits, more or less extended reference had been made to the life, the character, and the career of the beloved saint who had for so many years lived his irreproachable life in Bristol. Also the daily and weekly press teemed with obituary notices, and tributes to his piety, worth, and work.

It was touchingly remarked at his funeral that he first confessed to feeling weak and weary in his work that last night of his earthly sojourn; and it seemed specially tender of the Lord not to allow that sense of exhaustion to come upon him until just as He was about to send His chariot to bear him to His presence. Mr. Müller's last sermon at Bethesda Chapel, after a ministry of sixty-six years, had been from 2 Cor. v. 1:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

It was as though he had some foretokens of his being about shortly to put off this his tabernacle. Evidently he was not taken by surprise. He had foreseen that his days were fast completing their number. Seven months before his departure, he had remarked to his medical attendant, in connection with the irregularity of his pulse: "It means death."

Many of the dear orphans—as when the first Mrs. Müller died—wrote, asking that they might contribute toward the erection of a monument to the memory of their beloved benefactor. Already one dear young servant had gathered, for the purpose, over twenty pounds. In conformity with the known wishes of his father-in-law that only the simplest headstone be placed over his remains, Mr. Wright

thought necessary to check the inflow of such gifts, the sum in hand being quite sufficient.

Further urgent appeals were made both from British and American friends, for the erection of some statue or other large visible monument or memorial, and in these appeals the local newspapers united. At length private letters led Mr. Wright to communicate with the public press, as the best way at once to silence these appeals and express the ground of rejecting such proposals. He wrote as follows:

"You ask me, as one long and closely associated with the late Mr. George Müller, to say what I think would be most in accordance with his own wishes as a fitting memorial of himself.

"Will not the best way of replying to this question be to let him speak for himself?

"1st. When he erected Orphan House No. 1, and the question came what is the building to be called, he deliberately avoided associating his own name with it, and named it 'The New Orphan House, Ashley Down.' N.B.—To the end of his life he *disliked* hearing or reading the words 'Müller's Orphanage.' In keeping with this, for years, in *every Annual Report*, when referring to the Orphanage he reiterated the statement, 'The New Orphan Houses on Ashley Down, Bristol, are not *my* Orphan Houses,... they are God's Orphan Houses.' (See, for example, the Report for 1897, p. 69.)

"2nd. For years, in fact until he was nearly eighty years old, he steadily refused to allow any *portrait* of himself to be published; and only most reluctantly (for reasons which he gives with characteristic minuteness in the preface to 'Preaching Tours') did he at length give way on this point.

"3rd. In the last published Report, at page 66, he states: 'The primary object I had in view in carrying on this work,' viz., 'that it might be seen that now, in the nineteenth century, *God is still the Living God, and that now, as well as thousands of years ago, He listens to the prayers of His children and helps those who trust in Him.*' From these words and ways of acting, is it not evident, that the only 'memorial' that George Müller cared about was that which consists in the effect of his example, Godward, upon his fellow men? Every soul converted to God (instrumentally) through his words or example constitutes a permanent memorial to him as the father in Christ of such an one. Every believer strengthened in faith (instrumentally) through his words or example constitutes a

similar memorial to his spiritual teacher.

"He knew that God had, already, in the riches of His grace, given him many such memorials; and he departed this life, as I well know, cherishing the most lively hope that he should greet *above* thousands more to whom it had pleased God to make him a channel of rich spiritual blessing.

"He used often to say to me, when he opened a letter in which the writer poured out a tale of sore pecuniary need, and besought his help to an extent twice or three or ten times exceeding the sum total of his (Mr. Müller's) earthly possessions at the moment, 'Ah! these dear people entirely miss the lesson I am *trying* to teach them, for they come to *me*, instead of going to *God*.' And if he could come back to us for an hour, and listen to an account of what his sincerely admiring, but mistaken, friends are proposing to do to *perpetuate* his memory, I can hear him, with a sigh, exclaiming, 'Ah! these *dear* friends are entirely missing the lesson that I tried for seventy years to teach them,' viz., 'That a *man* can receive nothing except it be *given* him *from above*,' and that, therefore, it is the Blessed *Giver*, and not the poor receiver, that is to be glorified.

"Yours faithfully, "JAMES WRIGHT."

Chapter 20: THE SUMMARY OF THE LIFE-WORK

DEATH shuts the door upon earthly service, whatever door it may open to other forms and spheres of activity. There are many intimations that service beyond the grave is both unceasing and untiring: the blessed dead "rest indeed from their *labours*"—toilsome and painful tasks—"but their works"—activities for God—"do follow them," where exertion is without exhaustion.

This is therefore a fit point for summing up the results of the work over which, from its beginning, one man had specially had charge. One sentence from Mr. Müller's pen marks the purpose which was the very pivot of his whole being: "I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith." This prepared both for the development of the character of him who had such singleness of aim, and for the development of the work in which that aim found action. Mr. Müller's oldest friend, Robert C. Chapman of Barnstaple, beautifully says that "when a man's chief business is to serve and please the Lord, all his circumstances become his servants"; and we shall find this maxim true in Mr. Müller's life-work.

The Fifty-ninth Report, issued May 26, 1898, was the last up to the date of the publication of this volume, and the first after Mr. Müller's death. In this, Mr. Wright gives the brief but valuable summary not only of the whole work of the year preceding, but of the whole work from its beginning, and thus helps us to a comprehensive survey.

This report is doubly precious as it contains also the last contribution of Mr. Müller's own pen to the record of the Lord's dealings. It is probable that on the afternoon of March 9th he laid down his pen, for the last time, all unconscious that he was never again to take it up. He had made, in a twofold sense, his closing entry in life's solemn journal! In the evening of that day he took his customary part in the prayer service in the orphan house—then went to sleep for the last time on earth; there came a waking hour, when he was alone with God, and suddenly departed, leaving his body to its long sleep that knows no waking until the day of the Lord's coming, while his spirit returned unto God who gave it.

The afternoon of that day of death, and of 'birth' into the heavenly life—as the

catacomb saints called it—found the helpers again assembled in the same prayer room to commit the work to him "who only hath immortality," and who, amid all changes of human administration, ever remains the divine Master Workman, never at a loss for His own chosen instruments.

Mr. Wright, in this report, shows himself God's chosen successor in the work, evidently like-minded with the departed director. The first paragraph, after the brief and touching reference to his father-in-law, serves to convey to all friends of this work the assurance that he to whom Mr. Müller left its conduct has also learned the one secret of all success in coworking with God. It sounds, as the significant *keynote* for the future, the same old keynote of the past, carrying on the melody and harmony, without change, into the new measures. It is the same oratorio, without alteration of theme, time, or even key: the leading performer is indeed no more, but another hand takes up his instrument and, trembling with emotion, continues the unfinished strain so that there is no interruption. Mr. Wright says:

"It is written (Job xxvi. 7): 'He hangeth the earth upon *nothing*'—that is, no *visible* support. And so we exult in the fact that 'the Scriptural Knowledge Institution for Home and Abroad' hangs, as it has ever hung, since its commencement, now more than sixty-four years ago, 'upon nothing,' that is, upon no *VISIBILE* support. It hangs upon no human patron, upon no endowment or funded property, but solely upon the good pleasure of the blessed God."

Blessed lesson to learn! that to hang upon the invisible God is not to hang "upon nothing," though it be upon nothing *visible*. The power and permanence of the invisible forces that hold up the earth after sixty centuries of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and that, without variation of a second, it still moves with divine exactness in its appointed path. We can therefore trust the same invisible God to sustain with His unseen power all the work which faith suspends upon His truth and love and unfailing word of promise, though to the natural eye all these may seem as nothing.

Mr. Wright records also a very striking answer to long-continued prayer, and a most impressive instance of the tender care of the Lord, in the *providing of an associate*, every way like-minded, and well fitted to share the responsibility falling upon his shoulders at the decease of his father-in-law.

Feeling the burden too great for him, his one resource was to cast his burden on the Lord. He and Mr. Müller had asked of God such a companion in labour for

three years before his departure, and Mr. Wright and his dear wife had, for twenty-five years before that—from the time when Mr. Müller's long missionary tours began to withdraw him from Bristol—besought of the Lord the same favour. But to none of them had any *name* been suggested, or, if so, it had never been mentioned.

After that day of death, Mr. Wright felt that a gracious Father would not long leave him to sustain this great burden alone, and about a fortnight later he felt assured that it was the will of God that he should ask Mr. George Frederic Bergin to join him in the work, who seemed to him a "*true yoke-fellow.*" He had known him well for a quarter-century; he had worked by his side in the church; and though they were diverse in temperament, there had never been a break in unity or sympathy. Mr. Bergin was seventeen years his junior, and so likely to survive and succeed him; he was very fond of children, and had been much blessed in training his own in the nurture and admonition of the Lord, and hence was fitted to take charge of this larger family of orphans. Confident of being led of God, he put the matter before Mr. Bergin, delighted but not surprised to find that the same God had moved on his mind also, and in the same direction; for not only was he ready to respond to Mr. Wright's appeal, but he had been led of God to feel that he should, after a certain time, *go to Mr. Wright and offer himself.* The Spirit who guided Philip to the Eunuch and at the same time had made the Eunuch to inquire after guidance; who sent men from Cornelius and, while they were knocking at Simon's house, was bidding Peter go with them, still moves in a mysterious way, and simultaneously, on those whom He would bring together for cooperation in loving service. And thus Mr. Wright found the Living God the same Helper and Supplier of every need, after his beloved father-in-law had gone up higher; and felt constrained to feel that the God of Elijah was still at the crossing of the Jordan and could work the same wonders as before, supplying the need of the hour when the need came.

Mr. Müller's own gifts to the service of the Lord find in this posthumous report their first full record and recognition. Readers of the Annual Reports must have noticed an entry, recurring with strange frequency during all these thirty or forty years, and therefore suggesting a giver that must have reached a very ripe age: "from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." If that entry be carefully followed throughout and there be added the personal gifts made by Mr. Müller to various benevolent objects, it will be found that the aggregate sum from this "servant" reaches, up to March 1, 1898, a total of *eighty-one thousand four hundred and ninety pounds*

eighteen shillings and eightpence. Mr. Wright, now that this "servant of the Lord Jesus" is with his Master, who promised, "Where I am there shall also My servant be," feels free to make known that this donor was no other than *George Müller himself* who thus gave out of his own money—money given to him for his own use or left to him by legacies—the total sum of about sixty-four thousand five hundred pounds to the Scriptural Knowledge Institution, and, in other directions, seventeen thousand more.

This is a record of personal gifts to which we know no parallel. It reminds us of the career of John Wesley, whose simplicity and frugality of habits enabled him not only to limit his own expenditure to a very small sum, but whose Christian liberality and unselfishness prompted him to give all that he could thus save to purely benevolent objects. While he had but thirty pounds a year, he lived on twenty-eight and gave away forty shillings. Receiving twice as much the next year, he still kept his living expenses down to the twenty-eight pounds and had thirty-two to bestow on the needy; and when the third year his income rose to ninety pounds, he spent no more than before and gave away sixty-two. The fourth year brought one hundred and twenty, and he disbursed still but the same sum for his own needs, having ninety-two to spare. It is calculated that in the course of his life he thus gave away at least thirty thousand pounds, and four silver spoons comprised all the silver plate that he possessed when the collectors of taxes called upon him. Such economy on the one hand and such generosity on the other have seldom been known in human history. But George Müller's record will compare favourably with this or any other of modern days. His frugality, simplicity, and economy were equal to Wesley's, and his gifts aggregated eighty-one thousand pounds. Mr. Müller had received increasingly large sums from the Lord which he *invested* well and most profitably, so that for over sixty years he never lost a penny through a bad speculation! But his investments were not in lands or banks or railways, but in the *work of God*. He made friends out of the mammon of unrighteousness that when he failed received him into everlasting habitations. He continued, year after year, to make provision for himself, his beloved wife and daughter, by laying up treasure—in heaven. Such a man had certainly a right to exhort others to systematic beneficence. He gave—as not one in a million gives—not a tithe, not any fixed proportion of annual income, but *all that was left* after the simplest and most necessary supply of actual wants. While most Christians regard themselves as doing their duty if, after they have given a portion to the Lord, they spend all the rest on themselves, God led George Müller to reverse this rule and reserve only the most frugal sum for personal needs, that the entire remainder might be given to him that needeth. The utter

revolution implied in our habits of giving which would be necessary were such a rule adopted is but too obvious. Mr. Müller's own words are:

"My aim never was, how much I could *obtain*, but rather how much I could give."

He kept continually before him *his stewardship* of God's property; and sought to make the most of the one brief life on earth, and to use for the best and largest good the property held by him in trust. The things of God were deep realities, and, projecting every action and decision and motive into the light of the judgment-seat of Christ, he asked himself how it would appear to him in the light of that tribunal. Thus he sought prayerfully and conscientiously so to live and labour, so to deny himself, and, by love, serve God and man, as that he should not be ashamed before Him at His coming. But not in a spirit of *fear* was this done; for if any man of his generation knew the perfect love that casts out fear, it was George Müller. He felt that God is love, and love is of God. He saw that love manifested in the greatest of gifts—His only-begotten Son at Calvary—he knew and believed the Love that God hath to us; he received it into his own heart; it became an abiding presence, manifested in obedience and benevolence, and, subduing him more and more, it became perfected so as to expel tormenting fear and impart a holy confidence and delight in God.

Among the texts which strongly impressed and moulded Mr. Müller's habits of giving was Luke vi. 38:

"Give and it shall be given unto you. Good measure, pressed down, shaken together and running over shall men give into your bosom."

He believed this promise and he verified it. His testimony is: "I had GIVEN, and God had caused to be GIVEN TO ME AGAIN, and bountifully."

Again he read: "It is more blessed to give than to receive."

He says that he BELIEVED what he found in the word of God, and by His grace sought to ACT ACCORDINGLY, and thus again records that he was blessed abundantly and his peace and joy in the Holy Ghost increased more and more.

It will not be a surprise, therefore, that, as has been already noted, Mr. Müller's *entire personal estate* at his death, as sworn to, when the will was admitted to probate, was only 169 pounds 9s. 4d., of which books, household furniture, etc., were reckoned at over one hundred pounds, the only *money* in his possession being a trifle over sixty pounds, and even this only awaiting disbursement as

God's steward.

The will of Mr. Müller contains a pregnant clause which should not be forgotten in this memorial. It closes with a paragraph which is deeply significant as meant to be his posthumous word of testimony—"a last testament":

"I cannot help admiring God's wondrous grace in bringing me to the knowledge of the Lord Jesus when I was an entirely careless and thoughtless young man, and that He has kept me in His fear and truth, allowing me the great honour, for so long a time, of serving Him."

In the comprehensive summary contained in this Fifty-ninth Report, remarkable growth is apparent during the sixty-four years since the outset of the work in 1834. During the year ending May 26, 1898, the number of day-schools was 7, and of pupils, 354; the number of children in attendance from the beginning, 81,501. The number of home Sunday-schools, 12, and of children in them, 1341; but from the beginning, 32,944. The number of Sunday-schools *aided* in England and Wales, 25. The amount expended in connection with home schools, 736 pounds 13s. 10d.; from the outset, 109,992 pounds 19s. 10d. The Bibles and parts thereof circulated, 15,411; from the beginning, 1,989,266. Money expended for this purpose the past year, 439 pounds; from the first, 41,090 pounds 13s. 3d. Missionary labourers aided, 115. Money expended, 2082 pounds 9s. 6d; from the outset, 261,859 pounds 7s. 4d. Circulation of books and tracts, 3,101,338. Money spent, 1001 pounds 3s.; and from the first, 47,188 pounds 11s. 10d. The number of orphans on Ashley Down, 1620; and from the first, 10,024. Money spent in orphan houses, last year, 22,523 pounds 13s. 1d.; and from the beginning, 988,829 pounds.

To carry out conviction into action is sometimes a costly sacrifice; but whatever Mr. Müller's fidelity to conviction cost in one way, he had stupendous results of his life-work to contemplate, even while he lived. Let any one look at the above figures and facts, and remember that here was one poor man who, dependent on the help of God only in answer to prayer, could look back over threescore years and see how he had built five large orphan houses and taken into his family over ten thousand orphans, expending, for their good, within twelve thousand pounds of a round million. He had given aid to day-schools and Sunday-schools, in this and other lands, where nearly one hundred and fifty thousand children have been taught, at a cost of over one hundred and ten thousand pounds more. He had circulated nearly two million Bibles and parts thereof at the cost of over forty thousand pounds; and over three million books and tracts, at a cost of nearly fifty

thousand pounds more. And besides all this he had spent over two hundred and sixty thousand pounds to aid missionary labourers in various lands. The sum total of the money thus spent during sixty years has thus reached very nearly the astonishing aggregate of one and a half million of pounds sterling (\$7,500,000).

To summarize Mr. Müller's service we must understand his great secret. Such a life and such a work are the result of one habit more than all else,—daily and frequent communion with God. Unwearied in supplications and intercessions, we have seen how, in every new need and crisis, prayer was the one resort, the prayer of faith. He first satisfied himself that he was in the way of duty; then he fixed his mind upon the unchanging word of promise; then, in the boldness of a suppliant who comes to a throne of grace in the name of Jesus Christ and pleads the assurance of the immutable Promiser, he presented every petition. He was an unwearied intercessor. No delay discouraged him. This is seen particularly in the case of individuals for whose conversion or special guidance into the paths of full obedience he prayed. On his prayer list were the names of some for whom he had besought God, daily, by name, for one, two, three, four, six, ten years before the answer was given. The year just before his death, he told the writer of two parties for whose reconciliation to God he had prayed, day by day, *for over sixty years*, and who had not as yet to his knowledge turned unto God: and he significantly added, "I have not a doubt that I shall meet them both in heaven; for my Heavenly Father would not lay upon my heart a burden of prayer for them for over threescore years, if He had not concerning them purposes of mercy."

This is a sufficient example of his almost unparalleled perseverance and importunity in intercession. However long the delay, he held on, as with both hands clasping the very horns of the altar; and his childlike spirit reasoned simply but confidently, that the very fact of his own spirit being so long drawn out in prayer for one object, and of the Lord's enabling him so to continue patiently and believably to wait on Him for the blessing, was a promise and prophecy of the answer; and so he waited on, so assured of the ultimate result that he praised God in advance, believing that he had practically received that for which he asked.

It is most helpful here to add that one of the parties for whom for so many years he unceasingly prayed has recently died in faith, having received the promises and embraced them and confessed Jesus as his Lord. Just before leaving Bristol with this completed manuscript of Mr. Müller's life, I met a lady, a niece of the man referred to, through whom I received a knowledge of these facts. He had, before his departure, given most unequivocal testimony to his faith and hope in

the Saviour of sinners.

If George Müller could still speak to us, he would again repeat the warning so frequently found in his journal and reports, that his fellow disciples must not regard him as a *miracle-worker*, as though his experience were to be accounted so exceptional as to have little application in our ordinary spheres of life and service. With patient repetition he affirms that in all essentials such an experience is the privilege of all believers. God calls disciples to various forms of work, but all alike to the same *faith*. To say, therefore, "I am not called to build orphan houses, etc., and have no right to expect answers to my prayers as Mr. Müller did," is wrong and unbelieving. Every child of God, he maintained, is first to get into the sphere appointed of God, and therein to exercise full trust, and live by faith upon God's sure word of promise.

Throughout all these thousands of pages written by his pen, he teaches that every experience of God's faithfulness is both the reward of past faith and prayer, and the preparation of the servant of God for larger work and more efficient service and more convincing witness to his Lord.

No man can understand such a work who does not see in it the *supernatural* power of God. Without that the enigma defies solution; with that all the mystery is at least an open mystery. He himself felt from first to last that this supernatural factor was the key to the whole work, and without that it would have been even to himself a problem inexplicable. How pathetically we find him often comparing himself and his work for God to "the Burning Bush in the Wilderness" which, always aflame and always threatened with apparent destruction, was not consumed, so that not a few turned aside wondering to see this great sight. And why was it not burnt? Because Jehovah of hosts, who was in the Bush, dwelt in the man and in his work: or, as Wesley said with almost his last breath, "Best of all, God is with us."

This simile of the Burning Bush is the more apt when we consider the *rapid growth of the work*. At first so very small as to seem almost insignificant, and conducted in one small rented house, accommodating thirty orphans, then enlarged until other rented premises became necessary; then one, two, three, four, and even five immense structures being built, until three hundred, seven hundred, eleven hundred and fifty, and finally two thousand and fifty inmates could find shelter within them,—how seldom has the world seen such vast and, at the same time, rapid enlargement! Then look at the outlay! At first a trifling expenditure of perhaps five hundred pounds for the first year of the Scriptural

Knowledge Institution, and of five hundred pounds for the first twelve month of the orphan work, and in the last year of Mr. Müller's life a grand total of over twenty-seven thousand five hundred, for all the purposes of the Institution.

The cost of the houses built on Ashley Down might have staggered a man of large capital, but this poor man only cried and the Lord helped him. The first house cost fifteen thousand pounds; the second, over twenty-one thousand; the third, over twenty-three thousand; and the fourth and fifth, from fifty thousand to sixty thousand more—so that the total cost reached about one hundred and fifteen thousand. Besides all this, there was a yearly expenditure which rose as high as twenty-five thousand for the orphans alone, irrespective of those occasional outlays made needful for emergencies, such as improved sanitary precautions, which in one case cost over two thousand pounds.

Here is a burning bush indeed, always in seeming danger of being consumed, yet still standing on Ashley Down, and still preserved because the same presence of Jehovah burns in it. Not a branch of this many-sided work has utterly perished, while the whole bush still challenges unbelievers to turn aside and see the great sight, and take off the shoes from their feet as on holy ground where God manifests Himself.

Any complete survey of this great life-work must include much that was wholly outside of the Scriptural Knowledge Institution; such as that service which Mr. Müller was permitted to render to the church of Christ and the world at large as a preacher, pastor, witness for truth, and author of books and tracts.

His preaching period covered the whole time from 1826 to 1898, the year of his departure, over seventy years; and from 1830, when he went to Teignmouth, his preaching continued, without interruption except from ill health, until his life closed, with an average through the whole period of probably three sermons a week, or over ten thousand for his lifetime. This is probably a low estimate, for during his missionary tours, which covered over two hundred thousand miles and were spread through seventeen years, he spoke on an average about once a day notwithstanding already advanced age.

His church life was much blessed even in visible and tangible results. During the first two and a half years of work in Bristol, two hundred and twenty-seven members were added, about half of whom were new converts, and it is probable that, if the whole number brought to the knowledge of Christ by his preaching could now be ascertained, it would be found to aggregate full as many as the average of those years, and would thus reach into the thousands, exclusive of

orphans converted on Ashley Down. Then when we take into account the vast numbers addressed and impressed by his addresses, given in all parts of the United Kingdom, on the Continent of Europe, and in America, Asia, and Australia, and the still vaster numbers who have read his Narrative, his books and tracts, or who have in various other ways felt the quickening power of his example and life, we shall get some conception—still, at best, inadequate—of the range and scope of the influence he wielded by his tongue and pen, his labours, and his life. Much of the best influence defies all tabulated statistics and evades all mathematical estimates; it is like the fragrance of the alabaster flask which fills all the house but escapes our grosser senses of sight, hearing, and touch. This part of George Müller's work we cannot summarize: it belongs to a realm where we cannot penetrate. But God sees, knows, and rewards it.

Chapter 21: THE CHURCH LIFE AND GROWTH

THROUGHOUT Mr. Müller's journal we meet scattered and fragmentary suggestions as to the true conception of Christian teaching and practice, the nature and office of the Christian ministry, the principles which should prevail in church conduct, the mutual relations of believers, and the Spirit's relation to the Body of Christ, to pure worship, service, and testimony. These hints will be of more value if they are crystallized into unity so as to be seen in their connection with each other.

The founder of the orphan houses began and ended his public career as a preacher, and, for over sixty years, was so closely related to one body of believers that no review of his life can be complete without a somewhat extended reference to the church in Bristol of which he was one of the earliest leaders, and, of all who ministered to it, the longest in service.

His church-work in Bristol began with his advent to that city and ended only with his departure from it for the continuing city and the Father's House. The joint ministry of himself and Mr. Henry Craik has been traced already in the due order of events; but the development of church-life, under this apostolic ministry, furnishes instructive lessons which yield their full teaching only when gathered up and grouped together so as to secure unity, continuity, and completeness of impression.

When Mr. Müller and Mr. Craik began joint work in Bristol, foundations needed to be relaid. The church-life, as they found it, was not on a sufficiently scriptural basis, and they waited on God for wisdom to adjust it more completely to His word and will. This was the work of time, for it required the instruction of fellow believers so that they might be prepared to cooperate, by recognizing scriptural and spiritual teaching; it required also the creation of that bond of sympathy which inclines the flock to hear and heed the shepherd's voice, and follow a true pastoral leadership. At the outset of their ministry, these brethren carefully laid down some principles on which their ministry was to be based. On May 23, 1832, they frankly stated, at Gideon Chapel, certain terms on which alone they could take charge of the church: they must be regarded as simply God's servants to labour among them so long as, and in such way as might be His will, and under no bondage of fixed rules; they desired pew-rents to be done away with, and voluntary offerings substituted, *etc.*

There was already, however, a strong conviction that a new start was in some respects indispensable if the existing church-life was to be thoroughly modelled on a scriptural pattern. These brethren determined to stamp upon the church certain important features such as these: Apostolic simplicity of worship, evangelical teaching, evangelistic work, separation from the world, systematic giving, and dependence on prayer. They desired to give great prominence to the simple testimony of the Word, to support every department of the work by free-will offerings, to recognize the Holy Spirit as the one presiding and governing Power in all church assemblies, and to secure liberty for all believers in the exercise of spiritual gifts as distributed by that Spirit to all members of the Body of Christ for service. They believed it scriptural to break bread every Lord's day, and to baptize by immersion; and, although this latter has not for many years been a term of communion or of fellowship, believers have always been carefully taught that this is the duty of all disciples.

It has been already seen that in August, 1832, seven persons in all, including these two pastors, met at Bethesda Chapel to unite in fellowship, without any formal basis or bond except that of loyalty to the Word and Spirit of God. This step was taken in order to start anew, without the hindrance of customs already prevailing, which were felt to be unscriptural and yet were difficult to abolish without discordant feeling; and, from that date on, Bethesda Chapel has been the home of an assembly of believers who have sought steadfastly to hold fast the New Testament basis of church-life.

Such blessed results are largely due to these beloved colleagues in labour who never withheld their testimony, but were intrepidly courageous and conscientiously faithful in witnessing against whatever they deemed opposed to the Word. Love ruled, but was not confounded with laxity in matters of right and wrong; and, as they saw more clearly what was taught in the Word, they sought to be wholly obedient to the Lord's teaching and leading, and to mould and model every matter, however minute, in every department of duty, private or public, according to the expressed will of God.

In January, 1834, all teachers who were not believers were dismissed from the Sunday-school; and, in the Dorcas Society, only believing sisters were accepted to make clothes for the destitute. The reason was that it had been found unwise and unwholesome to mix up or yoke together believers and unbelievers.* Such association proved a barrier to spiritual converse and injurious to both classes, fostering in the unbelievers a false security, ensnaring them in a delusive hope that to help in Christian work might somehow atone for rejection of Jesus Christ

as a Saviour, or secure favour from God and an open door into heaven. No doubt all this indiscriminate association of children of God with children of the world in a "mixed multitude" is unscriptural. Unregenerate persons are tempted to think there is some merit at least in mingling with worshippers and workers, and especially in giving to the support of the gospel and its institutions. The devil seeks to persuade such that it is acceptable to God to conform externally to religious rites, and forms, and take part in outward acts of service and sacrifice, and that He will deal leniently with them, despite their unbelief and disobedience. Mr. Müller and Mr. Craik felt keenly that this danger existed and that even in minor matters there must be a line of separation, for the sake of all involved.

* 2 Cor. vi. 14-18.

When, in 1837, in connection with the congregation at Bethesda, the question was raised—commonly known as that of close communion—whether believers who had not been baptized as such should be received into fellowship, it was submitted likewise to the one test of clear scripture teaching. Some believers were conscientiously opposed to such reception, but the matter was finally and harmoniously settled by "receiving all who love our Lord Jesus into full communion, irrespective of baptism," and Mr. Müller, looking back forty-four years later upon this action, bears witness that the decision never became a source of dissension.*

* Appendix L.

In all other church matters, prayer and searching the Word, asking counsel of the Holy Oracles and wisdom from above, were the one resort, and the resolution of all difficulties. When, in the spring of 1838, sundry questions arose somewhat delicate and difficult to adjust, Mr. Müller and Mr. Craik quietly withdrew from Bristol for two weeks, to give themselves to prayer and meditation, seeking of God definite direction.

The matters then at issue concerned the scriptural conception, mode of selection and appointment, scope of authority and responsibility, of *the Eldership*; the proper mode of observance of the *Lord's Supper*, its frequency, proper subjects, etc. Nothing is ever settled finally until settled rightly, nor settled rightly until settled scripturally. A serious peril confronted the church—not of controversy only, but of separation and schism; and in such circumstances mere discussion often only fans the embers of strife and ends in hopeless alienation. These spiritually minded pastors followed the apostolic method, referring all matters to

the Scriptures as the one rule of faith and practice, and to the Holy Spirit as the presiding Presence in the church of God; and they purposely retired into seclusion from the strife of tongues and of conflicting human opinion, that they might know the mind of the Lord and act accordingly. The results, as might be foreseen, were clear light from above for themselves, and a united judgment among the brethren; but more than this, God gave them wisdom so to act, combining the courage of conviction with the meekness and gentleness of Christ, as that all clouds were dispelled and peace restored.*

* Appendix M.

For about eight years, services had been held in both Gideon and Bethesda chapels; but on April 19, 1840, the last of the services conducted by Mr. Müller and Mr. Craik was held at Gideon,—Bethesda, from this time on, becoming the central place of assembly. The reasons for this step were somewhat as follows:

These joint pastors strongly felt, with some others, that not a few of the believers who assembled at Gideon Chapel were a hindrance to the clear, positive, and united testimony which should be given both to the church and world; and it was on this account that, after many meetings for prayer and conference, seeking to know God's mind, it was determined to relinquish Gideon as a place of worship. The questions involved affected the preservation of the purity and simplicity of apostolic worship, and so the conformity of church-life to the New Testament pattern. These well-yoked pastors were very jealous for the Lord God of hosts, that, among the saints to whom they ministered, nothing should find a lodgment which was not in entire accord with scriptural principles, precepts, and practices.

Perhaps it is well here to put on record, even at risk of repetition, the principles which Mr. Müller and his colleague were wont to enforce as guards or landmarks which should be set up and kept up, in order to exclude those innovations which always bring spiritual declension.

1. Believers should meet, simply as such, without reference to denominational lines, names, or distinctions, as a corrective and preventive of sectarianism.
2. They should steadfastly maintain the Holy Scriptures as the divine rule and standard of doctrine, deportment, and discipline.
3. They should encourage freedom for the exercise of whatever spiritual gifts the Lord might be pleased by His Spirit to bestow for general edification.
4. Assemblies on the Lord's day should be primarily for believers, for the

breaking of bread, and for worship; unbelievers sitting promiscuously among saints would either hinder the appearance of meeting for such purposes, or compel a pause between other parts of the service and the Lord's Supper.

5. The pew-rent system should be abolished, as promoting the caste spirit, or at least the outward appearance of a false distinction between the poorer and richer classes, especially as pew-holders commonly look on their sittings as private property.

6. All money contributed for pastoral support, church work, and missionary enterprises at home and abroad should be by free-will offerings.

It was because some of these and other like scriptural principles were thought to be endangered or compromised by practices prevailing at Gideon Chapel before Mr. Müller and Mr. Craik took charge, that it seemed best on the whole to relinquish that chapel as a place of worship. As certain customs there obtaining had existed previously, it seemed to these godly-minded brethren that it would be likely to cause needless offence and become a root of bitterness should they require what they deemed unscriptural to be renounced; and it seemed the way of love to give up Gideon Chapel after these eight years of labour there, and to invite such as felt called on to separate from every sectarian system, and meet for worship where free exercise would be afforded for every spiritual gift, and where New Testament methods might be more fully followed, to assemble with other believers at Bethesda, where previous hindering conditions had not existed.

Mr. Müller remained very intimately connected with Bethesda and its various outgrowths, for many years, as the senior pastor, or elder,—though only *primus inter pares*, i.e., leader among equals. His opinions about the work of the ministry and the conduct of church-life, which did so much to shape the history of these churches, therefore form a necessary part of this sketch of the development of church-life.

It was laid upon his heart frequently to address his brethren in the ministry of the Word and the curacy of souls. Everywhere, throughout the world, he welcomed opportunities for interviews, whether with many or few, upon whom he could impress his own deep convictions as to the vital secrets of effective service in the pulpit and pastorate. Such meetings with brethren in the ministry numbered hundreds and perhaps thousands in the course of his long life, and as his testimony was essentially the same on all occasions, a single utterance may be taken as the type of all. During his American tours, he gave an hour's address which was reported and published, and the substance of which may therefore be

given.

First of all he laid great stress upon the *need of conversion*. Until a man is both truly turned unto God and sure of this change in himself he is not fitted to convert others. The ministry is not a human profession, but a divine vocation. The true preacher is both a *herald* and a *witness*, and hence must back up his message by his personal testimony from experience.

But even conversion is not enough: there must be an *intimate knowledge of the Lord Jesus*. One must know the Lord as coming near to himself, and know the joy and strength found in hourly access. However it be done, and at any cost, the minister of Christ must reach this close relationship. It is an absolute necessity to peace and power.

Growth in happiness and love was next made very prominent. It is impossible to set limits to the experience of any believer who casts himself wholly on God, surrenders himself wholly to God, and cherishes deep love for His word and holy intimacy with Himself. The first business of every morning should be to secure happiness in God.

He who is to nourish others must carefully *feed his own soul*. Daily reading and study of the Scriptures, with much prayer, especially in the early morning hours, was strenuously urged. Quietness before God should be habitually cultivated, calming the mind and freeing it from preoccupation. Continuous reading of the Word, in course, will throw light upon the general teaching of the Word, and reveal God's thoughts in their variety and connection, and go far to correct erroneous views.

Holiness must be the supreme aim: prompt obedience to all known truth, a single eye in serving God, and zeal for His glory. Many a life has been more or less a failure because habits of heart well pleasing to God have been neglected. Nothing is more the crowning grace than the unconscious grace of *humility*. All praise of man robs God of His own honour. Let us therefore be humble and turn all eyes unto God.

The *message* must be gotten from God, if it is to be with power. "Ask God for it," said Mr. Müller, "and be not satisfied until the heart is at rest. When the text is obtained ask further guidance in meditating upon it, and keep in constant communion so as to get God's mind in the matter and His help in delivery. Then, after the work is done, pray much for blessing, as well as in advance." He then told some startling facts as to seed sown many years before, but even now

yielding fruit in answer to prayer.

He laid also special emphasis upon *expounding the Scripture*. The word of God is the staple of all preaching; Christ and nothing else the centre of all true ministry of the Word. Whoever faithfully and constantly preaches Christ will find God's word not returning to him void. Preach simply. Luther's rule was to speak so that an ignorant maid-servant could understand; if she does, the learned professor certainly will; but it does not hold true that the simple understand all that the wise do.

Mr. Müller seldom addressed his brethren in the ministry without giving more or less counsel as to the conduct of church-life, giving plain witness against such hindrances as unconverted singers and choirs, secular methods of raising money, pew-rents and caste distinctions in the house of prayer, etc.; and urging such helps as inquirers' meetings, pastoral visits, and, above all else, believing prayer. He urged definite praying and importunate praying, and remarked that Satan will not mind how we labour in prayer for a few days, weeks, or even months, if he can at last discourage us so that we cease praying, as though it were of no use.

As to prayers for past seed-sowing, he told the writer of this memoir how in all supplication to God he looked not only forward but *backward*. He was wont to ask that the Lord would be pleased to bless seed long since sown and yet apparently unfruitful; and he said that, in answer to these prayers, he had up to that day evidence of God's loving remembrance of his work of faith and labour of love in years long gone by. He was permitted to know that messages delivered for God, tracts scattered, and other means of service had, after five, ten, twenty, and even sixty years, at last brought forth a harvest. Hence his urgency in advising fellow labourers to pray unceasingly that God would work mightily in the hearts of those who had once been under their care, bringing to their remembrance the truth which had been set before them.

The humility Mr. Müller enjoined he practised. He was ever only the *servant* of the Lord. Mr. Spurgeon, in one of his sermons, describes the startling effect on London Bridge when he saw one lamp after another lit up with flame, though in the darkness he could not see the lamplighter; and George Müller set many a light burning when he was himself content to be unseen, unnoticed, and unknown. He honestly sought not his own glory, but had the meek and quiet spirit so becoming a minister of Jesus Christ.

Mr. Henry Craik's death in 1866, after thirty-four years of co-labour in the Lord, left Mr. Müller comparatively alone with a double burden of responsibility, but

his faith was equal to the crisis and his peace remained unbroken. A beloved brother, then visiting Bristol, after crowded services conducted by him at Bethesda, was about leaving the city; and he asked Mr. Müller, "What are you going to do, now that Mr. Craik is dead, to hold the people and prevent their scattering?" "My beloved brother," was the calm reply, "we shall do what we have always done, *look only to the Lord.*"

This God has been the perpetual helper. Mr. Müller almost totally withdrew from the work, during the seventeen years of his missionary tours, between 1875 and 1892, when he was in Bristol but a few weeks or months at a time, in the intervals between his long journeys and voyages. This left the assembly of believers still more dependent upon the great Shepherd and Bishop of souls. But Bethesda has never, in a sense, been limited to any one or two men, as the only acknowledged leaders; from the time when those seven believers gathered about the Lord's table in 1832, the New Testament conception of the equality of believers in privilege and duty has been maintained. The one supreme Leader is the Holy Ghost, and under Him those whom He calls and qualifies. One of the fundamental principles espoused by these brethren is that the Spirit of God controls in the assemblies of the saints; that He sets the members, every one of them, in the Body as it pleaseth Him, and divides unto them, severally as He will, gifts for service in the Body; that the only true ordination is His ordination, and that the manifestation of His gifts is the sufficient basis for the recognition of brethren as qualified for the exercise of an office or function, the possession of spiritual gifts being sufficient authority for their exercise. It is with the Body of Christ as with the human body: the eye is manifestly made for seeing and the ear for hearing, the hand and foot for handling and walking; and this adaptation both shows the design of God and their place in the organism. And so for more than threescore years the Holy Spirit has been safely trusted to supply and qualify all needed teachers, helpers, and leaders in the assembly. There has always been a considerable number of brethren and sisters fitted and disposed to take up the various departments of service to which they were obviously called of the Spirit, so that no one person has been indispensable. Various brethren have been able to give more or less time and strength to preaching, visiting, and ruling in the church; while scores of others, who, like Paul, Priscilla and Aquila, the tent-makers, have their various business callings and seek therein to "abide with God," are ready to aid as the Lord may guide in such other forms of service as may consist with their ordinary vocations. The prosperity of the congregation, its growth, conduct, and edification, have therefore been dependent only on God, who, as He has withdrawn one worker after another, has supplied others in their

stead, and so continues to do.

To have any adequate conception of the fruits of such teaching and such living in church-life, it is needful to go at least into one of the Monday-night prayer meetings at Bethesda. It is primitive and apostolic in simplicity. No one presides but the unseen Spirit of God. A hymn is suggested by some brother, and then requests for prayer are read, usually with definite mention of the names of those by and for whom supplication is asked. Then prayer, scripture reading, singing, and exhortation follow, without any prearrangement as to subject, order in which or persons by whom, the exercises are participated in. The fullest liberty is encouraged to act under the Spirit's guidance; and the fact of such guidance is often strikingly apparent in the singular unity of prayer and song, scripture reading and remarks, as well as in the harmonious fellowship apparent. After more than half a century these Monday-night prayer services are still a hallowed centre of attraction, a rallying-point for supplication, and a radiating-point for service, and remain unchanged in the method of their conduct.

The original congregation has proved a tree whose seed is in itself after its kind. At the time of Mr. Müller's decease it was nearly sixty-six years since that memorable evening in 1832 when those seven believers met to form a church; and the original body of disciples meeting in Bethesda had increased to ten, six of which are now independent of the mother church, and four of which still remain in close affiliation and really constitute one church, though meeting in Bethesda, Alma Road, Stokes Croft, and Totterdown chapels. The names of the other churches which have been in a sense offshoots from Bethesda are as follows: Unity, Bishopston, Cumberland Hall, Charlton Hall, Nicholas Road, and Bedminster.

At the date of Mr. Müller's decease the total membership of the four affiliated congregations was upwards of twelve hundred.

In this brief compass no complete outline could be given of the church life and work so dear to him, and over which he so long watched and prayed. This church has been and is a missionary church. When on March 1, 1836, Mr. and Mrs. Groves, with ten helpers, left Bristol to carry on mission work in the East Indies, Mr. Müller felt deeply moved to pray that the body of disciples to whom he ministered might send out from their own members labourers for the wide world-field. That prayer was not forgotten before God, and has already been answered exceeding abundantly above all he then asked or thought. Since that time some sixty have gone forth to lands afar to labour in the gospel, and at the

period of Mr. Müller's death there were at work, in various parts of the world, at least twenty, who are aided by the free-will offerings of their Bristol brethren.

When, in 1874, Mr. Müller closed the third volume of his Narrative, he recorded the interesting fact that, of the many nonconformist ministers of the gospel resident in Bristol when he took up work there more than forty-two years before, *not one remained*, all having been removed elsewhere or having died; and that, of all the Evangelical clergy of the establishment, only *one* survived. Yet he himself, with very rare hindrance through illness, was permitted to preach and labour with health and vigour both of mind and body; over a thousand believers were already under his pastoral oversight, meeting in three different chapels, and over three thousand had been admitted into fellowship.

It was the writer's privilege to hear Mr. Müller preach on the morning of March 22, 1896, in Bethesda Chapel. He was in his ninety-first year, but there was a freshness, vigour, and terseness in his preaching that gave no indication of failing powers; in fact, he had never seemed more fitted to express and impress the thoughts of God.

His theme was the seventy-seventh psalm, and it afforded him abundant scope for his favourite subject—prayer. He expounded the psalm verse by verse, clearly, sympathetically, effectively, and the outline of his treatment strongly engraved itself on my memory and is here reproduced.

"I cried unto God with my voice." Prayer seeks a voice—to utter itself in words: the effort to clothe our desires in language gives definiteness to our desires and keeps the attention on the objects of prayer.

"In the day of my trouble." The Psalmist was in trouble; some distress was upon him, perhaps physical as well as mental, and it was an unceasing burden night and day.

"My soul refused to be comforted." The words, "my sore ran in the night," may be rendered, "my hand reached out"—that is in prayer. But unbelief triumphed, and his soul refused all comfort—even the comfort of God's promises. His trouble overshadowed his faith and shut out the vision of God.

"I remembered, or thought of God, and was troubled." Even the thought of God, instead of bringing peace, brought distress; instead of silencing his complaint, it increased it, and his spirit was overwhelmed—the sure sign, again, of unbelief. If in trouble God's promises and the thought of God bring no relief, they will only become an additional burden.

"Thou holdest mine eyes waking." There was no sleep because there was no rest or peace. Care makes wakeful. Anxiety is the foe of repose. His spirit was unbelieving and therefore rebellious. He would not take God at His word.

"I have considered the days of old." Memory now is at work. He calls to remembrance former experiences of trouble and of deliverance. He had often sought God and been heard and helped, and why not now? As he made diligent search among the records of his experience and recollected all God's manifest and manifold interpositions, he began to ask whether God could be fickle and capricious, whether His mercy was exhausted and His promise withdrawn, whether He had forgotten His covenant of grace, and shut up His fountains of love.

Thus we follow the Psalmist through six stages of unbelief:

1. The thought of God is a burden instead of a blessing.
2. The complaining spirit increases toward God.
3. His spirit is agitated instead of soothed and calmed.
4. Sleep departs, and anxiety forbids repose of heart.
5. Trouble only deepens and God seems far off.
6. Memory recalls God's mercies, but only to awaken distrust.

At last we reach the *turning-point* in the psalm: he asks as he reviews former experiences, WHERE IS THE DIFFERENCE? IS THE CHANGE IN GOD OR IN ME? "Selah"—the pause marks this turning-point in the argument or experience.

"And I said, This is *my infirmity*." In other words, "I HAVE BEEN A FOOL!" God is faithful. He never casts off. His children are always dear to Him. His grace is exhaustless and His promise unfailing. Instead of fixing his eyes on his trouble he now fixes his whole mind on God. He remembers His work, and meditates upon it; instead of rehearsing his own trials, he talks of His doings. He gets overwhelmed now, not with the greatness of his troubles, but the greatness of his Helper. He recalls His miracles of power and love, and remembers the mystery of His mighty deeds—His way in the sea, His strange dealings and leadings and their gracious results—and so faith once more triumphs.

What is the conclusion, the practical lesson?

Unbelief is folly. It charges God foolishly. Man's are the weakness and failure, but never God's. My faith may be lacking, but not His power. Memory and meditation, when rightly directed, correct unbelief. God has shown Himself great. He has always done wonders. He led even an unbelieving and murmuring people out of Egypt and for forty years through the wilderness, and His miracles of power and love were marvelous.

The psalm contains a *great lesson*. Affliction is inevitable. But our business is never to lose sight of the Father who will not leave His children. We are to roll all burdens on Him and wait patiently, and deliverance is sure. Behind the curtain He carries on His plan of love, never forgetting us, always caring for His own. His ways of dealing we cannot trace, for His footsteps are in the trackless sea, and unknown to us. But HE IS SURELY LEADING, and CONSTANTLY LOVING. Let us not be fools, but pray in faith to a faithful God.

This is the substance of that morning exposition, and is here given very inadequately, it is true, yet it serves not only to illustrate Mr. Müller's mode of expounding and applying the Word, but the exposition of this psalm is a sort of exponent also of his life. It reveals his habits of prayer, the conflicts with unbelief, and how out of temptations to distrust God he found deliverance; and thus is doubly valuable to us as an experimental commentary upon the life-history we are studying.

Chapter 22: A GLANCE AT THE GIFTS AND THE GIVERS

THERE is One who still sits over against the Treasury, watching the gifts cast into it, and impartially weighing their worth, estimating the rich man's millions and the widow's mites, not by the amount given, but by the motives which impel and the measure of self-sacrifice accepted for the Lord's sake.

The ample supplies poured into Mr. Müller's hands came alike from those who had abundance of wealth and from those whose only abundance was that of deep poverty, but the rills as well as the rivers were from God. It is one of the charms of this life-story to observe the variety of persons and places, sums of money and forms of help, connected with the donations made to the Lord's work; and the exact adaptation between the need and the supply, both as to time and amount. Some instances of this have been given in the historic order; but to get a more complete view of the lessons which they suggest it is helpful to classify some of the striking and impressive examples, which are so abundant, and which afford such valuable hints as to the science and the art of giving.

Valuable lessons may be drawn from the beautiful spirit shown by givers and from the secret history of their gifts.

In some cases the facts were not known till long after, even by Mr. Müller himself; and when known, could not be disclosed to the public while the parties were yet alive. But when it became possible and proper to unveil these hidden things they were revealed for the glory of God and the good of others, and shine on the pages of this record like stars in the sky. Paul rejoiced in the free-will offerings of Philippian disciples, not because he desired a gift, but fruit that might abound to their account; not because their offerings ministered to his necessity, but because they became a sacrifice of a sweet smell acceptable, well pleasing to God. Such joy constantly filled Mr. Müller's heart. He was daily refreshed and reinvigorated by the many proofs that the gifts received had been first sanctified by prayer and self-denial. He lived and breathed amid the fragrance of sweet-savour offerings, permitted for more than threescore years to participate in the joy of the Lord Himself over the cheerful though often costly gifts of His people. By reason of identification with his Master, the servant caught the sweet scent of these sacrifices as their incense rose from His altars

toward heaven. Even on earth the self-denials of his own life found compensation in thus acting in the Lord's behalf in receiving and disbursing these gifts; and, he says, "the Lord thus impressed on me from the beginning that the orphan houses and work were HIS, *not* MINE."

Many a flask of spikenard, very precious, broken upon the feet of the Saviour, for the sake of the orphans, or the feeding of starving souls with the Bread of Life, filled the house with the odour of the ointment, so that to dwell there was to breathe a hallowed atmosphere of devotion.

Among the first givers to the work was a poor needlewoman, who, to Mr. Müller's surprise, brought *one hundred pounds*. She earned by her work only an *average, per week, of three shillings and sixpence*, and was moreover weak in body. A small legacy of less than five hundred pounds from her grandmother's estate had come to her at her father's death by the conditions of her grandmother's will. But that father had died a drunkard and a bankrupt, and her brothers and sisters had settled with his creditors by paying them five shillings to the pound. To her conscience, this seemed robbing the creditors of three fourths of their claim, and, though they had no legal hold upon her, she privately paid them the other fifteen shillings to the pound, of the unpaid debts of her father. Moreover, when her unconverted brother and two sisters gave each fifty pounds to the widowed mother, she as a child of God felt that she should give double that amount. By this time her own share of the legacy was reduced to a small remainder, and it was out of this that she gave the one hundred pounds for the orphan work!

As Mr. Müller's settled principle was *never to grasp eagerly at any gift whatever the need or the amount of the gift*, before accepting this money he had a long conversation with this woman, seeking to prevent her from giving either from an unsanctified motive or in unhallowed haste, without counting the cost. He would in such a case dishonour his Master by accepting the gift, as though God were in need of our offerings. Careful scrutiny, however, revealed no motives not pure and Christlike; this woman had calmly and deliberately reached her decision. "The Lord Jesus," she said, "has given His last drop of blood for me, and should I not give Him this hundred pounds?" He who comes into contact with such givers in his work for God finds therein a means of grace.

This striking incident lends a pathetic interest to the beginnings of the orphan work, and still more as we further trace the story of this humble needlewoman. She had been a habitual giver, but so unobtrusively that, while she lived, not half

a dozen people knew of either the legacy or of this donation. Afterward, however, it came to the light that in many cases she had quietly and most unostentatiously given food, clothing, and like comforts to the deserving poor. Her gifts were so disproportionate to her means that her little capital rapidly diminished. Mr. Müller was naturally very reluctant to accept what she brought, until he saw that the love of Christ constrained her. He could then do no less than to receive her offering, in his Master's name, while like the Master he exclaimed, "O woman, great is thy faith!"

Five features made her benevolence praiseworthy. First, all these deeds of charity were done in secret and without any show; and she therefore was kept humble, not puffed up with pride through human applause; her personal habits of dress and diet remained as simple after her legacy as before, and to the last she worked with her needle for her own support; and, finally, while her *earnings* were counted in shillings and pence, her *givings* were counted in sovereigns or five-pound notes, and in one case by the hundred pounds. Her money was entirely gone, years before she was called higher, but the faithful God never forgot His promise: "I will never leave thee nor forsake thee." Never left to want, even after bodily weakness forbade her longer to ply her needle, she asked no human being for help, but in whatever straits made her appeal to God, and was not only left to suffer no lack, but, in the midst of much bodily suffering, her mouth was filled with holy song.

Mr. Müller records the *first bequest* as from a dear lad who died in the faith. During his last illness, he had received a gift of some new silver coins; and he asked that this, his only treasure in money, might be sent for the orphans. With pathetic tenderness Mr. Müller adds that this precious little legacy of *six shillings sixpence halfpenny*, received September 15, 1837, was the first they ever had. Those who estimate all donations by money-worth can little understand how welcome such a bequest was; but to such a man this small donation, bequeathed by one of Christ's little ones, and representing all he possessed, was of inestimable worth.

In May, 1842, a gold watch and chain were accompanied by a brief note, the contents of which suggest the possibilities of service, open to us through the voluntary limitation of artificial or imaginary wants. The note reads thus: "A pilgrim does not want such a watch as this to make him happy; one of an inferior kind will do to show him how swiftly time flies, and how fast he is hastening on to that Canaan where time will be no more: so that it is for you to do with this what it seemeth good to you. It is the last relic of earthly vanity, and, while I am

in the body, may I be kept from all idolatry!"

In March, 1884, a contribution reached Mr. Müller from one who had been enabled in a like spirit to increase the amount over all previous gifts by the sale of some jewelry which had been put away in accordance with 1 Peter iii. 3. How much superfluous ornament, worn by disciples, might be blessedly sacrificed for the Lord's sake! The one ornament which is in His sight of great price would shine with far more lustre if it were the only one worn.

Another instance of turning all things to account was seen in the case of a giver who sent a box containing four old crown pieces which had a curious history. They were the wedding-day present of a bridegroom to his bride, who, reluctant to spend her husband's first gift, kept them until she passed them over, as heirlooms, to her four grand-children. They were thus at last put out to usury, after many years of gathering "rust" in hoarded idleness and uselessness. Little did bridegroom or bride foresee how these coins, after more than a hundred years, would come forth from their hiding-place to be put to the Lord's uses. Few people have ever calculated how much is lost to every good cause by the simple withdrawal of money from circulation. Those four crown pieces had they been carefully invested, so as to double in value, by compound interest, every ten years, would have increased to one thousand pounds during the years they had lain idle!

One gift was sent in, as an offering to the Lord, instead of being used to purchase an engagement-ring by two believers who desired their lives to be united by that highest bond, the mutual love of the Lord who spared not His own blood for them.

At another time, a box came containing a new satin jacket, newly bought, but sacrificed as a snare to pride. Its surrender marked an epoch, for henceforth the owner determined to spend in dress only what is needful, and not waste the Lord's money on costly apparel. Enlightened believers look on all things as inalienably God's, and, even in the voluntary diversion of money into sacred rather than selfish channels, still remember that they give to Him only what is His own! "The little child feels proud that he can drop the money into the box after the parent has supplied the means, and told him to do so; and so God's children are sometimes tempted to think that they are giving of their own, and to be proud over their gifts, forgetting the divine Father who both gives us all we have and bids us give all back to Him."

A gift of two thousand pounds on January 29, 1872, was accompanied by a letter

confessing that the possession of property had given the writer much trouble of mind, and it had been disposed of from a conviction that the Lord "saw it not good" for him to *hold so much* and therefore allowed its possession to be a curse rather than a blessing. Fondness for possessions always entails curse, and external riches thus become a source of internal poverty. It is doubtful whether any child of God ever yet hoarded wealth without losing in spiritual attainment and enjoyment. Greed is one of the lowest and most destructive of vices and turns a man into the likeness of the coin he worships, making him hard, cold, metallic, and unsympathetic, so that, as has been quaintly said, he drops into his coffin "with a chink."

God estimates what we *give* by what we *keep*, for it is possible to bestow large sums and yet reserve so much larger amounts that no self-denial is possible. Such giving to the Lord *costs us nothing*.

In 1853, a brother in the Lord took out of his pocket a roll of bank-notes, amounting to one hundred and ten pounds, and put it into Mr. Müller's hand, it being *more than one half of his entire worldly estate*. Such giving is an illustration of self-sacrifice on a large scale, and brings corresponding blessing.

The *motives* prompting gifts were often unusually suggestive. In October, 1857, a donation came from a Christian merchant who, having sustained a heavy pecuniary loss, *wished to sanctify his loss by a gift to the Lord's work*. Shortly after, another offering was handed in by a young man in thankful remembrance that twenty-five years before Mr. Müller had prayed over him, as a child, that God would convert him. Yet another gift, of thirty-five hundred pounds, came to him in 1858, with a letter stating that the giver had further purposed to give to the orphan work the chief preference in his will, but had now seen it to be far better to *act as his own executor* and give the whole amount while he lived. Immense advantage would accrue, both to givers and to the causes they purpose to promote, were this principle generally adopted! There is "many a slip betwixt the cup" of the legator and "the lip" of the legatee. Even a wrong wording of a will has often forfeited or defeated the intent of a legacy. Mr. Müller had to warn intending donors that nothing that was reckoned as real estate was available for legacies for charitable institutions, nor even money lent on real estate or in any other way derived therefrom. These conditions no longer exist, but they illustrate the ease with which a will may often be made void, and the design of a bequest be defeated.

Many donors were led to send thank-offerings for *avoided* or *averted calamities*:

as, for example, for a sick horse, given up by the veterinary surgeon as lost, but which recovered in answer to prayer. Another donor, who broke his left arm, sends grateful acknowledgment to God that it was not the *right* arm, or some more vital part like the head or neck.

The offerings were doubly precious because of the unwearied faithfulness of God who manifestly prompted them, and who kept speaking to the hearts of thousands, leading them to give so abundantly and constantly that no want was unsupplied. In 1859, so great were the outlays of the work that if day by day, during the whole three hundred and sixty-five, fifty pounds had been received, the income would not have been more than enough. Yet in a surprising variety and number of ways, and from persons and places no less numerous and various, donations came in. Not one of twenty givers was personally known to Mr. Müller, and no one of all contributors had ever been asked for a gift, and yet, up to November, 1858, over *six hundred thousand pounds* had already been received, and in amounts varying from eighty-one hundred pounds down to a single farthing.

Unique circumstances connected with some donations made them remarkable. While resting at Ilfracombe, in September, 1865, a gentleman gave to Mr. Müller a sum of money, at the same time narrating the facts which led to the gift. He was a hard-working business man, wont to doubt the reality of spiritual things, and strongly questioned the truth of the narrative of answered prayers which he had read from Mr. Müller's pen. But, in view of the simple straightforward story, he could not rest in his doubts, and at last proposed to himself a test as to whether or not God was indeed with Mr. Müller, as he declared. He wished to buy a certain property if rated at a reasonable valuation; and he determined, if he should secure it at the low price which he set for himself, he would give to him one hundred pounds. He authorized a bid to be put in, in his behalf, but, curious to get the earliest information as to the success of his venture, he went himself to the place of sale, and was surprised to find the property actually knocked off to him at his own price. Astonished at what he regarded as a proof that God was really working with Mr. Müller and for him, he made up his mind to go in person and pay over the sum of money to him, and so make his acquaintance and see the man whose prayers God answered. Not finding him at Bristol, he had followed him to Ilfracombe.

Having heard his story, and having learned that he was from a certain locality, Mr. Müller remarked upon the frequent proofs of God's strange way of working on the minds of parties wholly unknown to him and leading them to send in

gifts; and he added: "I had a letter from a lawyer in your very neighbourhood, shortly since, asking for the proper form for a bequest, as a client of his, not named, wished to leave one thousand pounds to the orphan work." It proved that the man with whom he was then talking was this nameless client, who, being convinced that his doubts were wrong, had decided to provide for this legacy.

In August, 1884, a Christian brother from the United States called to see Mr. Müller. He informed him how greatly he had been blessed of God through reading his published testimony to God's faithfulness; and that having, through his sister's death, come into the possession of some property, he had *come across the sea*, that he might see the orphan houses and know their founder, for himself, and hand over to him for the Lord's work the entire bequest of about seven hundred pounds.

Only seventeen days later, a letter accompanying a donation gave further joy to Mr. Müller's heart. It was from the husband of one of the orphans who, in her seventeenth year, had left the institution, and to whom Mr. Müller himself, on her departure, had given the first two volumes of the Reports. Her husband had read them with more spiritual profit than any volume except the Book of books, and had found his faith much strengthened. Being a lay preacher in the Methodist Free Church, the blessed impulses thus imparted to himself were used of God to inspire a like self-surrender in the class under his care.

These are a few examples of the countless encouragements that led Mr. Müller, as he reviewed them, to praise God unceasingly.

A Christian physician enclosed ten pounds in a letter, telling how first he tried a religion of mere duty and failed; then, after a severe illness, learned a religion of love, apprehending the love of God to himself in Christ and so learning how to love others. In his days of darkness he had been a great lover of flowers and had put up several plant-houses; flower-culture was his hobby, and a fine collection of rare plants, his pride. He took down and sold one of these conservatories and sent the proceeds as "*the price of an idol*, cast down by God's power." Another giver enclosed a like amount from the sale of unnecessary books and pictures; and a poor man his half-crown, "the fruit of a little tree in his garden."

A poor woman, who had devoted the progeny of a pet rabbit to the orphan work, when the young became fit for sale changed her mind and "kept back a part of the price"; *that part*, however, *two rabbits*, she found dead on the day when they were to be sold.

In July, 1877, ten pounds from an anonymous source were accompanied by a letter which conveys another instructive lesson. Years before, the writer had resolved before God to discontinue a doubtful habit, and send the cost of his indulgence to the Institution. The vow, made in time of trouble, was unpaid until God brought the sin to remembrance by a new trouble, and by a special message from the Word: "Grieve not the Spirit of God." The victory was then given over the habit, and, the practice having annually cost about twenty-six shillings, the full amount was sent to cover the period during which the solemn covenant had not been kept, with the promise of further gifts in redemption of the same promise to the Lord. This instance conveys more than one lesson. It reminds us of the costliness of much of our self-indulgence. Sir Michael Hicks-Beach, in submitting the Budget for 1897, remarked that what is annually wasted in the unsmoked remnants of cigars and cigarettes in Britain is estimated at a million and a quarter pounds—the equivalent of all that is annually spent on foreign missions by British Christians. And many forms of self-gratification, in no way contributing to either health or profit, would, if what they cost were dedicated to the Lord, make His treasures overflow. Again, this incident reminds us of the many vows, made in time of trouble, which have no payment in time of relief. Many sorrows come back, like clouds that return after the rain, to remind of broken pledges and unfulfilled obligations, whereby we have grieved the Holy Spirit of God. "Pay that which thou hast vowed; for God hath no pleasure in fools." And again we are here taught how a sensitive and enlightened conscience will make restitution to God as well as to man; and that past unfaithfulness to a solemn covenant cannot be made good merely by keeping to its terms *for the future*. No honest man dishonours a past debt, or compromises with his integrity by simply beginning anew and paying as he goes. Reformation takes a retrospective glance and begins in restitution and reparation for all previous wrongs and unfaithfulness. It is one of the worst evils of our day that even disciples are so ready to bury the financial and moral debts of their past life in the grave of a too-easy oblivion.

One donor, formerly living in Tunbridge Wells, followed a principle of giving, the reverse of the worldly way. As his own family increased, instead of decreasing his gifts, he gave, for each child given to him of God, the average cost of maintaining one orphan, until, having seven children, he was supporting seven orphans.

An anonymous giver wrote: "It was my idea that when a man had sufficient for his own wants, he ought then to supply the wants of others, and consequently I

never had sufficient. I now clearly see that God expects us to give of what we have and not of what we have not, and to leave the rest to Him. I therefore give in faith and love, knowing that if I first seek the kingdom of God and His righteousness, all other things will be added unto me."

Another sends five pounds in fulfillment of a secret promise that, if he succeeded in passing competitive examination for civil service, he would make a thank-offering. And he adds that Satan had repeatedly tried to persuade him that he could not afford it yet, and could send it better in a little while. Many others have heard the same subtle suggestion from the same master of wiles and father of lies. Postponement in giving is usually its practical abandonment, for the habit of procrastination grows with insensibly rapid development.

Habitual givers generally witnessed to the conscious blessedness of systematic giving. Many who began by giving a tenth, and perhaps in a legal spirit, felt constrained, by the growing joy of imparting, to increase, not the amount only, but the proportion, to a fifth, a fourth, a third, and even a half of their profits. Some wholly reversed the law of appropriation with which they began; for at first they gave a tithe to the Lord's uses, reserving nine tenths, whereas later on they appropriated nine tenths to the Lord's uses, and reserved for themselves only a tithe. Those who learn the deep meaning of our Lord's words, "It is more blessed to give than to receive," find such joy in holding all things at His disposal that even personal expenditures are subjected to the scrutiny of conscience and love, lest anything be wasted in extravagance or careless self-indulgence. Frances Ridley Havergal in her later years felt herself and all she possessed to be so fully and joyfully given up to God, that she never went into a shop to spend a shilling without asking herself whether it would be for God's glory.

Gifts were valued by Mr. Müller only so far as they were the Lord's money, procured by lawful means and given in the Lord's own way. To the last his course was therefore most conscientious in the caution with which he accepted offerings even in times of sorest extremity.

In October, 1842, he felt led to offer aid to a sister who seemed in great distress and destitution, offering to share with her, if need be, even his house and purse.

This offer drew out the acknowledgment that she had some five hundred pounds of her own; and her conversation revealed that this money was held as a provision against possible future want, and that she was leaning upon that instead of upon God. Mr. Müller said but little to her, but after her withdrawal he

besought the Lord to make so real to her the exhaustless riches she possessed in Christ, and her own heavenly calling, that she might be constrained to lay down at His feet the whole sum which was thus a snare to her faith and an idol to her love. *Not a word spoken or written passed between him and her on the subject, nor did he even see her;* his express desire being that if any such step were to be taken by her, it might result from no human influence or persuasion, lest her subsequent regret might prove both a damage to herself and a dishonour to her Master.

For nearly four weeks, however, he poured out his heart to God for her deliverance from greed. Then she again sought an interview and told him how she had been day by day seeking to learn the will of God as to this hoarded sum, and had been led to a clear conviction that it should be laid entire upon His altar. Thus the goodly sum of five hundred pounds was within so easy reach, at a time of very great need, that a word from Mr. Müller would secure it. Instead of saying that word, he exhorted her to make no such disposition of the money at that time, but to count the cost; to do nothing rashly lest she should repent it, but wait at least a fortnight more before reaching a final decision. His correspondence with this sister may be found fully spread out in his journal,* and is a model of devout carefulness lest he should snatch at a gift that might be prompted by wrong motives or given with an unprepared heart. When finally given, unexpected hindrances arose affecting her actual possession and transfer, so that more than a third of a year elapsed before it was received; but meanwhile there was on his part neither impatience nor distrust, nor did he even communicate further with her. To the glory of God let it be added that she afterward bore cheerful witness that never for one moment did she regret giving the whole sum to His service, and thus transferring her trust from the money to the Master.

* Narrative, I. 487 *et seq.*

In August, 1853, a poor widow of sixty, who had sold the little house which constituted her whole property, put into an orphan-house box elsewhere, for Mr. Müller, the entire proceeds, ninety pounds. Those who conveyed it to Mr. Müller, knowing the circumstances, urged her to retain at least a part of this sum, and prevailed on her to keep five pounds and sent on the other eighty-five. Mr. Müller, learning the facts, and fearing lest the gift might result from a sudden impulse to be afterward regretted, offered to pay her travelling expenses that he might have an interview with her. He found her mind had been quite made up for ten years before the house was sold that such disposition should be made of the

proceeds. But he was the more reluctant to accept the gift lest, as she had already been prevailed on to take back five pounds of the original donation, she might wish she had reserved more; and only after much urgency had failed to persuade her to reconsider the step would he accept it. Even then, however, lest he should be evil spoken of in the matter, he declined to receive any part of the gift for personal uses.

In October, 1867, a small sum was sent in by one who had years before taken it from another, and who desired thus to *make restitution*, believing that the Christian believer from whom it was taken would approve of this method of restoring it. Mr. Müller promptly returned it, irrespective of amount, that restitution might be made directly to the party who had been robbed or wronged, claiming that such party should first receive it and then dispose of it as might seem fit. As it did not belong to him who took it, it was not his to give even in another's behalf.

During a season of great straits Mr. Müller received a sealed parcel containing money. He knew from whom it came, and that the donor was a woman not only involved in debt, but frequently asked by creditors for their lawful dues in vain. It was therefore clear that it was not *her* money, and therefore not hers to *give*; and without even opening the paper wrapper he returned it to the sender—and this at a time when there was *not in hand enough to meet the expenses of that very day*. In June, 1838, a stranger, who confessed to an act of fraud, wished through Mr. Müller to make restitution, with interest; and, instead of sending the money by post, Mr. Müller took pains to transmit it by bank orders, which thus enabled him, in case of need, to prove his fidelity in acting as a medium of transmission—an instance of the often-quoted maxim that it is the honest man who is most careful to provide things honest in the sight of all men.

Money sent as proceeds of a musical entertainment held for the benefit of the orphans in the south of Devon was politely returned, Mr. Müller had no doubt of the kind intention of those who set this scheme on foot, but he felt that money for the work of God *should not be obtained in this manner*, and he desired only money provided in God's way.

Friends who asked that they might know whether their gifts had come at a particularly opportune time were referred to the next Report for answer. To acknowledge that the help came very seasonably would be an indirect revelation of need, and might be construed into an indirect appeal for more aid—as help that was peculiarly timely would soon be exhausted. And so this man of God

consistently avoided any such disclosure of an exigency, lest his chief object should be hindered, namely, "to show how blessed it is to deal with God alone, and to trust Him in the darkest moments." And though the need was continual, and one demand was no sooner met than another arose, he did not find this a trying life nor did he ever tire of it.

As early as May, 1846, a letter from a brother contained the following paragraph:

"With regard to property, I do not see my way clearly. I trust it is all indeed at the disposal of the Lord; and, if you would let me know of any need of it in His service, any sum under two hundred pounds shall be at your disposal at about a week's notice."

The need at that time was great. How easy and natural to write back that the orphan work was then in want of help, and that, as Mr. Müller was just going away from Bristol for rest, it would be a special comfort if his correspondent would send on, say a hundred and ninety pounds or so! But to deal with the Lord alone in the whole matter seemed so indispensable, both for the strengthening of his own faith and for the effectiveness of his testimony to the church and the world, that at once this temptation was seen to be a snare, and he replied that only to the Lord could the need of any part of the work be confided.

Money to be laid up as a fund for his old age or possible seasons of illness or family emergencies was always declined. Such a donation of one hundred pounds was received October 12, 1856, with a note so considerate and Christian that the subtle temptation to lay up for himself treasures on earth would have triumphed but for a heart fixed immovably in the determination that there should be no dependence upon any such human provision. He had settled the matter beyond raising the question again, that he would live from day to day upon the Lord's bounty, and would make but *one investment*, namely, using whatever means God gave, to supply the necessities of the poor, depending on God richly to repay him in the hour of his own need, according to the promise:

"He that hath pity upon the poor lendeth unto the Lord; And that which he hath given will He pay him again." Proverbs xix. 17.

God so owned, at once, this disposition on Mr. Müller's part that his courteous letter, declining the gift for himself, led the donor not only to ask him to use the hundred pounds for the orphan work, but to add to this sum a further gift of two hundred pounds more.

Chapter 23: GOD'S WITNESS TO THE WORK

THE eleventh chapter of Hebrews—that "Westminster Abbey" where Old Testament saints have a memorial before God—gives a hint of a peculiar reward which faith enjoys, even in this life, as an earnest and foretaste of its final recompense.

By faith "the elders obtained a good report," that is, *they had witness borne to them* by God in return for witness borne to Him. All the marked examples of faith here recorded show this twofold testimony. Abel testified to his faith in God's Atoning Lamb, and God testified to his gifts. Enoch witnessed to the unseen God by his holy walk with Him, and He testified to Enoch, by his translation, and even before it, that he pleased God. Noah's faith bore witness to God's word, by building the ark and preaching righteousness, and God bore witness to him by bringing a flood upon a world of the ungodly and saving him and his family in the ark.

George Müller's life was one long witness to the prayer-hearing God; and, throughout, God bore him witness that his prayers were heard and his work accepted. The pages of his journal are full of striking examples of this witness—the earnest or foretaste of the fuller recompense of reward reserved for the Lord's coming.

Compensations for renunciations, and rewards for service, do not all wait for the judgment-seat of Christ, but, as some men's sins are open beforehand, going before to judgment, so the seed sown for God yields a harvest that is 'open beforehand' to joyful recognition. Divine love graciously and richly acknowledged these many years of self-forgetful devotion to Him and His needy ones, by large and unexpected tokens of blessing. Toils and trials, tears and prayers, were not in vain even this side of the Hereafter.

For illustrations of this we naturally turn first of all to the orphan work. Ten thousand motherless and fatherless children had found a home and tender parental care in the institution founded by George Müller, and were there fed, clad, and taught, before he was called up higher. His efforts to improve their state physically, morally, and spiritually were so manifestly owned of God that he felt his compensation to be both constant and abundant, and his journal, from time to time, glows with his fervent thanksgivings.

This orphan work would amply repay all its cost during two thirds of a century, should only its *temporal benefits* be reckoned. Experience proved that, with God's blessing, one half of the lives sacrificed among the children of poverty would be saved by better conditions of body—such as regularity and cleanliness of habits, good food, pure air, proper clothing, and wholesome exercise. At least two thirds, if not three fourths, of the parents whose offspring have found a shelter on Ashley Down had died of consumption and kindred diseases; and hence the children had been largely tainted with a like tendency. And yet, all through the history of this orphan work, there has been such care of proper sanitary conditions that there has been singular freedom from all sorts of ailments, and especially epidemic diseases; and when scarlet fever, measles, and such diseases have found entrance, the cases of sickness have been comparatively few and mild, and the usual percentage of deaths exceedingly small.

This is not the only department of training in which the recompense has been abundant. Ignorance is everywhere the usual handmaid of poverty, and there has been very careful effort to secure proper *mental* culture. With what success the education of these orphans has been looked after will sufficiently appear from the reports of the school inspector. From year to year these pupils have been examined in reading, writing, arithmetic, Scripture, dictation, geography, history, grammar, composition, and singing; and Mr. Horne reported in 1885 an average per cent of all marks as high as 91.1, and even this was surpassed the next year when it was 94, and, two years later, when it was 96.1.

But in the moral and spiritual welfare of these orphans, which has been primarily sought, the richest recompense has been enjoyed. The one main aim of Mr. Müller and his whole staff of helpers, from first to last, has been to save these children—to bring them up in the nurture and admonition of the Lord. The hindrances were many and formidable. If the hereditary taint of disease is to be dreaded, what of the awful legacy of sin and crime! Many of these little ones had no proper bringing up till they entered the orphan houses; and not a few had been trained indeed, but only in Satan's schools of drink and lust. And yet, notwithstanding all these drawbacks, Mr. Müller records, with devout thankfulness, that "*the Lord had constrained them*, on the whole, to behave exceedingly well, so much so as to attract the attention of observers." Better still, large numbers have, throughout the whole history of this work, given signs of a really regenerate state, and have afterwards maintained a consistent character and conduct, and in some cases have borne singular witness to the grace of God,

both by their complete transformation and by their influence for good.

In August, 1858, an orphan girl, Martha Pinnell, who had been for over twelve years under Mr. Müller's care, and for more than five years ill with consumption, fell asleep in Jesus. Before her death, she had, for two and a half years, known the Lord, and the change in her character and conduct had been remarkable. From an exceedingly disobedient and troublesome child with a pernicious influence, she had become both very docile and humble and most influential for good. In her unregenerate days she had declared that, if she should ever be converted, she would be "a thorough Christian," and so it proved. Her happiness in God, her study of His word, her deep knowledge of the Lord Jesus, her earnest passion for souls, seemed almost incredible in one so young and so recently turned to God. And Mr. Müller has preserved in the pages of his Journal four of the precious letters written by her to other inmates of the orphan houses.*

* Narrative, III. 253-257.

At times, and frequently, extensive revivals have been known among them when scores and hundreds have found the Lord. The year ending May 26, 1858 was especially notable for the unprecedented greatness and rapidity of the work which the Spirit of God had wrought, in such conversions. Within a few days and without any special apparent cause except the very peaceful death of a Christian orphan, Caroline Bailey, more than fifty of the one hundred and forty girls in Orphan House No. 1 were under conviction of sin, and the work spread into the other departments, till about sixty were shortly exercising faith. In July, 1859, again, in a school of one hundred and twenty girls more than half were brought under deep spiritual concern; and, after a year had passed, shewed the grace of continuance in a new life. In January and February, 1860, another mighty wave of Holy Spirit power swept over the institution. It began among little girls, from six to nine years old, then extended to the older girls, and then to the boys, until, inside of ten days, above two hundred were inquiring and in many instances found immediate peace. The young converts at once asked to hold prayer meetings among themselves, and were permitted; and not only so, but many began to labour and pray for others, and, out of the seven hundred orphans then in charge, some two hundred and sixty were shortly regarded as either converted or in a most hopeful state.

Again, in 1872, on the first day of the week of prayer, the Holy Spirit so moved that, without any unusual occasion for deep seriousness, hundreds were, during that season, hopefully converted. Constant prayer for their souls made the

orphan homes a hallowed place, and by August 1st, it was believed, after careful investigation, that seven hundred and twenty-nine might be safely counted as being disciples of Christ, the number of believing orphans being thus far in excess of any previous period. A series of such blessings have, down to this date, crowned the sincere endeavours of all who have charge of these children, to lead them to seek first the kingdom of God and His righteousness.

By far the majority of orphans sent out for service or apprenticeship, had for some time before known the Lord; and even of those who left the Institution unconverted, the after-history of many showed that the training there received had made impossible continuance in a life of sin.

Thus, precious harvests of this seed-sowing, gathered in subsequent years, have shown that God was not unrighteous to forget this work of faith, and labour of love, and patience of hope.

In April, 1874, a letter from a former inmate of the orphanage enclosed a thank offering for the excellent Bible-teaching there received which had borne fruit years after. So carefully had she been instructed in the way of salvation that, while yet herself unrenewed, she had been God's instrument of leading to Christ a fellow servant who had long been seeking peace, and so, became, like a sign-board on the road, the means of directing another to the true path, by simply telling her what she had been taught, though not then following the path herself.

Another orphan wrote, in 1876, that often, when tempted to indulge the sin of unbelief, the thought of that six years' sojourn in Ashley Down came across the mind like a gleam of sunshine. It was remembered how the clothes there worn, the food eaten, the bed slept on, and the very walls around, were the visible answers to believing prayer, and the recollection of all these things proved a potent prescription and remedy for the doubts and waverings of the child of God, a shield against the fiery darts of satanic suggestion.

During the thirty years between 1865 and 1895, two thousand five hundred and sixty-six orphans were known to have left the institution as believers, an average of eighty-five every year; and, at the close of this thirty years, nearly six hundred were yet in the homes on Ashley Down who had given credible evidence of a regenerate state.

Mr. Müller was permitted to know that not only had these orphans been blessed in health, educated in mind, converted to God, and made useful Christian citizens, but many of them had become fathers or mothers of Christian

households. One representative instance may be cited. A man and a woman who had formerly been among these orphans became husband and wife, and they have had eight children, all earnest disciples, one of whom went as a foreign missionary to Africa.

From the first, God set His seal upon this religious training in the orphan houses. The *first two children* received into No. 1 both became true believers and zealous workers: one, a Congregational deacon, who, in a benighted neighbourhood, acted the part of a lay preacher; and the other, a laborious and successful clergyman in the Church of England, and both largely used of God in soul-winning. Could the full history be written of all who have gone forth from these orphan homes, what a volume of testimony would be furnished, since these are but a few scattered examples of the conspicuously useful service to which God has called those whose after-career can be traced!

In his long and extensive missionary tours, Mr. Müller was permitted to see, gather, and partake of many widely scattered fruits of his work on Ashley Down. When preaching in Brooklyn, N. Y., in September, 1877, he learned that in Philadelphia a legacy of a thousand pounds was waiting for him, the proceeds of a life-insurance, which the testator had willed to the work, and in city after city he had the joy of meeting scores of orphans brought up under his care.

He minutely records the remarkable usefulness of a Mr. Wilkinson, who, up to the age of fourteen and a half years, had been taught at the orphanage. Twenty years had elapsed since Mr. Müller had seen him, when, in 1878, he met him in Calvary Church, San Francisco, six thousand five hundred miles from Bristol. He found him holding fast his faith in the Lord Jesus, a happy and consistent Christian. He further heard most inspiring accounts of this man's singular service during the Civil War in America. Being on the gunboat Louisiana, he had there been the leading spirit and recognized head of a little Bethel church among his fellow seamen, who were by him led so to engage in the service of Christ as to exhibit a devotion that, without a trace of fanatical enthusiasm, was full of holy zeal and joy. Their whole conversation was of God. It further transpired that, months previous, when the cloud of impending battle overhung the ship's company, he and one of his comrades had met for prayer in the 'chain-locker'; and thus began a series of most remarkable meetings which, without one night's interruption, lasted for some twenty months. Wilkinson alone among the whole company had any previous knowledge of the word of God, and he became not only the leader of the movement, but the chief interpreter of the Scriptures as they met to read the Book of God and exchange views upon it. Nor was he

satisfied to do thus much with his comrades daily, but at another stated hour he, with some chosen helpers, gathered the coloured sailors of the ship to teach them reading, writing, *etc.*

A member of the Christian Commission, Mr. J. E. Hammond, who gave these facts publicity, and who was intimately acquainted with Mr. Wilkinson and his work on shipboard, said that he seemed to be a direct "product of Mr. Müller's faith, his calm confidence in God, the method in his whole manner of life, the persistence of purpose, and the quiet spiritual power," which so characterized the founder of the Bristol orphanage, being eminently reproduced in this young man who had been trained under his influence. When in a sail-loft ashore, he was compelled for two weeks to listen to the lewd and profane talk of two associates detailed with him for a certain work. For the most part he took refuge in silence; but his manner of conduct, and one sentence which dropped from his lips, brought both those rough and wicked sailors to the Saviour he loved, one of whom in three months read the word of God from Genesis to Revelation.

Mr. Müller went nowhere without meeting converted orphans or hearing of their work, even in the far-off corners of the earth. Sometimes in great cities ten or fifteen would be waiting at the close of an address to shake the hand of their "father," and tell him of their debt of gratitude and love. He found them in every conceivable sphere of service, many of them having households in which the principles taught in the orphan homes were dominant, and engaged in the learned professions as well as humbler walks of life.

God gave His servant also the sweet compensation of seeing great blessing attending the day-schools supported by the Scriptural Knowledge Institution.

The master of the school at Clayhidon, for instance, wrote of a poor lad, a pupil in the day-school, prostrate with rheumatic fever, in a wretched home and surrounded by bitter opposers of the truth. Wasted to a skeleton, and in deep anxiety about his own soul, he was pointed to Him who says, "Come unto Me,... and I will give you rest." While yet this conversation was going on, as though suddenly he had entered into a new world, this emaciated boy began to repeat texts such as "Suffer the little children to come unto me," and burst out singing:

"Jesus loves me, this I know, For the Bible tells me so."

He seemed transported with ecstasy, and recited text after text and hymn after hymn, learned at that school. No marvel is it if that schoolmaster felt a joy, akin to the angels, in this one proof that his labour in the Lord was not in vain. Such

examples might be indefinitely multiplied, but this handful of first-fruits of a harvest may indicate the character of the whole crop.

Letters were constantly received from missionary labourers in various parts of the world who were helped by the gifts of the Scriptural Knowledge Institution. The testimony from this source alone would fill a good-sized volume, and therefore its incorporation into this memoir would be impracticable. Those who would see what grand encouragement came to Mr. Müller from fields of labour where he was only represented by others, whom his gift's aided, should read the annual reports. A few examples may be given of the blessed results of such wide scattering of the seed of the kingdom, as specimens of thousands.

Mr. Albert Fenn, who was labouring in Madrid, wrote of a civil guard who, because of his bold witness for Christ and renunciation of the Romish confessional, was sent from place to place and most cruelly treated, and threatened with banishment to a penal settlement. Again he writes of a convert from Borne who, for trying to establish a small meeting, was summoned before the governor.

"Who pays you for this?" "No one." "What do you gain by it?" "Nothing." "How do you live?" "I work with my hands in a mine." "Why do you hold meetings?" "Because God has blessed my soul, and I wish others to be blessed." "You? you were made a miserable day-labourer; I prohibit the meetings." "I yield to force," was the calm reply, "but as long as I have a mouth to speak I shall speak for Christ." How like those primitive disciples who boldly faced the rulers at Jerusalem, and, being forbidden to speak in Jesus' name, firmly answered: "We ought to obey God rather than men. Whether it be right in the sight of God to hearken unto you more than unto God judge ye: for we cannot but speak the things which we have seen and heard."

A missionary labourer writes from India, of three Brahman priests and scores of Santhals and Hindus, sitting down with four Europeans to keep the supper of the Lord—all fruits of his ministry. Within a twelvemonth, sixty-two men and women, including head men of villages, and four Brahman women, wives of priests and of head men, were baptized, representing twenty-three villages in which the gospel had been preached. At one time more than one hundred persons were awakened in one mission in Spain; and such harvests as these were not infrequent in various fields to which the founder of the orphan work had the joy of sending aid.

In 1885, a scholar of one of the schools at Carrara, Italy, was confronted by a

priest. "In the Bible," said he, "you do not find the commandments of the church." "No, sir," said the child, "for it is not for the church of God to *command*, but to *obey*." "Tell me, then," said the priest, "these commandments of God." "Yes, sir," replied the child; "I am the Lord thy God. Thou shalt have no other God before me. Neither shalt thou make any graven image." "Stop! stop!" cried the priest, "I do not understand it so." "But so," quietly replied the child, "it is written in God's word." This simple incident may illustrate both the character of the teaching given in the schools, and the character often developed in those who were taught.

Out of the many pages of Mr. Müller's journal, probably about one-fifth are occupied wholly with extracts from letters like these from missionaries, teachers, and helpers, which kept him informed of the progress of the Lord's work at home and in many lands where the labourers were by him enabled to continue their service. Bible-carriages, open-air services, Christian schools, tract distribution, and various other forms of holy labour for the benighted souls near and far, formed part of the many-branching tree of life that was planted on Ashley Down.

Another of the main encouragements and rewards which Mr. Müller enjoyed in this life was the knowledge that his example had emboldened other believers to attempt like work for God, on like principles. This he himself regarded as the greatest blessing resulting from his life-work, that hundreds of thousands of children of God had been led in various parts of the world to trust in God in all simplicity; and when such trust found expression in similar service to orphans, it seemed the consummation of his hopes, for the work was thus proven to have its seed in itself after its kind, a self-propagating life, which doubly demonstrated it to be a tree of the Lord's own planting, that He might be glorified.

In December, 1876, Mr. Müller learned, for instance, that a Christian evangelist, simply through reading about the orphan work in Bristol, had it laid on his heart to care about orphans, and encouraged by Mr. Müller's example, solely in dependence on the Lord, had begun in 1863 with three orphans at Nimwegen in Holland, and had at that date, only fourteen years after, over four hundred and fifty in the institution. It pleased the Lord that he and Mrs. Müller should, with their own eyes, see this institution, and he says that in "almost numberless instances" the Lord permitted him to know of similar fruits of his work.

At his first visit to Tokyo, Japan, he gave an account of it, and as the result, Mr. Ishii, a native Christian Japanese, started an orphanage upon a similar basis of prayer, faith, and dependence upon the Living God, and at Mr. Müller's second

visit to the Island Empire he found this orphan work prosperously in progress.

How generally fruitful the example thus furnished on Ashley Down has been in good to the church and the world will never be known on earth. A man living at Horfield, in sight of the orphan buildings, has said that, whenever he felt doubts of the Living God creeping into his mind, he used to get up and look through the night at the many windows lit up on Ashley Down, and they gleamed out through the darkness as stars in the sky.

It was the witness of Mr. Müller to a prayer-hearing God which encouraged Rev. J. Hudson Taylor, in 1863, thirty years after Mr. Müller's great step was taken, to venture wholly on the Lord, in founding the China Inland Mission. It has been said that to the example of A. H. Francke in Halle, or George Müller in Bristol, may be more or less directly traced every form of 'faith work,' prevalent since.

The Scriptural Knowledge Institution was made in all its departments a means of blessing. Already in the year ending May 26, 1860, a hundred servants of Christ had been more or less aided, and far more souls had been hopefully brought to God through their labours than during any year previous. About six hundred letters, received from them, had cheered Mr. Müller's heart during the twelvemonth, and this source of joy overflowed during all his life. In countless cases children of God were lifted to a higher level of faith and life, and unconverted souls were turned to God through the witness borne to God by the institutions on Ashley Down. Mr. Müller has summed up this long history of blessing by two statements which are worth pondering.

First, that the Lord was pleased to give him far beyond all he at first expected to accomplish or receive.

And secondly, that he was fully persuaded that all he had seen and known would not equal the thousandth part of what he should see and know when the Lord should come, His reward with Him, to give every man according as his work shall be.

The *circulation* of Mr. Müller's *Narrative* was a most conspicuous means of untold good.

In November, 1856, Mr. James McQuilkin, a young Irishman, was converted, and early in the next year, read the first two volumes of that Narrative He said to himself: "Mr. Müller obtains all this simply by prayer; so may I be blessed by the same means," and he began to pray. First of all he received from the Lord, in answer, a spiritual companion, and then two more of like mind; and they four

began stated seasons of prayer in a small schoolhouse near Kells, Antrim, Ireland, every Friday evening. On the first day of the new year, 1858, a farm-servant was remarkably brought to the Lord in answer to their prayers, and these *five* gave themselves anew to united supplication. Shortly a sixth young man was added to their number by conversion, and so the little company of praying souls slowly grew, only believers being admitted to these simple meetings for fellowship in reading of the Scriptures, prayer, and mutual exhortation.

About Christmas, that year, Mr. McQuilkin, with the two brethren who had first joined him—one of whom was Mr. Jeremiah Meneely, who is still at work for God—held a meeting by request at Ahoghill. Some believed and some mocked, while others thought these three converts presumptuous; but two weeks later another meeting was held, at which God's Spirit began to work most mightily and conversions now rapidly multiplied. Some converts bore the sacred coals and kindled the fire elsewhere, and so in many places revival flames began to burn; and in Ballymena, Belfast, and at other points the Spirit's gracious work was manifest.

Such was the starting-point, in fact, of one of the most widespread and memorable revivals ever known in our century, and which spread the next year in England, Wales, and Scotland. Thousands found Christ, and walked in newness of life; and the results are still manifest after more than forty years.

As early as 1868 it was found that one who had thankfully read this Narrative had issued a compendium of it in Swedish. We have seen how widely useful it has been in Germany; and in many other languages its substance at least has been made available to native readers.

Knowledge came to Mr. Müller of a boy of ten years who got hold of one of these Reports, and, although belonging to a family of unbelievers, began to pray: "God, teach me to pray like George Müller, and hear me as Thou dost hear George Müller." He further declared his wish to be a preacher, which his widowed mother very strongly opposed, objecting that the boy did not know enough to get into the grammar-school, which is the first step toward such a high calling. The lad, however, rejoined: "I will learn and pray, and God will help me through as He has done George Müller." And soon, to the surprise of everybody, the boy had successfully passed his examination and was received at the school.

A donor writes, September 20, 1879, that the reading of the Narrative totally changed his inner life to one of perfect trust and confidence in God. It led to the devoting of at least a tenth of his earnings to the Lord's purposes, and showed

him how much more blessed it is to give than to receive; and it led him also to place a copy of that Narrative on the shelves of a Town Institute library where three thousand members and subscribers might have access to it.

Another donor suggests that it might be well if Prof. Huxley and his sympathisers, who had been proposing some new arbitrary "prayer-gauge" would, instead of treating prayer as so much waste of breath, try how long they could keep five orphan houses running, with over two thousand orphans, and without asking any one for help,—either "GOD or MAN."

In September, 1882, another donor describes himself as "simply astounded at the blessed results of prayer and faith," and many others have found this brief narrative "the most wonderful and complete refutation of skepticism it had ever been their lot to meet with"—an array of facts constituting the most undeniable "evidences of Christianity." There are abundant instances of the power exerted by Mr. Müller's testimony, as when a woman who had been an infidel, writes him that he was "the first person by whose example she learned that there are some men who live by faith," and that for this reason she had willed to him all that she possessed.

Another reader found these Reports "more faith-strengthening and soul-refreshing than many a sermon," particularly so after just wading through the mire of a speech of a French infidel who boldly affirmed that of all of the millions of prayers uttered every day, not one is answered. We should like to have any candid skeptic confronted with Mr. Müller's unvarnished story of a life of faith, and see how he would on any principle of 'compound probability' and 'accidental coincidences,' account for the tens of thousand's of answers to believing prayer! The fact is that one half of the infidelity in the world is dishonest, and the other half is ignorant of the daily proofs that God is, and is a Rewarder of them that diligently seek Him.

