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of just argument, and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command." The Hanserd Knollys Society, which takes its name from a renowned champion of this principle, an early distinguished member of the sect, have thought it right to publish these early tracts, memorials of their brave and conscientious forefathers, not from approving of every ill-advised word by which they may be alloyed, but as they "were the first articulations of infant liberty;" the first utterances of the voice of truth and pure Christianity, issuing from the pioneers of the soul's freedom. A well-written Historical Introduction to the Tracts may be described as a good concise history of the Reformation in England. It is mortifying to natives of Scotland to find in that sketch so many reflections cast upon the domineering and intolerant spirit of Presbyterianism; and still more mortifying to be obliged to confess that they are very far from being undeserved. The modern reader who is the friend of unlimited freedom of conscience, will be charmed with the brave, uncompromising, and really enlightened spirit displayed even in the most homely of these Tracts. The Baptists and the Quakers have indeed great reason to honour and to be proud of their forefathers.—A useful explanatory introduction is prefixed to each Tract; and the volume, altogether, will be found full of interest to persons of all sects, who like something more satisfactory than the mere dry bones of Ecclesiastical History.

[The above remarks we find in *Tait's Magazine*, for September, as a notice of the first volume of the Hanserd Knollys Society. The mortification of the writer would probably have been greater still, had he been aware of the supercilious treatment which certain baptists in Scotland have recently met with from the "Free Church" people, shewing that old Presbyterianism, whatever else may have been voluntarily given up, has not lost one atom of its "domineering and intolerant spirit."]

## BIOGRAPHICAL SKETCH OF THE REV. A. JUDSON, D.D.

*American Baptist Missionary, Maulmein, Birmah, with some account of the Baptist Mission at Birmah.*

THE American Baptist Mission in Birmah deservedly holds a high place in the history of Christian Missions. The circumstances under which it was commenced—the difficulties, privations, and sufferings under which, for several years, it was prosecuted—the eminent talents and high character of its missionaries—and the extraordinary success with which the Head of the Church has crowned their labours, all combine to demonstrate its claim to the position so justly assigned it in the annals of the Missionary enterprise of modern times.

To the Rev. Adoniram Judson, D.D., belongs the distinguished honour of having originated Foreign Missionary Societies in the United States of America. He was the first individual in that country who seriously thought of becoming a missionary to the heathen, and his desire led to the formation of the Congregational, and subsequently of the Baptist, Missionary Societies in America. Mr. Judson was born at Malden, near Boston, Massachusetts, on August 9th, 1788. In 1807 he graduated at Brown University, and at that time indulged deistical sentiments; shortly afterwards, however, he was induced to enter upon a close investigation of the divine authority of the Scriptures, which convinced him that they were a revelation from God, and that he must be renewed by the Holy Spirit to be fitted for the felicities of heaven. About the same time the Theological Seminary, at Andover, Massachusetts, was established, to the Directors of which he applied for admission, but stated that he did not think himself a converted character, which, by its rules, was an indispensable qualification in all who were admitted to the privileges of that celebrated institution. The directors, however, thought otherwise,

and admitted him; and soon afterwards Mr. Judson had himself satisfactory evidence of his interest in Christ. He then determined to devote himself to the christian ministry. During the last year of his studies at Andover, he read Dr. Buchanan's "Star in the East," a book which produced a powerful effect upon his mind, and first turned his thoughts to an Eastern mission. Its importance he felt deeply, but almost every friend to whom he said anything on the subject disapproved of it. Discouraged by all his friends in America, he wrote to the Directors of the London Missionary Society, in England, who cheered him onward, and invited him to visit this country. Soon afterwards Messrs. Nott, Newell, and Hall, and subsequently Messrs. Mills, Richards, Warren, and Rice, also determined to go as missionaries, as soon as an opportunity offered. In 1810 Mr. Judson drew up a paper on the subject of missions to the heathen. This document, signed by himself and three others, was presented to the Massachusetts Association, on which it made so strong an impression, that the brethren in America resolved to form, the same year, the "American Board of Commissioners for Foreign Missions." This was the *first society* originated in the New World for sending the gospel to the heathen. In 1811 Mr. Judson embarked for England, but was captured on the passage by a French privateer, and sent to the prison at Bayonne, from which, though with great difficulty, he ultimately obtained his liberation. The chief design Mr. Judson had in view in visiting England, was to secure support from the London Missionary Society for himself and his colleagues, should the American Board be unable to sustain them. This he accomplished, and returned to America. In 1811 the Board determined to establish a mission in Birmah. On January 5th, 1812, Mr. Judson was married, at Bradford, to Miss Hasseltine, (afterwards the celebrated

