

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Adoniram & Ann Judson: Did You Know?

Interesting and little-known facts about the Judsons and other early American missionaries.

Compiled by Rebecca Golossanov

Larger than life

Missionary memoirs and biographies (often full of illustrations like the one to the left) gained huge popularity during the 19th century, inspiring young people to become missionaries and motivating Christians at home to pray for and give money to the missions cause. One biography of Adoniram Judson, published in 1853 by Francis Wayland, sold 26,000 copies in the first year alone. The most famous biography of Ann Judson appeared in a new edition almost every year from 1830 to 1856. Unitarian Lydia Maria Child described it as "a book so universally known that it scarcely need be mentioned." To the present, there have been at least 56 biographies of Adoniram published and at least 16 of Ann, including biographies for children. Though over the years the facts grew more and more embellished, the stories surrounding the Judsons' lives became as much a part of the landscape of American missions as the Judsons' own accomplishments.

Being like Brainerd

He made only a handful of converts in five years of evangelizing among the Native Americans. He died of tuberculosis at age 29. But for 19th-century Christians, David Brainerd (1718-1747) was the ideal missionary and a model of "disinterested benevolence," the sacrificing of self for the sake of others. Jonathan Edwards's 1749 biography, *The Life and Diary of David Brainerd*, became a spiritual classic motivating countless young Americans to become missionaries themselves. Levi Parsons, a missionary in Palestine, wrote, "Much refreshed this day by perusing the life of Brainerd. How completely devoted to God, how ardent his affections. What thirst after holiness, what love for souls. His life was short but brilliant and useful. ... Counting pain and distress and every bodily infirmity dross, he patiently encountered difficulties and dangers, and at last sweetly resigned his all to his savior."

"Single missionary candidate seeks adventurous female"

By the 1830s, the American Board of Commissioners for Foreign Missions (ABCFM) prohibited unmarried persons from entering the mission field. The Board believed that married missionaries could cope better with hardships and resist sexual temptations. Thus they required young men to be engaged at least two months before entering the mission field. To help the would-be missionaries find wives, the ABCFM had an ongoing list of "missionary-minded" women who were considered "young, pious, educated, fit and reasonably good-looking." Often these missionary couples would leave for foreign lands within a week after their marriage.

It's a small world, after all

From 1820 to 1840, an estimated 590 American missionaries scattered throughout the world—reaching such widespread fields as India, Burma, the Sandwich Islands (Hawaii), China, Siam (Thailand), Borneo, Singapore, Ceylon, Persia, Turkey, Palestine, Greece, Southern and Western Africa, Brazil, and more.

Divinely matched

Though the Judsons barely knew each other when they got engaged, their marriage was extraordinarily loving and committed. Ann wrote to her sister while en route to India: "I find Mr. Judson one of the kindest, most faithful, and affectionate of husbands. His conversation frequently dissipates the gloomy clouds of spiritual darkness which hang over my mind, and brightens my hope of a happy eternity." After Ann finally succumbed to disease, Adoniram wrote, "There lies, enclosed in a coffin, the form of her I so much loved—the wife of my youth, the source and centre of my domestic happiness." Her death, he said, "deprived me of one of the first of women, the best of wives."

Schooled for ministry

During the 19th century, Andover Seminary (founded in 1808) and its sister school, Mount Holyoke College (founded in 1837), churned out scores of well-educated missionaries with a passion for sharing the gospel with men and women in foreign lands. Andover men often searched among the Mount Holyoke women for lifetime companions. In fact, Mount Holyoke gained a reputation as a "rib factory." By the end of the 19th century, 248 Andover alumni had entered the mission field. Mount Holyoke boasted more than 60 missionary alumnae by 1859, and by 1887 one fifth of all women serving as missionaries for the American Board were from Mount Holyoke.

Dr. Judson, I presume?

In 1823, Brown University granted Adoniram Judson the honorary degree of "Doctor of Divinity." Judson was in Burma at the time and so was unaware of his new title. Five years later, however, he publicly declined the honor: "I beg to be allowed the privilege of requesting my correspondents and friends through the medium of your magazine, no longer to apply to my name the title which was conferred on me in the 1823 by the corporation of Brown University, and which, with all deference and respect for that honorable body, I hereby resign. ... I am now convinced that the commands of Christ and the general spirit of the gospel are paramount to all prudential considerations." Apparently, his desire to be called "Mister" instead of "Doctor" went unheeded.

Before you depart ...

"I want to be a missionary. Now what?" Here, in paraphrase, is the advice Adoniram Judson gave to a missionary association in New York:

1. Be a missionary for life, not for a limited term.
2. Select a healthy and good-natured spouse.
3. Don't be overzealous to do good on board ship and thereby get in the way.
4. Take care that you are not weakened by the hardships you will face during the preparation and travel to your destination.
5. Don't judge the local Christians in your field of labor before you know their language and understand their culture. You will undoubtedly be disappointed when you first arrive and may regret that you came, but don't let first impressions dishearten or embitter you.
6. Don't let fatigue and frustration tempt you into seeking retreat or focusing on tasks that distract from real missionary work.
7. Beware of pride arising from your good reputation and guard against it by openly confessing your shortcomings.

8. Trust God in all things; don't lay up money for yourselves.

9. Exercise to maintain your health.

10. Avoid excessive socializing with other Westerners and don't try to keep up a fashionable lifestyle that will separate you from the people you are there to serve.

Copyright 2006 by the author or Christianity Today International/Christian History & Biography magazine.

Adoniram & Ann Judson: From the Editor - American Dreams

Jennifer Trafton

While we were working on this issue, our art director Rai Whitlock showed me a catalog that had what catalogs normally do not have: an editor's note. ***Silly catalog!*** I told the glossy pages. ***Editor's notes are for real magazines. And don't you know that no one ever reads the editor's note anyway?*** Then I saw the photograph of the person who wrote it: Robert Redford. Okay, I take it back. If you're Robert Redford, you can write an editor's note for a grocery list, if it pleases you. Now that I think back, I don't remember the company's name or what they were selling, but I do remember Robert Redford's smile and his lyrical utterances about the coming of spring.

We are a culture enamored with celebrity. A movie star endorses a product on TV, and suddenly millions of viewers realize they need bath soap. A pop icon writes a children's book, and suddenly normally sane parents are rushing to buy the maternal masterpieces of Madonna. As any charitable organization knows, the way to garner popular support for your cause is to feature a famous spokesperson.

Adoniram and Ann Judson were movie stars before there was cinema. They were pro athletes when the "Super Bowl" was a family-size serving dish on a 19th-century kitchen table. As Ruth Tucker writes, they were the first "American Idols." These two attractive young people from small-town New England became the poster children of a cause that soon swept through the nation: the cause of missions. It's hard for us to imagine today that ***missionaries*** could have such an effect. But, as William Hutchison argued in his book ***Errand to the World***, the fact was that these pioneers symbolized something vital to America's identity since the days of the Puritans a new beginning, an adventure in the wilderness, a calling to be a light to the world. The whole earth, not just the Great Plains or the Rocky Mountains, has always been America's frontier.