From almost the first publication of his Narrative, Mr. Müller had felt a conviction that it was thus to be greatly owned of God as a witness to His faithfulness; and, as early as 1842, it was laid on his heart to send a copy of his Annual Report gratuitously to every Christian minister of the land, which the Lord helped him to do, his aim being not to get money or even awaken interest in the work, but rather to stimulate faith and quicken prayer.*

* The author of this memoir purposes to give a copy of it to every foreign missionary, and to workers in the home fields, so far as means are supplied in answer to prayer. His hope is that the witness of this life may thus have still

wider influence in stimulating prayer and faith. The devout reader is asked to unite his supplications with those of many others who are asking that the Lord may be pleased to furnish the means whereby this purpose may be carried out. Already about one hundred pounds sterling have been given for this end, and part of it, small in amount but rich in self-denial, from the staff of helpers and the orphans on Ashley Down. A. T. P.

Twenty-two years later, in 1868, it was already so apparent that the published accounts of the Lord's dealings was used so largely to sanctify and edify saints and even to convert sinners and convince infidels, that he records this as *the greatest of all the spiritual blessings* hitherto resulting from his work for God. Since then thirty years more have fled, and, during this whole period, letters from a thousand sources have borne increasing witness that the example he set has led others to fuller faith and firmer confidence in God's word, power, and love; to a deeper persuasion that, though Elijah has been taken up, God, the God of Elijah, is still working His wonders.

And so, in all departments of his work for God, the Lord to whom he witnessed bore witness to him in return, and anticipated his final reward in a recompense of present and overflowing joy. This was especially true in the long tours undertaken, when past threescore and ten, to sow in lands afar the seeds of the Kingdom! As the sower went forth to sow he found not fallow fields only, but harvest fields also, from which his arms were filled with sheaves. Thus, in a new sense the reaper overtook the ploughman, and the harvester, him that scattered the seed. In every city of the United Kingdom and in the "sixty-eight cities" where, up to 1877, he had preached on the continents of Europe and America, he had found converted orphans, and believers to whom abundant blessing had come through reading his reports. After this date, twenty-one years more yet remained crowded with experiences of good. Thus, before the Lord called George Müller higher, He had given him a foretaste of his reward, in the physical, intellectual and spiritual profit of the orphans; in the fruits of his wide seed-sowing in other lands as well as Britain; in the scattering of God's word and Christian literature; in the Christian education of thousands of children in the schools he aided; in the assistance afforded to hundreds of devoted missionaries; in the large blessing imparted by his published narrative, and in his personal privilege of bearing witness throughout the world to the gospel of grace.

Chapter 24: LAST LOOKS, BACKWARD AND FORWARD.

THE mountain-climber, at the sunset hour, naturally takes a last lingering look backward at the prospect visible from the lofty height, before he begins his descent to the valley. And, before we close this volume, we as naturally cast one more glance backward over this singularly holy and useful life, that we may catch further inspiration from its beauty and learn some new lessons in holy living and unselfish serving.

George Müller was divinely fitted for, fitted into his work, as a mortise fits the tenon, or a ball of bone its socket in the joint. He had adaptations, both natural and gracious, to the life of service to which he was called, and these adaptations made possible a career of exceptional sanctity and service, because of his complete self-surrender to the will of God and his childlike faith in His word.

Three qualities or characteristics stand out very conspicuous in him: *truth, faith, and love*. Our Lord frequently taught His disciples that the childlike spirit is the soul of discipleship, and in the ideal child these three traits are central. Truth is one centre, about which revolve childlike frankness and sincerity, genuineness and simplicity. Faith is another, about which revolve confidence and trust, docility and humility. Love is another centre, around which gather unselfishness and generosity, gentleness and restfulness of spirit. In the typical or perfect child, therefore, all these beautiful qualities would coexist, and, in proportion as they are found in a disciple, is he worthy to be called *a child of God*.

In Mr. Müller these traits were all found and conjoined in a degree very seldom found in any one man, and this fact sufficiently accounts for his remarkable likeness to Christ and fruitfulness in serving God and man. No pen-portrait of him which fails to make these features very prominent can either be accurate in delineation or warm in colouring. It is difficult to overestimate their importance in their relation to what George Müller *was* and *did*.

Truth is the corner-stone of all excellence, for without it nothing else is true, genuine, or real. From the hour of his conversion his truthfulness was increasingly dominant and apparent. In fact, there was about him a scrupulous exactness which sometimes seemed unnecessary. One smiles at the mathematical precision with which he states facts, giving the years, days, and hours since he

was brought to the knowledge of God, or since he began to pray for some given object; and the pounds, shillings, pence, halfpence, and even farthings that form the total sum expended for any given purpose. We see the same conscientious exactness in the repetitions of statements, whether of principles or of occurrences, which we meet in his journal, and in which oftentimes there is not even a change of a word. But all this has a significance. It *inspires absolute confidence* in the record of the Lord's dealings.

First, because it shows that the writer has disciplined himself to accuracy of statement. Many a falsehood is not an intentional lie, but an undesigned inaccuracy. Three of our human faculties powerfully affect our veracity: one is memory, another is imagination, and another is conscience. Memory takes note of facts, imagination colours facts with fancies, and conscience brings the moral sense to bear in sifting the real from the unreal. Where conscience is not sensitive and dominant, memory and imagination will become so confused that facts and fancies will fail to be separated. The imagination will be so allowed to invest events and experiences with either a halo of glory or a cloud of prejudice that the narrator will constantly tell, not what he clearly sees written in the book of his remembrance, but what he beholds painted upon the canvas of his own imagination. Accuracy will be, half unconsciously perhaps, sacrificed to his own imaginings; he will exaggerate or deprecate—as his own impulses lead him; and a man who would not deliberately lie may thus be habitually untrustworthy: you cannot tell, and often he cannot tell, what the exact truth would be, when all the unreality with which it has thus been invested is dissipated like the purple and golden clouds about a mountain, leaving the bare crag of naked rock to be seen, just as it is in itself.

George Müller felt the immense importance of exact statement. Hence he disciplined himself to accuracy. Conscience presided over his narrative, and demanded that everything else should be scrupulously sacrificed to veracity. But, more than this, God made him, in a sense, a *man without imagination*—comparatively free from the temptations of an enthusiastic temperament. He was a mathematician rather than a poet, an artisan rather than an artist, and he did not see things invested with a false halo. He was deliberate, not impulsive; calm and not excitable. He naturally weighed every word before he spoke, and scrutinized every statement before he gave it form with pen or tongue. And therefore the very qualities that, to some people, may make his narrative bare of charm, and even repulsively prosaic, add to its value as a plain, conscientious, unimaginative, unvarnished, and trustworthy statement of facts. Had any man of

a more poetic mind written that journal, the reader would have found himself constantly and unconsciously making allowance for the writer's own enthusiasm, discounting the facts, because of the imaginative colouring. The narrative might have been more readable, but it would not have been so reliable; and, in this story of the Lord's dealings, nothing was so indispensable as exact truth. It would be comparatively worthless, were it not undeniable. The Lord fitted the man who lived that life of faith and prayer, and wrote that life-story, to inspire confidence, so that even skeptics and doubters felt that they were reading, not a novel or a poem, but a history.

Faith was the second of these central traits in George Müller, and it was purely the product of grace. We are told, in that first great lesson on faith in the Scripture, that (Genesis xv. 6) Abram believed in Jehovah—literally, *Amened* Jehovah. The word "Amen" means not 'Let it be so,' but rather '*it shall be so.*' The Lord's word came to Abram, saying this 'shall not be,' but something else 'shall be'; and Abram simply said with all his heart, 'Amen'—'it shall be as God hath said.' And Paul seems to be imitating Abram's faith when, in the shipwreck off Malta, he said, "I believe God, that *it shall be* even as it was told me." That is faith in its simplest exercise and it was George Müller's faith. He found the word of the Lord in His blessed Book, a new word of promise for each new crisis of trial or need; he put his finger upon the very text and then looked up to God and said: "Thou hast spoken. I believe." Persuaded of God's unfailing truth, he rested on His word with unwavering faith, and consequently he was at peace.

Nothing is more noticeable, in the entire career of this man of God, reaching through sixty-five years, than the steadiness of his faith and the steadfastness it gave to his whole character. To have a word of God was enough. He built upon it, and, when floods came and beat against that house, how could it fall! He was never confounded nor obliged to flee. Even the earthquake may shake earth and heaven, but it leaves the true believer the inheritor of a kingdom which cannot be moved; for the object of all such shaking is to remove what can be shaken, that what cannot be shaken may remain.

If Mr. Müller had any great mission, it was not to found a world-wide institution of any sort, however useful in scattering Bibles and books and tracts, or housing and feeding thousands of orphans, or setting up Christian schools and aiding missionary workers. His main mission was to teach men that it is *safe to trust God's word*, to rest implicitly upon whatever He hath said, and obey explicitly whatever He has bidden; that prayer offered in faith, trusting His promise and the intercession of His dear Son, is never offered in vain; and that the life lived

by faith is a walk with God, just outside the very gates of heaven.

Love, the third of that trinity of graces, was the other great secret and lesson of this life. And what is love? *Not* merely a complacent affection for what is lovable, which is often only a half-selfish taking of pleasure in the society and fellowship of those who love us. Love is the *principle of unselfishness*: love 'seeketh not her own'; it is the preference of another's pleasure and profit over our own, and hence is exercised toward the unthankful and unlovely, that it may lift them to a higher level. Such love is benevolence rather than complacence, and so it is "of God," for He loveth the unthankful and the evil: and he that loveth is born of God and knoweth God. Such love is obedience to a principle of unselfishness, and makes self-sacrifice habitual and even natural. While Satan's motto is 'Spare thyself!' Christ's motto is to Deny thyself! The sharpest rebuke ever administered by our Lord was that to Peter when he became a Satan by counselling his Master to adopt Satan's maxim.* We are bidden by Paul, "*Remember Jesus Christ*,"† and by Peter, "*Follow His steps*."<‡ If we seek the inmost meaning of these two brief mottoes, we shall find that, about Jesus Christ's character, nothing was more conspicuous than the obedience of faith and self-surrender to God: and in His career, which we are bidden to follow, the renunciation of love, or self-sacrifice for man. The taunt was sublimely true: "He saved others, Himself He cannot save"; it was *because* he saved others that He could not save Himself. The seed must give up its own life for the sake of the crop; and he who will be life to others must, like his Lord, consent to die.

* Matt. xvi.

† 2 Tim. II. (Greek).

‡ 1 Pet. II. 21.

Here is the real meaning of that command, "Let him deny himself and take up his cross." Self-denial is not cutting off an indulgence here and there, but laying the axe at the root of the tree of self, of which all indulgences are only greater or smaller branches. Self-righteousness and self-trust, self-seeking and self-pleasing, self-will, self-defence, self-glory—these are a few of the myriad branches of that deeply rooted tree. And what if one or more of these be cut off, if such lopping off of some few branches only throws back into others the self-life to develop more vigorously in them?

And what is *cross-bearing*? We speak of our 'crosses'—but the word of God never uses that word in the plural, for there is but *one* cross—the cross on which

the self-life is crucified, the cross of voluntary self-renunciation. How did Christ come to the cross? We read in Philippians the seven steps of his descent from heaven to Calvary. He had everything that even the Son of God could hold precious, even to the actual equal sharing of the glory of God. Yet for man's sake what did he do? He did not hold fast even His equality with God, He emptied Himself, took on Him the form of a servant, was made in the likeness of fallen humanity; even more than this, He humbled Himself even as a man, identifying Himself with our poverty and misery and sin; He accepted death for our sakes, and that, the death of shame on the tree of curse. Every step was downward until He who had been worshipped by angels was reviled by thieves, and the crown of glory was displaced by the crown of thorns! That is what the cross meant to *Him*. And He says: "If any man will *come after Me*, let him deny himself, and *take up the cross and follow Me.*" This cross is not *forced upon* us as are many of the little vexations and trials which we call 'our crosses'; it is *taken up* by us, in voluntary self-sacrifice for His sake. We choose self-abnegation, to lose our life in sacrifice that we may find it again in service. That is the self-oblivion of love. And Mr. Müller illustrated it. From the hour when he began to serve the Crucified One he entered more and more fully into the fellowship of His sufferings, seeking to be made conformable unto His death. He gave up fortune-seeking and fame-seeking; he cut loose from the world with its snares and joys; he separated himself from even its doubtful practices, he tested even churchly traditions and customs by the word of God, and step by step conformed to the pattern showed in that word. Every such step was a new self-denial, but it was following *Him*. He chose voluntary poverty that others might be rich, and voluntary loss that others might have gain. His life was one long endeavour to bless others, to be the channel for conveying God's truth and love and grace to them. Like Paul he rejoiced in such sufferings for others, because thus he filled up that which is behind of the afflictions of Christ in his flesh for His body's sake which is the church.* And unless Love's voluntary sacrifice be taken into account, George Müller's life will still remain an enigma. Loyalty to truth, the obedience of faith, the sacrifice of love—these form the threefold key that unlocks to us all the closed chambers of that life, and these will, in another sense, unlock any other life to the entrance of God, and present to Him an open door into all departments of one's being. George Müller had no monopoly of holy living and holy serving. He followed his Lord, both in self-surrender to the will of God and in self-sacrifice for the welfare of man, and herein lay his whole secret.

* Coloss. 1: 24.

To one who asked him the secret of his service he said: "There was a day when I died, *utterly died*;" and, as he spoke, he bent lower and lower until he almost touched the floor—"died to George Müller, his opinions, preferences, tastes and will—died to the world, its approval or censure—died to the approval or blame even of my brethren and friends—and since then I have studied only to show myself approved unto God."

When George Müller trusted the blood for salvation, he took Abel's position; when he undertook a consecrated walk he took Enoch's; when he came into fellowship with God for his life-work he stood beside Noah; when he rested only on God's word, he was one with Abraham; and when he died to self and the world, he reached the self-surrender of Moses.

The godlike qualities of this great and good man made him none the less a man. His separation unto God implied no unnatural isolation from his fellow mortals. Like Terence, he could say: "I am a man, and nothing common to man is foreign to me." To be well known, Mr. Müller needed to be known in his daily, simple, home life. It was my privilege to meet him often, and in his own apartment at Orphan House No. 3. His room was of medium size, neatly but plainly furnished, with table and chairs, lounge and writing-desk, etc. His Bible almost always lay open, as a book to which he continually resorted.

His form was tall and slim, always neatly attired, and very erect, and his step firm and strong. His countenance, in repose, might have been thought stern, but for the smile which so habitually lit up his eyes and played over his features that it left its impress on the lines of his face. His manner was one of simple courtesy and unstudied dignity: no one would in his presence, have felt like vain trifling, and there was about him a certain indescribable air of authority and majesty that reminded one of a born prince; and yet there was mingled with all this a simplicity so childlike that even children felt themselves at home with him. In his speech, he never quite lost that peculiar foreign quality, known as accent, and he always spoke with slow and measured articulation, as though a double watch were set at the door of his lips. With him that unruly member, the tongue, was tamed by the Holy Spirit, and he had that mark of what James calls a 'perfect man, able also to bridle the whole body.'

Those who knew but little of him and saw him only in his serious moods might have thought him lacking in that peculiarly human quality, *humour*. But neither was he an ascetic nor devoid of that element of innocent appreciation of the ludicrous and that keen enjoyment of a good story which seem essential to a

complete man. His habit was sobriety, but he relished a joke that was free of all taint of uncleanness and that had about it no sting for others. To those whom he best knew and loved he showed his true self, in his playful moods,—as when at Ilfracombe, climbing with his wife and others the heights that overlook the sea, he walked on a little in advance, seated himself till the rest came up with him, and then, when they were barely seated, rose and quietly said, "Well now, we have had a good rest, let us go on." This one instance may suffice to show that his sympathy with his divine Master did not lessen or hinder his complete fellow feeling with man. That must be a defective piety which puts a barrier between a saintly soul and whatsoever pertains to humanity. He who chose us out of the world sent us back into it, there to find our sphere of service; and in order to such service we must keep in close and vital touch with human beings as did our divine Lord Himself.

Service to God was with George Müller a passion. In the month of May, 1897, he was persuaded to take at Huntly a little rest from his constant daily work at the orphan houses. The evening that he arrived he said, What opportunity is there here for services for the Lord? When it was suggested to him that he had just come from continuous work, and that it was a time for rest, he replied that, being now free from his usual labours, he felt he must be occupied in some other way in serving the Lord, to glorify whom was his object in life. Meetings were accordingly arranged and he preached both at Huntly and at Teignmouth.

As we cast this last glance backward over this life of peculiar sanctity and service, one lesson seems written across it in unmistakable letters: PREVAILING PRAYER. If a consecrated human life is an *example* used by God to teach us the *philosophy* of holy living, then this man was meant to show us how *prayer, offered in simple faith, has power with God*.

One paragraph of Scripture conspicuously presents the truth which George Müller's living epistle enforces and illustrates; it is found in James v. 16-18:

"The effectual fervent prayer of a righteous man availeth much," is the sentence which opens the paragraph. No translation has ever done it justice. Rotherham renders it: "Much avails a righteous man's supplication, working inwardly." The Revised Version translates, "avails much in its working." The difficulty of translating lies not in the *obscurity* but in the *fulness* of the meaning of the original. There is a Greek middle participle here ($\epsilon\nu\epsilon\rho\gamma\omega\mu\epsilon\nu\eta$), which may indicate "either the *cause* or the *time* of the effectiveness of the prayer," and may mean, through its working, or while it is actively working. The idea is that such

prayer has about it supernatural energy. Perhaps the best key to the meaning of these ten words is to interpret them in the light of the whole paragraph:

"Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Two things are here plainly put before us: first, that Elijah was but a man, of like nature with other men and subject to all human frailties and infirmities; and, secondly, that this man was such a power because he was a man of prayer: he prayed earnestly; literally "he prayed with prayer"; prayed habitually and importunately. No man can read Elijah's short history as given in the word of God, without seeing that he was a man like ourselves. Under the juniper-tree of doubt and despondency, he complained of his state and wished he might die. In the cave of a morbid despair, he had to be met and subdued by the vision of God and by the still, small voice. He was just like other men. It was not, therefore, because he was above human follies and frailties, but because he was subject to them, that he is held up to us as an encouraging example of power that prevails in prayer. He laid hold of the Almighty Arm because he was weak, and he kept hold because to lose hold was to let weakness prevail. Nevertheless, this man, by prayer alone, shut up heaven's floodgates for three years and a half, and then by the same key unlocked them. Yes, this man tested the meaning of those wonderful words: "concerning the work of My hands command ye Me." (Isaiah xlvi. 11.) God put the forces of nature for the time under the sway of this one man's prayer—one frail, feeble, foolish mortal locked and unlocked the springs of waters, because he held God's key.

George Müller was simply another Elijah. Like him, a man subject to all human infirmities, he had his fits of despondency and murmuring, of distrust and waywardness; but he prayed and kept praying. He denied that he was a miracle-worker, in any sense that implies elevation of character and endowment above other fellow disciples, as though he were a specially privileged saint; but in a sense he *was* a miracle-worker, if by that is meant that he wrought wonders impossible to the natural and carnal man. With God all things are possible, and so are they declared to be to him that believeth. God meant that George Müller, wherever his work was witnessed or his story is read, should be a standing rebuke, to the *practical impotence of the average disciple*. While men are asking whether prayer can accomplish similar wonders as of old, here is a man who answers the question by the indisputable logic of facts. *Powerlessness always*

means prayerlessness. It is not necessary for us to be sinlessly perfect, or to be raised to a special dignity of privilege and endowment, in order to wield this wondrous weapon of power with God; but it *is* necessary that we be men and women of prayer—habitual, believing, importunate prayer.

George Müller considered nothing too small to be a subject of prayer, because nothing is too small to be the subject of God's care. If He numbers our hairs, and notes a sparrow's fall, and clothes the grass in the field, nothing about His children is beneath His tender thought. In every emergency, his one resort was to carry his want to his Father. When, in 1858, a legacy of five hundred pounds was, after fourteen months in chancery, still unpaid, the Lord was besought to cause this money soon to be placed in his hands; and he prayed that legacy out of the bonds of chancery as prayer, long before, brought Peter out of prison. The money was paid contrary to all human likelihood, and with interest at four per cent. When large gifts were proffered, prayer was offered for grace to know whether to accept or decline, that no money might be greedily grasped at for its own sake; and he prayed that, if it could not be accepted without submitting to conditions which were dishonouring to God, it might be declined so graciously, lovingly, humbly, and yet firmly, that the manner of its refusal and return might show that he was acting, not in his own behalf, but as a servant under the authority of a higher Master.

These are graver matters and might well be carried to God for guidance and help. But George Müller did not stop here. In the lesser affairs, even down to the least, he sought and received like aid. His oldest friend, Robert C. Chapman of Barnstaple, gave the writer the following simple incident:

In the early days of his love to Christ, visiting a friend, and seeing him mending a quill pen, he said: "Brother H——, do you pray to God when you mend your pen?" The answer was: "It would be well to do so, but I cannot say that I do pray when mending my pen." Brother Müller replied: "I always do, and so I mend my pen much better."

As we cast this last backward glance at this man of God, seven conspicuous qualities stand out in him, the combination of which made him what he was: Stainless uprightness, childlike simplicity, business-like precision, tenacity of purpose, boldness of faith, habitual prayer, and cheerful self-surrender. His *holy living* was a necessary condition of his *abundant serving*, as seems so beautifully hinted in the seventeenth verse of the ninetieth Psalm:

"Let the *beauty of the Lord our God* be upon us, And establish Thou the

work of our hands upon us."

How can the work of our hands be truly established by the blessing of our Lord, unless His beauty also is upon us—the beauty of His holiness transforming our lives and witnessing to His work in us?

So much for the backward look. We must not close without a forward look also. There are two remarkable sayings of our Lord which are complements to each other and should be put side by side:

"If any man will come after Me, let him deny himself and take up his cross and follow Me."

"If any man serve Me, let him follow Me; and where I am, there shall also my servant be. If any man serve Me, him will My Father honour."

One of these presents the cross, the other the crown; one the renunciation, the other the compensation. In both cases it is, "Let him follow Me"; but in the second of these passages the following of Christ *goes further than the cross of Calvary*; it reaches through the sepulchre to the Resurrection Life, the Forty Days' Holy Walk in the Spirit, the Ascension to the Heavencies, the session at the Right Hand of God, the Reappearing at His Second Coming, and the fellowship of His final Reign in Glory. And two compensations are especially made prominent: first, the *Eternal Home with Christ*; and, second the *Exalted Honour from the Father*. We too often look only at the cross and the crucifixion, and so see our life in Christ only in its oneness with Him in suffering and serving; we need to look beyond and see our oneness with Him in recompense and reward, if we are to get a complete view of His promise and our prospect. Self-denial is not so much an *impoverishment* as a *postponement*: we make a sacrifice of a present good for the sake of a future and greater good. Even our Lord Himself was strengthened to endure the cross and despise the shame by the joy that was set before Him and the glory of His final victory. If there were seven steps downward in humiliation, there are seven upward in exaltation, until beneath His feet every knee shall bow in homage, and every tongue confess His universal Lordship. He that descended is the same also that ascended up far above all heavens, that He might fill all things.

George Müller counted all as loss that men count gain, but it was for the excellency of the knowledge of Jesus, his Lord. He suffered the loss of all things and counted them as dung, but it was that he might win Christ and be found in Him; that he might know Him, and not only the fellowship of His sufferings and conformity to His death, but the power of His resurrection, conformity to His

life, and fellowship in His glory. He left all behind that the world values, but he reached forth and pressed forward toward the goal, for the prize of the high calling of God in Christ Jesus. "Let us, therefore, as many as be perfect, be thus minded."

When the Lord Jesus was upon earth, there was one disciple whom He loved, who also leaned on His breast, having the favoured place which only one could occupy. But now that He is in heaven, every disciple may be the loved one, and fill the favoured place, and lean on His bosom. There is no exclusive monopoly of privilege and blessing. He that follows closely and abides in Him knows the peculiar closeness of contact, the honour of intimacy, that are reserved for such as are called and chosen and faithful, and follow the Lamb whithersoever He goeth. God's self-denying servants are on their way to the final sevenfold perfection, at home with Him, and crowned with honour:

"And there shall be no more curse;
But the throne of God and of the Lamb shall be in it;
And His servants shall serve Him;
And they shall see His face;
And His name shall be in their foreheads,
And there shall be no night there,
And they shall reign for ever and ever."
Amen!

Appendix A: Scripture Texts That Moulded George Müller

CERTAIN marked Scripture precepts and promises had such a singular influence upon this man of God, and so often proved the guides to his course, that they illustrate Psalm cxix. 105: "Thy word is a lamp unto my feet, And a light unto my path."

Those texts which, at the parting of the way, became to him God's signboards, showing him the true direction, are here given, as nearly as may be in the order in which they became so helpful to him. The study of them will prove a kind of spiritual biography, outlining his career. Some texts, known to have been very conspicuous in their influence, we put in capitals. The italics are his own.

"GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE." (John iii. 16.) "Cursed be the man that trusteth in man and maketh flesh his arm." (Jeremiah xvii. 5.)

"O, fear the Lord, ye His saints; for there is no want to them that fear Him." (Psa. xxxiv. 9.) "Owe no man anything, but to love one another." (Rom. xiii. 8.)

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." (Matt. vi. 33.) "The holy scriptures, which are able to make thee wise unto salvation." (2 Tim. iii. 15.) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. vii. 7, 8.) "WHATSOEVER YE SHALL ASK IN MY NAME, THAT WILL I DO, THAT THE FATHER MAY BE GLORIFIED IN THE SON: IF YE SHALL ASK ANYTHING IN MY NAME I WILL DO IT." (John xiv. 13, 14.) "Therefore I say unto you, Take no thought for your life, what ye shall eat, and what ye shall drink, nor yet for your body what ye shall put on.... Take, therefore, no thought for the morrow." (Matt. vi. 25-34.) "If any man will do His will, he shall know of the doctrine." (John vii. 17.)

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) "And the eunuch

said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the eunuch, and he baptized him." (Acts viii. 36-38.) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." (Rom. vi. 3, 4.) "Upon the first day of the week, when the disciples came together to break bread." (Acts xx. 7.) "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a man in vile raiment; and ye have respect unto him that weareth the expensive clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts?" (James ii. 1-6.) "Having, then, gifts differing according to the grace that is given us." (Rom. xii. 6.)

"All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor. xii. 11.) "Not because I desire a gift, but I desire fruit that may abound to your account." (Philip, iv. 17.) "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on.".... "Behold the fowls of the air.... Consider the lilies of the field.... For your heavenly Father knoweth that ye have need of these things." (Matt. vi. 25-32.) "Lay not up for yourselves treasures upon earth." (Matt. vi. 19.)

"SELL THAT YE HAVE AND GIVE ALMS." (Luke xii. 33.)

"A man can receive nothing except it be given him from heaven." (John iii. 27.)

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." (Acts xv. 14. Comp. Matt. xiii. 24-30, 36-43.) "This know also, that in the last days perilous times shall come.... Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 1, 13.) "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 Cor. vi. 14-18.) "Not by might, nor by power, but by My spirit, saith the Lord of hosts." (Zech. iv. 6.)

"MY GRACE IS SUFFICIENT FOR THEE." (2 Cor. xii. 9.)

"Let every man abide in the same calling wherein he was called. Let every man, wherein he is called, therein abide with God." (1 Cor. vii. 20, 24.) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

correction, for instruction in righteousness." (2 Tim. iii. 16.) "OPEN THY MOUTH WIDE, AND I WILL FILL IT." (Psa. lxxxi. 10.)

"Mine hour is not yet come." (John ii. 4.)

"He took a child, and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me, but Him that sent Me." (Mark ix. 36, 37.) "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 10, 11.) "WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM." (Mark xi. 24.) "He that believeth on Him shall not be confounded." (1 Pet. ii. 6.)

"O Thou that hearest prayer, unto Thee shall all flesh come." (Psa. lxv. 2.)

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul." (Psa. lxvi. 16.) "A FATHER OF THE FATHERLESS." (Psa. lxviii. 5.)

"My son, despise not thou the chastening of the Lord; neither be weary of His correction." (Prov. iii. 11.) "Like as a father pitith his children, so the Lord pitith them that fear Him." (Psa. ciii. 13.) "JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." (Heb. xiii. 8.)

"To-morrow shall take thought for the things of itself." "Sufficient unto the day is the evil thereof." (Matt. vi. 34.) "Hitherto hath the Lord helped us." (1 Sam. vii. 12.)

"Oh taste and see that the Lord is good:"

"Blessed is the man that trusteth in Him!" (Psalm xxxiv. 8.)

"All the fat is the Lord's." (Lev. iii. 16.)

"I am poor and needy; yet the Lord thinketh upon me." (Psa. xl. 17.)

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart." (Psa. xxxvii. 4.) "If I regard iniquity in my heart, the Lord will not hear me." (Psa. lxvi. 18.)

"Know that the Lord hath set apart him that is godly for Himself: The Lord will hear when I call unto Him." (Psa. iv. 3.) "JEHOVAH JIREH." (The Lord will provide.) (Gen. xxii. 14.)

"HE HATH SAID, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE; SO THAT WE MAY BOLDLY SAY, THE LORD IS MY HELPER." (Heb. xiii. 5, 6.) "Be thou not one of them that strike hands, or of them that are sureties for debts." (Prov. xxii. 26.) "He that hateth suretyship is sure." (Prov. xi. 15.)

"I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (2 Cor. xii. 15.) "Ye are all children of God by faith in Christ Jesus." (Gal. iii. 26.)

"CASTING ALL YOUR CARE UPON HIM FOR HE CARETH FOR YOU." (1 Pet. v. 7.)

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. iv. 6.) "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John xi. 40.) "WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD." (Rom. viii. 28.)

"Shall not the judge of all the earth do right?" (Gen. xviii. 25.)

"Of such (little children) is the kingdom of heaven." (Matt. xix. 14.)

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.) "Every good gift and every perfect gift is from above." (James i. 17.)

"The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." (Psa. xxxiv. 10.) "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. xi. 24, 25.) "Give and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke vi. 38.) "The liberal deviseth liberal things; and by liberal things shall he stand." (Isa. xxxii. 8.) "For ye have the poor with you always, and whosoever ye will ye may do them good. (Mark xiv. 7.) "Let not then your good be evil spoken of." (Rom. xiv. 16.)

"Let your moderation (yieldingness) be known unto all men." (Phil. iv. 5.)

"MY BRETHREN, COUNT IT ALL JOY WHEN YE FALL INTO DIVERS TEMPTATIONS (*i.e.* TRIALS); KNOWING THIS, THAT THE TRYING OF YOUR FAITH WORKETH PATIENCE. BUT LET PATIENCE HAVE HER PERFECT WORK, THAT YE MAY BE PERFECT AND ENTIRE, WANTING NOTHING." (James i. 2-4.) "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii. 5,6.) "The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them." (Prov. xi. 3.) "Commit thy works unto the Lord and thy thoughts shall be established." (Prov. xvi. 3.)

"For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." (Rom. xii. 3.) "Wait on the Lord; be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord." (Psa. xxvii. 14.) "After he had patiently endured he obtained the promise." (Heb. vi. 15.)

"VERILY, VERILY, I SAY UNTO YOU, WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME, HE WILL GIVE IT YOU." (John xvi. 23.) "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. ix. 6.) "Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20.) "THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE: FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT TRUST THEE." (Psa. ix. 10.) "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (Isa. xxvi. 3, 4.) "If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not." (2 Cor viii. 12.) "BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD." (1 Cor. xv. 58.) "Let us not be weary in well doing, for *in due season* we shall reap if we faint not." (Gal. vi. 9.) "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou 'hast wrought for them that trust in Thee before the sons of men!" (Psa. xxxi. 19.) "THOU ART GOOD AND DOEST GOOD." (Psa. cxix. 68.)

"I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast

afflicted me. (Psa. cxix. 75.) "My times are in Thy hand." (Psa. xxxi. 15.)

"The LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly." (Psa. lxxxiv. 11.) "Hold Thou me up and I shall be safe." (Psa. cxix. 117.)

"Behold I come quickly, and My reward is with Me, to give every man according as his work shall be." (Rev. xxii. 12.) "It is more blessed to give than to receive." (Acts xx. 35.)

"Give us *this day* our *daily* bread." (Matt. vi. 11.) "Able to do exceeding abundantly above all we ask or think." (Eph. iii. 20.)

"Them that honour Me I will honour." (1 Sam. ii. 30.)

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (1 Peter i. 7.)

Appendix B: Apprehension Of Truth

SOME points which God began to show Mr. Müller while at Teignmouth in 1829:

1. That the word of God alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that in our day, as well as in former times, He is the teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time. Indeed, of the office of each of the blessed persons, in what is commonly called the Trinity, I had no experimental apprehension. I had not before seen from the Scriptures that the Father chose us before the foundation of the world; that in Him that wonderful plan of our redemption originated, and that He also appointed all the means by which it was to be brought about. Further, that the Son, to save us, had fulfilled the law, to satisfy its demands, and with it also the holiness of God; that He had borne the punishment due to our sins, and had thus satisfied the justice of God. And further, that the Holy Spirit alone can teach us about our state by nature, show us the need of a Saviour, enable us to believe in Christ, explain to us the Scriptures, help us in preaching, *etc.* It was my beginning to understand this latter point in particular, which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book, and simply reading the word of God and studying it. The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously. *But the particular difference was that I received real strength for my soul in doing so.* I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were really of value.
2. Before this period I had been much opposed to the doctrines of election, particular redemption, and final persevering grace: so much so that, a few days after my arrival at Teignmouth I called election a devilish doctrine. I did not believe that I had brought myself to the Lord, for that was too manifestly false; but yet I held, that I might have resisted finally. And further, I knew nothing about the choice of God's people, and did not believe that the child of God, when once made so; was safe for ever. In my fleshly mind I had repeatedly said, If once I could prove that I am a child of God for ever, I might go back into the

world for a year or two, and then return to the Lord, and at last be saved. But now I was brought to examine these precious truths by the word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely as an instrument; and being made willing to receive what the Scriptures said; I went to the Word, reading the New Testament from the beginning, with a particular reference to these truths. To my great astonishment I found that the passages which speak decidedly for election and persevering grace were about four times as many as those which speak apparently against these truths; and even those few, shortly after, when I had examined and understood them, served to confirm me in the above doctrines. As to the effect which my belief in these doctrines had on me, I am constrained to state, for God's glory, that though I am still exceedingly weak, and by no means so dead to the lusts of the flesh, and the lust of the eyes, and the pride of life, as I might and as I ought to be, yet, by the grace of God, I have walked more closely with Him since that period. My life has not been so variable, and I may say that I have lived much more for God than before. And for this have I been strengthened by the Lord, in a great measure, through the instrumentality of these truths. For in the time of temptation, I have been repeatedly led to say: Should I thus sin? I should only bring misery into my soul for a time, and dishonour God; for, being a son of God for ever, I should have to be brought back again, though it might be in the way of severe chastisement. Thus, I say, the electing love of God in Christ (when I have been able to realize it) has often been, the means of *producing holiness, instead of leading me into sin*. It is only the notional apprehension of such truths, the want of having them in the heart, whilst they are in the head, which is dangerous.

3. Another truth, into which, in a measure, I was led, respected the Lord's coming. My views concerning this point, up to that time, had been completely vague and unscriptural. I had believed what others told me, without trying it by the Word. I thought that things were getting better and better, and that soon the whole world would be converted. But now I found in the Word that we have not the least Scriptural warrant to look for the conversion of the world before the return of our Lord. I found in the Scriptures that that which will usher in the glory of the church, and uninterrupted joy to the saints, is the return of the Lord Jesus, and that, till then, things will be more or less in confusion. I found in the Word, that the return of Jesus, and not death, was the hope of the apostolic Christians; and that it became me, therefore, to look for His appearing. And this truth entered so into my heart that, though I went into Devonshire exceedingly weak, scarcely expecting that I should return again to London, yet I was

immediately, on seeing this truth, brought off from looking for death, and was made to look for the return of the Lord. Having seen this truth, the Lord also graciously enabled me to apply it, in some measure at least, to my own heart, and to put the solemn question to myself—What may I do for the Lord, before He returns, as He may soon come?

4. In addition to these truths, it pleased the Lord to lead me to see a higher standard of devotedness than I had seen before. He led me, in a measure, to see what is my true glory in this world, even to be despised, and to be poor and mean with Christ. I saw then, in a measure, though I have seen it more fully since, that it ill becomes the servant to seek to be rich, and great, and honoured in that world where his Lord was poor, and mean, and despised.

Appendix C: Separation From The London Society For Promoting Christianity Among The Jews.

IT became a point of solemn consideration with me, whether I could remain connected with the Society in the usual way. My chief objections were these: 1. If I were sent out by the Society, it was more than probable, yea, almost needful, if I were to leave England, that I should labour on the Continent, as I was unfit to be sent to eastern countries on account of my health, which would probably have suffered, both on account of the climate, and of my having to learn other languages. Now, if I *did* go to the Continent, it was evident that without ordination I could not have any extensive field of usefulness, as unordained ministers are generally prevented from labouring freely there; but I could not conscientiously submit to be ordained by unconverted men, professing to have power to set me apart for the ministry, or to communicate something to me for this work which they do not possess themselves. Besides this, I had other objections to being connected with *any* state church or national religious establishment, which arose from the increased light which I had obtained through the reception of this truth, that *the word of God is our only standard, and the Holy Spirit our only teacher*. For as I now began to compare what I knew of the establishment in England and those on the Continent with this only true standard, the word of God, I found that all establishments, even because they are establishments, i.e., the world and the church mixed up together, not only contain in them the principles which necessarily must lead to departure from the word of God; but also, as long as they remain establishments, entirely preclude the acting throughout according to the Holy Scriptures.—Then again, if I were to stay in England, the Society would not allow me to preach in any place indiscriminately, where the Lord might open a door for me; and to the ordination of English bishops I had still greater objections than to the ordination of a Prussian Consistory.

2. I further had a conscientious objection against being led and directed by *men* in my missionary labours. As a servant of Christ, it appeared to me I ought to be guided by the Spirit, and not by men, as to time and place; and this I would say, with all deference to others, who may be much more taught and much more spiritually minded than myself. A servant of Christ has but one Master.

3. I had love for the Jews, and I had been enabled to give proofs of it; yet I could

not conscientiously say, as the committee would expect from me, that I would spend the greater part of my time only among them. For the scriptural plan seemed to me that, in coming to a place, I should seek out the Jews, and commence my labour particularly among them; but that, if they rejected the gospel, I should go to the nominal Christians.—The more I weighed these points, the more it appeared to me that I should be acting hypocritically, were I to suffer them to remain in my mind, without making them known to the committee.

Appendix D: The Scriptural Knowledge Institution For Home And Abroad

I. THE PRINCIPLES OF THE INSTITUTION.

1. WE consider every believer bound, in one way or other, to help the cause of Christ, and we have scriptural warrant for expecting the Lord's blessing upon our work of faith and labour of love: and although, according to Matt. xiii. 24-43, 2 Tim. iii. 1-13, and many other passages, the world will not be converted before the coming of our Lord Jesus, still, while He tarries, all scriptural means ought to be employed for the ingathering of the elect of God.
2. The Lord helping us, we do not mean to seek the patronage of the world; i.e., we never intend to ask *unconverted* persons of rank or wealth to countenance this Institution, because this, we consider, would be dishonourable to the Lord. In the name of our God we set up our banners, Psa. xx. 5; He alone shall be our Patron, and if He helps us we shall prosper, and if He is not on our side, we shall not succeed.
3. We do not mean to *ask* unbelievers for money (2 Cor. vi. 14—18); though we do not feel ourselves warranted to refuse their contributions, if they, of their own accord should offer them. (Acts xxviii. 2-10.) 4. We reject altogether the help of unbelievers in managing or carrying on the affairs of the Institution. (2 Cor. vi. 14-18.)
5. We intend never to enlarge the field of labour by contracting debts (Rom. xiii. 8), and afterwards appealing to the Church of God for help, because this we consider to be opposed both to the letter and the spirit of the New Testament; but in secret prayer, God helping us, we shall carry the wants of the Institution to the Lord, and act according to the means that God shall give.
6. We do not mean to reckon the success of the Institution by the amount of money given, or the number of Bibles distributed, etc., but by the Lord's blessing upon the work (Zech. iv. 6); and we expect this, in the proportion in which He shall help us to wait upon Him in prayer.
7. While we would avoid aiming after needless singularity, we desire to go on simply according to Scripture, without compromising the truth; at the same time thankfully receiving any instruction which experienced believers, after prayer,

upon scriptural ground, may have to give us concerning the Institution.

II. THE OBJECTS OF THE INSTITUTION ARE:

1. To *assist* day-schools, Sunday-schools, and adult-schools, in which instruction is given upon *scriptural principles*, and, as far as the Lord may give the means, and supply us with suitable teachers, and in other respects make our path plain, to establish schools of this kind.

a. By day-schools upon scriptural principles, we understand day-schools in which the teachers are godly persons,—in which the way of salvation is scripturally pointed out,—and in which no instruction is given opposed to the principles of the gospel.

b. Sunday-schools, in which all the teachers are believers, and in which the Holy Scriptures alone are the foundation of instruction, are such only as the Institution assists with the supply of Bibles, Testaments, etc.; for we consider it unscriptural that any persons who do not profess to know the Lord themselves should be allowed to give religious instruction.

c. The Institution does not assist any adult-schools with the supply of Bibles, Testaments, spelling-books, etc., except the teachers are believers.

2. To circulate the Holy Scriptures.

We sell Bibles and Testaments to poor persons at a reduced price. But while we, in general, think it better that the Scriptures should be *sold*, and not given altogether gratis, still, in cases of extreme poverty, we think it right to give, without payment, a cheap edition.

3. The third object of this Institution is to aid missionary efforts.

We desire to assist those missionaries whose proceedings appear to be most according to the Scriptures.

It is proposed to give such a portion of the amount of the donations to each of the fore-mentioned objects as the Lord may direct; but if none of the objects should claim a more particular assistance, to lay out an equal portion upon each; yet so that if any donor desires to give for one of the objects exclusively the money shall be appropriated accordingly.

Appendix E: Reasons Which Led Mr. Müller To Establish An Orphan House

I HAD constantly cases brought before me which proved that one of the especial things which the children of God needed in our day was *to have their faith strengthened*. For instance: I might visit a brother who worked fourteen or even sixteen hours a day at his trade, the necessary result of which was that not only his body suffered, but his soul was lean, and he had no enjoyment in the things of God. Under such circumstances I might point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man by reading the word of God, by meditation over it, and by prayer. The reply, however, I generally found to be something like this: "But if I work less, I do not earn enough for the support of my family. Even now, whilst I work so much, I have scarcely enough. The wages are so low, that I must work hard in order to obtain what I need." There was no trust in God. No real belief in the truth of that word: "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you." I might reply something like this: "My dear brother, it is not your work which supports your family, but the Lord; and He who has fed you and your family when you could not work at all, on account of illness, would surely provide for you and yours if, for the sake of obtaining food for your inner man, you were to work only for so many hours a day as would allow you proper time for retirement. And is it not the case now, that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean then to read a little of the word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep whilst reading the Scriptures, or whilst on your knees in prayer?" The brother would allow it was so; he would allow that my advice was good; but still I read in his countenance, even if he should not have actually said so, "How should I get on if I were to *carry out* your advice?" I longed, therefore, to have something to point the brother to, as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to PROVE Himself to be the LIVING GOD, in our day as formerly, *to all who put their trust in Him*.—Again, sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and therefore were harassed by the fear of having to go into the poor-house. If in such a case I pointed out to them how their

Heavenly Father has always helped those who put their trust in Him, they might not, perhaps, always say that times have changed; but yet it was evident enough that God was not looked upon by them as the LIVING God. My spirit was oftentimes bowed down by this, and I longed to set something before the children of God whereby they might see that He does not forsake, even in our day, those who rely upon Him.—Another class of persons were brethren in business, who suffered in their souls, and brought guilt on their consciences, by carrying on their business almost in the same way as unconverted persons do. The competition in trade, the bad times, the over-peopled country, were given as reasons why, if the business were carried on simply according to the word of God it could not be expected to do well. Such a brother, perhaps, would express the wish that he might be differently situated; but very rarely did I see *that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on Him, in order that a good conscience might be maintained.* To this class likewise I desired to show, by a visible proof, that God is unchangeably the same.—Then there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared, on account of the consequences, to give up the profession in which they could not abide with God, or to leave their position, lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith by giving them not only instances from the word of God of His willingness and ability to help all those who rely upon Him, but *to show them by proofs* that He is the same in our day. I well knew *that the word of God ought to be enough*, and it was, by grace, enough to me; but still, I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord's dealings with His servant, A. H. Francke, who, in dependence upon the living God alone, established an immense orphan house, which I had seen many times with my own eyes. I, therefore, judged myself bound to be the servant of the Church of God, in the particular point on which I had obtained mercy: namely, *in being able to take God by His word and to rely upon it.* All these exercises of my soul, which resulted from the fact that so many believers, with whom I became acquainted, were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the church at large, and before the world, a proof that He has not in the least changed; and this seemed to me best done by the establishing of an

orphan house. It needed to be something which could be seen, even by the natural eye. Now if I, a poor man, simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life;—I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God;—but still, the first and primary object of the work was (and still is) that God might be magnified by the fact that the orphans under my care are provided with all they need only *by prayer and faith*, without any one being asked by me or my fellow labourers, whereby it may be seen that God is FAITHFUL STILL, and HEARS PRAYER STILL.

The three chief reasons for establishing an orphan house are: 1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust in Him; and that thus the faith of His children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare.

That to which my mind has been particularly directed is to establish an orphan house in which destitute fatherless and motherless children may be provided with food and raiment, and scriptural education. Concerning this intended orphan house I would say:

1. It is intended to be in connection with the Scriptural Knowledge Institution for Home and Abroad, in so far as it respects the reports, accounts, superintendence, and the principles on which it is conducted, so that, in one sense, it may be considered as a new object of the Institution, yet with this difference, *that only those funds shall be applied to the orphan house which are expressly given for it*. If, therefore, any believer should prefer to support either those objects which have been hitherto assisted by the funds of this Institution, or the intended orphan house, it need only be mentioned, in order that the money may be applied accordingly.
2. It will only be established if the Lord should provide both the means for it and suitable persons to conduct it.

As to the means, I would make the following remarks: The reason for proposing to enlarge the field is not because we have of late particularly abounded in means; for we have been rather straitened. The many gracious answers, however, which the Lord had given us concerning this Institution led brother C——r and me to give ourselves to prayer, asking Him to supply us with the means to carry on the work, as we consider it unscriptural to contract debts. During five days, we prayed several times, both unitedly and separately. After that time, the Lord began to answer our prayers, so that, within a few days, about 501. was given to us. I would further say that the very gracious and tender dealings of God with me, in having supplied, in answer to prayer, for the last five years, my own temporal wants without any certain income, so that money, provisions, and clothes have been sent to me at times when I was greatly straitened, and that not only in small but large quantities; and not merely from individuals living in the same place with me, but at a considerable distance; and that not merely from intimate friends, but from individuals whom I have never seen: all this, I say, has often led me to think, even as long as four years ago, that the Lord had not given me this simple reliance on Him merely for myself, but also for others. Often, when I saw poor neglected children running about the streets at Teignmouth, I said to myself: "May it not be the will of God that I should establish schools for these children, asking Him to give me the means?" However, it remained only a thought in my mind for two or three years. About two years and six months since I was particularly stirred up afresh to do something for destitute children, by seeing so many of them begging in the streets of Bristol, and coming to our door. It was not, then, left undone on account of want of trust in the Lord, but through an abundance of other things calling for all the time and strength of my brother Craik and myself; for the Lord had both given faith, and had also shown by the following instance, in addition to very many others, both what He can and what He will do. One morning, whilst sitting in my room, I thought about the distress of certain brethren, and said thus to myself: "Oh, that it might please the Lord to give me the means to help these poor brethren!" About an hour afterwards I had £60 sent as a present for myself from a brother whom up to this day I have never seen, and who was then, and is still, residing several thousand miles from this. Should not such an experience, together with promises like that one in John xiv. 13, 14, encourage us to ask with all boldness, for ourselves and others, both temporal and spiritual blessings? The Lord, for I cannot but think it was He, again and again brought the thought about these poor children to my mind, till at last it ended in the establishment of "The Scriptural Knowledge Institution, for Home and Abroad"; since the establishment of which, I have had it in a similar way brought to my mind, first about fourteen months ago, and repeatedly since,

but especially during these last weeks, to establish an orphan house. My frequent prayer of late has been, that if it be of God, He would let it come to pass; if not, that He would take from me all thoughts about it. The latter has not been the case, but I have been led more and more to think that the matter may be of Him. Now, if so, He can influence His people *in any part of the world* (for I do not look to Bristol, nor even to England, but to the living God, whose is the gold and the silver), to intrust me and brother C——r, whom the Lord has made willing to help me in this work with the means. Till we have *them*, we can do nothing in the way of renting a house, furnishing it, etc. Yet, when once as much as is needed for this has been sent us, as also proper persons to engage in the work, we do not think it needful to wait till we have the orphan house endowed, or a number of yearly subscribers for it; but we trust to be enabled by the Lord, who has taught us to ask for our *daily* bread, to look to Him for the supply of the *daily* wants of those children whom He may be pleased to put under our care. Any donations will be received at my house. Should any believers have tables, chairs, bedsteads, bedding, earthenware, or any kind of household furniture to spare, for the furnishing of the house; or remnants, or pieces of calico, linen, flannel, cloth, or any materials useful for wearing apparel; or clothes already worn, they will be thankfully received.

Respecting the persons who are needed for carrying on the work, a matter of no less importance than the procuring of funds, I would observe that we look for them to God Himself, as well as for the funds; and that all who may be engaged as masters, matrons, and assistants, according to the smallness or largeness of the Institution, must be known to us as true believers; and moreover, as far as we may be able to judge, must likewise be qualified for the work.

3. At present nothing can be said as to the time when the operations are likely to commence; nor whether the Institution will embrace children of both sexes, or be restricted either to boys or girls exclusively; nor of what age they will be received, and how long they may continue in it; for though we have thought about these things, yet we would rather be guided in these particulars by the amount of the means which the Lord may put into our hands, and by the number of the individuals whom He may provide for conducting the Institution. Should the Lord condescend to use us as instruments, a short printed statement will be issued as soon as something more definite can be said.

4. It has appeared well to us to receive only such destitute children as have been bereaved of both parents.

5. The children are intended, if girls, to be brought up for service; if boys, for a trade; and therefore they will be employed, according to their ability and bodily strength, in useful occupations, and thus help to maintain themselves; besides this, they are intended to receive a plain education; but the chief and the special end of the Institution will be to seek, with God's blessing, to bring them to the knowledge of Jesus Christ by instructing them in the Scriptures.

FURTHER ACCOUNT RESPECTING THE ORPHAN HOUSE, ETC.

When, of late, the thoughts of establishing an orphan house, in dependence upon the Lord, revived in my mind, during the first two weeks I only prayed that if it were of the Lord He would bring it about; but if not, that He graciously would be pleased to take all thoughts about it out of my mind. My uncertainty about knowing the Lord's mind did not arise from questioning whether it would be pleasing in His sight that there should be an abode and scriptural education provided for destitute fatherless and motherless children; but whether it were His will that *I* should be the instrument of setting such an object on foot, as my hands were already more than filled. My comfort, however, was, that, if it were His will, He would provide not merely the means, but also suitable individuals to take care of the children, so that my part of the work would take only such a portion of my time as, considering the importance of the matter, I might give, notwithstanding my many other engagements. The whole of those two weeks I never asked the Lord for money or for persons to engage in the work. On December 5th, however, the subject of my prayer all at once became different. I was reading Psalm lxxxi., and was particularly struck, more than at any time before, with verse 10: "*Open thy mouth wide and I will fill it.*" I thought a few moments about these words, and then was led to apply them to the case of the orphan house. It struck me that I had never asked the Lord for anything concerning it, except to know His will respecting its being established or not; and I then fell on my knees, and opened my mouth wide, asking him for much. I asked in submission to His will, and without fixing a time when He should answer my petition. I prayed that He would give me a house, i.e., either as a loan, or that some one might be led to pay the rent for one, or that one might be given permanently for this object; further, I asked Him for £1000; and likewise for suitable individuals to take care of the children. Besides this, I have been since led to ask the Lord to put into the hearts of His people to send me articles of furniture for the house, and some clothes for the children. When I was asking the petition I was fully aware what I was doing, i.e., that I was asking for something which I had no natural prospect of obtaining from the brethren whom

I know, but which was not too much for the Lord to grant.

Appendix F: Arguments In Prayer For The Orphan Work

THE arguments which I plead with God are:

1. That I set about the work for the glory of God, i.e., that there might be a visible proof, by God supplying, *in answer to prayer only*, the necessities of the orphans, that He is the *living* God, and most willing, even in *our* day, to answer prayer: and that, therefore, He would be pleased to send supplies.
2. That God is the "Father of the fatherless," and that He, therefore, as their Father, would be pleased to provide. (Psalm lxviii. 5.)
3. That I have received the children in the name of Jesus, and that, therefore, He, in these children, has been received, and is fed, and is clothed; and that, therefore, He would be pleased to consider this. (Mark ix. 36, 37.)
4. That the faith of many of the children of God has been strengthened by this work hitherto, and that, if God were to withhold the means for the future, those who are weak in faith would be staggered; whilst, by a continuance of means, their faith might still further be strengthened.
5. That many enemies would laugh, were the Lord to withhold supplies, and say, did we not foretell that this enthusiasm would come to nothing?
6. That many of the children of God, who are uninstructed, or in a carnal state, would feel themselves justified to continue their alliance with the world in the work of God, and to go on as heretofore, in their unscriptural proceedings respecting similar institutions, so far as the obtaining of means is concerned, if He were not to help me.
7. That the Lord would remember that I am His child, and that He would graciously pity me, and remember that *I* cannot provide for these children, and that therefore He would not allow this burden to lie upon me long without sending help.
8. That He would remember likewise my fellow labourers in the work, who trust in Him, but who would be tried were He to withhold supplies.
9. That He would remember that I should have to dismiss the children from

under our scriptural instruction to their former companions.

10. That He would show that those were mistaken who said that, *at the first*, supplies might be expected, while the thing was new, but not afterwards.

11. That I should not know were He to withhold means, what construction I should put upon all the many most remarkable answers to prayer which He has given me heretofore in connection with this work, and which most fully have shown to me that it is of God.

Appendix G: The Purchase Of A Site, Etc.

MR. BENJAMIN PERRY gives an account of the circumstances under which the land was purchased, prior to the erection of the orphan houses on Ashley Down, as he heard it from Mr. Müller's own mouth, showing how directly the Lord worked on the mind of the owner. Mr. Müller had been making inquiries respecting the purchase of land much nearer Bristol, the prices asked being not less than £1000 per acre, when he heard that the land upon which the Orphan Houses Nos. 1 and 2 stand was for sale, the price being £200 per acre. He therefore called at the house of the owner, and was informed that he was not at home, but that he could be seen at his place of business in the city. Mr. Müller went there, and was informed that he had left a few minutes before, and that he would find him at home. Most men would have gone off to the owner's house at once; but Mr. Müller stopped and reflected, "Peradventure the Lord, having allowed me to miss the owner twice in so short a time, has a purpose that I should not see him to-day; and lest I should be going before the Lord in the matter, I will wait till the morning." And accordingly he waited and went the next morning, when he found the owner at home; and on being ushered into his sitting-room, he said: "Ah, Mr. Müller, I know what you have come to see me about. You want to buy my land on Ashley Down. I had a dream last night, and I saw you come in to purchase the land, for which I have been asking £200 per acre; but the Lord told me not to charge you more than £120 per acre, and therefore if you are willing to buy at that price the matter is settled." And within ten minutes the contract was signed. "Thus," Mr. Müller pointed out, "by being careful to *follow* the Lord, instead of *going before* His leading, I was permitted to purchase the land for £80 per acre less than I should have paid if I had gone to the owner the evening before."

Appendix H: God's Faithfulness In Providing

MR. PERRY writes: At one meeting at Huntly, by special request Mr. Müller gave illustrations of God's faithfulness in answer to prayer, connected with the orphan work, of which the following are examples:

- a. He stated that at various times, not only at the beginning of the work, but also in later years, God had seen fit to try his faith to the utmost, but only to prove to him the more definitely that He would never be other than his faithful covenant-keeping God. In illustration he referred to a time when, the children having had their last meal for the day, there was nothing left in money or kind for their breakfast the following morning. Mr. Müller went home, but nothing came in, and he retired for the night, committing the need to God to provide. Early the next morning he went for a walk, and while praying for the needed help he took a turn into a road which he was quite unconscious of, and after walking a short distance a friend met him, and said how glad he was to meet him, and asked him to accept £5 for the orphans. He thanked him, and without saying a word to the donor about the time of need, he went at once to the orphan houses, praising God for this direct answer to prayer.
- b. On another occasion, when there were no funds in hand to provide breakfast for the orphans, a gentleman called before the time for breakfast and left a donation that supplied all their present needs. When that year's report was issued, this proof of God's faithfulness in sending help just when needed was recorded, and a short time after the donor called and made himself known, saying that as his donation had been given at such a special time of need he felt he must state the circumstances under which he had given the money, which were as follows: He had occasion to go to his office in Bristol early that morning before breakfast, and on the way the thought occurred to him: "I will go to Mr. Müller's orphan house and give them a donation," and accordingly turned and walked about a quarter of a mile toward the orphanage, when he stopped, saying to himself, "How foolish of me to be neglecting the business I came out to attend to! I can give money to the orphans another time," and he turned round and walked back towards his office, but soon felt that he *must* return. He said to himself: "The orphans may be needing the money *now*. I may be leaving them in want when God had sent me to help them;" and so strong was this impression that he again turned round and walked back till he reached the orphanages, and

thus handed in the money which provided them with breakfast. Mr. Mullets comment on this was: "Just like my gracious heavenly Father!" and then he urged his hearers to trust and prove what a faithful covenant-keeping God He is to those who put their trust in Him.

Appendix K: Further Recollections Of Mr. Müller

MR. PERRY furnishes also the following reminiscences: As George Müller was engaged in free, homely conversation with his friends on a Sunday afternoon within about three weeks of his departure to be with the Lord, he referred to two visits he had made during the previous week to two old and beloved friends. He had fully appreciated that, though they were about ten years younger than himself, his power to walk, and specially his power to continue his service for his Lord, was far greater than theirs. So that he playfully said, with a bright smile: "I came away from both these beloved brethren feeling that I was quite young by comparison as to strength, though so much older," and then at once followed an ascription of praise to God for His goodness to him: "Oh, how very kind and good my heavenly Father has been to me! I have no aches or pains, no rheumatism, and now in my ninety-third year I can do a day's work at the orphan houses with as much ease and comfort to myself as ever."

One sentence aptly sets forth a striking feature in his Christian character, viz.: George Müller, nothing. In himself worse than nothing.

The Lord Jesus, everything. By grace, in Christ, the son of the King.

And as such he lived; for all those who knew and loved this beloved and honoured servant of Christ best would testify that his habitual attitude towards the Lord was to treat Him as an ever-present, almighty, loving Friend, whose love was far greater to him than he could ever return, and who delighted in having his entire confidence about everything, and was not only ready at hand to listen to his prayers and praises about great and important matters, but nothing was too small to speak to Him about. So real was this that it was almost impossible to be enjoying the privilege of private, confidential fellowship with him without being conscious that at least to him the Lord was really present, One to whom he turned for counsel, in prayer, or in praise, as freely as most men would speak to a third person present; and again and again most marked answers to prayer have been received in response to petitions thus unitedly presented to the Lord altogether apart from his own special work.

Appendix L: Church Fellowship, Baptism, Etc.

WHEN brother Craik and I began to labour in Bristol, and consequently some believers united with us in fellowship, assembling together at Bethesda, we began meeting together on the basis of the written Word only, without having any church rules whatever. From the commencement it was understood that, as the Lord should help us, we would try everything by the word of God, and introduce and hold fast that only which could be proved by Scripture. When we came to this determination on Aug. 13, 1832, it was indeed in weakness, but it was in uprightness of heart.—On account of this it was that, as we ourselves were not fully settled as to whether those only who had been baptized after they had believed, or whether all who believed in the Lord Jesus, irrespective of baptism, should be received into fellowship, nothing was determined about this point. We felt free to break bread and be in communion with those who were not baptized, and therefore could with a good conscience labour at Gideon, where the greater part of the saints, at least at first, were unbaptized; but, at the same time, we had a secret wish that none but believers who were baptized might be united with us at Bethesda. Our reason for this was that we had witnessed in Devonshire much painful disunion, resulting as we thought, from baptized and unbaptized believers being in fellowship. Without, then, making it a rule, that Bethesda Church was to be one of close communion, we nevertheless took care that those who applied for fellowship should be instructed about baptism. For many months there occurred no difficulty as none applied for communion but such as had either been already baptized, or wished to be, or who became convinced of the scriptural character of believers' baptism, after we had conversed with them; afterwards, however, three sisters applied for fellowship, none of whom had been baptized; nor were their views altered after we had conversed with them. As, nevertheless, brother Craik and I considered them true believers, and we ourselves were not fully convinced what was the mind of the Lord in such a case, we thought it right that these sisters should be received; yet so that it might be unanimously, as all our church acts *then* were done; but we knew by *that time* that there were several in fellowship with us who could not conscientiously receive unbaptized believers. We mentioned, therefore, the names of the three sisters to the church, stating that they did not see believers' baptism to be scriptural, and that, if any brother saw, on that account, a reason why they should not be received, he should let us know. The result was that several objected, and two or three meetings were held, at which we heard the

objections of the brethren, and sought for ourselves to obtain acquaintance with the mind of God on the point. Whilst several days thus passed away before the matter was decided, one of those three sisters came and thanked us that we had not received her, before being baptized, for she now saw that it was only shame and the fear of man which had kept her back, and that the Lord had now made her willing to be baptized. By this circumstance those brethren who considered it scriptural that all ought to be baptized before being received into fellowship, were confirmed in their views; and as to brother Craik and me, it made us, at least, still more question whether those brethren might not be right; and we felt, therefore, that in such a state of mind we could not oppose them. The one sister, therefore, who wished to be baptized was received into fellowship, but the two others not. Our consciences were the less affected by this because all, though not baptized, might take the Lord's supper with us at Bethesda, though not be received into full fellowship; and because at Gideon, where there were baptized and unbaptized believers, they might even be received into full fellowship; for we had not then clearly seen that there is *no scriptural* distinction between being in fellowship with individuals and breaking bread with them. Thus matters stood for many months, i.e., believers were received to the breaking of bread even at Bethesda, though not baptized, but they were not received to all the privileges of fellowship.—In August of 1836 I had a conversation with brother K. C. on, the subject of receiving the unbaptized into communion, a subject about which, for years, my mind had been more or less exercised. This brother put the matter thus before me: either unbaptized believers come under the class of persons who walk disorderly, and, in that case, we ought to withdraw from them (2 Thess. iii. 6); or they do not walk disorderly. If a believer be walking disorderly, we are not merely to withdraw from him at the Lord's table, but our behaviour towards him ought to be decidedly different from what it would be were he not walking disorderly, *on all occasions* when we may have fellowship with him, or come in any way into contact with him. Now this is evidently not the case in the conduct of baptized believers towards their unbaptized fellow believers. The Spirit does not suffer it to be so, but He witnesses that their not having been baptized does not necessarily imply that they are walking disorderly; and hence there may be the most precious communion between baptized and unbaptized believers. The Spirit does not suffer us to refuse fellowship with them in prayer, in reading or searching the Scriptures, in social and intimate fellowship, and in the Lord's work; and yet this ought to be the case, were they walking disorderly.—This passage, 2 Thess. iii. 6, to which brother E. C. referred, was the means of showing me the mind of the Lord on the subject, which is, *that we ought to receive all whom Christ has received* (Rom. xv. 7), *irrespective of the measure*

of grace or knowledge which they have attained unto.—Some time after this conversation, in May, 1837, an opportunity occurred, when we (for brother Craik had seen the same truth) were called upon to put into practice the light which the Lord had been pleased to give us. A sister, who neither *had been baptized*, nor considered herself under any obligation to be baptized, applied for fellowship. We conversed with her on this as on other subjects and proposed her for fellowship, though our conversation had not convinced her that she ought to be baptized. This led the church again to the consideration of the point. We gave our reasons, from Scripture, for considering it right to receive this unbaptized sister to all the privileges of the children of God; but a considerable number, one-third perhaps, expressed conscientious difficulty in receiving her. The example of the Apostles, in baptizing the first believers upon a profession of faith, was especially urged, which indeed would be an unsurmountable difficulty had not the truth been mingled with error for so long a time, so that it does not prove wilful disobedience if any one in our day should refuse to be baptized after believing. The Lord, however, gave us much help in pointing out the truth to the brethren, so that the number of those who considered that only baptized believers should be in communion decreased almost daily. At last, only fourteen brethren and sisters out of above 180 thought it right, this August 28, 1837, to separate from us, after we had had much fellowship with them. [I am glad to be able to add that, even of these fourteen, the greater part afterwards saw their error, and came back again to us, and that the receiving of all who love our Lord Jesus into full communion, irrespective of baptism, has never been the source of disunion among us, though more than fifty-seven years have passed away since.]

Appendix M: Church Conduct

I.—QUESTIONS RESPECTING THE ELDERSHIP.

(1) *How does it appear to be the mind of God that, in every church, there should be recognized Elders?*

Ans. From the following passages compared together: Matt. xxiv. 45; Luke xii. 42.

From these passages we learn that some are set by the Lord Himself in the office of rulers and teachers, and that this office (in spite of the fallen state of the church) should be in being, even down to the close of the present dispensation. Accordingly, we find from Acts xiv. 23, xx. 17; Tit. i. 5; and 1 Pet. v. 1, that soon after the saints had been converted, and had associated together in a church character, Elders were appointed to take the rule over them and to fulfil the office of under-shepherds.

This must not be understood as implying that, when believers are associated in church fellowship, they ought to elect Elders according to their own will, whether the Lord may have qualified persons or not; but rather that such should wait upon God, that He Himself would be pleased to raise up such as may be qualified for teaching and ruling in His church.

(2) *How do such come into office?*

Ans. By the appointment of the Holy Ghost, Acts xx. 28.

(3) *How may this appointment be made known to the individuals called to the office, and to those amongst whom they may be called to labour?*

Ans. By the secret call of the Spirit, 1 Tim. iii. 1, confirmed by the possession of the requisite qualifications, 1 Tim. iii. 2-7; Tit. i. 6-9, and by the Lord's blessing resting upon their labours, 1 Cor. ix. 2.

In 1 Cor. ix. 2, Paul condescends to the weakness of some, who were in danger of being led away by those factious persons who questioned his authority. As an Apostle—appointed by the express word of the Lord—he needed not such outward confirmation. But if he used his success as an argument in confirmation of his call, how much more may ordinary servants of the Lord Jesus employ

such an argument, seeing that the way in which they are called for the work is such as to require some outward confirmation!

(4) *Is it incumbent upon the saints to acknowledge such and to submit to them in the Lord?*

Ans. Yes. See 1 Cor. xvi. 15, 16; 1 Thess. v. 12, 13; Heb. xiii. 7, 17; and 1 Tim. v. 17.

In these passages obedience to pastoral authority is clearly enjoined.

II.—*Ought matters of discipline to be finally settled by the Elders in private, or in the presence of the church, and as the act of the whole body?*

Ans. (1) Such matters are to be finally settled in the presence of the church. This appears from Matt. xviii. 17; 1 Cor. v. 4, 5; 2 Cor. ii. 6-8; 1 Tim. v. 20.

(2) Such matters are to be finally settled *as the act of the whole body*, Matt. xviii. 17, 18. In this passage the act of exclusion is spoken of as the act of the whole body. 1 Cor. v. 4, 5, v. 12, 13. In this passage Paul gives the direction, respecting the exercise of discipline, in such a way to render the whole body responsible: verse 7, "Purge out the old leaven that ye may be a new lump"; and verse 13, "Therefore put away from among yourselves that wicked person." From 2 Cor. ii. 6-8 we learn that the act of exclusion was not the act of the Elders only, but of the church: "Sufficient to such a man is this punishment [rather, public censure] *which was inflicted of many*." From verse 8 we learn that the act of restoration was to be a public act of the brethren: "Wherefore I beseech you that ye would confirm [rather, ratify by a public act] your love towards him."

As to the reception of brethren into fellowship, this is an act of simple obedience to the Lord, both on the part of the elders and the whole church. We are bound and privileged to receive all those who make a credible profession of faith in Christ, according to that Scripture, "Receive ye one another, as Christ also received us, to the glory of God." (Rom. xv. 7.)

III.—*When should church acts (such as acts of reception, restoration, exclusion, etc.) be attended to?*

Ans. It cannot be expressly proved from Scripture whether such acts were attended to at the meeting for the breaking of bread, or at any other meeting; therefore this is a point on which, if different churches differ, mutual forbearance ought to be exercised. The way in which such matters have hitherto been

managed amongst us has been by the church coming together on a week-evening. Before we came to Bristol we had been accustomed to this mode, and, finding nothing in Scripture against it, we continued the practice. But, after prayer and more careful consideration of this point, it has appeared well to us that such acts should be attended to on the Lord's days, when the saints meet together for the breaking of bread. We have been induced to make this alteration by the following reasons:

(1) *This latter mode prevents matters from being delayed.* There not being a sufficiency of matter for a meeting on purpose every week, it has sometimes happened that what would better have been stated to the church at once has been kept back from the body for some weeks. Now, it is important that what concerns the whole church should be made known as soon as possible to those who are in fellowship, that they may act accordingly. Delay, moreover, seems inconsistent with the pilgrim-character of the people of God.

(2) *More believers can be present on the Lord's days than can attend on week evenings.* The importance of this reason will appear from considering how everything which concerns the church should be known to *as many as possible*. For how can the saints pray for those who may have to be excluded,—how can they sympathize in cases of peculiar trial,—and how can they rejoice and give thanks on account of those who may be received or restored, unless they are made acquainted with the facts connected with such cases?

(3) *A testimony is thus given that all who break bread are church members.* By attending to church acts in the meeting for breaking of bread, we show that we *make no difference* between receiving into fellowship at the Lord's Supper, and into church membership, but that the individual who is admitted to the Lord's table is therewith also received to all the privileges, trials, and responsibilities of church membership.

(4) There is a peculiar propriety in acts of reception, restoration, and exclusion being attended to when the saints meet together for the breaking of bread, as, in that ordinance especially, we show forth our fellowship with each other.

Objections answered.

(1) This alteration has the appearance of changeableness.

Reply. Such an objection would apply to any case in which increased light led to any improvement, and is, therefore, not to be regarded. It would be an evil thing if there were any change respecting the foundation truths of the Gospel; but the

point in question is only a matter of church order.

(2) More time may thus be required than it would be well to give to such a purpose on the Lord's day.

Reply. As, according to this plan, church business will be attended to *every Lord's day*, it is more than probable that the meetings will be thereby prolonged for a few minutes only; but, should circumstance require it, a special meeting may still be appointed during the week, for all who break bread with us. This, however, would only be needful, provided the matters to be brought before the brethren were to require more time than could be given to them at the breaking of bread.*

* The practice, later on, gave place to a week-night meeting, on Tuesday, for transaction of such "church acts."—A. T. P.

N.B. (1) Should any persons be present who do not break bread with us, they may be requested to withdraw whenever such points require to be stated as it would not be well to speak of in the presence of unbelievers.

(2) As there are two places in which the saints meet for the breaking of bread, the matters connected with church acts must be brought out at each place.

IV.—QUESTIONS RELATIVE TO THE LORD'S SUPPER.

(1) *How frequently ought the breaking of bread to be attended to?*

Ans. Although we have no express command respecting the frequency of its observance, yet the example of the apostles and of the first disciples would lead us to observe this ordinance every Lord's day. (Acts xx. 7.)

(2) *What ought to be the character of the meeting at which the saints are assembled for the breaking of bread?*

Ans. As in this ordinance we show forth our common participation in all the benefits of our Lord's death, and our union to Him and to each other (1 Cor. x. 16, 17), opportunity ought to be given for the exercise of the gifts of teaching or exhortation, and communion in prayer and praise. (Rom. xii. 4-8; Eph. iv. 11-16.) The manifestation of our common participation in each other's gifts cannot be fully given at such meetings, if the whole meeting is, necessarily, conducted by one individual. This mode of meeting does not, however, take off from those who have the gifts of teaching or exhortation the responsibility of edifying the church as opportunity may be offered.

(3) *Is it desirable that the bread should be broken at the Lord's Supper by one of the elders, or should each individual of the body break it for himself?*

Ans. Neither way can be so decidedly proved from Scripture that we are warranted in objecting to the other as positively unscriptural, yet—

(1) The letter of Scripture seems rather in favour of its being done by each brother and sister (1 Cor. x. 16, 17): "The bread which *we break*."

(2) Its being done by each of the disciples is more fitted to express that we all, by our sins, have broken the body of our Lord.

(3) By attending to the ordinance in this way, we manifest our freedom from the common error that the Lord's Supper must be administered by some particular individual, possessed of what is called a ministerial character, instead of being an act of social worship and obedience.

Appendix N: The Wise Sayings Of George Müller

FEW who have not carefully read the Narrative of Mr. Müller and the subsequent Reports issued year by year, have any idea of the large amount of wisdom which there finds expression. We give here a few examples of the sagacious and spiritual counsels and utterances with which these pages abound.

THE BODY.

CARE OF THE BODY.

I find it a difficult thing, whilst caring for the body, not to neglect the soul. It seems to me much easier to go on altogether regardless of the body, in the service of the Lord, than to take care of the body, in the time of sickness, and not to neglect the soul, especially in an affliction like my present one, when the head allows but little reading or thinking.—What a blessed prospect to be delivered from this wretched evil nature!

HABITS OF SLEEP.

My own experience has been, almost invariably, that if I have not the *needful* sleep, my spiritual enjoyment and strength is greatly affected by it. I judge it of great moment that the believer, in travelling, should seek as much as possible to refrain from travelling by night, or from travelling in such a way as that he is deprived of the needful night's rest; for if he does not, he will be unable with renewed bodily and mental strength to give himself to prayer and meditation, and the reading of the Holy Scriptures, and he will surely feel the pernicious effects of this all the day long. There may occur cases when travelling by night cannot be avoided; but, if it can, *though we should seem to lose time by it, and though it should cost more money*, I would most affectionately and solemnly recommend the refraining from night-travelling; for, in addition to our drawing beyond measure upon our bodily strength, we must be losers spiritually. The next thing I would advise with reference to travelling is, with all one's might to seek morning by morning, before setting out, to take time for meditation and prayer, and reading the word of God; for although we are always exposed to temptation, yet we are so especially in travelling. Travelling is one of the devil's especial opportunities for tempting us. Think of that, dear fellow believers. Seek always to ascertain carefully the mind of God, before you begin anything; but do so in particular before you go on a journey, so that you may be quite sure that it is the will of God that you should undertake that journey, lest you should

needlessly expose yourself to one of the special opportunities of the devil to ensnare you. So far from envying those who have a carriage and horses at their command, or an abundance of means, so that they are not hindered from travelling for want of means, let us who are not thus situated rather thank God that *in this particular* we are not exposed to the temptation of needing to be less careful in ascertaining the will of God before we set out on a journey.

CHILDREN.

CONVERSION OF CHILDREN.

As far as my experience goes, it appears to me that believers generally have expected far too little of present fruit upon their labours among children. There has been a hoping that the Lord some day or other would own the instruction which they give to children, and would answer at some time or other, though after many years only, the prayers which they offer up on their behalf. Now, while such passages as Proverbs xxii. 6, Ecclesiastes xi. 1, Galatians vi. 9, 1 Cor. xv. 58, give unto us assurance not merely respecting everything which we do for the Lord, in general, but also respecting bringing up children in the fear of the Lord, in particular, that our labour is not in vain in the Lord; yet we have to guard against abusing such passages, by thinking it a matter of little moment whether we see *present* fruit or not; but, on the contrary, we should give the Lord no rest till we see present fruit, and therefore, in persevering, yet submissive, prayer, we should make known our requests unto God. I add, as an encouragement to believers who labour among children, that during the last two years seventeen other young persons or children, from the age of eleven and a half to seventeen, have been received into fellowship among us, and that I am looking out now for many more to be converted, and that not merely of the orphans, but of the Sunday-school and day-school children.

NEGLECT OF CHILDREN.

The power for good or evil that resides in a little child is great beyond all human calculation. A child rightly trained may be a world-wide blessing, with an influence reaching onward to eternal years. But a neglected or misdirected directed child may live to blight and blast mankind, and leave influences of evil which shall roll on in increasing volume till they plunge into the gulf of eternal perdition.

"A remarkable instance was related by Dr. Harris, of New York, at a recent meeting of the State Charities Aid Association. In a small village in a county on the upper Hudson, some seventy years ago, a young girl named 'Margaret' was sent adrift on the casual charity of the inhabitants. She became the mother of a

long race of criminals and paupers, and her progeny has cursed the county ever since. The county records show *two hundred* of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses. Of the nine hundred descendants, through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes: but two hundred of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted, *hundreds of thousands of dollars*, in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals."

TRAINING OF CHILDREN.

Seek to cherish in your children early the habit of being interested about the work of God, and about cases of need and distress, and use them too at *suitable times*, and under *suitable circumstances*, as your almoners, and you will reap fruit from doing so.

CHRISTIAN LIFE.

BEGINNING OF LIFE, ETC.

God alone can give spiritual life at the first, and keep it up in the soul afterwards.

CROSS-BEARING.

The Christian, like the bee, might suck honey out of every flower. I saw upon a snuffer-stand in bas-relief, "A heart, a cross under it, and roses under both." The meaning was obviously this, that the heart which bears the cross for a time meets with roses afterwards.

KEEPING PROMISES.

It has been often mentioned to me, in various places, that brethren in business do not sufficiently attend to the keeping of promises, and I cannot therefore but entreat all who love our Lord Jesus, and who are engaged in a trade or business, to seek for His sake not to make any promises, except they have every reason to believe they shall be able to fulfil them, and therefore carefully to weigh all the circumstances, before making any engagement, lest they should fail in its accomplishment. It is even in these little ordinary affairs of life that we may either bring much honour or dishonour to the Lord; and these are the things

which every unbeliever can take notice of. Why should it be so often said, and sometimes with a measure of ground, or even much ground: "Believers are bad servants, bad tradesmen, bad masters"? Surely it ought not to be true that *we, who have power with God to obtain by prayer and faith all needful grace, wisdom, and skill*, should be bad servants, bad tradesmen, bad masters.

THE LOT AND THE LOTTERY.

It is altogether wrong that I, a child of God, should have anything to do with so worldly a system as that of the lottery. But it was also unscriptural to go to the lot at all for the sake of ascertaining the Lord's mind, and this I ground on the following reasons. We have neither a commandment of God for it, nor the example of our Lord, nor that of the apostles, *after the Holy Spirit had been given on the day of Pentecost*. 1. We have many exhortations in the word of God to seek to know His mind by prayer and searching the Holy Scriptures, but no passage which exhorts us to use the lot. 2. The example of the apostles (Acts i.) in using the lot, in the choice of an apostle in the room of Judas Iscariot, is the only passage which can be brought in favour of the lot from the New Testament (and to the Old we have not to go, under this dispensation, for the sake of ascertaining how we ought to live as disciples of Christ). Now concerning this circumstance we have to remember that the Spirit was not yet given (John vii. 39; xiv. 16, 17; xvi. 7, 13), by whose teaching especially it is that we may know the mind of the Lord; and hence we find that, after the day of Pentecost, the lot was no more used, but the apostles gave themselves to prayer and fasting to ascertain how they ought to act.

NEW TASTES.

What a difference grace makes! There were few people, perhaps, more passionately fond of travelling, and seeing fresh places, and new scenes, than myself; but now, since, by the grace of God, I have seen beauty in the Lord Jesus, I have lost my taste for these things.... What a different thing, also, to travel in the service of the Lord Jesus, from what it is to travel in the service of the flesh!

OBEDIENCE.

Every instance of obedience, from right motives, strengthens us spiritually, whilst every act of disobedience weakens us spiritually.

SEPARATION UNTO GOD.

May the Lord grant that the eyes of many of His children may be opened, so that they may seek, in all spiritual things, to be separated from unbelievers (2 Cor. vi.

14-18), and to do *God's work* according to *God's mind!*

SERVICE TO ONE'S GENERATION.

My business is, with all my might to serve my own generation; in doing so I shall best serve the next generation, should the Lord Jesus tarry.... The longer I live, the more I am enabled to realize that I have but one life to live on earth, and that this one life is but a *brief* life, for sowing, in comparison with *eternity*, for reaping.

SURETY FOR DEBT.

How precious it is, even for this life, to act according to the word of God! This perfect revelation of His mind gives us directions for everything, even the most minute affairs of this life. It commands us, "Be thou not one of them that strike hands, or of them that are sureties for debts." (Prov. xxii. 26.) The way in which Satan ensnares persons, to bring them into the net, and to bring trouble upon them by becoming sureties, is, that he seeks to represent the matter as if there were no danger connected with that particular case, and that one might be sure one should never be called upon to pay the money; but the Lord, the faithful Friend, tells us in His own word that the only way in such a matter "to be sure" is "to hate suretyship." (Prov. xi. 15.) The following points seem to me of solemn moment for consideration, if I were called upon to become surety for another: 1. What obliges the person, who wishes me to become surety for him, to need a surety? Is it really a good cause in which I am called upon to become surety? I do not remember ever to have met with a case in which in a plain, and godly, and in all respects scriptural matter such a thing occurred. There was generally some sin or other connected with it. 2. If I become surety, notwithstanding what the Lord has said to me in His word, am I in such a position that no one will be injured by my being called upon to fulfil the engagements of the person for whom I am going to be surety? In most instances this alone ought to keep one from it.

3. If still I become surety, the amount of money for which I become responsible must be so in my power that I am able to produce it whenever it is called for, in order that the name of the Lord may not be dishonoured.

4. But if there be the possibility of having to fulfil the engagements of the person in whose stead I have to stand, is it the will of the Lord that I should spend my means in that way? Is it not rather His will that my means should be spent in another way? 5. How can I get over the plain word of the Lord, which is to the contrary, even if the first four points could be satisfactorily settled?

CHURCH LIFE. ASSEMBLY OF BELIEVERS.

It has been my own happy lot, during the last thirty-seven years, to become acquainted with hundreds of individuals, who were not inferior to apostolic Christians.

That the disciples of Jesus should meet together on the first day of the week for the breaking of bread, and that that should be their principal meeting, and that those, whether one or several, who are truly gifted by the Holy Spirit for service, be it for exhortation, or teaching, or rule, etc., are responsible to the Lord for the exercise of their gifts—these are to me no matters of uncertainty, but points on which my soul, by grace, is established, through the revealed will of God.

FORMALISM.

I have often remarked the injurious effects of doing things because others did them, or because it was the custom, or because they were persuaded into acts of *outward* self-denial, or giving up things whilst the heart did not go along with it, and whilst the *outward act WAS NOT the result of the inward powerful working of the Holy Ghost, and the happy entering into our fellowship with the Father and with the Son.*

Everything that is a mere form, a mere habit and custom in divine things, is to be dreaded exceedingly: *life, power, reality*, this is what we have to aim after. Things should not result from without, but from within. The sort of clothes I wear, the kind of house I live in, the quality of the furniture I use, all such like things should not result from other persons' doing so and so, or because it is customary among those brethren with whom I associate to live in such and such a simple, inexpensive self-denying way; but whatever be done in these things, in the way of giving up, or self-denial, or deadness to the world, should result from the joy we have in God, from the knowledge of our being the children of God, from the entering into the preciousness of our future inheritance, etc. Far better that for the time being we stand still, and do not take the steps which we see others take, than that it is merely the force of example that leads us to do a thing, and afterwards it be regretted. Not that I mean in the least by this to imply we should continue to live in luxury, self-indulgence, and the like, whilst others are in great need; but we should begin the thing in a right way, i.e., aim after the right state of heart; begin *inwardly* instead of *outwardly*. If otherwise, it will not last. We shall look back, or even get into a worse state than we were before. But oh, how different if joy in God leads us to any little act of self-denial! How gladly do we do it then! How great an honour then do we esteem it to be! How

much does the heart then long to be able to do more for Him who has done so much for us! We are far then from looking down in proud self-complacency upon those who do not go as far as we do, but rather pray to the Lord that He would be pleased to help our dear brethren and sisters forward who may seem to us weak in any particular point; and we also are conscious to ourselves that if we have a little more light or strength with reference to one point, other brethren may have more light or grace in other respects.

HELPING ONE ANOTHER.

As to the importance of the children of God's opening their hearts to each other, especially when they are getting into a cold state, or are under the power of a certain sin, or are in especial difficulty; I know from my own experience how often the snare of the devil has been broken when under the power of sin; how often the heart has been comforted when nigh to be overwhelmed; how often advice, under great perplexity, has been obtained,—by opening my heart to a brother in whom I had confidence. We are children of the same family, and ought therefore to be helpers one of another.

INQUIRY MEETINGS.

1. Many persons, on account of timidity, would prefer coming at an appointed time to the vestry to converse with us, to calling on us in our own house. 2. The very fact of appointing a time for seeing people, to converse with them in private concerning the things of eternity, has brought some who, humanly speaking, never would have called on us under other circumstances; yea, it has brought even those who, though they thought they were concerned about the things of God, yet were completely ignorant; and thus we have had an opportunity of speaking to them. 3. These meetings have also been a great encouragement to ourselves in the work; for often, when we thought that such and such expositions of the Word had done no good at all, it was, through these meetings, found to be the reverse; and likewise, when our hands were hanging down, we have been afresh encouraged to go forward in the work of the Lord, and to continue sowing the seed in hope, by seeing at these meetings fresh cases, in which the Lord had condescended to use us as instruments, particularly as in this way instances have sometimes occurred in which individuals have spoken to us about the benefit which they derived from our ministry, not only a few months before, but even as long as two, three, and four years before.

For the above reasons I would particularly recommend to other servants of Christ, especially to those who live in large towns, if they have not already introduced a similar plan, to consider whether it may not be well for them also to

set apart such times for seeing inquirers. Those meetings, however, require much prayer, to be enabled to speak aright, to all those who come, according to their different need; and one is led continually to feel that one is not sufficient of one's self for these things, but that our sufficiency can be alone of God. These meetings also have been by far the most wearing-out part of all our work, though at the same time the most refreshing.

PASTORAL VISITATION.

An *unvisited* church will sooner or later become an *unhealthy church*.

PEW-RENTS.

1. Pew-rents are, according to James ii. 1-6, against the mind of the Lord, as, in general, the poor brother cannot have so good a seat as the rich. 2. A brother may gladly do something towards my support if left to his own time; but when the quarter is up, he has perhaps other expenses, and I do not know whether he pays his money grudgingly, and of necessity, or cheerfully; but God loveth a cheerful giver. *I knew it to be a fact* that sometimes it had not been convenient to individuals to pay the money, when it had been asked for by the brethren who collected it. 3. Though the Lord had been pleased to give me grace to be faithful, so that I had been enabled not to keep back the truth, when He had shown it to me; still I felt that the pew-rents were a snare to the servant of Christ. It was a temptation to me, at least for a few minutes, at the time when the Lord had stirred me up to pray and search the Word respecting the ordinance of baptism, because £30 of my salary was at stake if I should be baptized.

STATE CHURCHES.

All establishments, even because they are establishment, i.e., the world and the church mixed up together, not only contain in them the principles which necessarily must lead to departure from the word of God; but also, as long as they remain establishments, entirely preclude the acting throughout according to the Holy Scriptures.

FAITH.

ANXIETY.

Where Faith begins, anxiety ends;
Where anxiety begins, Faith ends.

Ponder these words of the Lord Jesus, "Only believe." As long as we are able to trust in God, holding fast in heart, that he is able and willing to help those who rest on the Lord Jesus for salvation, in all matters which are for His glory and their good, the heart remains calm and peaceful. It is only when we *practically*

let go faith in His power or His love, that we lose our peace and become troubled. This very day I am in great trial in connection with the work in which I am engaged; yet my soul was calmed and quieted by the remembrance of God's power and love; and I said to myself this morning: "As David encouraged himself in Jehovah his God, when he returned to Ziklag, so will I encourage myself in God;" and the result was peace of soul.... It is the very time for *faith* to work, when *sight* ceases. The greater the difficulties, the easier for *faith*. As long as there remain certain natural prospects, faith does not get on even as easily (if I may say so), as when all natural prospects fail.

DEPENDENCE ON GOD.

Observe two things! We acted for *God* in delaying the public meetings and the publishing of the Report; but *God's way leads always into trial, so far as sight and sense are concerned*. *Nature* always will be tried in *God's ways*. The Lord was saying by this poverty, "I will now see whether you truly lean upon me, and whether you truly look to me." Of all the seasons that I had ever passed through since I had been living in this way, *up to that time*, I never knew any period in which my faith was tried so sharply, as during the four months from Dec. 12, 1841, to April 12, 1842. But observe further: We might even now have altered our minds with respect to the public meetings and publishing the Report; for *no one knew our determination, at this time*, concerning the point. Nay, on the contrary, we knew with what delight very many children of God were looking forward to receive further accounts. But the Lord kept us steadfast to the conclusion, at which we had arrived under His guidance.

GIFT AND GRACE OF FAITH.

It pleased the Lord, I think, to give me in some cases something like the gift (not grace) of faith, so that unconditionally I could ask and look for an answer. The difference between the *gift* and the *grace* of faith seems to me this. According to the *gift of faith* I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which would not be sin; according to the *grace of faith* I am able to do a thing, or believe that a thing will come to pass, respecting which I have the word of God as the ground to rest upon, and, therefore, the not doing it, or the not believing it *would be sin*. For instance, the *gift of faith* would be needed, to believe that a sick person should be restored again, though *there is no human probability: for there is no promise to that effect*; the *grace of faith* is needed to believe that the Lord will give me the necessities of life, if I first seek the kingdom of God and His righteousness: for *there is a promise to that effect*. (Matt. vi. 33.) SELF-WILL.

The natural mind is ever prone *to reason*, when we ought *to believe*; to be *at work*, when we ought to be *quiet*; to go our own way, when we ought steadily to walk on in God's ways, however trying to nature.

TRIALS OF FAITH.

The Lord gives faith, for the very purpose of trying it for the glory of His own name, and for the good of him who has it; and, by the very trial of our faith, we not only obtain blessing to our own souls, by becoming the better acquainted with God, if we hold fast our confidence in Him, but our faith is also, by the exercise, strengthened: and so it comes, that, if we walk with God in any measure of uprightness of heart, the trials of faith will be greater and greater.

It is for the church's benefit that we are put in these straits; and if, therefore, in the hour of need, we were to take goods on credit, the first and primary object of the work would be completely frustrated, and no heart would be further strengthened to trust in God, nor would there be any longer that manifestation of the special and particular providence of God, which has hitherto been so abundantly shown through this work, even in the eyes of unbelievers, whereby they have been led to see *that there is, after all, reality in the things of God*, and many, through these printed accounts, have been truly converted. For these reasons, then, we consider it our precious privilege, as heretofore, to continue to wait upon the Lord only, instead of taking goods on credit, or borrowing money from some kind friends, when we are in need. Nay, we purpose, as God shall give us grace, to look to Him only, though morning after morning we should have nothing in hand for the work—yea, though from meal to meal we should have to look to Him; being fully assured that He who is now (1845) in the tenth year feeding these many orphans, and who has never suffered them to want, and that He who is now (1845) in the twelfth year carrying on the other parts of the work, without any branch of it having had to be stopped for want of means, will do so for the future also. And here I do desire in the deep consciousness of my natural helplessness and dependence upon the Lord to confess that through the grace of God my soul has been in peace, though day after day we have had to wait for our daily provisions upon the Lord; yea, though even from meal to meal we have been required to do this.