Mrs. A. H. Judson.) Mrs. Judson was the first American female who resolved to go as a missionary to the heathen. On February 6th, Messrs. Judson, Newell, Nott, Hall, and Rice, were publicly set apart as missionaries to the heathen, at the Tabernacle church, in Salem; and on the 18th, Messrs. Nott, Hall, and Rice, with Mrs. Nott, sailed from Philadelphia for Calcutta, in the ship "Harmony;" and on the following day Messrs. Judson and Newell, with their wives, sailed from Salem, for the same port, in the ship "Caravan."

During the voyage Mr. Judson began to doubt the propriety of *baptizing infants*, and knowing that he should meet the baptist missionaries, Carey, Marshman, and Ward, at Serampore, he pursued most closely his researches on the subject, that he might be able to defend his pædobaptist principles. The vessel arrived at Calcutta on the 18th of June, where the venerable Dr. Carey gave Messrs. Judson and Newell a most cordial welcome, and invited them to Serampore, to reside in the mission family until the arrival of their brethren, Messrs. Nott, Hall, and Rice. At Serampore, Mr. Judson continued to prosecute his inquiries on the baptismal question, in which Mrs. Judson also united. Their investigations convinced them that *infant baptism* had no authority in the Word of God—that *believers alone* are to be baptized—and that immersion *only* is baptism. It was peculiarly painful to them to think of becoming baptists, knowing how deeply it would grieve their friends in America, and in all probability deprive them of support from the Congregational Board; but obedience to the commands of Christ was paramount—they conferred not with flesh and blood, but, being now fully satisfied in their own minds, they applied to the brethren at Serampore for baptism. These worthy men were perfectly surprised at Mr. and Mrs. Judson's application, as they had never conversed with them on the subject;

they, however, readily complied with their request, after having heard the exercises of their minds on the subject of baptism, and the conclusion at which they had arrived. On the 6th September, 1812, they were immersed in the Baptist Chapel, Calcutta, and soon afterwards Mr. Judson delivered his well-known sermon on Baptism. A few weeks subsequently, Mr. Rice, whose mind had been (like Mr. Judson's) much exercised about baptism, was led to embrace baptist principles, and was also baptized. At that time the Government of India was opposed to missions to its subjects, so that, ten days after the arrival of Messrs. Judson and Newell, they were summoned to Calcutta, where an order of Government was read to them, requiring them to leave India, and return to America. This order was both alarming and distressing; to return without in any degree accomplishing their object was to them an idea quite insupportable. The instructions of the Board of Commissioners directed them to fix themselves in the Birman empire, if possible. It was then, however, the conviction of all the five missionaries that a mission to Birmah was impracticable, from the despotic character of the Government, and the failure of all former attempts to introduce the gospel to that nation. The Indian Government, offended with their stay at Calcutta, issued a peremptory order that Mr. and Mrs. Judson and Mr. Rice should be immediately put on board a vessel bound to England. They were published as passengers to England, and requested not to leave their residence without permission. A ship was, however, about to sail for the Mauritius, and they applied for a passport to that island. This was refused, but, as the captain was willing to take them, they went on board at twelve o'clock at night. When the ship had proceeded two days sail down the Hoogly, a dispatch arrived from Government, forbidding the pilot to proceed, as passengers were on board

who had been ordered to England. Messrs. Judson and Rice, with Mrs. Judson, went on shore, and spent the night in a tavern, fearful of discovery. They now hoped to get a passage to Ceylon, but were again disappointed; happily, however, just at that time, to their great surprise and joy, a letter arrived from a magistrate, permitting them to proceed to the Mauritius in the ship they had left. It had now sailed three days, but they still hoped to find it at Saugur, seventy miles further down the river; they therefore took a boat, and happily found it anchored there. After a rough and tedious voyage, they arrived safely at the Mauritius, January 17, 1813.