We who have the privilege of hindsight know how often this sense of America's destiny has become entangled with foreign policy or has transported American culture along with American Christianity. Trained as we are in cross-cultural sensitivity, 19th-century language about the "heathen" hurts our ears today, as one ***CH&B*** staffer put it. But to listen to these early missionaries is to hear the slowly maturing awareness of a world beyond home, needs beyond self, and the Christian's obligation to respond. The decision to become a missionary involved a profound level of personal sacrifice sacrifice of material security, family, friends, even one's own life. The courage of these pioneers reveals a commitment to the truth of Christianity, a concern for the peril of those outside the church, and a deep sense of Christ's call to be witnesses to the ends of the earth a vision transcending the seemingly limitless scope of the American dream.

In this issue we celebrate the 200th anniversary of the "haystack prayer meeting," when a group of college students in a thunderstorm pledged themselves to the cause of foreign missions and sparked an evangelistic explosion. We also celebrate a member of the ***CH&B*** team who is himself, in a sense, a product of the Judson legacy. Rai Whitlock grew up in Italy as the son of a missionary couple, and his father at 83 years old is still serving as a missions pastor in Colorado. Rai worked for the Greater Europe Mission and Tyndale Publishers before devoting his unique creative gifts to designing the "look" of ***Christian History*** and its sister publication, ***Leadership***.

For the past six months, Rai has been battling cancer. It has been with great joy, mixed with many prayers, that we have been able to work with him again on this issue as he has art directed from home in

between chemotherapy treatments. This issue of **CH&B** on a topic near and dear to his heart is dedicated to Rai in honor of his 12 (and counting) years of service to the magazine. We continue to pray for him and his family and to trust, as Adoniram Judson famously said in the midst of his many sufferings, that "the future is as bright as the promises of God."

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Living History

In New Orleans, the saints go marching on.

Compiled By Chris Armstrong

In New Orleans, the saints go marching on.

Since Hurricane Katrina devastated New Orleans, a small but vibrant Roman Catholic parish has entered the public eye. As the city's Catholic hierarchy struggled to deal with widespread damage to church property, the St. Augustine parish was slated to close in March and merge with the much larger St. Peter Claver parish several blocks east. But parishioners and supporters protested. "There are people who have roots in this church who are all over the country," New Orleans resident Joan Rhodes told *The Louisiana Weekly*. "You shut that down and you really are putting a knife in the heart of the culture."

St. Augustine was founded in 1841 by slaves and free blacks and through the years has also welcomed Creole, Haitian, French, and Spanish worshippers. Today, one result of this unique cultural ministry has been a Sunday morning service belying "America's most segregated hour," as people of many backgrounds, races, and ages gather amidst the stained-glass saints and oil paintings of Christ to sway and clap under the leadership of one of the city's best-known clergymen, 76-year-old Fr. Jerome LeDoux. In his 15 years at St. Augustine, Fr. LeDoux has established the parish as a focal point for New Orleans culture, integrating jazz music and African drumming and dancing into the worship, blessing local jazz groups, and holding festivals and special services to commemorate musicians such as Louis Armstrong.

To the relief of many, the parishioners of St. Augustine have gained an 18-month grace period to prove the parish's viability. Whether or not St. Augustine is finally allowed to keep its autonomy, it is the determination of congregations like this that will form the Christian backbone of New Orleans's rebuilding.

A Christian museum in a post-Christian society

Is the spiritual foundation of Europe collapsing? Catholic theologian George Weigel thinks so. In a recent interview about his book *The Cube and the Cathedral: Europe, America, and Politics Without God*, Weigel described visiting Paris and seeing the 40-story-high white marble cube, La Grande Arche de la Defense, completed in 1989 for the 200th anniversary of the Declaration of the Rights of Man and Citizen. As he compared this colossal structure with the medieval Notre Dame Cathedral nearby, he wondered, "What culture would better create the moral foundations to sustain human rights and democracy: the culture that produced the starkly modernist, indeed rationalist, featureless, cube of the Great Arch of la Defense, or the culture that produced the gargoyles and bosses, the stained glass, and the carved stone the 'holy unsameness' of Notre Dame?"

However one might answer Weigel's provocative question, Europeans' growing ignorance of their historic Christian roots is having practical consequences. The "Christian I.Q." of ordinary citizens in the Netherlands has declined so sharply over the past few decades that the curators of one Dutch museum have had to shut its doors for a "Christian history overhaul." Built in the 16th century, the Catherine Convent in Utrecht was opened as a museum on June 9, 1979, with a mandate from Queen Juliana to tell the story of the nation's faith both Protestant and Catholic. Today the convent-museum houses an unparalleled collection of artifacts, including illuminated manuscripts, ecclesiastical vestments, and

paintings by Rembrandt and other famed Dutch artists.

But for several years, the permanent collection has been closed for a radical revamping. The convent's website explains: "Twenty-five years ago most people were still familiar with the most important stories from the Bible and with the associated days in the church calendar. Today, it can no longer be assumed that visitors share that knowledge, and this has consequences for the way in which the museum communicates its story to the public." The museum is scheduled to reopen on June 9, 2006.

The *real* birthplace of Pentecostalism

Many attending the Azusa Street Centennial in Los Angeles in April 2006 were disappointed to discover that the 1906 Pentecostal revival's historical headquarters at 312 Azusa Street is now gone. But the Azusa Street building was the Pentecostal revival's second site and visitors can still tour the place where the revival actually started: the home of caretaker Richard Asberry and his wife Ruth, at 214 North Bonnie Brae Street.

At this house, Holiness preacher William J. Seymour first led a group of African American believers in "tarrying" for the Holy Spirit to empower them as recorded in Acts 2. Soon some began speaking in tongues, another fell "slain in the Spirit" to the floor, and the revival began. When the burden of the eager seekers was too much for the front porch, which collapsed, the meetings were moved to Azusa Street, launching the revival that now claims some 580 million members worldwide.

The house is open for tours on Tuesdays, Wednesdays, and Thursdays from 10-3pm. Call (323) 733-8300, x2326, for an appointment.

What's hiding in Corrie Ten Boom's house?

At the Corrie Ten Boom Museum in Haarlem, Holland, you can still see "the hiding place" the area behind a false wall in Corrie's bedroom where Jews and others were hidden. Into this small, cramped space, accessed through a sliding door in the bottom of a linen closet, four Jews and two Dutch underground workers rushed during a Gestapo raid on February 28, 1944. After 47 hours without eating, drinking, or making a sound, the six were rescued and ferried to safe houses.

Four of the six would survive the war, but the Ten Boom family was arrested. Corrie's father, Casper, who died within ten days of his arrest, had said "it would be an honor to give my life for God's ancient people." Corrie's brother Willem and nephew Christiaan also perished, and Corrie and her sister Betsy spent the last part of ten months' imprisonment in Ravensbruck concentration camp, where they shared Jesus' love with their fellow prisoners. Betsy died, but Corrie was released because of a clerical error, and she spent the next 33 years (she lived to 91) sharing what she and Betsy had learned in Ravensbruck: "There is no pit so deep that God's love is not deeper still" and "God will enable you to forgive your enemies."

At www.corrietenboom.com, you can find photographs of the hiding place and of the Ten Booms with their "extended family" of Jews and underground workers.