GIVING.

ASKING GIFTS, ETC.

It is not enough to obtain means for the work of God, but that these means should be obtained in God's way. To ask unbelievers for means is *not* God's way; to *press* even believers to give, is *not* God's way; but the *duty* and the *privilege*

of being allowed to contribute to the work of God should be pointed out, and this should be followed up with earnest prayer, believing prayer, and will result in the desired end.

CLAIMS OF GOD.

It is true, the Gospel demands our *All*; but I fear that, in the general claim on *All*, we have shortened the claim on *everything*. We are not under law. True; but that is not to make our obedience less complete, or our giving less bountiful: rather, is it not, that after all claims of law are settled, the new nature finds its joy in doing more than the law requires? Let us abound in the work of the Lord more and more.

GIVING IN ADVERSITY.

At the end of the last century a very godly and liberal merchant in London was one day called on by a gentleman, to ask him for some money for a charitable object. The gentleman expected very little, having just heard that the merchant had sustained heavy loss from the wreck of some of his ships. Contrary, however, to expectation, he received about ten times as much as he had expected for his object. He was unable to refrain from expressing his surprise to the merchant, told him what he had heard, how he feared he should scarcely have received anything, and asked whether after all there was not a mistake about the shipwreck of the vessels. The merchant replied, It is quite true, I have sustained heavy loss, by these vessels being wrecked, but that is the very reason, why I give you so much; for I must make better use than ever of my stewardship, lest it should be entirely taken from me.

How have we to act if prosperity in our business, our trade, our profession, etc., should suddenly cease, notwithstanding our having given a considerable proportion of our means for the Lord's work? My reply is this: "In the day of adversity *consider*." It is the will of God that we should ponder our ways; that we should see whether there is any particular reason, why God has allowed this to befall us. In doing so, we may find, that we have too much looked on our prosperity as a matter of course, and have not sufficiently owned and recognized *practically* the hand of God in our success. Or it may be, while the Lord has been pleased to prosper us, we have spent too much on ourselves, and may have thus, though unintentionally, *abused* the blessing of God. I do not mean by this remark to bring any children of God into bondage, so that, with a scrupulous conscience, they should look at every penny, which they spend on themselves; this is not the will of God concerning us; and yet, on the other hand, there is verily such a thing as propriety or impropriety in our dress, our furniture, our

table, our house, our establishment, and in the yearly amount we spend on ourselves and family.

GIVING AND HOARDING.

I have every reason to believe, that, had I begun to lay up, the Lord would have stopped the supplies, and thus, the ability of doing so was only *apparent*. Let no one profess to trust in God, and yet lay up for future wants, otherwise the Lord will first send him to the hoard he has amassed, before He can answer the prayer for more.

"There is that scattereth, and yet increaseth; and there is that withholdeth *more than is meet*, but it tendeth to poverty." (Prov. xi. 24.) Notice here the word "*more than is meet*"; it is not said, withholdeth all; but "*more than is meet*" viz., while he gives, it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty.

MOTIVES TO GIVING.

Believers should seek more and more to enter into the grace and love of God, in giving His only-begotten Son, and into the grace and love of the Lord Jesus, in giving Himself in our room, in order that, constrained by love and gratitude, they may be increasingly led to surrender their bodily and mental strength, their time, gifts, talents, property, position in life, rank, and all they have and are to the Lord. By this I do not mean that they should give up their business, trade, or profession, and become preachers; nor do I mean that they should take all their money and give it to the first beggar who asks for it; but that they should hold all they have and are, for the Lord, not as owners, but as stewards, and be willing, *at His bidding*, to use for Him part or all they have. However short the believer may fall, nothing less than this should be his aim.

STEWARDSHIP.

It is the Lord's order, that in whatever way He is pleased to make us His stewards, whether as to temporal or spiritual things, if we are indeed acting as *stewards* and not as *owners*, He will make us stewards over *more*.

Even in this life, and as to temporal things, the Lord is pleased to repay those who act for Him as stewards, and who contribute to His work or to the poor, as He may be pleased to prosper them? But how much greater is the *spiritual* blessing we receive, both in this life and in the world to come, if constrained by the love of Christ, we act as God's stewards, respecting that with which He is pleased to intrust us!

SYSTEMATIC GIVING

Only fix even the smallest amount you purpose to give of your income, and give this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an *habitual giving*, a *regular giving*, a *giving from principle and upon scriptural ground*, and leave it only to feeling and impulse, or particular arousing circumstances, you will certainly be a loser.

A merchant in the United States said in answer to inquiries relative to his mode of giving, "In consecrating my life anew to God, aware of the ensnaring influence of riches and the necessity of deciding on a plan of charity, before wealth should bias my judgment, I adopted the following system: "I decided to balance my accounts as nearly as I could every month, reserving such portion of profits as might appear adequate to cover probable losses, and to lay aside, by entry on a benevolent account, one tenth of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine tenths. I further determined that if at any time my net profits, that is profits from which clerk-hire and store expenses had been deducted, should exceed five hundred dollars in a month, I would give 12 per cent.; if over seven hundred dollars, 15 per cent.; if over nine hundred dollars, 17 per cent.; if over thirteen hundred dollars, 22 per cent.—thus increasing the proportion of the whole as God should prosper me, until at fifteen hundred dollars I should give 25 per cent, or 375 dollars a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one quarter of all net profits, great or small, and, on the acquisition of another certain amount of capital, I decided to give half, and, on acquiring what I determined would be a full sufficiency of capital, then to give the whole of my net profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been surprised to find what large drafts it would bear. True, during some months, I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognized a heavenly hand more than making good all past deficiencies."

The following deeply interesting particulars are recorded in the memoir of Mr. Cobb, a Boston merchant. At the age of twenty-three, Mr. Cobb drew up and subscribed the following remarkable document: "By the grace of God I will

never be worth more than 50,000 dollars, "By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth 20,000 dollars I will give one half of my net profits; and if ever I am worth 30,000 dollars, I will give three fourths; and the whole after 50,000 dollars. So help me God, or give to a more faithful steward, and set me aside."

"To this covenant," says his memoir "he adhered with conscientious fidelity. He distributed the profits of his business with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit to his property, and then gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond 50,000 dollars, he at once devoted the surplus 7,500 dollars.

"On his death-bed he said, 'by the grace of God—*nothing else*—by the grace of God I have been enabled, under the influence of these resolutions to give away more than 40,000 dollars.' How good the Lord has been to me!"

Mr. Cobb was also an active, humble, and devoted Christian, seeking the prosperity of feeble churches; labouring to promote the benevolent institutions of the day; punctual in his attendance at prayer meetings, and anxious to aid the inquiring sinner; watchful for the eternal interests of those under his charge; mild and amiable in his deportment; and, in the general tenor of his life and character, an example of consistent piety.

His last sickness and death were peaceful, yea triumphant. "It is a glorious thing," said he, "to die. I have been active and busy in the world—I have enjoyed as much as any one—God has prospered me—I have everything to bind me here—I am happy in my family—I have property enough—but how small and mean does this world appear on a sick-bed! Nothing can equal my enjoyment in the near view of heaven. *My hope in Christ* is worth infinitely more than all other things. The blood of Christ—the blood of Christ—none but Christ! Oh! how thankful I feel that God has provided a way that I, sinful as I am, may look forward with joy to another world, through His dear Son."

GOD.

APPROVAL OF GOD.

In the whole work we desire to stand with God, and not to depend upon the favourable or unfavourable judgment of the multitude.

CHASTISEMENTS OF GOD.

Our Heavenly Father never takes any earthly thing from His children except He means to give them something better instead.

The Lord, in His very love and faithfulness, will not, and cannot, let us go on in backsliding, but He will visit us with stripes, to bring us back to Himself!

The Lord never lays more on us, in the way of chastisement, than our state of heart makes needful; so that whilst He smites with the one hand, He supports with the other.

If, as believers in the Lord Jesus, we see that our Heavenly Father, on account of wrong steps, or a wrong state of heart, is dealing with us in the way of discipline or correction, we have to be grateful for it; for He is acting thus towards us according to that selfsame love, which led Him not to spare His only begotten Son, but to deliver Him up for us; and our gratitude to Him is to be expressed in words, and even by deeds. We have to guard against *practically* despising the chastening of the Lord, though we may not do so in word, and against *fainting* under chastisement: since all is intended for blessing to us.

FAITHFULNESS OF GOD.

Perhaps you have said in your heart: "How would it be, suppose the funds of the orphans were reduced to nothing, and those who are engaged in the work had nothing of their own to give, and a meal-time were to come, and you had no food for the children." Thus indeed it may be, for our hearts are desperately wicked. If ever we should be so left to ourselves, as that either we depend no more upon the living God, or that "we regard iniquity in our hearts," then such a state of things, we have reason to believe, would occur. But so long as we shall be enabled to trust in the living God, and so long as, though falling short in every way of what we might be, and ought to be, we are at least kept from living in sin, such a state of things cannot occur.

The Lord, to show His continued care over us, raises up new helpers. They that trust in the Lord shall never be confounded! Some who helped for a while may fall asleep in Jesus; others may grow cold in the service of the Lord; others may be as desirous as ever to help, but have no longer the means; others may have both a willing heart to help, and have also the means, but may see it the Lord's will to lay them out in another way;—and thus, from one cause or another, were we to lean upon man, we should surely be confounded; but, in leaning upon the living God alone, we are BEYOND *disappointment*, and BEYOND *being forsaken because of death*, or *want of means*, or *want of love*, or *because of the claims of other work*. How precious to have learned in any measure to stand with

God alone in the world, and yet to be happy, and to know that surely no good thing shall be withheld from us whilst we walk uprightly!

PARTNERSHIP WITH GOD.

A brother, who is in about the same state in which he was eight years ago, has very little enjoyment, and makes no progress in the things of God. The reason is that, against his conscience, he remains in a calling, which is opposed to the profession of a believer. We are exhorted in Scripture to abide in our calling; but only if we can abide in it "*with God.*" (1 Cor. vii. 24.)

POWER OF GOD.
There is a worldly proverb, dear Christian reader, with which we are all familiar, it is this, "Where there is a will there is a way." If this is the proverb of those who know not God, how much more should believers in the Lord Jesus, who have power with God, say: "Where there is a will there is a way."

TRUST IN GOD.

Only let it be trust *in God*, not in *man*, not in *circumstances*, not *in any of your own exertions*, but real trust in God, and you will be helped in your various necessities.... Not in circumstances, not in natural prospects, not in former donors, *but solely in God.* This is just that which brings the blessing. If we *say* we trust in Him, but in reality do not, then God, taking us at our word, lets us see that we do not really confide in Him; and hence failure arises. On the other hand, if our trust in the Lord is real, help will surely come, "According unto thy faith be it unto thee."

It is a source of deep sorrow to me, that, notwithstanding my having so many times before referred to this point, thereby to encourage believers in the Lord Jesus, to roll all their cares upon God, and to trust in Him at all times, it is yet, by so many, put down to mere natural causes, that I am helped; as if the Living God were no more the Living God, and as if in former ages answers to prayers might have been expected, but that in the nineteenth century they must not be looked for.

WILL OF GOD.

How important it is to ascertain the will of God, before we undertake anything, because we are then not only blessed in our own souls, but also the work of our hands will prosper.

Just in as many points as we are acting according to the mind of God, in so many are we blessed and made a blessing. Our manner of living is according to the mind of the Lord, for He delights in seeing His children thus come to Him (Matt. vi); and therefore, though I am weak and erring in many points, yet He blesses

me in this particular.

First of all, to see well to it, that the work in which he desires to be engaged is *God's work*; secondly, that *he* is the person to be engaged in this work; thirdly, that *God's time* is come, when he should do this work; and then to be assured, that, if he seeks God's help in His own appointed way, He will not fail him. We have ever found it thus, and expect to find it thus, on the ground of the promises of God, to the end of our course.

1. Be slow to take new steps in the Lord's service, or in your business, or in your families. Weigh everything well; weigh all in the light of the Holy Scriptures, and in the fear of God. 2. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose to take, so that you can honestly say, you are willing to do the will of God, if He will only please to instruct you. 3. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, and expectingly: and you will surely, in His own time and way, obtain it.

We have not to rush forward in self-will and say, I will do the work, and I will trust the Lord for means, this cannot be real trust, it is the counterfeit of faith, it is presumption; and though God, in great pity and mercy, may even help us finally out of debt; yet does this, on no account, prove that we were right in going forward before His time was come. We ought, rather, under such circumstances to say to ourselves: Am I indeed doing the *work of God*? And if so, *I* may not be the person to do it; or if *I* am the person, *His time* may not yet be come for me to go forward; it may be His good pleasure to exercise my faith and patience. I ought, therefore, quietly to wait His time; for when it is come, God will help. Acting on this principle brings blessing.

To ascertain the Lord's will we ought to use scriptural means. Prayer, the word of God, and His Spirit should be united together. We should go to the Lord repeatedly in prayer, and ask Him to teach us by His Spirit through His word. I say by His Spirit through His word. For if we should think that His Spirit led us to do so and so, because certain facts are so and so, and yet His word is opposed to the step which we are going to take, we should be deceiving ourselves.... No situation, no business will be given to me by *God*, in which I have not time enough to care about my soul. Therefore, however outward circumstances may appear, it can only be considered as permitted of God, to prove the genuineness of my love, faith, and obedience, but by no means as the leading of His providence to induce me to act contrary to His revealed will.

MARRIAGE.

To enter upon the marriage union is one of the most deeply important events of life. It cannot be too prayerfully treated. Our happiness, our usefulness, our living for God or for ourselves afterwards, are often most intimately connected with our choice. Therefore, in the most prayerful manner, this choice should be made. Neither beauty, nor age, nor money, nor mental powers, should be that which prompts the decision; but 1st, Much waiting upon God for guidance should be used; 2nd, A hearty purpose to be willing to be guided by Him should be aimed after; 3rd, True godliness without a shadow of doubt, should be the first and absolutely needful qualification, to a Christian, with regard to a companion for life. In addition to this, however, it ought to be, at the same time, calmly and patiently weighed, whether, in other respects, there is a suitableness. For instance, for an educated man to choose an entirely uneducated woman, is unwise; for however much on his part love might be willing to cover the defect, it will work very unhappily with regard to the children.

PRAYER.

ANSWERS TO PRAYER.

I myself have for twenty-nine years been waiting for an answer to prayer concerning a certain spiritual blessing. Day by day have I been enabled to continue in prayer for this blessing. At home and abroad, in this country and in foreign lands, in health and in sickness, however much occupied, I have been enabled, day by day, by God's help, to bring this matter before Him; and still I have not the full answer yet. Nevertheless, I look for it. I expect it confidently. The very fact that day after day, and year after year, for twenty-nine years, the Lord has enabled me to continue, patiently, believably, to wait on Him for the blessing, still further encourages me to wait on; and so fully am I assured that God hears me about this matter, that I have often been enabled to praise Him beforehand for the full answer, which I shall ultimately receive to my prayers on this subject. Thus, you see, dear reader, that while I have hundreds, yea, thousands of answers, year by year, I have also, like yourself and other believers, the trial of faith concerning certain matters.

ANXIETY AVOIDED BY PRAYER.

Though all believers in the Lord Jesus are not called upon to establish orphan houses, schools for poor children, etc., and trust in God for means; yet all believers, according to the will of God concerning them in Christ Jesus, may cast, and ought to cast, all their care upon Him who careth for them, and need not be anxiously concerned about anything, as is plainly to be seen from 1 Peter v. 7; Philippians iv. 6; Matthew vi. 25-34.

My Lord is not limited; He can again supply; He knows that this present case has been sent to me; and thus, this way of living, so far from *leading to anxiety*, as it regards possible future want, is rather the means of *keeping from it*.... This way of living has often been the means of reviving the work of grace in my heart, when I have been getting cold; and it also has been the means of bringing me back again to the Lord, after I have been backsliding. For it will not do,—it is not possible, to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is.... Answer to prayer, obtained in this way, has been the means of quickening my soul, and filling me with much joy.

I met at a brother's house with several believers, when a sister said that she had often thought about the care and burden I must have on my mind, as it regards obtaining the necessary supplies for so many persons. As this may not be a solitary instance, I would state that, by the grace of God, this is no cause of anxiety to me. The children I have years ago cast upon the Lord. The whole work is His, and it becomes me to be *without carefulness*. In whatever points I am lacking, in this point I am able, by the grace of God, to roll the burden upon my heavenly Father. Though now (July 1845) for about seven years our funds have been so exhausted, that it has been comparatively a *rare* case that there have been means in hand to meet the necessities of the orphans for *three days* together; yet have I been only once tried in spirit, and that was on Sept. 18, 1838, when for the first time the Lord seemed not to regard our prayer. But when He did send help at that time, and I saw that it was only for the trial of our faith, and not because He had forsaken the work that we were brought so low, my soul was so strengthened and encouraged, that I have not only not been allowed to distrust the Lord since that time, but I have not even been cast down when in the deepest poverty. Nevertheless, in this respect also am I now, as much as ever, dependent on the Lord; and I earnestly beseech for myself and my fellow-labourers the prayers of all those, to whom the glory of God is dear. How great would be the dishonour to the name of God, if we, who have so publicly made our boast in Him, should so fall as to act in these very points as the world does! Help us, then, brethren, with your prayers, that we may trust in God to the end. We can expect nothing but that our faith will yet be tried, and it may be more than ever; and we shall fall, if the Lord does not uphold us.

BORROWING AND PRAYING.

As regards borrowing money, I have considered that there is no ground to go away from the door of the Lord to that of a believer, so long as He is willing to

supply our need.

COMMUNION WITH GOD IN PRAYER.

How truly precious it is that every one who rests alone upon the Lord Jesus for salvation, has in the living God a father, to whom he may fully unbosom himself concerning the most minute affairs of his life, and concerning everything that lies upon his heart! Dear reader, do you know the living God? Is He, in Jesus, your Father? Be assured that Christianity is something more than forms and creeds and ceremonies: there is life, and power, and reality, in our holy faith. If you never yet have known this, then come and taste for yourself. I beseech you affectionately to meditate and pray over the following verses: John iii. 16; Rom. x. 9, 10; Acts x. 43; 1 John v. 1.

CONDITIONS OF PRAYER.

Go for yourself, with all your temporal and spiritual wants, to the Lord. Bring also the necessities of your friends and relatives to the Lord. Only make the trial, and you will perceive how able and willing He is to help you. Should you, however, not at once obtain answers to your prayers, be not discouraged; but continue patiently, believably, perseveringly to wait upon God: and as assuredly as that which you ask would be for your real good, and therefore for the honour of the Lord; and as assuredly as you ask it solely on the ground of the worthiness of our Lord Jesus, so assuredly you will at last obtain the blessing. I myself have had to wait upon God concerning certain matters for years, before I obtained answers to my prayers; but at last they came. At this very time, I have still to renew my requests daily before God, respecting a certain blessing for which I have besought Him for eleven years and a half, and which I have as yet obtained only in part, but concerning which I have no doubt that the full blessing will be granted in the end.... The great point is that we ask only for that which it would be for the glory of God to give to us; for that, and that alone, can be for our real good. But it is not enough that the thing for which we ask God be for His honour and glory, but we must secondly ask it in the name of the Lord Jesus, viz., expect it only on the ground of His merits and worthiness. Thirdly, we should believe that God is able and willing to give us what we ask Him for. Fourthly, we should continue in prayer till the blessing is granted; without fixing to God a time when, or the circumstances under which, He should give the answer. Patience should be in exercise, in connection with our prayer. Fifthly, we should, at the same time, look out for and expect an answer till it comes. If we pray in this way, we shall not only have answers, thousands of answers to our prayers; but our own souls will be greatly refreshed and invigorated in connection with these answers.

If the obtaining of your requests were not for your real good, or were not tending to the honour of God, you might pray for a long time, without obtaining what you desire. The glory of God should be always before the children of God, in what they desire at His hands; and their own spiritual profit, being so intimately connected with the honour of God, should never be lost sight of, in their petitions. But now, suppose we are believers in the Lord Jesus, and make our requests unto God, depending alone on the Lord Jesus as the ground of having them granted; suppose, also, that, so far as we are able honestly and uprightly to judge, the obtaining of our requests would be for our real spiritual good and for the honour of God; we yet need, lastly, to *continue* in prayer, until the blessing is granted unto us. It is not enough to begin to pray, nor to pray aright; nor is it enough to continue *for a time* to pray; but we must patiently, believably continue in prayer, until we obtain an answer; and further, we have not only to *continue* in prayer unto the end, but we have also *to believe* that God does hear us, and will answer our prayers. Most frequently we fail in not continuing in prayer until the blessing is obtained and *in not expecting* the blessing.

FAITH, PRAYER, AND THE WORD OF GOD.

Prayer and faith, the universal remedies against every want and every difficulty; and the nourishment of prayer and faith, God's holy word, helped me over all the difficulties.—I never remember, in all my Christian course, a period now (in March 1895) of sixty-nine years and four months, that I ever **SINCERELY** and **PATIENTLY** sought to know the will of God by *the teaching of the Holy Ghost*, through the instrumentality of *the word of God*, but I have been **ALWAYS** directed rightly. But if *honesty of heart* and *uprightness before God* were lacking, or if I did not *patiently* wait upon God for instruction, or if I preferred *the counsel of my fellow men* to the declarations of *the word of the living God*, I made great mistakes.

SECRET PRAYER.

Let none expect to have the mastery over his inward corruption in any degree, without going in his weakness again and again to the Lord for strength. Nor will prayer with others, or conversing with the brethren, make up for secret prayer.

SNARES OF SATAN AS TO PRAYER.

It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone; as if it were of no use to read the Scriptures when we do not enjoy them, and as if it were of no use to pray when we have no spirit of prayer; whilst the truth is, in order to enjoy the Word, we ought to continue to read it, and the way to obtain a spirit of prayer is to continue

praying; for the less we read the word of God, the less we desire to read it, and the less we pray, the less we desire to pray.

WORK AND PRAYER.

Often the work of the Lord itself may be a temptation to keep us from that communion with Him which is so essential to the benefit of our own souls.... Let none think that public prayer will make up for closet communion.

Here is the great secret of success. Work with all your might; but trust not in the least in your work. Pray with all your might for the blessing of God; but work, at the same time, with all diligence, with all patience, with all perseverance. Pray then, and work. Work and pray. And still again pray, and then work. And so on all the days of your life. The result will surely be, abundant blessing. Whether you *see* much fruit or little fruit, such kind of service will be blessed.... Speak also for the Lord, as if everything depended on your exertions; yet trust not the least in your exertions, but in the Lord, who alone can cause your efforts to be made effectual, to the benefit of your fellow men or fellow believers. Remember, also, that God delights to bestow blessing, but, generally, as the result of earnest, believing prayer.

PREACHING.

It came immediately to my mind that such sort of preaching might do for illiterate country people, but that it would never do before a well-educated assembly in town. I thought, the truth ought to be preached at all hazards, but it ought to be given in a different form, suited to the hearers. Thus I remained unsettled in my mind as it regards the mode of preaching; and it is not surprising that I did not then see the truth concerning this matter, for I did not understand the work of the Spirit, and therefore saw not the powerlessness of human eloquence. Further, I did not keep in mind that if the most illiterate persons in the congregation can comprehend the discourse, the most educated will understand it too; but that the reverse does not hold true.

RESTITUTION.

Restitution is the revealed will of God. If it is omitted, while we have it in our power to make it, guilt remains on the conscience, and spiritual progress is hindered. Even though it should be connected with difficulty, self-denial, and great loss, it is to be attended to. Should the persons who have been defrauded be dead, their heirs are to be found out, if this can be done, and restitution is to be made to them. But there may be cases when this cannot be done, and then *only* the money should be given to the Lord for His work or His poor. One word

more. Sometimes the guilty person may not have grace enough, if the rightful owners are living, to make known to them the sin; under such circumstances, though not the best and most scriptural way, rather than have guilt remaining on the conscience, it is better to make restitution anonymously than not at all. About fifty years ago, I knew a man under concern about his soul, who had defrauded his master of two sacks of flour, and who was urged by me to confess this sin to his late employer, and to make restitution. He would not do it, however, and the result was that for twenty years he never obtained real peace of soul till the thing was done.

REWARDS.

Christians do not practically remember that while we are saved by grace, altogether by grace, so that in the matter of salvation works are altogether excluded; yet that so far as the rewards of grace are concerned, in the world to come, there is an intimate connection between the life of the Christian here and the enjoyment and the glory in the day of Christ's appearing.

SIN AND SALVATION.

Rumblings last our whole life. Jesus came not to save *painted* but *real* sinners; but He *has* saved us, and will surely make it manifest.

SPIRIT OF GOD.

At Stuttgart, the dear brethren had been entirely uninstructed about the truths relating to the power and presence of the Holy Ghost in the church of God, and to our ministering one to another as fellow members in the body of Christ; and I had known enough of painful consequences when brethren began to meet professedly in dependence upon the Holy Spirit without knowing what was meant by it, and thus meetings had become opportunities *for unprofitable talking rather than for godly edifying....* All these matters ought to be left to the ordering of the Holy Ghost, and that if it had been truly good for them, the Lord would have not only led me to speak *at that time*, but also on *the very subject* on which they desired that I should speak to them.

TRUTH—PROPORTION OF FAITH.

Whatever parts of truth are made too much of, though they were even the most precious truths connected with our being risen in Christ, or our heavenly calling, or prophecy, sooner or later those who lay an *undue* stress upon *these parts* of truth, and thus make them too prominent, will be losers in their own souls, and, if they be teachers, they will injure those whom they teach.

UNIVERSALISM.

In reference to universal salvation, I found that they had been led into this error because (1) They did not see the difference between the earthly calling of the Jews, and the heavenly calling of the believers in the Lord Jesus in the present dispensation, and therefore they said that, because the words "everlasting," etc., are applied to "the possession of the land of Canaan" and the "priesthood of Aaron," therefore, the punishment of the wicked cannot be without end, seeing that the possession of Canaan and the priesthood of Aaron are not without end. My endeavour, therefore, was to show the brethren the difference between the *earthly* calling of Israel and our *heavenly* one, and to prove from Scripture that, whenever the word "everlasting" is used with reference to things purely not of the earth, but beyond time, it denotes a period without end. (2) They had laid exceeding great stress upon a few passages where, in Luther's translation of the German Bible, the word hell occurs, and where it ought to have been translated either "hades" in some passages, or "grave" in others, and where they saw a *deliverance out of hell*, and a *being brought up out of hell*, instead of "*out of the grave.*"

WORD OF GOD.

The word of God is our only standard, and the Holy Spirit our only teacher.

Besides the Holy Scriptures, which should be always THE book, THE CHIEF book to us, not merely in theory, but also in practice, such like books seem to me the most useful for the growth of the inner man. Yet one has to be cautious in the choice, and to guard against reading too much.

WORK FOR GOD.

When He orders something to be done for the glory of His name, He is both able and willing to find the needed individuals for the work and the means required. Thus, when the Tabernacle in the Wilderness was to be erected, He not only fitted men for the work, but He also touched the hearts of the Israelites to bring the necessary materials and gold, silver, and precious stones; and all these things were not only brought, but in such abundance that a proclamation had to be made in the camp, that no more articles should be brought, because there were more than enough. And again, when God for the praise of His name would have the Temple to be built by Solomon, He provided such an amount of gold, silver, precious stones, brass, iron, etc., for it, that all the palaces or temples which have been built since have been most insignificant in comparison.

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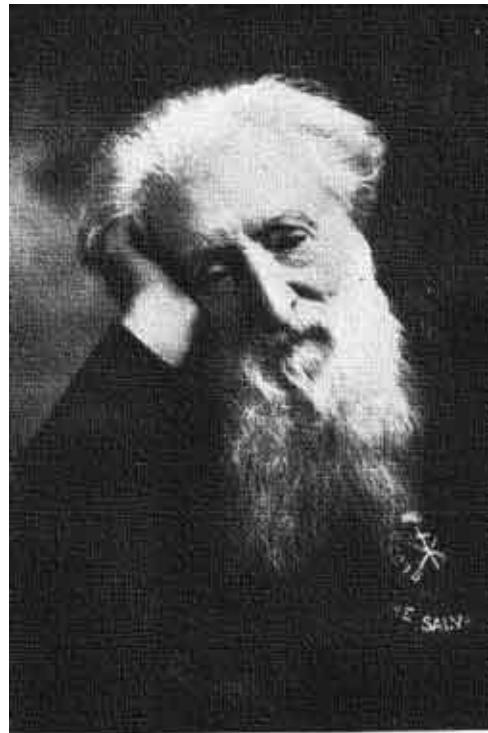
5. THE AUTHORITATIVE LIFE OF GENERAL WILLIAM BOOTH (1912)

Founder of The Salvation Army

By

G. S. Railton

First Commissioner to General Booth



WILLIAM BOOTH

Born April 10th, 1829. Died August 20th, 1912.

With a Preface by
General Bramwell Booth

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Preface

I have no hesitation in commending this small volume as containing so far as its space permits, a good picture of my beloved Father and a record of much that made his life of interest and importance to the world.

It does not, of course, profess to cover anything like the whole story of his many years of world-wide service. It could not do so. For any such complete history we must wait for that later production which may, I hope, be possible before very long when there has been time to go fully through the masses of diaries, letters and other papers he has left behind him.

It must not be supposed that I can make myself responsible for every phrase Commissioner Railton has used. I know, however, that perhaps no one except myself had anything like his opportunities, during the last forty years, of knowing and studying my Father's life, both in public and private, and of understanding his thoughts and purposes.

Now we wish this book to accomplish something. We cannot think it possible for anyone, especially a Salvationist, to read it without being compelled ever and anon to ask himself such questions as these:--

"Am I living a life that is at all like this life? Am I, at any rate, willing by God's grace to do anything I can in the same direction, in order that God may be more loved and glorified, and that my fellow men may be raised to a more God-like and happy service? After all, is there not something better for me than money-making, or the search after human applause, or indeed the pursuit of earthly good of any kind?

"If, instead of aiming at that which will all fade away, I turn my attention to making the best of my life for God and for others, may I not also accomplish something that will afford me satisfaction at last and bear reflection in the world to come?"

I hope also that to some, at least, the great message of this life will stand revealed in these pages. I believe it to be that, while God can do little or nothing by us until we are completely submitted and given up to Him, He can work wonders of infinite moment to the world when we are. Asked, a few months before his death, if he would put into a sentence the secret as he saw it, of all the blessings which had attended him during his seventy years of service, The General replied: "Well, if I am to put it into one sentence, I would say that I made up my mind that God Almighty should have all there was of William

Booth." It was, in the beginning, that entire devotion to God and its continued maintenance which could, alone, account for the story told in these brief records. The book is, of course, written in the main from the Salvationist point of view; much of it, indeed, is simply a reproduction of my father's own sayings and writings to his own people. This, to all thoughtful readers, must be our defence against any appearance of self-glorification, or any omission to refer to the work in the world that others are doing for Christ. No attempt has been made to tell the story of The General's "life and times," but simply to note some of the things he said and did himself. And I trust the record may be found useful by all the many servants of God who do not think exactly as he thought, but who yet rejoiced in the triumphs of the Cross through his labours.

To continue and to amplify the results of his work must needs be my continual aim. I am full of hope that this book may bring me some help, not only towards his Memorial Scheme, which contemplates the erection and equipment in London and other Capitals of enlarged premises for the Training of Officers in every branch of the work, or where they already have such buildings, the erection of new Headquarters or Halls; but towards the maintenance and extension in every land of the work he began.

It cannot but be a special gratification to me to know that this book will be received with eager affection in almost every part of the world. How could it ever cease to be my greatest joy to strive more and more after my Father's ideal of linking together men and women of every land and race in one grand competition for the extinction of selfishness by the enlistment of all sorts and conditions of men in one Great Holy War for God and for all that is good?

Whether those into whose hands this volume falls, agree or not with the teachings of The Salvation Army, may God grant them Grace to join heartily at least in this, my Father's great purpose, and so help me to attain the victory for which he lived and died.

W. Bramwell Booth.
London International Headquarters
of The Salvation Army.

November, 1912.

*The Authoritative Life of General William Booth,
Founder of The Salvation Army*

Chapter 1: Childhood and Poverty

William Booth was born in Nottingham, England, on April 10, 1829, and was left, at thirteen, the only son of a widowed and impoverished mother. His father had been one of those builders of houses who so rapidly rose in those days to wealth, but who, largely employing borrowed capital, often found themselves in any time of general scarcity reduced to poverty.

I glory in the fact that The General's ancestry has never been traced, so far as I know, beyond his grandfather. I will venture to say, however, that his forefathers fought with desperation against somebody at least a thousand years ago. Fighting is an inveterate habit of ours in England, and another renowned general has just been recommending all young men to learn to shoot. The constant joy and pride with which our General always spoke of his mother is a tribute to her excellence, as well as the best possible record of his own earliest days. Of her he wrote, in 1893:--

"I had a good mother. So good she has ever appeared to me that I have often said that all I knew of her life seemed a striking contradiction of the doctrine of human depravity. In my youth I fully accepted that doctrine, and I do not deny it now; but my patient, self-sacrificing mother always appeared to be an exception to the rule.

"I loved my mother. From infancy to manhood I lived in her. Home was not home to me without her. I do not remember any single act of wilful disobedience to her wishes. When my father died I was so passionately attached to my mother that I can recollect that, deeply though I felt his loss, my grief was all but forbidden by the thought that it was not my mother who had been taken from me. And yet one of the regrets that has followed me to the present hour is that I did not sufficiently value the treasure while I possessed it, and that I did not with sufficient tenderness and assiduity at the time, attempt the impossible task of repaying the immeasurable debt I owed to that mother's love.

"She was certainly one of the most unselfish beings it has been my lot to come into contact with. 'Never mind me' was descriptive of her whole life at every time, in every place, and under every circumstance. To make others happy was the end of all her thoughts and aims with regard not only to her children but

to her domestics, and indeed to all who came within her influence. To remove misery was her delight. No beggar went empty-handed from her door. The sorrows of any poor wretch were certain of her commiseration, and of a helping hand in their removal, so far as she had ability. The children of misfortune were sure of her pity, and the children of misconduct she pitied almost the more, because, for one reason, they were the cause of sorrow to those who had reason to mourn on their account.

"For many years before she died, love, joy, and peace reigned in her heart, beamed from her countenance, and spoke in her words. Her faith was immovably fixed on Him who is able to save to the uttermost. It was a common expression of confidence with her that 'Jesus would go with her all the way through the journey of life--even to the end. He would not leave her. Her feet were on the Rock.'"

To this testimony to his mother's worth The General added:--

"To those whose eyes may fall on these lines, may I not be excused saying, 'See to it that you honour your father and your mother, not only that your days may be long in the land, but that you may not, in after years, be disturbed by useless longings to have back again the precious ones who so ceaselessly and unselfishly toiled with heart and brain for your profoundest well-being.'

"My mother and father were both Derbyshire people. They were born within a few miles of each other, the former at Somercotes, a small village within a mile or two of Alfreton and the latter at Belper. My mother's father was a well-to-do farmer. Her mother died when she was three years of age; and, her father marrying again, she was taken to the heart and home of a kind uncle and aunt, who reared and educated her, giving her at the same time a sound religious training.

"Years passed of which we have but imperfect knowledge during which, by some means, she drifted to the small town of Ashby-de-la-Zouch. Here she met my father, who was availing himself of the waters as a remedy for his chronic enemy, rheumatism. He offered her marriage. She refused. He left the town indignant, but returned to renew his proposal, which she ultimately accepted.

Their marriage followed. Up to this date her path through life had been comparatively a smooth one; but from this hour onward through many long and painful years, it was crowded with difficulties and anxieties.

"My father's fortunes appear to have begun to wane soon after his marriage. At that time he would have passed, I suppose, for a rich man, according to the estimate of riches in those days. But bad times came, and very bad times they were, such as we know little about, despite all the grumbling of this modern era. Nottingham, where the family was then located, suffered heavily, a large proportion of its poorer classes being reduced to the verge of starvation. My father, who had invested the entire savings of his lifetime in small house property, was seriously affected by these calamitous circumstances; in fact, he was ruined.

"The brave way in which my mother stood by his side during that dark and sorrowful season is indelibly written on my memory. She shared his every anxiety, advised him in all his business perplexities, and upheld his spirit as crash followed crash, and one piece of property after another went overboard. Years of heavy affliction followed, during which she was his tender, untiring nurse, comforting and upholding his spirit unto death; and then she stood out all alone to fight the battles of his children amidst the wreck of his fortunes.

"Those days were gloomy indeed; and the wonder now in looking back upon them is that she survived them. It would have seemed a perfectly natural thing if she had died of a broken heart, and been borne away to lie in my father's grave.

"But she had reasons for living. Her children bound her to earth, and for our sakes she toiled on with unswerving devotion and unintermitting care. After a time the waters found a smoother channel, so far as this world's troubles were concerned, and her days were ended, in her eighty-fifth year, in comparative peace."

"During one of my Motor Campaigns to Nottingham," The General wrote on another occasion, "my car took me over the Trent, the dear old river along whose banks I used to wander in my boyhood days, sometimes poring over Young's *Night Thoughts*, reading Henry Kirke White's *Poems*, or, as was

frequently the case before my conversion, with a fishing-rod in my hand.

"In those days angling was my favourite sport. I have sat down on those banks many a summer morning at five o'clock, although I rarely caught anything. An old uncle ironically used to have a plate with a napkin on it ready for my catch waiting for me on my return.

"And then the motor brought us to the ancient village of Wilford, with its lovely old avenues of elms fringing the river.

"There were the very meadows in which we children used to revel amongst the bluebells and crocuses which, in those days, spread out their beautiful carpet in the spring-time, to the unspeakable delight of the youngsters from the town.

"But how changed the scene! Most of these rural charms had fled, and in their places were collieries and factories, and machine shops, and streets upon streets of houses for the employes of the growing town. We were only 60,000 in my boyhood, whereas the citizens of Nottingham to-day number 250,000.

"A few years ago the city conferred its freedom upon me as a mark of appreciation and esteem. To God be all the glory that He has helped His poor boy to live for Him, and made even his former enemies to honour him."

But we all know what sort of influences exist in a city that is at once the capital of a county and a commercial centre. The homes of the wealthy and comfortable are found at no great distance from the dwellings of the poor, while in the huge market-places are exhibitions weekly of all the contrasts between town and country life, between the extremest want and the most lavish plenty.

Seventy years ago, life in such a city was nearly as different from what it is to-day as the life of to-day in an American state capital is from that of a Chinese town. Between the small circle of "old families" who still possessed widespread influence and the masses of the people there was a wide gap. The few respectable charities, generally due to the piety of some long-departed citizen, marked out very strikingly a certain number of those who were considered "deserving poor," and helped to make every one less concerned about all the rest. For all the many thousands struggling day and night to keep themselves and those dependent upon them from starvation, there was little or no pity. It was just "their lot," and they were taught to consider it their duty to be content with it. To

envy their richer neighbours, to covet anything they possessed, was a sin that would only ensure for the coveter an eternal and aggravated continuance of his present thirst.

In describing those early years, The General said:--

"Before my father's death I had been apprenticed by his wish. I was very young, only thirteen years of age, but he could not afford to keep me longer at school, and so out into the world I must go. This event was followed by the formation of companionships whose influence was anything but beneficial. I went down hill morally, and the consequences might have been serious if not eternally disastrous, but that the hand of God was laid on me in a very remarkable manner.

"I had scarcely any income as an apprentice, and was so hard up when my father died, that I could do next to nothing to assist my dear mother and sisters, which was the cause of no little humiliation and grief.

"The system of apprenticeship in those days generally bound a lad for six or seven years. During this time he received little or no wages, and was required to slave from early morning to late evening upon the supposition that he was 'being taught' the business, which, if he had a good master, was probably true. It was a severe but useful time of learning. My master was a Unitarian--that is, he did not believe Christ was the son of God and the Saviour of the world, but only the best of teachers; yet so little had he learnt of Him that his heaven consisted in making money, strutting about with his carefree wife, and regaling himself with worldly amusements.

"At nineteen the weary years of my apprenticeship came to an end. I had done my six years' service, and was heartily glad to be free from the humiliating bondage they had proved. I tried hard to find some kind of labour that would give me more liberty to carry out the aggressive ideas which I had by this time come to entertain as to saving the lost; but I failed. For twelve months I waited. Those months were among the most desolate of my life. No one took the slightest interest in me.

"Failing to find employment in Nottingham, I had to move away. I was loath, very loath, to leave my dear widowed mother and my

native town, but I was compelled to do so, and to come to London. In the great city I felt myself unutterably alone. I did not know a soul excepting a brother-in-law, with whom I had not a particle of communion.

"In many respects my new master very closely resembled the old one. In one particular, however, he differed from him very materially, and that was he made a great profession of religion. He believed in the Divinity of Jesus Christ, and in the Church of which he was a member, but seemed to be utterly ignorant of either the theory or practice of experimental godliness. To the spiritual interests of the dead world around him he was as indifferent as were the vicious crowds themselves whom he so heartily despised. All he seemed to me to want was to make money, and all he seemed to want me for was to help him in the sordid selfish task.

"So it was work, work, work, morning, noon, and night. I was practically a white slave, being only allowed my liberty on Sundays, and an hour or two one night in the week, and even then the rule was 'Home by ten o'clock, or the door will be locked against you.' This law was rigidly enforced in my case, although my employer knew that I travelled long distances preaching the Gospel in which he and his wife professed so loudly to believe. To get home in time, many a Sunday night I have had to run long distances, after walking for miles, and preaching twice during the day."

The contrast between those days and ours can hardly be realised by any of us now. We may put down almost in figures some of the differences that steam and electricity have made, linking all mankind together more closely than Nottingham was then connected with London. But what words can convey any picture of the development of intelligence and sympathy that makes an occurrence in a London back street interest the reading inhabitants of Germany, America, and Australia as intense as those of our own country?

What a consolation it would have been to the apprentice lad, could he have known how all his daily drudgery was fitting him to understand, to comfort, and to help the toiling masses of every race and clime?

In the wonderful providence of God all these changes have been allowed to leave England in as dominating a position as she held when William Booth was born, if not to enhance her greatness and power, far as some may consider

beyond what she deserved. And yet all the time, with or without our choice, our own activities, and even our faults and neglects, have been helping other peoples, some of them born on our soil, to become our rivals in everything. Happily the multiplication of plans of fellowship is now merging the whole human race so much into one community that one may hope yet to see the dawn of that fraternity of peoples which may end the present prospects of wars unparalleled in the past. How very much William Booth has contributed to bring that universal brotherhood about this book may suffice to hint.

Chapter 2: Salvation In Youth

In convincing him that goodness was the only safe passport to peace and prosperity of any lasting kind, William Booth's mother had happily laid in the heart of her boy the best foundation for a happy life, "Be good, William, and then all will be well," she had said to him over and over again.

But how was he to "be good"? The English National Church, eighty years ago, had reached a depth of cold formality and uselessness which can hardly be imagined now. Nowhere was this more manifest than in the "parish" church. The rich had their allotted pew, a sort of reserved seat, into which no stranger dare enter, deserted though it might be by its holders for months together. For the poor, seats were in some churches placed in the broad aisles or at the back of the pulpit, so conspicuously marking out the inferiority of all who sat in them as almost to serve as a notice to every one that the ideas of Jesus Christ had no place there. Even when an earnest clergyman came to any church, he had really a battle against great prejudices on both sides if he wished to make any of "the common people" feel welcome at "common prayer." But the way the appointed services were "gone through" was only too often such as to make every one look upon the whole matter as one which only concerned the clergy. Especially was this the effect on young people. Anything like interest, or pleasure, in those dull and dreary, not to say "vain" repetitions on their part must indeed have been rare. It is not surprising then that William Booth saw nothing to attract him in the Church of his fathers. John Wesley, that giant reformer of religion in England, had been dead some forty years, and his life-work had not been allowed to affect "the Church" very profoundly. His followers having seceded from it contrary to his orders and entreaties, had already made several sects, and in the chief of these William Booth presently found for himself at least a temporary home. Here the services were, to some extent, independent of books; earnest preaching of the truth was often heard from the pulpits, and some degree of real concern for the spiritual advancement of the people was manifested by the preachers.

Under this preaching and these influences, and the singing of Wesley's hymns, the lad was deeply moved. To his last days he sang some of those grand old songs as much as, if not more than, any others; that one, for example, containing the verse:--

And can I yet delay my little all to give?

To tear my soul from earth away, for Jesus to receive?

Nay, but I yield, I yield! I can hold out no more,
I sink, by dying love compelled, and own Thee conqueror.

The mind that has never yet come in contact with teaching of this character can scarcely comprehend the effect of such thoughts on a young and ardent soul. This Jesus, who gave up Heaven and all that was bright and pleasant to devote Himself to the world's Salvation, was presented to him as coming to ask the surrender of his heart and life to His service, and his heart could not long resist the appeal. It was in no large congregation, however, but in one of the smaller Meetings that William Booth made the glorious sacrifice of himself which he had been made to understand was indispensable to real religion. Speaking some time ago, he thus described that great change:--

"When as a giddy youth of fifteen I was led to attend Wesley Chapel, Nottingham, I cannot recollect that any individual pressed me in the direction of personal surrender to God. I was wrought upon quite independently of human effort by the Holy Ghost, who created within me a great thirst for a new life.

"I felt that I wanted, in place of the life of self-indulgence, to which I was yielding myself, a happy, conscious sense that I was pleasing God, living right, and spending all my powers to get others into such a life. I saw that all this ought to be, and I decided that it should be. It is wonderful that I should have reached this decision in view of all the influences then around me. My professedly Christian master never uttered a word to indicate that he believed in anything he could not see, and many of my companions were worldly and sensual, some of them even vicious.

"Yet I had that instinctive belief in God which, in common with my fellow-creatures, I had brought into the world with me. I had no disposition to deny my instincts, which told me that if there was a God His laws ought to have my obedience and His interests my service.

"I felt that it was better to live right than to live wrong, and as to caring for the interests of others instead of my own, the condition of the suffering people around me, people with whom I had been so long familiar, and whose agony seemed to reach its climax about this time, undoubtedly affected me very deeply.

"There were children crying for bread to parents whose own distress was little less terrible to witness.

"One feeling specially forced itself upon me, and I can recollect it as distinctly as though it had transpired only yesterday, and that was the sense of the folly of spending my life in doing things for which I knew I must either repent or be punished in the days to come.

"In my anxiety to get into the right way, I joined the Methodist Church, and attended the Class Meetings, to sing and pray and speak with the rest." (A Class Meeting was the weekly muster of all members of the church, who were expected to tell their leader something of their soul's condition in answer to his inquiries.) "But all the time the inward Light revealed to me that I must not only renounce everything I knew to be sinful, but make restitution, so far as I had the ability, for any wrong I had done to others before I could find peace with God.

"The entrance to the Heavenly Kingdom was closed against me by an evil act of the past which required restitution. In a boyish trading affair I had managed to make a profit out of my companions, whilst giving them to suppose that what I did was all in the way of a generous fellowship. As a testimonial of their gratitude they had given me a silver pencil-case. Merely to return their gift would have been comparatively easy, but to confess the deception I had practised upon them was a humiliation to which for some days I could not bring myself.

"I remember, as if it were but yesterday, the spot in the corner of a room under the chapel, the hour, the resolution to end the matter, the rising up and rushing forth, the finding of the young fellow I had chiefly wronged, the acknowledgment of my sin, the return of the pencil-case--the instant rolling away from my heart of the guilty burden, the peace that came in its place, and the going forth to serve my God and my generation from that hour.

"It was in the open street that this great change passed over me, and if I could only have possessed the flagstone on which I stood at that happy moment, the sight of it occasionally might have been as useful to me as the stones carried up long ago from the bed of the Jordan were to the Israelites who had passed over them

dry-shod.

"Since that night, for it was near upon eleven o'clock when the happy change was realised, the business of my life has been not only to make a holy character but to live a life of loving activity in the service of God and man. I have ever felt that true religion consists not only in being holy myself, but in assisting my Crucified Lord in His work of saving men and women, making them into His Soldiers, keeping them faithful to death, and so getting them into Heaven.

"I have had to encounter all sorts of difficulties as I have travelled along this road. The world has been against me, sometimes very intensely, and often very stupidly. I have had difficulties similar to those of other men, with my own bodily appetites, with my mental disposition, and with my natural unbelief.

"Many people, both religious and irreligious, are apt to think that they are more unfavourably constituted than their comrades and neighbours, and that their circumstances and surroundings are peculiarly unfriendly to the discharge of the duties they owe to God and man.

"I have been no exception in this matter. Many a time I have been tempted to say to myself, 'There is no one fixed so awkwardly for holy living and faithful fighting as I am.' But I have been encouraged to resist the delusion by remembering the words of the Apostle Paul: 'There hath no temptation taken you but such as is common to man.'

"I am not pretending to say that I have worked harder, or practised more self-denial, or endured more hardships at any particular time of my life than have those around me; but I do want those who feel any interest in me to understand that faithfulness to God in the discharge of duty and the maintenance of a good conscience have cost me as severe a struggle as they can cost any Salvation Soldier in London, Berlin, Paris, New York, or Tokio to-day.

"One reason for the victory I daily gained from the moment of my conversion was, no doubt, my complete and immediate separation from the godless world. I turned my back on it. I gave it up, having made up my mind beforehand that if I did go in for God I

would do so with all my might. Rather than yearning for the world's pleasures, books, gains, or recreations, I found my new nature leading me to come away from it all. It had lost all charm for me. What were all the novels, even those of Sir Walter Scott or Fenimore Cooper, compared with the story of my Saviour? What were the choicest orators compared with Paul? What was the hope of money-earning, even with all my desire to help my poor mother and sisters, in comparison with the imperishable wealth of ingathered souls? I soon began to despise everything the world had to offer me.

"In those days I felt, as I believe many Converts do, that I could willingly and joyfully travel to the ends of the earth for Jesus Christ, and suffer anything imaginable to help the souls of other men. Jesus Christ had baptised me, according to His eternal promise, with His Spirit and with Fire.

"Yet the surroundings of my early life were all in opposition to this whole-hearted devotion. No one at first took me by the hand and urged me forward, or gave me any instruction or hint likely to help me in the difficulties I had at once to encounter in my consecration to this service."

This clear experience and teaching of an absolutely new life, that "eternal life" which Jesus Christ promises to all His true followers, is indispensable to the right understanding of everything in connexion with the career we are recording. Without such an experience nothing of what follows could have been possible. With it the continual resistance to every contrary teaching and influence, and the strenuous struggle by all possible means to propagate it are inevitable.

One is amazed at this time of day, to find intelligent men writing as though there were some mysticism, or something quite beyond ordinary understanding, in this theory of conversion, or regeneration.

Precisely the process which The General thus describes in his own case must of necessity follow any thoughtful and prayerful consideration of the mission and Gospel of Christ. Either we must reject the whole Bible story or we must admit that "all we like sheep have gone astray," taking our own course, in contempt of God's wishes. To be convinced of that must plunge any soul into just such a depth of sorrow and anxiety as left this lad no rest until he had found peace in submission to his God. No outside influences or appearances can either produce or be substituted for the deep, inward resolve of the wandering soul, "I will arise, and go to my Father." Whether that decision be come to in some crowded

Meeting, or in the loneliness of some midnight hour is quite unimportant. But how can there be true repentance, or the beginning of reconciliation with God, until that point is reached?

And whenever that returning to God takes place, there is the same abundant pardon, the same change of heart, the same new birth, which has here been described. What can be more simple and matter of fact? Take away the need and possibility of such "conversion," and this whole life becomes a delusion, and the proclamation of Jesus Christ as a Saviour of men inexcusable. What has created any mystery around the question amongst Christians, if not the sacramental theory, which more or less contradicts it all? In almost all Christian Churches a theory is set up that a baby by some ceremonial act becomes suddenly regenerated, "made a child of God, and an heir of His Kingdom."

If that were the case, there could, of course, have been no need for the later regeneration of that child; but I do not believe that an ecclesiastic could be found, from the Vatican to the most remote island-parish where children are "christened," who would profess to have seen such a regenerated child alive. There is notoriously no such change accomplished in any one, until the individual himself, convinced of his own godless condition, cries to God for His Salvation, and receives that great gift.

What a foundation for life was the certainty which that lad got as he knelt in that little room in Nottingham! Into that same "full assurance" he was later on to lead many millions--young and old--of many lands. The simple Army verse:--

I know thy sins are all forgiven,

Glory to the Bleeding Lamb!

And I am on my way to Heaven,

Glory to the Bleeding Lamb!

embalms for ever that grand starting-point of the soul, from which our people have been able, in ignorance of almost everything else of Divine truth, to commence a career of holy living, and of loving effort for the souls of others.

How much more weight those few words carry than the most eloquent address bereft of that certainty of tone could ever have!

That certainty which rests not upon any study of books, even of the Bible itself, but upon the soul's own believing vision of the Lamb of God who has taken its sins away; that certainty which changes in a moment the prison darkness of the sin-chained into the light and joy and power of the liberated slave of Christ; that is the great conquest of the Salvation Soldier everywhere.

And yet, perhaps, in the eyes of an unbelieving world, and a doubting Church,

that was General Booth's great offence all through life. To think of having uneducated and formerly godless people "bawling" the "mysteries of the faith" through the streets of "Christian" cities, where it had hitherto been thought inconsistent with Christian humility for any one to dare to say they really knew Him "whom to know is life eternal"! Oh, that was the root objection to all The General's preaching and action.

And it was one of the most valuable features of his whole career that wherever he or his messengers went there came that same certainty which from the days of Bethlehem onwards Jesus Christ came to bring to every man.

"By faith we know!" If every outward manifestation of The General's successes could be swept off the world to-morrow, this positive faith in the one Saviour would be capable of reproducing all its blessed results over again, wherever it was preserved, or renewed. Any so-called faith which gives no certainty must needs be hustled out of the way of an investigating, hurrying, wealth-seeking age. Only those who are certain that they have found the Lord can be capable of inducing others to seek and find Him.

Chapter 3: Lay Ministry

Convictions such as we have just been reading of were bound to lead to immediate action. But it is most interesting to find that William Booth's first regular service for Christ was not called forth by any church, but simply by the spontaneous efforts of one or two young Converts like himself. No one could be more inclined towards the use of organisation and system than he always was, and yet he always advocated an organisation so open to all, and a system so elastic, that zeal might never be repressed, but only made the most of. It is, perhaps, fortunate that we have in one of his addresses to his own young Officers the following description of the way he began to work for the Salvation of his fellow-townsmen:--

"Directly after my conversion I had a bad attack of fever, and was brought to the very edge of the grave. But God raised me up, and led me out to work for Him, after a fashion which, considering my youth and inexperience, must be pronounced remarkable. While recovering from this illness, which left me far from strong, I received a note from a companion, Will Sansom, asking me to make haste and get well again, and help him in a Mission he had started in a slum part of the town. No sooner was I able to get about than I gladly joined him.

"The Meetings we held were very remarkable for those days. We used to take out a chair into the street, and one of us mounting it would give out a hymn, which we then sang with the help of, at the most, three or four people. Then I would talk to the people, and invite them to come with us to a Meeting in one of the houses.

"How I worked in those days! Remember that I was only an apprentice lad of fifteen or sixteen. I used to leave business at 7 o'clock, or soon after, and go visiting the sick, then these street Meetings, and afterwards to some Meeting in a cottage, where we would often get some one saved. After the Meeting I would often go to see some dying person, arriving home about midnight to rest all I could before rising next morning in time to reach my place of business at 7 A.M. That was sharp exercise! How I can

remember rushing along the streets during my forty minutes' dinner-time, reading the Bible or C. G. Finney's *Lectures on Revivals of Religion* as I went, careful, too, not to be a minute late. And at this time I was far from strong physically; but full of difficulties as those days were, they were nevertheless wonderful seasons of blessing, and left pleasant memories that endure to this hour.

"The leading men of the church to which I belonged were afraid I was going too fast, and gave me plenty of cautions, quaking and fearing at my every new departure; but none gave me a word of encouragement. And yet the Society of which for those six apprentice years I was a faithful member, was literally my heaven on earth. Truly, I thought then there was one God, that John Wesley was His prophet, and that the Methodists were His special people. The church was at the time, I believe, one thousand members strong. Much as I loved them, however, I mingled but little with them, and had time for but few of their great gatherings, having chosen the Meadow Platts as my parish, because my heart then as now went out after the poorest of the poor.

"Thus my conversion made me, in a moment, a preacher of the Gospel. The idea never dawned on me that any line was to be drawn between one who had nothing else to do but preach and a saved apprentice lad who only wanted 'to spread through all the earth abroad,' as we used to sing, the fame of our Saviour. I have lived, thank God, to witness the separation between layman and cleric become more and more obscured, and to see Jesus Christ's idea of changing in a moment ignorant fishermen into fishers of men nearer and nearer realisation.

"But I had to battle for ten of the best years of my youth against the barriers the Churches set up to prevent this natural following of the Lamb wherever He leads. At that time they all but compelled those who wished to minister to the souls of men to speak in unnatural language and tones, and adopt habits of mind and life which so completely separated them from the crowd as to make them into a sort of princely caste, whom the masses of every clime outwardly reverenced and inwardly despised.

"Lad though I was, a group of new Converts and other earnest souls soon gathered around me, and greater things seemed to be ahead when a great trial overtook me. The bosom friend already referred to was taken from my side. We had been like David and Jonathan in the intensity of our union and fellowship in our work for God. He had a fine appearance, was a beautiful singer, and possessed a wonderful gift in prayer. After I had spoken in our Open-Air Meeting he would kneel down and wrestle with God until it seemed as though he would move the very stones on which he knelt, as well as the hearts of the people who heard him. Of how few of those men called ministers or priests can anything like this be said!

"But the unexpected blow came. He fell into consumption. His relations carried him up and down the country for change of air and scene. All was done that could be done to save his life, but in vain. The last change was to the Isle of Wight. In that lovely spot the final hope fled. I remember their bringing him home to die. He bade farewell to earth, and went triumphantly to Heaven singing--

And when to Jordan's flood I come,

Jehovah rules the tide,

And the waters He'll divide,

And the heavenly host will shout--

"Welcome Home!"

"What a trial that loss was to my young heart! It was rendered all the greater from the fact that I had to go forward all alone in face of an opposition which suddenly sprang up from the leading functionaries of the church."

The consecration which William Booth made of himself to this work, with all the zeal and novelty with which it was characterised, was due, no doubt, to the teaching, influence, and example of James Caughey, a remarkable American minister who visited the town. Largely free from European opinions and customs in religious matters, and seeking only to advance the cause of Jesus Christ with all possible speed, this man to a very large extent liberated William Booth for life from any one set of plans, and led him towards that perfect faith in God's guidance which made him capable of new departures to any extent.

The old-fashioned representatives of officialdom grumbled in vain at novelties which have now become accepted necessities of all mission work.

"But just about this time," The General has told us, "another difficulty started across my path in connexion with my business. I have told you how intense had been the action of my conscience before my conversion. But after my conversion it was naturally ever increasingly sensitive to every question of right and wrong, with a great preponderance as to the importance of what was right over what was wrong. Ever since that day it has led me to measure my own actions, and judge my own character by the standard of truth set up in my soul by the Bible and the Holy Ghost; and it has not permitted me to allow myself in the doing of things which I have felt were wrong without great inward torture. I have always had a great horror of hypocrisy--that is, of being unreal or false, however fashionable the cursed thing might be, or whatever worldly temptation might strive to lead me on to the track. In this I was tested again and again in those early days, and at last there came a crisis.

"Our business was a large one and the assistants were none too many. On Saturdays there was always great pressure. Work often continued into the early hours of Sunday. Now I had strong notions in my youth and for long after--indeed, I entertain them now--about the great importance of keeping the Sunday, or Sabbath as we always called it, clear of unnecessary work.

"For instance, I walked in my young days thousands of miles on the Sabbath, when I could for a trifling sum have ridden at ease, rather than use any compulsory labour of man or beast for the promotion of my comfort. I still think we ought to abstain from all unnecessary work ourselves, and, as far as possible, arrange for everybody about us to have one day's rest in seven. But, as I was saying, I objected to working at my business on the Sabbath, which I interpreted to mean after twelve o'clock on Saturday night. My relatives and many of my religious friends laughed at my scruples; but I paid no heed to them, and told my master I would not do it, though he replied that if that were so he would simply discharge me. I told him I was willing to begin on Monday morning as soon as the clock struck twelve, and work until the clock struck twelve on Saturday night, but that not one

hour or one minute of Sunday would I work for him or all his money.

"He kept his word, put me into the street, and I was laughed at by everybody as a sort of fool. But I held out, and within seven days he gave in, and, thinking my scrupulous conscience might serve his turn he told me to come back again. I did so, and before another fortnight had passed he went off with his young wife to Paris, leaving the responsibilities of a business involving the income and expenditure of hundreds of pounds weekly on my young shoulders.

"So I did not lose by that transaction in any way. With no little suffering on four separate occasions, contrary to the judgments of all around me, I have thus left every friend I had in the world, and gone straight into what appeared positive ruin, so far as this world was concerned, to meet the demands of conscience. But I have trusted God, and done the right, and in every separate instance I can now see that I have gained both for this world and the next as the result.

"During all the period of my lay preaching, both in Nottingham and London, I had to grapple with other difficulties. What with one thing and another I had a great struggle at times to keep my head above the waters, and my heart alive with peace and love. But I held on to God and His grace, and the never-failing joy that I experienced in leading souls to Christ carried me through."

How can anybody fail to see how much more the masses are likely to be influenced by the preaching, no matter how defective oratorically, of one who has thus lived in the midst of them--living, in fact, their very life of anxiety, suffering, and toil--than by that of men, however excellent, who come to them with the atmosphere of the study, the college, or the seminary?

And yet, after having been trained for a year in the rough-and-ready oratory of the streets, subject to interruptions and interjected sneers, The General was called upon, in order to be recognised as fit for registration as a lay preacher, to mount the pulpit and preach a "trial sermon"! Accustomed as he had become to talk out his heart with such words and illustrations as involuntarily presented themselves to the simple-minded, though often wicked and always ignorant crowds, who gathered around the chair on which he stood; able without difficulty to hold their attention when he had won it, and drive the truth home to

their souls, in spite of the counter-attractions of a busy thoroughfare, he took very hardly to the stiff, cold process of sermonising and sermon-making such as was then in vogue, and it was some time before he had much liberty or made much progress in the business.

Still, in due time he was passed, first as a lay "preacher on trial," and later called as fully qualified to preach at any chapel in the district--this latter after a second year's activities and a "second trial sermon."

When he once got on to this sermon-making line he took the best models he could find--men like John Wesley, George Whitefield, and, above all, C. G. Finney, who he could be certain had never sought in their preaching for human applause, but for the glory of God and the good of souls alone.

In the Psalms, as in the Gospels and the Acts of the Apostles, we have the most unmistakable guidance upon this subject, showing it to have been God's purpose so to pour out His Spirit upon all flesh that all His people should be true prophets--not all, of course, of the same calibre or style, but all capable of warning and teaching, in all wisdom, every one whom they could reach.

The work of the ministry is another thing altogether. Let no one suppose that The Salvation Army at all underrates the "separation" unto His work of those whom God has chosen for entire devotion to some task, whatever it be. As to those whom we take away from their secular calling to become our Officers, I will only say here that we judge of their fitness not alone by their ability to speak, but by their having proved themselves to be so devoted to the poor that we can rely upon their readiness to act as servants of the very neediest in any way that lies within their power. Only two persons at each of our Stations, the Officers actually in command, receive any payment whatever from The Army. All the others associated with us, many of them wearing our uniform and holding some particular office, give freely their leisure-time and money to the work, and may be spoken of as "lay preachers."

Our young "local preacher" generally spent his Sundays in some distant village where he had been appointed to preach, just as is the case in these days with thousands of our Soldiers.

"My homeward walk, often alone through the dark, muddy fields and lanes," he tells us, "would be enlivened by snatches of the songs we had been singing in our Meetings, and late into the night people might have heard my solitary prayers and praises. 'Don't sit up singing till twelve o'clock after a hard day's work,' was one of the first needed pieces of practical advice I got from my best adviser of later years."

"But we never felt we could have too much of God's service and praise, and scarcely regarded the grave itself as a terminus for our usefulness; for in the case of a girl who had attended our Cottage Meetings, and who had died of consumption, we lads organised something very like one of our present-day Salvation Army Funerals.

"Having ministered to the poor girl's necessities during her sickness, comforted her in her last hours of pain, sung hymns of triumph round her bed as her spirit took its passage to the skies, we had the right, as her only friends, to order her funeral, and we resolved to make the most of it for the good of her neighbours.

"Although it was in the depth of winter, and snow lay thick on the ground, we brought the coffin out into the street, sang and prayed around it, and urged the few neighbours who stood shivering by, or listening at their doors and windows, to prepare for their dying day. We then processioned to the Cholera Burial Ground, as the cemetery in which the poorest of Nottingham were buried was called, obtaining permission from the Chaplain to hold another little Meeting by the grave-side, after he had read the ordinary Service. I cannot but feel that the hand of God was upon me in those days, teaching me how much lay preachers could do."

How wonderful that the lad who did all that in the teeth of religious convention and opinion should have lived to organise just such battles and just such funerals all round the world, and to train hundreds of thousands of Soldiers of Christ to do likewise! What a termination to his own career he was preparing all the time, when the City of London was to suspend the traffic of many of its busiest thoroughfares for hours to let his coffin pass through with a procession of his uniformed Soldiers a mile long!

With regard to the question of a "Call to the ministry," that bugbear of so many souls, The General constantly expressed himself as follows:--

"How can anybody with spiritual eyesight talk of having no call, when there are such multitudes around them who never hear a word about God, and never intend to; who can never hear, indeed, without the sort of preacher who will force himself upon them? Can a man keep right in his own soul, who can see all that, and yet stand waiting for a 'call' to preach? Would they wait so for a 'call' to help any one to escape from a burning building, or to

snatch a sinking child from a watery grave?

"Does not growth in grace, or even ordinary growth of intelligence, necessarily bring with it that deepened sense of eternal truths which must intensify the conviction of duty to the perishing world?

"Does not an unselfish love, the love that goes out towards the unloving, demand of a truly loving soul immediate action for the Salvation of the unloved?"

"And, are there not persons who know that they possess special gifts, such as robust health, natural eloquence or power of voice, which specially make them responsible for doing something for souls?

"And yet I do not at all forget, that above and beyond all these things, there does come to some a special and direct call, which it is peculiarly fatal to disregard, and peculiarly strengthening to enjoy and act upon.

"I believe that there have been many eminently holy and useful men who never had such a call; but that does not at all prevent any one from asking God for it, or blessing Him for His special kindness when He gives it."

There is, I think, no doubt that God did give to young William Booth such a call, although he never spoke of it, perhaps lest he might discourage any who, without enjoying any such manifestation, acted upon the principles just referred to. At any rate, he battled through any season of doubt he had with regard to it, and came out into a certainty that left him no room for question or fear.

Chapter 4: Early Ministry

We cannot wonder that God Himself rarely seems to find it wise, even if it be possible, to fit men for His most important enterprises in a few years, or by means of one simple process of instruction. Consider the diversity of men's minds and lives, and the varying currents of thought and opinion which are found in the various parts of the world at different periods of even one century, and it will at once be seen how impossible we should all immediately pronounce it to fit one man by means of one pathway of service to be the minister and leader of the followers of Christ in every part of the world.

Christ Himself was kept in an obscurity we cannot penetrate for thirty years before He was made known to the comparatively small people amongst whom all His time on earth was to be spent. Moses was not called till he was eighty years old, having spent forty years amidst the splendours of one of the grandest courts of the ancient world, and forty more amidst the sheep on a desert border!

How was the ardent English lad who came to serve in a London shop during the week, and to do the work of a lay preacher on Sundays, to be fitted to form and lead a great Christian Order of devotees out of every nation, and to instruct and direct them in helping their fellow-men of every race in every necessity that could arise? To prepare a man merely to preach the Gospel a few years of service in that work might suffice; but then we should probably have seen a man merely interested in the numbers of his own audiences and the effect produced upon them by his own preaching.

For William Booth a much more tedious and roundabout journey was needed. He must first of all preach his way up from the counter to the pulpit, and he must then have twenty years of varied experiences in ministerial service amongst widely differing Churches, before he could be fit to take up his appointed place, outside all the Churches, to raise from amongst every class a new force for the exaltation of Christ amongst all men.

For so great a work he must needs have a helpmeet, and he was to find her when she was still physically as weak and unlikely for the great task as he was, and as entirely severed from all existing organisations. Catherine Mumford, like himself, innocent of any unkind feeling towards her Church, had been excluded from it, simply because she would not pledge herself to keep entirely away from the Reform party.

Unable really at the time to do more than teach a class in the Sunday School, and

occasionally visit a sick person, she nevertheless, by the fervour of her action, made herself a power that was felt, and threw all her influence on the side of any whole-hearted religious or temperance effort. The anxiety of both these two young people not to allow any thought for their own happiness to interfere with their duty to God and to their fellows delayed their marriage for years; and when they did marry it was with the perfect resolve on both sides to make everything in their own life and home subordinate to the great work to which they had given themselves.

Catherine Booth



GATHERINE BOOTH

Born January 17th, 1829. Died October 4th, 1890.

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Neither of them at the time dreamed of Mrs. Booth's speaking in public, much less that they were together to become the liberators of woman from the silence imposed on her by almost every organisation of Christ's followers. Having known both of them intimately during the years in which The Salvation Army was being formed, I can positively contradict the absurdly exaggerated statement that The General would have had little or no success in life but for the talents and attractive ministry of Mrs. Booth. She was a helpmeet in the most perfect sense, never, even when herself reduced to illness and helplessness, desiring to absorb either time or attention that he could give to the great War in which she always encouraged him as no other ever could. Remaining to her latest hour a woman of the tenderest and most modest character, she shrank from public duty, and merely submitted so far as she felt "constrained," for Christ's sake, to association with anything that she was convinced ought to be done to gain the ears of men for the Gospel, however contrary it might be to her own tastes and wishes. Perhaps her most valuable contribution to the construction of The General's life was her ability to explain to him opinions and tastes differing widely from his own, and to sustain and defend his general defiance of the usual traditions and customs of "society."

His own feelings about it all he has described in these words:--

"The sensations of a new-comer to London from the country, are always somewhat disagreeable, if he comes to work. The immensity of the city must especially strike him as he crosses it for the first time and passes through its different areas. The general turn-out into a few great thoroughfares, on Saturday nights especially, gives a sensation of enormous bulk. The manifest poverty of so many in the most populous streets must appeal to any heart. The language of the drinking crowds must needs give a rather worse than a true impression of all.

"The crowding pressure and activity of so many must almost oppress one not accustomed to it. The number of public-houses, theatres, and music-halls must give a young enthusiast for Christ a sickening impression. The enormous number of hawkers must also have given a rather exaggerated idea of the poverty and cupidity which nevertheless prevailed. The Churches in those days gave the very uttermost idea of spiritual death and blindness to the existing condition of things; at that time very few of them were open more than one evening per week. There were no Young Men's or Young Women's Christian Associations, no

P.S.A.'s, no Brotherhoods, no Central Missions, no extra effort to attract the attention of the godless crowds; for miles there was not an announcement of anything special in the religious line to be seen.

"To any one who cared to enter the places of worship, their deathly contrast with the streets was even worse. The absence of week-night services must have made any stranger despair of finding even society or diversion. A Methodist sufficiently in earnest to get inside to the 'class' would find a handful of people reluctant to bear any witness to the power of God.

"Despite the many novelties introduced since those days, the activities of the world being so much greater, the contrast must look even more striking in our own time."

Imagine a young man accustomed to daily labour for the poor, coming into such a world as that!

Thought about what they sang and said in the private gatherings of the Methodist Societies could only deepen and intensify the feeling of monstrosity. They sang frequently:--

He taught me how to watch and pray,

And live rejoicing every day.

But where were the rejoicing people? Where was there indeed anybody who, either in or out of a religious service, dared to express his joy in the Lord--or wished to express anything. It was as if religious societies had become wet blankets to suppress any approach to a hearty expression of religious faith. Nevertheless, by God's grace, it all worked in this case not to crush but to infuriate and stir the new-comer to action.

Preaching, under such circumstances, was a relief to such a soul, and necessarily became more and more desperate.

One hearing of William Booth was enough for Mr. Rabbits, a practical, go-ahead man, who had raised up out of the old-fashioned little business of his forefathers one of the great "stores" of London, and who longed to see the same sort of development take place in connexion with the old-fashioned, perfectly correct, and yet all but lifeless institutions that professed to represent Jesus Christ the Saviour of the world. His sense of the contrast between this preacher and others whom he knew was proportionately rapid and acute. The effects produced on hearers were the same at every turn.

This living preaching was and is a perfect fit with all the rush of the world

outside, and the helplessness of the poor souls around.

William Booth was, as we have seen, only seventeen when he was fully recognised as a preacher of the Gospel according to the custom of the Methodist Churches, and at nineteen his minister urged him to give up his life to the ministry. At that time, however, he felt himself too weak physically for a ministerial career, and in this view his doctor concurred. So determined was he to accomplish his purpose, however, that he begged the doctor not to express his opinion to the minister, but to allow the matter to stand over for a year. Unless a man with a nervous system like his was "framed like a bullock," and had "a chest like a prize-fighter," he would break down, said the physician, and seeing that he was not so built, he would be "done for" in twelve months. The doctor went to the grave very soon afterwards, whereas The General continued preaching for over sixty years after that pronouncement.

At this period, some of the Wesleyans who were discontented with their leaders in London broke into revolt, and there was so much bitter feeling on both sides, that the main object of John Wesley--the exaltation of Christ for the Salvation of men--was for the moment almost lost sight of.

Mr. Booth joined with the most earnest people he could find; but though they gave him opportunity to hold Meetings, he wrote to one of his old associates:--

"How are you going on? I wish I knew you were happy, living to God and working for Jesus.

"I preached on Sabbath last to a respectable but dull and lifeless congregation. Notwithstanding this I had liberty in both prayer and preaching. I had not any one to say 'Amen' or 'Praise the Lord' during the whole of the service. I want some of you here with me in the Prayer Meetings, and then we should carry all before us."

Thus we see emerging from the obscurity of a poor home a conqueror, fired with one ambition, out of harmony with every then existing Christian organisation, because of that strange old feeling, so often expressed in the Psalms of David, that the praises of God ought to be heard from all men's lips alike, and that everything else ought to give way to His will and His pleasure.

In speaking to his Officers later on he said:--

"When the great separation from the Wesleyan Church took place, Mr. Rabbits said to me one day: 'You must leave business, and wholly devote yourself to preaching the Gospel.'

"'Impossible,' I answered. 'There is no way for me. Nobody wants

me.' 'Yes,' said he, 'the people with whom you have allied yourself want an evangelist.'

"They cannot support me,' I replied; 'and I cannot live on air.'

"That is true, no doubt,' was his answer. 'How much can you live on?'

"I reckoned up carefully. I knew I should have to provide my own quarters and to pay for my cooking; and as to the living itself, I did not understand in those days how this could be managed in as cheap a fashion as I do now. After a careful calculation, I told him that I did not see how I could get along with less than twelve shillings a week.

"Nonsense,' he said; 'you cannot do with less than twenty shillings a week, I am sure.'

"All right,' I said, 'have it your own way, if you will; but where is the twenty shillings to come from?'

"I will supply it,' he said, 'for the first three months at least.'

"Very good,' I answered. And the bargain was struck there and then.

"I at once gave notice to my master, who was very angry, and said, 'If it is money you want, that need not part us.' I told him that money had nothing to do with the question, that all I wanted was the opportunity to spend my life and powers in publishing the Saviour to a lost world. And so I packed my portmanteau, and went out to begin a new life.

"My first need was some place to lay my head. After a little time spent in the search, I found quarters in the Walworth district, where I expected to work, and took two rooms in the house of a widow at five shillings a week, with attendance. This I reckoned at the time was a pretty good bargain. I then went to a furniture shop, and bought some chairs and a bed, and a few other necessaries. I felt quite set up. It was my birthday, a Good Friday, and on the same day I fell in love with my future wife.

"But the people would have nothing to do with me. They 'did not want a parson.' They reckoned they were all parsons, so that at the end of the three months' engagement the weekly income came to an end; and, indeed, I would not have renewed the engagement on

any terms. There was nothing for me to do but to sell my furniture and live on the proceeds, which did not supply me for a very long time. I declare to you that at that time I was so fixed as not to know which way to turn.

"In my emergency a remarkable way opened for me to enter college and become a Congregational minister. But after long waiting, several examinations, trial sermons and the like, I was informed that on the completion of my training I should be expected to believe and preach what is known as Calvinism. After reading a book which fully explained the doctrine, I threw it at the wall opposite me, and said I would sooner starve than preach such doctrine, one special feature of which was that only a select few could be saved. [i]

"My little stock of money was exhausted. I remember that I gave the last sixpence I had in the world to a poor woman whose daughter lay dying; but within a week I received a letter inviting me to the charge of a Methodist Circuit in Lincolnshire, and from that moment my difficulties of that kind became much less serious.

"The Spalding people welcomed me as though I had been an angel from Heaven, providing me with every earthly blessing within their ability, and proposing that I should stay with them for ever. They wanted me to marry right away, offered to furnish me a house, provide me with a horse to enable me more readily to get about the country, and proposed other things that they thought would please me.

"With them I spent perhaps the happiest eighteen months of my life. Of course my horizon was much more limited in those days than it is now, and consequently required less to fill it.

"Although I was only twenty-three years of age and Lincolnshire was one of the counties that had been most privileged with able Methodist preaching for half a century before, and I had to immediately follow in Spalding a somewhat renowned minister, God helped me very wonderfully to make myself at home, and become a power amongst the people.

"I felt some nervousness when on my first November Sunday I

was confronted by such a large congregation as greeted me. In the morning I had very little liberty; but good was done, as I afterwards learned. In the afternoon we had a Prayer, or After-Meeting, at which one young woman wept bitterly. I urged her to come to the communion rail at night. She did so, and the Lord saved her. She afterwards sent me a letter thanking me for urging her to come out. In the evening I had great liberty, and fourteen men and women came to the communion rail; many, if not all, finding the Saviour.

"On the Monday I preached there again. Four came forward, three of whom professed to find Salvation. I exerted myself very much, felt very deeply, and prayed very earnestly over an old man who had been a backslider for seven years. He wept bitterly, and prayed to the Lord to save him, if He could wash a heart as black as Hell. By exerting myself so much I made myself very ill, and was confined to the house during the rest of the week. My host and hostess were very kind to me.

"The next Sunday I started from home rather unwell. I had to go to Donnington, some miles away, in the morning and evening, and to Swineshead Bridge in the afternoon.

"But at night God helped me to preach in such a way that many came out, and fourteen names were taken of those who really seemed satisfactory. It was, indeed, a melting, moving time.

"I was kneeling, talking to a Penitent, when somebody touched me on the shoulder, and said, 'Here is a lady who has come to seek Salvation. Her son came to hear you at Spalding, and was induced to seek the Saviour, and now she has come to hear you, and she wants Salvation, too.' The Lord had mercy upon her, and she went away rejoicing.

"At Swineshead Bridge--the very name gives some idea of the utterly rural character of the population--I was to preach on three successive evenings, in the hope of promoting a Revival there. Many things seemed to be against the project; but the Lord was for us. Two people came out on the Monday evening, and God saved them both. This raised our faith and cheered our spirits, especially as we knew that several more souls were in distress.

"On the Tuesday the congregation was better. The news had

spread that the Lord was saving, and that seldom fails to bring a crowd wherever it may be. That evening the word was with power, and six souls cried for mercy. At the earnest solicitations of the people, I decided to stay the remainder of the week, and urged them to pray earnestly, with the result that many more sought and found Salvation, and the little Society was nearly doubled.

"On the Saturday, just before I started home on the omnibus, a plain, unsophisticated Christian came and said, 'O sir, let me have hold of your hand.' When he had seized it between both his, with tears streaming down his face, he said, 'Glory be to God that ever you came here. My wife before her conversion was a cruel persecutor, and a sharp thorn in my side. She would go home from the Prayer Meeting before me, and as full of the Devil as possible; she would oppose and revile me; but now, sir, she is just the contrary, and my house, instead of being a little Hell has become a little Paradise.' This was only one of a number of cases in which husbands rejoiced over wives, and wives over husbands, for whom they had long prayed, being saved.

"I shall always remember with pleasure the week I spent at Swineshead Bridge, because I prayed more and preached with more of the spirit of expectation and faith, and then saw more success than in any previous week of my life. I dwell upon it as, perhaps, the week which most effectually settled my conviction for ever that it was God's purpose by my using the simplest means to bring souls into liberty, and to break into the cold and formal state of things to which His people only too readily settle down."

For the sake of readers who have never seen Meetings such as The General for so many years conducted, it seems at once necessary to explain what is meant by the terms "seeking mercy" or "Salvation," the "cries for mercy," and, above all, the "Mercy-Seat," or "Penitent-Form," which appear so constantly in all reports of his work.

From the first beginnings of his Cottage Meetings as a lad in Nottingham, he always aimed at leading every sinner to repentance, and he always required that repentance should be openly manifested by the Penitent coming out in the presence of others, to kneel before God, to confess to Him, and to seek His pardon.

This is merely in accordance with the ancient customs practised by the Jews in

their Temple, to which practice Jesus Christ so strikingly calls attention in His Parable of the Publican, who cried, "God be merciful to me a sinner." The Psalms of David abound with just such cries for deliverance, and with declarations that God heard and answered all those who so cried to Him in the anguish of their guilt.

The General was never blind to the fact that open acts of contrition like this may be feigned, or produced by a mere passing excitement; but having seen so much of the indifference with which men generally continue in sin, even when they admit their consciousness of guilt and danger, he always thought the risk of undue excitement, or too hasty action, comparatively small.

The "Penitent-Form" of The Salvation Army is simply a form or a row of seats, immediately in front of the platform, at which all who wish to seek Salvation are invited to kneel, as a public demonstration of their resolution to abandon their sins, and to live henceforth to please God. Those who kneel there are urged to pray for God's forgiveness, and when they believe that He does forgive them to thank Him for doing so. Whilst kneeling there they are spoken to by persons who, having passed through the same experience, can point out to them the evils and dangers they must henceforth avoid, and the first duties which a true repentance must demand of them.

There are many cases, for example, in which the Penitent is urged to give up at once some worldly habit or companionship, or to make confession of, and restitution for, some wrong done to others. An Officer or Soldier accompanies the Penitent to his home or to his employer, should such a course appear likely to help him to effect any reconciliation, or take any other step to which his conscience calls him. The names and addresses of all Penitents are recorded, so that they may be afterwards visited and helped to carry out the promises they have made to God.

For convenience' sake, in very large Meetings, such as those The General himself held, where hundreds at a time come to the Penitent-Form, a room called the Registration Room is used for the making of the necessary inquiries and records. In this room those who decide to join The Army have a small piece of ribbon of The Army's colours at once attached to their coats. But this Registration Room must in no way be confused with an "Inquiry Room," where seeking souls can go aside unseen. The General was always extremely opposed to the use of any plan other than that of the Penitent-Form, lest there should be any distinction made between one class and another, or an easier path contrived for those who wish to avoid a bold avowal of Christ.

And he always refused to allow any such use of the Bible in connexion with Penitents as has been usual in Inquiry Rooms, where the people have been taught

that if they only believed the words of some text, all would be well with them. The faith to which The General desired all who came to the Penitent-Form to be led is not the mere belief of some statement, but that confidence in God's faithfulness to all His promises, which brings peace to the soul.

Nothing could be more unjust than the representation that by the use of the Penitent-Form an attempt is made to work up excitement, or emotion. Experience has proved, everywhere, that nothing tends so rapidly to allay the painful anxiety of a soul, hesitating before the great decision, as the opportunity to take at once, and publicly, a decisive step. We often sing:--

Only a step, only a step,

Why not take it now?

Come, and thy sins confessing,

Thou shalt receive a blessing;

Do not reject the mercy

So freely offered thee.

But the Penitent-Form is no modern invention, nor can it be claimed as the speciality of any set of religionists. Even heathen people in past ages have provided similar opportunities for those who felt a special need either to thank their God for blessings received, or to seek His help in any specific case, to come forward in an open way, and confess their wants, their confidence, or their gratitude, at some altar or shrine.

Shame upon us all that objection should ever be made to equally public avowals of penitence, of submission, of faith, or of devotion to the Saviour of the world. The General, at any rate, never wavered in demanding the most speedy and decisive action of this kind, and he probably led more souls to the Penitent-Form than any man who has ever lived.

In Germany especially it has frequently been objected that the soul which is "compelled" to take a certain course has in that very fact manifested a debased and partly-destroyed condition, and that nothing can excuse the organisation of methods of compulsion. With any such theory one could not but have considerable sympathy, were it not for the undeniable fact that almost all "civilised" people are perpetually under the extreme pressure of society around them, which is opposed to prayer, or to any movement of the soul in that direction.

To check and overcome that very palpable compulsion on the wrong side, the most desperate action of God's servants in all ages has never been found strong enough. Hence there has come about another sort of compulsion, within the souls of all God's messengers. It could not but be more agreeable to flesh and blood if the minds of men could more easily be induced to turn from the things that are seen to those which are invisible. But this has never yet been the case. Hence all who really hear God's voice cannot but become alarmed as to the manifest danger that His warnings may remain entirely unheeded. When once any soul is truly enlightened, it cannot but put forth every devisable effort to compel the attention of others.

The Army is only the complete organisation of such efforts for permanent efficiency. We may have had to use more extreme methods than many before us, because, unlike those who are the publicly recognised advocates of Christ, we have, in the first instance, no regular hearers at all, and have generally only the ear of the people so long as we can retain it, against a hundred competitions. And yet, to those who live near enough to notice it, the exercise of force by

means of church steeples and bells is far more violent, all the year round, than the utmost attack of the average Corps upon some few occasions.

Who complains of the compulsion of railway servants, who by bell, flag, and whistle, glaring announcements, or in any other way, urge desiring passengers to get into their train, before it is too late? Wherever a true faith in the Gospel exists, The General's organisation of compulsory plans for the Salvation of souls will not only be approved, but regarded as one of the great glories of his life.

The "Will you go?" of The Army, wherever its songs are heard, has ever been more than a kindly invitation. It has been an urging to which millions of undecided souls will for ever owe their deliverance from the dilatory and hindering influences around them, into an earnest start towards a heavenly life.

That is why The General taught so many millions to sing, in their varied languages, his own song:--

O boundless Salvation! deep ocean of love,

O fulness of mercy Christ brought from above!

The whole world redeeming, so rich and so free,

Now flowing for all men--come, roll over me!

My sins they are many, their stains are so deep,

And bitter the tears of remorse that I weep;

But useless is weeping, thou great crimson sea,

Thy waters can cleanse me, come, roll over me!

My tempers are fitful, my passions are strong.

They bind my poor soul, and they force me to wrong;

Beneath thy blest billows deliverance I see,

Oh, come, mighty ocean, and roll over me!

Now tossed with temptation, then haunted with fears, My life has been joyless and useless for years;

I feel something better most surely would be,

If once thy pure waters would roll over me.

O ocean of mercy, oft longing I've stood

On the brink of thy wonderful, life-giving flood!

Once more I have reached this soul-cleansing sea,

I will not go back till it rolls over me.

The tide is now flowing, I'm touching the wave,
I hear the loud call of "The Mighty to Save";
My faith's growing bolder--delivered I'll be--
I plunge 'neath the waters, they roll over me.
And now, Hallelujah! the rest of my days
Shall gladly be spent in promoting His praise
Who opened His bosom to pour out this sea
Of boundless Salvation for you and for me.

Chapter 5: Fight Against Formality

The Army's invariable principle of avoiding even the appearance of attacking any other association of religionists, or their ideas or practices, renders it difficult to explain fully either why William Booth became the regular minister of a church, or why he gave up that position; and yet he has himself told us sufficient to demonstrate at one stroke not only the entire absence of hostility in his mind, but the absolute separateness of his way of thinking from that which so generally prevails.

The enthusiastic welcome given to The General wherever he went, by the clergy of almost every Church indicates that he had generally convinced them that he had no thought of attacking them or their Churches, even when he most heartily expressed his thankfulness to God for having been able to escape from all those trammels of tradition and form which would have made his great life-work, for all nations, impossible. And I think there are few who would nowadays question that his life, teaching, and example all tended greatly to modify many of the Church formalities of the past.

"Just before leaving Lincolnshire," he says, "I had been lifted up to a higher plane of the daily round of my beloved work than I had experienced before. Oh, the stagnation into which I had settled down, the contentment of my mind with the love offered me at every turn by the people! I still aimed at the Salvation of the unconverted and the spiritual advance of my people, and still fought for these results. Indeed, I never fell below that. And yet if the After-Meeting was well attended, and if one or two Penitents responded, I was content, and satisfied myself with that hackneyed excuse for so much unfruitful work, that I had 'sown the seed.' Having cast my bread on the waters, I persuaded myself that I must hope for its being found by and by.

"But I heard of a Rev. Richard Poole who was moving about the country, and the stories told me of the results attending his services had aroused in me memories of the years gone by, when I thought little and cared less about the acceptability of my own performances, so long as I could drag the people from the jaws of Hell.

"I resolved to go and hear him. I found him at the house of a friend before the Meeting, comparatively quiet. How I watched him! But when I had heard him preach from the text, 'Said I not unto thee, that if thou wouldest believe, thou shouldest see the salvation of God,' and had observed the blessed results, I went to my own chamber--I remember that it was over a baker's shop--and resolved that, regardless of man's opinions, and my own gain or position, I would ever seek the one thing.

"Whilst kneeling in that room, there came into my soul a fresh realisation of the greatness of the opportunity before me of leading men and women out of their miseries and their sin, and of my responsibility to go in for that with all my might. In obedience to the heavenly vision, I made a consecration of the present and future, of all I had, and hoped to have, to the fulfilment of this mission, and I believe God accepted the offering.

"I continued my public efforts in line with my new experience."

Happily and freely as William Booth had been allowed to lead his people, however, he and his intended wife both saw that there could be no permanent prospect of victory amongst these "Reformers." The very popularity of a preacher was sure to lead to contention about the sphere of his labours.

"The people," he writes, "with whom I had come into union were sorely unorganised, and I could not approve of the ultra-radicalism that prevailed. Consequently, I looked about for a Church nearer my notions of system and order, and in the one I chose, the Methodist New Connexion, I found a people who were, in those days, all I could desire, and who received me with as much heartiness as my Lincolnshire friends had done.

"Ignorance has different effects on different people. Some it puffs up with self-satisfaction. To others it is a source of mortifying regret. I belonged to the latter class. I was continually crying out, 'O God, how little I am, and how little I know! Give me a chance of acquiring information, and of learning how more successfully to conduct this all-important business of saving men to which Thou hast called me, and which lies so near my heart.'

"To gratify this yearning for improvement, the Church with which I had come into union gave me, at my request, an opportunity of studying under a then rather celebrated theologian.