Immediately after he was baptized, Mr. Judson made an appeal to the baptists of America for support, but on arriving at the Mauritius it was deemed desirable that Mr. Rice should return to the United States, to arouse and interest the Baptist churches of America in the support of missions to the heathen. He was welcomed on his arrival with great affection, and in a short time was successful in exciting such a spirit of missionary enterprise in the American baptist churches, that numerous missionary societies were formed in the different States of the Union. At length, in April, 1814, the "Baptist Triennial Missionary Convention" was formed at Philadelphia. One of the first acts of the Convention was the appointment of Mr. and Mrs. Judson, and Mr. Rice, as their missionaries, but leaving it to their discretion to select a field of labour. Mr. Rice, however, was requested to prosecute for a short time the formation of auxiliary societies, and the collection of funds throughout America.

In the unforeseen and embarrassing circumstances in which Mr. and Mrs. Judson were now placed, various plans of future operations suggested themselves, but at length they resolved to attempt a mission to Penang, or Prince of Wales' Island, on the

coast of Malacca; but as no passage could be obtained from the Mauritius, they sailed for Madras, in May, 1813, where they arrived in June, but even there, no passage to Penang could be obtained, and fearing that the Indian Government, on learning their arrival, would send them to England, they determined to take a passage in a vessel bound to Rangoon. The voyage was unpleasant and dangerous, and the vessel old, and in imminent peril of shipwreck, but happily they landed safely at Rangoon, the principal city of the Birman empire, situated on the eastern bank of the Irrawaddy, thirty miles from the sea, in lat. 16-47 N., and long. 96-15 E. Thus by a most wonderful series of providential occurrences they were led, contrary to their immediate intention, to the very country for which they had first sailed from America, and where the Saviour had designed they should labour in his cause successfully for many years. No one who views the various events that befel them, from the time they arrived in Calcutta, to their final settlement in Rangoon, can fail to see that God, by these means, was preparing the way for the introduction of the gospel into Birmah, and that he had determined to honour the Baptists of America, as his agents in effecting this gracious design.

The first Protestant missionaries who visited Birmah were Messrs. Chater and Mardon, (Baptists,) from Serampore, in 1807. A few months afterwards, Mr. Mardon was succeeded by Mr. Felix Carey; subsequently Messrs. Pritchett and Brian, of the London Missionary Society, arrived; in a little time Mr. Brian died, and Mr. Pritchett removed to Vizagapatam. In 1811 Mr. Chater removed to Ceylon, having previously translated the Gospel of Matthew into the Birnese language. When Mr. and Mrs. Judson arrived at Rangoon, in July, 1813, Mr. Felix Carey was preparing to remove to Ava, by the invitation of the Emperor of Birmah.

In a letter to friends in America, Mr. Judson says, "I had hoped before I came here that it would not be my lot to have to go alone, without any guide, in an unexplored path, especially as missionaries had been here before; but Mr. Chater had left the country, and Mr. Carey was with me very little before he left the mission and the missionary work altogether." The missionary field in Birmah was thus left to the devoted Mr. and Mrs. Judson, who found in the house Mr. Chater had erected, (a pleasant rural spot about half a mile from Rangoon,) a home, in which they felt that they had at last reached a place where they could labour for the Saviour. After six month's residence at Rangoon Mrs. Judson's health began to fail, and as there was no medical aid in Birmah, she was compelled to go for three months to Madras. They continued the study of the language, and held conversations on religious subjects with as many of the natives as they could; but for some years saw no fruit of their labours. From March, 1817, individuals came as inquirers, the missionaries had also become familiar with the language, a grammar had been prepared and two tracts published in the Birnese, but no conversions had taken place.