Israel comes to America

From the Israel Museum in Jerusalem the foremost collection of biblical archaeology in the world to the Maltz Museum of Jewish heritage in Cleveland, Ohio, has come a collection of artifacts illustrating Christianity's Jewish roots and development from the time of Jesus through the 7th century. "In today's world, it is increasingly important to recognize the common roots of the Jewish and Christian faiths," said Milton Maltz, the museum's founder. "We are proud to premiere this groundbreaking exhibition,

providing people throughout the region with the opportunity to explore Jewish and Christian traditions in the context of their simultaneous development in ancient Israel."

Most notably on display is one of the most important Dead Sea scrolls the Temple scroll newly restored and on view for the first time outside of Israel. Other artifacts include the burial ossuary of Caiaphas the High Priest and a commemorative inscription bearing the name of Pontius Pilate the only surviving physical testimony of these two figures from the story of Christ's passion as well as a heel bone punctured by an iron nail, the only archaeological evidence of the practice of crucifixion. Visitors can also view a full-scale reconstruction of the chancel of a Byzantine era church complete with original altar, chancel screens, baptistery, reliquary, and pulpit, and adorned by mosaics. The "Cradle of Christianity" exhibit will be at the Maltz Museum through October 22, 2006. (See www.maltzjewishmuseum.org.)

We three kings

Admit it: We Americans sometimes wish we had figures in our history to compete with the larger-than-life kings and queens of England. When archaeologists or librarians unearth something actually touched by the monarchs of old, we take notice.

Henry's weddings: Recently, a car park at the Royal Hospital in Greenwich, south London, yielded up the chapel of a palace in which Henry VIII married two of his wives, Catherine of Aragon and Anne of Cleves. Believed long destroyed, the palace was Henry's birthplace. Though the chapel is not intact, its altar and elaborately tile-bordered floor remain.

James's Bible: A King James Bible perhaps "the" King James Bible was discovered this winter at the University of Manitoba, Canada. Typographical idiosyncrasies proved that this was one of 50 surviving first-print copies published in 1611. Even more intriguing, it contains a card saying that it was once King James I's personal Bible. University officials hope the papers of the Bible's 19th-century donor, Rev. Daniel Greatorex, will contain the evidence needed to substantiate this claim.

Edward's tomb: A third find brings the year 1066 a little closer: the original tomb of King Edward the Confessor, who was known for his piety and reputed to have the gift of divine healing. This vaulted stone chamber lies right where records said it was, on the central axis of Westminster Abbey in front of the site of the church's original High Altar. Edward's remains are in another, known location, having been moved twice in the 12th and 13th centuries. Edward's death in 1066, and his succession by Harold Godwinson, sparked the Norman invasion.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Seats of learning

Why we sit in church.

Jennifer Woodruff Tait

"Stand if you are able," the pastor says on Sunday morning as we sing a hymn. "Please be seated," he or she says, and we return to our normal posture for the sermon, Scripture reading, or pastoral prayer. But before the late Middle Ages, most Christians would have found our extensive sitting in church extremely odd. Where did pews come from, and why do we spend so much time in them?

Early Christians worshipped in private homes, and we know little of the architecture of those house churches. Once Christians could build public spaces for worship, they adapted the design of Roman law courts, where the judge was seated and others stood before him. The front of the church (the apse, or chancel) had seats for the bishop and assisting ministers, while the people's part of the building (the nave) was larger and unencumbered by seating, except at low ledges around the side for the elderly or infirm. People stood or knelt where the action was. If a procession took place, they simply moved out of the way.

In the Middle Ages, the action moved further away from the nave. Monastery chapels provided a long chancel with seats, where the monks faced each other, and a "high" or main altar at the far end of the chancel. Often there were multiple altars around the church with several Masses going on simultaneously. When churches adopted this arrangement, seats were provided in the chancel for clergy and wealthy laity. The rest of the congregation stood in the nave, often moving from altar to altar when the ringing of a bell warned them that each Mass had reached its climax with the elevation of the Host. In between, they said their own prayers or even engaged in secular conversation. In the 1400s, isolated benches were built to enable them to pray more comfortably, but much open space remained.

The Protestant Reformers wanted to reconnect the people with the action at the front of the church. They also wanted worship to serve a teaching function. So, for the first time, they asked the whole congregation to sit on pews and pay attention. Many found worshipping in this way very puzzling, as historian Robert Kingdon has written about Calvin's Geneva, "There were frequent cases heard by the Consistory in its early years of people called in and accused of babbling in church, even during a sermon. When pressed they would say in some distress that they were simply saying their prayers." After being told to "shut up and listen," Kingdon continues, the same people "would be called back in later sessions to find out what they were gaining from sermons ... If they had trouble answering these questions they would be told to go to church more often, to listen to even more sermons." The Catholic Counter-Reformation, with its renewed focus on preaching the Word and educating the laity, also found pews congenial to these aims, and pews were common in both Catholic and Protestant churches by 1600.

The experimentation of 1960s worship—fueled by the charismatic movement and by Vatican II—tried to get the congregation up and moving again, allowing flexible room in nave and chancel for drama, dance, processions, and movements of the Spirit. This represented a conscious return to early church models. In many non-Western churches, the congregation has never sat down. Eastern Orthodox worship (except in some modern churches that have introduced seats) has historically maintained the early and medieval practice of standing and combining personal devotions with attention to readings, music, and actions taking place at the front of the church. To recapture the noise, color, activity, and drama of pew-less worship, one could do worse than pay a visit to a nearby Orthodox congregation.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Let Freedom Ring

The young American republic was ready to break new frontiers—at home and abroad. It's no wonder missionary pioneers Adoniram and Ann Judson were the "American Idols" of their day.

Ruth A. Tucker

The year was 1800. It was an American election year—bitterly fought between the often-brooding incumbent John Adams and the tall, handsome, flashy Virginian, Thomas Jefferson. The stakes were high—a "conservative" federalist fighting for his political career against a godless populist—a "liberal." It was a brutal campaign that ended in a victory for Jeffersonian democracy.

The rancor of partisan politics was exceeded only by the rancor of doctrinal divisions. For those like the Rev. Adoniram Judson, Sr., a Congregational minister in Massachusetts who looked back nostalgically to the days when Puritans like Jonathan Edwards set the standard for ministers, modern ideas were now threatening the very core of orthodoxy. Rationalism was a plague, and it was contagious.

John Adams had many years earlier been infected through an encounter with a Worcester lawyer. In his turn from Calvinism to deism, Adams did not ridicule religion as had Thomas Paine. But for him, religion was not a set of doctrines to be unraveled as true or false; rather, it was the glue that held good societies together. "One great Advantage of the Christian Religion," he wrote in his diary in 1796, "is that it brings the great Principle of the Law of Nature and Nations, Love your Neighbor as yourself. ... The Duties and Rights of The Man and the Citizen are thus taught from early Infancy to every Creature." Politics and religion were tied together for the betterment of the nation.

A religious and political conservative like Rev. Judson found himself in the minority. What was the future for those who clung to the doctrines and biblical teachings that had been passed down for so many generations? Would the religion of rationalism roll right over the beliefs he held dear?

The future for "conservative" religion, he could not have realized, lay in the likes of his own son Adoniram, then growing into manhood. It would be an American "can-do" religion harking back to the traditions of old while at the same time entering into the democracy that both the elder Judson and John Adams had feared.