But instead of better qualifying me for the work of saving men, by imparting to me the knowledge necessary for the task, and showing me in every-day practice how to put it to practical use, I was set to study Latin, Greek, various Sciences, and other subjects, which, as I saw at a glance, could little help me in the all-important work that lay before me. However, I set to work, and, with all the powers I had, commenced to wrestle with my studies.

"My Professor was a man of beautiful disposition, and had an imposing presence. The books he wrote on abstract and difficult theological problems were highly prized in those days. Moreover, he belonged to a class of preachers, not altogether unknown to-day, who have a real love for that order of preaching which convicts and converts the soul, although unable to practise it themselves. *He knew a good thing when he saw it.*

"The first time he heard me preach was on a Sunday evening. I saw him seated before me, at the end of the church. I knew he was going to judge me, and I realised that my future standing in his estimation, as well as my position in the Society I had now made my home, would probably very much depend on the judgment he formed of me on that occasion.

"I am not ashamed to say that I wanted to stand well with him. I knew also that my simple, practical style was altogether different from his own, and from that of the overwhelming majority of the preachers he was accustomed to approve. But my mind was made up. I had no idea of altering my aim or style to please him, the world, or the Devil.

"I saw dying souls before me, the gates of Heaven wide open on the one hand, and the gates of Hell open on the other, while I saw Jesus Christ with His arms open between the two, crying out to all to come and be saved. My whole soul was in favour of doing what it could to second the invitation of my Lord, and doing it that very night.

"I cannot now remember much about the service, except the sight of my Professor, with his family around him, a proud, worldly daughter sitting at his side. I can remember, however, that in my desire to impress the people with the fact that they could have

Salvation there and then, if they would seek it, and, to illustrate their condition, I described a wreck on the ocean, with the affrighted people clinging to the masts between life and death, waving a flag of distress to those on shore, and, in response, the life-boat going off to the rescue. And then I can remember how I reminded my hearers that they had suffered shipwreck on the ocean of time through their sins and rebellion; that they were sinking down to destruction, but that if they would only hoist the signal of distress Jesus Christ would send off the life-boat to their rescue. Then, jumping on the seat at the back of the pulpit, I waved my pocket-handkerchief round and round my head to represent the signal of distress I wanted them to hoist, and closed with an appeal to those who wanted to be rescued to come at once, and in the presence of the audience, to the front of the auditorium. That night twenty-four knelt at the Saviour's feet, and one of them was the proud daughter of my Professor.

"The next morning was the time for examination and criticism of the previous day's work, and I had to appear before this Doctor of Divinity. I entered the room with a fellow-student. He was put through first. After listening to the Doctor's judgment on his performance my turn came. I was not a little curious as to what his opinion would be.

"'Well, Doctor,' I said, 'what have you to say to me? You heard me last night. What is your judgment on my poor performance?'

"'My dear Sir,' he answered, 'I have only one thing to say to you, and that is, go on in the way you have begun, and God will bless you.'

"But other difficulties were not far away, for I had hardly settled down to my studies before I got into a red-hot Revival in a small London church where a remarkable work was done. In an account of this effort my name appeared in the church's Magazine, and I was invited to conduct special efforts in other parts of the country. This, I must confess, completely upset my plans once more, and I have not been able to find heart or time for either Greek or Latin from that day to this."

How sincerely this curious student longed for improvement is manifested in the following entry in his Journal, written, I presume, on a Monday morning when it

was thought that some relaxation of his studies following a Sunday's services would be advantageous:--

"Monday.--Visited the British Museum. Walked up and down there praying that God would enable me to acquire knowledge to increase my power of usefulness."

Who will doubt that that Museum prayer was heard and answered?

The Church he had joined was governed by an annual assembly, called the Conference, at which candidates for the ministry were accepted into it, and were appointed to some sphere of labour called a Circuit. Just before the Conference met he was astonished to hear that it was proposed to appoint him as Superintendent of a London Circuit. He was able to persuade the authorities concerned to alter this intention on the ground of his comparative lack of experience, although he expressed his willingness to take the post of assistant minister under whomsoever the Conference might appoint as Superintendent. In due course, the appointment was made, and he found himself assistant to a Superintendent who, he tells us, was "stiff, hard, and cold, making up, in part, for the want of heart and thought in his public performances by what sounded like a sanctimonious wail."

This gentleman strongly objected when, as a result of the reports of Mr. Booth's services appearing in the Press, he was urgently invited to visit other places, as he had visited Guernsey. The Conference authorities, however, prevailed, and insisted, in the general interest, upon his place in London being taken by another preacher, and his services being utilised wherever called for.

It was thus by no choice of his own, but by the arrangement of his Church, that Mr. Booth, instead of remaining tied down to the ordinary routine of pastoral life, was sent for some time from place to place to conduct such evangelising Campaigns as his soul delighted in. Who can doubt that God's hand was in this disposal of his time? He was allowed to marry, though his young wife had to content herself with but occasional brief spells of association with him.

His Campaigns were really wonderful in their success. He would go for a fortnight, or even less, to some city where the congregation had dwindled almost to nothing, and where one or two services a week, conducted in a very quiet and formal way, were maintained with difficulty, owing to the indifference or hopelessness of both minister and people. For the period of his stay all the usual programme would be laid aside, however, and he would be left free to carry out his own plans of daily service.

How remarkable to find him so completely carrying with him all who had been accustomed to the old forms, and introducing, with the evident sanction of the

president and authorities of his Church, such re-arrangements, records, and reorganisation as he desired.

But the strange, the almost inexplicable thing is that, without his even remarking upon it, all should go back to the old forms the moment his Campaign ended!

What is not at all strange is that there should have grown up within the Church a strong opposition to him, so that, at the end of two and a half years, a majority of the Conference voted against his continuing these Campaigns, and required him to resume the ordinary routine of the ministry. Surely, any one might have foreseen that unless the old forms could be altered in favour of the new régime, the leader of this warfare must submit to the old routine. True, he might try to carry out in his Circuit, to the utmost of his power, his ideas of free and daily warfare; but, unless all who were under him in the various places which constituted a Methodist Circuit would constantly agree and co-operate, no one man could prevent the old forms from prevailing.

But William Booth was no revolutionist, and his willingness and submission to carry on the old routine, with little alteration, for four successive years surely proved that no desire for personal exaltation or mastery, but only the conquest of souls, was his guiding influence.

In those four years, spent in Brighouse and Gateshead, he tried to introduce into the churches as much as he could of the life of warfare which he considered necessary. In one year he so far won over the officialdom of Brighouse that they desired his reappointment; whilst in Gateshead he so transformed the Circuit that before many weeks had passed the Central Chapel, which had hitherto borne the dignified but cool-sounding name of "Bethesda," was dubbed by the mechanics, who formed the bulk of the surrounding population, "The Converting Shop."

To those iron workers, accustomed daily to see masses of metal suddenly changed, whilst in a red-hot state, into any desired form by the action of powerful machinery, set up for the purpose, such a name was both intelligible and expressive.

It, moreover, accorded with the new pastor's idea of the proper utilisation of any building devoted to the worship of Jesus Christ. There ought to be felt there, he thought, that marvellous heat of Divine Love which was implied in Christ's engagement to "baptise" all His followers "with fire," and the services should above all else, be such as would ensure the immediate conversion to God of all who came under their influence.

But in Gateshead The General was to discover the most potent force that could be brought to bear upon all these questions, in the liberation of Mrs. Booth from the customary silence which Church system has almost universally imposed upon woman. It might almost be said that the whole problem of cold formality,

as against loving warmth, can be solved by woman's liberation. True, in the ordinary state of things, the most excellent ladies of any church become its most conservative bulwarks; and, fortified, as they imagine, by a few words in one of St. Paul's Epistles, such ladies can oppose every new spiritual force as powerfully as some of them opposed him in Antioch, nineteen hundred years ago. But "daughters" of God who have been liberated by His Spirit generally make short work of any continued opposition.

Mrs. Booth, herself trained and hitherto fettered by this old school of silence, to the astonishment of every one prayed in the church on the first Sunday evening in Gateshead. The opposition of an influential pastor, in a neighbouring city, to the public ministrations of a Mrs. Palmer, a visitor from the United States, very soon afterwards led Mrs. Booth to defend her sister's action in the Press, and thus to see more clearly than before what God could do through her, if she was willing.

The General had not yet seen the importance of this advance, and, in view of his wife's delicate health, had not pressed her into any sort of activity, much as he had valued her perfect fellowship with him in private. But he rejoiced, of course, in her every forward step, and when she not only visited a street of the most godless and drunken people in the neighbourhood, but began to speak in the services, he gave her all the weight of his official as well as his personal sanction, little imagining at the time what a mighty force for the spread of the truth he was thus enlisting.

After faithfully serving the Church in Gateshead for three years, he found the Conference no more willing than before to release him for the evangelistic work which now both he and his wife more and more longed for.

The final scene, when, in a Conference at Liverpool, Mrs. Booth confirmed The General's resolution to refuse to continue even for one more year his submission to form, by calling out "Never!" marked a stage in his career which was decisive in a startling way as to the whole of his future.

"It is true that I had a wonderful sphere of usefulness and happiness," says The General; "but I was not contented. I had many reasons for dissatisfaction. I was cribbed, cabined, and confined by a body of cold, hard usages, and still colder and harder people. I desired freedom! I felt I was called to a different sphere of labour. I wanted liberty to move forward in it. So when the Conference definitely declined my request to set me free for evangelistic work I bade them farewell.

"It was a heart-breaking business. Here was a great crowd of

people all over the land who loved me and my dear wife. I felt a deep regard for them, and to leave them was a sorrow beyond description. But I felt I must follow what appeared to be the beckoning finger of my Lord. So, with my wife and four little children, I left my quarters and went out into the world once more, trusting in God, literally not knowing who would give me a shilling, or what to do or where to go.

"All my earthly friends thought I was mistaken in this action; some of them deemed me mad. I confess that it was one of the most perplexing steps of my life. When I took it every avenue seemed closed against me. There was one thing I could do, however, and that was to trust in God, and wait for His Salvation."

The difficulty of the Church was really insurmountable at that time. Since those days most of the Protestant Churches have learnt that evangelistic work is just as essential as the ordinary pastoral ministrations.

The fact is, that neither the Booths nor the Church were then aware that God, behind all their perplexities, was working out a plan of His own. Who laments that separation to-day? As the evangelists of any Church they could not possibly have become to so large an extent the evangelists of all.

Chapter 6: Revivalism

Not many days passed after William Booth's retirement from the ministry of the Methodist New Connexion before his faith was rewarded by a warm invitation to a small place at the other end of the country. One of his former Converts was a minister in the little seaport Hayle, in Cornwall, and he sent the call, "Come over and help us."

The Church had got into the stagnant condition which is so commonly experienced wherever contentment with routine long holds sway. Mr. and Mrs. Booth were not only welcomed, but given a free hand to take any course they pleased to fill the building with hearers, and to secure their Salvation.

Fighting now together, as they had learnt to do at Gateshead, they saw results more rapid and striking than they had ever known before, although they found themselves face to face with a population more disinclined for novelty, and especially for the novelties they introduced, than any they had before had to deal with. The General thus described at the time for the Connexional Magazine some of his first battles in Cornwall:--

"Hayle, Cornwall.

"When in London, you requested me to send now and then a report of the Lord's working in connexion with my ministry, and thinking that the following account of the Revival now in progress here will be interesting to you, I forward it. We arrived here on the 10th inst., and commenced labour on the following Sabbath. The chapel was crowded. Gracious influences accompanied the word. Many appeared to be deeply convicted of sin, but no decided cases of conversion took place that day. On Monday afternoon we had a service for Christians, and spoke on the hindrances to Christian labour and Christian joy. Evening, chapel crowded. Very solemn season. Nearly all the congregation stayed to the Prayer Meeting that followed, and many appeared deeply affected, but refused to seek the mercy of God. A strong prejudice prevails here against the custom of inviting anxious inquirers to any particular part of the building. The friends told me that this plan never had succeeded in Cornwall; but I thought it the best, considering the crowded state of the chapel, and therefore determined to try it. I gave a short address, and again

invited those who wished to decide for Christ to come forward. After waiting a minute or two, the solemn silence was broken by the cries of a woman who at once left her pew, and fell down at the Mercy-Seat, and became the first-fruits of what I trust will be a glorious harvest of immortal souls. She was quickly followed by others, when a scene ensued beyond description. The cries and groans were piercing in the extreme; and when the stricken spirits apprehended Jesus as their Saviour, the shouts of praise and thanksgiving were in proportion to the previous sorrow.

"Tuesday Evening.--Congregation again large. Prayer Meeting similar to Monday night, and some very blessed cases of conversion.

"Wednesday.--Chapel full. Mrs. Booth spoke with much influence and power. Glorious Prayer Meeting. An old woman who found the Saviour jumped on her feet, and shouted, with her face beaming with heavenly radiance, 'He's saved me! Glory to God! He's saved me, an old sinner, sixty-three. Glory to God!' Other cases of great interest transpired, and the people, with swimming eyes, and glowing hearts, sang--

"Praise God, from whom all blessings flow.'

"Thursday.--Preached from 'Him that cometh to Me I will in nowise cast out.' Had a blessed Meeting. A woman who had herself found Jesus during the week, pointed me to her husband. Found him fully enlightened and deeply convicted. I urged him to immediate decision and the full surrender of himself to God. He came out, and fell down among the Penitents. He remained there about an hour. The Meeting could not be concluded until near eleven o'clock, and many were very reluctant to retire even then.

"Friday.--The first thing this morning my host informed me that he had just heard of a mason who had been at the services every night, and who had resolved to stop work until he found the Lord. Soon after a young lady came in to tell us of a woman who had found peace during the night. At the family altar this morning, a woman in the employ of the gentleman with whom we are staying commenced to bemoan her sinful condition and to cry for mercy. I asked her to remain, and pointed her to Jesus, and she soon found rest through believing. In the afternoon, met several

anxious persons for prayer and conversation. In the evening we had announced a public Prayer Meeting. Before we reached the chapel we could hear the cries and prayers of those already assembled. On entering, we found a strong man praising God at the top of his voice for hearing his prayer and pardoning his sins. It was the mason. He had been under deep concern for three days; had not slept at all the night before, but after a day's agony, he had found Jesus; and such tumultuous, rapturous joy I think I never witnessed. Again and again, during the evening, he broke out with a voice that drowned all others, and rose above our songs of praise ascribing glory to Jesus for what He had done for his soul. There were many other cases of almost equal interest. The Meeting was not closed until eleven.

"About midnight, the Rev. J. Shone, the minister in charge of the church, was called out to visit a woman who was in great distress. He afterwards described her agony in seeking, and her joy in finding, the Lord, together with the sympathy and exultation of her friends with her, as one of the most thrilling scenes he ever witnessed."

In a later report The General wrote:--

"Hayle, Cornwall.

"The work of the Lord here goes on gloriously. The services have progressed with increasing power and success, and now the whole neighbourhood is moved. Conversion is the topic of conversation in all sorts of society. Every night, crowds are unable to gain admission to the sanctuary. The oldest man in the church cannot remember any religious movement of equal power. During the second week, the Wesleyans opened a large room for united Prayer Meetings at noon; since then, by their invitation, we have on several occasions spoken in their chapels to densely crowded audiences; services being simultaneously conducted in the chapel where the movement originally commenced. One remarkable and gratifying feature of the work is the large number of men who are found every night amongst those who are anxious. Never have I seen so many men at the same time smiting their breasts, and crying, 'God be merciful to me a sinner,' Strong men, old men, young men, weeping like children, broken-hearted on account of

their sins. A number of these are sailors, and scarcely a ship has gone out of this port the last few days without taking among its crew one or more souls newly-born for Heaven."

Can it be believed that just such victories as these led to the closing of almost all the Churches against him?

"In these days," The General has more recently written, "it has become almost the fashion for the Churches to hold yearly 'revival' or 'special' services, but forty years ago they were as unanimously opposed to anything of the kind, and compelled me to gain outside every Church organisation the one liberty I desired--to seek and save the lost ones, who never enter any place of worship whatever.

"Let nobody suppose that I cherish any resentment against any of the Churches on account of their former treatment of me, or that I have a desire to throw a stone at any of them. From any such feelings I believe that God has most mercifully preserved me all my life, and I rejoice in the kindness on this account with which they load me now in every land, as testimonies to that fact.

"But I want to make it clear to readers in lands far away from Christendom why I was driven into the formation of an Organisation entirely outside every Christian Church in order to accomplish my object, and why my people everywhere, whilst having no more desire than myself to come into dispute, or even discussion, with any Church near them, must needs act as independently of them all as I have done, no matter how friendly they may now be to us.

"Nothing could be more charming than the present attitude towards us of every religious community in the United States, from the Roman Catholics, whose Archbishop has publicly commended us, to the Mormons, who are generally regarded as enemies of all Christianity, and the Friends (commonly called Quakers) whose ideas of worship seem to be at the uttermost extreme from ours. All are satisfied that I and my people are not wishful to find fault with any religious body whatever, but to spend all our time and energy in combating the great evils of godlessness and selfishness which threaten to sweep away all the people everywhere from any thought above material things.

"Yet we have had to forbid our people to accept too often the pressing invitations that pour upon them from all sides to hold Meetings in Church buildings, lest they should lose touch with the masses outside, and begin to be content with audiences of admirers.

"The thirty-six years of my life whilst I was groping about in vain for a home and fellowship amongst Churches gave me to understand, as only experience can, what are the thoughts and feelings of the millions in Christian lands, who not only never enter a church, but who feel it to be inconceivable that they ever should do so.

"If this experience has been invaluable to us in Christian lands, how much more so is it in the far vaster countries of Asia and Africa, where our work is only as yet in its beginnings. When I went to Japan, the entire missionary community everywhere united to uphold me as the exemplar of true Christlike action for the good of all men. But the leaders of all the five sects of Buddhism were no less unanimous in their welcome to me, or in their expressions of prayerful desire for the success of my work.

"In India and Africa I have repeatedly seen supporting me in my indoor and outdoor demonstrations the leaders of the Hindu, Parsee, Sikh, Buddhist, Jewish, and Mohammedan communities, who had never met with the Christians in so friendly a way before. I cannot think this would have been the case had I ever become settled amongst any Christian body in this country.

"Can any one wonder then that I see in all the unpleasant experiences of my early days the hand of God Himself, leading me by a way that I knew not--that I could scarcely believe indeed at the time to be His way. Why should it have been so difficult for a man, who only wished to lead the lost ones to the great Shepherd who seeks them all to get or to remain within any existing fold, if it was not that there lay before me and my Soldiers conquests infinitely greater and more important than had ever yet been made?

"Oh, with what impatience I turn from the very thought of any of the squabbles of Christian sects when I see all around me the millions who want to avoid any thought of their great Friend and

Father, and of the coming Judge before whom we must all, perhaps this very day, appear."

How easily excuses, which sound most plausible, are found for every sort of negligence in the service of God--indeed, for not serving Him at all!

"It is not my way, you see," says some one, who does not like to make any open profession of interest in Jesus Christ, as though our own preferences or opinions were to be the governing consideration in all that affects the interests of "our Lord"!

The General has proved that the old ideas connected with "the Master" can not only be revived but acted up to in our day, and the sense of shame for idle excuses drive out all the paltry pleas set up for indifference to the general ruin.

"At this season, nothing can be done" is as coolly pleaded to-day as if "in season, out of season" had never been written in our Divine Order-Book.

How often our forces in the midst of fairs, and race-days, and "slack times," have demonstrated that real soldiers of Christ can snatch victory, just when all around seems to ensure their defeat!

When The General began to form his Army, it was ordinarily assumed as a settled principle that Open-Air Work could only be done in fine weather, and the theory is still existent in many quarters. As if the comfort and convenience of "the workers," and not the danger and misery of the people, were to fix the times of such effort!

"But the people will not come," is even now pleaded as an excuse for the omission or abandonment of any imaginable attempt to do good. As if the people's general disinclination for anything that has to do with God were not the precise reason for His wish to "send out" His servants!

"Such a plan would never succeed here," is an almost invariable excuse made for not undertaking anything new. The General was never blind to differences between this and that locality and population. But he insisted that no plan that could be devised by those on any given spot, and especially no plan that has manifestly been blessed and used by God elsewhere should be dismissed without proper, earnest trial.

"But that has never been done, or has never done well here," seemed to him rather a reason for trying it with, perhaps, some little modification than for leaving a plan untried. The inexorable law to which he insisted that everything should bend was that nothing can excuse inactivity and want of enterprise where souls are perishing. And he was spared to see even Governments beginning to recognise that it is inexcusable to let sin triumph in "a Christian country." He proved that it was possible to raise up "Christian Soldiers," who would not only

sing, or hear singing, in beautiful melody about "Marching, onward as to War"; but who would really do it, even when, it led to real battle.

Chapter 7: East London Beginning

What were Mr. and Mrs. Booth to do? They were excluded from most of the Churches in which during the last twenty years they had led so many souls to Christ. They found themselves out of harmony with most of the undenominational evangelists of the day, and, moreover, they had experienced throughout even the brightest of their past years a gnawing dissatisfaction with much of their work, which The General thus described in the preface to his book, *In Darkest England, and the Way Out*:--

"All the way through my career I have keenly felt the remedial measures usually enumerated in Christian programmes, and ordinarily employed by Christian philanthropy, to be lamentably inadequate for any effectual dealing with the despairing miseries of the outcast classes. The rescued are appallingly few, a ghastly minority compared with the multitudes who struggle and sink in the open-mouthed abyss. Alike, therefore, my humanity and my Christianity, if I may speak of them as in any way separate from each other, have cried out for some comprehensive method of reaching and saving the perishing crowds."

The Booths had settled in a London home, finding that they must needs have some fixed resting-place for their children, and that abundant opportunities of one kind or another could be found for them both in the metropolis. But The General, who was "waiting upon God, and wondering what would happen" to open his way to the unchurched masses, received an invitation to undertake some services in a tent which had been erected in an old burial-ground in Whitechapel, the expected missioner having fallen ill! He consented, and he thus describes his experiences:--

"When I saw those masses of poor people, so many of them evidently without God or hope in the world, and found that they so readily and eagerly listened to me, following from Open-Air Meeting to tent, and accepting, in many instances, my invitation to kneel at the Saviour's feet there and then, my whole heart went out to them. I walked back to our West-End home and said to my wife:--

"'O Kate, I have found my destiny! These are the people for

whose Salvation I have been longing all these years. As I passed by the doors of the flaming gin-palaces to-night I seemed to hear a voice sounding in my ears, "Where can you go and find such heathen as these, and where is there so great a need for your labours?" And there and then in my soul I offered myself and you and the children up to this great work. Those people shall be our people, and they shall have our God for their God."

Mrs. Booth herself wrote:--

"I remember the emotion that this produced in my soul. I sat gazing into the fire, and the Devil whispered to me, 'This means another departure, another start in life!' The question of our support constituted a serious difficulty. Hitherto we had been able to meet our expenses out of the collections which we had made from our more respectable audiences. But it was impossible to suppose that we could do so among the poverty-stricken East-Enders--we were afraid even to ask for a collection in such a locality.

"Nevertheless, I did not answer discouragingly. After a momentary pause for thought and prayer, I replied, 'Well, if you feel you ought to stay, stay. We have trusted the Lord *once* for our support, and we can trust Him *again!*'"

"That night," says The General, "The Salvation Army was born."

Before long God moved the heart of one of the most benevolent men in England, Mr. Samuel Morley, to promise them his influence and support without any condition but the continuance of the work thus begun. But no amount of monetary help could have placed The General in a position to establish anything like the permanent work he desired. He writes:--

"I had hardly got successfully started on this new path before my old experience of difficulty met me once more. On the third Sunday morning, I think it was, we found the old tent which formed our cathedral, blown down, and so damaged by the fall, as well as so rotten, that it could not be put up again. Another tent was impossible, as we had no money to buy one; so, as no suitable building could be obtained, there was nothing for it but for us to do our best out of doors.

"After a time we secured an old dancing-room for Sunday Meetings. But, there being no seats in it, our Converts had to

come at 4 o'clock on Sunday morning to bring the benches in, and work till midnight, or later still, when the day's Meetings were over, to move them out again. For our week-night Meetings we had hired an old shed, formerly used to store rags in, and there we fought for months."

What a testimony to the character of the work already accomplished, and the readiness of the little force already raised to toil like pioneer soldiers for the love of Christ!

Most of the Converts of those days "had been forgiven much." The following letter from one of them may give some idea both of the nature of the work done, and the surrounding circumstances:--

"Dear Sir,--I have reason to bless the hour that God put the thought into your head to open the Mission at the East-End of London, for it has been the means of making me and my family happy in the love of Christ; it has turned me from a drunkard, blasphemer, and liar, to a true believing Christian. At the age of thirteen, I went as a waiter-boy in a public-house, where I remained until I was sixteen. Here I learned to love the flavour of drink, and I never lost it until I was converted to God, through the blessed words spoken in the open air. When I look back, and think how I have beaten my poor wife--it was through the drink--it makes me ashamed of myself. It was the word and the blow, but sometimes the blow first. After I got sober, sometimes it would make me ashamed to look at her black eyes; but I do thank God there is no fear of black eyes now; for we are very happy together.

"I am a stoker and engine-driver, and I wonder I have never had an explosion, for I have been drunk for a week at a time. On one occasion, I had been drunk overnight, and was not very sober in the morning. I went to work at half-past five, instead of five, and, without looking to see if there was any water in the boiler, I began stoking the fire up. The fright sobered me. It cost above £100 before it was fit for work again. But that did not alter me, only for the worse. I broke up my home. I got worse, after that, and cared for nothing. Half my wages went in drink, my wife was afraid to speak to me, and the poor children would get anywhere out of my way. Afterwards I was discharged; but although I soon got another job, I could not leave off the drink. I was reckoned a

regular drunkard. I lost place after place, and was out of work several weeks at a time; for they did not care to employ a drunkard. Still, I would have beer somehow, I did not care how. I have given one and sixpence for the loan of a shilling, and though there was not a bit of bread at home, the shilling went in beer.

"I have often had the police called in for ill-using my wife. On one occasion she ran down to her mother's, with her face bleeding; but I went to bed. When I woke, I saw she was not there, so I went out and got drunk. I came home and got a large carving-knife, put it up my sleeve, and went down to her mother's, with the intention of killing her; but they saw the knife. The police were called in, and I was taken to Spitalfields Station. But no one coming to press the charge, I got off.

"Eight years ago God thought fit to lay me on a bed of sickness for thirteen weeks, and I was given up by all the doctors. When I got better, people thought I would alter my life, and become a steady man; but no, I was as bad as ever. While I was at work, another time, drunk, I lost one of my eyes by an accident; but even that did not make me a sober man, nor make me leave off swearing and cursing. I was generally drunk two or three times on Sundays. The Sunday that I was convinced I was a sinner I had been drunk twice.

"I did not think there was so much happiness for me; but I do thank God for what He has done for me. He has changed my heart, He has filled me full of the love of Christ; and my greatest desire is to tell sinners what a dear Saviour I have found."

Best of all was the demonstration that, out of such material, God was able and ready to raise up a fighting force.

One great difficulty of those days was the obtaining of suitable buildings. For a time a theatre was hired for Sunday Meetings (the law in England then not allowing theatres to give performances on Sundays).

The great buildings to which the people have been accustomed to go for amusement have always proved admirably suited for the gathering of congregations of that sort. A gentleman who had had long experience in mission work thus describes what he saw when he went to spend a "Sunday afternoon with William Booth":--

"On the afternoon of Sunday, January 31st, I was able to see

some of the results of William Booth's work in the East of London, by attending his Experience Meeting, held in the East London Theatre. About 2 o'clock some of his helpers and Converts went out from the Mission Hall, where they had been praying together, and held an Open-Air Meeting in front of a large brewery opposite the Hall. The ground was damp and the wind high, but they secured an audience, and then sang hymns along the road, till they came to the theatre, taking in any who chose to follow them. Probably about five hundred were present, though many came in late.

"The Meeting commenced at three, and lasted one hour and a half. During this period fifty-three persons gave their experience, parts of eight hymns were sung, and prayer was offered by four persons. After singing Philip Philips' beautiful hymn, 'I will sing for Jesus,' prayer was offered up by Mr. Booth and two others.

"A young man rose and told of his conversion a year ago, thanking God that he had been kept through the year.

"A negro, of the name of Burton, interested the Meeting much by telling of his first Open-Air Service, which he had held during the past week in Ratcliff Highway, one of the worst places in London. He said, when the people saw him kneel in the gutter, engaged in prayer for them, they thought he was mad. The verse--
Christ now sits on Zion's hill,

He receives poor sinners still,

Was then sung.

"A young man under the right-hand gallery, having briefly spoken, one of Mr. Booth's helpers, a Yorkshireman, with a strong voice and hearty manner, told of the Open-Air Meetings, the opposition they encountered, and his determination to go on, in spite of all opposition from men and Devils.

"A middle-aged man on the right, a sailor, told how he was brought to Christ during his passage home from Colombo. One of the Dublin tracts, entitled, 'John's Difficulty,' was the means of his conversion.

"A young man to the right, having told how, as a backslider, he had recently been restored, a cabman said he used to be in the

public-houses constantly; but he thanked God he ever heard William Booth, for it led to his conversion.

"Three young men on the right then spoke. The first, who comes five miles to these Meetings, told how he was lost through the drink, and restored by the Gospel; the second said he was unspeakably happy; the third said he would go to the stake for Christ.

"A middle-aged man in the centre spoke of his many trials. His sight was failing him, but the light of Christ shone brilliantly in his soul.

"The chorus--

Let us walk in the light,

was then sung.

"A young man described his feelings as he had recently passed the place where he was born; and a sister spoke of her husband's conversion, and how they were both now rejoicing in God.

"After a young man on the left had told how his soul had recently revived, another on the right testified to the Lord having pardoned his sins in the theatre on the previous Sunday.

"Two sailors followed. The first spoke of his conversion through reading a tract while on his way to the Indies four months ago. The other said he was going to sea next week, and was going to take some Bibles, hymns, and tracts with him, to see what could be done for Christ on board.

"The verse--

I believe I shall be there,

And walk with Him in white,

was then sung.

"A young man of the name of John, sometimes called 'Young Hallelujah,' told of his trials while selling fish in the streets; but he comforted himself by saying, "Tis better on before.' He had been drawn out in prayer at midnight on the previous night, and had dreamed all night that he was in a Prayer Meeting. He was followed by a converted thief, who told how he was 'picked up,' and of his persecutions daily while working with twenty

unconverted men.

"A man in the centre, who had been a great drunkard, said, 'What a miserable wretch I was till the Lord met with me! I used to think I could not do without my pint a day, but the Lord pulled me right bang out of a public-house into a place of worship.'

"He was followed by a young man who was converted at one of the Breakfast Meetings last year, and who said he was exceedingly happy. Another young man on the left said his desire was to speak more and work more for Jesus.

"Two sisters then spoke. The first uttered a brief, inaudible sentence, and the second told of being so happy every day, and wanting to be more faithful.

"The verse--

Shall we meet beyond the River,

Where the surges cease to roll?

was then sung.

"A young woman said: 'I well remember the night I first heard Mr. Booth preach here. I had a heavy load of sin upon my shoulders. But I was invited to come on the stage. I did so, and was pointed to Jesus, and I obtained peace.'

"Another told of his conversion by a tract, four years ago, on his passage to Sydney. 'To my sorrow,' he said, 'I became a backslider. But I thank God He ever brought me here. That blessed man, Mr. Booth, preached, and I gave my heart to God afresh. I now take tracts to sea regularly. I have only eighteen shillings a week, but I save my tobacco and beer money to buy tracts.'

"The verse--

I never shall forget the day

When Jesus took my sins away,

was then sung.

"A stout man, a navvy, who said he had been one of the biggest drunkards in London, having briefly spoken, was followed by one known as 'Jemmy the butcher,' who keeps a stall in the

Whitechapel Road. Some one had cruelly robbed him, but he found consolation by attending the Mission Hall Prayer Meeting.

"Two young lads, recently converted, having given their experience, a dock labourer, converted seventeen months ago, asked the prayers of the Meeting for his wife, yet unconverted. Some of his comrades during the last week said, 'What a difference there is in you now to what there used to be!'

"Three young women followed. The first spoke but a sentence or two. The desire of the second was to live more to Christ. The third had a singularly clear voice, and gave her experience very intelligently. It was a year and a half since she gave her heart to the Saviour; but her husband does not yet see with her. Her desire was to possess holiness of heart, and to know more of the language of Canaan.

"The experience of an old man, who next spoke, was striking. Mr. Booth had announced his intention, some time back, of preaching a sermon on 'The Derby,' at the time of the race that goes by that name. This man was attracted by curiosity, and when listening compared himself to a broken-down horse. This sermon was the means of his conversion.

"The verse then sung was:--

Can you tell me what ship is going to sail?

Oh, the old ship of Zion, Hallelujah!

"Two sisters then spoke. The first had been very much cast down for seven or eight weeks; but she comforted herself by saying, 'Tis better on before.' The second said it was two years since she found peace, and she was very happy.

"A young man told how his sins were taken away. He worked in the city, and some one took him to hear the Rev. E. P. Hammond. He did not find peace then, but afterwards, as a young man was talking to him in the street, he was able to see the way of Salvation, and rejoice in it. He used to fall asleep generally under the preaching. 'But here,' he said, 'under Mr. Booth, I can't sleep.'

"A little boy, one of Mr. Booth's sons (the present General), gave a simple and good testimony. He was followed by a young man, and then an interesting blind girl, whom I had noticed singing

heartily in the street, told of her conversion.

"A girl told how she found peace seventeen months ago; and then Mr. Booth offered a few concluding observations and prayed. The Meeting closed by singing:--

I will not be discouraged,

For Jesus is my Friend.

"Such is a brief outline of this most interesting Meeting, held Sunday after Sunday. Mr. Booth led the singing by commencing the hymns without even giving them out. But the moment he began, the bulk of the people joined heartily in them. Only one or two verses of each hymn were sung as a rule. Most of them are found in his own admirably compiled Song-Book.

"I could not but wonder at the change which had come over the people. The majority of those present, probably nearly five hundred, owed their conversion to the preaching of Mr. Booth and his helpers. How would they have been spending Sunday afternoon, if this blessed agency had not been set on foot?

"In the evening I preached in the Oriental Music Hall, High Street, Poplar, where five or six hundred persons were assembled. This is one of the more recent branches of Mr. Booth's work, and appears to be in a very prosperous condition. I found two groups of the helpers singing and preaching in the streets, who were only driven in by the rain just before the Meeting commenced inside. This is how the people are laid hold of.

"Shall this good work be hindered for the want of a few hundred pounds?"

The supply of "pounds," alas! though called for in such religious periodicals as at that time were willing to report the work, did not come, and The General says: "After six years' hard work, we had nothing better for our Sunday Night Meetings than a small covered alley attached to a drinking-saloon, together with some old discarded chapels, and a tumble-down penny theatre for week-nights." At last a drinking-saloon, "The Eastern Star," having been burnt out, was acquired, and rebuilt and fitted as a centre for the Work, to be succeeded ere long by the large covered People's Market in Whitechapel Road, which was for ten years to be The Army's Headquarters, and which is now the Headquarters of its English Men's Social Work.

Throughout all these years of struggle, however, the Converts were being drilled and fitted for the further extension of the Work.

The idea of forming them into a really permanent Organisation only came to their Leader gradually. He says:--

"My first thought was to constitute an evangelistic agency, the Converts going to the Churches. But to this there were three main obstacles:--

- i. They would not go where they were sent.
- ii. They were not wanted when they did go.
- iii. I soon found that I wanted them myself."

And the more time he spent amongst them the more the sense of responsibility with regard to them grew upon him. He had discovered what mines of unimagined power for good were to be found amidst the very classes who seemed entirely severed from religious life. There they were, and if only proper machinery could be provided and kept going they could be raised from their present useless, if not pernicious, life to that career of usefulness to others like themselves for which they were so well qualified. They could thus become a treasure of priceless value to their country and to the world.

On the other hand, neglected, or left with no other sort of worship than as yet existed to appeal to them, they must needs become worse and worse, more and more hostile to religion of any kind, more and more unlikely ever to take an interest in anything eternal.

The General could not, therefore, but feel more and more satisfied that he had begun a work that ought to be permanently maintained and enlarged, as opportunity might arise, until it could cope with this state of things wherever it was to be found.

And now that he had at length a centre to which he could invite all his helpers from time to time, there was no hindrance to the carrying out of such a purpose. With the establishment of a Headquarters that cost £3,500, in one of the main thoroughfares of Eastern London, we may look upon The General as having at last got a footing in the world.

Chapter 8: Army-making

What a place for a Christian Mission centre was Whitechapel Road!

"Just look here," said The General to his eldest son, then a boy of thirteen, as he led him late one Sunday evening through the great swing-doors of a public-house into the crowded bar. "These are the people I want you to live and labour for."

The mere appearance of many a thousand in the neighbourhood, whether inside or outside such houses, was enough to give some idea of the misery of their lives. The language and the laughter with which those ragged, dirty, unkempt men and women accompanied their drinking were such as to leave no doubt that they were wallowing in the mire. At that time, and, indeed, until the Children Act of 1909 came into force, it was the custom of thousands of mothers to take their babies and little children into the public-houses with them, so that the scenes of family misery and ruin were complete.

In many of the side streets and back lanes, where there was little wheel traffic, groups of men and women might have been seen bargaining; for the most dilapidated and greasy articles of old clothing that could still be worn, whilst lads and even children gambled with half-pence, or even with marbles, as if they could not early enough learn how fully to follow the evil courses of their elders. There were, and are still, streets within ten minutes' walk of the Whitechapel Road where dogs and birds were traded in, or betted on, competitions in running and singing being often indispensable to the satisfaction of the buyers and sellers.

By the side of the road along which there was, and is, a continuous stream of waggon and omnibus, as well as foot traffic, was a broad strip of unpaved ground, part of it opposite that Sidney Street which a few years ago became world-renowned as the scene of the battle of the London Police with armed burglars. This was called the Mile End Waste, and was utilised for all the ordinary purposes of a fair ground. The merry-go-rounds, and shows of every description, which competed with the unfailing Punch and Judy, and wooden swings, kept up a continuous din, especially on Saturday nights and Sundays.

Amidst all this the vendors of the vilest songs and books, and of the most astounding medicines, raised their voices so as to attract their own little rings of interested listeners. There, too, men spoke upon almost every imaginable evil theme, denouncing both God and Government in words which one would have

thought no decent workman would care to hear. But all who have seen a fair will have some idea of the scene, if they can only imagine all the deepest horrors of appearance and demeanour that drunkenness and poverty, illness and rags, can crowd together within a few hundred yards of space.

Once you can place all that fairly before your imagination you can form some conception of the mind that could look upon it all and hunger to find just there a battlefield for life, as well as of the faith that could reckon upon the victory of the Gospel in such a place. We have all read accounts of missionaries approaching some far-away island shore and seeing the heathen dance round some cannibal feast. But such feasts could not have been very frequent, amidst such limited populations, whereas the ever-changing millions of London have furnished all these years tragedies daily and nightly numerous enough to crowd our memories with scenes no less appalling to the moral sense than anything witnessed on those distant pagan shores. To those who take time to think it out, the marvel of both the eagerness and the reluctance of Mr. and Mrs. Booth to plunge into this human Niagara will appear ever greater. As we look nowadays at the world-wide result of their resolve so to do, despite all their consciousness of ignorance and unfitness for the task, we cannot but see in the whole matter the hand of God Himself, fulfilling His great promise: "Even the captives of the mighty shall be taken away, the prey of the terrible shall be delivered, for I will contend with them that contend with thee, and I will save thy children. And all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

As long as the God of that solitary, selfish tramp remains determined to redeem and save even the most depraved and abandoned of mankind, its Whitechapel and Spitalfields, and other moral jungles, can be turned into gardens, blooming with every flower of moral innocence and beauty--if only gardeners, capable of enough trust in God and toil for man, can be found.

The Meetings held at noon daily in front of the new Headquarters set an example of patient, persevering combat which was followed in the Meetings, outdoors or in, held by what was then known as "The Christian Mission." The first name used by "The General Superintendent," as our Founder was then called, was "The East London Christian Revival Society." This was changed to "The East London Christian Mission," and the "East London" being dropped, when the work extended outside London, "The Christian Mission" remained, much as the name was always disliked, from its appearance of implying a slight on all other missions.

The steadily increasing success of the Whitechapel work was such that when I first saw it, after it had only had that centre for two years, the Hall, seating more

than 1,200 persons, would be crowded on Sundays, and, although the people had been got together from streets full of drunkenness and hostility, the audiences would be kept under perfect control, once the outer gates were closed, and would listen with the intensest interest to all that was said and sung.

On Sunday nights I have known ten different bands of speakers take their stand at various points along the Whitechapel Road, and when they all marched to the Hall, they could usually make their songs heard above all the din of traffic, and in spite of any attempts at interruption made by the opposition.

The enemy constantly displayed his hostility at the Meetings held in the street, whether in Whitechapel or any of the other poor parishes to which the work had spread, and was not often content with mere cries of derision either. Dirt and garbage would be thrown at us, blows and kicks would come, especially on dark evenings, and the sight of a policeman approaching, so far from being a comfort, was a still worse trial, as he would very rarely show any inclination to protect us, but more generally a wish to make us "move on" just when we had got a good crowd together, on the plea that we were either "obstructing the thoroughfare" or "creating a disturbance."

But what a blessed training for War it all was! The Converts learnt not merely to raise their voices for God, and to persist in their efforts, in spite of every possible discouragement, but to bridle their tongues when abused, to "endure hardness," and manifest a prayerful, loving spirit towards those who despitefully used them. The very fighting made bold and happy Soldiers out of many of the tenderest and most timid Converts.

And yet I am not sure whether a still more important part of The Army-making was not accomplished in the Prayer Meetings, and Holiness Meetings, which came to be more and more popular, until under the name of "Days with God" and "Nights of Prayer" they attracted, in many of the great cities of England, crowds, even of those who did not belong to us, but who wished to find out the secret of our strength, for it was by the light and help got in such Meetings that Converts became "steadfast, unmovable, always abounding in the work of the Lord," so that instead of merely carrying on a "Mission" for so many weeks, months, or years, many of them became reliable warriors for life.

How few of The General's critics, who sneered at his Meetings as though they were mere scenes of "passing excitement" had any idea of the profound teaching he gave his people! The then editor of "The Christian," who took the trouble to visit them, as well as to converse with The General at length, with remarkable prescience wrote, as early as 1871, in his preface to The General's first important publication, "How to Reach the Masses with the Gospel":--

"The following pages tell a fragment of the story of as wonderful a work, of its kind, as this generation has seen. No doubt it is open to the same kind of criticism as the sculptor's chisel might award to the excavator's pick; but I do not hesitate to believe that for every essential Christian virtue--faith, zeal, self-denial, love, prayer, and the like--numbers of the Converts of this Mission will bear not unfavourable comparison with the choicest members of the most cultivated Churches.

"There is not in this kingdom an agency which more demands the hearty and liberal support of the Church of Christ. In the East of London are crowded and condensed a large proportion of the poorer labouring population of London. The ruined, the unfortunate, the depraved, the feeble ones, outrun in the race of life, gravitate thither and jostle one another in the daily struggle for bread; thousands remain on the edge of starvation from day to day, and the bulk of these teeming multitudes are as careless of eternity as the heathen, and far more uncared for by the great majority of the professed people of God. Mr. Booth's operations are unparalleled in extent, unsectarian in character, a standing rebuke to the apathy of Christians, and a witness of the willingness of God to show His work unto His servants and to establish the work of their hands upon them."

From the beginning, The General had taught his people to come together for an hour's prayer early each Sunday morning, and to delight in prayer at all times, looking ever to God to deliver them personally from "all evil" and to "make and keep them pure within." These phrases were familiar to all English people; but that their real meaning might not only be taken in but kept ever before his people The General had established two weekly Holiness Meetings in the Mission Halls, one on Sunday morning and the other on Friday evening. These practices, kept up wherever The Army has gone all these forty-five years, have resulted in the cultivation of ideals far above those usual even in the most refined Christian circles.

Nothing has more astonished me, amongst all the torrents of eulogy passed upon The General and his Army since his death, than the almost invariable silence amongst Christian as well as secular papers about these Holiness Meetings, and that teaching of Holiness which were the root and secret of all the success of The Army.

Any capable schoolmaster might compile volumes of rules; but how to get them

obeyed is the question. How could it be possible to settle every question of who shall be the greatest in an Army formed largely of the most independent and unruly elements, if there were no superhuman power that could destroy the foundations of envy and ill-feeling, and fill hearts, once wide apart, with the humble love that can prefer others' honour before one's own?

The organisation of The Army has been, and is, in all countries a steady, careful development. But it has only been made possible by the continual maintenance of a complete confidence in God for the needed supplies of wisdom and grace to enable each to submit to others for Christ's sake, to bear and forbear for the good of the whole Army, seeking ever to learn to do better, and yet being willing to be forgotten, and even to be undervalued, misunderstood, and ill-treated by a hasty or unjust superior, for Christ's sake.

General Booth, himself, did not always appear the most patient and kindly of leaders. He would have been the first to admit how he wounded tender hearts, and, perhaps, even repulsed some who could have been of greater helpfulness to him had he been able to endure more patiently their slowness and timidity.

But, conscious as he was of his own defects, he especially rejoiced when his son and successor began to shine as a Holiness teacher, whose weekly Meetings at Whitechapel became a power that was felt all over the world.

The teaching and enjoyment of this great blessing, with all the deliverance from self-seeking and pride which it brings, has made it possible to go on imposing more and more of regulation and discipline on all sorts of men and women without either souring their spirit or transforming The Army's system into mere machinery. The Army will go on to carry out its Founder's purpose better and better the more it learns how to sit constantly at the feet of the one great Master.

Chapter 9: Army Leading

We have seen Mr. Booth beginning on the spot, now marked with a stone, near the site of "The Vine" public-house (since happily pulled down, the site being turned into a public garden) on July 5, 1865, scrambling through the first six years' difficulties until he marched the beginnings of an Army of saved drunkards, infidels, and sinners into a People's Market, transformed into a public Hall and Headquarters.

He called all that "The Christian Mission," with only a slowly dawning consciousness that it was an Army, for six years more.

But he was leading it on, in humble dependence upon God, with increasing speed and force. He was really hindered by many things, amongst them his own ministerial habits of thought and plan. That nothing lasting could be achieved without system and organisation he had always seen. But he had never yet known a formation equal to that of some of the Churches around him which depended upon more or less skilled preachers, and a complete network of elected assemblies. For all purposes of conquest he had got preachers enough out of the public-houses; but he could not imagine their holding regular congregations, or developing the work, without having years for study and just such plans as the Churches had established. Hence, when he wanted leaders for the enlargement of the work he advertised for them in Methodist or other publications. He secured some excellent, well-meaning men, too; but, in almost every instance, they proved to be slower than the troops they were supposed to lead, and a kind of ecclesiastical organisation wrapped them all around with a sort of Saul's armour, in which fighting the heathen was unthinkable. He had got--by the testimony, as we have seen, of impartial observers--such a force as was "unparalleled in extent, unsectarian in character, and a standing rebuke to the apathy of Christians."

But how was he to go further afield with it? He had not a leader ready for its extension outside London. In 1873, Mrs. Booth, however, could not be content without doing something, at least for a season, in England's great naval base, Portsmouth, and, after that, in the sister arsenal city of Chatham. The force of new Converts she gathered in each town must needs be led by somebody, and in each case The General sent men of proved ability to manufacture preachers of their own *fighting* type. After having led Missions in those towns, they went and did likewise in two of the great manufacturing cities of the north. But their first

achievements had led The General to venture upon sending out others, of much less ability, to smaller communities, where they were not less successful than the first two.

Already another great difficulty had been solved, for it had been found that congregations of workmen gathered in the provincial towns would give collections generally large enough to defray the local expenses. Thus were cleared away not only two of the main blocks in the path of progress, but all need or desire for the officialdom that had already begun to grow threateningly stiff.

"After awhile," writes The General, "the work began to spread and show wonderful promise, and then, when everything was looking like progress a new trouble arose. It came about in this wise. Some of the evangelists whom I had engaged to assist me rose up and wanted to convert our Mission into a regular Church, with a Committee of Management and all that sort of thing. They wanted to settle down in quietness. I wanted to go forward at all costs. But I was not to be defeated or turned from the object on which my heart was set in this fashion, so I called them together, and addressing them said, 'My comrades, the formation of another Church is not my aim. There are plenty of Churches. I want to make an Army. Those among you who are willing to help me to realise my purpose can stay with me. Those who do not must separate from me, and I will help them to find situations elsewhere.'"

They one and all chose to stand by The General, for those who were really set upon the formation of deliberative assemblies had already left us.

This was in February, 1877, and in the following July the last Christian Mission Conference met to celebrate the abandonment of the entire system that Conference represented, and to assure The General that he had got a real fighting Army to lead.

It was only at the end of 1878, during which year the "Stations," which we now call Corps, had increased from thirty to eighty, that in a brief description of the work we called the Mission a "Salvation Army." But the very name helped us to increase the speed of our advance.

The rapidity with which The General selected and sent out his Officers reminds one constantly of the stories of the Gospel. One who became one of his foremost helpers, had formerly been a notorious sinner, and had indeed only been converted a fortnight, when because he already showed such splendid qualities

he was sent by a girl Officer to The General with the strongest recommendation for acceptance.

It was arranged for him to speak with The General on the platform, after a Meeting. The General, who had, no doubt, observed him during the evening, looked at him for a moment and then said, "You ought to do something for God with those eyes! Good-night!"

"I had never had such a shock," says the Commissioner, as he now is. "If that's being accepted for the Work, I said to myself--what next, I wonder."

But, sure enough, in another three weeks' time he was called out from his place of employment by a Staff Officer, who asked him, "Can you be ready to go to M---- next Monday?" And he went.

This young man had been a devotee of billiards; but had become interested in The Army by seeing two of our "Special" speakers--one a very short Officer, the other a giant doctor from Whitechapel, who weighed some 334 lbs., wheeled up a steep hill in a pig cart, to a great Open-Air Meeting. After listening many times without yielding, he was startled out of his coolness by a large Hall in which he attended a Night of Prayer being burned to the ground the next day. The next evening, with one of his companions, he went to the Penitent-Form and found the mercy of God.

When The General was at all in doubt about a Candidate for Officership, he would often draw such a one out by means of the most discouraging remarks. To one who had gone expecting a hearty welcome, he said, "Well, what good do you think you'll be?" The General's eldest son being present, desiring to help her, remarked upon the high commendation her Officers gave her. He wished to send her off directly to a Corps; but The General, still uncertain, said, "No, send her to Emma," which opened the way for her immediately to leave her business and go to the newly-opened Training Home for women under his daughter's direction.

A similar Home for young men, under the present Chief of the Staff, Commissioner Howard, provided means to take those about whose fitness for the Work there was any doubt, and give them a training prior to sending them on to the Field.

In 1880, The General addressed the Wesleyan Methodist Conference of the United Kingdom. That Conference is one of the most powerful Church assemblies in the world, directing as it does the entire forces of its Church within the British Empire, and consequently influencing very largely all Methodists in the world. It was a remarkable testimony to The General's work that, so early as 1880, its most influential leaders should have been able to arrange, despite considerable opposition, for him to address the Conference which that year sat in London. The President, in welcoming him, warned him that they could only give

him a limited time in which to speak.

What an expression of his sense of liberty and power "from on high," that The General should at once have begun by saying, "Mr. President, in our Meetings we are accustomed to bring any speech that seems likely to go on too long to a close by beginning to sing. I shall not take it amiss if you do so in my case." The general laughter with which this suggestion was greeted banished at once any appearance of stiffness from the solemn and exclusive assembly, whose members alone were present. He then proceeded to explain the origin and work of The Army, as follows:--

"I was told that ninety-five in every hundred of the population of our larger towns and cities never crossed the threshold of any place of worship, and I thought, 'Cannot something be done to reach these people with the Gospel?' Fifteen years ago I thus fell in love with the great crowds of people who seemed to be out of the pale of all Christian Churches. It seemed to me that if we could get them to think about Hell they would be certain to want to turn from it. If we could get them to think about Heaven they would want to go there. If we could get them to think about Christ they would want to rush to His open arms.

"I resolved to try, and 'The Salvation Army' is the outcome of that resolution. In August, 1877, we had 26 Stations. We have now, in 1880, 162. In 1877, we had 35 Evangelists. We have now 285 Evangelists, or, as we now call them, Officers, and in many instances they have the largest audiences in the towns where they are at work.

"We have got all those Officers without any promise or guarantee of salary, and without any assurance that when they reach the railway station to which they book they will find anybody in the town to sympathise with them. The bulk would cheerfully and gladly go anywhere.

"We have got, I think, an improvement upon John Wesley's penny a week and shilling a quarter, by way of financial support from our Converts. We say to them, 'You used to give three or four shillings a week for beer and tobacco before you were converted, and we shall not be content with a penny a week and a shilling a quarter. Give as the Lord has prospered you, and down with the money.'" (Loud laughter.) "When I asked one of my

Officers the other day at a Meeting held after a tea, for which the people had paid a shilling each, to announce the collection, the woman-Captain, to my astonishment, simply said, 'Now, friends, go into the collection. Whack it into the baskets.' The whole audience was evidently fond of her, and they very heartily responded.

"If asked to explain our methods, I would say: *Firstly, we do not fish in other people's waters, or try to set up a rival sect.* Out of the gutters we pick up our Converts, and if there be one man worse than another our Officers rejoice the most over the case of that man.

"When a man gets saved, no matter how low he is, he rises immediately. His wife gets his coat from the pawnshop, and if she cannot get him a shirt she buys him a paper front, and he gets his head up, and is soon unable to see the hole of the pit from which he has been digged, and would like to convert our rough concern into a chapel, and make things respectable. That is not our plan. We are moral scavengers, netting the very sewers. We want all we can get, but we want the lowest of the low.

"My heart has gone out much after Ireland of late, and ten weeks ago I sent out there a little woman who had been much blessed, and four of her Converts. They landed at Belfast at two o'clock in the morning. They did not know a soul. Our pioneer (contrary to our usual customs) had taken them a lodging. We had said to her, 'Rest yourselves till Sunday morning'; but she was not content with this. After a wash, a cup of tea, and a little sleep, they turned out, found a Christian gentleman who lent them a little hall, had it crowded at once, and now, though only ten weeks have passed away, we have Stations in four other towns, two in Belfast, and two others are getting ready for opening. Blessed results have followed. The people, we are told, come in crowds--they are very poor--they sit and listen and weep, rush out to the Penitent-Form, and many are saved.

"Now, Mr. President, I think I may say that it is a matter for great thankfulness to God that there is a way--a simple, ready way--a cheap way, to get at the masses of the people.

"Secondly. We get at these people by adapting our measures.

There is a most bitter prejudice, amongst the lower classes, against churches and chapels. I am sorry for this; I did not create it, but it is the fact. They will not go into a church or chapel; but they will go into a theatre or warehouse, and therefore we use these places. In one of our villages we use the pawnshop, and they gave it the name of 'The Salvation Pawnshop,' and many souls were saved there. Let me say that I am not the inventor of all the strange terms that are used in The Army. I did not invent the term '*Hallelujah Lassies*'. When I first heard of it I was somewhat shocked; but telegram after telegram brought me word that no buildings would contain the people who came to hear the Hallelujah Lassies. Rough, uncouth fellows liked the term. One had a lassie at home, another went to hear them because he used to call his wife 'Lassie' before he was married. My end was gained, and I was satisfied.

"*Thirdly. We set the Converts to work.*" (Hear, hear.) "As soon as a man gets saved we put him up to say so, and in this testimony lies much of the power of our work. One of our lassies was holding a Meeting in a large town the other day when a conceited fellow came up to her saying, 'What does an ignorant girl like you know about religion? I know more than you do. I can say the Lord's Prayer in Latin.' 'Oh, but,' she replied, 'I can say more than that. I can say the Lord has saved my soul in English.' (Laughter and cheers.)

"*Lastly. We succeed by dint of hard work.* I tell my people that hard work and Holiness will succeed anywhere."

Of course, every day's march forward brought with it lessons that were learned and utilised. Not long could The General continue to interview Candidates himself, and then forms of application were evolved. The Candidate must have every opportunity to understand what would be required of him, and to express his agreement or otherwise with the teachings and principles of The Army. It was made clear to him or her that, whilst called upon to offer up a life-long service to this work for Christ's sake, he must expect no guarantee of salary whatever, and no engagement even to continue to employ him, should he at any time cease to act up to his promises, or show himself to be inefficient in the work.

As for the Soldiers, it was soon required of them that they should sign "Articles of War" before they could be enrolled. These Articles formed so simple and

clear an expression of The Army's teachings and system, that the most illiterate in every land could at once take in their practical effect.

The Articles simply required every one to give up the use of intoxicants; to keep from any resorts, habits, company, or language that would be harmful; and to devote all the leisure time, spare energy and money to the War.

As time went on The General published *Orders and Regulations for Soldiers*, a booklet of 164 pages, and perhaps as complete a handbook for the direction of every department of life, public and private, as was ever written; *Orders and Regulations for Field Officers*, containing 626 pages of the minutest directions for every branch of the Work; and *Orders and Regulation's for Staff Officers*, the most extraordinary directory for the management of missionaries and missionary affairs that could well be packed in 357 pages. At later dates he issued *Orders and Regulations for Territorial Commissioners and Chief Secretaries*, containing 176 pages, and *Orders and Regulation's for Social Officers*, the latter a complete explanation of his thoughts and wishes for the conduct of every form of effort for the elevation of the homeless and workless and fallen; and *Orders and Regulations for Local Officers*, containing precise details as to the duties of all the various non-commissioned or lay Officers, whether engaged in work for old or young. Smaller handbooks of *Orders and Regulations for Bands and Songster Brigades*, and for almost every other class of agents were also issued from time to time.

Thus, step by step, The General not merely led those who gave themselves up to follow him in the ever-extending War; but furnished them with such simple and clear directions in print as would enable them at any distance from him to study his thoughts, principles, and practices, and seek God's help to do for the people around them all that had been shown to be possible elsewhere.

With such a complete code of instructions there naturally arose a system of reporting and inspection which enabled The General to ascertain, with remarkable accuracy, how far his wishes were being carried out, or neglected, by any of his followers. He sometimes said, "I would like, if I could, to get a return from every man and every woman in The Army as to what they do for God and their fellow-men every day." It soon became impossible, of course, for any one person to examine the returns which were furnished by the Corps; but records were kept, and, as the work increased, Divisional and Provincial Officers were appointed, with particular responsibility for the Work in their areas; so that in even the most distant corners of the world, wherever there is a registered Salvationist, there is some Staff Officer to whom he must report what he is doing, and who is expected periodically to visit each Corps, see that the reports made are accurate, and that the work is not merely being done "somehow," but

done as it ought to be, in the Master's Spirit of Love and Hope for the vilest. And all this without the absolute promise of a penny reward to any one! In fact, from the first, The General taught his Officers that they must try to raise all expenses of the work in their Commands within the borders of the districts in which they were operating. He has always regarded it as a proper test of the value of work done that those who see it are willing to pay as much as they can towards its continuance. And, to this day, The Army's resources consist not so much in large gifts from outsiders as of the pence of those who take part in or attend its services.

Regulations are made, from time to time, as to the amount any Officer may draw for himself, according to the cost of living where he is at work, though a considerable number do not regularly receive the full amount. So utterly, indeed, above any such consideration have our Officers, everywhere, proved themselves to be that, to guard against needless sacrifice of health and life, it has been necessary to fix, also, in each country, a minimum allowance, which the Staff Officers must see that the Field Officers receive. Knowing, as I do, that many devoted Officers have, for months together, been down at the minimum level of six shillings per week, in little places where we have no wealthy friends to help a Corps into greater prosperity, I feel it safe to say that never was there a religious society raised and led to victory with so much reliance upon Divine Grace to keep its workers in a perfectly unselfish and happy condition.

Space forbids any description of the heroic labours by which The General and Mrs. Booth, travelling, holding Meetings, and corresponding, managed to extend The Army's work throughout Great Britain; so that before its name had been adopted ten years, it had made itself loved or dreaded in many parts.

At the earliest possible date in The Army's history, The General took steps to get its constitution and rights so legally established that it should be impossible for any one, after his death, to wrest from it or turn to other purposes any of the property which had been acquired for its use by a Deed Poll enrolled in the High Court of Chancery of England, August 7, 1878. The construction, aims and practices of The Army are so defined that its identity can never be disputed. Another Deed Poll, enrolled January 30, 1891, similarly safeguarded The Army's Social Work, so that persons or corporations desiring to contribute only to the Social funds could make sure that they were doing so. Similar Deeds or other provisions are made in every other country where we are at work, containing such references to the British Deeds, that the absolute unity of The Army, and the entire subjection of every part of it to its one General is, in conformity with the laws of each country, secured for all time.

And again a deed dated July 26th, 1904, has provided for the case of a General's

death without having first named his successor, or for any other circumstance which might arise rendering a special appointment necessary.

Subsequent chapters will show how wondrously God helped The General to carry on this work in other countries as well as in his own, and we cannot believe that any one will read this book through without being constrained to admit that there has not merely been the accomplishment, under The General's own eye, of an enormous amount of good; but the formation and maintenance of a force for the continual multiplication of it all, in every clime, such as no other leader ever before attempted, or even planned. And then most will be constrained surely to say with us: "It is the Lord's doing, and it is marvellous in our eyes."

Chapter 10: Desperate Fighting

One might have supposed that a man who thus raised a force of working people to do good to others, would in a Christian country have been honoured and encouraged by all the better elements, and defended with vigour by the press, the pulpit, and the police against any of the lower sort who might oppose him or his followers.

To the shame of his fellow-countrymen, alas! it must be told that, so far from this being the case, The General was generally treated for the first few years of The Army's work as being unworthy to be received in any decent society, and his followers, as "blasphemers of religion" and "disturbers of the peace," who ought by all possible means to be suppressed.

Those who fattened on the vices of the poor and the opponents of religion generally were undoubtedly the leaders of opposition to his work. There were only too many ignorant ruffians ready to delight in any excuse for disturbance, and very many truly religious people who put down every disturbance so created to The Army's account, and who, without taking the trouble to make any inquiry, denounced it mercilessly.

Condemned almost whenever mentioned, either by press or pulpit, The General and The Army were naturally treated by many authorities and largely by respectable citizens, not only as unworthy of any defence, but as deserving of punishment and imprisonment. In one year alone, 1882, no fewer than 699 of our Officers and Soldiers, 251 of them women and 23 children under fifteen, were brutally assaulted generally whilst marching through the streets singing hymns, though often when attending Meetings in our own hired buildings, and 86, of whom 15 were women, were imprisoned. True, these persecutions almost always gained for us sympathy and friends, as many as 30,000 people coming out in one case to the railway station to welcome an Officer upon his release from prison. Yet, year after year, such attacks were repeated, and, even during the last year, imprisonment was suffered by several Officers for leading Meetings where they had regularly been tolerated for some thirty years; but where some newly-appointed dignitary would rather not see them.

When we ask in wonder how so bitter an opposition to such a leader, or his work, could arise, we always find the sort of explanation which that famous man John Bright once wrote to Mrs. Booth:--

"The people who mob you would doubtless have mobbed the

Apostles. Your faith and patience will prevail. The 'craftsmen' who find 'their craft in danger,' 'the high priests and elders of the people,' whose old-fashioned counsels are disregarded by newly-arrived stirrers-up of men, always complain, and then the governors and magistrates, who may 'care for none of these things,' but who always act 'in the interests of the public peace,' think it best to 'straightly charge these men to speak no more' of Christ."

The General's attitude in face of all these storms was ever the same; "Go straight on" was the pith of all his replies to inquiries, and his own conduct and bearing amidst the most trying hours were always in accord with that counsel. As in the case of many popular leaders of thought in England, the custom was established of meeting him at railway stations, and escorting him with bands and banners, music and song from train to theatre, Town Hall, or whatever the meeting-place might be for the day. When he was received, however, not as in later years with universal acclamations, but with derisive shouts and groans and sometimes with showers of stones and mud, he smiled to see the commotion, and took every opportunity to show his enemies how much he loved them. Already more than fifty years old, and looking decidedly older, when the worst of these storms burst upon him, this bearing often subdued crowds, the moment they really caught sight of his grey beard.

"At Ipswich," says one of our Commissioners, "I remember how he won over the booing crowd by laughingly imitating them, and saying, 'I can boo as well as you.' Riding with Mrs. Booth through one of the worst riots that he experienced, and in full sight of all the violence which nearly cost one of our Officers his life, The General was seen, even when his carriage was all splattered with mud and stones, standing as usual to encourage his Soldiers and to salute the people. Arrived at the great hall he was fitter than most of his people to conduct the Meeting there."

How much his own calm and loving spirit was communicated to many of his followers may best be represented by the remarks of a wounded Lieutenant on that occasion to a local newspaper whilst he was in hospital.

The fact that this Lieutenant had been the champion wrestler of his county, and would never, before his conversion, have allowed any one to take any liberty with him, will explain the way in which from time to time The General acquired Officers capable of overcoming such crowds.

The Lieutenant, riding in the very dress he had once worn as an athlete, but with our Salvation Army band around his helmet, was a perfect target for the enemy.

"When I came to S----, I never thought for one moment that I should have to suffer and to be taken to a hospital for my blessed Master; but I have had a happy time there. I can truly say that the Spirit of God has revealed wondrous things to me since I have been in. Though I have suffered terrible pains, the Great Physician has been close by my side."

(Whilst being removed into the hospital he was heard to whisper "I hope they'll all get saved.") But he goes on, "When I became conscious I found myself in the hospital with a painful head and body; but it was well with my soul. The grace of God constituted my soul's happiness, so much so, that when I thought about Paul and Silas being taken to prison, and how they praised God and sung His praises, my heart sang within me. I could not sing aloud for the pain I was suffering. Could I have done so, I would have made the place ring for the victory the Lord had given me in the battle. Glory to His Name! I remember I had no sleep until twelve o'clock the second night I was in. The first night was an all-night of pain. At the same time it was an all-night with Jesus. He was indeed very precious to my soul. I thought of the sufferings of Christ for me--even then--the chief of all sinners until saved by His grace. Hallelujah for His love to me. My suffering was nothing (though I suffered thirteen weeks) compared to Christ's. Should my blessed Saviour want me to do the work over again, I should do it to-morrow."

"The General," says one of his chosen associates of those times, "always reminded me so of the captain of a vessel in a stormy sea. Perfectly calm himself in a way, yet going resolutely ahead with unerring aim, quickly deciding whenever a decision was needed, and always ready to take all the risks; he trained his folks how to go through everything that came, to victory."

One of the weakest of the many women whom in those days he taught how to rise up out of their ease and go to battle and victory, says of her first sight of him, more than forty years ago, "He gave me the impression in that Meeting of a man of God, whose only aim was the Salvation of souls. I got saved at one of Mrs. Booth's Meetings, when I was still a girl only twelve years old. They used to call me 'Praying Polly.' But, never having had a day's schooling, when he wanted me to become an Officer, I feared my own incompetence. Mrs. Booth said 'You will see God will punish you.' She had seen something of my work in Meetings where I had to take up collections and turn out roughs, and so had no doubt told The General what she thought I could do.

"Sure enough I was laid up completely, lost the use of one limb, and had to use crutches. But just as I came weak out of hospital and penniless, I saw a shilling lying on the ground, picked it up, and with it paid my way across London to The General's house. I thought, 'Oh, if I can only see Mrs. Booth, I'll get her to pray for me, and get help from God.' When I arrived at the door, she was just coming

out to go off to the North of England; but she sent her cab away and stayed for a later train, to attend to me. She helped me up the steps and said:--

"Now then, are you willing to follow God?"

"I didn't feel fit for anything; but I said, 'Yes, if God will only help me, I'll go to the uttermost parts of the earth for Him.'

"Accordingly, after having some care and nursing I recovered strength, and, soon after returning to my Corps, I, in a Meeting when my name was called, forgot my crutches and hobbled to the front without them. How the Soldiers all shouted! The Captain carried them after me on his shoulder home that night.

"After I had been in the War for some months I was ordered to bid farewell to Lancaster, and, whilst resting at a little place near, I received order to go to Scotland. When I was at the station, however, on the Saturday, I got a wire from The General, 'Orders cancelled. Go King's Lynn.' Nobody at the station knew, at first, where it was, and even the stationmaster said, 'You cannot get there to-day.' 'But I must,' I said, 'I have to commence my work there to-morrow.' And he found out there was just a chance, by taking an express part of the way. When I got there, at a quarter to ten at night, I knew of no friend, and found there had been no announcement made in the town. But, on going to a Temperance Hotel to put up, I learned that a gentleman near had the letting of a large hall. I at once went to him.

"'But,' said he, 'we don't let like that, out of business hours. And we are accustomed to get payment in advance of the £2 10s. it costs.'

"As I had only sixpence left, I could pay nothing; but I said to him, 'The Rev. William Booth is responsible. You draw up an agreement. I'll sign, and you shall have the money Monday morning.' Somehow he felt he could not refuse me, and so I had got my hall for Sunday afternoon and evening.

"After a good night's rest, I went out on the Sunday morning and spoke during the forenoon in twelve streets, making, of course, my announcement of the afternoon and evening Meetings. A poor woman who thought I was out singing to get bread came and gave me 1½d. saying, 'That's all I have; but you shall have it.' I had to do everything myself in the afternoon Meeting, for I could not get anybody who came even to pray. But they gave me twelve shillings. I wanted them to help me hold a Meeting outdoors at 4:30. At 5:30 we had to open the doors, as so many were waiting to get in, and at six the building was packed. We kept up the Meeting till after ten o'clock, by which time seventeen people had come out to seek Salvation.

"The police sent me a message one Sunday evening, during the Meeting, that they wanted me at the police station. I replied that I was engaged that evening; but that I was at their service any time after six the next morning. So they had

me up the Monday morning, and sentenced me to a month's imprisonment. But they never enforced it, till I left the town.

"In another place we had no Hall, and I have seen my Soldiers in the early morning trample snow down till it was hard enough for us to kneel upon for our Prayer Meeting.

"In Tipton one of the Converts was called the 'Tipton Devil.' He once sold his dead child's coffin for drink. When we got him, a week later, to the Penitent-Form, and I said to him, 'Now you must pray,' he said, 'I can't pray.' 'But you must,' I said. After waiting a moment, he just clapped his great rough hands together and said, 'O God, jump down my throat and squeeze the Devil out.' And then he said the old child's prayer:--

Gentle Jesus, meek and mild,

Look upon a little child;

Pity my simplicity,

Suffer me to come to Thee.

If ever a big rough fellow came 'like a little child' to Jesus he did, for his life from that day was absolutely new.

"Another of those men's wives sent for me, and said she feared he was going mad, for he had hung up his old ragged clothes on the wall. But we soon heard him come singing up the street, and he said, 'I've hung them up to remind us all what I was like when Jesus set me free. A lot of our blokes have turned respectable, and gone and joined the chapel, and I thought if ever the Devil comes to tempt me that way I'll show him those clothes, and say, "The hand that was good enough to pick me up will be good enough to lead me on to the finish.'"'

"So I said to his wife, 'He might do a worse thing: let them hang there, if it helps him any.'"

How The Army won so many of its worst opponents to be its Soldiers comes out beautifully in a more recent story.

"When I was a drunkard," says a poor woman, "I used just to hate The Army. But one day, as I was drinking in the 'King George' public-house, I heard them singing to an old tune of my childhood, and that brought me out. I stood and listened, and the Sergeant of the Cadets, who was leading, came over to me and said:--

"Isn't it very cold? Hadn't you better go home? Don't go back to them,' she said, nodding towards the public-house. And she started to walk with me, and put her jacket round my shoulders. In that moment I felt that The Salvation Army was

something for me."

Not only did this woman get saved, but her husband and children, too, as a result of that loving act.

There came times in many cities, both in England and elsewhere, when our opposers were formally organised against us, under such names as "Opposition and Skeleton Armies," etc. These were organisations, in some instances so formidable, especially on Sunday afternoons, that at one time, in 1882, there would be 1,500 police on extra duty to protect us from their attack. This, of course, we much disliked, and we gave up our marches entirely for a few weeks, so that when we began again the police might get proper control. They never allowed the formation of these bands again, for they had learned their lesson by that time. But how marvellously God helped The General by means of those very oppositions! They brought us into close touch with bodies of young fellows, many of whom have since become leaders amongst us.

Strange and sad that throughout all the years of our most desperate fighting we scarcely ever found men from the "better classes" daring to march with us. One noble exception, Colonel Pepper, of Salisbury, with his wife, never hesitated, in the roughest times, to take their stand with their humblest comrades, glad to go through whatever came. To Mrs. Pepper The General wrote in 1880:--

"The Colonel will have sent you some information of our Meetings. But any real description is impossible. Manchester has, in many respects, surpassed everything. The Colonel, himself, has pleased me immensely--so humble and willing. When I look at him in the processions, evidently enjoying them, I cannot help wondering at what God hath wrought, and praising Him. London seems your place, and it has been borne in on my mind that the time has come for us to make an attack on the West End, and to raise a Corps there, principally out of the proper and decent people. I don't mean out of the Plymouth Brethren, or the 'evangelical party,' so-called; but out of the wicked and wretched class who have money and position and education, and who are floating to Hell with it all.

"I shrink from suggesting further sacrifices to you. God give you wisdom. We have much success and much trial, and much bitter opposition. We must have more and more success and more trial, and more bitter opposition. We must have more intelligent Officers, and you must help us get them."

That West-End attempt, made later by Mrs. Booth, produced for us, indeed,

some Officers who have done much for The Army's advancement; although, perhaps, not another Colonel Pepper. The very attacks made upon us, however, helped to attract the attention of thoughtful people, and to lead to our Meetings persons possessing all the gifts needed for The Army's world-wide extension. Amongst these were Colonel Mildred Duff, Editress of our papers for the young, and authoress of a number of books; Commissioner W. Elwin Oliphant, then an Anglican Clergyman; Miss Reid, daughter of a former Governor of Madras and now the wife of Commissioner Booth-Tucker, of India; Lieut.-Colonel Mary Bennett, as well as Mrs. de Noe Walker, Dr. and Mrs. Heywood-Smith, and a number of other friends in England and many other lands who, though never becoming Officers, have in various ways been our steadfast and useful friends and supporters.

Surely it can only be a question of time! It is true what our great Master said: "Not many wise men after the flesh, not many mighty, not many noble are called."

But, if in the days of our weakness and contempt, it was given us to win such a force of honourable women and a man now and then, are we to despair, now that all the world is awakened to the value of our work, of winning for it more of the excellent of the earth?

The prosecutions of our people by the police also helped us not only to attain notoriety locally, but to gain a much higher standing generally. As soon as The General could find legal ground for appealing against the magistrates' decisions he did so, and this not only obtained for us judgments that made our pathway clear in the future, but caused the then Lord Chancellor, the late Earl Cairns, Lord Chief Justice Cockburn, Archbishop Tait of Canterbury, Bishop Lightfoot of Durham, and other men of wide influence to speak out in the House of Lords or elsewhere for us.

And yet, throughout his entire career, right down to his last days, The General was at times personally assailed with a malevolence and bitterness that could hardly have been exceeded. It has constantly been suggested, if not openly stated, that he was simply "making a pile" of money for himself; and yet, as will be seen in our chapter on Finance he made the most comprehensive arrangements to render suspicion on this score inexcusable.

But try, if you can, at every turn throughout all this life, whenever you hear of General Booth, to realise what it means for such a man, struggling to carry on and extend such a work, to know every minute, day and night, that he is being accused and suspected of seeking only his own, all the time. Remember that his nature was perhaps abnormally sensitive about any mistrust or suspicion, and about the confidence of those nearest to him. And then you may have some

conception of the cross he had always to bear, and of the wounded heart that went about, for years, inside that bold and smiling figure.

And yet there is, thank God! much of the humorous to relieve our tensions in The Army. A brother Commissioner of mine remembers seeing The General sail for the United States for the first time. As the steamer swung off, a bystander remarked, "So he's off?" "Yes." "And when do you go?" "Go? What do you mean?" "Well, you will never see him again now, will you?" And then my comrade fairly took in that the man was alluding to the continual prophecy of those days that The General, once he had got enough, would disappear with all the money he had raised. So that man went down to his house laughing, and has been laughing over it now for twenty-six years!

Perhaps The General gained more than can ever be calculated from having to begin and to carry on his warfare, for a long time, in the very teeth of public opinion.

We're marching on to war, we are, we are, we are!

We care not what the people think, nor what they say we are,

was one of the favourite choruses which, in his greatest public demonstrations in this country, as well as in his ordinary Meetings, he taught us to sing.

Only in this spirit of utter disregard for public opinion have God's prophets, in all ages, been able to do their work, and only whilst they remain indifferent to men's scorn and opposition, can the Soldiers of The Salvation Army properly discharge their task of "warning and teaching every man," in all wisdom.

How indispensable this state of mind is to the individual Convert only those who have lived for Christ amongst the hostile surroundings of a great city can really know. That we have now so many resolute comrades, even amongst the young people, who meet with no encouragement, but rather with every sort of contempt and rebuff in their homes, their workshops, and the neighbourhoods in which they live, is alike a remarkable demonstration of the extent to which this great victory has been won, and, at the same time, of the far wider and grander conquests that are yet to come.

The gigantic enterprises that lie before us, if Christ is really to become the First and Last with the millions of Africa, India, Japan, and China, as with those of America and Europe, would be hopeless were we not prepared to raise up Soldiers to this great military height of contempt for civilian opinion.

But it may be that our very attitude in this respect has whetted the enemy's resolution to do all that could be done to prejudice public opinion against us. The very large measure of popularity or, at any rate, respect, so far as The Army generally is concerned, in which we rejoice to-day, must be attributed to the

impression created by the calm persistence of The General, and those who have truly followed him, in doing what they believed to be right, and turning from all they believed to be doubtful and wrong, in spite of the general condemnation and opposition of those around them.

The very people who to-day applaud our efforts to assist the poorest and worst to a self-supporting and honourable career, are often blind to the fact that we have only succeeded by doing the very things which they once said we ought not to do, and by turning away from all the old customs to which they would fain have chained us.

Chapter 11: Reproducing The Army in America

So far we have traced the beginnings of The Army in the United Kingdom. But would The General desire or be able to extend it to other countries? With regard to the need for it there is now, at any rate, no dispute in any "Christian country," for almost all intelligent persons, whatever may be their own creed, or want of creed, admit the presence in their great cities, if not elsewhere, of only too many of the sort of persons to whom The Army has proved useful.

But there has been no country in which the need for, or possible value of, The Army has not been at first hotly disputed. We have seen how desperately it was at first opposed in the country of its birth. And that could not have been possible had not so many really religious people looked upon it as an "un-English" sort of thing, "American" in its ideas and in its style of action. When it was beginning in Scotland, many said that it might be tolerated amidst the godless masses across the border, but that its free style of worship especially "on the Lord's Day" could not but be "a scandal" in the land of Sabbath stillness; whilst as to Ireland, we were assured that our outdoor proceedings must needs lead to bloodshed.

When, however, The General resolved to send Officers to America, there was hardly a voice in either Church or Press which did not ridicule the idea of our being of use there. And in the case of almost every other country the same prejudice against English people having "the presumption to think" that they can give lessons in true religion to any other nation has made itself more or less felt, even to this day.

But, happily, The General never took counsel with flesh and blood upon such questions. He knew that, whatever differences might exist between one race and another, there was everywhere the one sad similarity when it came to neglect of God and the soul. That The Army must adapt itself to each new population he had always taught; but that it would ultimately succeed wherever there were masses of godless people, he never doubted.

Really the first extension to the United States came about, however, by no planning of his. A family belonging to one of the home Corps emigrated, in 1879, to Philadelphia, where they commenced to hold Meetings there, meeting with such rapid success that two Corps were raised before the Officers for whom they pleaded could be sent to them.

When The General paid his first visit to America, in 1886, we had already 238 Corps in the Union, under the leadership of 569 Officers, mostly Americans. Ten years later there came that terrible blow to him and to the Work, when his second son, who had been entrusted with its direction for a term, left The Army,

and founded a separate organisation. Notwithstanding the misunderstanding which followed, and the check to our progress that was necessarily involved, The Army went steadily forward, and The General visited the country from time to time, receiving on each occasion a very remarkable welcome.

The appreciation of his leadership was always of the more value in the United States, because the disinclination of the American people to accept anything like direction, let alone command, from this side the Atlantic was always so marked. It is this fact which gives such special value to the sort of experiences we are about to record from one of the later tours of The General, that of 1902-3.

Summing up the journey and its general impressions to an old friend, he writes:--

"Well, I have been busy and no mistake. Day after day, hour after hour, you might say minute after minute, I have had duties calling for immediate attention. Oh, it has been a whirl! But what a wonderful rush of success the nine weeks have been since I landed at New York.

"The people, the Press, the dignitaries of all classes have combined in the heartiest of welcomes ever given in this country, I suppose, to 'a foreigner' of any nationality. It has been remarkable, and, indeed, surprising, for it was so largely *unexpected*.

"I have just come into this city of Kansas. The two largest hotels have competed to have the privilege of giving me their best rooms, with free entertainment. A monster brewery that illuminates the whole city every night with a search-light has been running alternate slides, one saying, 'Buy our Lager Beer,' and the other, 'General Booth at the Convention Hall Monday night.' The building for my Meeting to-night will hold 8,000 people, and on Saturday 4,000 tickets were already sold.

"You will be a little interested in this because you will know something of the difficulties that seemed to lie ahead of me when I started. God has been very good, and I hope my Campaign will do something towards the forwarding of His wishes in the country."

The reception at New York was one of the most enthusiastic The General ever had. At four o'clock on the Saturday morning, enough of his followers and friends to fill fifteen small steamers had assembled, so as to be sure to be in time to meet his liner. By way of salute, when the great steamer appeared, they

discharged seventy-three bombs--one for each year of his life, as yet completed. The *New York Herald* said of his Sunday there:--

"Eight thousand people heard General William Booth speaking yesterday at the Academy of Music. The rain had no effect in keeping either Salvation Army people or the general public from the Meetings. About one-third of those present wore Salvation Regalia.

"General Booth displayed wonderful energy throughout his fatiguing day's work. His voice has great carrying power, and the speaker was distinctly heard throughout the auditorium. Despite the fact that they could not gain admission to the building, at the evening service, people remained standing in the drenching rain from 7:30 till after 9 o'clock to see The General leave."

"At the close of his last address," says *The Times*, "167 men and women had been persuaded to his point of view, and went to the Mercy-Seat."

How generally the whole country, and not merely the central areas, was stirred by the mere arrival of The General, may be guessed from the following words taken from the *Omaha Daily News* article of the Monday for its readers through far-away Nebraska:--

"One of the arrivals on the steamship *Philadelphia* is General William Booth of The Salvation Army. That vessel never carried before so great a man as this tall, white-haired, white-bearded organiser, enthusiast, and man-lover.

"Wherever men and women suffer and sorrow and despair, wherever little children moan and hunger, there are disciples of William Booth. The man's heart is big enough to take in the world. He has made the strongest distinct impact upon human hearts of any man living. This is a man of the Lincoln type. Like Lincoln he has the saving grace of humour, and sense of proportion. There is something of the mother-heart in these brooding lovers of their kind. There is the constraining love that yearns over darkness and cold and empty hearts. Big hearts are scarce.

"In an age of materialism and greed William Booth has stirred the world with a passion for the welfare of men. His trumpet-call has been like the silvery voice of bugles. His spirit will live, not only

in lives made better by his presence, but in the temper of all the laws of the future."

We shall see from the welcomes given to him by great official personages, that these remarks do not in the least exaggerate the feeling created all over the country by the activities of The Army. Had The General merely made great proposals he would only have been looked upon in the generally favourable way in which men naturally regard every prospector of benevolent schemes. But the country recognised in him the man who, in spite of the extreme poverty of most of his followers, had raised up, and was then leading on, a force of obedient and efficient servants of all men.

The journey was arranged, for economy of time, so as to include a visit to Canada, and its general course was as follows: From New York he travelled to St. John's, New Brunswick, where the Premier, in welcoming him, said the work of The Salvation Army had "placed General Booth in a position perhaps filled by no other religious reformer." From New Brunswick he passed on to Halifax, Nova Scotia, to Montreal (where he was the guest of Earl Grey, the Governor-General), Ottawla, Kingston, Hamilton, London, and Toronto. Thence he returned to the States, and held Meetings in Buffalo, Chicago, Minneapolis, and St. Paul, Des Moines, Kansas City, Denver, Los Angeles, San Francisco, and Oakland, Omaha, St. Joseph, St. Louis, Birmingham, Cincinnati, Cleveland, Pittsburg, Washington, Baltimore, Philadelphia, Worcester, in three of which cities he conducted Councils of Officers, in addition to public Meetings.

The impression invariably made wherever he went, was thus ably summed up by the *Chicago Intercean*--

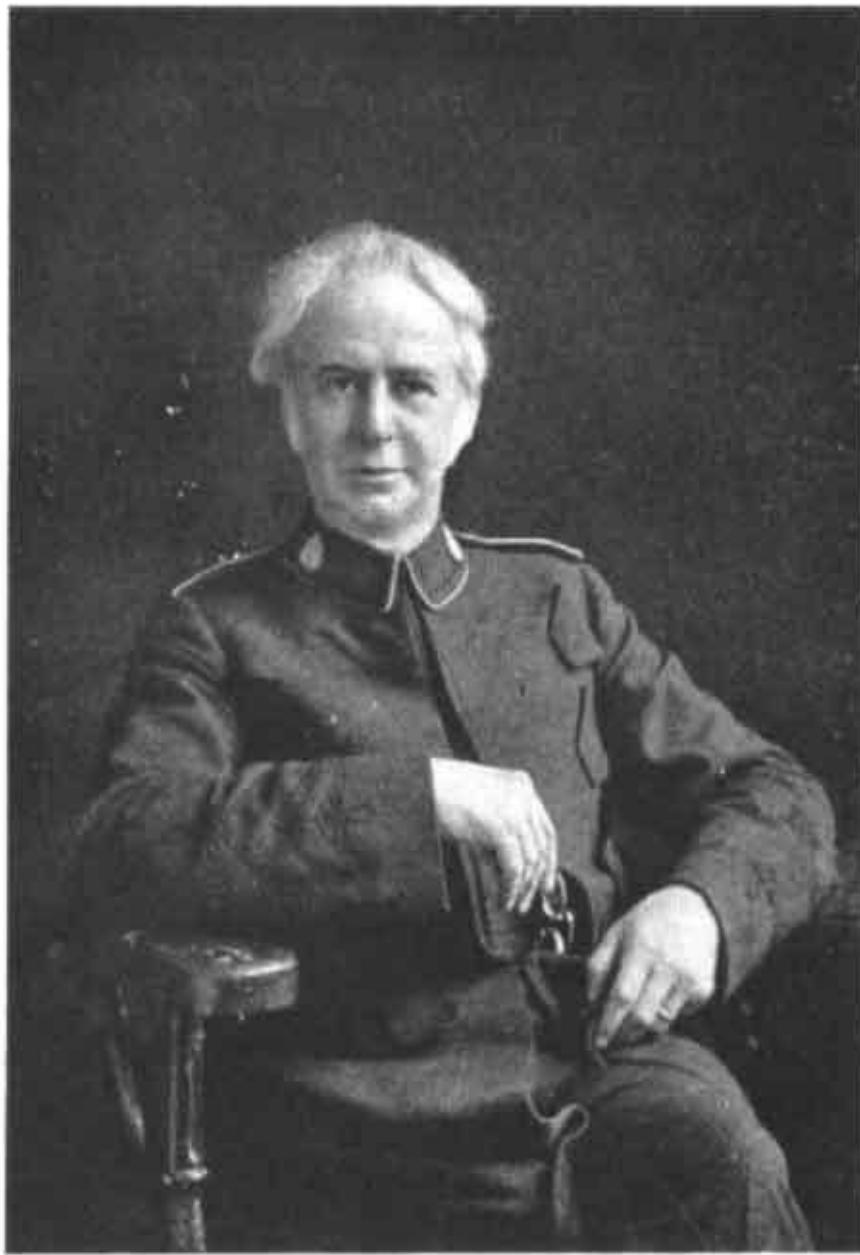
"No other man *is* General of an Army of people that circles the globe. No emperor commands soldiers serving openly under him in almost every nation of the earth. No other man is called 'commander' by men and women of a hundred nationalities.

"Aside from his power over the great Organisation of which he is the head, General Booth is one of the world's most remarkable figures. His eloquence stirs and stings, soothes and wins; and this eloquence alone would make him famous, even if he had never undertaken the great work he has done with The Salvation Army.

"As he speaks, his face is radiant with the fervour that carries conviction. His tall figure and long arms, used energetically in gestures that add force to what is said, his white hair and beard, and his speaking eyes, make him an orator whose speeches

remain long in the minds of those who hear them. The feeling of the members of The Army towards their Commander has in it both the love and reverence of a large flock of their pastor, and, added to this, the enthusiasm, loyalty, and energetic spirit of an Army."

General Bramwell Booth



GENERAL BRAMWELL BOOTH

Where so wonderful a journey is so filled up with Meetings so described, and where, from the very highest to the lowest all speak so warmly of him, it is really difficult within the limited space at our disposal to give, without danger of monotony, or repetition, any adequate idea of what took place. Americans are such habitual organisers of huge demonstrations, and are so generally accustomed to say, publicly, without reserve, what they think, that the

expression of what to them may appear perfectly natural runs the risk of creating elsewhere an air of exaggeration and unreality. But if we consider that great American States like Minnesota, Ohio, and Michigan contain more inhabitants than some of the kingdoms of Europe, and that their Governors are men likely to occupy the very highest positions in the government of America, we can realise how effective amongst the masses of the people The General's work must have been before such Governors could be expected to preside at his Meetings, and to speak of him, as they did.

Said Governor Nash, of Ohio:--

"I never had the privilege of meeting you in person, until I grasped your hand upon this platform. You have not been unknown, however, to me or to the people of Ohio. You recognise the fact that you could not perform this work well without the help of God. That your work has been well performed is well known to us all from the fact that the Organisation you have made known as The Salvation Army has spread throughout the world, turning the feet of multitudes into the paths of righteousness and peace. It has done good. It has done a great work wherever it has gone. It is for these reasons that the people of Ohio welcome you most cordially to-night, and they and I wish you an abundant harvest in your life's work, and that at the end you may have the peace and rest and the joy that God gives to all His own good people."

Similar specially religious references to those used by Governor Nash came constantly into the speeches of other leaders who expressed their people's welcomes to The General, showing how faithfully every opportunity was being utilised to exalt Christ, amongst even the most unusual crowds assembled on these occasions.

Governor Cummins, of Iowa, said:--

"I have long wanted an opportunity to express publicly my appreciation of the grand, noble, and untiring work that every day is being performed by those noble and unselfish men and women, who have gathered under the Flag of The Salvation Army, loved and esteemed throughout the whole world.

"In every army there is a leader. The Salvation Army has a Leader whose commanding figure towers above the Salvationists of the world, and has drawn to himself more love, more respect,

and more confidence than at this moment centres in any other human being. Of him it will be said, after he has passed to the beautiful shores of the hereafter, the best that can be said of any man, that the world is better because he lived in it."

Lest The General should have been too much puffed up by all his successes and the praises showered upon him, God almost at the end of the tour allowed an accident which might easily have ended his career; but which only gave him an opportunity to show more conspicuously than ever his resolution to persevere in his ceaseless labours.

It was whilst passing along a dark passage in New York that The General stumbled, and, but for God's great goodness, would have fallen into a cellar. As it was, one leg was very much bruised and hurt. He thus described, in writing, to a friend what followed:--

"March 13, 1903.--The accident came at a very unfortunate moment, and at the onset it looked like spoiling the closing chapters of the Campaign.