In April, 1819, the *Zayat* was opened for public worship and preaching, and on Lord's-day, May 9th, in the presence of a considerable number of Birmanians, Moug Nau declared himself a disciple of Jesus; he applied for baptism, and on the 27th of June, 1819, this *first* Birman convert was baptized. It was a day of inexpressible joy to the missionaries, who had long been "going forth weeping, bearing precious seed." On the 7th of November, Moug Thalah, and Moug Byan, who had furnished ample testimony of their true conversion, were also baptized, and united to the little church. Mr. and Mrs. Judson had previously been joined by Messrs. Colman and Wheeler, with their wives. At this time they found

it necessary to visit Amara-pora, the then capital of Birman, to obtain the approbation of the Emperor to their proceedings. In this, however, they were disappointed. They would now have abandoned Rangoon, and have removed to Arracan, had it not been for the earnest entreaties of the native converts. On April 20, 1820, another Birman convert was baptized; on June 4, two; and in July, three men and one woman, (the first Birmese female) were also buried in the likeness of Christ's death, making the number that had now been baptized ten. Mrs. Judson's health was now so much impaired as to render a change of climate necessary; she, therefore, with Mr. J., spent nearly six months at Serampore, from which she derived temporary benefit; but being afterwards attacked with fever she became so debilitated that it was resolved she should visit America. She left Rangoon August 21st, 1821, for England, where she remained until August, 1822, when she embarked for America, where she sojourned until June 21st, 1823, when she sailed from Boston, in company with Mr. and Mrs. Wade, missionaries to Birman; they arrived at Rangoon on the 5th of December following. During her absence Mr. Judson had been principally employed in translating the New Testament, several Birman had also been baptized, so that the number in church fellowship was eighteen. Dr. and Mrs. Price, and Mr. and Mrs. Hough had also settled at Rangoon. Soon after the arrival of Dr. Price, he and Mr. Judson were ordered by the Emperor to visit Ava. After an interview with his Majesty, the latter directed them to remove to the capital, (Ava,) but about three months after their settlement in that city, war broke out between the English and the Birman, which lasted nearly two years. During this long and disastrous period, the sufferings to which the missionaries were subjected were most severe and inhuman, being shut up in a close prison, bound with fet-

ters, and not unfrequently left without food by their unfeeling heathen gaolers. Providentially, Mrs. Judson was left at large, and by her personal applications, and petitions to those in authority, she succeeded from time to time in procuring for the prisoners a respite from their galling oppressions, and the privilege of administering to their wants, in all which she evinced the most heroic fortitude and devotedness. At length the haughty monarch of the Birmese was glad to accept the conditions of peace offered him by the English General. The missionaries were released, and settled, under British protection, in the ceded Birman provinces, in April, 1826. In July following Mr. Judson visited Ava, to promote the interests of the mission; during his absence Mrs. Judson was attacked with fever, under which she speedily sunk, and on the 24th October, 1826, closed her short, but remarkable and honourable career, in a strange place, (Amherst,) surrounded by strangers, aged thirty-seven.

Since the settlement of the American Baptist missionaries in British Birman, Mr., now Dr. Judson, has finished his translation of the bible into the Birmese language. Several other missionaries sent out by the Convention have joined him. Great numbers of the natives have been converted to the faith; in 1830 there were two Baptist churches in Birman, there are now between twenty and thirty, containing between two and three thousand members. On April 10th, 1834, Dr. Judson married the widow of the late Rev. G. D. Boardman, American Baptist missionary at Tavoy, in British Birman. In this lady also he found not only a helpmeet, but a fellow helper in the work of the Lord. Early in 1845 her ill state of health induced them to determine to visit the United States, for a change of climate, but she died on the voyage, in the port of St. Helena, September 1st, and was buried on that island. Dr. Judson then pro-