Despite partisan politics, much of America was exultant and optimistic in 1800. The Revolutionary War, though now a quarter century dimmed in detail, was still a potent reminder of God's hand in human affairs. Indeed, Americans believed, it was God's faithfulness that had secured the victory—victory that demanded duty more than it proffered privilege. Jefferson was the man for the future, and democracy would prevail.

The Benevolent Empire

Democracy in the political realm helped to create democracy in religion. With the birth of the Second Great Awakening, manifested in frontier revivals and egalitarian expressions of faith, democracy and religion were moving into the future together. New denominations were springing up overnight, and the democratic belief in the power of an ordinary person to make an impact in the world spawned numerous voluntary societies. Lady Liberty offered opportunities never before imagined.

As the 19th century dawned, so did "manifest destiny"—a sense of God-given obligation to carry afar the tidings of democracy and freedom. The "city on a hill" metaphor of colonial Puritan times was given legs. America actively pursued new dominion and pushed its borders westward. At the same time there was an urge to turn this "manifest destiny" into what some have called a "Benevolent Empire" both at home and abroad—an empire of good works.

Mission agencies were among the new voluntary societies. Indeed, by 1800, inspired by early missionary efforts in England, there was a growing wave of enthusiasm for mission outreach. In that year, Mary Webb, a wheel-chair bound, 21-year-old Baptist, formed the Boston Female Society for Missionary Purposes, which funded ministry to Native Americans and European settlers on the American frontier. Her organizational skills led to the founding of more than a dozen other benevolent agencies that provided for the poor such things as housing, education, clothing, day care, rehabilitation, and support for immigrants.

In 1802, Mehitable Simpkins, another woman from Boston, introduced the fund-raising concept of the "cent" or "mite" society, which quickly spread throughout the Eastern seaboard. She was serving as the hostess for a dinner party where the topic of conversation turned to the needs of missions on the frontier. A guest commented that if every family contributed the cost of a glass of wine (one penny) each week, support for missionaries could be financed. Simpkins seized the opportunity, spread the word, and soon was deluged with pennies—pennies for the Massachusetts Baptist Missionary Society, of which her husband was treasurer. That same year, the society began sending missionaries to plant churches on the upper Midwestern frontier.

The foundational work of these "home" mission ventures set the stage for the vision for overseas missions—a vision that emerged from the "haystack prayer meeting" in August 1806. The young men from Williams College who met for prayer (and sought shelter under a haystack) are sometimes seen as singularly spiritual among the youthful deists of the day. But they were among many who were concerned about the millions who had never heard the gospel. Their concern carried a "can-do" ring of optimism—a spirit that prevailed over the new nation: "We can do it if we will."

The Judson story

Adoniram Judson was not among those students under the haystack, but he represents the answer to that rainy-day prayer. Unlike his father, whose generation was still a part of colonial New England, Adoniram was a child of the new nation, born in 1788, the very year the Constitution of the United States was ratified in Philadelphia. His childhood and young adult years were profoundly influenced by a spirit of optimism and Yankee determination. He was part of Lady Liberty's grand democratic march into the future that offered him the American dream of choices and freedom unknown in his father's generation.

That dream led him to Burma, where he spent most of four decades with three wives (in succession), several loyal language helpers, and an ever-expanding Christian following. Meanwhile, in the land of his birth, a land increasingly enamored with celebrity, he became a legend—a hero for old and young alike. For 19th-century Christians, Adoniram Judson was the first American idol.

Or, perhaps more accurately, Ann Judson was. It was through her pen that the story of their mission to Burma was transmitted—a captivating drama filled with narrative twists and turns that culminated in the horrific ordeal of captivity and imprisonment. "I can hardly, at times, believe it to be a reality," she confided in a 14,000-word letter, "that we have been safely conducted through so many narrow passages." The high adventure easily hooked readers. With the news of Judson's release from prison, the circulation of ***American Baptists Magazine*** jumped. Churches were equally affected. "Something that was of a thrilling, striking, and excited character," wrote John Dowling, "was needed to arouse them [American Baptists]." The Judsons' "wonderful deliverance ... burst like a shock of electricity upon all the American churches."

Financial gifts poured in. Joseph Parker, a Baptist agent in upstate New York, wrote:

"I called one morning at the house of a brother who took 'The New York Baptist Register.' The post-boy had just left the paper, and the brother's daughter was reading it in the room where I entered. ... After spending a few moments in talking about the kingdom of Christ, I heard a deep sigh from the young woman ... with her cheek bathed in tears, and handing me a quarter of a dollar (all the money she had) with trembling she said, 'Will you send that to Burma?' ... Taking 'The Register,' and pointing to a letter, [she] turned away to weep."

With the death of Ann in 1826, the compelling personal narratives ceased, but the stories of her selfless sacrifice served as devotional literature for young and old alike across denominational boundaries. It was the fascination with Ann through biographical writing that most effectively kept the Judson story alive during the two decades following her death.

In 1845, when the twice-widowed Adoniram Judson returned to his homeland, he was greeted as a celebrity. "For more than thirty years his name had been a household word," observed Hannah Conant, who described him as "a sort of Christian Paladin, who had experienced wonderful fortunes, and achieved wonderful exploits of philanthropy, in that far off almost mythical land of heathenism."

When Judson gave an address before a largely Baptist audience at Brown University in the fall of 1845, there was an atmosphere of awe. "Thousands were gazing for the first time upon one," wrote Professor William Gammell, "whose name they had been accustomed to utter with reverence and affection as that of the pioneer and father of American missions to the heathen. ... Their bosoms swell with irrepressible emotions of gratitude and delight."

In the months that followed, Judson toured the major cities of the Eastern seaboard in a "triumphal march" amidst throngs of admirers. In Philadelphia his visit brought in more than \$14,000, but according to one observer, the higher achievement was that "thousands in this city will love the cause of missions more from having become so intimately acquainted with Judson."

Judson's influence spread far beyond the borders of the Baptist churches and institutions. Indeed, from one writer's pen, the "joy in the land" was "not confined to the denomination with which he was identified. ... Every religious community participated, and even those who took no interest in the cause of missions." In a nation zealously marching outward and onward, Adoniram Judson had become both a symbol and a shaper of a new, democratic American religion—a religion and man who together influenced future generations of missionaries.

This "joy in the land" would set the stage for continued growth of overseas mission activity in the latter half of the 19th century, followed by what is best described as the American Century of Missions—that grand 100-year experiment that covered the globe with the gospel.

Ruth A. Tucker is associate professor of missions at Calvin Theological Seminary in Grand Rapids, Michigan, and the author of From Jerusalem to Irian Jaya.

God's Needle in a Haystack

The story of a group of college students stuck in a thunderstorm and a prayer heard round the world.

The sudden flash of lightening quickly followed by a deafening crack of thunder and a late afternoon downpour sent five college students scurrying for the protection of an old maple tree. Too far away to make it safely back to campus, they sought shelter under a nearby haystack.

The shade under the branches of the old maple had served as a meeting place for twice-weekly times of prayer for Samuel Mills and his fellow Williams College students—prayer that was often focused inward or on their recurring concern for a spiritual revival on campus. But crammed together under the haystack on that August afternoon in 1806, their prayers turned outward—especially to the needs of Asia and the lack of a vital missionary presence in that region of the world. As conversation turned into conviction, the young men began praying for a missionary movement that would carry the gospel from their Massachusetts campus and all of New England to distant lands.