"But God is good. I was favoured with the services of one of the most skilful and experienced surgeons in New York. He put my leg into starch, and then into a plaster of Paris jacket. And by dint of resolution, and the supporting Spirit of my Heavenly Father, I went through the last Meeting with apparent satisfaction to everybody about me, and some little comfort to myself.

"It was a great effort. The Hall is one of the finest and most imposing I ever spoke in. Three tiers of boxes all round full with the swell class of people in whom you are so much interested, with two galleries beyond.

"It called for some little courage to rise up with my walking-stick to steady me; but God helped me through. I hung my stick on the rail, and balanced myself on my feet, and talked the straightest truth I could command for an hour and twenty minutes.

"A little spectacular function followed in the shape of trooping the Colours of the different nationalities amongst whom we are at work in the States, and a midnight torchlight procession, with a massed farewell from the balcony of the Headquarters, closed the Campaign.

"I am doing the voyage fairly well. Of course, it is very wearisome, this lying all the time. The ship is rolling and tossing

and pitching considerably, and it looks like doing so, until we get under shelter of the land."

The probable after-effect of these distant Campaigns of The General could not be better described than in the words of one of our American Officers, himself known throughout The Army as one of our most spiritually-minded and intelligent observers:--

"Seventeen years ago," he says, "the writer first heard The General, and it has been his privilege to hear him many times since. Each succeeding effort and series of Meetings seems to eclipse all the rest. It was so in Pittsburg, which, being one of the greatest business centres and home of some of the most virile men of the world, deeply appreciates him.

"He was very weary from his heavy Campaign in Cleveland, but, in spite of this, to me he seemed at his best. He spent no time in angling to get into sympathetic touch with them, but with the precision of a bullet he made direct for the conscience of every man and woman there. Talk about 'naked truth,' 'judgment,' 'daylight,' 'straight preaching.' We had it that night, as I never heard it before. There was no escape. Every honest person there had to pass judgment on himself.

"It was difficult to close that Meeting. The truth was setting men free. Many wept and prayed and submitted to God, and some fairly howled at the revelation God gave them of their character and conduct. It has been my privilege to hear such preachers as Beecher, Matthew, Simpson, and Phillips Brooks, and such orators as Wendell Phillips and Gough; but The General is the greatest master of assemblies I ever met. He played on those vast audiences of judges, lawyers, ministers, business and working men as Ole Bull played on the violin. They laughed, they wept, they hung their heads with conviction, their bosoms heaved with emotions, they were convinced, convicted, and a multitude were converted. I think at one time there could not have been less than 3,000 eyes brimming with tears. He uncovered sin and made it appear as it is, utterly without excuse, and utterly loathsome; and then he revealed the love and sympathy and helpfulness of Christ, till many could not resist, but had to yield.

"A lawyer said to me the next day that the sermons and lecture

were the most wonderful he had ever heard. Another lawyer who had been to each Meeting stayed in his place till the very close on Sunday night, saying that he could not tear himself away.

"The common people heard him gladly, and the uncommon people were overwhelmed with admiration, and conviction. A young lady, belonging to one of the best families in the city, just home from Paris, where she had been studying art, heard him and could not refrain from leaving the box in which she sat and going to the Penitent-Form. She went home truly converted.

"The wave of power and conviction did not cease when The General left; and during the next four days we saw fifty-eight persons at the Penitent-Form."

The special value of all these American testimonies to the effect of The General's brief visits, lies in the fact that they show the triumph of the War plan of God, just in the circumstances where weaklings are tempted to yield to public opinion, substitute orations for real righting for souls, and to press nobody to an immediate decision, or change of heart and life.

There can be no doubt that The Army's invariable fight against the drink has helped to make its General so highly honoured amongst American statesmen. But in that, as in everything else, the important fact to note is that it was by establishing an absolute authority that he secured the faithful carrying on of the campaign against drink and every other evil at every spot where our Flag flies.

The eyes of the whole world have, in our day, been more or less opened to the ruinous character of the drink traffic, and The General and his forces, whilst keeping out of the political arena, have mightily helped the agitations that have ended in the exclusion of the drink traffic altogether from many states and cities, and its limitation, in many ways.

But much less notice has been taken of other evils, which have no less absorbed the attention, and spoiled the means, the minds, and the souls of the masses. The sight daily in every great English-reading city when the sporting editions of the newspapers appear, ought indeed to arouse every follower of Christ. But the habit of irresponsibility that has grown up in most "Christian" circles has still to be fought against everywhere, and The General's persistent testimony against it, indeed the whole theory of a Divine Army and of War, must remain for ever one of the strongest features of his life's work. The old song:--

Arm me with jealous care,

As in Thy sight to live;

And, Oh, Thy servant, Lord, prepare

A strict account to give,

has expressed the thought behind all the arrangements of our Army. And it is remarkable how, in the midst of the general indifference, so large a measure of this "jealous care" for God and souls has been awakened and maintained.

Nowhere, alas! does the theory of irresponsibility find a more congenial soil than in the very places and services where God is most feared, honoured, and obeyed. His doors are indeed opened to the world; but whether anybody enters them or no is the care of but sadly too few. Hymns are so announced as to make it easy for all to join in singing them, if they choose. But whether the words are sung by many, or only by a proficient few, and above all, whether hearts as well as voices are raised in prayer and praise to God, is too often a matter of absolute indifference to almost every one.

How The General altered all that, wherever his influence was felt! He made all his people understand that not merely are they responsible for understanding and heeding God's commands themselves, but for enforcing attention to them, as those who must give account of their success or failure.

The sister leader of some little Meeting in the far-away Outpost of a Corps, thousands of miles from the centre, when she insists upon having a verse sung for the third time because "I'm sure some of you lads were not half singing," has little idea of the religious revolution she represents. That the dislike of so many for any "such innovations" continues, may help to convince any one who thinks of the urgent need there was, and is still, for the substitution of responsible for irresponsible leadership in "Divine Service."

During his visit to the United States in 1907 The General had a severe illness which seriously threatened to cut short his career. His death was indeed cabled as an item of news from Chicago. But the report was, as Mark Twain would have said, "grossly exaggerated." Nobody will wonder, however, at his having been ill when they read Commissioner Lawley's report. He writes:--

"We have calculated that in the thirteen meetings of his New York Campaign the General was on his feet speaking about twenty-six and three-quarters hours.

"He spent less than six weeks in the Country, travelled about 3,700 miles by train, spoke about eighty-five hours to fifty audiences, before conferring many hours with leading Officers, and talking to the Newspaper Reporters in each town he visited."

An Officer describing his illness wrote:--

"I never shall forget his effort to ascend the staircase of the Commissioner's house on Friday morning after his victory at Milwaukee the night before. The veteran Warrior had to rest his head and hands on the rail and pray 'My Lord.' It was clear to me that the chill he had sustained days before, and which he fought in vain against would make him a prisoner for days."

What that meant to him when he was already announced for a number of other cities can be imagined.

His symptoms the following day were very serious, and one cannot but be glad that he had at his side at the time his daughter--Commander Eva Booth. Under her loving care, and with all the help of Doctors and Masters that could be got in Chicago, The General recovered so as to be able to go on after a few days with his interrupted tour, after which he wrote in his farewell letter to his American Troops:--

"I have been impressed with the great improvement in the devotion, spirituality and Blood and Fire character of the forces already in existence. I have also most pleasantly gratified by a conviction of the possibility of raising a force in the United States that shall not only be equal to the demand made upon it by the conditions of the country but of supplying me with powerful reinforcements of men and money for the mighty task of bringing the whole world to the feet of Jesus."

During this visit, The General and the Commander were received by President Roosevelt at the White House. The General was presented with the freedom of the City of Philadelphia, and after going through the gigantic final week described alone in New York was able to sail direct to Germany for his usual great Repentance Day in Berlin, and he was already seventy-eight years old.

Need it be said that whilst in this book little mention is made of any one but The General himself, it not having been his habit in his journals to refer to those with whom he was for the time associating, we are not to suppose that at any rate in recent years he was anywhere fighting alone. In Heaven no doubt the victory won in many a crowded building was put down to the credit of someone whom few if any of those occupying the front of the platform would have mentioned; but as a result of whose prayers, faith and effort the audience was gathered or the results attained.

It would have been very unfair to the great majority of his Officers to have called frequent or special attention to the small English Staff who usually accompanied him, for not only the Commissioners and Chief Secretaries but the

Officers of every nationality laboured systematically to make the most of his visits to any particular place and to render to the largest possible extent the results of each visit permanent.

This may possibly seem specially and curiously unfair in the United States and Denmark, yet it will only make the principle of this omission from The General's own records and ours the more clear.

It will doubtless be expected that I make some comment upon the painful separation from him of three of his own children which were amongst the saddest events of The General's life, and, yet, I feel it best to say nothing.

It is not within the scope of this book to tell "all about it," and telling part could only cause misunderstanding. So I leave it, and hope everyone else will do the same.

Chapter 12: In Australasia

The entire programme of every tour The General made emphasizes so strongly his advocacy of hard work that one really hesitates to pick out any one Campaign as more remarkable than another. What is, however, extraordinary in connection with one of his far-away Australian journeys is our having letters which so much more than any others give particulars of his doings.

"I am resting to-night, and well I think my poor body has earned some kind of respite. Such a ten days' work I never did before of sheer hard work. How I have come through it, and come through so well, I cannot understand, except that God has indeed been my Helper."

Here is another side-light on The General's own inner life which we get by the way. We conceal, of course, the identity of the lady in question, except to say that it was a very distinguished hostess with whom he had occasion to spend some hours when travelling.

"It was perhaps the loveliest journey I ever had. I talked nearly all the time, and, in fact, had no alternative. But I think I ought to have made a more desperate and definite attack on her soul than I did. She is a very intelligent and amiable lady, and I have no doubt I made an impression.

"Good-bye. Go on praying and believing for me. I want to be a flame of fire wherever I go. I thank God for the measure of love and power I have. *But I must have more.* I am pushing everybody around me up to this--the inward burning love and zeal and purity. I wish our *best* men were *more spiritual*. Give my tenderest love to all."

In each of The General's visits to Australia there was much of the same character; but from the letters to his children which he wrote on one of them, we can extract enough to give some idea of what he saw and felt in passing through those vast regions:--

"What the reception (at Melbourne) would have been had it not been for the torrents of rain I cannot imagine. Although it was known that I could not get in before six or seven o'clock, there was a great mass of several thousand people waiting at three

o'clock. As it was we did not get into the Exhibition Building till ten, and a vast crowd had been sitting inside from five, and stayed to hear me talk till 10:45.

"I had an immense Meeting--they say 5,000 were present on the Sunday morning, 7,000 in the afternoon, with as many more turned away.

"The opportunity here is immense beyond conception. The people are delightful, and the Officers also. If they were my own sons and daughters, I don't see how either Officers or Soldiers could have been much more affectionate."

How great was the strain of the Meetings may be guessed from the following remarks as to the final one:--

"I trembled as I rose. You must understand that the Hall down which I spoke is about 400 to 450 feet long, and that on this occasion a partition about ten feet high was drawn across it, some 300 feet from the spot on which I stood, so that my voice had to travel all through the entire length of the building before it met with any obstruction, whilst behind me there was at least another seventy feet. The Press estimate the crowds at 10,000; but, that is an exaggeration. There would be 7,000, at least. I had taken the precaution to send an Officer to the far end to see how far he could or could not hear me, and he brought back word 'excellently.' So I drove ahead, speaking over an hour and a half, and not losing the attention of my audience for a moment. Indeed, I felt I had the whole house from the moment I opened my lips. Of course, it was the greatest physical effort a long way that I ever made, and, considering that it was my seventh address in that 'dreadful' building, and that I commenced with a bad throat, exhausted with the fatigues and miseries of the voyage, and that I had ceaselessly worked at smaller Meetings, etc., all the four days, I do think it very wonderful how I went through it, and I must attribute it to the direct holding up and strengthening of the dear Lord Himself.

"On all hands I think a deep impression was made. To God be the glory, and to my poor constituents, for whom I live and plead, be the benefit.

"I am tired this morning, but shall get a little rest to-day and a

little extra sleep in the train. We leave for Bendigo at twelve o'clock, arriving at four for Meeting to-morrow. We go to Geelong next day, coming back here on Friday morning, and leaving at five for Sydney, travelling all night, and arriving there about noon on Saturday.

"You will get tired of hearing of this round of Meetings, and of the very echo of this enthusiasm; but you will, I am sure, rejoice, not merely that the people of this new world have welcomed your father and General with such heartiness, but that there is for The Army such an open door in these parts."

That is indeed what lends such endless importance to the recital which we cannot help reporting ever and anon of The General's Meetings in each country to which he went. It was not the mere coming together of crowds to listen to a speaker, but the enthusiastic acceptance and endorsement of a system, and of demands made by a perfect stranger in which he so delighted. The General never went anywhere merely to preach or lecture. All that he did in that way was always so combined with Salvation Campaigns that at every step he was really recruiting for The Army. Hence his every movement, the reports of his journeys, the conversations he held with all whom he met, everything told in the one great War and helped to create, more and more all over the world, this force of men, women, and children, pledged to devote themselves to the service of Christ and of mankind.

There is a very interesting account of a visit to a State School, especially as it shows The General's keenness to learn, for The Army, anything possible:--

"At ten o'clock I went by the request of Mrs. McLean, the lady with whom I am staying, to visit one of her State Schools. I was met at the door by the managers and members of the board, who conducted me through the building.

"There were over 1,000 children in ten different classrooms. I was much interested in them, and spoke in each room, so that I began the day with at least ten little sermons.

"I was very much struck with the singing of the children, rendered very effective with some corresponding action with the arms and feet, which gave life and vigour to the thing. I am satisfied that we might follow this plan out with very good effect in our Army singing. The little that is done is always appreciated."

And so whilst the Secular Australian Schools got some little gleam of the heavenly light, the aged General saw and passed on to all his world, a valuable suggestion that has since been taken up and acted upon everywhere in our Children's Meetings and demonstrations.

And then he passes at once to quite another department of his activities. He always exercised the same care in every country, which we have already described as to England to ensure the careful settlement of all property acquired for The Army, so that it may be, as nearly as possible, made certain that nothing given to the one Army should ever be removed out of the control of its central authority. How much of time and care this has demanded will be readily understood by those who have any experience in property matters, and who know how widely laws and legal usages differ in different countries:--

"I had an interview with Mr. Maddocks, our solicitor out here--a very nice fellow indeed, and I should think capable withal. He seems to grasp the idea of The Army government, and to be anxious to co-operate with us in such a settlement of our property as will be in harmony with it."

Only by means of many such interviews, and all the care they represent, was it possible, under the laws of such thoroughly democratic States, to leave the local holders of authority under The General's complete freedom of aggressive action, and yet to secure that everything they acquired with The Army's funds should remain for all time at the disposal, for The Army only, of a General with his office at the other side of the world.

And then we go on to the journey during which he was hoping "to get some extra sleep"!

"At twelve, left for Bendigo, arriving about four o'clock. Was very weary on the journey, and had to turn out two or three times to address the crowds waiting to listen to me on station platforms.

"Bendigo is a town of some 30,000 people, entirely made and sustained by the gold-digging industry. An immense amount of the precious metal has been taken here, and sufficient is being secured still to make it a paying concern, although the miners have to go to a considerable depth in order to secure the quartz.

"We had a public reception, and they had made a general holiday of it in the place. People must have come in from miles around to help make up such a crowd. They pulled up at a splendid fountain in the centre of the town, intending to separate with three cheers

for The General; but I could not withstand the temptation, and made quite a little sermon about saving their souls, and serving God."

It is this interest both in the everyday occupations and resources of the people, and of the tours they made which, joined with all his intense concern about the soul, constituted The General and all who truly follow him, the true brethren of all mankind. It must ever be remembered, to the credit of Australia, that its leading men were the first to recognise this characteristic of our Officers, and to lend them all the influence of their public as well as private countenance and sympathy. It is this fact which makes it a permanent pleasure to record their kindnesses to The General.

"Came on to Melbourne, on my way to Sydney. Met a body of representative men to lunch, amongst them Sir James McBain, President of the Upper Chamber, Mr. Deakin, an ex-Cabinet Minister, a very nice fellow indeed, a man who appears to me to have more capacity than any one I have yet met in the Colonies. He made a speech, and at the close drew me on one side, and said he wanted to do something for us, and if I could only tell him what it should be on my return to Melbourne, he would be very glad to do it.

"I am sure he is prepared to be a good friend. He is a coming Prime Minister, I should think."

(The General had no idea then that all Australasia would, so soon, be united into one Commonwealth, much less that Mr. Deakin would, for so many of the next ten years, be Premier of the whole.)

But a remark he once made respecting the reported scepticism of some highly-placed Colonials might be made with regard, alas! to many "statesmen" of Christian lands nowadays, and we cannot but see in that fact, and in the friendliness of so many such persons with us, a token of the meaning both of the scepticism, and The Army's position. In how many instances have men, moving in influential circles, met with a Christianity manifestly formal and carrying with it no impress of reality! How natural for them to sink into scepticism! But the moment they encounter men who convince them instantly that they believe the Bible they carry, scepticism retires in favour of joyous surprise, and without any desire to discuss doctrines, they become our lifelong friends.

The General's ability in securing the assistance of all sorts of men, including those whose religious opinions widely differed from his own, or who had got

none at all, was remarkable. When reproached, as he was sometimes, for taking the money even of sporting men, he would always say that he only regretted that he had not got a larger amount, and that he reckoned the tears of the poor creatures that would be relieved would wash the money clean enough in the sight of God for it to be acceptable in His sight.

"Met Mr.----. He is interested in our Maternity work, and promised some time back to assist us with the Hospital we are proposing to erect. He is a multi-millionaire. He promised £2,500 right away--£1,500 when the sum of £23,500 had been raised, making thereby a total of £25,000 with which building operations could be commenced.

"He is a young man; sprightly and generous, I should think. I wanted him to make his promise £5,000 in round figures. But he simply said, 'I cannot promise.' We shall see!"

The following description of one Australian night ride may give some idea both of the eagerness of the people to hear him, and of the amount of fatigue The General was able to endure:--

"We left at 5 P.M. The journey was certainly unique in my history. Six or seven times in that night, or early morning, was I fetched out of my carriage to deliver addresses. The Mayors of two of the towns were there to receive me, with crowds all placed in orderly fashion, with torches burning, everything quiet as death while I spoke, and finishing up only with the ringing of the departing bell of the train and the hurrahs of the people.

"At two in the morning, at Wagga-Wagga, of Tichborne fame, they fairly bombarded my carriage shouting, 'General Booth, won't you speak to us? Won't you come out?' But I thought you could really have too much of a good thing.

"At another station, after speaking for the twenty minutes allowed for breakfast, a lady put through the window a really superb English breakfast, as good as ever I had in my life, with everything necessary for eating it, and as we went off she added, 'Mind, I am a Roman Catholic.'

"The reception at Sydney was enormous, they say never surpassed, and only equalled once at the burial of some celebrated oarsman who died on the way from England. They had arranged a great reception for him, and they gave it to his corpse. The

enthusiasm of the Meetings is Melbourne over again."

The General's almost invariable escape from illness during so many years of travelling, in so many varying climates and seasons, can only be attributed to God's special guidance and care. In Melbourne, influenza raged in the home where he was billeted, and seized upon one of the Officers travelling with him. And yet he escaped, and could resume his journey undelayed. In South Africa, when he was seventy-nine, another of his companions in travel was separated from him for days by severe illness; but The General, in spite of a milder attack of the same sort, was able to fulfil every appointment made for him.

Best of all, however, was the peculiarly blessed inward experience which he enjoyed amidst all the outward rush of the Australian tour. It has been so often suggested by truly excellent men that the soul cannot enjoy all the fulness of fellowship with God without a great deal of retirement from men, that we should like to have The General's inner life fairly exhibited, if it were only in order for ever to bury this monstrous and, we might also say blasphemous, superstition, which has so often been supported by one or two quotations from the Gospel, though in defiance of the whole story of Christ, and of every promise He ever made.

Of what value could a Saviour be who drew back from helping His own messengers upon the ridiculous pretence that they were too busy doing His bidding, and did not spend enough time "seeking Him for themselves"?

"Just a P.S. to say that God is wonderfully with me. I don't think that I ever in the midst of a great Revival had a more powerful time than last night. It was nothing short of a miracle. I had no definite line ready, and had no time to get one. I preached an old sermon at Melbourne, just because I must have something straight before me that I could shout out to that immense crowd, and I had a wonderful time; but last night God helped me in every way. The power upon the people was really wonderful at times."

Little did most of his own Soldiers guess the extreme strain of inward weight and struggle under which The General was often labouring just when in some great assembly he appeared to every one to be overflowing with youthful gaiety and self-confidence.

The following letter to his youngest daughter, and some entries in his diary, will give some idea of the inner victory he really gained on many such occasions.

Commissioner Lawley, mentioned in this letter, was The General's almost constant companion and helper in many years' travel in many lands, leading the singing, soloing, managing the Prayer Meetings, and generally aiding in every

arrangement, a true armour-bearer and comrade at every turn:--

"Fair night; might have been better. Plenty of weakness; still, better than it often is.

"Lawley just been in; he is not over well; says we have got the biggest theatre (The Empire). He is not quite sure whether its suitability for talking is beyond the Coliseum at Glasgow, but he thinks the Meetings are rather heavy for a sick man, whom four doctors have been conjuring during the week to 'settle down' and take things quietly, under pain and penalties of the sufferings described.

"However, I am going on with faith that God won't forsake me. It is very probable that Mr. MacDougal said something of the same kind when he retired to rest on his last sleep, and failing to appear in the morning was found by his son with life extinct, gone to live by sight; anyway, to have some further assistance to sight through his faith in the Better Land.

"This has been one of the most remarkable of the many remarkable days of my history.

"I passed a weary night, and felt altogether unfit for the task before me. The natural force seemed to have passed out of me, both mentally and physically. In fact, my heart failed me, and there seemed nothing before me but the prospect of slackening down. I was only kept going by the memory of so many deliverances brought out for me in the past.

"We had one of the largest audiences, and the biggest crowd I ever addressed in a single day. In the morning it appeared that Satan sat at my door, suggesting all sorts of discouraging things. He tried to make me believe that my public work was done, and especially suggesting that I should renounce the subject on which I was talking, and wait for better days before I attempted to talk again. The Prayer Meeting that followed was certainly encouraging. We had twenty-seven out. Still, I came away with very much the same feeling that had been aroused while I was talking. I took a little refreshment, and tried to get a little sleep, but my mind was too much agitated to allow of it. I woke up and called for the notes of my lecture. My mind could not put two and two together hardly, and so I gave up in despair and left myself to

my fate. On my way to the Meeting, however, a strange feeling came over me. It was like the sun through a rift in the black clouds, and all at once a spirit of tenderness, hope, and faith came over me. A voice in my soul seemed to say, 'Go and do the Lord's work, and the people will gather; go for their souls, and all will be well.' I accepted the command, my fears vanished, a spirit of confidence took possession of me, I rose, I addressed the crowd for an hour and twenty minutes with all the physical vigour and mental liberty I could desire.

"Night. A terrific crowd. I talked for an hour and ten minutes with the same force and fervour as in my most successful efforts; 147 came on to the stage in the After Meeting."

It was thus in the smaller matters of personal strength and health, as in the greatest affairs, that The General struggled, believed, and triumphed all through his career.

Australasia has gone farther than most countries towards State socialism. But it was well remarked by some statesman many years ago, "We are all socialists now."

No man within his times was more intensely devoted to the cause of the poor than William Booth. He was indifferent to no practical scheme or effort for the improvement of the people's condition in any land. But for that very reason he loathed, with uncommon vigour, such socialism as would spurn and crush out of the world the man who is no longer in first-class physical condition or desirous of earning an honest living by hard work, instead of going about to create hatred between man and man, and would prevent those who will not submit to any man's dictation from leaving their families to starve when work is to be obtained. The General's indignation was specially aroused when "socialist" spouters tried to block all his plans of beneficence with their foul misrepresentations. He fought every such attempt with the utmost determination, and by the help of God and the more intelligent of his fellow-countrymen, crushed every such attack more completely than the public sometimes knew, for he resolutely kept out of any political or social agitation and went calmly on his way, even when his quietude led the enemy to imagine that he was yielding. In later years, when all the pressmen of a city came together to meet him, the Social Democratic paper representative would, of course, come with the rest. On the occasion of such an interview once in Denmark, he writes:--

"The Social Democrat usually contents himself by compassionating the inadequacy of my efforts for dealing with

the miseries which they contemplate, with the remark that I don't go deep enough, that mine is a superficial operation, whereas they destroy poverty by dragging it up by the roots!

"My notion is that the principles upon which my efforts are founded carry me to the lowest roots of all, namely, the selfishness of human nature. Their notion is that capital is the root of the misery. Destroy the capital, or rather I expect they mean divide it up, or let everybody have the benefits that flow out of its possession. My notion is that the roots of the selfishness are to be found in human nature itself."

Chapter 13: Women And Scandinavia

For a number of years it was The General's custom to conduct the annual review of our Swedish troops at Sodertelge, a beautiful seaside spot, near enough to Stockholm to make it easily accessible, and yet far enough down the Fjord to make the journey thither a very delightful excursion.

The sight of from fifteen to twenty steamers crowded with Salvationists making their way, with streaming banners, music and song, to the camp ground, was almost like a glimpse of the coming glory when the whole earth should rejoice before the Lord. But, of course, there came always to that great gathering a sufficient number of the unconverted to furnish abundant opportunity for conquests to be made, and the great Meetings, lasting throughout the day, never broke up without the ingathering of many souls.

The Councils for Officers which followed during the next few days in Stockholm and elsewhere, gave The General great opportunities to confirm and extend the influence of his teachings throughout the whole of these Northern countries.

Some of The General's earlier visits to Sweden were, however, still more interesting, and perhaps even more permanently effective, because, as we shall see, they helped the newly-rising force, enlisted under their first leader--a devoted woman--to gain some liberty for demonstrations and other work outside their own buildings such as they had not had before, and strengthened them in their resolution to fight, whilst almost all their fellow-countrymen still looked down upon them with disdain if not with hatred. It is difficult to realise now what a dreadful thing The Army in those days must have appeared. Huge crowds gathered from the very first to the Meetings, convened in theatres and other public buildings by Major, now Commissioner Ouchterlony, a Swedish lady who had been appointed by The General to inaugurate the Work in her own land; but the bulk of the population seemed to regard her as though she was a suffragette, advocating window-breaking or something worse. This will explain some of the facts The General records in his diary of his visit seven years later. The journey began with a great Meeting at Hull, after which the traveller went on board his steamer for a miserable two days' voyage to Gothenburg. After Meetings there he proceeded to Sundsvall, a city from which point his Journal reads:--

"At the conclusion of the evening Meeting the dear Soldiers flocked to the station, crowding the platform and expressing, as

far as opportunity served them, their love for me, and their desire that God should bless me. I spoke to them for a few minutes; then came the signal and the start, and then as we slowly moved off handkerchiefs were waved, volleys of 'Amens' were fired, the Band played, and away we were borne out into the darkness. All this was like a dream to my comrades, as neither the railway officials nor the police had hitherto allowed a word to be spoken or a note of music to be played outside our Halls.

"All that night and all the following day we travelled to Stockholm, which we reached at 6 p.m. Crowds awaited our arrival. The Soldiers had come down in force, wearing sashes on which the words, 'God bless The General,' 'Welcome,' and other devices had been worked. The police had come too. There were 200 of them--some mounted and some on foot. Our people had been formed into an avenue down which I passed to an open space. Every face wore a smile, but there was comparative silence. The Police Master had insisted that there should be no volley firing or shouting. But hands and handkerchiefs were waved, and every one appeared delighted. We were soon in a carriage, galloping off to the Headquarters where we were to stay."

If all that The General has done for the attainment of a larger liberty by the peoples of every land were recorded, one might easily make him appear as a great political reformer. But whilst consistently aiming at the one great purpose of all his journeys and Meetings, the Salvation of souls, he has, incidentally, done more to stir the humblest and least capable to great nation-rousing efforts than any mere political reformer can hope to do.

During this first visit of twelve days to Sweden, he travelled by rail over 3,000 kilometres (say 2,000 miles), held twenty-eight public Meetings, besides a number of private ones with press interviews, and wayside gatherings at railway stations. Five nights were spent in the trains, mostly in crowded compartments, for the days of comfortable "sleepers" on all lines had not yet come. He had, besides his interpreter, a young English companion, who paid his own expenses, and he could seldom be persuaded to take any refreshment whilst travelling that could not be got in the carriage. It must not be forgotten that in winning and retaining the enthusiastic affection of such multitudes of persons, The General has had to face the difficulty of only being able to speak through an interpreter, and that he has had to endure campaigns of opposition and slander, of which we

can say very little, but which, founded so largely as they have been upon his being "a foreigner," have had so good a chance to build up walls of difficulty before him.

After this tremendous journey and reception, The General continues:--

"In the night Meeting I felt a little nervous. The Riding School was nearly full, another 100 persons would have filled every seat, although a charge had been made for admission, in order to help with the heavy expenses.

"Many had stayed away for fear of the crush. The audience, which was most respectable, included the Police Master. I was very tired, and no particular topic had been announced. However, I spoke an hour and a half, and all seemed intensely interested.

"Sunday.--The Riding School was full for the morning Holiness Meeting. Much power. About 100 stood up to make a full surrender of themselves to God.

"In the afternoon the Hall was again full. The police, of whom there were twenty present, would only allow persons to stand in the end aisles. Spoke an hour or more.

"Night. Full an hour before the time. Many convicted. About twelve pressed forward.

"Monday.--Inspected new Hall and Training Home--building to cost £5,000. Also visited present Training Home and attended to correspondence.

"At night the Riding School was full long before we arrived. Spoke two hours. Immense impression seemed to be produced.

"Tuesday.--Morning, addressed Officers and Cadets. One o'clock, Meeting of Clergy and Evangelistic workers, at which 300 were present. Spoke an hour, and answered questions for an hour. Was enabled, I think, to answer all objections, putting every one to silence.

"Dined with Lieutenant Lagercrantz of the King's army. He is a dear fellow, and he has a dear wife. They are in deep sympathy with us. She put on a bonnet and riband that night.

"I was determined to have a free Meeting for the poorest, a charge for admission having been made for all the Meetings yet held in Stockholm. So called one at 6 p.m. in our own Hall in the south

of the city. At six we were quite full. I spoke an hour or more, and some twenty or more came out for a clean heart. Closed at 8.15 p.m.

"At 8.30 p.m. Soldiers' Meeting. Some 500 were present. Spoke for nearly two hours. At the close cleared the front as a Mercy Seat, and nearly all in the place--Officers, Cadets, and Soldiers--went down in company after company. The wonderful Meeting closed about midnight.

"Wednesday.--Rose at 6 a.m., not having had much sleep. Away in Norrköping at 7.30 a.m. Arrived at 2.30 p.m. Meeting at 3.30 p.m. in a great church, where 800 were present. Good time. Very tired.

"Night. 1,500 present. Talked two hours. Afterwards, at 10.30 p.m., had a Meeting for Soldiers. Got home about 11.45 p.m.

"Thursday.--Meeting at 10 a.m. to say 'Farewell.' Spoke about an hour, and left at one o'clock for Linköping, arriving at 2.30 p.m. Meeting in our beautiful Theatre at 2.30 p.m. Fine audience."

Mere lack of space forbids further quotation. But surely enough has been said to show with what marvellous exertion The General managed in one brief journey to do so much for all classes, and so much not merely in the way of Meetings but of organisation and administration in every way.

And the diary tells us nothing of his talks with Officers between Meetings, which have formed so important a part of all his travels. By means of such conversations, especially in the case of Officers who are not English, The General has gained a close knowledge of them and their difficulties as they have of his thoughts and wishes.

Between his arrival at Gothenburg and his Sundsvall Meetings came a rough journey to Norway, where we had as yet no Officers, yet where, nevertheless, a great Meeting had been arranged for by friends, who later helped in the establishment of our work in their country! The General passed on to Denmark, where our work was in its first year.

On the afternoon of his arrival he tells us he rested, wrote up correspondence and journal, and had some little thought about the coming Meetings.

"Night. Welcome Meeting in the Methodist Church. Packed. There must have been nearly 1,300 people present. The admission was free, and there were many Philistines, some socialists, and some lads bent on mischief. To add to our difficulties, my

interpreter did his work so miserably that we had some confusion and restlessness. After an hour's talk, I paused for the collection to be taken, and changed interpreters. The second one did very much better. His voice, however, was feeble and his manner very quiet, so that things were not very much better for a time. Then we had a little quiet, and a decent finish. It was a considerable disappointment, however, and next door to a defeat. I retired to rest very sad, and with awkward forebodings about the coming Meetings.

"The great funereal vault of a church, the interpreting, the mocking young fellows void of any sense of honour or conscience to appeal to, or any respect for a stranger, the intense anxiety of the Officer in command to have good Meetings, and above all my longings to meet the needs of the hungry crowd, only wanting to hear, and many of them equally willing to obey: these and other troubling thoughts haunted my mind and spoiled my night's sleep. But I fell back on my old remedy, and, comforting myself in the Lord, resolved to do what could be done and left myself in His hands.

"Sunday.--11 a.m. Had a local minister to translate; he did well. Some fifty or sixty stood up at the close as seekers for a clean heart.

"Afternoon. The great church packed. Interpretation went fairly well. Began at 3 p.m. and went on till 5.20 p.m.

"Night. Police sent up word soon after six that the street was filling up, and the doors must be opened. When this was done the young fellows who had made so much trouble on Saturday night--or at least some hundreds of this class--forced their way in through all else, leaving hundreds more outside. They talked and laughed, and although now and then a policeman marched a row of them out, their game went on, spoiling everything.

"The voice of the interpreter was weak, and the confusion flustered him. So my dreams of a smash and of a hundred seekers were not realised, and we terminated with some six or seven gathered out of the crowd immediately near to the platform.

"It was a great disappointment. I felt beaten, and went home confessing it. And yet what could be done? My tongue was all but

tied. I was helpless without an interpreter capable of conveying my meaning to the people. Such a man was wanting. Commending the whole matter and the anxious crowds of people so eager to hear to my Master, I retired at midnight.

"Monday.--Breakfast, 8.30 a.m. 9 a.m., spoke with a gentleman from Kiel, who is anxious to see The Army open there, and is building us a Hall. Saw his plans and arranged terms.

"9.30 a.m., saw the Officer from Stuttgart. He has a heavy struggle. 12 noon, drove round the city. In summer time it must be a very pleasant place.

"3.30 p.m., Meeting. Fine audience, very nearly filling the church. Commenced with a new interpreter, a student--execrable! I soon had to fall back on one of the others.

"7 p.m., as full as the police would allow. Continued till 10 p.m. And then had a Soldiers' Meeting till 11.30 p.m.

"Left Copenhagen the next morning at 8.30 a.m."

We who have since seen some of The General's greatest triumphs in that city, and have watched the steady growth of The Army in Denmark till it has won the sympathy of the Royal Family and of every other decent family in the country, must rejoice in this record of his first desperate battles there, and can guess how much of all the subsequent victory is due to what his people learned in those days.

But the record has a far wider interest, for it lets us see, as we have little opportunity ordinarily, the inward conflicts through which The General passed in so many places where, out of his weakness, or the weakness of his forces, he, or they, were "made strong."

Few achievements of The General's lifetime will, I fancy, impress future generations more than his establishment of The Army in Finland at the very time when all the former liberties of that country were gradually being taken away.

Formerly recognised by treaties as a Grand Duchy of the Russian Empire, with its own Parliament and laws, which were supposed to be permanently guaranteed, Finland found itself looked upon with a growing jealousy just when a new constitution was slowly changing the governmental arrangements of Russia. It is, as yet, too early for outsiders to understand how it came to pass that the country was regarded as a centre of disaffection, or why, ever and anon some new step was taken to nullify its Parliament, and to place it more and more under military control. What we are concerned with is the simple fact that these things

interfered but little with the steady progress of The Army, and that this proved at every step the soundness of The General's principles, the completeness with which he succeeded in planting them in the hearts of his most distant followers, and the marvellous way in which God guided, protected, and blessed his work, just where he could do the least for its development.

The very beginning of the Work was due entirely to one of his most daring decisions, for it may well be doubted whether any attempt, under the leadership of a foreigner, would have been tolerated at that time. But when a young lady, who had become acquainted with The Army in Stockholm, devoted herself to its service, and after passing some time in Training in London, was sent back with two or three subordinates to begin work in Helsingfors, who could look upon her with suspicion?

The moment she succeeded, however, in inducing a few of her first Converts to put on our uniform or insignia, the police came down upon them, took away all their badges, and declared that the formation of a Corps there must be regarded as for ever prohibited. Even when the Converts were provided with a second supply of badges, they were called to the police-station, and again deprived of them. But the leader had learnt from The General too well the lessons of patient endurance and continuance to give way. And when the police saw her followers supplied a third time with the signs of union with us, having in the meantime had so many opportunities to learn more both of the leader and of her people, they concluded that it would be, after all, the best for the public interest to let them alone.

Two newspapers in the two languages of the country were issued and sold in all the public-houses. Congregations were gathered in all the cities, and even small towns, and everywhere the authorities could see that no spirit of discontent with anything but sin and evil habits was being created, but that the police would find their tasks lightened, and the life of the poorest of the people brightened and bettered, if they let the work go on.

Chapter 14: Children Conquerors in Holland and Elsewhere

The General's own personal experience, as well as numberless instances that came under his observation in his own and other families, gave him the same assurance as to the need and possibility of the Salvation of children as he had with regard to adults.

If human beings cannot hope to please God until they are born again of His Spirit, what folly it would be to give up the best years of life to mere outside instruction, instead of aiming first of all at this first and greatest need. This law he always laid down as the guiding line with regard to all work amongst children, instead of the ordinary Sunday School idea "first teach, and then try to lead the children to Christ."

In his first publication, *How to Reach the Masses with the Gospel*, he wrote in 1871:--

"Great pains are taken, we know, to make the children acquainted with the history and theory of Christianity; but their conversion, which is the main thing, seems to us to be sadly and sorely overlooked. That the immediate gathering of the children to Christ is the teacher's work, is recognised, we fear, in very few schools. It is not the aim of the present moment; and, consequently, little effort is made to bring it about. Feeling all this, we resolved that, if ever opportunity offered, we would try services as much adapted for the conversion and instruction of children as our other services are for adults.

"On the first Sunday afternoon in April, 1869, we held our first 'Children's Salvation Service,' in our late Hall in the old Bethnal Green Road, and five children professed to find the Saviour."

But of all The General's revolutionary tasks this has, perhaps, proved to be the toughest. His eldest son--now General Bramwell Booth--made the children's work his earliest care, and in later years held annually Councils for all Officers engaged in it in England.

But, although God has wrought wonders amongst the children in every land, so that we have now thousands of Officers who have been won in their early years by that Junior work, the spectre of the Sunday School ever and anon rises to threaten with a peaceful death, this Divine undertaking. Only the most persistent

watchfulness can prevent the narrow idea of instruction, and unbelief as to children's Salvation which is its foundation, from gaining the upper hand. It is so easy to get a thousand children drilled into pretty attention, pretty performances, pretty recitations and singing, and even into some degree of knowledge of the killing letter, but so hard to get any one child really to submit to the one great Teacher of mankind, and be saved!

Therefore we take special pleasure in dwelling upon the fact that The General's theory has been proved, on trial, to result in producing heroes and heroines, capable, almost in infancy, of daring battle for God, and becoming, before they reach their majority, thoroughly experienced and intelligent conquerors.

In that earliest record we read:--

"Although the services are strictly for children, it is not an unusual thing to see adults sitting by the side of the little ones, and sometimes to see parent and child kneeling together seeking 'to know Him whom to know is life eternal.' One Sunday evening a woman brought her young son, who a short time previously had been detected in an act of dishonesty. During the service God's Spirit strove with both. The mother saw that she would have to give an account of her doings, as well as the boy, and so, side by side, they knelt, sought and professed to find pardon.

"A young lad who had been a source of great annoyance at our Meetings, and a dreadful swearer, a short time ago died triumphant in the faith. When lying in the London Hospital, evidently dying, he sent a request that I would tell the children that he was 'going Home'; 'but tell them I'm not afraid; and, Oh, tell them not to swear.'"

Many of our leading Officers of to-day were truly converted before they were ten years old, so that, at thirty, they were already veterans in the Fight. Two Colonels, who were later most frequently seen closely associated with The General's Campaigns, like him were converted at fifteen--one of them being at that time almost overlooked by the Sergeant, who was counting the Penitents. "Captain," said he, "there are seventy-one; or seventy-two, if you count this lad." The General has not only counted his young lads and lasses whenever they were true Penitents, but has dared to set them at once to work to bring others to Christ and that with such effect that whole countries have felt the result.

Our first Dutch Officer was a young teacher, dismissed from his employment because he would persist in seeking the Salvation, as well as the instruction, of his young pupils. After spending a few months in England in order to be able to

translate for us, he became the Lieutenant and general helper of our pioneer Officer there. The way had been prepared before us by a retired Major of the Dutch Army, who had for some time been carrying on mission work in the city of Amsterdam, and who, having seen something of The Army in England, turned over his Mission Hall to us and gave us all possible help. He was rewarded by seeing all his own children converted.

Holland has suffered, perhaps, more than any country in the world, from the substitution of head knowledge for real heart acquaintance with God. The refuge of true believers in days of terrible persecution, it has seen its Churches either paralysed with the narrowest and coldest orthodoxy, proclaiming the impossibility of Salvation for any but the few elect, or the natural reaction, a wild "liberalism," which doubts everything. How far the two million Catholics of the country hold fast their old faith is doubtful; but it is admitted that very few of the other four millions profess to be "born again."

But The General never sought to trim his sails to catch any "modern" breeze. Upon his every visit to the country he spoke out with the same simple liberty as in England. Of the fisherman leader he sent to represent him in Holland, knowing "only a handful" of Dutch words, a lady said, "He prays just like a man who is drowning." Such praying, and corresponding effort, for "the perishing" soon brought thousands to kneel in penitence before God.

The General has visited the country repeatedly, presiding over the Annual Reviews, which have generally been held on some great land proprietor's estate, or holding "Days with God" in its largest theatres. Of one such visit, in 1906, he writes:--

"I have just had a wonderful campaign in Holland--Meetings, enthusiasm, collections, and souls far beyond anything that has preceded it in my experience. Praise the dear Lord."

The simple old Gospel that any child can understand, has indeed made The Army triumphant all over Holland, and the following extracts from The General's diary, during his visit of 1908, will show how childlike a faith and devotion our people there have:--

"Rotterdam, Saturday, March 14th.--Soldiers' and ex-Soldiers' Meeting fine--three-fourths men. A great improvement on anything I have seen in the way of Soldiers' Meetings in this place. I got the truth out, and thirty-seven of them fell at the Penitent-Form to seek power to walk in its light.

"Sunday.--The Doelen Hall (one of the largest auditoriums in the

city) full in the morning, and crowds shut out afternoon and night. People hard at first; but twenty-two came to the Penitent-Form in the morning, and fifty-eight at night. Never saw men weep more freely. £212 given during the day.

"Monday.--Came on to Amsterdam and commenced Officers' Councils.

"Tuesday.--A tired, restless night for some reason or other. Sleep flew. Occupied with many matters, but not very anxious. Still, did not get much refreshment or invigoration for the day's work, and felt accordingly. On the whole, the three Meetings were interesting, and, I think, useful to the Officers present, although nothing remarkable.

"Wednesday.--What I said of the Councils yesterday may be repeated to-day. I had a great deal more material than I could possibly introduce into two days, and on leaving out some topics, on the spur of the moment, some were left out that might have been of great benefit. However, everybody was pleased, and, I think, profited. The only question in my mind, similar to the one that haunts me in every Officers' Council, is whether I am making the most of the opportunity.

"There is no doubt that we have here a powerful body of men and women, good, devoted, and loyal to the principles of The Army, proud to be connected with it, and ready to receive instructions, and to carry them out. The great lack appears to be a want of energy, enterprise, and daring, the being content with a little success instead of reaching out to all that is possible and promising. However, they are wonderfully improved, and I hope the present Commissioner's health will allow of his carrying them a long way farther in the direction of enthusiasm than they have reached before.

"Lieut.-Colonel Schoch (our original friend before referred to) was with us at all the Meetings. He is very cordial, and in making the closing speech, described his oneness with The Army in every direction.

"My correspondence with London is somewhat heavy.

"Thursday.--Fair night's sleep, but feeling rather tired, which must be expected. We are away to Den Helder at 9.42 a.m., so must be

stirring. Den Helder is a naval port, the headquarters of the Dutch navy. We were billeted with Rear-Admiral van den Bosch, who is in command of the port, fleet, dockyards, and many other things. We were received at the station in a formal but hearty manner by the leading people of the town, in the large waiting-room (decorated for the occasion), by the minister of the State Church, who made a really eloquent address. The great point of his speech was the work of the Holy Spirit--God working through us to the benefit of mankind. As he stood there talking in that circle of sixty or seventy of the leading inhabitants of the place, including naval officers of rank, professionals of various classes, and prominent people, I could not help feeling, as I often feel now, what a change has come over the people, not only with respect to The Army, but towards myself.

"I answered in a few words that I trust were useful and beneficial to all present. The whole thing, from the moment of my being received at the door of my railway carriage, until I left next morning, had been prearranged through the instrumentality of one of our Local Officers, to his great credit, to the credit of his town, and to the satisfaction of his General.

"The mail brought me a request to take over a certain county council's lodging-house for poor men, on which they are losing a large sum, also another to take over an inebriates' home, which cost £40,000 and is an utter failure. In such exploits people will not have The Salvation Army at the onset, otherwise they might save a good deal of expense, *etc.*

"Friday.--Arriving at Amsterdam, the mail brought confirmation of my agreement of yesterday to postpone my South African visit to September, and to begin my Motor Tour at Dundee, and finish at the Crystal Palace. In all these things the maxim is ever present to my mind, 'Man proposes, but God disposes.' Closed the night at the desk, which is becoming more and more a difficult task from the failure of my eyes.

"Saturday.--Good night's sleep. That is for me, anyway, a great improvement on recent nights. So now for a good day's work, of which there is plenty lying before me.

"7.30 p.m., Soldiers' Meeting. We have always been crowded out

before, so this time the Palace Theatre was taken, as an experiment, and it justified my reckonings for several years gone by, namely, that we could fill any reasonable place on Saturday night here, and yet keep the Meeting select; that is, confine it to Soldiers and ex-Soldiers, adherents, and those concerned about religion. We were more than full, and the place holds 1,500. I had much liberty in speaking, the After Meeting went with a swing seldom known on the Continent or elsewhere, and we had eighty-four at the Penitent-Form, some of them remarkable cases."

No wonder this octogenarian Leader finds his young Dutchmen wanting in enterprise!

"Sunday.--The theatre again in the morning at ten. An excellent plan. Oh, that it could be adopted the world over! The senseless system of beginning at eleven makes you feel it is time to close almost before you have had time to get well started. We were crowded, large numbers outside clamouring for admission, so much so that the police called out their reserves, and fifty men guarded the entrance. We had an excellent service inside, and forty at the Mercy-Seat. It was a beautiful Meeting, and made a mark for ever on my heart, and on the hearts of many more.

"Afternoon. The large Hall of the People's Palace had been arranged for this as well as the Night Meeting. We were full, and many were turned away. I lectured on 'The Duty of the Community.' Great satisfaction among my own people, and a good impression made upon the minds of a good many of the leading people of the city.

"Night, 7.30. Again full. It is a building erected for an Exhibition, and made suitable for a Meeting only by putting up a great screen across the centre. I suppose we could have filled the entire space; but whether my interpreter could then have been heard, I am not sure. I preached with point and power--more breathless attention I never had in my life. I reckoned on an easy conquest, but we had one of the hardest fights I ever remember before we got a soul out. I left at 10.30, completely played out. A wall of policemen on either side kept the people back while I got into the carriage, the crowd having waited a long time to catch a glimpse of me. Had long, restless, and sleepless spells during the night; but still I have

not done amiss on the whole. I must now prepare myself for the coming Berlin Staff Congress."

So much for the general effect upon a largely unbelieving people of simple, childlike faith!

But The General was, of course, always just as earnest about instructing all who came to him, old or young, in the way of life, as about getting them into it. In the midst of these tremendous Campaigns, he repeatedly prepared Lesson-books for both children and adults. To a lady who had tried to help him by sending him a number of catechisms for children, on such an occasion, he wrote:--

"Thanks for your letter, and your catechisms sent here.

"The particular catechisms you send I already had--not that the church affair could be of any advantage to me, and I should imagine it would not be of much use to any one else, especially to children.

"I am trying to produce something that will be a boon to The Army by being blessed to hundreds of thousands of children for years to come. You do not seem to think it is a very important task. I count it the most important work I have had my hands on for years.

"I had a proper day at----. I got at the peasantry for once, although I have often had that privilege before, and we had a mighty day. Oh, the joy of leading those simple souls into the light and power and freedom of the Kingdom! I am keeping better. Praise the Lord!"

Whether The General's hopes for the use of his writings to the good of children will be fully realised, remains to be seen; but it is a great thing to have established even the purpose of making the way to Heaven plain enough for the youngest feet to find.

The other day I heard a Captain explaining how he was "conscripted" into The Army at ten years of age. He was standing outside the door of one of our Halls on an evening when children were not admitted. He had tried, in vain, boylike, to dodge through the doorkeeper's legs--but a drunken woman came up and not only insisted on getting in, but on dragging him in "to keep her company." Once inside, she went right up to the Penitent-Form with her prisoner, and made him kneel with her there. He had never seen so many grown-up people kneeling before, and, as they prayed, he felt what a naughty boy he had been, and began both to weep and pray. However little any older people might think of him that

night, God heard and saved him, and he is now fighting under our Flag in the West Indies.

And others, who in their early years came to Christ, are now occupying leading positions all over the world. One of them remembers, when a lad of fifteen, hearing The General, whilst giving out the verse, "Sure, I must fight, if I would reign; Increase my courage, Lord," say, "I would like to alter it, to--'Sure, I will fight, and I shall reign.'" The lad shouted, "Hallelujah!" and, as he was on the front seat in the theatre, The General both heard and noticed him, and remarked: "I hope you will make as good a fighter as you are a shouter." Thirty-three years of faithful warfare have replied to The General's encouraging challenge.

And we have no means as yet of calculating how many such youthful disciples have been equally helped by The General into a conquering life. May this record help to multiply the number, for it is the will of God to make all His children "strong in the power of His might."

It is, indeed, this bringing all, whether old or young, forward, in the development of all their powers for God, which constitutes everywhere a great part of The Army's work.

The enlarging influence of a close contact with Christ has hardly yet been fully realised even by ourselves. The peasant, whose whole circle of thought was so limited and stereotyped that his life only rose by few degrees above that of the animals he drove before him, is taught by The Army to pray and sing to the Maker and Saviour of the world:--

Give me a heart like Thine;

By Thy wonderful power,

By Thy grace every hour,

Give me a heart like Thine.

In a few years' time you will find that man capable of directing the War over a wide stretch of country--dealing not merely with as many Meetings in a week as some men would be content to hold in a year, and with the diversified needs of thousands of souls; but taking his share in any business transactions, or councils with civic authorities, as ably as any city-born man.

What has so enlarged his capacity, broadened his sympathies, and turned him into the polite and valued associate of any one, high or low, with whom he comes in contact? His library, if, indeed he has any, beyond the few Army publications he needs for his work, is still scanty enough to make his removal at a few hours' notice remarkably easy, and he will not be found much in public reading-rooms either. He has very little time for fellowship with any of the

intelligent friends who, for The Army's sake, might now be willing to help him on.

He has simply had that oft-repeated prayer answered, and with the heart of a saviour of all men comes an interest in men's thoughts and ways which leads the man ever onward, overcoming all his own ignorance and incapacities, for the sake of helping on the War.

Thus The General's declaration at an early moment, that he would get his preachers out of the public-houses, has not merely been justified with regard to the first elementary lines of recruiting; but the grace of God has proved capable of developing, out of the most limited and despoiled human material, the most able and large-hearted of organisers and leaders, without building up any artificial or educational barriers between them and their former associates.

How, indeed, could it be otherwise? Those who are ignorant of God may well doubt the possibility of any mental improvement by means of prayer. But those who believe that it is possible for the poorest to dwell on earth with their Saviour, and to hold continual fellowship with Him, will perfectly understand how enlightening, how elevating, how inspiring such fellowship must ever be. Alas! how few there are yet in the world who can truly say, "Our fellowship is with the Father, and with His Son, Jesus Christ".

Chapter 15: India and Devotees

Nowhere has The Army shown its marvellous power to unite men of all races and classes so rapidly and completely as in India. With its Headquarters in Simla, and its leader, formerly a magistrate under the Indian Government, looked upon almost as a felon, and imprisoned when he first began leading Open-Air Meetings in Bombay, but now honoured by the highest both of British and Indian rulers and by the lowest of its outcasts equally, The Army has become the fully-recognised friend of Governors and governed alike.

When The General decided upon issuing a weekly paper called *The War Cry*, it was to be as nearly as possible The Salvation Army in print, and Mr. Booth-Tucker, then an Indian official, at once got the idea, from the copy he read, that such a force as it described was exactly what was wanted in that country--a set of Christians determined to fight for the establishment of Christ's Kingdom by every method love could devise; but loving especially the poorest and weakest, and proving their love by working continually amongst them. After visiting England, to see The Army and its leaders for himself, he had no hesitation in abandoning his Government appointment, and giving himself up for life to this War.

Such was the devotion of our Officers, and especially of the first Indians they won, that The General, far from having to urge them forward, had rather to check the tendency needlessly to sacrifice health and life. He gladly gave, at later dates, two of his own daughters to the Work; and, perfectly informed by his own repeated visits to the country, and by what he learnt from the actualities of the War, he was the better able to correct mistakes, and so to utilise to the uttermost the forces that were raised in various parts of the vast peninsula. Nobody would hesitate to acknowledge how much his counsels helped to prevent an excessive zeal from sacrificing precious lives.

He divided the country into six Territories, each under a separate Commander, realising that India could not be treated as one country, but that its diverse people must be dealt with according to their several needs, and that unless those using different languages were trained to act independently enough of each other they could never form strong enough forces to cope with the vast enterprises required. But the following account, written to his children, of his first visit to the country gives a photographic view, both of his own activities and successes, and of the attitude of the high and mighty generally towards him at that remote

date. He writes from Benares, January 13, 1892, just ten years after our beginning in India:--

"Benares, *January 13, 1892.*

"My Dear Children,--

"Wednesday and Thursday, 6th and 7th, were consumed in travelling to Calcutta, and, all things considered, I got through the journey very well. Nevertheless, I was exceedingly weary on being roused at five o'clock to prepare for the arrival.

"It was early, 5.35 a.m., and Colonel Ajeet Singh did not expect any reception beyond that of our own Officers.

"To our surprise, however, we found the platform crowded with our own enthusiastic little party (who raised some music from a scratch Band), some native Christians, and a very large number of Hindu gentlemen.

"I was taken by surprise, and, unaware of the extent of the demonstration, allowed them to leave by only shaking hands.

"Interview upon interview followed during the morning, but in the afternoon I was down for the Town Hall Meeting. I scarcely ever remember in my life feeling more thoroughly weary than on that day. Three times I laid down to try to sleep, and each time failed to get a wink, and my brain was benumbed and bewildered when I entered that immense building and was called upon by General Merrill, the American Consul, who presided, to address that crowd.

"I don't know whether Commissioner Booth-Tucker ever had a Meeting at the Town Hall. It is a long building, 120 feet long, with the most clumsy pillars down the sides shutting out almost the side seats from view.

"There was quite as large an audience as I expected, although it was not what it might have been. There were a few Europeans present and a few native Christians, and the remainder were composed of the non-Christian element.

"Amongst others who interviewed me during the day, or were introduced to me before the Meeting, was the successor to Chunder Singh and the two most prominent teachers of the Brahmo Samaj, and a number of other leading people. On the

platform was the Judge of the Supreme Court and Vice-Chancellor of the University, and one of the few Hindus who are strict observers of every principle and usage of their sect. Near to me was the Nawal Abdool Luteef (Mohammedan), and just behind me was a boy of about fourteen, a son and heir of a Maharajah whose father had intended to have been at the Meeting, but was prevented, and so sent his son, a bright-eyed youth who paid every attention to what was said.

"General Merrill had consented to preside at the last moment, being induced to do so very largely from the fact that every one of the English of any note had refused.

"Bombay, *January 16th*.

"I broke off at the beginning of my Calcutta Campaign as above, not having had a moment's space to resume. Never had I such a crush of engagements before, and it was really all I could possibly do to keep pace with them, and that I only did to some extent in a poorish way.

"The detail of them I must leave to another day.

"I may say, however, that Calcutta in interest exceeded anything I have seen since I left England. From the rush of welcome at the railway station at six in the morning, to the pack who came to say farewell (in which the papers say there were 3,000 people), it was one series of surprises. Although the Town Hall Meeting was stiff, and the Europeans were conspicuous by their absence, still there was sufficient indication of the high esteem in which The Army was held in general, and myself in particular, to make it a matter of great interest and encouragement.

"Of the welcomes that followed from individuals of note, such as Mr. Bannerjee and Mr. Bhose (representing the Brahmo Samaj); and the Successor of Chunderssing, Mr. Chuckervetty, the lay reader of the Yugal Samaj, His Highness the Maharajah Sir Joteendro Mohun, of Tanjore, one of the most princely men of the city; the Nawab Abdool Luteef, the most distinguished leader of the Mohammedans, etc.; and of the several missionaries who came up, all was really complimentary and respectful--nay affectionate.

"Then there were the crowds, perhaps the greatest in the Emerald

Theatre, in which there must have been nearly 3,000 people, inside and out, listening through the doorways. It was certainly the most remarkable audience I ever addressed. Exclusively native. I only saw one white face in the crowd beyond our own people. Nothing more hearty could have been conceived. Then came Meeting upon Meeting; but the Circus on Sunday night outdid almost anything in some respects, that I have ever witnessed in my life. It came upon me quite by surprise. The hour fixed was the same as the churches, and it had been predicted that we should not get an audience. It was right away outside the city, in a park in the swellest part of the suburbs. Consequently, it was not at all attractive to the native, who doesn't like to get outside his own quarter.

"The Emerald Theatre had been a great success because it was in the midst of his quarter; the Europeans would not come there, and now it was fair to assume that the native would not come to the European centre.

"As to any attendance of English people, that was hardly to be expected. They had cold-shouldered me at the Town Hall, the Lieutenant-Governor had even refused to see one of our Officers when she called, although he had the reputation of being a Christian man. The Viceroy had been civil to me--he could not have been otherwise; in fact, he verged on friendliness before we parted--but that was all. His Military Secretary had been as stiff as military etiquette could possibly make him. There seemed to be, therefore, nothing much to expect as to audience from them.

"Then I was tired out--a more wearying morning and afternoon I had seldom experienced--and I bargained in my own mind, and even mentioned it to Ajeet Singh, that if there was not much of an audience I should leave them to bear the brunt of the burden.

"As we drove up the appearance of things seemed to confirm my anticipations. Everything was silent. They had been afraid of the roaring of the wild beasts disturbing the Meetings, but there was not a growl to be heard, nor a carriage to be seen, nor even a pedestrian. It is true we were at the back part of the Circus.

"Hoe came to meet us, however, at the gates, and when asked about the audience very coolly announced, to our amazement,

that they were *full*. Without any delay, therefore, I mounted the platform, and the sight that met me certainly was sufficiently surprising to be actually bewildering. They say the place seated 3,500; it appeared to be full. It was a simple circle, with a ring set in the centre. At one end was a little platform seating myself and my Staff, opposite me was the entrance for the horses, which was packed by the crowd, while the remaining space, on circle upon circle, tier upon tier, the audience was to be seen. On the right hand we had row after row of Queen's soldiers in their red jackets, lower down the Eurasian and middle-class Europeans, with a few natives. In the centre we had a very fair proportion of the *élite* of Calcutta: there was the Lieut.-Governor, the Chief Commissioner of Police, the Consuls of America and two or three other countries, some great native swells, ladies bespangled with jewellery and finery, while on the left was one mass of dark faces reaching right up to the canvas sky. It was the most picturesque audience I ever addressed, to say the least of it.

"Our singing of 'Grace is flowing like a river,' was very weak, still everybody listened, nobody more so than the swell Europeans.

"The solo, 'On Calvary,' was sung with good effect, and then I rose to do my best. The opportunity put new life into me. I was announced to speak on 'The Religion of Humanity,' but this did not seem to me to be the hour for argument of any description; there was no time for dissertation. I felt I must have something that went straight to the point. I had been talking to these Brahmo Samaj and other people upon Social Work, alluring them on afterwards by indirect arguments long enough. Now I felt that I must go as straight to the point as it was possible to do. So I took 'What must I do with Jesus?' and made it fit into 'The Religion of Humanity' as best I could.

"I never hit out straighter in my life, and was never listened to with more breathless attention--except for the few wretched natives in the top seats, who would go out, I guessed, because they did not know the language, and came perhaps expecting I should be translated, and after sitting an hour felt that was enough. However, they soon cleared out, the audience taking no notice of the process.

"Once done, however, a general movement took place; a Prayer Meeting was impossible. We retired feeling that a victory had been gained so far.

"I cannot stop here to speak of the Meeting at which the Brahmo Samaj presented me with an Address of Welcome the next day.

"All I know is, that nothing surprised me more than to hear some of the priests and laymen declare that they had gone with me in every word I had said the night before.

"Other Meetings followed, interviews, visits to the houses of the leading natives, and with blessings without stint poured upon my head, and hand-shaking that almost threatened to lame me, the train tore me away from the packed platform, and I left Calcutta with unfeigned regret.

"I stayed a night at Benares, and had the Town Hall crowded, with a leading Hindu in the chair. Quiet Meeting. Landed here (Bombay) six this morning with a hearty welcome, and, I think, with the promise of good Meetings, although anything equal to Calcutta is not to be expected; and the news of the death of the Prince has come in our way, the news of which we have only just received.

"This will be my last letter, I presume, and I send with it, as ever, my undiminished affection to you all.

"For THE GENERAL,

"J. C. R.

"Written in a terrible haste."

This was immediately followed by the following final days:--

- "Saturday:--
 - Noon. Interview with Governor.
- 5.0 p.m. Interview with native Christian Committee.
 - 5.30 p.m. Welcome in pandal; a large temporary structure capable of holding people, no seating being needed.
- "Sunday:--

- 10.30 a.m. Meeting in pandal.
 - 3.0 p.m. Interview with Indian Judge.
 - 6.0 p.m. Meeting in pandal.
- "Monday:--
 - 10.0 a.m. Visit to our Institutions.
 - 3.0 p.m. Visit to General Assembly Institute.
 - 5.30 p.m. Drawing-room Meeting.
 - 8.45 p.m. Meeting of gentlemen at Town Hall.

The Bombay programme further included:--

- "Tuesday:--
 - 7.0 a.m. Visit to the Leper Asylum.
 - Midday. Visit to the Gaekwar of Baroda.
 - 3.0 p.m. Meeting in a pandal.
 - Evening. Meeting with native Christians.
- "Wednesday:--
 - 8.0 a.m. An assembly at the Institute.
 - 8.15 a.m. Interview with a solicitor.
 - 8.30 a.m. Interview with a Parsee engineer.
 - 9.30 a.m. Interview with Pressmen, who took him to see hospital for animals.
 - 2.0 p.m. Interview with gentleman, who took him to see the Victoria Jubilee Technical Institute.
 - 4.30 p.m. Reception at Mr. Jamsetjee Tatas.
 - 5.30 p.m. Meeting in the pandal.
 - 9.0 p.m. Lecture in the Framjee Cowasjee Institute to Indian gentlemen.

- "Thursday:--
 - 8.30 a.m. Officers' Meeting.
 - 3.45 p.m. Officers' Meeting.
 - 4.30 p.m. Farewell procession.
 - 5.30 p.m. Farewell Meeting in pandal.
- "Friday:--
 - 8.0 a.m. Staff Council.
 - 5.0 p.m. Reception at Mr. Cowasjee Jehangiers. (This was, however, abandoned on account of Prince Albert Victor's death.)
- "Saturday: Sailed for Europe."

Remembering that The General was already nearly sixty-three years old, such programmes in India might well, fatigue him. But these were easy days, compared with many country ones of this journey, during which he traversed Ceylon, visited South India, spoke to some 8,000 Syrian Christians, and, calling at Madras and Calcutta, went on to the Punjab and Guzerat. His final days in Bombay were, as we have seen, clouded by a bereavement of the Royal House. But to his telegram to the Prince and Princess of Wales (now King George and Queen Mary), he got the cabled reply:--

"Their Royal Highnesses' thanks for your prayers and sympathy."

It had thus already been seen that The General's plans for India were answering their purpose. It became possible first to march large parties through various tracts of country, so impressing thousands in a few days more than the isolated labours of the best individuals could have done in the course of years, and then it came to learn later from Officers placed amongst them. All this The General knew could not mean all that it would have meant amongst peoples who understood more perfectly our teachings; but he saw no reason for not making the most of such incidents. Why not abandon, so far as such people were concerned, our system elsewhere, and recognise them as "Adherents," leaving them to learn after, from Officers placed amongst them, all that was necessary for them to become Salvation Soldiers. By this plan we avoided any watering-down of our teachings or requirements, and yet those who were not fit to be enrolled in our ranks were able, so far as they chose, to abandon idolatry and every evil practice, to get the advantages of Christian schooling for their

children, and generally to improve themselves, under our influence.

Famines, epidemics of cholera and plague, and other general calamities really helped us to increase our influence in various districts. We gathered many orphans and abandoned children and brought them up as our own, whilst over wide tracts of country the people learnt to look upon us as a family of "brothers born for adversity," whose help could be relied upon not merely with regard to heavenly but to earthly things.

The barriers of caste, which bind Indians to treat each other to so large an extent as if they were enemies are naturally a constant and serious hindrance to us, especially as most of our people naturally belong to the lower castes, or are even outcasts. And our plan of organisation has helped us wonderfully in this matter, for the villager of Guzerat, or Ceylon, who might be very greatly hampered amongst his own natural surroundings, may be placed in an infinitely better position in some other part of the country. Indians are marvellously quick at learning languages, so that we need seldom hesitate about their usefulness in any new appointment on account of difference of language.

And thus it has come about that we have already, after some thirty years' work, nearly 2,000 Indian Officers, as absolutely devoted to the service of Christ as any of their comrades of any other land. And the forces under their command have shown already that they can deal effectively with peoples utterly inaccessible to the ordinary Europeans.

The Bheels, when we first went amongst them, were all armed with bows and arrows, living entirely by the chase, and so terrified at any sign of officialism that our Officers had to avoid taking a scrap of paper with them when visiting their districts. But we have now many Bheel villages entirely under our teaching, and quite a number of Bheel Officers who have learnt to read their own language, and to lead their countrymen as fully to follow Christ as they do themselves.

So many of our people in Guzerat were weavers that one Officer set himself specially to the task of improving their loom. He was soon able to make one with which they could double their daily product. The making of these looms created a new industry, also, so that we have been able thus to help many. In India we have also commenced in three of our Territories medical work, making it, after first cost of buildings, equipment, and Staff, largely self-supporting, as we found that the people really appreciated help more for which they were called upon to make ever so small a return.

In the same way, respecting all our work, The General has always urged the importance of applying, as far as possible, our general rule of self-support; for though the people may have very little to give, the very least they can do helps to

protect us from the prejudice created by the term "rice Christians," applied to those who are believed to have made professions of Christianity for the sake of the food they hope to receive.

And now the Government, having seen the practical effect of our work, are beginning to give us opportunities such as we never had before. The Doms, a tribe systematically trained to live by thieving, were placed under our special care, and the result was such as to lead to our having other unmanageables likewise given over to us. In fact, we are barely now beginning to reap in India what in twenty-eight arduous years had been sown.

Does some one ask, Where does The General's own hand appear in much of this? Is it not all rather due to his having from the beginning, had so able a helper, acquainted with the languages and mental habits of the country, and other exceptionally able Officers both here and there?

Even if it were so, I should ask how all these people of ability placed themselves so absolutely at The General's disposal as to wish to spend all their lives under his direction in the greatest poverty in that far-away land? And I should inquire, further, how it came to pass that British, French, American, Swedish, Swiss, Dutch, and others could be got to submit, not only to work in union under the same "iron" regulations, but often under the leadership of women, and often under that of Indian Staff Officers? Who else but General Booth has ever attempted to place under command of a woman a missionary work, carried on largely by men, over a territory larger and more populous than the United Kingdom? Yet, undoubtedly, nothing has more contributed to the success of our work in a country where women have been so largely repressed, as the fact that The Army has thus demonstrated its confidence in God's power to lift up the weakest to the uttermost degree.

Nobody who reflects on these things will dispute that whatever The Army has done for India has been due most of all to its first General. And so surely as the knowledge of what is already done grows, shall we be allowed to do more and more to show India what Christ really desires, and so to capture it for Him.

In connexion with all our Indian work, one vastly important part of The General's work comes ever before us, whether we think of Commissioner Booth-Tucker or of one of his humblest native helpers.

Commonly enough in recent times The General was honoured because he had won from the path of vice to that of virtue some notorious sinner. But did he not even more remarkably earn the general gratitude by changing the comparatively helpless and uninfluential, though well-meaning, into enterprising and widely useful leaders in good work? How many millions of people he has taught or urged to sing:--

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine,
Demands my soul, my life, my all.

That grand verse was well known in this country, and widely sung, of course, long before he was born. But alas! how many sing it even now "with the understanding"?

How many thousands of choice spirits first learnt, under The General's direction, to look fairly at the immensity of their responsibility to God, as they sang that and similar verses? And how many only found out, as ever-widening responsibilities were pressed upon them, how great their "all" really could become. The humble labourer, without any great speaking ability, and often involved in a struggle to earn the barest livelihood for himself and family, was taught how to share in seeking the Salvation of men. To-day he has become a well-known benefactor in one way or another to thousands of his fellow-townsmen, and his children, in the Far East or West, are helping to realise his grandest thoughts of winning the whole world for God.

This result would never have come about simply by the reading and singing of the most beautiful words. But the man who was first of all made responsible, perhaps, only for the keeping of a Hall door, learnt with astonishing rapidity how much our common life could accomplish for God, and went on expanding in thought and purpose, as his responsibilities were increased, until he became not merely a local leader in every form of Salvationist effort, but a foreman or tradesman exercising a widespread influence amongst his fellow-townsmen for all that is good, and urging thousands of a younger generation forward in every way, to the glory of God and the advancement of their country.

Such development, when it comes to be applied, say, to an educated lady, produces one of those wise mothers of mankind whose practical counsels and help are being sought by the greatest cities in these days, when men have found out what largeness of both heart and understanding are often to be found under a Salvation Army bonnet.

Chapter 16: South Africa and Colonisation

The General visited South Africa three times--in 1891, 1895, and 1908. His visits were very largely dominated, as will be seen, by the idea that in South Africa good and abundant space could be found for Over-Sea Colonies; enough space, in fact, to accommodate all the surplus population of England. The following extract from the record of his first journey is taken, in the main, from one of his "letters to my children," dated from Kimberley:--

"The afternoon Meeting was a select gathering, with the Mayor in the chair. Most of the ministers of the district were present. I talked with freedom, questions were proposed, and I carried the audience with me.

"At night we had a Social Meeting in the amphitheatre, which was well filled. The ex-Mayor presided. I do not know how long I talked, but they say two hours. Everybody was much interested. The doctor with whom I was staying, and a brother physician, came into the house and thanked me for my 'magnificent speech,' giving £5 to the fund for which we were collecting.

"I was very glad to get to bed, and to find that I had not taken a serious cold, for everything was open behind me in the theatre, and the night was piercingly cold, whilst I perspired with the exertion of speaking, and felt the wind blowing at my back, striking me like a wet blanket. I was very tired.

"Tuesday.--Officers' Meetings all day. If I had been pleased with what I saw of the Officers before, I was more so to-day. Their eagerness to hear, and quickness to understand, the readiness with which they assented to every call and everything laid before them, was delightful. No body of men more simple or apparently ready for action ever sat before me.

"At night I endeavoured to deal with their hearts, making clear what a full consecration to the War included, and appealing to them for it. I don't think I ever gave a more heart-searching address, and it awoke a solemn feeling, almost amounting to gloom, which settled down upon every soul. You could see it in their faces. The knife of conviction pierced them through and

through, as I called up the particulars in which they came short of that life of love, sacrifice, and service which the War demanded. We then cleared the decks, inviting those who felt condemned in regard to the past, and who were willing to make the surrender, to come out. The first to roll up was about as handsome a fellow as I ever saw, a Cornish-man, who fell down and began to cry out aloud to God. Others followed, and before we finished I suppose we should have nearly seventy down, row after row, sincere, beautiful cases. Some of the testimonies that followed were delightful. T. was one of the first to come out, and he confessed down to the ground, and wept like a child, the whole audience being much moved. It was ten o'clock when I got home, having talked nearly seven hours, and I was glad to get to bed.

"Wednesday.--Officers' Meeting in the morning. A very precious time on matters of detail, which I believe helped the Officers very much."

Only those who thoroughly take in the meaning of these Officers' Meetings can hope to understand The General's hold upon The Army, or the value of his various journeys, for such Meetings had far more to do with the success of his work than any of his great public gatherings. He frequently uses the word "simple" in describing Officers, meaning men who have not got so much puffed up by applause as to be incapable of seeing their defects, and learning how to do better.

Can it be necessary to remind the reader that in The Army no distinctions of race, country, age or colour exist, so far as Officers are concerned? When it is inevitable to have together in one Officers' Meeting groups who do not speak the language chiefly employed, some one of their number is so placed amongst the group as to be able to translate to them The General's addresses.

Here we have a gathering of men and women from near and far, most of whom must needs carry on their work amidst small communities living very widely apart, and where they could very rarely see another Officer, or be visited by any leader. To bring all these up before the tribunal of their own consciences as to the extent to which they had discharged all the obligations they took upon them when they first engaged to form and lead on the forces whose duties, in so vast a territory, must be too varied and too difficult to prescribe by any fixed routine, could not but be of priceless value. Would to God that all persons engaged in missionary work were periodically passed through such examinations, by fire! How easily may any one in such solitary spheres yield to discouragement, or to

some ill-feeling towards a predecessor in the same appointment, or towards some leader who has not seemed sympathetic enough!

Remembering that each of these has to go back to some position of lonely toil, with no guarantee of salary, and no prospect of improving circumstances, in a country whose large towns could be counted on the fingers of one hand, you can understand the supreme importance and the after-effect of such Meetings. The letter goes on:--

"On this and the previous day, my host, the Doctor, had invited guests to meet me at luncheon. Yesterday we had the ministers, who were mostly very friendly and sympathetic. As the Doctor put it, 'To-day we had the sinners,' who he reckoned were by far the most enjoyable--Judges, Commissioners of Crown Lands, etc. All were very respectful, and, to say the least of it, were in sympathy with my Social scheme, if not actually having strong faith in its success.

"I had some further conversation with a member of the South African Cabinet, who said he was on the most intimate terms both with the leaders of the Afrikander Bund, and with Mr. Rhodes. He was quite sure that however any one from political motives, might disguise their feelings, they were equally in sympathy with me. We had some conversation as to the co-operation of the authorities, supposing lazy people turned out unwilling to carry out the engagements they might sign in England. He said he felt sure if anything were wanting in present law to ensure authority being respected, that it would readily be remedied."

This has reference to the scheme of an Over-Sea Colony in South Africa with which The General had been occupied ever since 1890. He, of course, always foresaw the risk that persons, who were sent out in connexion with such a plan, might see in the colonies an easier career than that of the cultivation of land, and that there must needs be some assurance of their being held to their agreement in any such case. He goes on:--

"At night, Farewell Meeting in the amphitheatre. It was a considerable strain on me, as I hadn't a minute to prepare. I had promised myself a couple of hours in the afternoon, when some Dutch ministers came down upon me to open a Y.W.C.A. building that they had just converted from a low public-house at Beaconsfield a suburb of Kimberley. If I would only go for half

an hour they would be so grateful. I couldn't refuse, so my bit of leisure was seized upon.

"However, we had a very good Meeting. We were nearly full. I made a new speech which went, I thought, with considerable power, and then commissioned separate detachments for operations amongst the Zulus and Swazis--outriders for the Orange Free State, and Officers for various branches of Social Work. The leaders of each detachment spoke very well indeed. Promising fellows, all of them.

"At the close of the public Meeting I had to have another for Soldiers, Officers, and Auxiliaries. This I was compelled to conclude earlier than I should otherwise have done by the announcement that the electric light would soon give out. However, we had a very nice finish, and I got to bed about 11.30.

"Thursday.--Breakfast with the Staff Officers at 8. An hour and three-quarters' good straight talk afterwards with beautiful influence, everybody so tender. At the close I said, 'Now let us kneel down,' and after a little prayer asked them to link hands with me, and let us give ourselves up again to Jesus for the service of God and The Army."

Such tender-hearted linkings together of those who have the leadership of The Army's various departments have alone prevented the separations of heart that must inevitably be threatened wherever a number of very strong-willed men and women are engaged in labours into which they throw their whole soul, and in which they cannot, perhaps should not, avoid the feeling that their own department is, after all, the most important in the world. But any one who thinks will understand how men and women so blended together in fellowship with God and each other have been able to override all contrary influences in every country.

"E. (the leader of our Work in South Africa) then turned to me" (the letter goes on) "and made a few appropriate remarks about his own devotion to The Army, and on behalf of every Officer, present and absent, assured me that they loved The Army as it was, and did not want any alterations in *Orders or Regulations*, and were prepared to live and die in the War. I don't remember anything more tender and affecting on the conclusion of a Council.

"I shook hands all round and we parted. God bless them. I made a hasty call at the Rescue Home, and was very pleased with it--a really nice little place.

"The platform at the station was crowded. A passage was made for me; but I readily reached the compartment, and having five minutes or so made a little speech, which was received with volley after volley, and cheer after cheer. There was a good deal of handshaking, any number of 'God bless you's,' and the train bore me away from a people with whom I have certainly had a really hearty and happy fellowship.

"I should have said that, by request of my host, I went through a kind of board school, in a very commodious and suitable building. I saw room after room so far as I could judge of the happiest, healthiest, and I might say, most beautiful lot of children it was ever my privilege to see. They ought to make a splendid body of men and women for the future.

"Friday.--I did not get on very well last night with the 'plank bed' or shelf which was dignified with the name of a sleeping berth. There was very little spring and no cushion. Moreover, I had heartburn. It was a cold night, and altogether I was glad when daylight came. The sun came out, and it was just as hot by noon as it had been cold at night.

"We stopped at Cradock a little time, where a gentleman interviewed me with regard to 80,000 acres of land possessed by some syndicate of the town at Prieska, up beyond Kimberley. This kind of thing happens almost every day.

"At a station a little further on quite a crowd of Salvationists and others had gathered. I could not see any sign of a town beyond two or three shanties. I used to think some of the places that had been dignified by the name of 'cities' in Canada were rather grotesque; but here it is carried to a greater extreme. However, they must have some method of distinguishing the place of ingress and egress from the train, and perhaps they are named in the hope of becoming what they are said to be--things that are spoken of as if they were.

"Well, on the platform was as picturesque and motley a crowd as well could be imagined. I only wished at the moment the pencil

of some artist had been there to have painted the Kafirs in their showy turbans and half-naked bodies, the women with babies on their backs, and the whites of various ranks and conditions, all mixed up with Salvationists. Among others was a Salvationist old woman, half-caste, who had trudged over the mountain fourteen miles from Somerset East, with a big drum over her shoulders, travelling during the night in order to get a glimpse of The General. All at once, whilst the people stared, she struck up a lively chorus, leading the singing, and beating the drum most vigorously. Then followed the choruses: 'No, we never, never, never will give in,' 'Never say die,' and 'Steadily keep advancing,' etc. I beckoned to her, shook hands with her, wrote her name in a copy of *Aggressive Christianity* in the presence of the crowd, and gave it to her, all of which was interpreted to her, as she spoke only Dutch. Then she wound up in good English with 'Victory for me, through the Blood of Christ my Saviour.' The little scene altogether was very striking."

Yes, surely that scene was striking for every one, and for evermore. That union of races and languages to the glory of Christ, and for the highest well-being of the whole world; that valuing of the humblest true Soldier of the Cross above all the great ones of this world, accounts for the creation, maintenance, and spread of The Army wherever they are seen.

The following report of one of his Meetings with the natives fairly represents one of them:--

"The room could not contain the people who wished to listen to the General. Dark faces were to be seen at every window. The General did not talk at them, but he talked into them, and their close attention and many 'Amen!' showed that he was well understood. No sooner had he ceased talking than the mercy-seat was filled, and at least a hundred came to Christ to seek deliverance from sin, and the supplying of their hearts' needs. Amongst the number were eight or nine women from Central Africa; they had been brought down for immoral purposes, but the Army had got hold of them and rescued them.

"Ere the General turned away he gave them still further advice as follows:

"My heart is drawn out to you. I am going a long way off, but I

want you to think of me, and when you think of me, I want you to pray for me. Be decided to fight for Jesus. God will be on your side. Go in and get all your people saved, and be the friends of all. Before I go I should like to know who have made up their minds to trust God,'--and up went a hundred hands. 'That's right. Now all who have made up their minds to meet me in Heaven raise their hands again'--and once more every hand went up, this time accompanied by a tremendous shout."

These journeys to South Africa were, indeed, taken together, amongst the most painful lessons of The General's life as to the smallness of hope from the great ones of this world. The first visit, paid on the swell of the first admiration for the "Darkest England" Scheme, filled him with great expectations; and no wonder, for everywhere at that time Governments, municipalities, and wealthy magnates talked as if they were ready to assist him immediately to place the deserving, though poor, crowds of the Old Country on the magnificent tracts of land he saw everywhere unoccupied, or very slightly used.

But "Governments" of the elected type come and go, making the most lavish promises and denouncing "the other party," who, on turning them out, do ditto. And so it came to pass that The General made his third journey to South Africa, in 1908, when seventy-nine years of age. His life ran serious risk, because his going to Rhodesia himself was considered indispensable in order so to impress some British or South African "statesmen" that they might give him the needed help to establish an Over-Sea Colony there. And, then, all the "statesmen" denounced to Colonel Kitching by one of themselves as "a set of ----fools" say that "nothing can be done at present." And the old man returns to die with his great dream unrealised.

Mrs. Bramwell Booth



MRS. BRAMWELL BOOTH.

The following account of one journey taken by Colonel Kitching alone, who was not only his Secretary but his representative in many directions throughout his latest years, shows the loving willingness of an Army Secretary to do and bear anything for Christ's sake, and, what our Staff Officers generally understand by the words "indefatigable," and "unconquerable":--

"After a long journey of thirty hours I reached ---- railway station, expecting, in the virgin simplicity of my youthful mind, to find his place within sight--perhaps across a couple of stiles--instead of which I found that it was thirty-six miles or more--four hours' drive in a Cape cart. The only 'boy' at the station with a vehicle was engaged, so I bade him come back again for me as soon as he had got rid of his fare, which he did in something over an hour, although he had said he should be 'back in a second.' When he did come he was unwilling to take me without his baas' leave, so we set off to find the baas; he was not at his house nor at his stable; he might be at church. I went and routed him out of his devotions, finally bargaining with him to take me there and back for £3!

"Now Mr. ----'s 'farm' comprises some eighteen or twenty different farms, of which about 160,000 acres are in one block, and some 80,000 acres more in three or four separate pieces. Each of these farms is managed by a farmer who is responsible to the top manager, who also has charge of one of the individual farms. My destination was a farm where Mr. ---- was believed by the railway people to be that day.

"The first half of the ride we were cooked in the sun; then darkness came on--black darkness; then some ominous drops of rain, which were soon *sheets* instead of *drops*, and such thunder and lightning as I never want to hear or see again in this life.

"I was afraid we should get lost in the dark; for, although it was called a 'main road,' it was in reality merely a *track*--not that in many places--with any amount of 1 ft., 2 ft., 3 ft., and 4 ft. holes (no, I draw the line at the 3 ft. holes, upon consideration); but my driver, who dignified himself with the title of 'mail contractor,' was sure that his horses could find the way in the darkest darkness, as they do the journey each way twice every week. But when the darkness got so dense that we could not even see the horses except when it lightened, even he grew doubtful, remembered that he *himself* had not driven them along that road for more than eight months (though his boy had done), and he thought that we had better stand still where we were till the storm was over and the moon rose; but I knew the moon would not rise till 10.30, and we were already about eighteen miles from anywhere!

"My entreaties that he should proceed met with success, and the result that we lost the road twice, got into a deep hole and capsized--the whole caboose.

"When at last we reached the farm, it was to be met with the announcement that Mr. ---- had left there the previous day, and was believed now to be about twenty-six miles (three hours nearly) further on.

"I was soaked to the skin, as hungry as a hunter, and dead beat into the bargain. The farm manager insisted that I must stay the night--it was impossible to go on in that storm--and go on in the morning.

"This is a little world. Mr. ---- had mentioned my name in speaking to him of The General's visit to Johannesburg, and he had remembered it as that of the only Salvation Army Officer from whom he had ever received a letter. Ten years ago or more he had addressed some inquiry or other to Headquarters, and I had written him in reply.

"The next morning I drove on to ----, and found Mr. ----in his orchard. He had not received The General's wire saying I was coming for the simple reason that, not wanting to be bothered with mails or telegrams for a couple of days, he had instructed the post office people to forward all his dispatches to a place which he did not intend to go until the next day!"

If public receptions at railway stations, speeches and addresses by Governors, Mayors, and Ministers, and Press eulogies could have satisfied him, The General could not but have been delighted with South Africa, as the following extracts may show. In *The Ladysmith Gazette* we read:--

"General Booth has flashed past Ladysmith like a meteor, but I am inclined to think he has left a trail of light behind him. It is fifteen years since I last saw the Leader of The Salvation Army. Those fifteen years have made but little alteration in the man. There is the same old Saxon profile, the same storm-defying, weather-beaten, almost eagle-eyed features, and the same slightly rasping, but intensely interesting in its earnestness, voice.

"There is plenty of strength still in that patriarchal figure, and with the exception of a slight stoop The General is as vigorous as he was fifteen years ago. In appearance, The General reminded

myself of Canon Kingsley. They have the same Anglo-Saxon, falcon-like features, and the same indomitable energy and courage. Canon Kingsley was not so well provided with hair as The General; but, on the contrary, he could boast of a more prominent nasal organ. Both men had flashing eyes, deeply-set and overhanging eyebrows, giving force and determination to the face.

"Both the late Canon and General Booth were equally sturdy specimens of Saxon descent, and both worked for the masses. Canon Kingsley, as he would admit to-day, was before his time, and in aiding the Chartist movement made a fatal mistake. Canon Kingsley, as shown in *Alton Locke*, endeavoured to raise the masses to heights attainable only by men of education and men of thought, and to-day the recoil of that pernicious doctrine is being felt.

"General Booth places a man in the position God intended him to occupy, and if the man can raise himself higher by strenuous effort then well and good.

"The Salvation of General Booth is the true Salvation--the Salvation of regeneration, and the world's thinkers are surely recognising the fact that The Salvation Army is a factor to be reckoned with. General Booth and his people have succeeded when all others have failed."

The Rhodesia Herald, of Salisbury, said:--

"General Booth has well been called the Grand Old Man of The Salvation Army, for undoubtedly it is his remarkable personality and fierce energy which has made The Army what it is to-day, and has enabled it to do a work which no other religious organisation has attempted to do on anything like the same scale, and to reach a section of the people who remained untouched by the more orthodox methods of other bodies. It is not so very many years ago that branches of The Army in many towns in the United Kingdom were striving to make headway against most determined opposition--opposition employing methods of which the authors soon became heartily ashamed. Yet to-day, the different branches of The Army are doing their work, not only unmolested, but helped and encouraged by all classes of the

community. And this because The Army has wrung recognition by transparent honesty of purpose, and unceasing efforts to help those most in need of help and encouragement. As the aged General put it on his arrival in Johannesburg, the Organisation of which he is the mainspring has set before itself the task of giving a helping hand to the very poor, those who are without friends, and those who have fallen in the battle of life."

The members of the Cape Town and district Evangelical Church Council in their address to General William Booth, D.C.L., said:--

"We have been deeply touched by the energy, the wisdom, and the consecration with which you carry on your work at a period of life when most men have retired from active service.

"We would join with our brethren of the Christian Churches throughout the world in assuring you of our admiration, mixed with our wonder, at the success which has attended your labours for the Salvation of the most helpless and degraded members of our race.

"Hand in hand with your efforts for the Salvation of the souls of the fallen have gone a true Christlike care for the bodies of the unfortunate, and an attempt to stem the current of social evil and degeneracy.

"We are deeply interested in your experiments in colonising those parts of our Empire which are at present sparsely populated, and thus relieving the tension of social problems in the larger cities of Great Britain, and that congestion of population which is a fruitful source of individual and of social degradation.

"We trust your visit to South Africa may result in the settlement in the rich lands now untilled of a population, which by its industry, thrift, and character will compare with those of Canada, New Zealand, and Australia.

"We rejoice that the great Captain of Salvation continues to lead the Organisation, of which you are the head and heart in one, to great victories over the forces of evil, and assure you that in this land we recognise The Salvation Army as a powerful force for the spiritual and social uplift of the people. It is always a pleasure for the Churches we represent to render any aid in our power to an Organisation for whose members and whose work we have the

deepest regard.

"It is the earnest prayer of the Council that your visit may be full of blessing to your community, that it may result in a fresh infusion of hope and enthusiasm into the hearts of your fellow-workers, and that God may abundantly fill you with spiritual and physical energy in the fulfilment of the great enterprise on which you have entered.

"August 26, 1908."

The address of the Bloemfontein Town Council very carefully avoids any reference to the proposed Over-Sea Colony. Perhaps the whole secret of South Africa's indifference to it is revealed in the following extract from a paper, whose name we omit, lest any appearance of hostility to any locality or any element in that enormous country should seem to have crept into our feelings here.

After half a column of compliments as to his good work and intentions the editorial gentleman, not of Bloemfontein, goes on with his great "But" as follows:--

"But the social elevation, or the spiritual conversion of the boozy scum of a European nation may not be advanced at the cost of the well-being of our own people. We protest most earnestly against that at once. It does not matter whether he has fixed his eye upon Rhodesia or the Kalahari desert--these lands belong geographically to South Africa, and we need it for its own peoples. True, we have plenty of territory, even for others who may wish to come and settle amongst us, and wish to be of us.

"But we have no room for the 'submerged tenth' of any other nation whatever."

In vain did The General keep explaining in every land he visited that he had never thought of, or made any plan for, "dumping" crowds of wastrels on any country, but only such people as had been tested and proved fit for such an opportunity as they could not get in overcrowded countries. There was always the same loud and continued applause for "his noble work," and, then, almost everywhere--not often with the honest outspokenness of that newspaper--the same "I pray thee have *me* (my country) excused from receiving this Colony." And then the old man would give the tiny handfuls who, thanks to insane constitutionalism, have been left to monopolise vast areas of the earth, warnings of the future that may be remembered by generations to come. Whilst in South

Africa he was gladdened by receiving the following report as to the multitudes he was sending out to Canada:--

"Emigrated from October, 1903, to July 31, 1908, 36,308; of whom were assisted by loan, 9,400; total amounts advanced, £38,375; total amounts repaid (within first five years *already!*), £5,112."

But as to South Africa, he grasped the main feature of the situation there; and thus wrote, in words that may be remembered, *not only in that country*, when, for the British Empire, it is for ever too late:--

"The more I see of this country, the more I am convinced of the folly of the controversy that prevails in some minds, and of the fears that are entertained about the predominance of the Dutch element. Before many years have passed the question will not be as to what nation of whites shall have the mastery, but whether the whites will have any mastery at all; not whether it shall be Dutch land or British land, but whether it shall be a white man's land. The undisputed growth in intelligence of the African and Indian combined will soon give them so great a preponderance that they will capture the agriculture and trade generally.

"What is to hinder them from the capture of the mineral production, and the mastery of the country in general? There is only one way for the white man, and that is to add to his numbers such as will join him in the struggle, and to convert the coloured element to righteousness and truth and honesty and industry.

"I want to help them, but they cannot see far enough.

"These are the sentiments that ought to be pressed upon the attention of our government."

Here is another letter which is valuable especially for the light it gives with regard to The General's careful examination during his journeys into all that concerned the efficiency of The Army and of every leading Officer in it:--

"I have not said much about the character and condition of the work generally, having reserved my ideas for the closing of my correspondence.

"In a general way, however, I will make a few observations:--

"1. The Territory must certainly be in better form than it has ever been before. This, considering the havoc made by the war, is

saying a good deal. There are more Corps, more Officers, more Soldiers, plenty of money to meet their requirements, and as much favourable public opinion as is good for them, perhaps a little more.

"2. So far as we have had opportunity for observation, the Officers and Soldiers appear to be in good spirits.

"3. Some important advances are under consideration, or in progress, in the direction of properties, both Social and Spiritual.

"4. Several very remarkable Revivals have taken place.

"5. The Commissioner appears to be much improved.

"6. The more I see of ---- the more I like him, and my impression is confirmed that he is a long way the best man in the country for dealing with the natives.

"7. The Commissioner thinks that what there is to be known as to cattle, land, products, etc., is known to ----. I love him very much.

"8. The same applies very largely to ----. What he does know he may know better than ----, though I am not sure whether his knowledge is so extensive.

"9. I have seen little of ----; but he is said to be very successful in his present appointment. Two gentlemen who have been inspecting his place say they could not have believed that such wonderful results could have been achieved in so unlikely a place.

"10. This man, ----, has sat on the platform, and prayed when he has been called upon to pray; but he has done nothing more. I shall instruct K., I think, to ask him a few questions, one of which will be whether he is willing to take a position in another part of the world."

Of course, I am only snatching such sentences as convey the main ideas, without their fuller development, which would risk indicating the persons referred to.

Will it be believed that, whilst this octogenarian was toiling in the heat to prepare if he could a brighter future for some of the poor, a syndicate of slanderers in London, some well educated, some of the Trafalgar Square bawler type, were seeking to bless "the British public" by enlightening them as to his selfish and foolish designs upon them? According to their theories his every new scheme was only brought forth to turn aside attention from his entire failure, and

ensure a continuous flow of money into his coffers!

Perhaps, the best feature of all about his "dreams" was that they never became less cheery for all that, and their continuously increasing infection of the world, despite every attack.

The General writes, after his great Meeting with some of our native comrades as reported in connexion with his final Congress:--

"I have been much occupied, as I have already told you I expected to be, with the *Native Question*; and I am satisfied that one of the greatest things ever done in the history of the world can be done here, and I am determined to make an attempt to do it.

"I do not say that our chance is *greater* than it is in India--though I am not sure whether it does not equal it in many ways. Anyway, it appears to me that it is open to us to realise a mighty success."

Chapter 17: Japanese Heroism

Japan, amidst all the records of its modern progress, must certainly count the honour of having properly recognised the value of The General and his Army before the old "Christian" countries of Europe did so.

The Army's beginning in Japan was almost laughable in its feebleness. The little company of Officers sent out by The General, in 1895, were indeed truly devoted, and in their anxiety to be from the first "as Japanese to the Japanese," were so taken in whilst halting in Hong Kong that they landed in the most extraordinary garments--and it was a long time before they seemed likely to make any impression upon the non-Christian Japanese. But upon the Christians they, undoubtedly, made, from the first, an excellent mark.

With all their lack of knowledge of the language, there could be no mistake about their willingness to learn, and to be the servants of all men. It was clear that they possessed those two great qualifications for Apostolic success, an unlimited readiness for hard work, and an unbounded faith in the will and power of Christ to save. Their first interpreter, a student anxious to do his uttermost for Christ and his country, was speedily won over completely to their side, and as he was already known amongst the Pressmen, this became a very great help to the progress of their work generally.

Yet, under several successive leaders, they toiled on for some years with but little prospect. The language is one of the most difficult imaginable for foreigners to learn, and, although there was from the first great liberty as to Open-Air Meetings, and congregations were gathered outdoors and into the little Halls that were contrived out of shops and dwelling-houses, it seemed likely to prove slow work to raise a Japanese force.

But all at once, in 1902, God gave the little company a great opportunity. For years already some faithful Japanese under missionary influences, had been lamenting the position of the girls given over to immorality, who were severed for life from the rest of the community, and kept under police supervision, in a special quarter called the Yoshiwara of each city, as well as cut off from all the hopes of the Gospel. A law had indeed been passed allowing such girls as might wish to abandon their awful calling to do so; but it was so administered as practically to remain a dead letter.

"Why," thought our leaders, "should we not issue a special edition of our *War Cry*, explaining Christ's love and power to save the deepest sunken in sin, and

our Rescue Work, and then go and sell it in the Yoshiwara?"

The idea was carried out, and, to all appearance, the first day, with wonderful success. The great companies of pleasure-seekers saw in the "Paper" a novelty of interest and bought and read it eagerly. But it was far too great a success to please the brothel keepers, who at once hired men to attack *The War Cry* sellers, should they repeat their invasion. When it became known that our Officers had thus been attacked, reporters of the Tokio and Yokohama papers hurried to see the, for Japan, unusual sight, and then the whole Press of the country came out strongly on our side. We were fully recognised as the loving friends of the friendless and oppressed, and from that day our standing in the country was assured.

Not many girls were gathered into our little Rescue Home; but thousands learnt the way of escape from their houses of bondage, and within a few years many thousands returned to their old homes all over the country. It should be explained that the brothels were really supplied as a result of the heroic devotion of the girls to their parents and homes. It was common for a girl, in any time of extra want or destitution, to suggest or consent to her sale to one of the bad houses for the relief of her family. This fact, however, of course increased both the national sympathy for the victims, and the high appreciation of our care for them.

But the main thing, after all, in all this action was the revelation of an Army, unable as yet to make itself well understood in words but capable of thus manifesting its resolution to fight for the liberation of all men from the power of sin.

We had issued already a *Common People's Gospel*, written by our Chief Secretary, Colonel Vamamuro, which gave a very clear explanation of our teachings and system. This book was not only a sort of harmony of the Gospels, but explained how we understand and teach the Salvation Christ bought for us all. This Gospel came to be appreciated and utilised by almost all the missions in the country, and greatly helped us also in making clear our meaning to the nation. By its sale, as well as that of *The War Cry*, throughout the country very many, even of those who were too far off for it to be possible for them to attend any of our Meetings, were led to Christ.

And thus steadily, though slowly, we made our way, until we had Corps in most of the great cities, and became known generally wherever there were thinking and reading people. Our Halls were, and still are, very small, it being almost impossible to find either large ones hireable, or large spaces available for building upon, in the great cities. Yet marvellous were the displays of God's power to save in the little rooms, which were packed to the doors night after night, and in the Open-Air Meetings. Our leaders in the country, for several

years, were Officers who, amidst the multitudes of India, or of the slums of London had seen how souls could be won, in spite of every outward disadvantage, by the irresistible power of the Holy Ghost. And thus the numbers of our Japanese Soldiers and Officers steadily grew. Just as in England, men who had been notorious in sin became equally notorious witnesses for Jesus. Japan is a great country for holiday festivals, when all the streets are by day beflagged and by night illuminated with Chinese lanterns, almost the whole population turning out on such occasions. Our troops naturally made the most of such days, and it became a common thing to see men and even women kneeling in an Open-Air Meeting to seek Salvation.

So when it was announced, in 1907, that The General was coming, Japan resolved to give him a welcome such as he had never had before. That a man should undertake, at seventy-eight years of age, such a journey, was felt to be a tribute both to the country and to the man himself, and there was a desire, if anything more in non-Christian than in Christian circles to hear him, and do him honour.

"Tell him," said a Tokio editor, "that he is coming to a country such as he has never before visited--which can appreciate self-sacrifice, as we have shown in the late war."

And from the moment when his steamer entered Yokohama Harbour to that of his departure, nothing was omitted that could open his way to the ears and hearts of the entire nation. I had the pleasure myself to witness those unforgettable scenes, and to notice The General's own astonishment at the universal interest of the people. In each city he found the railway station decorated. A platform was erected, generally in some public space, whence he could address the multitudes who came out to hear him. The largest public buildings were crowded for his indoor services, and hundreds came out publicly in reply to his appeals for their surrender to Christ.

Not only was he received by the late Emperor in his palace, and welcomed to every provincial centre by the Governors of the Provinces, and the Mayors of the Cities, but again and again the most eminent men gave him opportunities to plead with them for Christ. What a sight it was to see the great platform crowded with all the chief men of a city, singing like the rest of the audience "Stand up, stand up for Jesus." The General was accepted by almost unanimous consent, as representing a life of entire self-abandonment to the glory of God and the Salvation of the lost, and far beyond anything even that at the moment appeared, was his Campaign a general victory for the Saviour.

There could be no mistake as to the message he delivered, for, even to the vast crowds of students gathered in the quadrangle of the University, or in and around

the Theatre of Kobe to hear him, he stood and cried in no new terms, although with due adaptation to their ways of thought, just as he might have cried to any English audience, that God demanded and deserved a whole-hearted, life-long service from every one.

"What?" asked the Ambassador of a great power, "Do you really want me to come out on to the stage and confess my sins before everybody?" when a woman-Officer invited him to one of The General's last Meetings. Had His Excellency done so, no Japanese would have thought it anything beneath the highest human dignity, for they all recognised the value of that courage for Christ and His War which The General personified to them.

We are still few in number and struggling hard for victory in Japan, for the very appreciation of all that is excellent tends to create in the people a self-satisfaction that fortifies them against all appeals for repentance. But one of the leading officials of the Japanese Home Office has recently paid a tribute to The General's helpfulness to every people.

Mr. Tomioka says, in his *Society and Humanity*, after having studied The Army in England and America, as well as in Japan, that he considers it to be "the greatest and most successful Organisation in the world for dealing with and helping the poor and unfortunate classes of society." He attributes our success to the following reasons:--

1. The great personality of The General, whose character greatly resembled that of his Divine Master--the Founder of Christianity.
 2. Our aggressive spirit--ever marching on, like the Japanese soldiers in the last war with Russia.
 3. Our adaptation to the circumstances of every country.
 4. Our straightforward and practical way of preaching Salvation.
 5. Our principle of self-support. Teaching men and women to help themselves.
 6. Our scientific and business-like methods, as distinct from mere sentimentality.
- Some day, surely, men equally eminent in other countries will begin to speak as heartily and thoughtfully of The General's life work.

That the great Mikado, to whose wisdom and energy Japan owed so much of its great renewal and entry amongst the "civilised" nations, should have passed into eternity only a few months before the Founder of a wider and grander, because spiritual, Empire, is an interesting fact. The Mikado received our General, in spite of every court usage that might have hindered, because he found that all the greatest leaders and heroes of Japan, like their Press, saw in him the personification of the highest and noblest purpose for every land and every people.

The Japanese Government gave our Officers, women as well as men, a liberty of

access to their prisoners greater than we as yet possess in this and most other "Christian" countries, because they saw the value of our love for the victims of sin, and our power, by God's grace, to inspire them with hope for themselves. How many more years, I wonder, will it take other nations to follow this common-sense example?

Chapter 18: Co-operating With Governments

The Government of the Dutch East Indies, which was in the hands, at the time, of a military man, has won forever the honour of appreciating and utilising The Army of The General they had never seen, before any of those who had seen him. Certainly, The General never ran after earthly rulers, or showed any disposition to court their favour; but he said constantly, "Here we are; if any Government, municipal or national, likes to use us, we can save them more than half of what they now spend upon their poor and criminal classes, and do for these far more than Christian Government officials, however excellent, ever hope to do. They are invariably so bound to avoid any meddling with religion that they cannot bring to bear upon those most in need of it, the heavenly light and love and power, in which we place all our confidence for dealing with these classes."

"Gentlemen," said a Town Councillor, in a German city, when the question of subsidising The Army was being discussed, "The Army can do for your poor what you never can attempt. You can only deal with them from without. The Army works upon them from within, and produces results that will considerably lighten your burdens."

The General had arranged for the Dutch Indies to be missioned from Australia, that country being our nearest Field and one accustomed to deal with pioneer effort. But when he found that Dutch officialdom dreaded contact with British agents, though ready to welcome Dutch ones, he very quickly changed his plans, and as soon as the Colonial Government found that The Army was as much Dutch as English, and could send them a Dutch leader, they showed themselves ready to use us as fully as possible.

Our Officers in every town and village are supplied with all the medicines and bandages they can use, for the Government has found that they live amongst the poorest all the time, and are always ready to bathe and bandage their wounded limbs and feet, or to give them the few medicines needed to combat the ordinary maladies. Moreover, from some terrible losses by death of Officers, in our earliest years there, it was made only too plain to every one that our Officers would not abandon their people in times of cholera or other epidemics, but would rather suffer and die with them.

More unsanitary surroundings than we have in lovely Java could scarcely be imagined, and no government can hope to alter the habits of an entire people

very rapidly. The Chinese and others in the cities have never yet begun to consider dirt in house or street as dangerous, and the entire population has grown up with such a love for bathing in the very same canals which serve largely for drainage and every other purpose, that there cannot, for a long time to come, be great hopes of much sanitary improvement.

But when it was seen that we had Officers not only willing and ready to live and die with the people, but, also capable of lifting them into a new life, and of carrying out any simple administrative duties that might be laid upon them, we had first one and then another of the Government's institutions offered for our care, as well as the provisioning of the hospitals. From daybreak in the morning till the end of their evening Meetings, our Officers may be seen showing the people, old and young, brotherly and sisterly love; and though they may not, as yet, have succeeded in many places in raising up such a native force as we should desire, the Government has found them as persevering as if they had gained the crowd which their toils and endurance have deserved.

The first Leper Institution placed in our charge was so rapidly transformed from a place of despair and misery into a home of Salvation hope and joy, that the Government naturally desired to see more such institutions, adequate to receive the entire leper population of the islands, which is, alas! large.

Our position in Java, and the consequent discussion of us in the Dutch Parliament, led to our first public recognition in the world as a Christian force. Because we do not baptise with water there has been in Java a disposition amongst some Christian teachers to refuse to any of our people burial in a Christian cemetery. But when in the Dutch budget discussion this was made an objection to our receiving any grant, the Colonial Minister simply read out the whole of our Articles of War, and asked how any one could refuse to recognise as Christians those who had signed such declarations.

The Governments of the various Australian Colonies must, however, have the credit of first giving to our Officers public patronage. As has already been mentioned, the Governors, Premiers, and Ministers have, for some twenty-seven years past, been seen presiding over the anniversaries of our Colonial work, speaking in no measured terms of all our activities, and so helping us to get the means to support them.

The Queen Mother and the present Queen of Holland were the first royal personages personally to visit our Institutions, although the present King of Denmark, when Crown Prince, had for years used our Refuges in that country for cases he thought deserving, and his brother, King Haakon, of Norway, attended, as a warm friend, one of The General's Meetings in Christiania.

Canadian and South African Governors and Ministers have acted like the

Australian ones in their public expressions of confidence in us, and they have given us very considerable liberty in their prisons, so that most of the criminal population comes more or less under our influence.

The greatest of our governmental victories have, however, been won in Switzerland and Germany, where we were for so many years looked upon as a dangerous, if not harmful, influence, owing chiefly to the gross calumnies of "Christian" teachers and writers. The results of our work upon those whose lives had been a disgrace and burden to the community could not be hidden, however, and there is now scarcely a cantonal government in Switzerland which does not subsidise some one or other of our Institutions. The cities of Hamburg and Elberfeld, in Germany, have led the way in granting to us similar assistance, and it can only be a question of time before we gravitate into an equally honoured position elsewhere. For although we continue to keep as far as possible aloof from all parties, and party feeling, and have not, therefore, the means of influencing and obtaining grants from politicians in the ordinary way, we compel attention by what we do, and have, undoubtedly, done more than any other religious community to create that inclination towards intelligent care for the criminal and outcast which is almost becoming a fashion, in governmental circles, nowadays.

It begins to look as if, had The General lived, some of the South American republics would have been the first, after all, to gladden his heart by a hearty and handsome co-operation. For twenty years he pleaded for an opportunity to show what could be done for those whose life and character have been wrecked amidst the breakers of modern life, if they were removed from their old surroundings and compelled to live under our influence in country air. We have come so far in this direction, in New Zealand, that we have bought islands, where former inebriates and their children can be kept completely severed from their old temptations, and so have every opportunity to begin a new life if they will. Men, as well as young people, are frequently handed over to us by the authorities; but there is not yet anywhere a sufficient power given to detain those who are disinclined to hard work.

And recently, The General was promised, in the course of interviews with authorities, a considerable extension in the United Kingdom of the liberty to deal with prisoners, which we have long enjoyed in America and Canada. The long night, when prisoners were treated only as troublesome animals against whom society needed protection, seems to be passing, and with the new, earnest resolve to try and fit them for a better life, which, without God's help, can never be done, we are looking forward to greatly improved opportunities. In India, as has already been noted, many persons belonging to the criminal tribes are already

under our care, and, wherever we have the opportunity to prove what the power of God can do in such hearts, there can be no doubt of the ultimate result.

Upon the question of temperance, there is happily a widespread awakening amongst the nations. So convinced are all Governments and peoples that drinking and crime are closely connected, that much has already been done, with good effect, to lessen the sale of intoxicants in many lands, and more is being promised. Anxious as we are to see the drink-traffic abolished everywhere, it has never appeared to us to be desirable to join in agitations of a political kind on the subject. And the wisdom of this attitude has been shown, on both sides of the Atlantic, by the manner in which this question has been used to embitter party strife. But it was a puzzle at first to know by which course to steer. When a Licensing Bill was before the English House of Commons, The General wrote:--

"The Licensing Bill has given me much anxiety, mainly because I see so imperfectly what we ought to do. However, we shall do what seems the best to be done--with what success has to be seen. I am heartily sick of politics and parties, and that, mainly, because they seem to me so insincere.

"What an unsatisfactory thing is life, apart from the real work we do for God and the Salvation of souls! I want more faith, more conquering faith. I must have it.

"I have got work to-day to do that cannot be done without Divine wisdom. I have asked for it. I am asking for it while I write, and, surely, it will be given; and yet it seems as though the Spirit whispers in my ear, 'You will not believe you have it when it is imparted.' But I will. Anyhow, I will make a desperate effort to believe that the Spirit of the living God guides my judgment, however I may feel, or whatever the outcome may be. Pray for me. I cling to life and the work I love so well."

Remarkably enough, the German police, who, more than any other, suspected and watched and restricted us at first, have become the first convinced of the value of our operations, and those in the city of Cologne have been the very first heartily to arrange for our co-operation with them by placing at our disposal a convenient hand-waggon for the transport of helpless drunkards, and by arranging for their officials to call us upon the telephone, whenever such help is needed, instead of taking the poor drunkards to the cells.

This plan was arrived at only after the police had seen the work carried out by our people with an ambulance which required the services of two strong men.

But there is reason to suppose that our cordial relationships with the authorities in Cologne and elsewhere are largely due to the good impression made upon them by The General himself. Of his great Meeting in Cologne, attended by many officials, and other persons of influence, he wrote:--

"I had certainly a remarkable Campaign, and my Meeting in Cologne was one of the most remarkable in my history. Oh, it was a moving, hope-inspiring affair. Oh, what wonders the dear Salvation Army may yet accomplish in the Fatherland! I am sure it will be so, whoever lives to see it."

Thank God that he was spared to see another seven years of progress in that direction since this was written.

In Japan, which cannot be supposed to be specially favourable to any Christian Society, we have long had opportunity regularly to visit all persons in custody, and as we have already seen, to invite all girls living an immoral life to come to our Institutions.

Why is there still difficulty in the way of our work for the prisoners, and other needy ones in Christendom? Chiefly, because there are chaplains and others specially appointed to deal with such needs, and who, naturally, do not wish to see others "interfering," as they think, with their parishioners. In very many cases nowadays there is a much better feeling than formerly, and such persons heartily welcome our help, knowing that we never wish to meddle with any one's work, but only to work where others can gain no entrance.

In a certain Australian jail, at the time when men there could be sentenced to death for many crimes other than murder, a condemned man was in such agonies of remorse that none of the warders could get any rest. The help of one of our Officers was greatly desired, but the chaplain would not consent, so that our Officer could not be admitted. In another part of the prison, however, one of our Soldiers was a warder, and those who knew this sought him out and brought him to the distressed sinner, whom he very soon succeeded in leading to the Saviour, who gave him a peace as complete as that which He gave to His companion in crucifixion.

It is by this patience and efficiency that our Officers, wherever they get opportunity, win the favour of authorities, prisoners, and sufferers of every kind. Therefore, we reckon that it can only be a question of time before our way is opened to do far more than ever for the friendless of every land.

In times of special emergency, The General's Officers always find an opportunity to distinguish themselves. Thus, in the last earthquake of Jamaica our Officers in Kingston were said to have been the calmest and readiest to

undertake all that needed to be done. In those terrible days, again, of earthquake and fire in San Francisco the Salvationists provided food and shelter for the Chinese, and others of the most despised; and in South Italy such was the impression produced by the way in which our Officers laboured, when Calabria was desolated by earthquake, that our Officer there, Commissioner Cosandey, had the honour of a Knighthood conferred upon him in recognition of the manner in which he had superintended the distribution of blankets and other articles provided out of the Lord Mayor of London's fund, the skill he manifested gaining the approval of both the Italian Government and the British Ambassador there.

We seek neither honours nor rewards, however; but only the opportunity to carry out our first General's plans for the good of all men everywhere.

Chapter 19: Conquering Death

Only those who have had some experience of a perfect life-partnership--such as existed for thirty-five years between The General and his wife--can form any conception of the sufferings he had to pass through, in connexion with her prolonged illness and death.

She had always been more or less delicate in health, yet had, through nearly all those years, triumphed so completely over weakness and suffering as to be at once one of the happiest of wives and mothers, and the most daring of comrades in the great War.

During much of 1887 she had suffered more than usually, and yet had taken part with him in many great demonstrations; but in February, 1888, new symptoms made their appearance, and she decided upon consulting one of the ablest of London physicians, because she had always dreaded that her end would come, like that of her mother, through cancer, and wished to use every possible care to prolong, as much as might be possible, her days of helpfulness.

When in February, 1888, Sir James Paget told her that she had, undoubtedly, got this disease, and would, probably, not be alive for more than eighteen months or two years, she received the announcement with the greatest calm and fortitude. The General says:--

"After hearing the verdict of the doctors, she drove home alone. That journey can better be imagined than described. She told me how, as she looked upon the various scenes through the cab windows, it seemed to her as if sentence of death had been passed upon everything; how she had knelt upon the cab floor and wrestled in prayer; and how the realisation of our grief swept over her.

"I shall never forget, in this world or the next, that meeting. I had been watching for the cab, and had run out to meet and help her up the steps. She tried to smile upon me, through her tears; but, drawing me into the room, she unfolded to me gradually the result of her interview. I sat down speechless. She rose from her seat and came and knelt beside me, saying, 'Do you know what was my first thought? That I should not be there to nurse you, at your last hour.'

"I was stunned. I felt as if the whole world was coming to a standstill. She talked like a heroine, like an angel, to me. She talked as she had never talked before. I could say nothing. I could only kneel with her and try to pray.

"I was due in Holland for some large Meetings. I had arranged to travel there that very night. She would not hear of my remaining at home for her sake. Never shall I forget starting out that evening, with the mournful tidings weighing like lead upon my heart. Oh, the conflict of that night journey! I faced two large congregations, and did my best, although it seemed to me that I spoke as one in a dream. Leaving the Meetings to be continued by others, I returned to London the following evening. And then followed, for me, the most painful experience of my life. To go home was anguish. To be away was worse. Life became a burden, almost too heavy to be borne, until God in a very definite manner comforted my heart."

After this, there were two years and a half of such tortures for him to bear! For some time, indeed, Mrs. Booth was still able occasionally to take part with him, even in very large Meetings. But any one can understand how such privileges only increased his sense of coming loss.

Her last address was delivered in the City Temple, on June 21, 1888, and she had to remain for nearly an hour after in the pulpit before she could move. Nevertheless, she was able to continue her help by writing for our publications, and to individuals, for a long time after this. Before the Self-Denial Week of 1888 she wrote to our Soldiers:--

"Although not able to be at the front of the battle in person, my heart is there, and the greatest pain I suffer arises from my realisation of the vast opportunities of the hour, and of the desperate pressure to which many of my comrades are subject, while I am deprived of the ability to help them, as in days gone by."

In 1889 she wrote:--

"I am now realising, as never before, how much harder it is to suffer than to serve. I can only assure you again, by letter, that my heart is as much with you as ever. Regard no opposition, persecution, or misrepresentation. Millions upon millions wait for us to bring to them the light of life."

To the great Crystal Palace Demonstration of 1889 she sent a message which was displayed in large letters:--

"My place is empty, but my heart is with you. Go forward. Live holy lives. Be true to The Army. God is your strength. Love and seek the lost. God is my salvation and refuge in the storm."

Hers was, indeed, a prolonged storm of suffering, the strain of which upon The General cannot easily be realised. He would go out, time after time, to his great journeys and Meetings with, necessarily, a gnawing uncertainty as to what might occur in his absence, and would be called, again and again, to what he thought might be her last agony, only to see her, after hours of extraordinary pain and weakness, rally again, to suffer more. To the very end her mind continued to be as clear and powerful as of old, so that her intense interest in everything connected with his work made it difficult for The General to realise that she might at any moment be called away from him. Often through the long hours of the night he would watch beside her.

To a party of Officers who visited her in 1889, she said:--

"I feel that at this moment I could put all my children into their graves, and go to a workhouse bed to die, sooner than I could see the principles of The Salvation Army, for which I have lived and struggled, undermined and sacrificed. God will not fail you. Give the children my dear love, and tell them that, if there had been a Salvation Army when I was ten years old, I should have been as good a Soldier then as I am to-day."

To the last she maintained her interest in comrades who were furthest off, as well as in those who were near. To Australians she sent the message:--

"Tell them I look on them and care for them, as for my English children, and that I expect them to gather in many a sorrowing mother's prodigal, who has wandered far from his Father's house."

Of one of those terrible occasions when it seemed as if the end had come, The General writes, in December, 1889:--

"To stand by the side of those you love, and watch the ebbing tide of life, unable to stem it, or to ease the anguish, is an experience of sorrow which words can but poorly describe. There was a strange choking sensation in the throat which threatened suffocation. After several painful struggles there was a great calm, and we felt the end had come."

What a mercy that nobody knew how many months of agony were yet to follow! It was not till October, 1890, that the end really came. She sent that year to The Army for its Self-Denial Week, the message:--

"My Dear Children and Friends,--

"I have loved you much, and in God's strength have helped you a little. Now, at His call, I am going away from you.

"The War must go on. Self-Denial will prove your love to Christ. All must do something.

"I send you my blessing. Fight on, and God will be with you. Victory comes at last. I will meet you in Heaven.

"Catherine Booth."

On October 1st violent haemorrhage set in. The General was telegraphed for, and after days and nights of continual suffering and extreme weakness, she passed away on Saturday afternoon, October 4, 1890.

Writing immediately afterwards, The General said:--

"Ever since our first meeting, now nearly forty years ago, we have been inseparable in spirit; that is, in all the main thoughts and purposes of our lives. Oh, what a loss is mine! It cannot be measured."

And yet, anxious, as in every other case, to make the very best of the funeral for the good of souls, The General rose, by God's grace, so completely above his own feelings as to be able to take part in all the unparalleled services that followed. More than forty thousand people visited the Congress Hall, Clapton, to look upon her remains there, and to pray and give themselves to God in many cases, whilst her favourite hymns were sung by bands of Cadets. The coffin was then removed to the Olympia, the largest covered building we could hire in London, and 30,000 persons passed the turnstiles to attend the funeral service, conducted mostly by signs, according to a printed programme.

The next day, the funeral march was restricted to Officers of whom 3,000 were present; but the crowds which looked on as it passed right through from our Headquarters in the City to the Abney Park Cemetery were beyond all computation. A crowd of 10,000, admitted by ticket, surrounded the grave, where The General spoke, as one newspaper reported, "as a Soldier, who had disciplined his emotion without effort, and straight from the heart." Of his wonderful address, we have only room to quote the final words:--

"What, then, is there left for me to do? Not to count the weeks,

the days, and the hours which shall bring me again into her sweet company, seeing that I know not what will be on the morrow, nor what an hour may bring forth. My work is plainly to fill up the weeks, the days, and the hours, and cheer my poor heart as I go along, with the thought that when I have served my Christ and my generation, according to the will of God, which I vow this afternoon I will, to the last drop of my blood, that then she will bid me welcome to the skies, as He bade her. God bless you all! Amen."

And then he knelt and kissed the coffin, and we lowered it into the grave. The Chief of the Staff read a form of Covenant, which thousands repeated, and then we parted.

From that very day The General rose up and went forward, sorrowing, as every one could see, to his last days over his irreparable loss, but never allowing his grief to hinder his labours for those who, amidst their afflictions have no heavenly Comforter.

A still further blow was to fall upon him, only three years later. Mrs. Booth had delighted, especially during her years of suffering, in the fellowship of her second daughter, Emma, who had been married to Commissioner Tucker, in 1890, and who had always seemed to The General to be the nearest representative, in many respects, of her mother. He had gladly given her up to go with her husband to India, and was equally willing for her, later, to go to the United States. But he always kept up a very full correspondence with her. Her last letter to him, written on an American train, said:--

"My Precious General,--

"I am still on the wing. We were at St. Louis on Sunday, where we had, in some respects, a rather remarkable day. The entire feeling of the city has been distinctly different since your visit--the sympathy now is most marked.

"I also spoke for 'fifteen minutes' (stretched a little) in the Merchants Exchange, a huge marble structure. No woman, they say, has ever been heard there before. This was on Saturday at noon, and quite a number of the leading business and money men turned up at Sunday's Meetings.

"Can't write more. How I wonder how you are! Up above us all so high, like a diamond in our sky, though perhaps I ought to say cyclone or race-horse, or--but there is no simile fine enough.

"Good-night! Would that you were here, so that I could say it, and hear all that you would like to say, and then start off again to try and carry out your wishes with better success, as

"Your unfailing Emma."

Alas, alas, for the uncertainties of human life! Little did she imagine that before the letter could reach him she would be gone from another train, for ever from his side.

Her own devotion to the War, from her very childhood, had always been such as to set an example to all who knew her. As head, for ten years, of our Training Home for women Officers, she did more than can ever be known to ensure the purity and excellence of The Army's leaders, so that it may be easily guessed how much her father valued her.

As joint leader with her husband of our forces in India, and afterwards in the United States, she never spared herself, but, in spite of repeated illnesses, and without, in any way, neglecting her duties as mother of six children, she travelled and laboured incessantly.

Starting out at one o'clock in the morning of October 28th, from Colorado, to ride to Chicago, she managed to make a rush-call, between trains, in Kansas City, to view a new building The Army was about to take as an Industrial Home. Throughout most of the two days' journey, she was in conversation with one or another Officer as to coming extension of the work until, finding that Colonel Addie, whose Province she last passed, had composed a new song, she asked him to sing it over to her, and to repeat three times the last verse, which was as follows:--

Time and place will cease to know you,

Men and things will pass away;

You'll be moving on to-morrow,

You are only here to-day.

Little did either of them imagine how terribly the words were to be verified within four hours of their being sung.

Just as she was leaving her place in one carriage, to go to the sleeping berth prepared for her in another, a tremendous crash announced to all the passengers that the car through which she and one of our Officers were passing had left the rails and been destroyed. Both were buried in the debris. The Colonel (Holland) survived, but Mrs. Booth-Tucker, after lingering in unconsciousness a couple of hours, passed away.

What a blow for The General! He wrote at the end of the year: "This has been,

is, and will be, to the end of my earthly chapter, a mysterious and painful dispensation--at least, so it appears at the moment. What God may do for me in the future, and how He may make it work for my good does not at present appear. But He is able to make it mightily helpful to His glory, and the Salvation of souls. With this prospect, God forbid, then, that I should be other than content--nay, filled with praise. I am at present strangely supported and cheered; and not strangely either, for is it not what might have been expected, with so many loving prayers going up to Heaven on my account hour by hour."

Remembering that he had lost not only the most tenderly beloved one left to him, but an Officer holding one of the most important posts he had to fill, we can somewhat estimate the grace that could thus sustain him, and make it possible, even then, to go gladly forward!

Yet again he was to drink the bitter cup of family bereavement, this time affecting his youngest daughter, who had married Commissioner Hellberg, already mentioned as one of our first Swedish Officers.

Not only had he kept all the promise of his first brave and sturdy stand for The Army as a student, but, gaining by every year's experience in various lands, he had shown remarkable ability in many spheres.

With his no less able and devoted wife, he had laboured in India, at International Headquarters, in France and in Switzerland, when consumption, alas! showed itself, and, in spite of all that could be done for him, during years of suffering, in Algiers, and in various resorts of health-seekers, he steadily sank. Though, of course, death had long threatened him, he was caught suddenly at the last, and died in Berlin on the journey homewards to Sweden from South Germany, at a time when his wife could not be with him.

It will be readily understood how much more trying this was to The General than if he had been near to comfort his daughter in all her sorrow. And yet this blow, falling upon him when he was seventy-nine years old, found him no less resolute than ever. He sent this widowed mother out into Denmark, where she was a stranger, to persevere in the fight. She had showed herself, like her father; able to plead at the very grave-side with the crowd, for God.

In connexion with the loss of Mrs. Booth we began a system of special Memorial Services which have been wonderfully blessed. The first one, held on the first anniversary of her death, in the Agricultural Hall--one of the largest buildings in London, was altogether too large for any speaking to be heard. The plan was adopted, therefore, as at the funeral, of a complete form of service, each point of which was indicated on the programme, and by large illuminated signs. By this means the audience, of some 15,000, was able closely and unitedly to join in all the songs and prayers, whilst scenes from Mrs. Booth's life, and

messages taken from her writings and from The General's, were also on the great lantern screen passed on to them. Thousands of the most careless and thoughtless were present; but there was no break in the solemnity of the service. Hundreds went as requested, from the Meeting to a room in the stables, to volunteer for life-service as Officers.

What it cost The General to be present on this, and, since then, on similar occasions, specially after his daughter's death, may be imagined; but he never hesitated to endure this, for the sake of the many souls such services have invariably aroused to repentance, faith, and self-sacrifice for the War. Writing, in 1905, to a friend, he says:—

"Were you at the Memorial Service? That was a trying ordeal for me, but I hear that many were benefited. It seems selfish to ask for so many intercessions; but I cannot get on without them. (In all our Memorial Services all present are asked to unite in prayer for the bereaved ones.) The mere fact of my knowing that so large a number of the very elect of the Kingdom are pleading for power and love on my account, helps me forward. God bless and keep and comfort you every day and every hour."

Undoubtedly, these services, whilst blessed to all present, have also served to provoke much prayer and faith for all our bereaved ones, and for The General most of all, and have thus made it easier for him, and for all of us, to triumph over personal sorrows and losses, and press forward to ever-increasing victory.

That The General's example of burying his own sorrows in redoubled effort to cheer and help others has been followed everywhere, may count as large compensation for all he has lost. And yet, all who knew him best, have seen that the wound caused by Mrs. Booth's loss was never healed. With the badge of bereavement, which we have substituted for any costly mourning, ever upon his left arm, just as it was twenty years ago, our first General went onward to the great re-union above, "as sorrowful, yet always rejoicing," his sadness ever touching as many hearts as his merry remarks aroused.

Curiously enough, The General, whilst anxious at all times to remind every one of death and judgment, and to prevent their being so intoxicated by pleasure and passing trivialities as to prevent their thinking of their souls and of eternity, abolished, so far as his followers were concerned, the horrible formalities which, in all countries have come to be thought necessary whenever death and the grave come into view.

Nothing could be more opposed to everything taught by Christ than the usual processes of "Christian burial," and the records of "the departed." He who

"brought life and immortality to light" through His Gospel could not wish to see His people's graves surrounded exclusively by signs of mourning, and then plastered over with flattering records of earthly glory, making, as a rule, no mention of His Salvation, and the eternal glories it assures. He manifested, indeed, and always shows the deepest sympathy with our sorrows; but He does so most by teaching us to make them steps to higher life and joy.

This great purpose The General aimed at in all his arrangements as to burials, and thus alleviated sadness, and turned death into victory to a very remarkable extent. No widow or orphan under his Flag will add to all the inevitable costs of nursing the dying those of fashionable "mourning," clothing, flowers, or monuments. The cross and crown badge worn on the left arm by himself and his bereaved ones, sometimes for years, whilst providing a most touching token of abiding affection for lost friends, is, at the same time, a special declaration of faith and hope, and yet obviates entirely the need for any peculiar dress "for the occasion."

Every funeral thus becomes a very valuable opportunity for comforting and strengthening the mourners, and for urging the unsaved to ensure an eternal triumph. It would not be easy to compute the total of crowds thus brought under the sound of the Gospel, in connexion with our losses, every year.

Thus all these occasions for sadness have been turned into fountains of joy, not merely to those most immediately concerned, but to the whole community. We have not yet had time or opportunity, thank God! sufficiently to redeem the grave and the cemetery from the scandal of men-praising expenditure, for any sort of tombstone has generally been too costly for our people. But the small, simple edge-stone which marks the resting-place of "Catherine Booth, Mother of The Salvation Army," and which asks every passer-by, "Do you also follow Christ?" has set an example, consistent with all our past and our eternal future.

Surely, the day will come when our General's teaching and practice in this matter will help to lighten the burden of every bereaved family, and make every cemetery the birthplace of crowds of souls. The music and song with which we surround every deathbed and funeral, still too much tinged sometimes with the follies of traditional show, have already been used by God's Spirit to bring life and gladness to many a spiritually dead soul.

Chapter 20: His Social Work

Most erroneously and unfairly it has been widely assumed that the great work of The General was the establishment in the world of some Social Institutions. Happily, we have got a verbatim report of an address to his Social Officers gathered around him a year before his death in which we have a complete statement as to the beginnings and principles of the work, so that we can see exactly how he wished it to be regarded.

1. By the Social Work, I mean those operations of The Salvation Army which have to do with the alleviation, or removal, of the moral and temporal evils which cause so much of the misery of the submerged classes, and which so greatly hinder their Salvation.

2. Our Social Operations, as thus defined, are the natural outcome of Salvationism, or, I might say, of Christianity, as instituted, described, proclaimed, and exemplified in the life, teaching, and sacrifice of Jesus Christ.

Here I would like to say that Social Work, in the spirit and practice which it has assumed with us, has harmonised with my own personal idea of true religion from the hour I promised obedience to the commands of God.

To help the poor, to minister to them in their slums, to sympathise with them in their poverty, afflictions, and irreligion, was the natural outcome of the life that came to my soul through believing in Jesus Christ.

Before many days--nay, before many hours--had passed after my conversion, I was to be found praying in the cottages in the working-class quarters of the town in which I lived, talking in the slums, comforting the dying, and doing, so far as I knew how and had ability, what seemed to me most likely to help the poor and miserable classes, both for this world and the world to come.

3. But Social Work, as a separate entity, or department of the Kingdom of Jesus Christ, recognised, organised, and provided for, had to wait for The Salvation Army.

For many years after the commencement of my public work, during which time I had, as opportunity served, helped the poor in their distress, I was deterred from launching out to any great extent in this direction by the fear so commonly entertained that by relieving their physical necessities I should be helping to create, or at any rate to encourage, religious hypocrisy and pretence.

All this time, nevertheless, I felt, and often keenly felt, that there surely must be some way by which, without any evil consequences, I could legitimately fulfil the cravings of my own heart, as well as comply with the commands of my Lord, who had expressly told me that I was to feed the hungry, clothe the naked, care for the sick, and visit the prisoners. For a long time, however, I failed to see how this work could be done in any organised or extensive manner.

Gradually, however, the way opened, and opened largely, as a result of our determination to make the godless crowds hear the message of Salvation.

I said, "They shall hear; we will make them hear; and if they won't hear in any other way, we will feed them, and accompany the food we give them with the message to which they so determinedly turn a deaf ear." In the very earliest days of The Army, therefore, in order to reach the people whom we could not reach by any other means, we gave the hungry wretches a meal, and then talked to them about God and eternity.

4. Then came the gradual unfolding of our Social methods, which have been so remarkably successful.

My dear wife's heart had been particularly drawn out on behalf of the fallen outcasts of society, who, often more sinned against than sinning, appealed peculiarly to her large and tender sympathies. More than once she found opportunity for extending help to individual cases of misfortune, obtaining homes amongst her friends for some of the children, and assisting the poor mothers to win their way back to virtue.

But it was not until the end of 1883, or thereabouts, that anything like a systematic effort in this direction was organised on their behalf. Touched by the helpless and pitiable condition of some

poor girls who had sought Salvation at the Corps at which, with her husband, she fought as a Soldier, a baker's wife, living in one of the most wretched streets in Spitalfields, took the girls, in distress and trouble, into her own home. Before long it was crowded to its utmost capacity, and still other women were clamouring for admission. She implored us to help her, and we engaged and opened a house as our first Rescue Home, placing it under the direction of Mrs. Bramwell Booth.

The breaking forth of the same spirit in different directions in other lands quickly followed.

At about this time our first Prison Rescue Brigade, in the Colony of Victoria, was organised by the late Colonel Barker. So striking was the success attending his effort that, before many months had passed by, magistrates in the city of Melbourne were actually giving delinquents the option of being sent to prison or to our Prison-Gate Home, and the Government placed the former Detective Police Building at our disposal, at a nominal rental.

Not only does the genuine Christian spirit carry the soul out in sympathy with misery, but it often leads it to prefer certain particular classes of sufferers or wrongdoers, on whom to lavish its self-sacrificing love, and restlessly spend itself in efforts for their benefit. In the case of one Salvationist, it will be the dying; in another the daughters of sin and shame; in another the homeless; in another the children, and in yet another the drunkards.

With Colonel Barker, as with other comrades under our Flag to-day, it was the criminals.

This spirit thrives and becomes more effective by what it feeds upon. It must, therefore, be wise to favour its preferences, so far as it is possible to do so without losing sight of the well-being of the whole.

We did this with Colonel Barker, and we are acting on the same principle with others to-day.

Then came our first Women's Rescue Home in Melbourne, to help us in the establishment of which the Colonial Government gave £1,000.

It was upon foundations of this character that our Social Operations in New Zealand, France, South Africa, and several other countries were subsequently built up.

For years past our Officers, men and women, both in the United Kingdom and elsewhere, had carried on what may be spoken of as an unorganised form of Slum Work; but it fell to the hands of my glorified daughter, the Consul, to institute, in London, what was then and for some time afterwards known as "the Cellar, Gutter, and Garret Brigade"--the forerunner of scores of Slum Posts, which are now such a recognised feature of our operations all over the world.

Our first Men's Shelter was opened in Limehouse, London, during the winter of 1887-8, and was soon followed by the opening of similar Institutions in other countries, far-off and near at hand.

From our earliest days drunkenness had been one of the many foes of God and man against which we had specially taken our stand, and thousands of its slaves had been rescued from its grip, and become valiant Soldiers in our ranks. Our first Inebriates' Home, conducted in the interest of women, was not, however, opened until 1887. This was in Toronto, Canada.

The Social Work in the United States had its birth in 1885, in an effort made on behalf of prisoners at Hartford, Connecticut. Similar efforts followed in other cities, and Rescue and Industrial Homes, Shelters, and Farm Colonies followed on in due course.

All these enterprises and many others, to which I have not time now to refer, were prior to the publication of "In Darkest England and the Way Out," and had, no doubt, a powerful influence in inspiring that volume.

Since then one branch or other of Social Work has been commenced in every country in which our Flag is flying.

Notwithstanding the satisfaction produced by these and kindred efforts in my own mind, and in the minds of those immediately associated with me, and although the results were truly remarkable, and the possibilities seemed to be still more wonderful, the beginnings of these Social enterprises attracted comparatively little notice.

The New Movement--for thus I may describe it--which, with half an eye, thoughtful men might have seen to be pregnant with blessings for the whole world, was almost unnoticed by either the Authorities or the Press; while our supplies of men and money for its conduct and extension were very limited.

Suddenly, however, the scene was changed, and, all at once, everybody was asking, "What is The Salvation Army?" "Who is General Booth?" and "What is this Social Scheme?"

This change was largely brought about by the publication of "In Darkest England and the Way Out," together with the notices of the Scheme in the Press which it brought about.

Judged by the effect produced, the book was certainly a remarkable one. In the first place it had a title which, in a striking manner described its character. Everybody wanted to see it, and, as a result, it was sold, lent, read, thought about, and talked about in every direction. Nearly a quarter of a million copies were sold. The profits from the publication and sale amounted to about £20,000, of which sum I had the privilege of handing over £5,380--which might have been considered rightfully to accrue to me personally as the Author--to the fund devoted to the promotion of the object for which the book was published.

In its pages I propounded those Schemes which I thought would prove most successful in alleviating the terrible misery I had described, and in rescuing some, at least, of the sufferers from the conduct that produced it.

In order to set the Scheme in motion, I asked the public to give me £100,000, and a further £30,000 per annum to maintain it.

I can never forget the morning that directly followed the appearance of the volume. I was, of course, in ignorance of what the nation would think or say about it.

I had made plans for the book to be delivered to the newspapers at one and the same time, and, regarding the Press as being to some extent the voice of the people, I was anxious to hear what that voice would say.

I was not kept long in suspense. As I ascended the stairs at Headquarters that morning, a gentleman with a countenance

beaming with kindness and anxiety met me. I do not think he had ever seen me before, and I was certainly in complete ignorance of him.

"General Booth, I believe?" he said.

"Yes, sir," I answered.

"I have been reading the critique in *The Times* of your Darkest England Scheme," he said, "and, believing your plan to be right and good, I want to be the first to express my sympathy and practical assistance in carrying it out, and I wish to give you the first £1,000 towards the sum asked for."

This gentleman proved himself a firm friend of the Scheme, actively co-operating with us so far as he had opportunity.

A short time afterwards our friend was present at the opening of our first London Ex-Prisoners' Home. When I had finished speaking he expressed a wish to say a few words. I invited him forward for that purpose. He came, hurried and excited, began to speak, staggered, reeled, fell into my arms and immediately expired. It may be truly said that he died calling down blessings on the Darkest England Scheme.

After meeting this gentleman on the stairs, I had scarcely sat down at my desk, with his cheque in my hand, before a telegram was handed me, from one of the most influential newspaper proprietors in the city, expressing a similar hope, and promising a similar amount for its realisation.

But along with these cheering expressions of approbation there came the invariable murmuring objections. One of these strove to minimise the value of the effort, by arguing that it was only an attempt to extend The Army's religious influence. People said they would be willing to help if all religious and propagandist motives were eliminated from the Scheme.

One night a gentleman was announced as wishing to see me. He declined to give his name, and the only description of him I could gain was that he was a prominent member of the Stock Exchange.

"I want to ask you one question--only one," he said, upon entering my office, "about this Social Scheme of yours."

"All right," I replied, "as many as you like."

"Well," he continued, "I want to know whether you are going to give religion alongside your other benefits to these people whom you seek to help? I am not a religious man myself. I am not saved, and never shall be--I am a lost soul; but there is no reason why these poor wretches should not have religion; and if you will give them religion, I will help you."

"Yes," I answered, "we will give them religion. While we won't refuse to help them because they are irreligious--but, on the contrary, will take in the vilest and the worst--we will give them all as much religion as we can."

"I will help you," he answered, as he handed me Bank of England notes for £500.

He came to see us again and again, proving for the time being a generous friend. Then he disappeared.

In a very short time, and in the readiest and most kindly manner, £104,000 were subscribed. But, alas! only a very small proportion of the £30,000 that was asked for annually was forthcoming.

In this, as in many other similar cases, I have found that whilst the public will be ready--nay, eager--to embrace a new thing, they soon get tired of it, run after some other novelty, and leave you largely to struggle for its continuance, as best you can.

5. It is enough here to state that the results at the onset were remarkable. Amongst others four, which might have been expected, were immediately realised:--

(a) The first was the bringing into public view the ocean of tears, misery, and evil which was rolling around us in every direction.

(b) Another result was that people everywhere were awakened from their selfish lethargy, to look upon these waters of tribulation, and were amazed to find the depth, the darkness, and the despair with which they rolled forward, as well as the damnation to which they invariably led.

(c) A further effect was that a large number of people were won over to care for the class whom it was proposed to benefit, and to believe in the possibility of the Scheme being realised. Many of these proved permanent friends of our Social Operations.

(d) Yet another effect was that the fountains of compassion broke

out in the hearts of large numbers of individuals, and led them to make similar efforts. Everywhere the call was sounded to labour for these poor lost people, and instances were adduced which showed that their humble toil was productive of very striking results.

But until now nothing, or next to nothing, had been done to stop this rolling river, or deliver those perishing in its waters, because everybody had felt helpless in the presence of the enormous evil.

But here, now, were results of sufficient magnitude to convince those who became interested in the matter that, by the employment of the methods set forth in "In Darkest England and the Way Out," something permanently effective might be accomplished.

On the other hand, others, as might have been expected, who had never manifested any particular interest before, either for or against, now came out openly as our enemies, and a stiff fight followed, out of which the Social Operations, although in their infancy, may be said to have emerged victorious.

One of the results of this conflict of opinion was the "Darkest England" Inquiry.

The preparation of "In Darkest England" will for ever remain remarkable in my own memory, as it was mostly written and corrected in the adjoining chamber to that in which my dear wife was suffering those awful agonies associated with the disease which finally carried her away.

The spirit which originated and controlled the Social Work had been, pre-eminently, the spirit of her religion. She certainly was the most practical exponent of the Christianity of which I have been speaking that it was ever my lot to meet. It was her religion; she preached it with natural eloquence and remarkable skill; and, in life and death, she exemplified it.

From that day to this the history of the Social Work has been one of steady progress and of surpassing interest, and I have sometimes wondered whether any movement, based so solidly upon principles of permanence, and so calculated to bless the classes for whose benefit it was, by the Providence of God, called into being, has ever existed within the memory of men.

Now what has come out of this beginning?

1. Here is a list of the various Social enterprises we have in hand. I do not vouch for its completeness; but, anyway, we have here a goodly number of schemes for the benefit of the poor and friendless already in active and useful operation:--

1. For the Starving, we have--

1. Children's Free and Farthing Breakfasts.
2. Midnight Soup and Bread Brigades for the Homeless.
3. Cheap Food Dépôts.
4. Special Relief Funds for cases of Special Destitution.
5. Old Clothes' Dépôts for Slum Families.
6. Poor Men's Hotels,
7. Cheap Grain Stores.
8. Famine Loan Fund for Destitute Indians.

2. For the Drunkards, we have--

1. Drunkards' Brigades.
2. Midnight Drunkards' Brigades (of use also in any sudden emergency--Fire, Flood, etc.).
3. Drunkards' Advice Bureaux.
4. Homes for Inebriates--Men and Women.

3. For the Paupers, we have--

1. Workhouse Brigades.
2. Salvation Guardians of the Poor.
3. Pauper Colonies.
4. Pauper Transportation.
5. Labour Bureaux,

6. Homes for the Aged.

4. For the Unemployed, we have--

1. Labour Bureaux--Men and Women.
2. Industrial Homes.
3. Labour Wood Yards.
4. City Salvage Brigades.
5. Workshops.

5. For the Homeless, we have--

1. Midnight Scouts.
2. Shelters for Men and Women.
3. Metropoles.

6. For the Criminals, we have--

1. Prison Visitation.
2. Police-court Work.
3. Prison-Gate Work.
4. Probationary Police.
5. Correspondence Bureaux.
6. Ex-Criminals' Homes.
7. Criminal Settlements

7. For the Daughters of Shame, we have--

1. Visitation of Streets, Brothels, Yoshiwaras, Clubs, *etc.*
2. Midnight Meetings.
3. Receiving Homes.
4. Rescue Homes.
5. Factories, Laundries, *etc.*

6. "Out of Love" Funds.
7. Service Girls' Brigades.
8. Shepherding Brigades.
9. Maternity Homes.
10. Investigation and Detective Department.

8. Slum Work. We have--

1. Visitation.
2. First-Aid Brigades.
3. District Nursing.
4. "Poorest of the Poor" Aid.

9. For the Sick, we have--

1. Visitation.
2. Hospitals.
3. Dispensaries.
4. Village Dispensing.
5. Leper Hospitals.
6. Maternity Nursing.

10. For the Lost, we have--

1. Inquiry and Correspondence Bureaux.
2. Legal Assistance.

11. Prevention and Protective Work for Young Girls. We have--

1. Servants' Homes.
2. City Institutes.
3. Theatrical Girls' Home.
4. Registries.

5. Students' Homes.

12. Anti-Suicide Bureaux. We have--

1. Advice Department.

2. Loan Department.

13. The Home League.

14. Land Schemes. We have--

1. Emigration.

2. Home Colonisation.

3. Colonisation over the Sea.

4. Lands and Farm Colonies.

5. Small Holdings.

15. Deep Sea Brigades. We have--

1. Mission Boats.

2. Life-boat.

16. Training Colleges.

17. Students' Homes.

18. Working-Men's Association.

19. Village Banks.

The total number of our Social Institutions is now 954.

The value of properties, etc., held for the use of our Social Operations is:--

At Home (U.K.) £228,000

In other Countries 747,000

Total £975,000

2. In the history of the Social Work, nevertheless, there have been, as you will know, any number of shortcomings. We have not realised all our expectations, nor fulfilled all our dreams. It

was not to be expected that we should. This is an imperfect world; the Movement has been imperfect, and the people who have carried it on have been imperfect also. Consequently, it is only natural that we have had imperfect results.

(a) Many things have been calculated to cause these shortcomings. For example:--

i. There has been a great lack of direct aim at the true goal of our Social Work on the part of some Officers who have been engaged in its direction.

Some of our comrades have been content with a "soup-and-blanket" régime. That is to say, they have too often been satisfied with the alleviation of the miseries of the hour, and have stopped short of the removal of the evils that have caused the poverty, vice, and agony from which the sufferings sprang.

Consequently, the work, being superficial, has in some cases only had superficial and temporary results.

You get out of a thing as much as you put in--and no more, and that, not only in quantity, but in quality. If you go in for root-and-branch efforts, you will get root-and-branch results.

ii. Another cause of our shortcomings has been the lamentable fact that some of our Officers have been deficient in personal religion.

Our Social Work is essentially a religious business. It can neither be contemplated, commenced, nor carried on, with any great success, without a heart full of pity, and love, and endued with the power of the Holy Ghost.

iii. Another of our difficulties has been the scarcity of suitable people for carrying the work on. This was also to be expected.

If we had been content with hirelings, and had sought them out from among the philanthropies and Churches, we should have found plenty in number, but it is equally certain we should have had considerably more doleful failures than those we have experienced.

We are not only making but are now training the Social Officers, and we shall doubtless improve in this respect, whilst the work they turn out will be bound to improve proportionately.

iv. Then again a further reason for our shortcomings has been our shortness of money.

This need unfortunately is not passing away, as you will all well know. But I suppose some of you have come from distant lands with bags of francs and dollars to present The General with an ample supply of this requirement. He thanks you beforehand.

(b) Nevertheless, and notwithstanding all our shortcomings, the position now occupied by our Social Operations, and the influence exercised by them on the great and small of the earth, is in evidence in every Continent and on every hand.

There is no doubt that the world, as a whole, feels much of the admiration and gratitude which the Press lavished upon me on my recent Birthday--admiration which was assuredly intended not only for myself, but for The Army as a whole, and not only for The Army as a whole, but for its Social Workers in particular.

1. And now, in conclusion, let me summarise a few of the advantages which have flowed out of the Social Work, and which will continue to flow out of it as long as time rolls on.

(a) The first benefit I will mention is the Salvation of thousands of souls.

(b) The world has been further benefited by the knowledge of Salvation spread throughout every part of the habitable globe.

(c) The world has been further benefited by the Conviction that has been brought to governmental, philanthropic, and religious agencies, as to the duty they owe to the classes we seek to benefit.

(d) The world has been further benefited by the sympathy created in the hearts of royal personages, scientists, literary people, and the Press generally; indeed, in every class and grade of mankind.

(e) The world has been further benefited by the removal of misery on such an extensive scale as had never even been dreamed of as possible.

Think of the multitudes who, by our operations, are daily saved from starvation, vice, crime, disease, death, and a hundred other nameless woes.

In some of the principal cities in Italy, Holland, Germany, and

elsewhere, visited during my recent Continental Campaign, I have been looked upon with unspeakable satisfaction and enthusiasm as The General of the Poor, and The Salvation Army has been regarded as their friend.

(f) The world has been further benefited by the help which our Social Operations have afforded to the Field and other Departments of The Army all over the world.

(g) The world has been further benefited by the confidence the Social Work has created in the hearts and minds of our own people--both Officers and Soldiers--as to the truth and righteousness of the principles and practices of The Salvation Army.

(h) The world has been further benefited by the answer which the Social Work constitutes to the infidel's sneers at Christianity and the assertion of its effeteness.

Truly, our future chroniclers will have to record the fact that our Social Operations added a celestial lustre and imparted a Divine dignity to the struggles of the early years of The Salvation Army's history.

To our own eyes in The Army, however, that which has been done in connexion with the Institutions is only a very insignificant part of the whole effect produced. Until the present movement all over the world in favour of the betterment of the social condition of the masses of the people has had time to accomplish definite results, our Institutions may yet have a good work to do.

But the great work The General did in this connexion was the restoration to men's minds of the Saviour's own view, that we owed to every man every care that a truly brotherly heart must needs bestow. That principle, as The General pointed out, had always been acted upon, as best it could be, from the beginning, and is daily acted upon to-day, wherever The Army exists.

Chapter 21: Motoring Triumphs

During one of his Motor Tours The General remarked:--

"It was here (Banbury) that the idea of a Motor Campaign was conceived. Seven or eight years ago (1900) I held an afternoon Meeting in this place. On that occasion a crowd of my own people and friends came to the station to give me a send-off. Such was the affection shown, and so manifest was the pleasure derived from my visit, that I said to myself:--

"Why should I not impart this satisfaction to those comrades and friends throughout the country who have never had the satisfaction of seeing my face, or hearing my voice?"

"And then the idea occurred to my mind that the automobile would not only be the readiest means of transit, but the only plan by which I could reach the small towns and outlying hamlets. Moreover, it would perhaps prove the only method by which we could get through the crowds who would be likely to assemble on such a Campaign."

By most men, in their prime, it would be thought an ample filling up of any week to address three large Meetings on the Sunday, and one each week night; but The General, at seventy-four, saw that, travelling by motor, and visiting in the daytime such smaller towns and villages as had never seen him before, or not for many years, he could not only reckon upon three large indoor Meetings every day, but speak, perhaps, to millions of people he had never before addressed. And so in six Motor Tours he passed from end to end and from side to side of Great Britain, gathering crowds from day to day for six weeks at a time.

We have met with people frivolous enough to write of all that as if The General's Motor Tours were luxuries! In one glorious sense they were really so, for, to him, there could never be a greater luxury than to proclaim the Gospel to a crowd. But, as a matter of fact, he found it less expensive to travel in this way than to go as he ordinarily did for a long journey to and from London by train to reach each town separately.

And the economy of Army forces, by means of Motor Tours, has been marvellous, every little Corps and village Outpost on the route on week-days being given an opportunity to gather crowds they never ordinarily reached

together, and to unite their own efforts for once with those of their General in trying to lift up Christ more than ever before.

And The General was so alive to the value of inflaming the love of any handful of villagers or children, but especially of his Soldiers and Officers to the Master, that it was to him a continual delight to move about amongst his Soldiery in every land.

The General could rarely venture to plan very far ahead, because his public appearances had all to be made to fit in with other and often even more important engagements, of which only his Staff knew anything. It is, indeed, marvellous how few engagements he made ever had to be broken, and how successful almost every Campaign of his has been, seeing at how short notice most of them were undertaken. In one of his diaries I found a bitter complaint of the waste of time involved in having to wait for three hours between the steamboat and train. "Why," he asks, "could they not have arranged a Meeting for me?"

One who has travelled 8,000 miles with him on four Motor Tours says, though everybody, everywhere, pressmen included, were of necessity impressed with his sincerity and transparency, they could see that he had all the time only one object in view, the glory of God and the Salvation of souls.

And it is the extent to which he led all ranks into the same spirit which made it easy for arrangements to be made and carried out in so few hours for the very largest demonstrations, as to which it was never possible to hold any approach to a rehearsal, those joining in them living usually so widely apart from each other. An occasional private letter gives, perhaps, the best possible explanation of his own heart in this perpetual motion towards the Cross. Who that saw him in some grand demonstration could imagine that he had been feeling just before it as this letter reveals:--

"My feelings alternate; but my faith is steadfast. Morning, noon, and night I tell God He is my only help. He will not fail me. To-night's Meeting will be, as you say, a great strain; but the memories of God's goodness encourage me to go forward in spite of unutterable sadness and gloom."

And who that heard him on one of those Congresses, in which a great company of his Officers and Soldiers felt themselves to be feasting on heavenly manna for days together, could imagine his writing the week after:--

"If ever I felt my full agreement with my Lord's definition of service as expressed in the parable, I do to-day. After all, I am a poor, unprofitable servant, and I have lost no little sleep since

Friday night in criticising regretfully and condemning my share of the wonderful Congress that has certainly taken a large part of the world by storm. Nevertheless, I thank God from the bottom of my heart for the part I have been allowed to have in the matter."

Amongst the incidents of all touring, but especially of motoring, are storms such as the one The General thus triumphed over:--

"We are still rushing on. I had five Meetings yesterday, Friday, and an hour's ride through the most blinding storm I ever encountered. Two of our cars broke down, gave up, and retreated to the nearest town for the night; another got through in a damaged condition, and three with difficulty arrived at our destination. However, we who did get in, were rewarded with a big audience and a big reception. It was very wonderful. I am now reckoning on the closing Meeting which takes place on Wednesday afternoon.

"Everybody continues to bless me and speak well of me. Is it not a little surprising, and, viewed from the Master's Standpoint, a little dangerous? You must keep on praying that my faith fail not. Abundance of trying things await me. I must wait for my rest 'until the Morning.' God bless you!"

Well may a man sometimes long for rest who has experiences like the following:--

"I nearly killed myself on Saturday and Sunday at Birmingham. For some cause or other both throat and head got wrong, and it was with difficulty I could frame my sentences or pronounce my words, and yet I had to meet the great opportunity that was presented. I am paying the price to-day in weariness extreme. There is hardly a bone in my body that does not ache, or a nerve that does not seem overstrung.

"But I shall rally and be myself again; indeed, I must, for things of vast importance have to be attended to before the day is out. Our exchequer is empty, and I have to prepare for my autumn Campaign in Holland, Germany, Italy, etc."

"A mile or two after Penzance, the chauffeur turned to General Booth, and 'Now she's waking up!' he said, with a satisfied sigh, as the great car began to hurry through the open lanes.

"The General nodded his head meditatively. 'Yes,' he said, in his beard, 'people have to wake up before they begin to move. England wants waking up; I'm trying to wake her up myself, just a little, and then we shall move.'

"I asked him what he made of our national apathy.

"He shook his head. 'I don't know how it is,' he said, 'but people are somehow afraid to examine themselves, afraid to see facts as facts. There is a spirit in England which is worse than opposition to religion; it's a spirit of--of--of detachment, of separation, a spirit which says, "I don't want you, I can do without you; and so long as you leave me alone I shan't interfere with you." It's a kind of slackness. They want waking up. They want rousing. They want a good shaking. It seems as if they have fallen into a deep slumber--opium-eaters!'

"He is setting out to rouse England once again, make one great final effort for the future of humanity. The future of humanity, he believes, can only be secured by 'conversion.'

"Look at him in his car! There he sits, with a light-coloured overcoat buttoned round his neck, a grey forage cap pressed over his ears, his hands in his pockets, his eyes looking straight ahead, and his lips biting at his beard--an old, old man in the newest of motor-cars.

"Through lanes where Wesley rode his horse, poring over a book as he went, General Booth flies in his beflagged car--on the same errand. These two men, so dissimilar in nature, so opposed in temperament, and separated by nearly two hundred years, the one on horseback, the other in a motor-car, sought and are seeking the same elusive end--the betterment of humanity.

"One feels as one rides along our country roads with General Booth the enormous force of simple Christianity in this work of evolution. One sees why Wesley succeeded, and why The Salvation Army is succeeding.

"'We make too much of sin,' says evolution. 'We don't make half enough of sin!' cries The General. Politicians and men of science seem like scene-shifters in the drama of life, and religion stands out clear and distinct as the only actor.

"'People have taken to The Salvation Army because it's so kind to poor people,' General Booth tells me; 'they know I love the poor, they know I weep bitterly for all the hunger and nakedness and sorrow in the world. People know I'm sincere. That's it! They know The Salvation Army is sincere, that it's doing kind actions, and helping those whom nobody else will help or can help. That's what makes us popular. Sympathy.'

"But the secret of The General is not humaneness. His secret is the reality with which he invests sin. Hear him talk about sin, and you realise the man's spell.

"At one moment he is full of humour and robust talk, a genial, merry, shrewd-eyed old gentleman; at the next--at the mention of real sin--his brows contract, his eyes flash, and his tongue hisses out such hatred and contempt and detestation as no sybarite could find on the tip of his tongue for anything superlatively coarse or ill-flavoured.

"'Sin!' he cries to me. 'Sin is a real thing--a damnable thing! I don't care what science calls it, or what some of the pulpits are calling it. I know what it is. Sin is devilish. It is sin and only sin which is stopping progress. It is sin and only sin which prevents the world from being happy. Sin! Go into the slums of the great cities--pick up little girls of six years of age sold into infamy by their parents; look at the drunken mother murdering her child, the father strapping his cripple son--sin!--that's what I call sin; something beastly and filthy and devilish and nasty--nasty, dreadfully nasty.'

"As you listen and as you realise that The Salvation Army contains numberless men changed in the twinkling of an eye from lives of such sin as this to lives of beneficent activity, you begin to feel that General Booth, right or wrong, has at least hit upon one of the most effective ways for helping evolution.

"He makes sin as real to the individual as only the mystics can imagine for themselves. Perhaps humanity likes to be told how black it is, how far it is from the perfectness after which Nature is blundering and staggering. I know not; but it is manifest that when this grim old man, with the ivory face, the black, flashing eyes, the tangle of white hair and the tangle of beard, leans over

the rostrum and calls sin 'beastly' and 'devilish' and 'nasty' the people sit as white and spellbound as the patient of the hypnotist.

"It is a different General Booth whom the villagers flock to see as he drives, smiling and genial, through Cornish villages, whom the band plays into towns, and whom mayors and councillors receive with honour. But the reason of this honour and this popularity is the fact that he is a force, a living, breathing power who has made sin real to the world and has awakened the religious consciousness in thousands of human beings."

William Booth was always very wide awake to the discouraging emptiness of mere demonstrations, and never expressed himself more contemptuously with regard to them than when he thought that any of his Officers, in the midst of some grand display, which was attracting unusual attention, seemed to be likely to be satisfied with the show of what had been done, instead of pressing forward to greater things.

Yet he saw that, in presence of the continual and entralling exhibitions of the world, there was absolute need for such manifestations of united force as might encourage every little handful, usually toiling out of sight, and convince the world that we were determined fully to overcome all its attractions.

There had been before his time large demonstrations in favour of teetotalism, and in some parts of the country the Sunday Schools were accustomed annually to make displays of more or less fashionably-dressed children and teachers. But The General was alone in his own country and time in organising any such public demonstrations in honour of Christ, and of total abstinence from sin and from worldly-mindedness.

How perfectly The General could always distinguish between the enjoyment of demonstration and of real fighting, was strikingly manifested on one of our great Crystal Palace days. Looking down from the balcony upon the vast display, when some 50,000 Salvationists were taking part in various celebrations, he noticed a comparatively small ring of our converted military and naval men kneeling together on the grass, evidently within hearing of one of the band-stands upon which one Band after another was playing, according to programme. "Go and stop that Band," said he to one of his A.D.C.'s. "We must not have those praying men hindered in their fight for souls by the music."

And this was only one example of his frequent abandonment of any programme, or practice, or arrangement which seemed to him only to have demonstrative effect, when any more enduring benefit could be otherwise secured.

In short, demonstration in his eyes was only valued at its military worth, and he

never wished any one to become so occupied with appearance as to miss enduring victory.

The following description, by a writer in a big London daily, of one of The General's tours might be fairly accepted as a sample of them all, and as giving some idea of the way in which they manifested his care for all that concerned men:--

"'An easy day' was The General's description of that on which we fared to mediæval Godalming, through the beautiful Hindhead region to Petersfield, and thence in the evening to antiquity and Winchester. He meant that he had only to address three great gatherings (the day's course admitted of scarcely any of the customary wayside and hamlet musters), so his oratory would be merely a matter of five hours or thereabouts. There were solid fact in The General's airy designation; it *was* an easier day than most of those of the tour; but it had sundry distinctions of its own, apart from the great, welcoming Meetings.

"It was curious and pleasant to see gipsies salute The General from their wayside Bohemia on the road to Hindhead; it was delightful to see The General himself as he descended and spoke to the church school-children who hailed him by the wayside at Roke, in one of the most charming wayside spots on the journey. They stood with their teachers under the trees in the sunshine, little pictures of bloom and happiness. 'Now wouldn't you like to be running round the country on a motor?' he asked them straight away, and their answer come with hearty directness. In a naïve and tender little speech, that had a touch of airiness, he told them of the joy of motoring, turning anon to the many glad and beautiful things within the reach of little people who yet might not go a-motoring, and so in simple little touches appealing to the joy of life and soul that the child-sense could understand.

"'Isn't he like Father Christmas?' a little girl was heard to whisper. Here he charmed those in the morning of life; away at Petersfield in the afternoon the sight of him consoled some in life's evening. One poor old lady, who had lost the use of both limbs, was carried to her door and set in a bath-chair, and there she remained till The General had passed. We noticed the light on her face, and how vehemently she waved her handkerchief. An Army Officer chatted with her before we left the town in the evening. 'I can now

'die happy,' she said; 'I have seen The General. And when the call comes I know that God will send down the hallelujah motor for me, and the loss of my old limbs won't matter in the least.'

"I have mentioned 'an easy day.' Having now described in a broad way the typical early stages, it may be well, in a somewhat more intimate and personal way, to give an idea of the work, moods, and trend of the average day of the whole tour. The stress and excitement it meant in the long stretch of country from the first town to the last were extraordinary. We mustered, as a rule, at nine in the morning for the day's work and travel, most of the folk of the town where the night had been spent turning out for the send-off.

"The General was on the scene almost invariably to the minute. Nearly always at those starts he looked grave, resigned, and calm, but unexpectedly careworn. It was as if he had wrestled with all his problems, with a hundred world-issues in the watches of the night, and was still in the throes of them, and unable for the moment to concentrate his attention on the immediate town and crowd that hurrah'd around him. But, of course, he stood up and acknowledged the plaudits--though often as one in a dream. But the picturesqueness of his appearance in the morning sunshine--with his white hair, grave face, and green motor garb--took the imagination of the mass, and without a word from him the people were left happy.

"He looked a new personality at the first important stopping-place, reached usually about an hour before noon. His air and mood when he stepped to the platform for the public Meeting had undergone a radiant change; all the more radiant, we noticed, if the children who had hailed him from the waysides had been many and strenuous. There was something of the child in his own face as he stepped to the platform's edge, and replied to the enthusiasm of the house by clapping his own hands to the people. There was always something naïve and delightful in The General's preliminary task of applauding the audience.

"Here came his first important address of the day, lasting an hour and a half, or even longer. It had many 'notes,' and displayed The General in many moods. He was apt to be facetious and drily

humorous at first. He had racy stories to tell--and none can tell a story for the hundredth time with fresh zest than he--in illustration of the old and bitter prejudices against The Army. A typical one was that of an old woman, arrested for the hundredth time for being drunk and disorderly, who was given the option of going to prison or being passed over to The Salvation Army. Too drunk to realise what she did, she decided for the latter. She was kindly tended, set in a clean cosy bed, and watched over by a sister till the morning. When she woke the sunlight streamed through the window, and the happy, unaccustomed surroundings surprised her. 'Where am I?' she exclaimed in bewilderment. 'You are with The Salvation Army,' said the sister kindly and softly. 'Oh, goodness gracious,' roared the old woman, 'take me away, or I'll lose my reputation!'

"Often in these long and comprehensive addresses The General told how he found the work of his life. He was never so impressive as at this stage. And the tale in its intensity was ever new. His language was nervous, intense, almost Biblical, his figure suggestive of a patriarch's in a tragedy. 'Sixty years ago--sixty years ago--sixty years ago,' each time with a different and a grimmer intonation--'the Spirit of the Living God met me.... I was going down the steep incline when the great God stopped me, and made me think.'

"In the last stage of his address he was the coloniser, the statesman, the social wizard who would recast character and rearrange humanity. He gave an epic sense to the story of emigration and colonisation. But he was invariably clear and lucid in his detail, so that the immediate and practical meaning of it all was never lost on the mayors, and corporation and council worthies, who heard him. Then miles and miles away at the second important stopping-place in the early afternoon, after incidental wayside speeches and idylls, he went over the same ground in a further address of an hour or more. Somehow in the afternoon he appeared to speak with added individuality and passion, as if the wants and woes of the world had been growing upon him since the morning.

"A needed rest, perhaps a little sleep, then away once more by the waysides and through the welcoming hamlets. The third and last

great stopping-stage was reached, as a rule, about eight o'clock. He typified serene old age as he stood up in the white car, passing the long lines of cheering humanity. Here in the evening light it was not easy to regard him as a propagandist. He might be a study for Father Christmas, or a philosopher who dealt much in abstractions and knew little of men. The General who, twenty minutes later, proclaimed his spiritual truths and his social ideals to a new audience, seemed, once more, an absolutely different personality. Often at these evening meetings he spoke for the better part of two hours."

Chapter 22: Our Financial System

The continued strain to raise the money needed for the work was, undoubtedly, to William Booth the greatest part of his burden all the way through life. And it is to this day the puzzle which makes it most difficult to write as to The Army's finances. On the one hand, we have to praise God for having helped him so cheerily to shoulder his cross that he did not seem many times to feel the burden that was almost crushing him to the ground, and hindering all sorts of projects he would gladly have carried out. Yet, on the other hand, we must guard against saying anything that could lead to the impression that The Army has now got to the top of its hill of difficulty, and needs no more of the help, in small sums as well as in big ones, that has been so generously sent to it.

It would be hopeless to attempt to estimate the numbers of appeals The General sent out in any one year, for he not only tried at fixed periods to get for his various funds truly interested subscribers, but was always seeking to link the hearty giver with the deserving receivers.

But perhaps the very extremity of his one need helped him with the most practical wisdom to avoid all unnecessary expenditure, and to cultivate all those habits of economy and systematic effort which alone made it possible to keep up so vast a work mainly by the gifts of the poor. To this very day it is the same old struggle to get each £5 that is wanted together. Yet all of it is precious to us because it so guarantees exemption from indifference, and the pervasion of all our ranks everywhere with the principles of self-help which The General always so inculcated as to make The Army everywhere independent of the wealthy, yet their trusted and skilful almoners.

Rejoicing as we do in all that, we cannot too strongly guard every one against the impression that The Army has become, either at its centre, or anywhere else, so situated that there is not at any given moment extraordinary strain in some financial direction. It has come to be very generally known that the individual Officer can only keep in existence because he has schooled his desires to be content with what others all around would regard as "an impossible pittance."

We hear one day of a great city where the conditions of life are such that a Rescue Home is evidently urgently needed, and the lady who calls our attention to the matter offers at once to find £500 towards the fitting-up of such a Home. But we know that to keep it up requires gifts amounting to some thousands of pounds each year, which, if not subscribed locally, we shall have to provide from

Headquarters.

Now what is to be done? Are we to stand still with what seems to us so valuable an offer, not only of money-helps but of opportunity to help? Under the circumstances we know what The General would have done. He would without a moment's hesitation have said: "This ought to be done, and must be done"; and, trusting in God, he would have made the other step forward, though perfectly conscious that it would probably involve him in new cares and anxieties.

"Four shillings and tenpence. Now, really, can't we manage that twopence to make five shillings?"

Such an appeal, heard at a street-corner, where one of our Open-Air Meetings is being closed, is, I fear, the first and last that many people hear of The Salvation Army. They have not been present at the Meeting. All the beautiful speaking and singing of happy men and women, anxious to do anything they can for the good of others--of this the passers-by know nothing. Many of them "would not be seen standing to listen" amidst the crowd, still less when, for want of any considerable crowd, they would be more conspicuous. Hence they have no chance to see or know what really takes place. Had they even seen the whole process of getting that four shillings and tenpence they would have noted that most of the money really came from the Salvationists forming the ring, who threw their pence, or sixpences, gradually, in the hope of inciting others to do likewise.

As it is, I fear, many go their way "disgusted at the whole thing," because of the little scrap of it they have overheard.

But, pray, what is the essential difference between the call for "twopence to make up a shilling," and the colossal call made in the name of some royal personage for "an additional ten thousand pounds" to make up the £25,000 needed for a new hospital wing? Surely, a hospital, whose value and services commend it to the entire population should need no such spurs as subscription lists published in all the papers, or even the memory of a world benefactor to help it to get the needed funds. But it does, and its energetic promoters, be they royal or not, deserve and get universal praise for "stooping"--if it be stooping--to any device of this kind needed to get the cash. Do they get it? is the only question any sensible person asks.

And nobody questions that our "stooping" Officers and "begging Sisters" get the twopences and shillings and pounds needed to keep The Army going, in spite of all its critics--whether of the blatant street-corner, or of the kid-gloved slanderer type.

If we reflect upon the subject we shall see how sound and valuable are the principles on which all our twopenny appeals are based.

From the very beginning The General always set up the standard of local self-support as one of the essentials of any real work. Whilst labouring almost exclusively amongst the poorest of the poor, he wrote, in 1870:--

Emma Booth-Tucker



EMMA BOOTH-TUCKER

Born January 8th, 1860. Died October 28th, 1903.

Born January 8th. 1860. Died October 28th. 1903.

"The entire cost of carrying on the Mission at present is about £50 per week. The offerings of the people themselves at the various stations are now about £17 per week; indeed, nearly every Station is paying its own working expenses. Thus the poor people themselves do something. This they ought to do. It would be

wrong to deprive them of the privilege of giving their mite, and if they prize the instrumentalities that have been blessed to them, and are rightly instructed, they will cheerfully give, however small their contribution may be."

It has only been by clinging to this plan that the little Society, begun in the East of London, has been able to spread itself throughout the world and yet remain independent, everywhere, of local magnates. And The General had the sorry satisfaction of seeing the structure tested by the most cruel winds of slander and suspicion, with the result that the total of contributions to its funds during the last years has been greater than ever before. Part, indeed, of our greatest difficulty with regard to money now is the large total yearly at our disposal, when all the totals in every country and locality are added together. Any one can understand that this must be so, and that it could not help us to publish the amount all together. If in a hundred places only a thousand pounds were raised, anybody can see that to cry aloud about the hundred thousand in any one of those places could not but make everybody in that place less capable of strenuous struggle such as is needed to get together each thousand.

Therefore, whilst publishing every year the properly audited balance-sheet referring to amounts received and spent in London, and similar balance-sheets, similarly audited, in each other capital, we have always refrained, and always shall refrain, from any such massing of totals, or glorying in any of them, as could help our enemies to check the flow of liberality anywhere.

When, in 1895, there seemed to be a general cry for some special investigation into the use made of the Fund raised as a result of The General's "Darkest England" Appeal, we were able to get a Commission of some of the most eminent men in the country, whose Report effectively disposed of any doubts at the time.

The Commission had for Chairman Earl Onslow, and its members were the Right Hon. Sir Henry James (afterwards Lord James), Messrs. Sydney Buxton, Walter Long, and Mr. Edwin Waterhouse, President of the Institute of Chartered Accountants, the Right Hon. Hobhouse, M.P., acted as Secretary.

The Report of no Commission could, however, still any hostile tongue. The cry for "investigation" has always been simply the cry of enmity or envy, which no amount of investigation could ever satisfy. The General perfectly understood this at the time, and wrote to a friend of the discerning order:--

"How I feel generally with respect to the future is expressed in one word, or rather two, 'Go forward.' The Red Sea has to be crossed and the people rescued from Hell here and Hell hereafter.

We must stick to our post.

"I am quite aware that I may now, probably shall be, more misunderstood than ever. But God and time will fight for me. I must wait, and my comrades must wait with me.

"I need not say that the subject has had, and still has, our fullest consideration; but I cannot say more until I see clearly what position the country will take up towards me during the next few days."

Need I say that this Report never checked for one day the ferocity of the attacks upon the General or his Army. Had public opinion been deluded by the babblings of our critics in any country we should not only have lost all support, but been consigned to jails as swindlers and robbers. But the fact that we get ever-increasing sums, and are ever more and more aided by grants from Governments and Corporations, or by permissions for street-collecting, is the clearest demonstration that we are notoriously upright in all our dealings.

So many insinuations have been persistently thrown out, year after year, with regard to the integrity of The General's dealings with finance, that I have taken care not merely to consult with comrades, but to give opportunity to some who were said to "have left in disgust" with regard to these matters, to correct my own impression if they could.

Having been so little at Headquarters myself since I left for Germany, in 1890, I knew that my own personal knowledge might be disputed, and my accuracy questioned; therefore, I have been extra careful to ascertain, beyond all possibility of dispute, the correctness of the view I now give.

One who for many years had the direction of financial affairs at the International Headquarters, and who retired through failing health rather than become a burden upon the Army's ever-strained exchequer, wrote me on November 28, 1910:--

"The General has always taken the keenest interest in all questions bearing upon The Army's financial affairs, and has ever been alive to the necessity for their being so administered as to ensure the contributing public's having the utmost possible value for the money contributed, at the same time rendering a careful account from year to year of his stewardship.

"Carefully prepared budgets of income and expenditure are submitted to him year by year in connexion with all the central funds, reports are called for from time to time as to the extent to

which such estimates have been realised.

"He was always keen and far-sighted in his consideration of the proposals put before him, and quick to find a flaw or weakness, or to point out any responsibilities which had not been sufficiently taken into account.

"Until recent years, when his world-wide journeyings made it necessary to pass the responsibility on to the Chief of the Staff, he largely initiated his own schemes for raising money, and wrote his own principal appeals.

"Those who refer to The General as 'a puppet in the hands of others,' or as anything but an unselfish, disinterested servant of humanity, only show their ignorance of their subject."

One of the schemes by which our finances have been greatly helped everywhere, and which is now imitated by many Churches and Societies all over the world--the Self-Denial Week, established in 1886--was The General's own invention. It was at a time when, as he writes:--

"In some Corps half, and in some more than half, of our Soldiers have been for months without any income at all, or at most with just a shilling or two. In addition, many of our regular contributors, as owners of land or of manufacturing houses, have suffered from the depression, and have not been able to assist us further.

"The rapid extension of The Army has necessitated an increased expenditure. Our friends will see that our position is really a serious one.

"What is to be done? Reduction, which means retreat, is impossible. To stand still is equally so.

"We propose that a week be set apart in which every Soldier and friend should deny himself of some article of food or clothing, or some indulgence which can be done without, and that the price gained by this self-denial shall be sent to help us in this emergency.

"Deny yourself of something which brings you pleasure or gratification, and so not only have the blessing of helping us, but the profit which this self-denial will bring to your own soul."

This effort, which in the year of its inauguration only produced 4,280, has in

twenty-six years grown till it totalled in Great Britain in 1911, £67,161, and has so taken hold of the people's minds and hearts everywhere as to produce even in poor little Belgium last year 7,500 f.

Perhaps it need hardly be explained that the system of special effort and special begging near the entrance to railway stations, and in all the most prominent places of the cities, which has grown out of this week, with the approval of Governments and Press everywhere, has done more than any one could have dreamt of to increase interest in the needs of others, and holiness and self-denial in attending to them.

And it is, after all, upon that development of practical love for everybody that The Army's finance depends.

Merely to have interested so many rich people in The Army might have been a great credit to The General's influence, but to have raised up everywhere forces of voluntary mendicants who, at any rate, for weeks at a time are not ashamed to be seen begging in the streets for the good of people they have never seen, is an achievement simply boundless in its beneficent value to all mankind, and limitless in the guarantee it provides for the permanent maintenance and extension of our work.

Do let me beg you to realise a little of the intense interest taken in our finances locally by all our Soldiers. Did you ever get to know one of our Corps Treasurers? If not, believe me, that your education is incomplete. Whether he or she be schoolmistress in the mining village of Undergoundby, shopkeeper in Birmingham, or cashier of a London or Parisian bank, you will find an experienced Salvation Army Treasurer generally one of the most fully-developed intelligences living. He or she could easily surpass Judas Iscariot himself, either for ability at bargaining, or for what we call "Salvation cheek." He considers the Duke who owns most of his county, or the Mayor of the city, is "duty bound" to help The Army whenever its Officer thinks a fitting moment has come to him to ask them to do so--and the Treasurer never thinks that they already have helped us enough.

Every farthing his Corps has received or paid, for years past, has passed through his careful fingers. In any city Corps I would accept his judgment about a "doubtful" coin before that of almost any one. And no human being could surpass him in eagerness or care to get the very uttermost possible value for every penny spent. Hours after great Meetings are over you may find him with other officers busy still parcelling coppers, or in some other way "serving tables." His own business or family would very often suffer for his late hours of toil in the cause, if God allowed that sort of thing. But God has seen to it that many such a Treasurer has climbed out of the very gutter into a well-to-do

employer's position, *because* he sought first His Kingdom and His righteousness. These Treasurers, if anybody took the trouble to interview them, would make it impossible for any decent person to believe the lies that have been told about our "not publishing accounts," our "extravagance," etc. They know how carefully even the smallest Corps book or collecting-card is examined, and with what precise and skilful method every account is kept.

Like almost all our Local Officers, they are particularly cheery, friendly men and women. I fear we have but few women Treasurers, as finance, like so many other things, is supposed to be "beyond women's powers," and the sisters really do not, as a rule, like arithmetic. But man or woman, you have only to watch one of them a few moments, when anybody is trying to arrange a joint excursion with various Corps, to see that, with all their kindness, the interests committed to their charge always command their first sympathy. Treasurer Pitman, of Leatherby, "never could see," and never will, why either Birmingham I or Leamington, or any other Corps, should be more favoured, or more burdened, than his own. Even should his words at times seem rough, or few, he will charm you, almost without exception, if you get out of his wife or the Captain, or somebody, all he does and suffers for Christ's sake. Nobody will ever know how often it was the Treasurer who gave half the "twopence to make up a shilling" in the street-corner collection that, perhaps, made the impression that The Army was "not self-supporting!"

But, in spite of all his jollity, the Treasurer is often a sorely-tried and burdened man. For, Oh, it is a struggle to get the pence together, week after week, especially where the Corps has a "Hall of its own," for ground rent and interest on which it must pay £5 to £10 a week!

The Treasurer's great opportunity comes when he has the joy of harbouring in his own home, for a night or two, the Chief of the Staff, or some other "Special from London." Then he may get a chance to "put a word in" for his Corps.

Does the Chief ask him, "Why do we not get on better in this town?"

"Well, Chief," he will reply, "just look at our Hall. It fairly stinks--always has done, owing to that canal at the back. That has almost made it impossible for us to get a large congregation, especially in warm weather."

"But why don't you get a better place?"

"Well, there is nothing in the town large enough to let, and as for building--any site that would be of use would cost a pile of money, and we have no hope of raising any large sum here."

"Why? Have you no rich friends?"

"There are a few very rich men here. I was seeing one of them myself only last month when we wanted to get some new instruments for our Band. But what do

you think he said to me?

"Why,' said he, 'I have more than enough to do to keep up my own church. We have got to rebuild it, and it will cost us £30,000.'"

"There is not a mill-owner in the place who does not want to get Salvationist workpeople, even to the boys of our Soldiers, because they know they can depend on them. But to help us to get a Hall! Ah! 'that is not in their line.'"

Therefore, the Treasurer and every Officer must go on week after week, with the miserable beg, beg, beg, which afflicts them, perhaps, even more than the most critical listener. And then our great work must suffer both for want of the needed plant to carry it on, and from the appearance of too much begging, which, in so many instances, has undoubtedly hindered our gathering in the very people we most wished to help.

What stories of self-denial, not one week in the year more than another, any such Treasurer could tell! How Officers managed to rear a healthy and promising family upon less than a pound a week: how The General's own granddaughters "made six shillings a week do" for their personal support, for months, because their Corps could not afford more: how the Sergeant-Major's wife did her washing during the night "before Self-Denial Week came on," so as to be able to stand all day long outside the station, in the cold, collecting: how widow Weak "keeps up her cartridges"; that is to say, goes on giving the Corps a regular subscription of sixpence a week since her husband's death, as before, "lest the Corps should go down."

Lately they took me to see a German widow, now suffering in a hospital, who when her whole weekly cash earnings outside only totalled two shillings a week, invariably "put in her cartridge" two pfennigs, say a farthing. No. I gave her nothing, nor did anybody else in my presence, as her needs are now attended to; and I am sure she would rather keep up the fact of never having received anything from, but always having given to, The Army.

Of course we do not pretend that all Treasurers and Soldiers are of the model sort. If they were, many of our bitterest financial struggles would never occur. If everybody who "kept back part" of what they ought to give to God were struck dead for singing such words as--

Were the whole realm of nature mine, That were a present far too small.

God would need many a regiment of corpse carriers, I fear.

The General, seventeen years ago, wrote to a wealthy lady who had been excusing somebody's want of liberality to us by some of the slanders they had heard.

"Tell your friends in Gull-town the same that I am telling the

public: that nine out of every ten statements in the Press that reflect upon us are either out-and-out *falsehoods* or '*half-lies*,' which are worse still; and that, though not infallible, when in one case out of ten we do make mistakes, there are circumstances which, if known, would excuse them very largely.

"I am having wonderful Meetings--immense crowds, soul-awakening influences all day--Penitent-Forms; back-sliders, sinners and half-and-half saints coming back to God. Never saw anything, anywhere, in any part of my life, much more blessed.

"Read my letter in *The War Cry* about the Two Days--every word as from my heart.

"Money or no money, we must and will have Salvation. If the rich won't help Lazarus through us, then their money must perish. We must do the best we can.

"Join the Light Brigade, and give a halfpenny per week! We shall get through. Is your soul prospering? Cast yourself this morning on your Lord for a supply of *all your need*."

This "Light Brigade" is another invention of the General's, partly founded upon the Indian habit of taking a handful out of every new supply of food, and laying it aside for the priests.

The "Light Brigade" consists of Soldiers and friends who place on their table a little box, into which all who like can drop a little coin by way of thanksgiving to God and care for the poor before they eat. These are called "Grace-before-Meat" Boxes, and in England alone they produced last year £8,284. 17s. 2d. for the support of our Social Work.