The rain stopped. The young men returned to campus, not realizing that in this inauspicious setting the American missionary movement had been conceived. "We can do it if we will," was the motto. The "haystack prayer meeting" set in motion the plans and endeavors that would launch America's first foreign missionaries six years later—including Adoniram and Ann Judson.

The "haystack prayer meeting" captures the essence of 200 years of American missionary outreach. Here we have well-educated young men with a missionary vision that takes shape during a prayer meeting but is grounded in American optimism, ingenuity, and individualism. From the very beginning, the idea of prayer as a pragmatic, strategic, hands-on partnership with God has characterized North American missions.

—*Ruth Tucker*

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

The Man Who Gave the Bible to the Burmese

As a preacher, Translator, prisoner, Husband, and homeland hero, Adoniram Judson demonstrated his conviction that a missionary is a missionary for life.

Richard V. Pierard

In 1803, in a house overlooking Plymouth harbor, a 14-year-old boy lay dangerously ill. Before this time, he'd never given much thought to serious thought about the course his life would take. But during his year-long convalescence, he began to reflect on the possibility of future fame. Would he be a statesman, an orator, or a poet? An eminent minister of a large, wealthy church? Where did true greatness lie? He was shocked out of his reverie—and very nearly out of his bed—by a mysterious voice that uttered the words "Not unto us, not unto us, but to Thy name be the glory."

Adoniram Judson would remember that startling revelation for the rest of his life. With his strong academic training, keen intellect, and linguistic abilities, he might well have become a prominent theologian, scholar, or politician in 19th-century America. But his profound desire to do the will of God led him down a very different path.

Prodigal son

Born on August 9, 1788, in Malden, Massachusetts, Judson was a precocious youth. He learned to read at the age of 3, did especially well in reading and mathematics in the schools he attended, and even mastered Latin and Greek. His father, Adoniram Judson, Sr., whose theological strictness had led to a series of unsuccessful pastorates before he finally ended up at a conservative congregation in Plymouth, believed that his promising son would be safer at a nominally Baptist school than at liberal Harvard. So he sent young Adoniram to Rhode Island College (newly renamed Brown University) in 1804. The plan backfired: Adoniram graduated as class valedictorian three years later, but during his college years he had become a deist who no longer believed in the existence of a personal God or a Savior. After college Adoniram briefly ran a school in Plymouth, composed an English grammar and mathematics text, and went off to New York City where he eventually joined a troupe of itinerant actors. "I was then a wretched infidel," he later said of these years.

"The motto for every missionary, whether preacher, printer, or schoolmaster, ought to be 'Devoted for Life.'"
Adoniram Judson

A turning point came one night while Judson was staying at an inn. In the adjoining room Adoniram could hear the groans of a man in the last throes of life. The next morning, Judson discovered that the man had died, and that it was none other than the college friend who had led him to reject his youthful faith. The prospect of what awaited this unrepentant friend after death shook Adoniram so much that he returned to his parents' home in Plymouth.

The 20-year-old Judson, full of enthusiasm for life and a passion for excellence, decided to enroll in the newly-founded divinity school at Andover, north of Boston—but as a special student, not as a candidate for the ministry, because he had not yet made a profession of faith. He arrived at Andover Seminary in October 1808 and at once was engrossed in his studies. But he also reflected on his spiritual condition during long walks in the dense woods near the campus. Then, on December 8, 1808, he wrote in his journal: "This day I made a solemn dedication of my life to God." At last he had found the Christ whom he had evaded for so long. Five months later, he formally confessed his faith and joined his father's

Congregational church in Plymouth.

Judson now set aside his earlier ambitions for literary and political fame and considered to what kind of service God might be calling him. In September 1809, he came across a copy of a sermon entitled "The Star in the East." The author was a former Anglican chaplain for the British East India Company and advocated opening the company's territories to missionaries. This account of the progress of the Christian message in the vast Indian sub-continent kindled Judson's imagination, and a book about Burma further piqued his interest. The following February, he firmly resolved to go as a missionary. "For some days," he recalled later, "I was unable to attend to the studies of my class, and spent my time in wondering at my past stupidity, depicting the most romantic scenes of missionary life, and roving about the college rooms declaiming on the subject of missions."

Missionary pioneer

In a remarkable convergence of events that would have long-term consequences for the history of American missions, Adoniram's determination to become a missionary coincided with the beginning of several important friendships. He met a small group of Andover seminarians who, while students at Williams College several years earlier, had held a prayer meeting in the shelter of a haystack during a violent thunderstorm and pledged themselves to the cause of foreign missions. These young men, led by Samuel Mills, decided to form an association called the Brethren Society. Adoniram Judson soon became a member of their group.

In June 1810, Judson and three other members of the Brethren Society went to a meeting of the evangelical Congregationalists at Bradford and petitioned for a missionary support agency. A motion was adopted to form a "Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in foreign lands." The ministers advised the students to put themselves under the direction of the board and to wait for the "openings and guidance of Providence" for their "great and excellent design."

At least for Judson, another event of even more momentous significance occurred that weekend in Bradford. He met an attractive, well-educated, and deeply devout 20-year-old schoolteacher named Ann Hasseltine and fell madly in love with her.

After a failed attempt to establish a relationship with the Congregationalist London Missionary Society, the awaited opening finally came: The American Board received a large bequest from a lady in Salem that would enable it to support four missionaries and their families. With war between the United States and Britain imminent, it was imperative to move quickly. On February 5, 1812, Ann and Adoniram were quietly married at her home in Bradford, and the next day a dramatic service took place at the spacious Tabernacle Church in Salem, where Judson, Samuel Newell, Samuel Nott, Gordon Hall, and Luther Rice were ordained as "Christian Missionaries to carry the Gospel of Salvation to the Heathen."

On the cold, blustery morning of February 19, with the Judsons and the Newells on board, a small, heavily-laden cargo ship called the *Caravan* eased out of Salem harbor to begin the four-month journey to Calcutta.

Baptist convert

Adoniram knew he would meet the pioneer English Baptist missionary William Carey when he arrived in India, and in fact he carried a letter of introduction. While at sea, therefore, he carefully studied the New Testament in an effort to understand the differences between the Congregationalists and Baptist views on baptism. Although his plan was to refute the Baptist teaching, the opposite happened: He became convinced that believers' baptism was correct. Though painfully aware that this would mean cutting ties with friends and supporters, Ann agreed. After the Judsons arrived in India, they decided to have Carey's

associate William Ward baptize them by immersion. Luther Rice, who had had similar doubts, was immersed several months later.

For the Judsons, the decision to become Baptists had enormous implications. They resigned from the Congregationalist American Board and found themselves in a foreign land with no home base of support. To make matters worse, neither the local authorities nor the British East India Company wanted Americans evangelizing Hindus in their area, and the small group of missionaries were forced to separate and seek out other fields of ministry. Through a set of circumstances they saw as "Providence opening the door," the Judsons ended up on a boat to Rangoon, Burma. But for Ann the trip across the Bay of Bengal was to be the first of many tragedies: On shipboard she went into labor and lost her first child. On July 13, 1813, Judson finally arrived in the mysterious kingdom that he had read about as a student at Andover.