Altogether I venture to say it will be found that for every shilling he ever got anywhere he prompted the giving of at least a thousand shillings to other benevolent enterprises, and that mankind is indebted to him for the stirring up to benevolent action of countless millions who never even heard his name.

At the same time it will be found that by his financial plans he has made The Army so largely dependent upon public opinion that, were its beneficent work to cease, its means of survival would at the same time become extinct, so that it could not continue to exist when it had ceased to be a Salvation Army.

Chapter 23: In Germany in Old Age

Though we have had occasion to mention Germany repeatedly, there has been

no opportunity to call attention to the great importance which The General attached to our Work in that country. It seemed almost as though we had been premature in our attack upon the country, so little were either Governments or people prepared for our violent urgency, when we began in Stuttgart, in 1886. But The General lived to see his annual visits to Berlin looked forward to by the Press and public as a natural provision for the spiritual wants of those who had practically ceased to be of any religion.

In the following description of him, taken from German papers during one of his last visits to that country, we get not only some idea of his appearance to the people when he was eighty-one years of age, but his sense of the importance of that people in the future of The Army. And it is a remarkable fact that German cities should have been subsidising The Army's work before any English one did so.

We have happily got complete enough accounts of The General's tour in Germany, when eighty-one, to supply not merely a most artistic representation of his own appearance and action at that age, but at the same time to give an almost perfect view of the impressions and teachings his Army has been giving out there for nearly thirty years.

In Düsseldorf, we are told:--

"The old idealist spoke for an hour and a half with the fire of enthusiasm, throwing out every now and then some spark of his humour amidst his stream of eloquence. He did not speak like a dying greybeard, but like a young man ready to take up to-morrow morning the struggle with the misery of the whole world. Out of such material as this old man are made the great men who do great deeds on the battle-field, in the sphere of science, in the province of religion, of humanity, and of society."

The *Cologne Gazette* goes more into detail, and says:--

"At his great age the Founder and Leader of The Salvation Army hastens from continent to continent, from land to land, to awaken in Public Meetings love for your neighbour. After a journey through Holland he came into West Germany. In this week he speaks in great cities from Dortmund to Carlsruhe, each day in a new place, and often in several Meetings. Many thousands came together last Sunday from Essen and neighbourhood, so that the great hall of the Soldiers' Home itself was not large enough to hold them at the various Meetings. Here yesterday evening 2,000 people wanted to give him a warm welcome in the Emperor's

Hall.

"The eighty-one-year-old philanthropist, who strides so unbendingly along, is full of youthful enthusiasm. His tall figure, with its gleaming eyes, long curved nose, and flowing beard, help him to present himself to the audience, with lively gestures illuminating his thoughts, as at once accuser of our times and gentle judge. He is especially a gentle judge of fallen women and girls, 55,000 of whom, from ten years of age upwards, he tells us, The Army has rescued.

"'The fallen young men are forgiven by their fathers and mothers,' says he. 'Why should not we also forgive the fallen girls? If nobody else will do so, we will.' This sentiment called forth general applause.

"'And then,' The General went on, 'The religion of The Army has three main principles: (1) You must get right with your God. You must be reconciled with Him, and feel the kiss of His forgiving love. (2) You must live righteously in your own private life, in your family, and in holiness of heart. (3) You must give yourself up to the service of your fellow-men--must not wait to be called upon, but must have a fire in yourself--the fire of love.'

"It took mightily hold of the audience as, following upon this definition of the religion of The Army, he told them that he felt himself now nearing the cold stream of death, but fully believed that this religion, which had carried him through so much of care and disappointment up to this day, would also carry him through the dark valley into Paradise, where he, who for so long had known no holiday, would at last find rest."

Everywhere in Germany it is this revelation of a religion, founded on unshakable faith, which impresses even the sceptical journalist. Here and there the tendency to doubt shows itself a little between the lines, and it is suggested that the audience were only for the time being under the spell of this remarkable speaker. But most impressive is always the description of The General's calls to repentance and faith.

In Berlin for a number of years the General held Meetings in the great Circus Busch on the National Buss-tag, Repentance Day; and, as the way in which his name is pronounced by most Germans comes very near one of the two words, it has almost become a Booth Day in the thoughts of many.

"It was evident," says one paper, "again in the two Meetings held yesterday that the personality of the Founder and Leader of The Army still exercises its charm. Both Meetings were crowded; the Circus was filled from arena up to gallery with a pressing multitude. At the close of the evening address there was the call to the Penitent-Form, and 158 men and women, out of the most differing circles of society, obeyed the call. Mr. Booth spoke in both Meetings with the freshest energy and youthful fire, and to-day he travels to Denmark."

The *Frankfort Gazette*, and other papers, having the opportunity for the first time to report The General's Meetings on a whole Sunday, a little later, gave a much completer description of his preaching:--

"The Founder of The Army," says the *Gazette*, "bears his eighty-one years lightly. He is still equal to all the toils of the agitation, and spoke for over five hours in three Meetings in the great hall of the Merchants' Union. The old gentleman keeps up his good humour, and perfectly understands how to intersperse interesting anecdotes in his addresses."

"Last Sunday," says another paper, "was a Booth Day, and certainly a Repentance Day. The General came to win Soldiers for his Army, and ammunition for it, too; but there was plenty of opportunity for repentance given. Everybody knows now the why and wherefore of The Army's Meetings. There is music--then prayer with closed eyes, and then a little sister sings a religious song to a worldly tune. That was so yesterday; but then The General came as chief speaker. He had no need of any other influence; his mere appearance works upon every one.

"The public was composed of all sorts of people. Politicians, Socialists, as well as clergymen and leaders in Church work were there, together with officials and working-men and women."

Nothing could be more impressive as to the ever-widening circles who crowded to listen to The General than the following description of his Meeting in Potsdam, the German Windsor, where the Emperor generally resides. Says the local paper:--

"One could not cease to marvel at the crowded state of the auditorium. The intelligent public, which generally keeps away from popular demonstrations, was there in force. Jurists, state

officials, officers in uniform, doctors, and many ladies were amongst the hearers of The General."

But some of the papers in smaller but not less striking reports gave us a far fuller description of what The General's appeals brought home to the hearts of his hearers everywhere.

"No laboured rhetoric," said a Leipzig paper, "distinguished the speech, and applause was not won by catchy phrases. The speaker talks like a plain man to plain people. Everybody listens enthralled as he tells of his life's work, of the unbounded love with which he would like to surround and lead to Salvation every one who lives and moves. One gets to understand how this man could gather around him such masses of disciples, and why, right and left, many a lady deeply touched puts her handkerchief to her eyes and many a man wipes a tear from his cheek."

Best of all, however, comes ever and anon in these reports the testimony that The General has not been a mere talker, like so many others of his day, but has raised up a real fighting force who have, by gradual painstaking labour and endurance, won for him this unbounded confidence in what he says of The Army's religion.

"I remember," writes one reporter, "how in the nineties, in Berlin, no Soldier, much less a Sister, could appear in the street without being laughed at at every step, made fun of, and even abused, and I visited Meetings in which there was great disorder. But how the picture was altered a few years later! Quietly and patiently the Soldiers let scorn and even assaults pass, until the very rowdiest of the Berliners were sick of it. And on the other hand every one soon said that these people, after all, were doing nothing but to go right at the deepest miseries of the great cities--that they fed the hungry, visited the sick, and generally carried out practical Christianity."

"True," writes another, "it is naturally not every one whose taste is pleased with the ceremonies of The Army; but before the world-wide, unending, unselfish work of the Salvationist every one feels like saying, 'Hats off!'

"It was not mere love of sensation that led such a stream of men to the Princes Hall on Tuesday evening. They wished for once to come face to face with the old General whose work they had

learnt in the course of time to value. Men of science, clergymen and officials and educated people generally, for once made The Army their rendezvous."

And those who had heard the General before immediately recognised that they had not only to do with the very same resolute Leader, following the one aim with undiminished ardour, but relying upon the same old Gospel to win the world for Christ.

"He speaks," says a Hamburg paper, "mostly with his hands behind his back, swaying gently to and fro. The short, sharp English sentences are translated one by one. It is the old recruiting talk of the chief captain in the fight against the sins of this world, the pressing exhortation to get converted at once, to-day, in this very hour. It is the old entreaty to become a child of God, in spite of all opposition; the old call to purity of heart and life. Whoever has wandered must come back again. He who has fallen a hundred times must get up again for the hundred and first time.

"This General believes in the Salvation of the worst and the most deeply sunken. He preaches the gospel of holding on, of going steadily forwards, of freedom from the lusts of the flesh and from public opinion. He preaches at the same time the gospel of work, of unwearied faithfulness in business, and of love to all mankind.

"When he has finished The Army sings with musical accompaniment and clapping of hands its glad and even merry-sounding songs, not without a mixture of that sudden inrush of enthusiasm which springs from the conviction of having the only faith that can make people blessed, and the consciousness of a resistance hard to be overcome. And then begins that extraordinary urgent exhorting of the sinner from the stage--the ten-and-twenty times repeated 'Come'--come to the Penitent-Form, represented here by a row of twenty chairs. 'In the last Meeting of The General's in Copenhagen thirty-three came out. How many will it be in Hamburg?' cries the leading Officer.

"The first are soon kneeling, sobbing, praying, their hands over their eyes at the chairs. Ever new songs are sung--spiritual songs set to worldly melodies. Ever anew sounds the ringing 'Come' from the stage. Below, the men and women Soldiers go from one

to another, speaking to the hesitating ones, laying a hand on the shoulder of the ready ones, and leading them to the front. What a long time it may be since any loving hand was laid on the shoulder of many of those Recruits! Life, the rough, pitiless life of the great city, has always been pushing them along lower and lower down till it got them underfoot. Here they listen to the sound of a voice of sympathy, and feel the pressure of a hand that wishes to lead them. And there above sits The General for a while in an arm-chair, saying: 'The deepest-fallen may rise again. He has only to step out into the ranks of The Army, which is marching upwards to the Land of Grace.' As we left the Hall the thirty-fourth had already come out."

It must be remembered that all these descriptions come from part of a single month's journeys, and that The General was dependent upon translation for nearly every moment of fellowship either in public or private with the people, and that it will be entirely understood how great a power for God in this world a man entirely given up may be after he has passed his eightieth year, and with what clearness witness for God can be borne even in a strange tongue when it is plain and definite.

"From time immemorial it has been customary to class philanthropists amongst the extraordinaries, the marvellous people--who do not pass muster in the common world--exceptions. Nobody thinks of measuring himself with them, for the battle of life belongs to the egotists--each one of whom fights for himself. He who fights for others is smilingly acknowledged by the well-disposed as a stranger in the world. The ordinary man of the street pitilessly calls him a fool, and the mass considers him unworthy of a second thought. He is there, and he is endured so long as he does not bother any one.

"There are three factors against which the old General has had to fight all his life long--against well-meaning hesitation, against hard-hearted egoism, and against the idle indifference born of ignorance. And these three streams that have flowed against him in every part of the world have not been able to hold him back. To those who think he has only become an important man, and to those who measure a man's worth by the outer honours he gains, he became a man of importance when London made him a citizen and Oxford an honorary Doctor. And now men are better inclined

to excuse in his case the curious title of General of a curious Army.

"I have often heard the grey-headed General in Public Meetings. For the first time on Saturday evening I got near to him in a more private way. And then it seemed to me like a picture, as when a grey warrior, a commander with snow-white beard and keen profile, stands upright by the mast of a ship and gazes straight before him towards a new country.

"And General Booth, despite his eighty-one years, is looking out towards new land. He does not live on memories like the generality of old men. He does not allow himself any favoured spot by the fireside. Full of fight and always leading, General Booth stands at the centre of a gigantic apparatus. And the old gentleman does not look like allowing men to take the control out of his hands.

"Everything about him displays energy and justifiable self-consciousness. He energetically shook my hand. With the ability of the man of the world he drew the conversation to that which was nearest to his heart. And what his eyes can no longer exactly observe his ears doubly well hear. He arrived on Friday evening from Denmark, holds three Meetings in Hamburg on Sunday, travels on to Potsdam on Monday, and occupies himself with thoughts of a journey of inspection in India.

"The comfortable arm-chair that was offered him he declined almost as if it were an insult.' That is meant for an old man,' he said; and really the remark was justified when one heard the plans of the grey General, for he has plans such as one of the youngest might have. He appears to me like an able business man who constantly thinks how to expand his undertaking and to supply it with all the novelties that a time of progress offers. He has altogether modern views. He does not hold fast with the reluctance of old age to old things, except to the old faith.

"In the Meetings The General seemed to me rather severe; but that disappears when you get at him personally, especially when you have got used to his way of speaking. He almost flings each sentence out. Every phrase, accompanied by some energetic gesture, is like a war cry. 'I will, and I carry out what I will,'

seems to breathe in all about him; and who can complain of this will, this iron resoluteness with which he works at the raising up of men. He is in his kingdom an unlimited ruler, but one with a benevolent look who sees for the benefit of the blind. He must be all that for his extraordinary work.

"The General asks us to put questions. I could not manage it. It seemed to me to be so useless in the presence of this important man. So he said, 'We are never satisfied with the progress we make in view of what still remains to be done.' He spoke of the progress made by the Social Work of The Army in Germany, and of his plans.

"I never heard The General speak without his having plans, upon the carrying out of which he was at work with all his might. He puts his whole body and soul into whatever he is engaged in.

"'The Salvation Army is the most interesting thing under the sun,' said The General at the close of this earnest talk, and then added, jokingly, 'next to the Hamburg Press.'

"On the Sunday I saw him again as he spoke to a Meeting of thousands, a curiously mixed public, where there were many of the foremost gentlemen and ladies of society and many very common people. All, however, were equally enthused. I will only mention a couple of sentences out of the speech: 'The Army wants to come into competition with nobody, only to be a friendly helper--nobody's enemy, but the friend of everybody. It will gladly be an inspiration and example. It has become the almsgiver for many Governments. It is not British because it was born in Britain, just as little as Christianity is Jewish because it came into the world in Judea.'" --Else Meerstedt.

Now that we see it all but completed, we think this book singularly wanting in reference to The General's frequent merriness of mood. We have thought it needless to insert any of the amusing anecdotes that could have been so abundantly culled from any of his visits to any country had we not been so anxious to select from the small space at our disposal what was most important. Nor have we wished to present the reader with the portrait of an infallible genius, or a saint who never said or did anything that he afterwards regretted. A victim almost all his life to extreme indigestion, it is indeed to all who knew him best marvellous that he could endure so much of misery without more frequently

expressing in terms of unpleasant frankness his irritation at the faults and mistakes of others. But really after his death as during his life we have been far too busy in trying to help in accomplishing his great lifework to note these details of human frailty.

Chapter 24: The End

It seems almost impossible to describe the ending of The General's life, because there was not even the semblance of an end within a week of his death.

The last time I talked with him, just as I was leaving for Canada in January, he for the first time made a remark that indicated a doubt of his continuance in office. He hardly hinted at death; but, referring to the sensations of exhaustion he had felt a few days previously, he said: "I sometimes fancy, you know, that I may be getting to a halt, and then"--with his usual pause when he was going to tease--"we shall have a chance to see what some of you can do!"

We laughed together, and I went off expecting to hear of his fully recovering his activity "after the operation," to which we were always looking forward. Oh, that operation! It was to be the simplest thing in the world, when the eye was just ready for it, as simple and as complete a deliverance from blindness as the other one had seemed, for a few days, to be. But this time he would be fully warned, and most cautious after it, and I really fancied the joy he would have after so long an eclipse.

It seemed to me that he never realised how great his own blindness already was, so strong was his resolution to make the best of it, and so eager his perception, really by other means, of everything he could in any way notice. We had difficulty in remembering that he really could not see when he turned so rapidly towards anybody approaching him or whose voice he recognised!

To Colonel Kitching during this dark period he wrote one day: "Anybody can believe in the sunshine. We, that is you and I and a few more of whom we know, ought to be desperate believers by this time--Saviours of men--against their will, nay, compellers of the Almighty."

And his writing was always so marvellous, both for quantity and quality. His very last letters to several of us consisted of a number of pages all written with perfect clearness and regularity with his own hand. It was, perhaps, the greatest triumph of his own unfailing faith and sunny optimism that he kept even those who were nearest to him full of hope as to his complete recovery of strength till within a few days of his death; and then, gliding down into the valley, surprised all by sinking suddenly into eternal peace without any distinct warning that the end was so near. His youngest daughter, Mrs. Commissioner Booth-Hellberg, was with him during the last days.

But, really, it would be only fair to describe his end as having begun from the

day when, during his Sixth Motor Tour, the eye which had been operated upon became blind. Though after having it taken out, he very largely rallied, and passed through grand Campaigns for some years, he was ever looking forward to the operation on the other eye, which was to restore him to partial sight. His cheeriness through those years and his marvellous energy astonished all.

The following notes of his first foreign journey after the loss of sight cannot but be of special interest, showing with what zest and enjoyment he threw himself into all his undertakings for Christ:--

"Saturday, *February 12, 1910.*--The crossing has been quite rough enough. I slept very little, and it was with real difficulty that I shambled through the long railway dépôt to my train for Rotterdam. At eight o'clock was woke up from a sound sleep with a startling feeling. It is a pity I could not have slept on. Fixed up at the old hotel six floors up (the Mass Hotel). Very fair accommodation, but a little difficult to get anything to eat, that is, such as meet my queer tastes and habits. Nevertheless, on the principle of 'any port in a storm,' I have had much worse accommodation.

"Sunday, *February 13, 1910.*--Had a wonderful day. Far ahead of anything experienced before in this place. My opinion about it is jotted down in *The War Cry*. I had, as I thought, remarkable power on each of the three occasions, and finished off at ten o'clock far less exhausted than I frequently am. Still, I scarcely got into my rooms before the giddiness came on in my head very badly, and continued off and on until ten the next morning. I can't account for it. It may be my stomach, or it may have something to do with the rocking of the steamer on Friday night. It may be what the doctors fear, my overtaxed brain, or it may be something else. Whatever it is, it is very awkward while it lasts. Fifty-seven souls for the day.

"Monday, *February 14, 1910.*--Left by the 12:37 p.m. train for Groningen. Slept a good bit of the way. Arrived about 5:12 p.m. Reception very remarkable, considering the population is only some 78,000. It was one of the most remarkable greetings I have ever had in any part of the world. There must have been getting on for a couple of thousand people in the station itself, who had each paid five cents for a platform ticket, and outside 5,000 is a low estimate. Everybody very friendly.

"Entertained by the Governor's wife's sister. The Meeting was as wonderful as the reception. Immense hall. Could not be less than 1,500 people packed into it on one floor. I talked for an hour and three-quarters. Colonel Palstra, my translator, did splendidly, the people listening spellbound; not a soul moved until the last minute, when three or four went out for some reason or other. It was a wonderful time. Settled to sleep about 11:30 p.m. not feeling any worse.

"Tuesday, *February* 15, 1910.--Had a fair night's sleep. The strange feelings in the head continue off and on, and the fact that they don't pass off, in connexion with the entreaties of the Chief, and those about me, made me consent to give up the Officers' Council I was proposing to hold at Amsterdam next week, putting on Lectures on the evenings of the two days which I would otherwise have used for Councils. I am very loath to do this, from feeling that the Officers are the great need. So far I have been delighted with what I have seen of the Officers in the country. We ought to capture Holland.

"The Governor has sent word to say that he is coming to see me this afternoon.

"I have had a long sleep, and I hope I shall be better for it. The Governor has just come in. He appears a very amiable person, very friendly disposed towards The Army. We had a very nice conversation about matters in general, and at parting he expressed his kindest wishes for my future and for the future of The Army.

"I left at a few minutes before seven. It has been snowing and raining, and freezing and thawing the last few hours, consequently the atmosphere is not very agreeable. However, my carriage was well warmed, and we arrived at Assen in half an hour.

"A very nice hall--packed with a very respectful audience. I spoke on the old subject, 'The Lesson of my Life,' and made it 'better as new' as the Jew says about his second-hand garments. I was very pleased with it and the people were too. I am entertained by Baron and Baroness Van der Velts. The lady speaks English very nicely, and they are evidently very pleased to have me with them.

"I was glad to settle to sleep about eleven, and thankful for the

mercies of the day."

It was thus that nearly three years passed away. Then came at last the time when the long-hoped-for operation was to take place.

Rookstone, the house in Hadley Wood, a village on the northern outskirts of London, where The General died, stands almost at the foot of the garden of the present General, so that they could be constantly in touch when at home, and the General's grandchildren greatly enjoyed his love for them.

But in the large three-windowed room, where his left eye was operated upon, and where a few months later he died, his Successor, his youngest daughter, Commissioner Howard, and his Private Secretary, Colonel Kitching, had many valued interviews with him during those last months. I had not that opportunity until it was too late to speak to him, for he had said when it was suggested, full as he had been of the hope of prolonged life almost to the end, "Oh, yes, he'll want to come and get something for my life and that will just finish me."

Of the operaton itself we prefer to let the physician himself speak in the following extract from *The Lancet* of the 19th October, 1912:

"...He was not in very good health in March, 1910; he had occasional giddy attacks and lapses of memory, and from April till June of the same year he had albuminuria, from which, however, he appeared entirely to recover. The vision of his left eye became gradually worse, but I encouraged him to go on without operation as long as he could. He did so until about the end of 1911, when his sight had become so bad that he could barely find his way about; indeed, he met with one or two minor accidents on account of not being able to see. It then appeared to me he had much to gain and very little to lose by an operation, and further, he was in much better health than he had been for some time. I pointed out to him that there was a risk and that if the operation failed he would be totally blind, but that there were very long odds in his favour, and that I was willing to take the risk if he was. He asked one question: 'If you were in my place would you have it done?' I said certainly I would. That quite decided him and all that remained to be done was to fix a time. General Booth at that date had some work which he wanted to finish, and eventually the date for operation was fixed for May 23rd. On that day I operated. I did a simple extraction under cocaine.

"Nothing could have been more satisfactory, as will be seen from

the notes, and the bulletin sent to the papers was, "The operation was entirely successful; the ultimate result depends on The General's recuperative power." When I covered the eye and bandaged it I thought that success was certain, and was confirmed in that opinion on the following morning when I lifted up the dressing and found all was well, and that the patient, when he partly opened the eye, could see. On the third day Dr. Milne, who was in attendance, at once saw that mischief had occurred, and the sequence of events I have narrated. How the eye became infected I am unable to say. I used every precaution; as I told the patient afterwards, the only omission I could think of was that I had not boiled or roasted myself.... I looked carefully for these before each operation. I regret two things in the case: (1) that the last operation was not done two or three months before when General Booth was in better health; (2) that it was not postponed for another month, in which case I should not have done it, for looking back on the whole history I feel certain that he was not in his best condition on May 23rd when the operation was performed."

The General's own response when he was gently informed that there was no hope of his seeing objects any more was:--

"Well, the Lord's Will be done. If it is to be so I have but to bow my head and accept it."

He subsequently remarked that as he had served God and the people with his eyes he must now try to serve without them. He continued to dictate letters, and even to write occasionally as he had been accustomed to do, with the help of his secretaries, and a frame that had been prepared for the purpose. But the very struggles against depression and to cheer others, together with the sleeplessness that resulted took from his little remaining strength, and it became evident that he was gradually sinking. Yet he was so remarkably cheerful and at times even confident that all around him were kept hoping up to the very last.

To a group of Commissioners who visited him he said:--

"I am hoping speedily to be able to talk to Officers and help them all over the world. I am still hoping to go to America and Canada as I had bargained for. I am hoping for several things whether they come to pass or not."

But on Tuesday, the 20th August, it became evident that the end was very near.

There gathered around his bed Mr. and Mrs. Bramwell Booth, Mrs. Commissioner Booth-Hellberg, Commissioner Howard, who had been summoned by telegram from his furlough, Colonel Kitching, Brigadier Cox, Adjutant Catherine Booth, Sergeant Bernard Booth, Captain Taylor, his last Assistant Secretary, Nurse Ada Timson of the London Hospital, and Captain Amelia Hill, his housekeeper.

The heart showed no sign of failure until within half an hour of his death, and the feet remained warm till within twenty minutes of the event. But the heart and pulse became gradually weaker, the breathing faster and shorter and more irregular, and at thirteen minutes past ten o'clock at night it entirely ceased.

London awoke to find in our Headquarters window the notice, "General Booth has laid down his Sword. God is with us."

The day after his death, at a meeting of all the Commissioners present in London, the envelope containing the General's appointment of his successor was produced by the Army's Solicitors, endorsed in the General's own writing and still sealed. Upon being opened, it was found to be dated the 21st August, 1890, and that it appointed the Chief of the Staff, William Bramwell Booth, to succeed him. The new General, in accepting the appointment, and promising by God's help to fulfil its duties, expressed his great pleasure in discovering that it was dated during the lifetime of his mother, so that he could feel sure that her prayers had been joined with his father's for him at the time.

Immediately there began to pour in upon us from every part of the world expressions of admiration and sympathy which were most valuable in their promise for the Army's increased opportunity and usefulness in the future.

His Majesty, the King, who had manifested deep sympathy with The General in his illness, sent the following generous message, which was one of the first to come to hand:--

"Abbeystead Hall.

"I am grieved to hear the sad news of the death of your Father. The nation has lost a great organiser, and the poor a whole-hearted and sincere friend, who devoted his life to helping them in a practical way.

"Only in the future shall we realise the good wrought by him for his fellow-creatures.

"To-day there is universal mourning for him. I join in it, and assure you and your family of my true sympathy in the heavy loss which has befallen you.

"George R. I."

Queen Alexandra telegraphed:--

"I beg you and your family to accept my deepest and most heartfelt sympathy in the irreparable loss you and the nation have sustained in the death of your great, good, and never-to-be-forgotten Father, a loss which will be felt throughout the whole civilised world. But, thank God, his work will live for ever.

"Alexandra."

President Taft wired:--

"Washington.

"To General Bramwell Booth:

"In the death of your good Father the world loses one of the most effective practical philanthropists. His long life and great talents were dedicated to the noble work of helping the poor and weak, and to giving them another chance to attain success and happiness.

"Accept my deep sympathy.

"Wm. H. Taft."

The King of Denmark wired:--

"Express my sincere sympathy.

"Christian R."

The Lord Mayor of London, Sir Thomas B. Crosby, wired:--

"The City of London sincerely mourns the passing away of its distinguished citizen, General Booth, whose grand and good work entitles him to imperishable gratitude."

Whilst the Governors and Premiers of most of the Colonies where the Army is at work cabled in similar terms. The Emperor of Germany, as well as the King and Queen, and Queen Alexandra, sent wreaths to be placed on The General's coffin, and the tributes of the press all over the world will be found in the following chapter.

More than 65,000 persons came to Clapton Congress Hall to look upon his face as he lay in his coffin, and more than 35,000 gathered for the great Memorial Service in the Olympia, the largest obtainable building in London, on the evening before the funeral. All the press commented upon the remarkable

joyfulness of our funeral services, and the funeral itself the next day was admitted to have been the most impressive sight the great city has seen in modern times.

In addition to officers, many bands from all parts of the country came to join in it.

The coffin had been brought in the night to Headquarters in Queen Victoria Street. The funeral procession was formed on the Embankment, and whilst it marched through the city all traffic was suspended from 11 till 1 o'clock. The millions who witnessed its passage along the five-mile march to Abney Park Cemetery seemed as generally impressed and sympathetic as the multitude gathered there. It was indeed touching to see not only policemen and ambulance workers; but publicans and numbers of the people offering glasses of water to the sisters who had been on their feet for six or seven hours before the service was ended.

The memorial services held all over the world on the following Sunday were attended by quite unparalleled crowds, of whom very many publicly surrendered their lives to God.

The following letters to members of his own family show the spirit of affection and of cheerfulness which to the very last distinguished him.

To his youngest daughter, the widow of Commissioner Booth-Hellberg, who, though she had been fighting in one post or another in this country, India, America, Sweden, Switzerland, or France for over twenty years, he still regarded as his "baby" and special darling, he wrote:--

"Hadley Wood,

"May 3, 1912.

"My very dear Lucy,--

"Your letter is to hand. I am interested in all you say. It was very kind, indeed beautiful, of you to sit by the couch of dear Erickson all those hours. But it will be a recollection of pleasure all through your life, and I have no doubt, after the fading hours of this life have passed out of sight and thought, it will give you satisfaction in the life to come.

"There is a great deal in your suggestion that we should do more in the hospitals. It would be, as you say, beyond question a means of blessing and comfort--indeed, of Salvation to many of the lovely, suffering, dying people whose melancholy lot carries them there. But the old difficulty bars the way--the want of Officers

and money for the task. Well, we are doing something in this direction, and we must wait for the power to do more.

"I think much about many of the things you say. Your practical common sense comes out at every turn. Based, as your comments and suggestions usually are, on the *religion of love*, makes them very precious.

"Go on, my dear girl. God, I feel, is preparing you for something very useful in His Kingdom. I feel quite sure.

"But, oh, do be careful and not overrun your strength.

"Through mercy I am keeping better. I had a very trying day yesterday on the top of my table work, which I find a continuous trial to my nerves, but I came through it--that is, through yesterday's hard pull. It was a visit to my native town. But you will read about it in the *Cry*.

"I am eating much more, not only in quantity, but am indulging in a little more variety.

"My difficulty at the moment is, that while a good supper helps me to sleep, a scanty supper is agreeable to my brains, and my feelings hinder me from sleeping, as I am so lively after it.

"*Later.*

"I have just had a nice little sleep. Quite refreshing it has been, and very welcome also.

"I am now in for a cup of tea. What a pleasure it would be if you were here to pour it out and chatter to me while I drink it.

"Well, I had anticipated this delight on my visit to Norway and Sweden in this coming July, but that, I am afraid, will not come--that is, my visit to Denmark; but I shall hold on to it (D.V.) in connexion with my Annual Campaign in Berlin and round about. Then I shall expect quite a long stay in your Territory, similar to my last; or better, I hope.

"I am positively working night and day now, and only hope I shall not break down; but I am careful, after all, and seem to be really substantially improved.

"I cannot finish this letter now, and, although it is not worth posting, I think it will be best to send it off. I may put in a P.S. if

there is opportunity.

"Anyway, believe me, as ever and for ever,
"Your affectionate father,
"W. B."

At his last public Meeting to celebrate his 83d birthday, at the Royal Albert Hall, on the 9th day of May, the General had said:--

"And now comrades and friends I must say good-bye. I am going into dry dock for repairs, but The Army will not be allowed to suffer, either financially or spiritually, or in any other way by my absence, and in the long future I think it will be seen--I shall not be here to see, but you will, that The Army will answer every doubt and banish every fear and strangle every slander, and by its marvellous success show to the world that it is the work of God and that The General has been His Servant."

In his last letter to the Chief, he wrote two months later:--

"International Headquarters, London, E.C.

"July 4, 1912.

"My Dear Chief,--

"I am pleased to hear that you are sticking to your intention of going away for a few days, in spite of my continued affliction, for affliction it can truthfully be called.

"I am very poorly, and the trial of it is that I cannot see any positive prospect of a definite, speedy recovery. But it will come; I have never seriously doubted it. God won't let me finish off in this disheartening manner--disheartening, I mean, to my comrades, and to those I have to leave with the responsibility of keeping the Banner flying. God will still do wonders, in spite of men and devils.

"All will be well. Miriam will get well, Mary will get well, and both be brave warriors. Florrie will flourish more than ever, and you will be stronger; and, although it may require more patience and skill, I shall rally!

"I am in real pain and difficulty while I dictate this. These horrid spasms seem to sit on me like a mountain, but I felt I could not let you go without a longer good-bye and a more affectionate kiss

than what is so ordinarily. This is a poor thing, but it speaks of the feeling of my heart, and the most fervent prayer of my soul. Love to all,

"Yours, as ever,

"W. B.

"The Chief of the Staff."

To his second daughter, in command of The Army in the United States, his last letter read as follows:--

"July 20, 1912.

"My dear, dear Eva,--

"I had your letter. Bless you a thousand times! You are a lovely correspondent. You don't write your letters with your pen, or with your tongue, you write them with your heart. Hearts are different; some, I suppose, are born sound and musical, others are born uncertain and unmusical, and are at best a mere tinkling cymbal. Yours, I have no doubt, has blessed and cheered and delighted the soul of the mother who bore you from the very first opening of your eyes upon the world, and that dear heart has gone on with that cheering influence from that time to the present, and it will go on cheering everybody around you who have loved you, and it will go on cheering among the rest your loving brother Bramwell and your devoted General right away to the end; nay, will go on endlessly, for there is to be no conclusion to our affection.

"I want it to be so. I want it to be my own experience. Love, to be a blessing, must be ambitious, boundless, and eternal. O Lord, help me! and O Lord, destroy everything in me that interferes with the prosperity, growth, and fruitfulness of this precious, Divine, and everlasting fruit!

"I have been ill--I have been very ill indeed. I have had a return of my indigestion in its most terrible form. This spasmodic feeling of suffocation has so distressed me that at times it has seemed almost impossible for me to exist. Still, I have fought my way through, and the doctors this afternoon have told me, as bluntly and plainly as an opinion could be given to a man, that I must struggle on and not give way, or the consequences will be very serious.

"Then, too, the eye has caused me much pain, but that has very much, if not entirely, passed off, and the oculist tells me that the eye will heal up. But, alas! alas! I am absolutely blind. It is very painful, but I am not the only blind man in the world, and I can easily see how, if I am spared, I shall be able to do a good deal of valuable work.

"So I am going to make another attempt at work. What do you think of that? I have sat down this afternoon, not exactly to the desk, but any way to the duties of the desk, and I am going to strive to stick to them if I possibly can. I have been down to some of my meals; I have had a walk in the garden, and now it is proposed for me to take a drive in a motor, I believe some kind soul is loaning me. Anyhow, I am going to have some machine that will shuffle me along the street, road, and square, and I will see how that acts on my nerves, and then perhaps try something more.

"However, I am going into action once more in the Salvation War, and I believe, feeble as I am, God is going to give me another good turn, and another blessed wave of success.

"You will pray for me. I would like before I die--it has been one of the choicest wishes of my soul--to be able to make The Salvation Army such a power for God and of such benefit to mankind that no wicked people can spoil it.

"Salvation for ever! Salvation--Yellow, Red, and Blue! I am for it, my darling, and so are you.

"I have heard about your Open-Air services with the greatest satisfaction, and praise God with all my heart that in the midst of the difficulties of climate and politics, etc., you have been able to go forward.

"I have the daily papers read to me, and among other things that are very mysterious and puzzling are the particulars that I gather of the dreadful heat that you have had to suffer, both as a people and as individuals.

"You seem to have, indeed, been having lively times with the weather. It must have tried you very much.

"My telling you not to fret about me is the proper thing to do.

That is my business in this world very largely, and if I can only comfort your dear heart--well, I shall do good work.

"Good-bye, my darling child. Write to me as often as you can, but not when overburdened. I am with you, and for you, and in you for ever and ever. Love to everybody.

"Your affectionate father and General,
"William Booth."

To an Officer whom he regarded almost as a daughter, and whose hearing had been greatly affected, he wrote:--

My Dear C.,--

"Thanks for your sympathetic letter. It is good of you to think about me now and then. Specially so as you must be much and often exercised about your own affliction.

"Perhaps you will think that it is easier for me to accept mine than it will be for you to accept yours. I have just been thinking that to have any difficulty in the Hearing Organ is not so serious as a difficulty with the Seeing. You can read and write, and with a little contrivance and patience you can hear any communication that may be specially interesting and important. It is true, you are shut out from the pleasure and profit that comes from the general conversation of a company, and from listening to Public Speakers, although a great deal that you miss is no serious loss at all!

"In my case, I can imagine I am worse off. With me, reading is impossible, and writing is so difficult that, although I can scratch a few lines, the work soon becomes so taxing and difficult that I have to relinquish it. So we'll sympathise the one with the other. We will trust in God, take courage, and look forward to brighter days.

"Anyway, God lives, and there are a thousand things we can do for Him, and what we can do we will do, and we will do it with our might."

Every thoughtful reader of this volume will naturally have asked himself many times over, how was it possible for the Leader of a great world-wide Mission to leave his Headquarters, year after year, for weeks and sometimes for months at a time, without involving great risk of disaster to his Army?

The answer, familiar to every one at Headquarters, and, indeed, to many others, lay in the existence, largely out of sight even to the vast majority of the Soldiers of The Army, of a man who, since his very youth, had been The General's unweariable assistant. It was the present General Bramwell Booth, content to toil mostly at executive or administrative work, whether at Headquarters or elsewhere, unseen and unapplauded, who was ceaselessly watching over every portion of the vast whole, and as ceaselessly preparing for advances, noting defects, stopping mistaken movements, and urging at every turn, upon every one, the importance of prayer and faith, the danger of self-confidence, and, the certainty of God's sufficiency for all who relied wholly upon Him. It was this organiser of victory in the individual and on many fields who made it possible for the Army to march forward whilst its General was receiving from city to city, and from village to village, in motor and other tours, the reward of faithful service to the poorest everywhere, and was also ever advancing on the common foe.

Therefore this book could not be complete without some account of the then Chief of the Staff to explain his construction.

Born in Halifax, in 1856, amidst one of those great Revival Tours in which his parents shared in the tremendous toils that brought, in every place they visited, hundreds of souls into deep conviction of sin and hearty submission to God, the little one must have drunk in, from his very childhood, some of that anxiety for the perishing, and joy in their deliverance, which form the basis of a Salvationist career. Named after one of the greatest Holiness preachers, who accompanied John Wesley in his campaigning, in the express hope to both father and mother, that he should become an apostle of that teaching, the faith of his parents received abundant fulfilment in his after life.

As a boy he shared with them all the vicissitudes of their eight gipsy years, during which they were practically without a home, and the one settled year of (as they thought) half wasted time, amidst the usual formalities, always galling to them both, or ordinary Church life; so that, with his usual acuteness of observation, he must have noted all their horror of routine, and learnt, more than anybody noticed, the reasons why the Churches had become divorced from the crowds and the crowds from the Churches.

In his tenth year, when they settled in London, and began their real life work, he cannot but have partaken fully of the satisfaction this gave to them, whilst they were, as yet, buried amidst the mass of East-End misery. It was shortly before the foundation of the Work that he was converted at one of his mother's own Meetings. The shrinking from publicity, which seems an essential part of every conscientious person, held him long back from resolving to become one of their

Officers. But during all the years between his being saved and that great decision, he was constantly helping, first in Children's Meetings, and then in office work, so that at twenty-one he was already a very experienced man, both in the work of saving souls, and in much of the business management for which a great Movement calls.

When I first saw him at seventeen, he was still studying; but he had been, during the previous eighteen months of the General's illness and absence, his mother's mainstay in the managing both the public and the office work of "The Christian Mission," and the Secretary and, largely, manager of a set of soup kitchens, the precursors, in some ways, of our present Social Wing. For all this to be possible to a lad of seventeen, of delicate health, may give some little indication of the faculties with which God had endowed him.

It was not, however, till five years later, when he had fully conquered his own taste for a medical career that he gave himself fully to the War. Alone, or with one of his sisters, he visited the towns where many of our largest Corps were being raised, holding Meetings in theatres and other popular resorts, so that he gained first-hand all the experiences of Officers, both in the pioneering days and in the after years of struggle against all manner of difficulty, when every sort of problem as to individuals, and Corps, had to be dealt with from hour to hour.

This much to explain how it was possible for a man so young to become at twenty-five the worthy and capable Chief of the Staff of an Army already at work in both hemispheres and on both sides of the world. The reader will also be able to understand how the Chief, travelling by night as often as by day, could visit the General in the midst of any of his Campaigns, and in the course of a brief journey from city to city, or between night and morning confer fully with him, and take decisions upon matters that could not await even the delay of a mail.

The comfort to The General, as he often testified, of the continual faithful service of this slave of a son was one of the most invaluable forces of his life. Whilst, on the one side we may see in such self-renouncing abandonment a certificate to and evidence of the nature of The General's own life, we must read in it, at the same time, some part of the explanation of his boundless activities and influence.

For the Chief of those days, The General of these, to have gone to and come away from his father's daily scenes of triumph without getting the slightest appetite himself for public displays, or yielding in the slightest to the craving after human support or encouragement, to turn him aside from the humdrum of duty, is one proof of those gracious evidences of God's saving and keeping power with which the history of The Salvation Army abounds.

Chapter 25: Tributes

The great tribute The General received by the vast assemblies in every country at his Funeral and Memorial services, said far more than any words could have expressed of the extent to which he had become recognised everywhere as a true friend of all who were in need, and of the degree to which he had succeeded in prompting all his Officers and people to act up to that ideal.

The following, a small selection of the most prominent testimonies borne to his life by the Press of various countries, will give some idea of what was thought and felt by his contemporaries about him and his work:--

The Christian World, August 22, 1912

"No name is graven more deeply in the history of his time than that of William Booth, Founder and General of The Salvation Army, who passed to his rest on Tuesday night. At sixteen, the Nottingham builder's son underwent an 'old-fashioned conversion,' and, as he told a representative of *The Christian World*, 'within six hours he was going in and out of the cottages in the back streets, preaching the Gospel that had saved himself.' From that day he toiled terribly, and never more terribly than since his sixtieth year, after which the Social Scheme was launched, and The General undertook those evangelistic tours in which he traversed England again and again in every direction, and covered a great part of the Western world. How he kept up is a miracle, for he was a frail-looking figure, and he ate next to nothing--a slice or two of toast or bread and butter or rice pudding and a roasted apple, were his meals for many years past. It was his great heart, his invincible faith, his indomitable courage that kept him going.

"Plutarch would have put William Booth and John Wesley together in his 'Parallel Lives.' Each man 'thought in continents.' 'The world is my parish,' said Wesley, and Methodism to-day covers the world. So General Booth believed in world conquest for Christ, because he believed in Christ's all-conquering power, and he had the courage of his conviction. He learnt much from Wesley, for he began as a Methodist. He knew what can be done by thorough organisation, and what financial resources there are in the multiplication of small but cheerful givers. Like Wesley, too, he combined the genius for great conceptions with the genius for practical detail, without which great conceptions soon vanish into thin air. He was more masterful than Wesley. When he broke away from the Methodist New Connexion, and founded the Christian Mission of which The

Salvation Army was the evolution, he found that committees wasted their time in talk and were distracted in opinion. He read lives of Napoleon, Wellington, and other great commanders, and came to the conclusion that a committee is an excellent thing to receive and carry out instructions from a masterful man who knows what he wants, but otherwise they are worthless. He persuaded those of his colleagues who had unbounded belief in him, and whose sole concern was the progress of the Mission, to accept the military organisation with himself as Commander-in-Chief, and with his driving power and the inspiration of his heroic example, those Officers went to every part of Great Britain and to something like fifty different countries and 'did exploits.' That system may work with a selfless Christian hero who is a born Cæsar or Napoleon. The Salvation Army's severe testing time has now come, when it will be seen whether, after all, the more cautious Wellingtonian methods of Wesley laid firmer foundations.

"The secret of General Booth's personal force and commanding power was an open one. To him there were no realities so demonstrable as the realities of the spiritual world--most of all, the reality of Christ's real personal presence and saving power to-day. He found that unquestioning faith in Christ's saving power worked everywhere and under all conditions. We differed from him on theological details, but we gladly recognise that scores of thousands of 'moral miracles,' in the shape of lives remade that were apparently shattered beyond repair and trodden in the mud of dissipation and bold habitual sinning, verified the faith. The burglar who had been forty years in prison and penal servitude, the most shameless of Magdalens, the drinker and gambler brought down to the Embankment at midnight, greedy for a meal of soup and bread, the man or woman determined to end a state of despair and disgust with the world by suicide, these, under the influence of The Salvation Army, became 'new creations.' But the same conviction, and the evidences of its miraculous Operation, captured a large number of men and women of the cultured and refined classes, who were either the victims of moral weakness, or who felt the challenge to service and sacrifice for the sake of others. Kings, Queens, and Royal Princes and Princesses were glad to see General Booth, and gave their encouragement to his work, and it was fitting that, when King Edward died, a Salvation Army band should comfort the widowed lady by playing in the courtyard of Buckingham Palace her husband's favourite hymns.

"The Social Work was an inevitable outcome of the evangelistic work. It had its dangers, and The Salvation Army has not escaped all of them without scathe. But it was found that the difficulty with thousands of the Converts was that of giving them a chance to redeem their past, and to nurse them physically and morally till they were able to stand alone, in a position to take their places again

in the ranks of decent and self-respecting citizenship. Then there was the 'Submerged Tenth'--the human wreckage tossed hither and thither by the swirling currents of the social sea. To safeguard the one class, and to save the other from themselves and their circumstances, the Social scheme was launched, and those who estimate its success by moral valuation rather than in terms of finance, will say that it has justified itself, though it never accomplished what The General fondly hoped.

"Now that his worn-out body lies awaiting burial, The General's personal worth and the worth of his work are frankly confessed even by those who were once his bitterest critics. *The Times* had a leader in which it said that he rose from obscurity to be known as the head of a vast organisation 'well known over all the world, and yielding to him an obedience scarcely less complete than that which the Catholic Church yields to the Roman Pontiff.' We wish *The Times* had followed *The Standard* in dropping the invidious quotation marks from the title, General. William Booth was a great leader of men in a world campaign of individual and social Salvation. Why reserve the title only for men skilled in the art of wholesale human slaughter?"

The Times, August 8, 1912

"The death of General Booth, which we announce with great regret this morning, closes a strange career, one of the most remarkable that our age has seen, and will set the world meditating on that fervent, forceful character, and that keen, though, as some would say, narrow intelligence. Born of unrecorded parentage, educated anyhow, he had raised himself from a position of friendless obscurity to be the head of a vast Organisation not confined to this country or to the British race, but well known over half the world, and yielding to him an obedience scarcely less complete than that which the Catholic Church yields to the Roman Pontiff. The full memoir which we publish to-day shows how this Salvation Army grew up--the creation of one man, or rather of a pair of human beings, for the late Mrs. Booth was scarcely less important to its early development than was her husband. Both of them belonged to the Wesleyan body, of which William Booth at the time of his marriage was a minister, though a very independent and insubordinate one; and deep ingrained in both was the belief which is a more essential part of the Wesleyan than of any other creed, the belief in conversion as an instantaneous change affecting the whole life. Booth himself had been converted at fifteen, and at sixty he wrote of 'the hour, the place of this glorious transaction' as an undying memory. Out of this idea of conversion, as not only the most powerful motive force in life, but as a force which was, so to speak, waiting to be applied to all, arose the whole Salvation Army Movement. It was not, of course, in any sense a new idea. Christians had been familiar with

it in all ages, and both the New Testament and the history of the early saints supply instances in support of it. But Booth was probably more affected by more recent evidence. Imperfect as had been his training for the ministry, he doubtless learnt pretty thoroughly the history of Wesley and Whitefield, and of the astonishing early years of the Methodist movement. In his own youth, too, Revivalism was an active force, and he himself had been strongly moved by an American missionary. His originality lay in carrying down the doctrine not only to the highways and hedges, but to the slums, the homes of the very poor, the haunts of criminals and riff-raff; in getting hold of these people; in using the worst of them--'converted,' as he honestly believed--as a triumphant advertisement; and then in organising his followers into a vast Army, with himself as absolute Chief. On the methods adopted nothing need be added to what is said in the memoir; they are familiar to all, though not so familiar as they were some twenty years ago.

"The root-idea of William Booth's religion, the object of his missionary work, was 'the saving of souls.' Translated into other language, this means the establishment of a conviction in the minds of men, women, and children that they were reconciled to God, saved, and preserved to all eternity from the penalties of sin. We do not propose to enter on the delicate ground of theological discussion, or to argue for or against the truth or value of such a conviction. The interesting point, in relation to General Booth's ideas and personality, is to note how this belief is worked into the system of The Army in the official programme, fantastically called the Articles of War, which has to be signed by every Candidate for enrolment. This curious document, which will greatly interest future social historians, consists of three parts--a creed, as definite as any taught by the Churches; a promise to abstain from drink, bad language, dishonesty, etc.; and a solemn promise to obey the lawful orders of the Officers, and never on any consideration to oppose the interests of The Salvation Army. The last part, the promissory part, is made much stricter in the case of Candidates for the position of Officer; these solemnly promise not only to obey The General, but to report any case they may observe in others of 'neglect or variation from his orders and directions.' Membership of the Organisation thus depends on absolute obedience, and on a profession of faith in Salvation in the definite sense formulated in the Articles of War. The two are inseparably conjoined. When we reflect upon what human nature is, in the class from which so many of the members of The Army have been drawn, when we think how difficult it is to reconcile the hand-to-mouth existence of the casual labourer with any high standard of conduct, let alone of religion, General Booth's success, partial though it has been, is an astonishing fact. It implies a prodigious strength

of character, and a genius for seeing what would appeal to large numbers of humble folk.

"Will that success continue now that General Booth is dead? Everywhere we hear that The Army is not bringing in Recruits as fast as of old. Its novelty has worn off; its uniforms are no longer impressive; its street services, though they provoke no opposition, do not seem to attract the wastrel and the 'rough' as they did at first. We can readily believe that the work goes on more or less as before; but the gatherings, we suspect, are mostly composed of those who have long frequented them and of a certain number of new members drawn rather from existing sects than from persons till now untouched by religion. Then, with regard to the other side of The Army's work, the Social Schemes outlined in *In Darkest England* have met with only moderate success, as all cool observers foretold in 1890. They have, at least, provided no panacea for poverty. Probably Mr. Booth felt this during the last years of his life; but he has been spared the sight of the still further decline of his projects, which to most of us seems inevitable. Of course, some persons are more confident: they argue that Napoleon's system did not disappear after Waterloo, nor Wesley's system with the death of its founder, and that the Roman Catholic Church is as strong as ever, though Pope after Pope disappears. That is true, but for the very reason that these systems were elaborate organisations, based on the facts of life. The Code Napoleon and the Methodist Connexion were much too well adapted to human needs to disappear with their authors. On the other hand, movements and systems which depend wholly upon one man do not often prove to be more than ephemeral. But none would deny that there is much to be learnt from The Salvation Army and from the earnest, strenuous, and resourceful personality of the man who made it. Let us hope that, if The Army as an Organisation should ultimately fade away, the great lesson of its even temporary success will not be forgotten: the lesson that any force which is to move mankind must regard man's nature as spiritual as well as material, and that the weak and humble, the poor and the 'submerged,' share in that double nature as much as those who spend their lives in the sunshine of worldly prosperity."

The Daily Chronicle, August 21, 1912

"To-day we have the mournful duty of chronicling the passing of William Booth, the Head of that vast Organisation, the Salvation Army. The world has lost its greatest missionary evangelist, one of the supermen of the age. Almost every land on the face of the globe knows this pioneer and his Army, The Army which has waged such long, determined, and successful battle against the world's ramparts of sin and woe. Not one country, but fifty, will feel to-day a severe personal loss. From Lapland to Honolulu heads will be bowed in sorrow at the

news that that striking figure who has been responsible for so much of the religious progress of the world of to-day is no more.

"The stupendous crusade which he initiated had the very humblest beginnings. It opened in the slummy purlieus of Nottingham, that city which gave to the world two of the greatest religious leaders of modern times--General Booth and Dr. Paton. It has passed through periods of open enmity, opposition, criticism, but its Leader and his band of devoted helpers have never lost sight of their high aim. They were engaged in 'war on the hosts that keep the underworld submerged,' and they have now long been justified by their unparalleled achievements. The time of scorn and indifference passed, and General Booth lived to receive honour at the hands of kings and princes, and to have their support for his work.

"It is not given to every man who sets out with a great purpose to accomplish his aims. But of General Booth it may be said that he did more. His Movement reached dimensions of which he probably never dreamed in its early days, yet the extraordinary results made him ever hungrier for conquest. In a way the latter years of his life were perhaps the most notable of his whole career. He displayed a vitality and enthusiasm which seemed to increase with the weight of time. At a time when most men seek a greater measure of repose, General Booth worked on with all the freshness of early years. And it can be said that he has died in harness. He did not lift his finger from the pulse of the far-reaching Organisation which he brought into being until death called.

"The story of the growth of The Salvation Army is the most remarkable in the history of the work of the spiritual, social, and material regeneration of the submerged. From the by-ways of all the world human derelicts, which other agencies passed by, have been rescued. No one was too degraded, too repulsive to be neglected. The work is too great to be estimated in a way which can show its extent. It has been achieved mainly by two great factors. The first is perfect organisation. Lord Wolseley once described General Booth as the greatest organiser in the world. The second feature was the wonderful personality of The Army's chief. He impressed it not only upon his colleagues but upon those whom he wished to rescue, and on the public at large. He radiated human sympathy and enthusiasm. His loss will be a heavy one for the world; it will be a severe blow for The Army. But we cannot think that his good work has not been built upon sound foundations, and that the war he directed so ably and so long will be relaxed. Nationally The Army has done magnificent work in fifty countries, and it has, therefore, tended to promote a greater spirit of brotherhood among the nations. To-day the whole world will unite to pay its tribute to a splendid life of devotion to a great cause. To that world he leaves a splendid example, and it will be the highest tribute that can be paid to his memory to keep green that lofty

example which he set before all peoples."

The Daily Telegraph, August 21, 1912

"It is with no ordinary or conventional regret that we record this morning the death of General Booth. The news will be received by hundreds of thousands of Salvationists with profound and reverential grief, and by many who are not Salvationists, and who never could be, with respectful and sympathetic sorrow. For, whatever we may think of William Booth and of the wonderful Organisation which he so triumphantly established, it is certain that he belonged to the company of saints, and that during the eighty-three years of a strenuous life, he devoted himself, so far as in him lay, to the solemn duty of saving men's souls and extending the Divine Kingdom on earth. That success attended his efforts is, from this point of view, not of so much consequence as that the success was deserved by the patient, devout, and self-sacrificing zeal of the Founder of The Salvation Army. Long ago William Booth prevailed against the easy scepticism of those who found fault with his aims, and the sincere dislike of humble and reverent men, who doubted whether the cause of religion could be advanced by such riotous methods. Not only was The General of The Salvation Army a saint and a mystic, who lived in this world and yet was not of this world, but he also was possessed of much practical ability and common sense, without which the great work of his life could never have been accomplished. We need only refer to that remarkable book which he published in 1890, *In Darkest England, and the Way Out*, in which will be found proposals to remedy the crying evils of pauperism and vice by such eminently wise expedients as Farm Colonies, Oversea Colonies, and Rescue Homes for Fallen Women; to say nothing of picturesque but also practical devices, such as the Prison-Gate Brigade, the Poor Man's Bank, the Poor Man's Lawyer, and Whitechapel-by-the-Sea. How is it possible to ridicule the objects or character of a man who has proved himself so earnest a worker for God? As a matter of fact, William Booth was nothing less than a genius, and towards the end of the nineteenth century the world at large gave very generous recognition, not only to the spirit and temper, but to the results of an extraordinarily effective, and, indeed, epoch-making Movement. At the instance of King Edward VII The General was officially invited to be present at the Coronation ceremony in 1902. Nothing could have marked more significantly than this single fact the completeness of the change of public feeling; and when, in 1905, William Booth went on a progress through England, he was welcomed in state by the Mayors and Corporations of many towns.

"Is it better to live in this world with no religion at all or with a narrow and violent form of religious belief? People will judge the deceased teacher and

chief, in respect of his theological and propagandist work, in accordance with the views which they hold upon this alternative. As regards his social labours, his passionate efforts to help the 'submerged tenth,' his widespread helpfulness of the poor, his shelters and refuges, the feeling must and will be almost universal that he was an energetic and warm-hearted benefactor of his kind, who wrought much good to his times, and helped others to do it, and who had what Sir John Seeley called the 'enthusiasm of humanity' in very honourable, if noisy and demonstrative, form. But, since The General mingled all this with a cult--a distinct theological teaching, a theory of the Divine government and destiny of mankind which was in external form, as Huxley styled it, 'Corybantic'--the question does and must arise whether religion of the Salvationist school does good or harm to the human natures which it addresses. It is not necessary to dwell upon the dislike--we might, indeed, say the repulsion--felt by serious and elevated minds at the paraphernalia, the pious turmoil, the uproar and 'banalite' of much that has developed under the Banners of The Salvation Army. Prayers uttered like volley-firing, hymns roared to the roll of drums and the screaming of fifes, have been features of this remarkable revival which outraged many of the orthodox, and made even the judicious and indulgent ask whether any good could come out of such a Nazareth. Nobody gave utterance to this feeling with greater moderation or kindness than Cardinal Manning, when, while confessing that the need of spiritual awakening among the English poor was only too well proved by the success of General Booth--that the moral and religious state of East London could alone have rendered possible The Salvation Army--his Eminence added these grave sentences: 'Low words generate low thoughts; words without reverence destroy the veneration of the human mind. When a man ceases to venerate he ceases to worship. Extravagance, exaggeration, and coarseness are dangers incident to all popular teachers, and these things pass easily into a strain which shocks the moral sense and deadens the instinct of piety. Familiarity with God in men of chastened mind produces a more profound veneration; in unchastened minds it runs easily into an irreverence which borders upon impiety. Even the Seraphim cover their faces in the Divine Presence.'

"Yet against what new movement of spiritual awakening in the people--against what form of religious revival might not the same argument of offended culture and decorous holiness be employed? And where would the lower masses of men be to-day if Religion had not stooped out of her celestial heights--from the first chapters of Christendom until the last--to the intellectual and moral levels of the poor and lowly? In the sheet, knit at four corners, and lowered out of Heaven, there was nothing common or unclean. If, as is practically certain, General Booth, by the vast association which he founded and organised, touched with the

sense of higher and immortal things countless humble and unenlightened souls; if, in his way, and in their way, he brought home to them the love and power of Heaven, and the duty and destiny of men, then it is not for refined persons who keep aloof from such vulgar tasks to mock at the life and deeds of this remarkable man. The particulars which we give elsewhere of his career show how, like Wesley, Whitefield, and Spurgeon, in this country, and like Savonarola, Peter the Hermit, and the Safi mystics abroad, William Booth, the builder's son of Nottingham, was obviously set apart, and summoned by time, temperament, and circumstances for the labours of his life. Like Luther, his answer to all objections--worldly or unworldly--would always have been, 'I can no other'. Meeting in Miss Catherine Mumford the wife who exactly suited him, and reinforced by many children, all brought up in the temper and vocation of their parents, The General made his family a sort of Headquarters' Staff of The Salvation Army, and celebrated his household marriages or bewept his domestic bereavements with all the éclat and effect of œcumical events. We saw him buy up and turn into stations for his troops such places as the 'Eagle Tavern' and 'Grecian Theatre,' overcome popular rioting at Bath, Guilford, Eastbourne, and elsewhere; fill the United Kingdom with his *War Cry* and his fighting centres, and invade all Europe, and even the Far East. At home he plunged, insatiable of moral and social conquests, into his crusade for 'Darkest England,' being powerful enough to raise in less than a month as much as all England and the Colonies contributed for the Gordon College at Khartoum in response to another victorious general. For General Booth certainly ended by being victorious. If the evangelical creed he inculcated was rude, crude, and unideal, it was serious, sincere, and stimulating. He waged war against the Devil, as that mysterious personage was understood by him, with the most whole-hearted and relentless zeal. He enjoined, let it be remembered, an absolute temperance, soberness, and chastity upon the Officers and rank and file of his motley host; and, ugly as some may think the uniforms of Salvationists, the police and magistrates know that they cover for the most part honest hearts. Could The General have affected all this--or a tenth part of it--if he had not lent himself to the eternal necessities and weaknesses of the uneducated, and given them his drill, his banners, his drums, his prayer-volleys, his poke-bonnets, and his military tunics? We doubt it, and in contemplating, therefore, the enormous good this dead man did, and sought to do, and the neglected fields of humanity which he tilled for the Common Master, we judge him to be one of the chief and most serviceable figures of the Victorian age; and well deserving from his own followers the ecstasy of grief and veneration which is being manifested, and from contemporary notice the tribute of a hearty recognition of pious and noble objects zealously pursued, and love of

God and of humanity made the passion and the purpose of a whole unflinching life."

Daily Chronicle, *August 22, 1912*

By Harold Begbie

"Scarcely could you find a country in the whole world where men and women are not now grieving for the death of General Booth. Among peoples of whom we have never heard, and in languages of which we do not know even the alphabet, this universal grief ascends to Heaven--perhaps the most universal grief ever known in the history of mankind.

"One realises something of the old man's achievement by reflecting on this universal grief. It will not do to dismiss him lightly. More, it will not do to express a casual admiration of his character, an indulgent approbation of his work. The man was unique. In some ways he was the superman of his period. Never before has a man in his own lifetime won so wide a measure of deep and passionate human affection.

"It will not do to say that by adopting vulgar methods and appealing to vulgar people, General Booth established his universal kingdom of emotional religion. Let the person inclined to think in this way dress himself in fantastic garments, take a drum, and march through the streets shouting 'Hallelujah.' There is no shorter cut to humility. Many have tried to do what William Booth did. Many men as earnestly and as tenderly have sought to waken drugged humanity and render the Kingdom of Heaven a reality. Many men have broken their hearts in the effort to save the Christian religion from the paralysis of formalism and the sleeping sickness of philosophy. It is not an easy thing to revivify a religion, nor a small thing to rescue many thousands of the human race from sin and misery.

"Let us be generous and acknowledge, now that it is too late to cheer his heart, that General Booth accomplished a work quite wonderful and quite splendid, a work unique in the records of the human race. Let us be frank and say that we ourselves could have done nothing like it. Let us forget our intellectual superiority, and, instead of criticising, endeavour to see as it stands before us, and as it really is, the immense marvel of his achievement. Our canons of taste, our notions of propriety, will change and cease to be. The saved souls of humanity will persist for ever.

"I remember very well my first impression of General Booth. I was young; I knew little of the sorrow of existence; I was perfectly satisfied with the traditions I had inherited from my ancestors; I was disposed to regard originality as affectation, and great earnestness as a sign of fanaticism. In this mood I sat and talked with General Booth, measured him, judged him, and had the audacity to express in print my opinion about him--my opinion of this huge giant, this Moses of modern times. He offended me. The tone of his voice grated on my ears. His manner to a servant who waited upon him seemed harsh and irritable. I found it impossible to believe that his acquaintance with spirituality was either

intimate or real. Saints ought to be gentlemen. He seemed to me a vulgar old man, a clumsy old humourist, an intolerant, fanatical, one idea'd Hebraist.

"Later in my life I met him on several occasions, and at each meeting with him I saw something fresh to admire, something new to love. I think that he himself altered as life advanced; but the main change, of course, was in myself--I was able to see him with truer vision, because I was less sure of my own value to the cosmos, and more interested to discover the value of other men. And I was learning to know the sorrows of the world.

"There is one very common illusion concerning General Booth. The vulgar sneers are forgotten; the scandalous slander that he was a self-seeking charlatan is now ashamed to utter itself except in vile quarters; but men still say--so anxious are they to escape from the miracle, so determined to account for every great thing by little reasons--that his success as revivalist lay only in his powers as an organiser. Now, nothing is further from the truth. General Booth was not a great organiser, not even a great showman. He would have ruined any business entrusted to his management. He would long ago have ruined the organisation of The Salvation Army if his life had been spent on that side of its operations. Far from being the hard, shrewd, calculating, and statesmanlike genius of The Army's machinery, General Booth has always been its heart and soul, its dreamer and its inspiration. The brains of The Army are to be looked for elsewhere. Bramwell Booth is the man of affairs. Bramwell Booth is the master-mind directing all those world-wide activities. And but for Bramwell Booth The Salvation Army as it now exists, a vast catholic Organisation, would be unknown to mankind.

"General Booth's secret, so far as one may speak about it at all, lay in his perfectly beautiful and most passionate sympathy with suffering and pain. I have met only one other man in my life who so powerfully realised the sorrows of other people. Because General Booth realised these sorrows so very truly and so very actually, he was able to communicate his burning desire for radical reformation to other people. The contagiousness of his enthusiasm was the obvious cause of his extraordinary success, but the hidden cause of this enthusiasm was the living, breathing, heart-beating reality of his sympathy with sorrow. When he spoke to one of the sufferings endured by the children of a drunkard, for instance, it was manifest that he himself felt the very tortures and agonies of those unhappy children--really felt them, really endured them. His face showed it. There was no break in the voice, no pious exclamation, no gesture in the least theatrical or sentimental. One saw in the man's face that he was enduring pain, that the thought was so real to him that he himself actually suffered, and suffered acutely. If we had imagination enough to feel as he felt the

dreadful fears and awful deprivation of little children in the godless slums of great cities, we, too, should rush out from our comfortable ease to raise Salvation Armies. It would be torture to sit still. It would be impossible to do nothing.

"This wonderful old man suffered all his life as few have ever suffered. And his suffering arose from the tremendous power of his imagination. At a Meeting he would tell amusing stories, and in the company of several people he would talk with a gaiety that deceived; but with one or two, deeply interested to know why he was a Salvationist, and what he really thought about life, he would open his heart, and show one at least something of its agony. He was afflicted by the sins of the whole world. They hurt him, tore him, wounded him, and broke his heart. He did not merely know that people suffer from starvation; that children run to hide under a bed at the first sound of a drunken parent's step on the stair; that thousands of women are friendless and defaced on the streets; that thousands of boys go to their bodily and spiritual ruin only for want of a little natural parental care; that men and women are locked up like wild beasts in prison who would be good parents and law-abiding citizens were love allowed to enter and plead with them--he did not merely know these things, but he visualised and felt in his own person the actual tortures of all these perishing creatures. He wept for them. He prayed for them. Sometimes he would not sleep for thinking of them.

"I have seen him with suffering face and extended arms walk up and down his room, crying out from the depths of his heart: 'Oh, those poor people, those poor people!--the sad, wretched women, the little, trembling frightened children meant to be so happy!--all cursed with sin, cursed and crushed and tortured by sin!' And he would then open his arms as if to embrace the whole world, and exclaim, 'Why won't they let us save them?'--meaning, 'Why won't society and the State let The Salvation Army save them?'

"His attitude towards suffering and sorrow was, nevertheless, harder in many ways than that of certain humanitarians. He believed in a Devil, he believed in Hell, and he believed in the saying that there are those who would not be persuaded though one rose from the dead. And so he held it the wisdom of statesmanship that when all men have been given a fair opportunity for repentance, and after love has done everything in its power to save and convert the lawless and bad, those who will not accept Salvation should be punished with all the force of a civilisation that must needs defend itself. The word punishment was very often on his lips. I think that he believed in the value of punishment almost as profoundly as he believed in the value of love. He believed that love could save the very worst man and the very worst woman in the world who wanted to be saved; and he also believed that nothing was so just and wise as rigorous punishment for the unrighteous who would not be saved. I

think that he would have set up in England, if he had enjoyed the power which we give to politicians, two classes of prison--the reforming prison, controlled only by compassionate Christians who believe in love; and the punishing prison, which isolates the evil and iniquitous from contact with innocence and struggling virtue. In that direction this most merciful man was merciless.

"Why he became a Salvationist is very clear. He knew that the centre of life is the heart. He saw that all efforts of statesmanship to alter the conditions of existence must be fruitless, or, at any rate, that the harvest must be in the far distant future of humanity, while the heart of man remains unchanged. He suspected the mere respectability which satisfies so many reformers. Even virtue seemed to him second-rate and perilous. He was not satisfied with abstention from sin, or with the change from slum to model lodging-house. He held that no man is safe, no man is at the top of his being, no man is fully conscious of life's tremendous greatness until the heart is definitely and rejoicingly given to God. He was like St. Augustine, like Coleridge, and all the supreme saints of the world in this insistence upon the necessity for a cleansed heart and a will devoted to the glory of God; he was different from them all in believing that this message must be shouted, dinned, trumpeted, and drummed into the ears of the world before mankind can awaken to its truth.

"He made a tremendous demand. Towards the end of his life he sometimes wondered, very sadly and pitifully, whether he had not asked too much of his followers. I think, to mention only one particular, that he was wavering as to his ban upon tobacco. He was so certain of the happiness and joy which come from Salvation, that he had no patience with the trivial weaknesses of human flesh, which do not really matter. Let us remember that he had seen thousands of men and women all over the world literally transformed by his method from the most miserable animals into radiant and intelligent creatures conscious of immortality and filled with the spirit of unselfish devotion to humanity. Is it to be wondered at that The General of this enormous Army should scarcely doubt the wisdom of his first terms of service?

"But towards the end he suffered greatly in his own personal life, and suffering loosens the rigidity of the mind. Those of his own household broke away from him, the dearest of his children died, trusted Officers forsook him, some of those whose sins he had forgiven again and again deserted his Flag, and whispered scandal and tittle-tattle into the ears of degraded journalism. He was attacked, vilified, and denounced by the vilest of men in the vilest of manners. Sometimes, sitting alone by himself, blind and powerless, very battleworn and sad, this old man at the end of his life must have suffered in the solitude of his soul a grief almost intolerable. But he became more human and more lovable in these last

years of distress.

"We are apt to think that very remarkable men who have risen through opposition and difficulty to places of preeminence, must sometimes look back upon the past and indulge themselves in feelings of self-congratulation. It is not often true. A well-known millionaire told me that the happiest moment in his life was that when he ran as a little boy bareheaded through the rain into his mother's cottage carrying to her in a tight-clenched fist his first week's wage--a sixpenny bit. Mr. Lloyd George told me that he never looks back, never allows himself to dream of his romantic life. 'I haven't time,' he said; 'the present is too obsessing, the fight is too hard and insistent.' Mr. Chamberlain in the early days of Tariff Reform, told me much the same thing. Perhaps we may say that men of action never look back. And so it was with General Booth. He might well have rested during these last few years in a large and grateful peace, counting his victories, measuring his achievement, and comparing the pulpit in Nottingham or the first wind-battered tent in East London with this innumerable Army of Salvation which all over the world has saved thousands of human beings from destruction. Sometimes smaller men are able to save a family from disgrace, or to rescue a friend from some hideous calamity, or to make a crippled child happy for a week or two, and the feelings created by these actions are full of happiness and delight. But this old, rough-tongued, weather-beaten, and heart-tortured prophet, who had saved not tens but thousands, who could see with his own eyes in almost every country of the world thousands of little girls rescued from defamation, thousands of women rescued from the sink of horrid vice, thousands of men new-born from lives of unimaginable crime and iniquity, thousands of homes once dreary with squalor and savagery now happy and full of purest joy; nay, who could see, as I have seen in India, whole tribes of criminal races, numbering millions, and once the despair of the Indian Government, living happy, contented, and industrial lives under the Flag of The Salvation Army--he who could see all this, and who could justly say, 'But for me these things had never been,' was not happy and was not satisfied. He ached and groaned to save all such as are sorrowful.

"In the last letter he ever wrote to me, a letter that broke off pitifully, because of his blindness, from the big, bold, challenging handwriting, and became a dictated typewritten letter, occurred the words, 'I am distressed.' He was chiefly distressed by the over-devotion most of us pay to politics and philosophy, by the struggle for wages, by the clash between master and man, by the frivolity of the rich, the stupor of the poor, by the blindness of the whole world to the necessity for the cleansed heart. He did not want to establish a Salvation Army, but to save the whole world. He did not want to be acclaimed by many nations, but to see

suffering and poverty and squalor clean banished from the earth. And he believed that with the power of the State at his back, and with the wealth now squandered in a hundred abortive directions in his hands, he could have given us a glad and unashamed England even in a few years. He knew this and believed it with all his heart. And he held that his dictatorship would have hurt no just man. He suffered because poverty continues and thousands are still unhappy. For such men this world can never suffice. They create eternity.

"Others may criticise him. And no man ever lived, I suppose, easier for every little creature crawling about the earth in self-satisfied futility to criticise and ridicule. For myself, I can do nothing but admire, revere, honour, and love this extraordinary old realist, who saved so many thousands of human beings from utmost misery; who aroused all the Churches of the Christian religion throughout the world; who communicated indirectly to politics a spirit of reality which every year grows more potent for social good; who was so tender and affectionate and cordial, and who felt for suffering and sorrow and unhappiness wherever he found it with a heart entirely selfless and absolutely pure.

"Even if The Salvation Army disappeared from every land where it is now at work--and, though it will not disappear, I anticipate during the next ten years many changes in its organisation--to the end of time the spirit of William Booth will be part of our religious progress. We cannot unthink ourselves out of his realism, out of his boundless pity, out of his consuming earnestness. He has taught us all to know that the very bad man can be changed into the very good man, and he has brought us back, albeit by a violent method, to the first simple and absolute principles of the only faith which purifies and exalts humanity.

"When the dust has blown away, we shall see him as perhaps the greatest of our time."

The Post of Berlin

"What he aimed at, for the solution of the Social question and the uplifting of the lowest classes of people by their own works, assures for him the respect of the entire civilised world."

Berlin Local Gazette

"In the person of General Booth was embodied one part of the Social question, and, if any man succeeded in bringing any part of it even nearer to a solution one must say it was William Booth.

"His plainness as a man, his genial gift as an organiser, his burning zeal, his self-sacrificing devotion to his aim, prepared and levelled the road for him, and no man, friend or foe, will withhold from him their tribute of high respect as he lies on his bed of death."

The Morning Post of Berlin

"General Booth, the ancient blind man, always kept his glad heart. He was able to point his opponents, who brought up their theoretical maxims against him (and who latterly became ever fewer) to his practical work."

The Berlin Evening Paper

"There has hardly ever been a General who in an almost unbroken career of victory subdued so many men and conquered so many countries as William Booth. His person gained the high respect of his contemporaries through his long, priestly life, and he will ever remain an example of how much, even in a time of confusion and division, one man can do who knows what he wants, and keeps a clear conscience."

Berlin Midday Paper

"In General Booth we have, undoubtedly, lost one of the most successful organisers of the day."

Berlin Day Paper (Tageblatt)

"Whoever has seen and heard Booth in a huge Meeting in Circus Busch will never forget him--the snow-white, flowing beard and the great, upright figure in the blue uniform, with the red-figured jersey, the furrowed face of typical English character, and the finely mobile orator's mouth, with the searching eyes under the noble forehead, and the prominent nose that gave him almost the aspect of an eagle."

German Watchman

"With that constant will power which sprang from deep and upright conviction, and with a faculty for organisation which won hearty recognition from all who knew him, he was able to do such great things."

National Gazette, Berlin

"His unselfishness and his zealous devotion to his creation (The Army) was beyond all question."

Berlin Exchange Courier

"Whoever saw and heard him knows that he remained, after all, the simple, unassuming, humble man. The secret of this personality was the embodiment of an unshakable religious devotion. It rang out in his burning, earnest words, it breathed in the deep heartfelt prayers in his Meetings, it expressed itself in wondrous deeds of love, which ignored difficulties and shrank from no sacrifice. This made of him the organising genius who led the world-wide Salvation Army, with all its higher and lower departments, with strength and security. William Booth was as its Founder and General perhaps the most popular man of our day."

Neckar-Journal of Heilsbron

"And so General Booth, who has now died at eighty-three, risen to be one of the greatest benefactors of the murdering industry period. His name is graven in brass in the social history of the nineteenth century.

"He was a man through whose soul the great breath of brotherly love and devotion moved, and, therefore, his example will never be forgotten."

The Baden Press of Carlsruhe

"The Salvation Army is to-day the mightiest free Organisation of Social help in the world, and the man who made it was once a street missionary, despised, and without influence, whom part of the despairing mass of the East of London threw stones at, whilst another part, with alcohol-fevered eyes, hung on his lips. 'If ye have faith like a grain of mustard seed!'"

The General Gazette of Erfurt

"In General Booth, one has closed his eyes who was able to make a visible reality of the faith that can remove mountains. The Bonaparte of free Social help has died."

The Cologne Times

"One of the greatest benefactors of mankind has passed away, and as success is the greatest joy, also one of the happiest of men. The Salvation Army is a good, Christian undertaking, and William Booth was one of the noblest Christians whose name history can record."

Hanover Courier

"Booth was the born orator of the people. He possessed above all the rare gift of keeping always to the level of his hearers, and so to speak about the highest themes that the wayfaring man understood him."

Hamburg Strangers Paper

"To the last he was the living, energising centre of The Army, and to the last breath in the truest sense its General."

Munchen Latest News

"With the decease of General Booth, mankind has to mourn the loss of a willing, self-sacrificing benefactor, a noble philanthropist of the most distinguished purpose."

The Kingdom's Messenger of Berlin

"What he accomplished in the fighting of drunkenness or other evils is too well known to need description. Taken all in all, whatever any one may have to say about any details of The Army's methods, one must agree with *The Daily Chronicle* that the loss of General Booth is a heavy blow, and the whole world will unite with us in applauding such a life of devotion to a great end."

The Cross Gazette of Berlin

"It was seen that he was not merely a preacher of repentance, but a real shepherd of his sheep, who had an open heart, and a good understanding for all in need."

German News of Berlin

"He was no quack, no charlatan, and Carlyle, had he known him, would have certainly put him into his list of heroes as priest and prophet. It is great, what The Army has done in fighting manifold human miseries, such as drunkenness. We have often known learned men and politicians who went over the sea scoffers at it come back its admirers."

Markish People's Paper of Barmen

"Our opposition on principle does not prevent our acknowledging that The Army has done much good to the poorest of the poor."

German Daily Paper of Berlin

"With the greatest pity he combined the most iron discipline, and sacrificed to the happiness of all every personal enjoyment."

Germania of Berlin

"But the light that always led him out of the deepest darkness to the day was his sympathy for his brethren, whose misery in the East End of London so deeply laid hold of him."

Daily Look-round of Berlin

"Perhaps the most remarkable fact about him was that with all his gigantic plans he never lost himself in phantasy, but always knew how to keep himself down to the practical."

Strassburg Post

"Hard upon himself, he exercised the same severity upon others, from the highest of his Officers to the least in his Army."

Schwalish Mercury of Stuttgart

"He made his Army out of the soil of London's misery-quarter, and its present is the work of his unweariable devotion, the energy sustained by the fire of his zeal for his idea."

Muhlhaus Daily

"His personality grew out of the old Puritan spirit."

Elbing Latest News

"He is the model of a successful business man. But he is a business man who never works for himself, only for others. So wrote one of the men whom death has now taken from what was the creation of his life. In him has passed away one of the characteristic figures of the century's tendency. His many-sidedness, it is not too much to say, had no equal. Bringer of Salvation--social politician--wholesale business man--are only three comparisons which cannot by far exhaust the description of the phenomenon Booth. If ever the word can rightly be used of any one, then of William Booth it can be said he was a benefactor of mankind."

Altona News

"Modern time has few men to show whose spirit had any such world-embracing might, and who, out of so unlikely a beginning, knew how to raise up so gigantic a work as compels us to be filled, if not with love to him, at least with the greatest respect for his honourable intentions."

Vogtland Gazette Plauen

"These were the innermost feelings of his whole life which drove him to his marvellous life's work--religious zeal and sympathy."

Frankfurt Gazette

"William Booth had a mighty will, and he strove on for tens of years from promise to fulfilment."

Augsburg Evening Gazette

"His brilliant talent for organisation, and his ability always to strike the right note, which would take with the masses, were the most outstanding specialities of the deceased."

Rhein-Westphalian Gazette

"Here is a work done by an extraordinarily organising genius so great and such a model, socially speaking, as to fill even the opponents of the old philanthropist with respect."

Journal Des Debats, Paris

"Never, perhaps, has a man been the creator of such Social Work as this one who has died after having passed fifty years running all over the world in search of the miserable ones; who had no hope."

Gaulois, Paris

"His life may be thus summarised. He brought back to God and to morality many souls who had gone to materialism and vice. He founded pretty well everywhere 750 Refuges for the unfortunate; he found work for those who had none; he despised human respect in order to do good."

The Little Republican, Paris

"It is a very exalted moral figure which has disappeared from this world, as well as even more than a person singularly famous. If he became a preacher, he was certainly born an apostle. He had the genius of conversion, and wanted no other career here below. There is not a city of the Anglo-Saxon world where his Army has not snatched, by hundreds, men from drunkenness and women from prostitution."

Commander Miss Booth



COMMANDER MISS BOOTH

In Charge of the Salvation Army Work in U. S. A.

In Charge of the Salvation Army Work in U.S.A.

The Republic, Paris

"An indefatigable organiser, ceaselessly working for the success of his effort, he created besides numerous groups of Salvationists, night Refuges, popular Restaurants, Workplaces, journals, and reviews."

The Intransigent, Paris

"In General Booth passes away a truly world-personage, whose influence extended to the two hemispheres, and, perhaps, as much amongst the savage as the civilised.

"He discovered, his real path, and founded The Salvation Army, which has recruited millions of faithful ones in the most diverse nations--even in our sceptical France."

The Voltaire, Paris

"We have not to judge his religious efforts, nor even his methods, which often seemed to us from some aspects so very absurd.

"But one must recognise that The Army created Hospitals, Retreats, Refuges without number in all countries of the world, including France, and that the devotion of its Soldiers has been unbounded. From the social point of view General Booth was certainly a benefactor."

Gil Blas, Paris

"Struck by the misery which some quarters of London displayed to him, he conceived the idea of evangelising these masses, and to bring them along with the Christian light, physical comfort, and moral union.

"An intelligent work, humane in its principles, beautiful in its aspirations, it merits that we salute with respect the remains of him who undertook it with all his disinterestedness and all his heart."

General Business Paper of Amsterdam

"The world has to mourn the death of one of the noblest men who ever lived, of a man who undiscouraged by scorn, contempt, and continual mockery, kept on working according to his convictions, conscious that he had a great vocation to fulfil, seeking the welfare of his fellows of no matter what race or class they might belong to.

"With his departure will be mourned a man who accomplished great things, and of whom his most ardent opponents have to admit that he by his example and by his incomparable power to work, and his mighty talent for organisation, has been able to be a blessing to many.

"William Booth has gone to his eternal rest. He has not lived and worked in vain. His name does not belong only to his Fatherland, but to the whole world, for he was a benefactor to every land, to all humanity. If any name shall continue to live, it is his."

The People, Amsterdam

"A man has died whose figure, owing to his career, his self-chosen sphere of labour, his manifested power and talent, and through his success, too, has become a world-figure, who may be variously judged, but awakened sympathy everywhere, and scarcely anywhere enmity.

"Booth was the man for the outcasts of society, for the poorest and most miserable, for those who had no strength left, and were entirely unarmed in the fight for existence."

The Fatherland, Amsterdam

"Yes, truly he was a great idealist. That was why he could not be content to remain an ordinary minister. His ideal went beyond the circle of his communion. He wanted to overcome the world by love and Divine worship, and work for all mankind. And we see the results everywhere just as in this country, so at the other side of the world."

The Amsterdammer

"The saving of souls was the great, all-consuming passion of the Founder of The Salvation Army. To satisfy this heart-moving desire he began his wide-stretched Organisation, and, notwithstanding the great Social Work, which represented a great amount of practical social betterment, he continued in every direction in The Army only to honour the opportunity it gave him to win souls for God and The Army."

The Evening Courier, of Milan

"When he stepped to the front of the platform, he seemed transfigured. His rapid and incisive words poured from his mouth with unrestrained eloquence.

"All the foundation of all we say,' he cried, 'are the eternal truths of the Gospel, indestructible as the pillars of the throne of God.'

"The Apostle spoke out. In that body, worn with age, was born again something of that unconquerable faith which had made Booth as a lad cry out seventy years before, in a prophetic transport, 'The trumpet has sounded the signal for the fight. Your General assures you of success and a glorious reward. Your crown is ready. Why do you wait and hesitate so? Forward, forward, forward!"

"Booth was not one to be intimidated. He tolerated insults with Olympic patience. He just wiped off the dirt his persecutors threw at him, and smilingly invited them to follow him. Thus, about seventy years of age, he began the beneficent career which accomplished a truly marvellous work of philanthropy and love, and which gained for him not only the esteem and veneration of the poor of East London, and of the choicest citizens, but the personal friendship of his Sovereign."

The Age, of Milan

"The death of Booth causes consternation through all England, because through the vast Organisation, The Salvation Army, he was so well known for his works of humanity and beneficence.

"Indeed, he was one of the most celebrated men in the world. The great humane work he founded during the seventy years of his apostolate is destined to remain as one of the highest expressions of modern philanthropy and charity. The Army is an immense federation of hearts and consciences which was created, guided, and led to triumph by Mr. Booth."

The Press, of Turin

"The Founder and General of The Salvation Army, dead at eighty-three years of age, after seventy years of unweariable apostolate, was one of the purest and most popular heroes of modern Christianity. He was not content to preach the Gospel only from the parchment--a mystic and a poet, yet a practical man of forethought, he was able, out of nothing, to create a Society of militant

propagandists for the social redemption of the lost crowds, and to fight against idleness, alcoholism, and evil habits."

The Halfpenny Paper

"The message that General Booth is dead will cause sorrow not only in his country or in Europe, but all over the world. Now, at his death, the whole world knows his name, and thousands follow in his footsteps."

Social Demokrat

"No free religious movement has ever become so great or laid so strong a hold upon all classes of society.

"General Booth will be named in history as one of the strongest and most remarkable personages that ever lived. He was a product of society, such as it was, and the Movement he raised was born of that state of things, firstly as a reconciler, and then as a protest.

"To accomplish such a work as has been done cannot be without result on the future shaping of society."

The Morning

"To-day The Salvation Army stands as one of the mightiest and most remarkable religious organisations that the world has ever seen."

Jonkoping Post

"One of our times, and perhaps all times, greatest and most remarkable personages, The Salvation Army's Founder and General, William Booth, died in London yesterday evening. Behind him lies a path such as few have ever travelled. Before him lies the rest with his Lord, in whose service he laboured almost all his long life."

Swedish Morning Standard

"The world has lost one of its noblest and most remarkable men. A great benefactor of mankind has been called home. Our times' greatest spiritual General has died at his honourable post. Peace to his brave and worthy memory."

Norkoping News

"Few of the most noted men of the day did anything like as much work as The General. He was the leading spirit in all this world-Organisation's least details. He spent most of his time travelling all round the world."

Gothenburg's Post

"Wherever in the world men's hearts beat for men's sorrows and misery, the message of General Booth's death will be received with sadness and mourning. For with General Booth departed the greatest modern apostle of Christianity, charity, and mercy--a sort of Saviour up to the level of modern machinery and wholesale industrial city life, and one of the most discussed and remarkable of modern personages."

Gothenburg's Evening

"William Booth's life was one in storm and battle--a great man's life, the life of an unwearied fighter. Now the whole world bows before the great man and the great life which will live through all time, and go on bringing help to the suffering."

Smaland's Post

"Booth's blessed and energetic all-world-embracing efforts have, during the last decades, had general recognition, and his native land has in various ways testified its respect for what he has done in the service of mercy."

Upsala News

"William Booth's sleepless energy and restless activity succeeded in forcing his work's recognition, even where people did not approve his methods, and many who before despised him will, now that he is gone, admit that he has done more for his fellows than many whose names have gone down to posterity."

Malmo S. S. Daily

"It is one of the day's strongest personages who is gone--a man with the utmost wealth of energy and power. One could hardly believe he belonged to our times, and yet he had all the qualities of our nervous and restless epoch. There was much in him to remind of the old prophets--the lonely man of God fighting with the mighty and the wrong. Nobody can dispute that The Army did much good."

Stockholm Morning

"It lay in the Leader's extraordinary foresight that The Army had a great and blessed work to fulfil to save the deepest sunken in the community."

Chapter 26: Organisation

The high reputation which The General gained as an Organiser seems to make it desirable to explain, as fully as we can, what he aimed at, and by what means he made The Army the remarkable combination it has become. We have, happily, in several of our books his own dissertations on the subject, for he always sought to make clear to all who should follow him, especially in this respect, the reasons for his plans. In his introduction to *Orders and Regulations for Staff Officers*, he writes as follows:--

"Some of the Converts resided in other parts of London, and they soon commenced themselves to hold Meetings afterwards, and to win souls in their localities. I was entreated to care for these also. The Christian Churches, even when they were willing to receive these Converts, were as a result generally so much occupied with the maintenance of their own existence, or so lukewarm in coping with the necessities of the poor people, as to be unequal to the task of caring for them. I soon found that the majority of those who joined the Churches either relapsed again into open backsliding, or became half-hearted professors. I was, therefore, driven to select men and women who I knew to be lovers of souls, and to be living holy lives, for the purpose of caring for these new Converts. These helpers I afterwards directed to hold Meetings in the streets and in cottages, and then in Halls and other Meeting Places. The Lord was with them in great power, and hundreds of wicked and godless people were converted and united together in separate societies.

"These operations were, in course of time, extended to the Provinces, where my late beloved wife, who was my unfailing helper and companion in this work until God took her from me, preached with much acceptance and remarkable results. It soon became difficult, and at length impossible, for me to express my wishes and give my instructions to my helpers by word of mouth, and consequently I had to issue them in the form of correspondence. This I also soon found to be a task beyond my ability. And yet, if unity and harmony were to be preserved among the people God had given me, and if the work were to be

carried on successfully, it was evident that they must know my wishes. I was, therefore, compelled to *print* such Directions and Rules as I deemed to be necessary.

"This practice has continued to the present day, and been increased by reason of the advance of the Work to an extent I never could have anticipated. Some seventeen years ago I issued a volume of *Orders and Regulations for Field Officers*. More than once since then this book has been enlarged, and revised to date, and, although some further developments have been made since that time, that volume may be taken as the expression, in general terms, of my present convictions of what a Field Officer of The Salvation Army should be and do, and as such I commend it to the attention of Officers and Soldiers of every rank in The Army throughout the world.

"Soon after the publication of the *Orders and Regulations for Field Officers*, a volume describing the duties of Divisional Officers was issued. This volume has also been outgrown, by reason of continued developments in the organisation of the Army rendering further enlargements necessary.

"Meanwhile, the ablest and most devoted Officers throughout the world have been contriving, and, with the authority of Headquarters, executing what have seemed the wisest and best methods for attaining the objects we have in view. It now appears to me not only desirable, but absolutely necessary, that these usages should be again examined and classified, and, if found to be in harmony with our principles, corrected, reduced to writing, and then, endorsed by my authority, published for the benefit of The Army throughout the world, and for the advantage also of those who will hereafter be our successors in the responsibility for carrying forward the War. The *Orders and Regulations* contained in this volume are the result.

"It was my intention to make this book a complete Compendium of Regulations for Staff Officers of all Departments in all parts of the world; but it became evident that, owing to the multiplication of the different branches of our operations, and the diversity of the Regulations required by their varied character and conditions, such a volume would have been swollen to most inconvenient

dimensions, and I therefore determined to omit everything not applying to the Officers under the command of the British Commissioner.

"It must not be inferred from this that the Staff Officers employed at International Headquarters, or of those engaged in the Social Work, do not rank equally with those whose duties are herein described. Further *Orders and Regulations* required by them, and for Staff Officers in other Territories, will be issued from time to time as needed. The Regulations contained in Part I of this volume are to be carried out as far as possible in all Territories and Departments.

"The Regulations herein contained must not be regarded as a final authority on the duties and responsibilities to which they refer. Development has been the order of The Army from the beginning, and will, I hope, remain so to the end. Our methods must of necessity be always changing with the ever varying character and circumstances of the people whom we seek to benefit. But our principles remain as unchangeable as the Throne of Jehovah. It is probable that in succeeding years other *Orders and Regulations* will be issued by the Central Authority to take the place of these I am now publishing. It is right, and safe, and necessary that it should be so. God will, I believe, continue to make known from time to time, to those who follow His good pleasure, the way in which the War should be carried on, and The Army will, I hope, continue to receive and record in *Orders and Regulations* that manifested Will, and, by obedience, continue to go forward from victory unto victory!

"I think I may truthfully say that in no words which it has been my privilege to write in the past, and in no work that it has ever been my lot to undertake, have I been more conscious of the presence and guidance of another Spirit, than in the preparation of these Regulations. That Spirit has been, I believe, the Spirit of Eternal Light. I have asked wisdom of God, and I verily believe that my request has been favourably regarded. Of this, I think, these Regulations will, to those for whom they have been prepared, bear witness.