Carey, who was highly regarded in America, urged the Baptists there to support the work. Meanwhile, Luther Rice, who had been in poor health, returned to the United States and energetically promoted the new Baptist mission. The result was the founding of the first Baptist mission board in May 1814: the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. Commonly known later as the General or Triennial Convention because it met every three years, it appointed Adoniram Judson as its first missionary.

Translator and evangelist

For the new arrivals, existence in Rangoon—a hot, steamy, dirty city with no European society and untouched by Western influence—was extremely difficult. The community was firmly Buddhist and controlled by officials who had no understanding of religious diversity.

Being gifted linguists, Ann and Adoniram quickly learned to speak Burmese, and Adoniram spent years studying the structure of the language. His ultimate goal was to translate the entire Bible into Burmese—this, he firmly believed, was his first priority as a missionary and the key to the conversion of a nation. Noting that the Burmese were a "reading people" with an extensive literature, he became more and more convinced that the written word was a vital evangelistic tool. In July 1816 he composed a manuscript about Burmese grammar and the text of his first tract, "A View of the Christian Religion." The English Baptists in India supplied him with a press, and the American Baptist Board's first new appointee, missionary printer George H. Hough, arrived three months later. Judson completed the translation of the Gospel of Matthew in May 1817 and began compiling a full-fledged Burmese grammar—all while suffering from diseases and from grief over the death of a second child, seven-month-old Roger.

More missionaries arrived in 1818, and the time was ripe to begin holding public worship. Just as Judson worked hard to translate Scripture into the language of the people, he also adapted his evangelistic style to the cultural surroundings. He erected a *zayat*—a small, open-air, hut-like building built on posts, located on a main road where interested passersby could sit on mats and listen to a Buddhist teacher, or in this case, a Baptist one. Every day Judson sat on the porch calling out, "Ho! Everyone that thirsteth for knowledge!" When he preached, said one listener, "It was impossible to escape the conviction that his whole soul was in his work." Missionaries would repeatedly use *zayats* as a means of evangelism in the future.

In June 1819, Judson baptized his first convert, Maung Nau, a 35-year-old laborer. By 1822 there were 18 converts.

Prisoner of war

At the end of 1823, Adoniram set out on his next great venture: a mission to Ava, the capital of the Burmese empire and the site of the court of the powerful "Golden" Emperor. He hoped to influence the emperor to grant religious toleration, without which no real progress in Christian conversions could take

place.

He could not have chosen a worse time. A few months after he arrived, a war broke out between the emperor and the British over a disputed region on the border with Bengal. All English-speaking foreigners were regarded as spies, and on June 8 Judson, a co-worker, and several others were thrown into a death prison, first in Ava, then at Oung-pen-la. Their 17 months of captivity under the most appalling conditions seemed to Judson afterwards like "a horrid dream." During the forced eight-mile march from one prison to another on scorching hot sand and gravel, Adoniram's feet were so lacerated that he had to be carried by the end—he apparently even contemplated suicide. Ann commented that he and his fellow prisoners "looked more like the dead than the living."

The only reason they survived was because of Ann's tireless efforts. While pregnant with her third child, Maria, Ann brought food and clothing to the prison and bribed the guards to make life a little better for the prisoners. Again and again she went to Burmese government officials and the royal family, arguing the case for her husband's innocence and begging for his release. According to legend, she sneaked Adoniram's Bible translation into prison, hidden in a pillow, so that he could continue working.

For two years missionary colleagues and American supporters heard no word from Ava and feared the worst for the Judsons. An easing of the worst conditions finally came when the Burmese government decided on peace negotiations with the advancing British forces, and Judson, because of his excellent linguistic skills, was needed as an interpreter. After the peace treaty had been signed, the Judsons were allowed to return to Rangoon and then to a nearby new settlement that the British named Amherst. During these difficult times the child was born, but the effect of these hardships proved too much for Ann, who died on October 24, 1826. Maria followed her mother in death six months later.

Contemplating his grave

The barbaric treatment he had endured, the "bitter, heart-rending anguish" of losing his beloved Ann, and the total destruction of his little church at Rangoon left Adoniram overcome with grief. For over a year he lived in a retreat in the woods, mourning his wife and child and struggling with his own past pride and ambition. He even dug his own grave and sat beside it, imagining how he would look lying in it. On the third anniversary of Ann's death, he wrote, "God is to me the Great Unknown. I believe in him, but I find him not."

But Adoniram's faith sustained him, and he threw himself into the tasks to which he believed God had called him. He worked feverishly on his translation of the Bible. The New Testament had now been printed, and he finished the Old Testament in early 1834. He also ordained the first Burmese pastor—Ko-Thah-a, one of the original converts—who refounded the church in Rangoon.

During this period after the war, missionary reinforcements had arrived—most notably George Dana Boardman and his wife Sarah. Judson and the Boardmans had launched a new mission at Moulmein in southern Burma and in 1827 had established the first permanent church in Burma. Since Moulmein was the capital of those Burmese provinces now under British control and enjoyed full religious toleration, it became the center of Baptist missionary activities.

Boardman mentored Judson's convert, Ko Tha Byu, a member of the animistic Karen people who inhabited the mountainous jungle area, and traveled with him on preaching missions. He also established a new station at Tavoy and began ministering among the Karens. The result was the growth of an indigenous Karen church, one of the great success stories of Burmese missions.

George Boardman died of tuberculosis in February 1831, and three years later Adoniram married his widow, Sarah Hall Boardman. They were to have eleven happy years together. A loving wife and capable schoolteacher, Sarah bore him eight children, five of whom survived into adulthood.

During these quiet family years, Judson revised his Burmese Bible and continued the mission work in Moulmein and in the Karen region, where he encouraged his converts to become missionaries to their own people. Meanwhile, additional workers came from America, and the mission expanded into other parts of Burma and even Thailand.

American hero

In late 1844, Sarah's health began to fail, and the local physicians believed her only hope for survival was to return to America. Adoniram and three of their children traveled with her, but she died at St. Helena in the South Atlantic on September 1, 1845. Though grieving once again, Judson continued on to Boston, where he was welcomed six weeks later as a missionary hero.

For 30 years the religious and secular press had recounted his exploits, and in the next weeks he was acclaimed from city to city. More enjoyable for him was returning to his old haunts in Massachusetts and renewing the acquaintance with Samuel Nott, the only other survivor of that group of seminary students who conceived the idea of American foreign missions.

While visiting in Philadelphia that December, Adoniram met Emily Chubbock, who wrote popular fiction under the pen name of Fanny Forrester. His proposal that she write a biography of his late wife Sarah was followed soon after by a proposal of marriage—despite considerable controversy, since she was half his age and, as a fiction writer, she did not fit the saintly image that the public had bestowed upon Adoniram. Emily proved to be a delightful companion and devoted mother to her stepchildren as well as to their daughter Emily, born in 1847.

Adoniram devoted the last years of his life to writing an English-Burmese dictionary. The Burmese-English half was halted, however, when he developed a serious lung infection and the doctor prescribed a sea voyage as a cure. It was to no avail; on April 12, 1850, he died on board the ship and was buried at sea in the Indian Ocean. He had spent 37 of his 61 years of life in service abroad, with only one home leave, and inspired countless young people to follow his example.

"All missionary operations, to be permanently successful, must be based on the written word," he had said in an address to the American and Foreign Bible Society. His belief in the power of Scripture to transform people's lives was indeed the driving force in Judson's missionary career and, for many, the source of his greatness. At home, Adoniram Judson became a symbol of the preeminence of Bible translation for the Protestant missionary. He was, above all else, the man "who gave the Bible to the Burmese."

Richard V. Pierard is professor of history at Gordon College in Wenham, Massachusetts.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

The Mother of Modern Missions

By bravely going where no American wife had gone before, Ann Hasseltine Judson inspired generations of women to become missionaries.

Dana L. Robert

In the 21st century, whether the job is evangelism or social outreach, women missionaries are essential to cross-cultural work. Who has not heard of Lottie Moon, Gladys Aylward, Elisabeth Elliott, Mother Teresa, and many others? Yet when the "modern missionary movement" began, many people considered pioneer mission work too dangerous for women. Throughout the history of Christianity, the typical missionary had been a celibate male. But a breakthrough came in the early 19th century: When the American Board commissioned the first American foreign missionaries, the young volunteers refused to go unless they were allowed to marry.

Chief among the proponents of missionary marriage was Adoniram Judson. During the clergy association meeting that authorized the first American mission, he boarded with the family of John Hasseltine, a deacon at the local host church. As tradition has it, Hasseltine's daughter Ann waited on the table and caught Adoniram's eye. After considerable pressure from him—and opposition from others who thought she was throwing her life away—Ann agreed to marry Adoniram and thereby became one of the three pioneer American missionary women.

Of the three young wives, Ann's career was the most extraordinary. Her accomplishments were so phenomenal that she set high standards for future women missionaries to come—and proved for all time that women belonged in the mission field as much as men.

The urge to be useful

Early accounts of Ann Hasseltine indicate that she was a cheerful, strong-minded, and intelligent young girl. Her parents allowed her to attend Bradford Academy, one of the first chartered academies that admitted women. In 1806, as a revival swept through the school, Ann began a spiritual struggle against worldliness and gaiety that lasted for several weeks. The catalyst was her reading of *Strictures on the Modern System of Female Education* by Hannah More, a prominent English evangelical writer and educational reformer. More argued that education for women should be geared toward making them of service to others, rather than transmitting ornamental accomplishments that served merely to assist them in finding husbands. Ann was struck by the sinfulness and futility of a life devoted to herself, and she decided to seek a life of "usefulness."

After her conversion, Ann put herself on a course of theological self-study that was characteristic of a male student enrolled at Andover Seminary. A friend recalled that she studied Scripture daily, using the appropriate commentaries as guides: "When reading Scripture, sermons, or other works, if she met with any sentiment or doctrine, which seemed dark and intricate, she would mark it, and beg the first clergyman who called at her father's to elucidate and explain it."

Ann was not content to remain in her parents' home until marriage. Seeking usefulness, she went out into the world to teach young children and soon gained a reputation for helping to bring her pupils to the point of Christian decision.

Married to the ministry

After Adoniram Judson met Ann at her father's house in Bradford, he proposed marriage to her by letter. But Ann was unable to answer him immediately—not only because she barely knew him, but because she realized she would be marrying not only a man, but a vocation.

She wrote in her diary on September 10, 1810: "An opportunity has been presented to me, of spending my days among the heathen, attempting to persuade them to receive the Gospel. Were I convinced of its being a call from God, and that it would be more pleasing to him, for me to spend my life in this way than in any other, I think I should be willing to relinquish every earthly object, and, in full view of dangers and hardships, give myself up to the great work."

For two months she wrestled over feelings of religious duty, her attachment to her family, and her dread of suffering alone in a foreign land. Despite opposition from friends who deemed missions a "wild, romantic undertaking," she ultimately concluded that marriage to Judson represented God's will for her life: "O, if he [God] will condescend to make me useful in promoting his kingdom, I care not where I perform his work, nor how hard it be. ***Behold, the handmaid of the Lord; be it unto me according to thy word.***"

In an age when women's employment opportunities were limited, marriage to a minister was the surest path to Christian service, allowing evangelical women to act as associates of their clergy husbands in ministry directed toward women. The foreign mission movement was on the cutting edge of this development in women's ministry. By marrying a missionary, Ann Hasseltine legitimated the role of the missionary wife as a "calling." With her success, other women could hope for marriage to a missionary as a solution to their own vocational desires to serve in an arena wider than small-town New England.

A new vision for women

The revolutionary public justification for including women in the foreign mission enterprise was to reach the otherwise unreachable women and children, since men would have little access to them in the gender-segregated societies of the East. The role of the missionary wives, therefore, went far beyond acting as traditional helpmeets for their husbands.

On March 14, 1812, Ann Judson wrote on shipboard bound for India, "I desire no higher enjoyment in this life, than to be instrumental of leading some poor, ignorant heathen females, to the knowledge of the Saviour. To have a female praying society, consisting of those who were once in heathen darkness, is what my heart earnestly pants after, and makes a constant subject of prayer. Resolved to keep this in view, as one principal object of my life."

From the beginning, women had to be pioneers of mission method every bit as much as their husbands. Ann's own goals for mission were shaped by her previous employment as a schoolteacher. While in America, she had found that conversion often took place in the context of revivals in school under the influence of a Christian instructor. Ann's hunch that teaching would be an appropriate forum for women's missionary work was confirmed when she visited the school for mission children run by the Baptist wives in Calcutta, where the Judsons stayed when they first arrived.

In a letter to her sisters in 1812, she articulated her first reflections on a concrete mission method for women: "Good female schools are extremely needed in this country. I hope no Missionary will ever come out here without a wife, as she, in her sphere, can be equally useful with her husband."

The many roles of Ann Judson

Once in Burma, Adoniram spent all day in language study in view of his central role as translator of the

Bible into Burmese. Ann was left to manage the family and household matters and so could not begin language study until 10:00 each morning. She endured constant interruptions, especially after the birth of their first child in 1815. But by handling all the household affairs, Ann Judson used Burmese until her spoken language was better than her husband's.

As soon as possible, Ann gathered together a group of female inquirers into a Sabbath Society where she read the Bible to them and tried to tell them about God. While Adoniram discussed religion with the men, Ann met with the women, visiting, praying, and talking with them. She also visited the viceroy's wife regularly, in hopes that making friends in high places might someday reap benefits to the mission.

Ann assisted Adoniram in his literary work by translating several tracts, as well as the books of Daniel and Jonah, into Burmese. She also wrote a catechism in Burmese. In 1817, she became interested in the many Siamese (Thai) in Rangoon and began to study their language. She became the first Protestant to translate any of the Scriptures into Siamese with her translation of the Gospel of Matthew in 1819. She also translated the Burmese catechism and a tract into Siamese and endeavored to introduce Westerners to Siamese religious writings by translating a Siamese sacred text into English.