"These Regulations are not, I repeat, intended as a finality. If any

Staff Officer into whose hand this book may come, or may be brought into knowledge of the working of the Regulations contained in it, can suggest any improvement, let him do so. If he can show any plan by which the end aimed at can be more simply, or inexpensively, or effectually gained, either as regards work, or men, or methods, or money, by all means let him make the discovery known to us. God is in no wise confined to any particular person for the revelation of His will. It would be the vainest of vain desires were I so foolish as to wish that it should be so. Let Him speak by whom He will. What I want to see is the work done, souls saved, and the world made to submit at the Saviour's feet.

"I cannot conclude without saying that there has been present with me, all the way through the preparation of this book, a vivid sense of the utter powerlessness of all system, however wisely it may have been framed, which has not in the application of it that Spirit of Life who alone imparts the vital force without which no extensive or permanent good can be effected.

"And now, on the completion of my task, and at the moment of placing it in the hands of my Officers, this conviction is forced upon me in an increasing, I may almost say, a painful, degree.

"No one can deny that the religious world is full of forms which have little or no practical influence on the minds, or hearts, or lives, of those who travel the weary round of their performances day by day. Are the Regulations that I am now issuing at no distant date going to swell the number of these dead and powerless systems? God forbid that it should be so! Nothing could be further from my contemplation than such a result.

"However, there must be Regulations. They are necessary. If work is to be done at all, it must be done after some particular fashion, and if one fashion is better than another--which no one amongst us will question--it must be the wisest course to discover that best fashion, and to describe it in plain language, so that it may be acted upon throughout our borders until some better method is made known. We want certain things done in The Army for the Salvation of souls, for the deliverance of the world from sin and misery, and for the glory of our God; and the

Regulations herein set forth represent the best methods at present known either to me, or to those around me, for the accomplishment of these things. Therefore praying for God's blessing upon them I send them forth with the expectation that the Staff Officers whom they concern will render a faithful, conscientious, and believing obedience to all that they enjoin."

All this was only written in 1904, and there has been nothing since materially to change the system set forth in the 350 odd pages which follow, and which explain as fully as was necessary how the plans which are so fully explained in the volume of *Orders and Regulations for Field Officers*, above referred to, were to be carried into effect throughout the whole country.

The opening chapter of these *Regulations* explains the Organisation as follows:--

"THE GENERAL DIVISIONS OF THE ARMY

"The divisions of The Army in the Field are at present as follow:-

"Ward, under the charge of a Sergeant.

"Corps, under the charge and command of a Field Officer.

"Section, under the charge and command of a Sectional Officer.

"Division, under the charge and command of a Divisional Commander.

"Province, under the charge and command of a Provincial Commander.

"Territory, under the charge and command of a Territorial Commissioner.

"A Ward is a part of a town or neighbourhood in which a Corps is operating, placed under the charge of Local Officers, whose duty it is to watch over the welfare of the Soldiers and Recruits belonging to it.

"A Corps is that portion of a country in which a separate work is carried on, and for which it is responsible. It may consist of a city, a town, or a particular district of either, and it may include one or more Societies in adjoining places, or it may consist of a number of such Societies grouped together, in which case it is called a Circle Corps.

"A Section is a group of Corps placed under the command of one

or more Officers.

"A Division consists of a number of Corps grouped together with that part of a country in which these Corps are situated.

"A Province comprises a number of Divisions.

"A Territory consists of a Country, or part of a Country, or several Countries combined together, as The General may decide."

In *Orders and Regulations* for his Territorial Commissioners, that is, those who hold the highest command over whole countries, he writes:--

"The higher the authority with which Officers are entrusted, and the larger the responsibilities resting upon them, the greater is the need for that absolute devotion to the principles of The Army, and that complete abandonment to the purposes of God which our *Orders and Regulations* express and represent, and without which no system, however perfect, and no body of men, however capable, can achieve the great work He has called us to do in establishing the Kingdom of God in the earth."

One of the greatest problems connected with all organisation is the keeping up to the ideal of those who are in danger of forgetting it; and, therefore, the following section will, we think, be found especially interesting to those who may ask, How has it been done, or how is it to be done? It is the section on "The Development of Field Officers," and reads as follows:--

"The Divisional Officer is responsible for seeking to develop the spiritual life of the F.O.'s. No matter what gifts or zeal the Officer may possess, if he is not walking in the light, and living in the favour of God, it is vain to hope that he will be really successful.

"The D.O. must always, therefore, when he comes in contact with Officers under his command, make inquiries with regard to their spiritual life, leading them to acknowledge their faults and heart conflicts, so that he may give suitable counsel and help.

"The D.O. must regard himself as responsible to God for maintaining the *devotion* of the Officers under him to the great purpose to which they have already consecrated their lives. He cannot expect to deal faithfully with an Officer on such matters unless he does so, and he must bear in mind how easy it is to draw back from that whole-hearted sacrifice without which no

Officer can succeed.

"The D.O. must see that his Officers possess, and live in, the spirit of The Army. Without it their Officership will be like a body without a soul, or like a locomotive without any power. The D.O. must encourage Officers to cry out to God for this, and must continually explain its importance.

"The D.O. must understand that if Officers under his command decline in their love for souls and become careless about the progress of their work, he will have failed in a very important part of his duty. The D.O. exists for the purpose of helping and saving his F.O.'s.

"The D.O. is responsible for the development of energy and enterprise in his Officers. One great temptation of F.O.'s is to settle down and to be content with a formal discharge of duty, and, what is worse still, to offer all sorts of excuses for their lackadaisical Laodicean condition. Few people have in themselves sufficient force of character, human or Divine, to keep them pushing ahead for any considerable length of time. Officers who when they first enter the Field are like flames of fire, will, if not looked after, get into ruts, and content themselves with holding so many Meetings, doing so many marches, raising the ordinary Corps funds, Meeting the ordinary expenditure, keeping the ordinary number of Soldiers on the Roll, and doing everything in the ordinary day, while the world, undisturbed, is going forward at express speed to Hell. The D.O. should endeavour to prevent this settling down on the part of his Officers by continually stirring up their minds with inducements to labour and encouragements to renewed activity and increased sacrifice for the Salvation of the world.

"The D.O. is also responsible for the improvement of the gifts of his Officers and of their efficiency for the work they have in hand. He must not only show them wherein they fail, but must teach them how they may do better.

"The D.O. must encourage his Officers. If they have gifts and capacities--and none are without some--he should cheer them forward by acknowledging them. He should point out where they do well, at the same time setting before them the higher positions

of usefulness they may reach with a little application and perseverance. He may always remind them of Officers who during the early part of their career have had little success, but who, by sticking to the fight have reached positions of great usefulness. There are few Officers who during their early days are not cast down and tempted to think that they do not possess the gifts necessary to success, and that they have missed their vocation in becoming Officers. This class of melancholy feelings should be battled with by the D.O. with all his might, for if allowed to run their course the result will be not only depression, but despair, and perhaps desertion.

"The D.O. should give particular attention to the development of the ability, energy, and religion of the Lieutenants in his Division. Their position in a Corps often makes it difficult for them to exercise their gifts to advantage, and they are often depressed and discouraged. A D.O. should always inquire on his visiting a Corps having a Lieutenant--

"Whether he is happy with his C.O. and in the Work;

"What special work he has to do and for which he is actually responsible.

"Every Division must have its own Officers' Meeting, which should always be conducted by the Divisional Officer, unless the Provincial Commander, or some Officer representing Headquarters be present.

"Every Officer in the Division must be present at, at least, one Officers' Meeting in each month; and where it is possible, in great centres Meetings should be held once a week. The D.O. must be careful that the Officers' Meetings do not involve a financial burden on the Officers, and he must make such plans as will avoid this, and submit the same to the P.C.

"It will sometimes be found convenient to pool the travelling expenses, but this may easily work unfavourably to the smaller Corps instead of in their favour, and in such cases the D.O. must assist his F.O's with part of the travelling expenses incurred in attending Officers' Meetings in all such cases where F.O's are drawing the standard salary or less for their support. Should his Funds be insufficient to meet the whole of the burden in such

cases, he must apply to the P.C. for assistance.

"The Officers' Meetings should always be held in a comfortable room of a size proportionate to the number of Officers present. The Officers should be seated directly before the leader.

"Only Field Officers shall be admitted. A D.O. who wishes to meet his Local Officers with his F.O. may announce a Special Meeting for that purpose at any time.

"There shall always be at the beginning of a Meeting some considerable time spent in prayer for--

"The Officers present and the Division in general;

"The universal Army, its Officers and Soldiers, and especially for any portion of it that may be suffering persecution or passing through trial;

"For wisdom for those upon whom the direction of the Army lies;

"The supply of money and all else needed to carry on the War.

"The mightier baptisms of the Holy Ghost, and the Salvation of a large number of souls.

"The D.O., or any other Officer present, shall have the opportunity, if desired, of pouring out his soul in loving exhortation to his comrades, but nothing in the nature of discussion or the expression of opinions on any orders that may be given must be permitted.

"The Officer being most used of God at the time should be asked to urge his fellows to more holy living, greater self-denial, and increased activity.

"There shall be the opportunity for the publication of any great blessing that may have been obtained, or any remarkable work of grace that may have been realised in the souls of the Officers present, or in their Corps, or for the description of any other wonderful work of God that may have been wrought during the week in the Division. When at all possible, every Officer present should pray aloud during the Meeting.

"There should occasionally be a time set apart for the confession of unfaithfulness and for the open reconsecration to God and the War on the part of any Officer.

"There should be a general rededication of all present to the War at every Meeting.

"There must be a time set apart for the statement by the D.O. of any event of general interest to the whole Army, or of any remarkable occurrence in the Division, or any Meetings, Demonstrations, or other services of importance that may be likely soon to take place in the Division or elsewhere.

"There must be an opportunity after the Meeting, to transact business. It is of the greatest importance that there should always be time allowed for personal fellowship between the D.O. and the Officers present. The D.O. should always announce at the commencement of the Meeting that he will be glad to see any Officer present, personally, at its close.

"It will be seen what an enormous power the D.O. possesses in this Meeting for inspiring, directing, and controlling all the forces of his Division; how every week he can spend the greater part of a day, and as much more time as he likes, in making his Officers, who have the leadership of The Army in that neighbourhood, think and feel exactly as he does. How solemnly important, then, must it be that the D.O. should think and feel just as our Lord Jesus Christ would have him think and feel on such an occasion, and in the presence of such an opportunity.

"It is most important that the D.O. should arrange beforehand, with great care, such business as will have to be transacted. For instance, he should have, among other things--

"A list of the matters requiring attention. He will save himself much trouble and correspondence, much loss of time, and much expense in travelling by seeing the Officers about matters that concern their Corps, and themselves personally at the Meeting. If he have no such list, it is probable he will forget some of the most important questions of business he has on hand.

"He should have a list of the Officers he wants to see, together with the business upon which it is necessary that he should confer with them.

"Notes must always be taken by him of the results of these interviews, according to rule. Especially should any engagements the D.O. makes for himself be carefully recorded.

"The D.O. should make some personal spiritual preparation for the Meeting. There must of necessity be many things of a perplexing and trying character in connexion with the Officers whom he will have to meet, and the condition of the Corps concerning which he will have information. He ought, therefore, to make an opportunity beforehand for special prayer for Divine guidance and strength, and so enter the Meeting with his mind calm, and confident in the assurance not only of the Divine favour in his own soul, but that God will sustain and direct him in the Meeting and in all the business that may subsequently come before him.

"The condition of heart and spirit in the D.O. at such times will be instinctively felt by every Officer in the room before the Meeting has been going on for a quarter of an hour, and this will have far more influence--as has been remarked before--on his Command than anything he may say or do. How important is it, then, that he should be as Saul among the prophets--not only head and shoulders above every one present as regards authority, but in the possession of the wisdom and power of the Holy Ghost!"

Chapter 27: The Spirit of The Army

As pointed out in the foregoing chapter, The General was always anxious to make clear to all, and to avoid, the possibility of a continuance of organisation and a routine of effort without the spirit in which the work has been begun. We could not better describe that spirit than he did in the following address to his Officers gathered around him in London, in 1904.

He pictured to them the idea of Seven Spirits sent out from Heaven to possess the soul of every Officer, and thus described the action of two of them:--

"The Spirit of Life

"We begin with the good Spirit--the Spirit of Life. What did he say? What were the words he brought to us from the Throne? Let me repeat them: 'O Officers, Officers, I am one of the Seven Spirits whom John saw. I travel up and down the earth on special errands of mercy. I am come from Him that sitteth on the Throne, and reigneth for ever and ever, to tell you that if you are going to succeed in your life-and-death struggle for God and man, the first thing you must possess, in all its full and rich maturity, is the Spirit of Divine Life.'

"Now, before I go to the direct consideration of this message, let me have a word or two about life itself

"Life, as you know, is the opposite principle to death. To be alive is to possess an inward force capable of action without any outside assistance. For instance: anything that has in it the principle by which it is able to act in some way, independent of the will of any other thing or creature outside of itself, may be said to be alive. It has in it the principle of life.

"This principle of life is the mainspring and glory of God's universe.

"We have it in different forms in this world. For instance: We have material life. There is living and dead water, and there is living and dead earth.

"Then there is vegetable life. In the fields, and woods, and gardens, you have living trees, and flowers, and seeds.

"Then there is animal life. Only think of the variety, and

usefulness, and instinctive skill of unnumbered members of the animal world.

"Then, rising higher in the scale of being, you have human life. Every man, woman, and child possesses, as it were, a trinity of existence; namely, physical life, mental life, and soul life; each being a marvel in itself.

"Then, rising higher still, we have a life more important, and bringing more glory to God than any of the other forms that I have noticed, and that is *Spiritual Life*.

"On this Spiritual Life let me make one or two remarks.

"Spiritual Life is Divine in its origin. It is a creation of the Holy Spirit. I need not dwell on this truth. Jesus Christ was at great trouble to teach it. 'Marvel not,' He said, 'ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' You have gone through this experience yourselves. You must insist on it in your people. Spiritual life proceeds from God. It can be obtained in no other way.

"Spiritual Life not only proceeds from God, but partakes of the nature of God.

"We see this principle, that the life imparted partakes of the nature of the author of being that imparts it, illustrated around us in every direction.

"The tree partakes of the nature of the tree from which it is derived. The animal partakes of the nature of the creature that it begets. The child partakes of the nature of its parents. So the soul, born of God, will possess the nature of its Author. Its life will be divine.

"This is a mystery. We cannot understand it, but the Apostle distinctly affirms it when he says, the Son of God is a partaker of the Divine nature.

"Spiritual Life, like all other life, carries with it the particular powers belonging to its own nature.

"Every kind of life has its own particular powers--senses, instincts, or whatever they may be called.

"Vegetable life has its powers, enabling it to draw nutrition out of

the ground.

"Fish life has power adapting it to an existence in the water.

"Animal life has powers or senses suitable to its sphere of existence, such as seeing, hearing, tasting, and the like.

"Human life has faculties, emotions, loves and hatreds, suitable to its manner of existence. And it has its own peculiar destiny. It goes back to God, to be judged as to its conduct when its earthly career terminates.

"And the Spiritual Life of which we are speaking has powers or faculties necessary to the maintenance of its existence, and to the discharge of the duties appropriate to the sphere in which it moves. For instance: it has powers to draw from God the nourishment it requires; it has powers to see or discern spiritual things; it has powers to distinguish holy people; it has powers to love truth, and to hate falsehood; it has powers to suffer and sacrifice for the good of others. It has powers to know, and love, and glorify its Maker.

"Those possessed of this Spiritual Life, like all other beings, act according to their nature.

"For instance: the tree grows in the woods, and bears leaves and fruit after its own nature. The bird flies in the air, builds its nest, and sings its song after its own nature. The wild beasts roam through the forest, and rage and devour according to their own nature. If you are to make these or any other creatures act differently, you must give them a different nature. By distorting the tree, or training the animal, or clipping the wings of the bird, you may make some trifling and temporary alteration in the condition or conduct of these creatures; but when you have done this, left to themselves, they will soon revert to their original nature.

"By way of illustration. A menagerie recently paid a visit to a northern town. Amongst the exhibits was a cage labelled 'The Happy Family,' containing a lion, a tiger, a wolf, and a lamb. When the keeper was asked confidentially how long a time these animals had lived thus peacefully together, he answered, 'About ten months. But,' said he, with a twinkle in his eye, 'the lamb has to be renewed occasionally.'

"As with these forms of life, so with men and women and children. The only way to secure conduct of a lasting character different from its nature is by effecting a change in that nature. Make them new creatures in Christ Jesus and you will have a Christlike life.

"The presence of the powers natural to Spiritual Life constitutes the only true and sufficient evidence of its possession.

"The absence of these powers shows conclusively the absence of the life. If a man does not love God and walk humbly with Him; if he does not long after Holiness, love his comrades, and care for souls, it will be satisfying evidence that he has gone back to the old nature--that is, to spiritual death.

"All Spiritual Life is not only imparted by Jesus Christ, but sustained by direct union with Him.

"'I am the Vine,' He says, 'ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing' (John xv. 6).

"Nothing will make up for the lack of this life.

"This, indeed, applies to every kind of existence. You cannot find a substitute for life in the vegetable kingdom. Try the trees in the garden. Look at that dead apple-tree. As you see it there, it is useless, ugly, fruitless. What will make up for the absence of life? Will the digging, or the manuring of the ground around it do this? No! That will be all in vain. If it is dead, there is only one remedy, and that is to give it life--new life.

"Take the animal world. What can you do to make up for the lack of life in a dog? I read the other day of a lady who had a pet dog. She loved it to distraction. It died. Whatever could she do with it to make up for its loss of life? Well, she might have preserved it, stuffed it, jewelled its eyes, and painted its skin. But had she done so, these things would have been a disappointing substitute. So she buried it, and committed suicide in her grief, and was buried by its side.

"Take the loss of human life. What is the use of a dead man? Go to the death-chamber. Look at that corpse. The loved ones are distracted. What can they do? They may dress it, adorn it, appeal

to it. But all that human skill and effort can conceive will be in vain. All that the broken hearts can say or do must soon terminate, as did Abraham's mourning for Sarah, when he said, 'Give me a piece of land that I may bury my dead out of my sight.' Nothing can make up for the lack of life.

"But this is specially true of the Spiritual Life of which we are speaking. Take this in its application to a Corps. If you want an active, generous, fighting, dare-devil Corps, able and willing to drive Hell before it, that Corps must be possessed, and that fully, by this spirit of life. Nothing else can effectively take its place. No education, learning, Bible knowledge, theology, social amusements, or anything of the kind will be a satisfactory substitute. The Corps that seeks to put any of these things in the place of life will find them a mockery, a delusion, and a snare; will find them to be only the wraps and trappings of death itself.

"And if it is so in the Corps, it is so ten thousand times more in the Officer who commands that Corps--in you!

"Spiritual Life is the essential root of every other qualification required by a Salvation Army Officer.

"With it he will be of unspeakable interest.

"He will be a pleasure to himself. There is an unspeakable joy in having healthy, exuberant life.

"He will be of interest to those about him. Who cares about dead things? Dead flowers--throw them out. Dead animals--eat them. Dead men--bury them. Dead and dying Officers--take them away. Give them another Corps.

"If he is living he will be of interest to all about him. Men with humble abilities, if full of this Spiritual Life, will be a charm and a blessing wherever they go. Look at the lives and writings of such humble men as Billy Bray, Carvosso, and Hodgson Casson. Their memory is an ointment poured forth to-day after long years have passed away.

"Without this life an Officer will be of no manner of use. No matter how he may be educated or talented, without life is to be without love; and to be without love, the Apostle tells us, is to be only as 'a sounding brass.' But it is not that of which I want to

speak just now.

"Spiritual Life is essential to the preservation of life.

"The first thing life does for its possessor is to lead him to look after its own protection. When the principle of life is strong, you will have health and longevity. When it is weak, you have disease. When it is extinct, you have decay and rottenness.

"Only vigorous Spiritual Life will enable a Salvation Army Officer to effectually discharge the duties connected with his position.

"Life is favorable to activity. It is so with all life. Go into the tropical forests, and see the exuberant growth of everything there. Look at the foliage, the blossom, the fruit. Look at the reptiles crawling at your feet, and take care they do not sting you. Look at the birds chattering and fluttering on the trees, and they will charm you. Look at the animals roving through the woods, and take care they do not devour you.

"Contrast all this movement with the empty, barren, silent, Polar regions, or the dreary, treeless sands of the African desert.

"Go and look at the overflowing, tireless activity of the children. Why are they never still? It is the life that is in them. Go to the man at work. With what glee, and for what a trifling remuneration, he sweats, and lifts and carries the ponderous weights. Go to the soldier in the military war. How he shouts and sings as he marches to deprivations, and wounds, and death.

"Even so with Spiritual Life. It never rests; it never tires; it always sees something great to do, and is always ready to undertake it. What is the explanation? How can we account for it? The answer is, Life--abundant life.

"It is only by the possession of Life that The Salvation Army Officer can spread this life.

"That is, reproduce himself, multiply himself, or his kind. This reproduction or multiplication of itself is a characteristic of all life.

"Take the vegetable kingdom. Every living plant has life-producing seed, or some method of reproducing itself. The thistle: who can count the number of plants that one thistle can produce

in a year? One hundred strawberry plants can be made in ten years to produce more than a thousand million other strawberry plants!

"Take the animal kingdom. Here each living creature has this reproductive power. They say that a pair of sparrows would in ten years, if all their progeny could be preserved, produce as many birds as there are people on the earth--that is, 1,500,000,000. 'Ye are of more value than many sparrows.'

"Just so, this Spiritual Life is intended to spread itself through the world.

"It is to this end it is given to you. God's command to Adam was, 'Be fruitful, and multiply, and replenish the earth.' How much more does this command apply to you and to me! You are to be progenitors of a world of men and women possessed of Spiritual Life; the parents of a race of angels. How this is to be done is another question. About that I shall have something to say as we go along. For the moment, I am simply occupied with the fact that you have to call this world of holy beings into existence by spreading this life.

"Every Officer here is located in a world of death. Sometimes we style it a dying world, and so it is on its human side, but on its spiritual side it is past dying; it is dead. By that I do not mean that the spiritual nature, that is the soul, ever ceases to be in any man. That will never come to pass. Perhaps nothing once created will ever cease to be. Anyway, man is immortal. The soul can never die. Neither do I mean that there is no Spiritual Life.

"By spiritual death we mean that the soul is--Separated from God; no union with Him. In a blind man the organ may be perfect, but not connected.

"Inactive. No love for the things God loves. No hatred for the things He hates. Dead to His interests, His kingdom; dead to Him.

"Corrupt, bad, devilish, *etc.* What a valley of dry bones the world appears to the man whose eyes have been opened to see the truth of things. Verily, verily, it is one great cemetery crowded with men, women, and children dead in trespasses and sin. Look for a moment at this graveyard, in which the men around you may be said to lie with their hearts all dead and cold to Christ, and all that

concerns their Salvation. Look at it. The men and women and children in your town are buried there. The men and women in your city, in your street. Nay, the very people who come to your Hall to hear you talk on a Sunday night are there. There they lie. Let us read the inscriptions on some of their tombs:--

"Here lies Tom Jones

"He had a beautiful nature, and a young, virtuous wife, and some beautiful children. All starved and wretched through their father's selfish ways. He can't help himself. He says so. He has proved it. He is dead in drunkenness.

"Here lies Harry Please-Yourself

"Mad on footballing, theatres, music-halls, dances, and the like. Nothing else morning, noon, or night seems to interest him. There he is, dead in pleasure.

"Here lies James Haughtiness

"Full of high notions about his abilities, or his knowledge, or his family, or his house, or his fortune, or his business, or his dogs, or something. There he is, dead in pride.

"Here lies Jane Featherhead

"Absorbed in her hats, and gowns, and ribbons, and companions, and attainments. There she is, dead in vanity.

"Here lies Miser Graspall

"Taken up with his money--sovereigns, dollars, francs, kroner, much or little. 'Let me have more and more' is his dream, and his cry, and his aim, by night and day. There he is, dead in covetousness.

"Here lies Sceptical Doubtall

"Hunting through the world of nature, and revolution, and providence, and specially through the dirty world of his own dark little heart, for arguments against God and Christ and Heaven. There he is, dead in infidelity.

"Here lies Jeremiah Make-Believe

"With his Bible Class and Singing Choir, and Sunday religion, and heartless indifference to the Salvation or damnation of the perishing crowds at his door. There he is, dead in formality.

"Here lies Surly Badblood

"Packed full of suspicions and utter disregards for the happiness and feelings of his wife, family, neighbours, or friends. There he is, dead in bad tempers.

"Here lies Dives Enjoy-Yourself

"Look at his marble tomb, and golden coffin, and embroidered shroud, and ermine robes. This is a man whose every earthly want is supplied--Carriages, music, friends. There he is, dead in luxury.

"Here lies Dick Never-Fear

"His mouth is filled with laughter, and his heart with contempt when you speak to him about his soul. He has no anxiety, not he. He'll come off all right, never fear. Is not God merciful? And did not Christ die? And did not his mother pray? Don't be alarmed, God won't hurt him. There he is, dead in presumption,

"Here lies Judas Renegade

"His grave has a desolate look. The thorns and thistles grow over it. The occupant has money and worldly friends, and many other things, but altogether he gets no satisfaction out of them; he is uneasy all the time. There he is, dead in apostacy.

"There are any number of other graves. It is interesting, although painful, to wander amongst them. All, or nearly all, their occupants are held down by a heavy weight of ignorance, a sense of utter helplessness. And all are bound hand and foot with chains of lust, or passion, or procrastination, of their own forging. In the midst of these graves you live, and move, and have your being.

"What is your duty here? Oh, that you realised your true business in this region of death! Having eyes, Oh! that you could see. Having ears, Oh! that you could hear. Having hearts, Oh! that you could feel. What are you going to do with this graveyard? Walk about it in heartless unconcern, or with no higher feeling than gratitude for having been made alive yourselves? Or will you content yourselves with strolling through it, taxing its poor occupants for your living while leaving them quietly in their tombs as hopeless as you found them? Heaven forbid! Well, then, what do you propose? What will you do?

"Look after their bodies, and feed and nourish them, making the

graveyard as comfortable a resting-place as you can? That is good, so far as it goes, but that is not very far. Will that content you? Decorate their graves with flowers and evergreens, and wreaths of pleasant things? Will that content you? Amuse them with your music, or the singing of your songs, or the letting off of your oratorical fireworks among their rotting corpses? Will that content you? Instruct them in doctrines, and rescues, and Salvations in which they have no share? Will that content you? No! No! No! A thousand times no! You won't be content with all that. God has sent you into this dark valley for nothing less than to raise these doom-struck creatures from the dead. That is your mission. To stop short of this will be a disastrous and everlasting calamity.

"What do you say? It cannot be done? That is false. God would never have set you an impossible task. You cannot do it? That is false again, for you have done it before again and again. There is not an Officer here who has not called some souls from the dead. Not one. How many thousands--how many tens of thousands, in the aggregate, have the Officers present at this Congress raised from the graves of iniquity? Who can tell?

"Go, and do it again. Go, and look at them. Go, and compassionate them. Go, and represent Jesus Christ to them. Go, and prophesy to them. Go, and believe for them. And then shall bone come to bone, and there shall be a great noise, and a great Army shall stand up to live, and fight, and die for the living God.

"THE SPIRIT OF PURITY

"And now we come to the consideration of the message of the second Spirit. Let us recall his words: 'O Officers, Officers, the Great Father has sent me to tell you that if you would be successful in your campaign against wickedness, selfishness, and fiends, you must yourselves be holy.'

"I come now to the task of showing, as far as I am able, what the plan of life is which God has formed for a Salvation Army Officer.

"What must an Officer be and do who wants satisfactorily to fill up the plan God has formed for him? Of course, there will in some respects be certain striking differences in that plan. But in

the main there will be remarkable resemblances.

"The first thing that God asks is, that the Officer shall possess the character He approves.

"You might say the character that He admires. The very essence of that character is expressed in one word--*Holiness*.

"In the list of qualifications for effective leadership in this warfare, The Salvation Army has ever placed Holiness in the first rank. The Army has said, and says to-day, that no other qualities or abilities can take its place. No learning, or knowledge, or talking, or singing, or scheming, or any other gift will make up for the absence of this. You must be good if you are to be a successful Officer in The Salvation Army.

"Let us suppose that a comrade were to present himself before us this morning, and say, 'I am a Salvationist. I want to be an Officer amongst you, and I want to be an Officer after God's own Heart; but I am ignorant of the qualifications needed.' If I were to ask you what I should say to this brother, I know what your answer would be. You would say, with one voice, 'Tell him that, before all else, he must be a holy man.'

"Suppose, further, that I appeared before you myself for the first time at this Congress, and were to say to you: 'My comrades, I have come to be your Leader. What is the first, the foundation quality I require for your leadership?' I know the answer you would give me. You would say, 'O General, you must be a holy man.'

"If there were gathered before me, in some mighty building, the choicest spirits now fighting in The Salvation Army the world over--Commissioners and Staff Officers, Field Officers and Local Officers, together with Soldiers of every grade and class; and suppose, further, that standing out before that crowd, I was to propose the question: 'In what position in our qualifications shall I place the blessing of Holiness?' you know what the answer would be. With a voice that would be heard among the multitudes in Heaven the crowd would answer: 'Holiness must be in the first rank.'

"If this morning I had the privilege of ascending to the Celestial City, and asking the assembled angels in that mighty temple

where, day and night, they worship the Great Jehovah: 'What position ought Holiness to occupy in the qualifications needed by Salvation Army Officers in their fight on earth?' you know that angels and archangels, cherubim and seraphim, would join with the Seven Spirits that are before the Throne with one united shout, loud enough to make the ears of Gabriel tingle, and would answer, 'Place it first.'

"If I could have the still greater privilege of kneeling before the intercessory Throne of my dear, my precious, my glorified Saviour, and of asking Him what position this truth should hold in the hearts and efforts of Salvation Army Officers, you know that He would answer: 'Blessed are the pure in heart.' Holiness comes first.

"If, further still, borne on a burning seraph's wings I could rise to the Heaven of Heavens, and, like its holy inhabitants, be allowed to enter the Holy of Holies, where Jehovah especially manifests His glory; and if, prostrate before that Throne, with all reverence I should ask the question: 'What is the first and most important qualification a Salvation Army Officer must possess in order to do Your Blessed Will?' you have His answer already. You know that He would reply: 'Be ye holy, for I am holy.'

"What, then, is that Holiness which constitutes the first qualification of an Officer, and which is asked for by that Blessed Spirit of Purity coming from the Throne of God?

"In replying to this question I cannot hope to do more than put you in remembrance of what you must already know.

"I will, however, to begin with, take the broad ground that Holiness, in the sense in which The Salvation Army uses the word, means entire deliverance from sin. I shall explain myself as I go along. But I begin with the assertion that holy souls are saved from sin.

"You all know what sin is. And it is important that you should, and that you should be able to define it at a moment's notice to whomsoever may inquire. John says: 'All unrighteousness is sin,' That is, everything that a man sees to be actually wrong, that to him is sin. Whether the wrong be an outward act, or an inward thought, or a secret purpose does not affect its character. If the

act, or thought, or purpose is wrong to that particular soul it is sin. Whether the wrong be done in public and blazoned abroad before the world as such, or whether it be committed in darkness and secrecy, where no human eye can follow it, matters not; it is sin.

"To be holy, I say, is to be delivered from the commission of sin. Is not that blessed?

"To be holy is to be delivered from the penalty of sin. 'The wages of sin is death.' Holy men are fully and freely forgiven. One of the evidences of the possession of Holiness is the full assurance of that deliverance. Salvation from doubt as to this. Is not that blessed?

"Holiness includes deliverance from the guilt of sin.

"Sin has a retributive power. At the moment of commission it implants a sting in the conscience which, in the impenitent man, lights a flame, which, without the application of the Precious Blood, is never extinguished. In Holiness the sting is extracted, and the fire is quenched. Is not that blessed?

"Holiness supposes deliverance from the defilement of sin.

"Sin pollutes the imagination, defiles the memory, and is a filth-creating leaven, which, unless purged away, ultimately corrupts and rots the whole being.

"In Holiness all the filth is cleansed away. The soul is washed in the Blood of the Lamb. This is the reason for so much being said in the Bible, and in the experience of entirely sanctified people, about purity of heart. Is not that blessed?

"Holiness means complete deliverance from the bondage of sin.

"Every time a sin is committed, the inclination to do the same again is encouraged, and those habits which belong to the evil nature are strengthened until they assume the mastery of the soul, and the soul comes more and more under the tyranny of evil.

"In conversion the chains that bind men to sin are broken, but the tendency to evil still lingers behind. In Holiness the bondage is not only entirely destroyed, and the soul completely delivered from these evil tendencies, but is free to do the will of God, so far as it is known, as really as it is done in Heaven. Is not that blessed?

"Holiness supposes the deliverance of the soul from the rule and reign of selfishness.

"The essence of sin is selfishness; that is, the unreasoning, improper love of self. The essence of Holiness is benevolence. Holy souls are mastered by love, filled with love. Is not that blessed?

"It will be seen, then, that the Officer who enjoys this experience of Holiness will have received power from God to live a life consciously separated from sin.

"A man cannot be living in a God-pleasing state if he is knowingly living in sin, or consenting to it, which amounts to the same thing. Let us look a little more closely at this.

"Holiness will mean a present separation from all that is openly or secretly untrue.

"Any one pretending to be doing the will of God, while acting untruthfully or deceitfully in his dealings with those around him, is not only guilty of falsehood, but of hypocrisy.

"To be holy is to be sincere.

"Holiness means separation from all open and secret dishonesty. This applies to everything like defrauding another of that which is his just and lawful due.

"Holiness also means separation from all that is unjust.

"Doing unto others as you would that they should do to you, may be truly described as one of the lovely flowers and fruits of Purity.

"Holiness means Salvation from all neglect of duty to God and man.

"All pretensions to Holiness are vain while the soul is living in the conscious neglect of duty. A holy Officer will do his duty to his Maker. He will love God with all his heart--such a heart as he has, big or little. He will love and worship Him, and strive to please Him in all that he does. A holy Officer will love his neighbour as himself. The law of love will govern his dealings with his family, comrades, neighbours--body and soul.

"That is a beautiful experience which I am describing, is it not,

my comrades? And you cannot be surprised that the Spirit of Purity should bring you the message that it is God's plan of life for you.

"Upon it let me make a few further remarks.

"Holiness is a distinct definite state; a man can be in it or out of it.

"Holiness is enjoyed partially or entirely by all converted people. It can be enjoyed partially. No one would say that every converted man was a holy man, and no one would say that every man who was not perfectly holy was not converted. But I should say, and so would you, that every truly converted man is the master of sin, although he may not be entirely delivered from it.

"Then, again, Holiness is a continued growth in sincere souls. With faith, watchfulness, prayer, and obedience, the power of sin diminishes as the days pass along, and the strength of Holiness increases.

"The line which separates a state of entire from a state of partial Holiness may be approached very gradually, but there is a moment when it is crossed.

"The approach of death is often all but imperceptible, but there is a moment when the last breath is drawn. Just so there is a moment when the body of sin is destroyed, however gradual the process may have been by which that state has been reached. There is a moment when the soul becomes entirely holy--entirely God's.

"By perseverance in the sanctified life spiritual manhood is reached, and the soul is perfected in love; that is maturity.

"Let me illustrate the doctrine of Holiness, in its varied aspects, by comparing its attainment to the ascent of a lofty mountain.

"Come with me. Yonder is the sacred mount, towering far above the clouds and fogs of sin and selfishness. Around its base, stretching into the distance, as far as eye can reach, lies a flat, dismal, swampy country. The district is thickly populated by a people who, while professing the enjoyment of religion, are swallowed up in unreality about everything that appertains to Salvation. They talk, and sing, and pray, and write, and read about it, but they are all more or less in doubt whether they have any individual part or lot in the matter. Sometimes they think they

have a hope of Heaven, but more frequently they are afraid that their very hopes are a delusion.

"The land is haunted by troubling spirits continually coming and going, that point to past misdoings and coming penalties. Such venomous creatures as hatreds, revenges, lusts, and other evil passions are rife in every direction; while the demons of doubt and despair seem to come and go of their own free will, leading men and women on the one hand to indifference, worldliness, and infidelity, and on the other to darkness and despair. This wild, dismal territory we will style 'The Land of Uncertainty.'

"In the centre of this unlovable and undesirable country the mountain of which I want to speak lifts its lofty head. Call it 'Mount Pisgah' or 'Mount Beulah,' or, if you will, call it 'Mount Purity'--I like that term the best. But whatever you name it, there it is, rising up above the clouds and fogs of sin and selfishness, and doubt and fear and condemnation that ever overhang the swampy Land of Uncertainty, of which I have given you a glimpse.

"Look at it. There are some monster mountains in the natural world, but they are mere molehills alongside this giant height. Look at it again. Is it not an entrancing sight? Its lofty brow, crowned with a halo of glorious light, reaches far upwards towards the gates of endless day, those living on its summit having glorious glimpses of the towers and palaces of the Celestial City. The atmosphere is eminently promotive of vigorous health and lively spirits. But its chief claim is the purity of heart, the constant faith, the loving nature, and the consecrated, self-sacrificing devotion of those who are privileged to dwell there. It must be a charming place. The multitudes whose feet have ever been permitted to tread its blessed heights think so.

"But while gazing on the entrancing sight, the question spontaneously arises: 'How can I get there?' There is evidently no mountain railway nor elevator on which, while reclining on pillows of ease, and serenaded by music and song, you can be rapidly and smoothly lifted up to the blessed summit. Those who reach that heavenly height must climb what the Bible calls the 'Highway of Holiness.' And they will usually find it a rugged,

difficult journey, often having to fight every inch of the way. But, once on the celestial summit, the travellers will feel amply repaid for every atom of trouble and toil involved in the ascent.

"The road to this glorious height passes through various plateaux or stages which run all round the sides of the mountain, each different from the other, and each higher than the one that preceded it. Travellers to the summit have to pass through each of these stages. Let me enumerate some of the chief among them.

"To begin with, there is the awakening stage, where the climbers obtain their first fair view of this holy hill.

"It is here that the desire to make the ascent first breaks out. This longing is often awakened by reading various guide-books or Holiness advertisements, such as *The War Cry*, or *Perfect Love*, which set forth the blessedness experienced by those who make the heavenly ascent. Sometimes the desire to ascend the holy hill is awakened by the pure light which every now and then shines from the summit direct into the travellers' hearts. Or, it may be their souls are set on fire with a holy longing to be emptied of sin and filled with love by the burning testimonies of some of the people who live up there, but who come down into the valley every now and then to persuade their comrades to make the ascent. Anyway, it almost always happens when those who read these guide-books and listen to these testimonies begin to search their Bibles and cry to God for guidance, that a spirit of hunger and thirst sets in which gives them no rest until they themselves resolve to take the journey up the side of this wonderful mountain.

"A little higher up, and you reach the starting stage.

"Here those who fully resolve upon seeking holiness of heart first enter their names in the 'Travellers' Book.' On this plateau I observe that there is a great deal of prayer. You can hear the earnest petitions going up to Heaven, whichever way you turn. And, much prayer as there is, you can hear much singing also. One of the favourite songs commences:--

"O glorious hope of perfect love!

It lifts me up to things above, It bears on eagles' wings; It gives my ravished soul a taste, And makes me for some moments feast With Jesus' priests and kings.

"There is another favourite song which begins:--

"O joyful sound of Gospel grace!

Christ shall in me appear; I, even I, shall see His face, I shall be holy here.

"But, still ascending, we come to the wrestling stage.

"Here the travellers are met by numerous enemies, who are in dead opposition to their ever reaching the summit.

"I observe that the enemies attack those travellers with doubts as to the possibility of ever reaching the mountain's top, and with scores of questions about apparently conflicting passages of Scripture, and contradictory experiences of Christian people; and, alas! with only too frequent success, for the whole plateau seems to be strewn with the records of broken resolutions relating to the renuncements of evil habits, tempting companions, and deluding indulgences.

"And I observe that lying about are many unfulfilled consecrations relating to friends, and money, and children, and time, and other things; in fact, this stage seems to be a strange mixture of faith and disbelief; so much so that it is difficult to believe that we are on the slopes of Mount Purity at all.

"Here you will find posted on the sides of the rocks in all directions placards bearing the words: 'The things I would do those I do not, and the things I would not do those I do, and there is no spiritual health in me.' And up and down you will also see notice-boards warning would-be travellers not to climb any higher for fear they should fall again.

"But, thank God, while many chicken-hearted souls lie down in despair on this plateau, or retrace their steps to the dreary regions below, others declare that there is no necessity for failure. These push forward in the upward ascent, singing as they go:--

"Though earth and hell the world gainsay, The word of God can never fail; The Lamb shall take my sins away, 'Tis certain, though impossible; The thing impossible shall be, All things are possible to me.

"So, persevering with our journey, higher up, very much higher up, we come to the sin-mastering stage.

"This is a glorious plateau. All who enter it do so by the narrow passage of repentance towards God, and faith in our Lord Jesus

Christ; receiving in their souls, as they pass the threshold, the delightful assurance of full and free forgiveness through the Blood of the Lamb.

"Here men and women walk with heads erect in holy confidence, and hearts glad with living faith, and mouths full of joyous song, and eyes steadily fixed on the holy light that streams from the summit of the mount above them. That holy beacon guide is ever calling on them to continue their journey, and ever directing them on the way.

"Those who have reached this stage have already made great and encouraging progress; for God has made them conquerors over their inward foes. The rule and reign of pride and malice, envy and lust, covetousness and sensuality, and every other evil thing have come to an end.

"They triumph on that account, but the conflict is not yet ended. Sometimes the battling is very severe; but with patient, plodding faith they persevere in the ascent, singing as they go:--

"Faith, mighty faith, the promise sees, And looks to that alone; Laughs at impossibilities, And cries, 'It shall be done!'

"And now, close at hand, is the stage of deliverance, where the triumph is begun.

"And now, ten thousand Hallelujahs! let it be known to all the world around, that once on this plateau the separation from sin is entire; the heart is fully cleansed from evil; the promise is proved to be true, 'They that hunger and thirst after righteousness shall be filled.'

"At a great Christian Conference the other day an eminent divine said that The Salvation Army believed in a 'perfect sinner,' but that he believed in a 'perfect Saviour.' This, I contend, was a separation of what God has joined together and which never ought to be put asunder. For, glory be to the Father, glory be to the Son, and glory be to the Holy Ghost, The Salvation Army believes, with its Lord, that a perfect Saviour can make a poor sinner into a perfect saint. That is, He can enable him to fulfil His own command, in which He says: 'Be ye therefore perfect, even as your Father which is in Heaven is perfect.' (*Matthew v. 48.*)

"But there is one plateau higher still which, like a tableland, covers the entire summit of the mountain, and that the maturity stage.

"Here the graces of the Spirit have been perfected experience, and faith, and obedience, and the soul does the will of God as it is done in Heaven, united in the eternal companionship of that lovely being--the Spirit of Purity.

"What do you say to my holy mountain, my comrades?

"Are you living up there? Have you climbed as near to Heaven as that represents? If not, I want to make a declaration which you have often heard before, but which it will do you no harm to hear again, namely, that it is the will of God that you should not only reach the very summit, but that you should abide there.

"Do you ask why God wills that you should reach and abide on this holy mountain?

"I reply it is the will of God that you and I, and every other Officer in this blessed Army, should be holy for His own satisfaction.

"God finds pleasure in holy men and holy women. We know what it is to find pleasure in kindred companions. It is to like to be near them. To want to live with them, or have them to live with us. It is to be willing to travel any distance, or put ourselves to any inconvenience to reach them. According to the Bible, that is just how God feels towards His faithful people. He finds satisfaction in their doings, and praying, and worship, and song. But when there is unfaithfulness or sin of any kind this pleasure is sadly marred, if not altogether destroyed. In such cases the pleasure is turned to pain, the satisfaction to loathing, and the love to hatred.

"Hear what He says of Israel: 'In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He bare them, and carried them all the days of old.' If for no other reason than the pleasure it will give to God, don't you think every Officer should, with all his might, seek for Holiness of heart and life?

"Another reason why God wants you to live on that blessed mountain is the interest He feels in your welfare.

"He loves you. He has told you so again and again. He has proved His love by His deeds. Love compels the being entertaining the affection to seek the good of its object. He knows that sin is the enemy of your peace, and must mean misery here and hereafter. For this reason among others, He wants to deliver you from it.

"You will remember that by the lips of Peter God told the Jews that He had raised up His Son Jesus, and sent Him to bless them by turning every one of them away from his iniquities. That applies to you, my comrades. You have heard it before; I tell it you again. Holiness is the royal road to peace, contentment, and joy for you. The love God bears you, therefore, makes Him ceaselessly long after your Holiness of heart and life. Will you not let Him have His way? Will you not do His Will?

"God wants every Officer to be holy, in order that through him He may be able to pour His Holy Spirit upon the people to whom that Officer ministers.

"The men and women around you are in the dark. Oh, how ignorant they are of God and everlasting things! They cannot see the vile nature of the evil, and the foul character of the fiends that tempt and rule them. They do not see the black ruin that lies before them. So on they go, the blind leading the blind, till over the precipice they fall together. God wants their eyes to be opened. The Spirit can do the work, and through you He wants to pour the light.

"The men and women around you are weak. They cannot stand up against their own perverted appetites, the charms of the world, or the devices of the Devil. God wants to pour the Spirit of Power upon this helpless crowd. But He wants holy people through whom He can convey that strength. He works His miracles by clean people. That is His rule.

"There is nothing in the work of the early Apostles more wonderful than the miraculous manner in which they went about breathing the Spirit of Life and Light and Power on the people. But they were fully consecrated, Blood-and-Fire men and women.

"What do you say, my comrades? Will you be holy mediums? Do you not answer, 'Thy will be done'?

"God wants you to be holy, in order that you may reveal Him to

the world by your example.

"Men do not believe in God--that is, the real God--the God of the Bible; and they do not believe in Him, because they do not know Him.

"He seeks to reveal Himself to men in various ways. He reveals Himself through the marvels of the natural world; and many say they can see God in the sun, and stars, and seas, and trees. He reveals Himself by speaking to men in their own hearts, and many hear His whisperings there. He reveals Himself in His own Book, and some read and ascertain what is His mind there.

"But, alas! the great multitude are like children. They require to see and hear God revealed before their very eyes in visible and practical form before they will believe. And to reach these crowds, God wants men and women to walk about the world so that those around, believers and unbelievers alike, shall see the form and hear the voice of the living God; people who shall be so like Him in spirit, and life, and character as to make the crowds feel as though the very shadow of God had crossed their path. Will you be a shadow of God?

"God wants you to be holy, in order that you may know what His mind is about the world, and about your work in it.

"He entertains certain opinions and feelings with respect to it. He has His own plan for saving it. He wants to reveal to you what those opinions and feelings are, and to do this so far as it will be good for you and those about you. He wants you to know how you can best fight devils, convict sinners, save souls, and bless the world.

"You can have this wonderful knowledge. Paul had it. He said 'We,' that is, I, 'have the mind of Christ.' God is no respecter of persons. He is as willing to reveal His mind to you, so far as you need it, as He was to reveal it to Paul.

"But to possess this knowledge you must be holy. Sin darkens the understanding, and hinders the perception of truth. A grain of sand in the eye will prevent you seeing the most beautiful landscape in the universe, or the dearest friends you have. It is with the heart that men see divine things, and an atom of sin will darken the brightest vision that can come before you. With a pure

heart you can not only see God's truth, but God Himself. Oh, God wants to reveal Himself to you. Will you let Him? But if He is to do so, you must have a clean heart.

"It is God's will that you should be holy, because He wants you to be men and women of courage.

"Courage is the most valuable quality in this War. There are few gifts of greater importance. Only think what it has enabled the Prophets, the Apostles, and the Salvation leaders of modern times to accomplish! How it covered Moses, and Joshua, and David, and Daniel, and Paul, and a crowd of others with glory, and enabled them to conquer men, and devils, and difficulties of all kinds. I shall have something more to say about this before I have done.

"Courage and Holiness are linked closely together. You cannot have one without the other. Sin is the very essence of weakness. A little selfishness, a little insincerity, a little of anything that is evil means condemnation, and loss of courage, which means cowardice and failure.

"'The wicked flee when no man pursueth.' Double-minded people are uncertain, fickle, unreliable in all their ways. 'The righteous are bold as a lion.' Remember Shadrach, Meshach, Abednego.

"God wants you to be holy, in order that He may do mighty works through your instrumentality.

"I verily believe that His arm is held back from working wonders through the agency of many Officers, because He sees that such success would be their ruin. The spirit of Nebuchadnezzar is in them. He cannot build Babylon, or London, or New York, or anything else by their instrumentality, because He sees it would create the spirit of vainglory and boasting, or of ambition; make them dissatisfied with their position; or otherwise curse them and those about them. Look at Saul. What a lesson his history has in it for us all. 'When thou wast little in thine own sight wast thou not made the head of the Tribes of Israel? and the Lord anointed thee king over Israel.'

"Now, I may be asked whether some Officers do not fail to reach the higher ranges of the experience I have here described, and the reasons for this.

"To this question I reply that I am afraid that it is only too true that some Officers are to be found who are willing to dwell in the land of uncertainty and feebleness. They are the slaves of habits they condemn in others. Their example is marred, their powers are weakened for their work, and, instead of going onward and upward to the victory they believe so gloriously possible, they are a disappointment to themselves, to God, and to their leaders.

"If I am asked to name the reasons for their neglect of this glorious privilege, I would say:--

"They have doubts about the possibility of living this life of Holiness.

"They think there is some fatal necessity laid upon them to sin--at least a little, or just now and then. They think that God cannot, or that He will not, or that He has not arranged to save them altogether from their inward evils. They know that the Bible says, over and over again, in a thousand different ways, that the Blood of Jesus Christ cleanses from all sin; and they read God's promise again and again, that He will pour out His Spirit upon them, to save them from all their idols and filthiness; but they doubt whether it is strictly true, or anyway, whether it applies to them. And so, tossed to and fro by doubts about this holy experience, no wonder that they do not seek to realise it in their own hearts.

"Other Officers are kept back from climbing this mountain by the idea that the experience is not possible for them.

"They say, 'Oh, yes, it is good, it is beautiful. I wish I lived up there. How delightful it must be to have peace flow like a river, and righteousness abound as the waves of the sea, and to be filled with the Spirit! But such a life is not for me.' They admit the possibility of Holiness in those about them, and occasionally they push it on their acceptance; but they fancy that there is something about their own case that makes it impossible, or, at least, overwhelmingly difficult, for them to attain it.

"They imagine that there is something in their nature that makes it peculiarly difficult for them to be holy. Some peculiar twist in their minds. Some disagreeable disposition. Some bad, awkward temper. Some unbelieving tendency. Or, they are hindered by something that they suppose to be specially unfavourable in their

circumstances--their family. Or, there is something in their history that they think is opposed to their living pure lives--they have failed in their past efforts, *etc.*

"Anyway, there is, they imagine, some insurmountable obstacle to their walking with Christ in white, and, instead of striking out for the summit of the Holy Mountain in desperate and determined search, relying on God's word that all things are possible to him that believeth, they give up, and settle down to the notion that Holiness of heart and life is not for them.

"Then, other Officers do not reach this experience because they do not seek it; that is, they do not seek it with all their hearts.

"They do not climb.

"They know that their Bible most emphatically asserts that those who seek heavenly blessings shall find them. No passage is more familiar to their minds or much more frequently on their lips, than the one spoken by Jesus Christ: 'Seek, and ye shall find.' And they condemn the poor sinner who lies rotting in the sins which will carry him to Hell, because he won't put forth a little effort to find deliverance. And yet, do not some Officers act very much after the same fashion with respect to this blessing?

"In their efforts they are truly sincere, but they are not much more forward for them. They say 'It is not for me,' and settle down as they were.

"The reason for this is not that the promise is not to them. But it is because they have not been thorough in their surrender; or because they have been wanting in their belief; or because they do not persevere; or because they have been mistaken in some past experience:--

"Another reason why Officers do not find the blessing is the simple fact that they will not pay the price.

"There is something they will not do; or there is something they will do; or there is something they will not part with; there is some doubtful thing that they will not give up. The sacrifice is too great. They think they would not be happy, or some one else would not be happy, or something would not be satisfactory; and so they look and look at the mountain, and long and long, but that

is all. They would like to be there, but the price is too great.

"Another reason why Officers fail is neither more nor less than their want of faith.

"This, with sincere souls, is by far the most common hindrance. I have something to say about faith further on.

"And, doubtless, the reason that some Officers fail to reach the upper levels of Mount Purity arises out of their mistaken views as to the nature of this experience.

"You have so often heard me dwell on this view of the subject that I despair of saying anything fresh that will help you. But, knowing that I am on ground where truly sincere souls are often hindered, I will make one or two remarks:--

"I have no doubt that many fail here by confounding temptation with sin.

"They pray--they consecrate--they believe that they receive, and they rejoice. But by and by, when bad thoughts are suggested to their minds, they say to themselves, 'Oh, I can't be saved from sin, or I would not have all those wicked thoughts and suggestions streaming through my soul.'

"They confound temptation with sin. Whatever they may say about it, they do not see the difference existing between temptation and sin.

"Some Officers are hindered in the fight for Holiness by supposing that purity will deliver them from serious depression, low spirits, and the like.

"With many sincere souls I have no doubt that one of the most serious hindrances in this strife is the confounding of Holiness with happiness, and thinking that if they are holy they will be happy all the time; whereas the Master Himself was a Man of Sorrows, and lived, more or less, a life of grief.

"Then there comes the last reason I shall notice, and that is the want of perseverance. There are some Officers who have been up the mountain--part of the way, at any rate, if not to the top. But through disobedience, or want of faith, they have no longer the experience they once enjoyed.

"The condition. You say to sinners that they are never to give up. I do, at least. So with those who are seeking Holiness. They must persevere or they will never find it."

Chapter 28: The General as a Writer

None of us have yet any idea how voluminous a writer The General was, because so much of his writing was in the form of contributions to our many publications, or of letters to Officers.

We can only insert here a few, specimens of what he wrote at various dates, and remark that in private letters there was always the very same flow of happy earnest life, the same high ideal as finds expression in the following extracts. In his *Orders and Regulations for Field Officers* he says:--

"It must always be remembered by the Field Officer, and by every one who is desirous of producing any great moral or spiritual changes in men, that the example of the individual attempting this task will be much more powerful than the doctrines they set forth, or any particular methods they adopt for teaching those doctrines, however impressive these may be.

"The correctness of this statement has been proved over and over again in this Salvation War. Everywhere the people measure the truth and importance of what the Field Officer says by their estimate of his character. If he produces the impression in their minds that he is a mere talker or performer, they may listen to his message, and--if he has more than ordinary ability--treat him with a degree of respect; but if this be all, he will be next to powerless in effecting any great change in their hearts and lives. On the other hand, where the life of the Field Officer convinces his Soldiers that he is himself what he wants them to be, truly devoted to God, it will be found that he will possess a marvellous mastery over their hearts and characters. In other words, if he makes his Soldiers feel that he is real and consecrated, he will be able to lead them almost at will; they will follow him to the death.

"The same shot, with the same charge of gunpowder, from a rifled cannon, will produce ten times a greater effect than from one with a smooth bore. The make of the gun gives the extra force to the shot. Just in the same way the truth from the lips of a man whom his hearers believe to be holy and true will strike with a hundredfold more force than the same message will from another who has not so commended himself. The character of the man gives the extra force to the truth.

"The Field Officer, by virtue of his position, stands out before his Soldiers more prominently than any other man. To them he is the Ambassador and Representative of God. He is their Captain, their Brother, and Friend. Their eyes are on him night and day. They regard him as the pattern expressly set for them to copy, the leader who at all times it is their bounden duty to follow.

"How important it is, therefore, that every Officer should be careful to perfect his character to the utmost in order that he may be useful to the fullest extent.

"The Field Officer must lead his Soldiers on to the full realisation of the baptism of the Holy Ghost; he must make them Blood and Fire. The work of the Spirit is to fill the soul with burning zeal for the Salvation of the world. Christ's work must be finished. He has left that task to His people; it can only be continued and carried on to completion by His Spirit working in the hearts and through the lives of His people. The Holy Ghost was promised for this end. This is what His people have, therefore, a right to expect, and without it they are powerless for the War.

"In order that his Soldiers may be effective, the Field Officer must not only act for the purification of his Soldiers, but to have them filled with the Spirit of Christ, in order that they may be competent for the mighty work they have to accomplish.

"This will make them wise. They will understand how to fight, what to say, what to sing, how to pray, and how to talk to the consciences and hearts of men. The Spirit of God will lead them into right methods of action, will show them how to make opportunities, and how to put these opportunities to the best use, when they are made.

"The Holy Spirit will give them perseverance, keeping them going on in the face of difficulty.

"The Holy Spirit will give them power, making them not only willing to endure the Cross, but to glory in it.

"The Holy Spirit will give them the fire of love, the seraphic spirit, the live coal from off the altar, making them both burn and shine. With this they will come to Knee-Drill, to the Open-Air, to face mocking crowds, and to endure the scorn, and hatred, and persecution of men; not merely from a sense of duty, dragging

themselves to it, because it is the will of God; or for the good of The Army; or as an example to their comrades; or even for the Salvation of souls; but because they love it, and cannot stay away.

"This baptism will be a fire in their bones, which must have vent. It will be a spirit that must have a voice. It will be a love, a burning love in the heart, which all the waters that earth and Hell can pour upon it, cannot quench a love with which no other love can compare. It will be the Saviour again loving a dying world through His people. It will be Christ indeed come again in the flesh.

"The Soldiers must be baptised with fire. It will give them the Soldier's spirit; and, with that, all a Soldier needs in the way of drill, and duty, and sacrifice will inevitably follow."

In his *Letter to his Officers on his Eightieth Birthday*, he wrote:--

"On the coming 10th of April, in many lands and in many ways, the Officers, Soldiers, and Friends of The Salvation Army will be celebrating my Eightieth Birthday.

"The occasion is one which inspires in me many deep emotions; and, next to the gratitude I feel to Almighty God for the unmeasured blessings He has been pleased to vouchsafe to me, I find the desire to write and tell you, my dear Officers, something of the love and sympathy ever welling up in my heart towards you.

"The times and friends of long ago are sometimes said to have been brighter or better than those of to-day. This may have been the experience of some. It has not been mine. It is true that in the early years of my Salvation Warfare there were battlings and victories of deep interest and value, but no conflicts or triumphs in those far-back times exceeded, or indeed equalled, in value and interest the conflicts and triumphs of my later days.

"It is true that from the beginning I have been associated with many remarkable men and women--men and women whose ability, affection, and devotion to God have been of the greatest service to me. But with, perhaps, one or two exceptions, I have had no co-workers who have excelled, or even equalled, in ability, in affection or devotion, the Comrades who at the present hour are struggling with me all over the world for the highest

well-being of their fellows, and for the advancement of the Kingdom of our Lord Jesus Christ.

"Sixty-five years ago I chose the Salvation of men and the extension of the Kingdom of Jesus Christ as the supreme object for which I would live and labour.

"Although that choice was made in my early youth, in much ignorance of the world, and of the religious needs of those about me, still, it was not arrived at without much thought and some information; and that purpose is still, and will be to the end, the object which has shaped and mastered the thoughts, ambitions, and activities of my whole life.

"From the hour of my first Prayer Meetings in one of the cottage homes of my native town, down to the present moment, that object has been the governing principle of my life. The adornments and flowers and music and other pleasant things connected with religious service have all been secondary to efficiency in the search for that object and success in attaining it.

"My hourly usage with regard to every effort I put forth has been to ask myself: What does this action contemplate? What will it achieve? Can it be improved upon? I believe I can say that every conversation and prayer and song and address and Meeting I have had a hand in have been valued in proportion to their ability to promote the realisation of that great purpose.

"No greater mistake can be made with respect to The Salvation Army than to suppose that it is not a school for thought. Perhaps more theories have been produced and more schemes invented by us for gaining the highest ends of the Christian faith (bearing in mind our age and the extent of our work) than by any other religious movement in existence. Indeed, as I have often said in public, when we have so many thousands of hearts inflamed with the love of Christ for sinning, suffering, and dying men, and possessed with a passionate desire for their rescue, you must have the constant evolution of new plans and contrivances for that purpose.

"But, while thus inventive, The Army does not content itself with hopes and theories merely; it seeks to put every fresh idea to the test of practical application, waiting for the issue, before it

regards it of permanent value. At least, that has been my own usage, and the practical character of my mind and work has come to be generally allowed.

"While, then, I glory in the fact that our religion is Divine in origin and manifestation, I equally maintain the necessity for human skill, human energy, and human enterprise, in the efforts put forth to establish and extend it; and, accordingly, I have only adopted any efforts so far as they have proved themselves effective in the school of experience.

"So with this confidence in my convictions I proceed once more to push them upon your attention."

In the *Orders and Regulations for Soldiers*, perhaps the concisest description of earnest living ever written, he says:--

"The Salvation Soldier must have been converted or changed by the power of the Holy Spirit from the old, worldly, selfish, sinful nature, to the new, holy, heavenly, Divine nature; and not only must he thus have received a new heart, but he must have the Holy Spirit living in that heart, possessing it, and working through it, to will and to do the good pleasure of God.

"This is the first and main condition of Soldiership. It is understood that every Soldier has come into the possession of this true Religion by passing through that change which is usually described in The Army as being 'saved.' There is nothing more common throughout our ranks than! the expression, 'I am glad I am saved!'

"As it is impossible for a Salvation Soldier to perform the duties hereafter set forth with satisfaction to himself, and profit to others, unless this change has been experienced, it will be well to describe it rather particularly, so that every Soldier who reads these Regulations will be able to satisfy himself whether he has really undergone this change.

"If on reading this description, any Soldier should have reason to believe that he has not experienced this change, and is still in his sins, or that he has been unfaithful since he did realise it, and is, therefore, a backslider, the first business of such an one will be to go to God and seek Salvation; otherwise it will be impossible for him to be a good Soldier.

"Salvation implies the devotion of the whole life to the accomplishment of the purpose for which Christ lived and suffered and died. It means that the Soldier becomes His disciple.

"Enlisting in His Army, the Soldier receives not only power to walk in His commandments for himself, but to subdue other men to the Lord.

"His new nature now continually cries out, 'What wilt Thou have me to do?' and carries him forth with the feet of cheerful obedience in the service of his new Master, to weep and suffer, and, if necessary, to die, to bring others into the enjoyment of the Salvation which he himself has found. He lives the same kind of life and is actuated by the same purposes as God Himself."

In *Religion for Every Day* he writes:--

"I am always talking to you about what we call religious duties, such as praying and singing, making efforts to save your own soul and the souls of the people about you. In these letters I propose speaking of the things that men call secular, and which many people reckon have nothing to do with Religion. But I want to show you, if I can, that the Salvationist's conduct ought, in every particular, to be religious; every meal he partakes of should be a sacrament; and every thought and deed a service done to God. In doing this you will see that I shall have to deal with many quite commonplace subjects; and, in talking about them, I shall try to be as simple and as practical as I possibly can.

"The first topic to which I shall call your attention is your daily employment, and by that I mean the method by which you earn your livelihood. Or, supposing that, having some independent means of support, you are not compelled to labour for your daily bread, then I shall point out that special form of work, the doing of which Providence has plainly made to be your duty. Because it is difficult to conceive of any Salvationist who has not some regular employment, for which he holds himself responsible to God

"Work is a good thing, my comrades. To be unemployed is generally counted an evil--any way, it is so in the case of a poor man; but it seems to me that the obligation to be engaged in some honourable and useful kind of labour is as truly devolved upon

the rich as upon the poor, perhaps more so. Work is necessary to the well-being of men and women of every class, everywhere. To be voluntarily idle, in any rank or condition of life, is to be a curse to others and to be accursed yourself.

"You would utterly condemn me if you thought that I engaged in my work in The Army merely to make a good show, or for some personal profit, and did not care about what God thought of the matter. My comrades, there are not two different standards of work--one for you and one for me. You must, therefore, be under the same obligation to do your work in the house or in the mine or in the warehouse, or wherever the Providence of God has placed you" to please your Heavenly Master, as I am on the platform, in the council chamber, or wherever my duty may call me.

"But here another question arises. Do you accept Jesus Christ as your Master in the affairs of your daily life? If not, of course, this part of my argument will be thrown away; but if you do, then it will be the most powerful of all.

"At the commencement of His ministry, Jesus Christ announced that He was about to establish the Kingdom of Heaven on the earth. By the Kingdom of Heaven He meant a Kingdom consisting of heavenly government, heavenly laws, heavenly obedience, heavenly power, heavenly love, heavenly joy. These, taken together, constitute the chief characteristics of this Kingdom, and instead of being confined, as it had been hitherto, to a handful of people in Jerusalem and Judea, it was to cover the whole earth.

"Now the subjects of that Kingdom must accept Jesus Christ as their Master and Lord. No one can either come into that Kingdom or remain in it without compliance with this law. You cannot be a son without being a servant.

"But you have written yourselves down as His servants, and said you will 'no longer live unto yourselves,' nor to please the world, but to do the will of Him who has redeemed you; that is, to please Him. Now the Master's province, everybody knows, is, not only to choose the work of His servants, but to get it done, if possible, to His satisfaction.

"He has appointed me my work. He has arranged that I should

direct the movements of this great Army, preach Salvation, write Letters for you to read, save as many sinners as I can, and strive to get my Soldiers safely landed on the Celestial Shore. Before all else, I must do this Work, as nearly as I can, to satisfy my Lord--and nothing short of the best work I can produce will accomplish that.

"And as with me so with you. He has chosen your work, if you have put your life into His hands, just as truly as He has chosen mine, although it may be of a different kind. I am writing this letter in the train. I am a poor writer at best. When I was a child my schoolmaster neglected to teach me to hold my pen properly. In this respect he did not do good work, and I have had to suffer for it ever since. Still, I am doing my work as well as I can, in order that it may profit you and please my Lord.

"In settling how much work he will do, a man must have due regard to the claims of his own health. If he rushes at his work without due discretion, and does more than his strength will reasonably allow, he will probably break down, and so prevent his working altogether, or for a season, at least. Whereas, if he exhausts no more energy than he can recover by sleep and food and rest, at the time he can go steadily forward, and by doing so, accomplish a great deal more, in the long run, than he would by temporary extravagant exertion. When speaking on this subject, I sometimes say that I use my body as I should use a horse, if I had one--that is, I should not seek to get the most labour out of him for a week, regardless of the future, but I should feed and manage him with a view to getting the most I could get out of him all the year round. That is, doubtless, the way a man should use his body, and to do this he should take as much time for his food and daily rest as is necessary to replace the energies he has used up by his work.

"In the leisure taken for this purpose, it will be necessary to have specified hours, as otherwise, those who are without principle will take advantage of the weak, and anything like system will be impossible.

"Then, again, when the proper performance of a particular task depends upon the united labour of a number of individuals, who

have agreed to work in co-operation, it will be necessary, in the interests of the whole, that each should conform to the regulations laid down, always supposing that such rules are in harmony with truth and righteousness.

"The wishes and interests of employers have also to be taken into consideration. But, in every case, the principle is equally obligatory upon all.

"These duties will demand, and must have devoted to them, a measure of the time at our control. What that amount of time shall be, must be determined by the relative importance of those duties. For instance:--

"There is the work a man can do for his earthly employers, over and above the amount that is considered to be a strict and just return for his wages. Here, again, he must be guided by Jesus Christ's rule, and to do unto his master as he would that his master should do unto him.

"There is the work that he ought to do for his family, apart and beyond the bare earnings of their daily bread. This is work which no one else can do so well, and which, if it be neglected by him, will probably not be done at all.

"There is the effort that every workman should put forth for his own personal improvement. For instance, a youth of seventeen works, we will say, ten hours a day for his employer, who would very much like him to put in another hour at the same task, and would be willing to pay him extra for doing so. This, we will suppose, the youth could do without any injurious effect to his health. But then, by reading his Bible, or cultivating his mind, he might qualify himself to become an Officer, or to fill some other important position, in either case fitting himself for a field of greater usefulness, in the future, than the one he already occupies. Under such circumstances, it must be the duty of that youth to take that hour for his own improvement, rather than to use it to enrich his master or increase his earnings.

"Then, every Soldier of Jesus Christ must duly consider and obey the claims of the Salvation War. That is, he must strive to take his fair share in that conflict. Whether he is his own master, having the direct control of his time, or whether he works for an

employer, who only allows him many hours for leisure, he must conscientiously devote much of that time as he can to saving his fellow-men, settling this question, he must use his common sense, and claim the promised direction of the Holy Spirit. God will guide him.

"What I protest against here is the notion, born of indolence and selfishness, which affirms that we should do little, rather than as much, work as is consistent with the maintenance of health, and with the claims arising out of the relations in which we stand to those about us.

Soldiers. God and a
sinning suffering world
call you to rise ~~you~~
up and meet your great
opportunity. Do it and
do it with your might.

For the present I must
say farewell; but
always think of me as

Your affectionate General
Williams S. Booth

CAPE TOWN,
October 12, 1908

AN AUTOGRAPH MESSAGE FROM THE GENERAL.

Soldiers. God and a sinning suffering world call you to rise up and meet your great opportunity. Do it and do it with your might.

For the present I must say farewell; but always think of ****

Your affectionate General

Williams S. Booth Cape Town,

October 12, 1908

"However, circumstances will transpire, during the earthly career of every one of us, calling for self-sacrificing work that must be

performed, regardless of consequences to health or any other interest.

"Supposing, by way of illustration, a ship has sprung a leak, through which the water is rushing rapidly in, endangering the lives of both the passengers and crew. Under such conditions, would not every man on board be justified in working night and day to prevent the threatened calamity? Nay, further, would not the laws of humanity call upon every one concerned to do so at the risk of crippling themselves, or even sacrificing life itself, in order to gain the greater good of saving the vessel from destruction, and rescuing a number of their fellows from a watery grave?

"My contention then, is, that whether in the shop or on the ship, in the parlour or in the kitchen, in the factory or in the field, on the Salvation platform or in the coal mine, whether Officers or Soldiers, we are all alike, as servants of God, under the obligation to do all we possibly can in the service of men; and to do it with the holy motive of pleasing our Heavenly Master.

"Here let me review my warrant for requiring from you the kind of loving labour that I advocate.

"The Bible enjoins it. We have already quoted Paul's words to the Ephesians, in which he says that our work is to be done, 'Not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with goodwill doing service, as to the Lord, and not to men.' That is all I ask for.

"It is enjoined by the doctrine of brotherly love. I cannot understand how any one can suppose, for a moment, that he is living a life acceptable to God unless he is striving, with all his might, to fulfil the Divine command, 'Thou shalt love thy neighbour as thyself.' Your master, or whoever has a claim upon your service, must be included in the term 'neighbour'; and to comply with the command of the Saviour, you must work for that master, or mistress, as the case may be, from the voluntary principle of love rather than the earthly and selfish principle of gain.

"Is not the disinterested method I am urging upon you in keeping with the loftiest ideals the world possesses with respect to work?

About whom does it write its poetry? Whom does it laud to the heavens in the pulpit, on the platform, and in the Press? Whose names does it describe the highest in its Temples of Fame, or hand down to posterity as examples for rich and poor, old and young alike, to follow? Is it the man who makes his own ease and enrichment his only aim in life, and who toils and spins for nothing higher than his own gratification? Nothing of the kind. It is the generous, self-sacrificing, disinterested being who uses himself up for the benefit of his fellows.

"Nay, at whom does that same world ceaselessly sneer, and whom does it most pitilessly despise? Is it not the mean and narrow spirit whose conduct is governed by selfish greed and sensual indulgences? Whatever may be its practice, in this respect, the sentiment of the world is in the right direction. It asks for benevolence evidenced by unselfish labour, and admires it when it finds it.

"A paragraph went the round of the newspaper world, a little time back, describing how an American millionaire had decided to spend the rest of his days on a Leper Island in the Pacific Ocean, in order to labour for the amelioration of the miseries of its unfortunate inhabitants. Wonder and admiration everywhere greeted the announcement.

"Shall we go back on all this spirit of self-sacrifice? Shall this kind of thing die out, or only have an existence in poetry books, platform quotations, or anecdote collections? Shall we change over to the 'pound-of-flesh' principle, and hire out the work of our hands, the thoughts of our minds, and the burning passions of our souls, for the largest amount of filthy lucre, and the greatest measure of earthly comfort, that we can obtain for them; so justifying the lying libel on humanity, long since spoken, and still often sneeringly quoted, that every man has his price? Or shall we say that love--the love of God and man--is the highest and divinest motive of labour--a motive possible not only to the sons and daughters of genius, but accessible to the plainest, humblest man or woman who suffers and toils on the lowest round of the ladder of life.

"I argue in favour of this doctrine on the ground of its

profitableness to the worker. My readers will probably have asked long before this, How far do these propositions harmonise with the interests of the servant? Ought he not to take his own well-being into account? Certainly. He must have just as true a regard for his own welfare and the welfare of those dependent upon him, as he has for that of others. The command, 'Thou shalt love thy neighbour as thyself,' can only be rightly interpreted by another, like unto it, which reads: 'Whatsoever ye would that men should do to you do ye even so to them.' Therefore, he must ask, that others should do unto him as he would do unto them, supposing they occupied changed positions. This must mean that, while righteously concerned for the interests of others, he must be reasonably concerned for his own.

"But here a little difficulty comes into our argument, arising out of the play of the higher motives of affection. What does love care for gain in its calculations of service? The husband who loves his wife as Christ loved the Church, does not stop to consider the claims of duty, or the advantages following its discharge in toiling for her welfare. He will be willing to die for her, as Christ died for the Church.

"He does not say, 'I will toil for my delicate wife, and deny myself pleasant things, in order to obtain for her the necessaries and comforts she requires, because she would do the same for me, if I were in her place and she in mine.' Nothing of the kind! The wife I spoke of, who told me the other day that she had not had her clothes off for seventeen days and nights in nursing her husband did not make it appear that she thought she was doing anything extraordinary, or that she rendered this service to her companion in life because she felt sure that had he been the wife and she the husband, he would have gladly done the same for her.

"Had the newspapers thought that the American millionaire was going to the Leper Island, with his gold, to make something out of it for himself and family, or to make a name in the world, instead of his being greeted with a chorus of admiration, there would have been a universal chorus of execration at his selfishness. It was because they believed that he was going to make the sacrifice of his own gain, if not of his own self, for the benefit of the poor sufferers, that they praised him.

"Supposing, however, that we come down to the low level of self-interest, we insist then, that those who work from the motive of love, rather than the motive of gain, will not necessarily be sufferers in consequence, so far as this world goes. But it may be asked, 'Will not unprincipled masters or mistresses be likely to take advantage of this docile and unselfish spirit?' Perhaps, nay, doubtless, in many cases, they will. The Salvation Army has been taken advantage of all through its past history, and so have all the true saints of God, because they have submitted to wrong, and have not fought the injustice and false representations and persecutions inflicted upon them from the beginning. It will possibly be so to the end, but that does not affect the principle for which I argue, which is, that we *must* do good work, and as much of it as we can, regardless of what the world may give us in return.

"But, I think, I have sufficiently shown, as I have gone along, that this class of service is not without its earthly rewards, and that every interest of human nature--selfish and otherwise alike--testify to the probability of its proving profitable to those who practise it.

"If, however, the reward does not come in the form of money, or houses, or lands, there will be gain in that which is far more valuable than money and houses and lands, and which money and houses and lands cannot buy. There will be the gain in peace, in satisfaction, and in joy in the Holy Ghost in this life, to say nothing of the gain in the world to come. But, on this point, I shall have more to say another time.

"I remember hearing a gentleman relate the following incident in a large meeting: 'Some time back,' he said, 'I was passing through the streets of Liverpool. It was a cold, raw, wintry day. The streets were ankle-deep in an unpleasant mixture of mud and ice, and battling through it all, the came along a little procession of ragged, haggard, hungry looking boys. Splash, splash, on they went, through freezing slush, at every step making the onlookers shuddered as they stood by in their warm, comfortable coats and furs.' In the front rank was a little fellow, who was scarcely more than a bag of bones, half-naked, barefooted, his whole frame shivering every time he put his foot down on the melting snow.

"All at once, a big boy came forward, and, stooping down, bade the lad put his arms round his neck, and, lifting him up on his back, took his perished feet one in each hand and jogged along with his burden.

"I was moved,' said the speaker, 'at the sight; and going up to the boy, commended him for his kindness. In his Lancashire brogue the lad replied, "Aye, aye, sir; two feet in the cold slush are not so bad as four." After a while,' said the speaker, 'I offered to carry the little chap myself' but the honest fellow shook his head, and said, "Nay, nay,' Mister; I winna part with him. I can carry him; and he's a-warming o' my back.'"

"And so, if seeking the good of others may not bring as much worldly gain as a selfish course of action, it does ensure that joyful warmth of heart which all loving service brings, and which is among the most valuable of all the treasures of earth or Heaven. Every man who acts on this principle is adding to the general sum of human happiness. What is the sum of celestial happiness, the happiness of God, the happiness of the angels, the happiness of the Blood-washed spirits who are safely landed there? In what does this happiness chiefly consist?

"I reply, Not in the golden streets, the unfading flowers, the marvellous music, nor all the other wonders of the Celestial Land put together, but in Love. Love is the essence of the bliss of Heaven, for 'Love is Heaven, and Heaven is Love.' This happiness we can have below. It is not the love others bear to us that makes our felicity, but the love we bear to them; and, thank God, we can as truly love on earth as we can in Heaven.

"And then, as I have been saying all along, acting on this principle constitutes true religion. As labour done from selfish, fleshly motives is of the earth, and as the results which follow it will perish with the earth, even so labour done to bless mankind and to please God is Divine, and the results flowing out of it must be everlasting honour and joy. Where this principle is carried into effect, every part of human conduct becomes religious--nay, a positive act of Divine worship, and an acceptable song of praise."

Appendix A: Important Events Connected With The General's Life and Work

Jan. 17th Catherine Mumford--afterwards Mrs Booth--born at Ashbourne, Derbyshire

1827. Apr. 10th William Booth born at Nottingham.

Conversion of Catherine Mumford and William Booth.

1844.

Apr. 10th William Booth entered the Methodist Ministry.

1852.

June 16th Marriage of William Booth and Catherine Mumford.

1855.

March 8th Birth of William Bramwell (now General) Booth.

1856.

Mrs. Booth's first pamphlet "Female Ministry" published.

1859.

Commenced to travel as Revivalist.

1861.

July 5th Commenced Mission Work in East of London.

1865. First Headquarters opened in Whitechapel Road.

Christian Mission commenced work in Scotland.

1868.

- 1870.** Publication of "How to reach the Masses" by the Rev. W. Booth.
- Publication of the first volume of music.
- 1875.**
- First Deed Poll, signed legally, constituting The Christian Mission.
- 1878.**
- " Xmas. The name of the Christian Mission altered to The Salvation Army, and the Rev. William Booth assume the title of General.
First Corps flag presented by Mrs. Booth.
"Practical Christianity" by Mrs. Booth published.
- Dec. 29th Publication of the first number of the "War Cry."
Formation of the first Salvation Army Band at Consett.
- 1879.**
- Headquarters removed to Queen Victoria Street.
- 1880.**
- Opening of the work in the United States and Australia.
Opening of first Training College.
Publication of first "Orders and Regulations."
"Godliness," by Mrs. Booth, published.
Work extended to France.
- 1881.**
- First number of the "Little Soldier" issued.
- Opening of the Congress Hall and International Training College at Clapton.
- 1882.**
- Marriage of W. Bramwell Booth and Captain Florence Soper.
Work extended to Switzerland, Canada, Sweden and India.
Publication of "Life and Death" by Mrs. Booth.
First Prison-Gate Home opened in London.
Work extended to South Africa and New Zealand.
- 1883.**
- "The Training of Children," by the General, published.
- 1884.**
- First Band Journal issued.

- First Rescue Home opened.
"All the World" first published.
- 1885.**
Criminal Law Amendment Act passed.
Trial and acquittal of W. Bramwell Booth.
Death of The Army's first French Martyr.
- 1886.**
The General paid his first visit to France, the United States and Canada.
First International Congress held in London.
Work extended to Germany.
"Musical Salvationist" published.
Self-Denial Week established.
First "Orders and Regulations for Field Officers" published, and first "Orders and Regulations for Staff Officers" published.
Thousand British Corps established.
- 1887.**
First Slum Settlement established.
Work extended to Holland, Denmark and Zululand.
First Crystal Palace Anniversary Demonstration.
Auxiliary League founded.
General paid his first visit to Denmark, Sweden and Norway.
"Popular Christianity," by Mrs. Booth, published.
First Food Depot opened at Limehouse.
- 1888.**
Work extended to Norway, Argentine, Finland and Belgium.
- " June 21st. Mrs. Booth gave her last public address.
The Petition for the Sunday Closing of Public-houses, with 436,500 signatures, presented to the House of Commons by the General.
- 1889.**
Publication of "The Deliverer."
General visited Belgium, Denmark, Sweden and France.
25th Anniversary of The Army celebrated at the Crystal Palace.
- 1890.** Oct. 4th. Mrs. Booth's Death.
- " " 13th. Funeral Service at Olympia--36,000 present.
" " 14th. Funeral at Abney Park.
Publication of "In Darkest England" by the General.
Work extended to Italy and Uruguay.

1891.

General first visited South Africa, Australia, New Zealand and India.

£1,000. 0. 0. subscribed for "Darkest England" Scheme.

General signed "Darkest England" Trust Deed.

Opening of Industrial and Land Colony at Hadleigh, Essex.

Publication of "Social Gazette."

General visited Denmark, Germany and Switzerland.

Publication of "Life of Catherine Booth."

1892.

Work extended to West Indies.

1892.

General visited Denmark, Sweden, Belgium, Holland and Norway.

1893.

International Congress, in connection with the General's Jubilee, held in London.

1894.

General visited America and South European Countries.

Work extended to Java.

General visited South Africa, Australia and various European Countries.

1895.

Work extended to Japan and British Guiana.

Naval and Military League established.

General visited Germany, Sweden, Switzerland and Denmark. Preached to 12,000 in Kings Gardens, Copenhagen.

1896.

First Salvation Army Exhibition--Agricultural Hall, London.

Work extended to Malta.

General inspected work in European countries.

1897.

General visited United States, Canada and European countries.

1898.

"Orders and Regulations for Social Officers" published.

Second Salvation Army Exhibition--Agricultural Hall.

1899.

Visited Australia, New Zealand, Ceylon and European countries.

Officers sent to the front to work amongst both sides in the South African War.

General visited European countries.

1900.

General visited European countries.

1901.

General visited United States, Canada and European countries.

1902.

Publication of "Religion for Everyday" by the General.

General visited America, Canada and European countries.

1903.

Received by President Roosevelt.

June 24th. The General received by His Majesty, King Edward the Seventh, at Buckingham Palace.

1904.

" June 25th. International Congress opened by the General in London.

" July 23rd. General received by Her Majesty, Queen Alexandra, at Buckingham Palace.

August. Commenced his Motor Campaign.

Work extended to Panama.

General visited various European countries.

General visited Palestine, Australia and various European countries.

1905.

First Emigration Ship sails from Liverpool for Canada with 1,000 emigrants.

The General created Honorary D.C.L., Oxford.

General received Freedom Cities of London and Nottingham.

Establishment of Anti-Suicide Bureau.

1906.

General conducted lengthy Campaigns Continental countries.

General visited Japan, America, Canada etc.

1907.

General received by Kings of Denmark and Norway, and Queen of Sweden, and Emperor of Japan.

Work extended to Korea.

1908.

General visited South Africa.

General visited Russia, Finland and other European countries.

1909.

General received by Kings of Norway and Sweden.

General received by Prince and Princess of Wales, now King and Queen of England.

General received by Queen Alexandra and the Dowager Empress of Russia.

80th Birthday Celebration at Albert Hall, London.

Met with accident involving loss of sight of one eye.

General visited various European countries.

1910.

General visited Italy and other European countries.

1911.

General conducted International Social Council in London attended by Officers from all over the world.

General visited North European Staff Council in Norway.

1912.

" May 23rd. Operation on remaining eye, followed by complete loss of sight.

" Aug. 20th. The General laid down his Sword.

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[i]

The general tendency towards indifference quite as much as the better impulses of our age have produced such a toning down of the teachings of Calvin, both in and out of Switzerland, that it may be startling to some to be reminded that, except the Lutheran and Methodist, every Church still has in its list of Doctrines those of Election and Predestination. If it were true that every human being was predestined, before birth, either to a good or a bad life, there would, of course, be no meaning in a Saviour or a Gospel; and we can understand the indignation of this honest lad, when he was asked to undertake to teach such things. He never learned how to reconcile the profession of a set of doctrines one does not believe with any religion. The recollection of this incident helped him in limiting to the utmost possible extent, the Doctrinal Declarations of The Army. But whatever he asked anyone to subscribe to he expected them truly to believe and earnestly to teach.

Table of Contents

From the Editor

1. THE LIFE AND DIARY OF DAVID BRAINERD WITH NOTES AND REFLECTIONS (1749)

Preface

Part 1: From His Birth, To The Time When He Began To Study For The Ministry.

Part 2: Study Of Divinity Until Licensed To Preach

Part 3: From Being Licensed To Preach Till Appointment As Missionary

Part 4: First Missionary Work

Part 5: From His Beginning To Instruct The Indians, To His Ordination.

Part 6: From His Ordination Till He First Began To Preach At Crossweeksung

Part 7: From His Beginning To Preach At Crossweeksung Till He Returned Ill With The Consumption

Part 8: After His Return From His Last Journey To Susquehannah, Until His Death.

2. BIOGRAPHY OF ROBERT MURRAY MCCHEYNE (1843)

Chapter 1: Youth And Preparation For Ministry

Chapter 2: His Labors In The Vineyard Before Ordination

Chapter 3: First Years Of Labor In Dundee

Chapter 4: His Mission To Palestine And The Jews

Chapter 5: Days Of Revival

Chapter 6: The Latter Days Of His Ministry

3. THE LIFE OF WILLIAM CAREY (1885)

Preface

Illustrations:

Chapter 1: Carey's College

Chapter 2: The Birth Of England's Foreign Missions

Chapter 3: India As Carey Found It

Chapter 4: Six Years In North Bengal--Missionary And Indigo Planter

Chapter 5: The New Crusade--Serampore And The Brotherhood

Chapter 6: The First Native Converts And Christian Schools

Chapter 7: Calcutta And The Mission Centres From Delhi To

Amboyna

Chapter 8: Carey's Family And Friends

Chapter 9: Professor Of Sanskrit, Bengali, And Marathi

Chapter 10: The Wyclif Of The East--Bible Translation

Chapter 11: What Carey Did For Literature And For Humanity

Chapter 12: What Carey Did For Science--Founder Of The Agricultural And Horticultural Society Of India

Chapter 13: Carey's Immediate Influence In Great Britain And America

Chapter 14: Carey As An Educator--The First Christian College In The East

Chapter 15: Carey's Last Days

APPENDIX

I.--Charter Of Incorporation Of Serampore College

II.--Statutes And Regulations Of Serampore College

III.--Article VI., Clause 2, Of The Treaty Of Purchase, Transferring Serampore To The British Government

IV.--CAREY'S BIBLE TRANSLATIONS

4. GEORGE MÜLLER OF BRISTOL (1899)

Introduction

A Prefatory Word

Chapter 1: FROM HIS BIRTH TO HIS NEW BIRTH

Chapter 2: THE NEW BIRTH AND THE NEW LIFE

Chapter 3: MAKING READY THE CHOSEN VESSEL

Chapter 4: NEW STEPS AND STAGES OF PREPARATION

Chapter 5: THE PULPIT AND THE PASTORATE

Chapter 6: "THE NARRATIVE OF THE LORD'S DEALINGS"

Chapter 7: LED OF GOD INTO A NEW SPHERE

Chapter 8: A TREE OF GOD'S OWN PLANTING

Chapter 9: THE GROWTH OF GOD'S OWN PLANT

Chapter 10: THE WORD OF GOD AND PRAYER

Chapter 11: TRIALS OF FAITH, AND HELPERS TO FAITH

Chapter 12: NEW LESSONS IN GOD'S SCHOOL OF PRAYER

Chapter 13: FOLLOWING THE PILLAR OF CLOUD AND FIRE

Chapter 14: GOD'S BUILDING - THE NEW ORPHAN HOUSES

Chapter 15: THE MANIFOLD GRACE OF GOD

Chapter 16: THE SHADOW OF A GREAT SORROW

Chapter 17: THE PERIOD OF WORLD-WIDE WITNESS

Chapter 18: FAITH AND PATIENCE IN SERVING

- [Chapter 19: AT EVENING-TIME—LIGHT](#)
- [Chapter 20: THE SUMMARY OF THE LIFE-WORK](#)
- [Chapter 21: THE CHURCH LIFE AND GROWTH](#)
- [Chapter 22: A GLANCE AT THE GIFTS AND THE GIVERS](#)
- [Chapter 23: GOD'S WITNESS TO THE WORK](#)
- [Chapter 24: LAST LOOKS, BACKWARD AND FORWARD.](#)
- [Appendix A: Scripture Texts That Moulded George Müller](#)
- [Appendix B: Apprehension Of Truth](#)
- [Appendix C: Separation From The London Society For Promoting Christianity Among The Jews.](#)
- [Appendix D: The Scriptural Knowledge Institution For Home And Abroad](#)
- [Appendix E: Reasons Which Led Mr. Müller To Establish An Orphan House](#)
- [Appendix F: Arguments In Prayer For The Orphan Work](#)
- [Appendix G: The Purchase Of A Site, *Etc.*](#)
- [Appendix H: God's Faithfulness In Providing](#)
- [Appendix K: Further Recollections Of Mr. Müller](#)
- [Appendix L: Church Fellowship, Baptism, *Etc.*](#)
- [Appendix M: Church Conduct](#)
- [Appendix N: The Wise Sayings Of George Müller](#)

5. THE AUTHORITATIVE LIFE OF GENERAL WILLIAM BOOTH (1912)

- [Preface](#)
- [Chapter 1: Childhood and Poverty](#)
- [Chapter 2: Salvation In Youth](#)
- [Chapter 3: Lay Ministry](#)
- [Chapter 4: Early Ministry](#)
- [Chapter 5: Fight Against Formality](#)
- [Chapter 6: Revivalism](#)
- [Chapter 7: East London Beginning](#)
- [Chapter 8: Army-making](#)
- [Chapter 9: Army Leading](#)
- [Chapter 10: Desperate Fighting](#)
- [Chapter 11: Reproducing The Army in America](#)
- [Chapter 12: In Australasia](#)
- [Chapter 13: Women And Scandinavia](#)
- [Chapter 14: Children Conquerors in Holland and Elsewhere](#)
- [Chapter 15: India and Devotees](#)
- [Chapter 16: South Africa and Colonisation](#)

[Chapter 17: Japanese Heroism](#)
[Chapter 18: Co-operating With Governments](#)
[Chapter 19: Conquering Death](#)
[Chapter 20: His Social Work](#)
[Chapter 21: Motoring Triumphs](#)
[Chapter 22: Our Financial System](#)
[Chapter 23: In Germany in Old Age](#)
[Chapter 24: The End](#)
[Chapter 25: Tributes](#)
[Chapter 26: Organisation](#)
[Chapter 27: The Spirit of The Army](#)
[Chapter 28: The General as a Writer](#)
[Appendix A: Important Events Connected With The General's Life and Work](#)