In 1822, her health broken, Ann returned to the United States for a rest. While in America, she wrote ***A Particular Relation of the American Baptist Mission to the Burman Empire***, one of the first published accounts of an American foreign mission written by a missionary. Ann planned to use the proceeds to redeem female children who were sold as slaves, to educate them, and so to convince the Burmese of the usefulness of female education. After the Judsons moved to the city of Ava in February 1824, Ann began a school for three small girls, supported in part by money from the "Judson Association of Bradford Academy."

It was not her evangelistic and literary accomplishments, however, that made Ann Judson's name a household word in the United States. Rather, it was her status as heroine and savior of her husband during the war that broke out between the British government and the Burmese in May of 1824. After her untimely death, the life of Ann Judson became a stock item of female hagiography across denominational lines. Her courageous and activist career provided an inspirational model for missionary women in the 19th century and continues to do so today.

Dana L. Robert is professor of world Christianity and the history of mission and co-director of the Center for Global Christianity and Mission at Boston University. This article is adapted from her book American Women in Mission (Mercer University Press, 1997).

More than rubies

Widowed twice, Adoniram Judson was blessed with not one but three extraordinary wives. Though Ann was the first and most famous, Sarah and Emily made significant contributions of their own.

Sarah Boardman Judson (1803-1845)

Sarah Hall discerned a call to missions as a teenager and longed to follow in the footsteps of her heroine, Ann Judson. When the Massachusetts Baptist Missionary Society leaders learned of her interest in Burma, they arranged for Sarah to meet George Boardman, who also wanted to serve there. The couple sailed one week after their wedding in 1824. Two of their three children died in infancy, and George himself died from lung problems in 1831. Normally, a widowed missionary wife would have returned to America, but the 28-year-old Sarah chose to stay at the encouragement of Adoniram Judson, also recently widowed. She boldly took her husband's place making evangelistic tours through remote jungles and preaching the gospel to the Karen people, who revered her, as well as supervising the mission schools.

After her marriage to Judson in 1834, Sarah balanced the challenges of a growing family with mission

leadership responsibilities and linguistic work, proving herself to be a brilliant translator and writer. Her translation of *The Pilgrim's Progress* into Burmese is still used today. She also translated the New Testament into Peguan and helped Judson with his translation work as well. Adoniram was delighted with her "affectionate, amiable, pious spirit," telling her in 1839, "You know I love you more than all the world beside."

Illness forced Sarah to return to America for rest in 1844. She died on the voyage. Her life had been a powerful response to the plea in the last line of a poem she wrote many years before: "Christians! Christians! Come and help us, ere we lie beneath the sod." Sarah's humble personality, courage, and willingness to proclaim the gospel through both the spoken and written word made her a memorable missionary.

Emily Chubbuck Judson (1817-1854)

Judson wrote in a letter after Sarah's death, "I hope I feel thankful to God that he has granted me, during my pilgrimage, the society of two of the most excellent women and best wives that ever man was blessed with." Little did he know then that his remaining years on earth would be graced by a third.

Born into poverty, Emily Chubbuck helped support her family by writing under the alias "Fanny Forrester." As her work gained national recognition, she earned a good living by writing poetry, popular fiction, biographical sketches, articles, and Sunday school material. Adoniram Judson, struck by her potential, challenged her to write on "more worthy" subjects.

Like Sarah, Emily's interest in missions had been sparked by reading about Ann Judson; marriage to a missionary hero like Adoniram was a dream come true. As the third Mrs. Judson, Emily lovingly cared for her new stepchildren and gave birth to a daughter of her own, Emily Frances. Despite health problems, she managed to master the Burmese language and brought her keen analytical ability and literary flair to the tasks of composing a biography of Sarah Boardman Judson, translating tracts, and writing Sunday school materials.

After Adoniram died, Emily returned with the children to America, where she supported the family by writing. Her compelling stories of the Judsons' life and work in Burma helped promote the cause of missions and keep the memory of Adoniram Judson alive in America.

Four years after Adoniram's death, Emily died of tuberculosis in 1854. In the shadows of Ann and Sarah, the woman Adoniram called "the earthly sun that illumines my present" proved to be her own person, able and willing to serve God in a "worthy" and creative way.

Rosalie Beck is assistant professor of Christian history and missions at Baylor University.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

The Golden Kingdom

What was the exotic, distant land of Burma like? Ann Judson's memoirs gave 19th-century Americans a provocative glimpse.

James Homer Thrall

Just like the church spires of New England," Ann Judson thought as she gazed over a Burmese landscape dotted with bell-shaped, golden pagodas. And just as the churches of her native Massachusetts announced Christianity's dominion, so the pagodas and temples that seemed to be everywhere underscored Buddhism's centrality in Burmese life.

No pagoda, however, spoke of Buddhism's importance quite like the monumental, gold-plated Shwedagon Pagoda that towered over Rangoon. In an 1817 letter home Ann tried to convey a visitor's experience: "After having ascended a flight of steps, a large gate opens, when a wild, fairy scene is abruptly presented to view. It resembles more the descriptions we sometimes have in novels, of enchanted castles, or ancient abbeys in ruins, than anything we ever meet in real life. ... Here and there are large open buildings, containing huge images of Gaudama; some in a sitting, some in a sleeping position, surrounded by images of priests and attendants, in the act of worship, or listening to his instructions. Before the image of Gaudama, are erected small altars, on which offerings of fruit, flowers, &c. are laid. Large images of elephants, lions, angels, and demons, together with a number of indescribable objects, all assist in filling the picturesque scene."

Located on a rise of land near the city's center, the Shwedagon offered a commanding view of what Ann described as "one of the most beautiful landscapes in nature." From the hilltop, "the polished spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meeting-houses in our American seaports. The verdant appearance of the country, the hills and valleys, ponds and rivers, the banks of which are covered with cattle, and fields of rice; each, in their turn, attract the eye, and cause the beholder to exclaim, 'Was this delightful country made to be the residence of idolaters? Are those glittering spires, which, in consequence of association of ideas, recall to mind so many animating sensations, but the monument of idolatry?'"

"Our religion is different from theirs"

When the Judsons landed in Rangoon in 1813, a particularly conservative, orthodox strain of Buddhism had been the country's official religion since King Anawrahta founded the first Burman Empire in the 11th century. Called Theravada or Hinayana, meaning "the lesser vehicle" to distinguish it from Mahayana or "the greater vehicle" Buddhism dominant in much of East Asia, the religious practices coexisted with widespread animism or belief in spirits. An assumption that to be Burman is to be Buddhist contributed to the missionaries' difficulties in making converts, and continues to make Burma one of the world's most Buddhist countries today.

Even as she marveled at such sacred sites as the Shwedagon, Ann had come to Burma out of zeal to convert those she considered backward and "heathen." In 1815, she wrote of exasperation in trying to communicate: "Sometimes when I have been conversing with some of the women, they have replied, 'Your religion is good for you, ours for us. You will be rewarded for your good deeds in your way—we in our way.'" But, Ann continued, "We confidently believe that God in his own time will make his truth effectual unto salvation. We are endeavouring to convince the Burmans by our conduct, that our religion is different from theirs."

Despite her assumptions of Western superiority, Ann would find herself "surprised at the multitude of people, with which the streets and bazaars are filled. Their countenances are intelligent; and they appear to be capable, under the influence of the Gospel, of becoming a valuable and respectable people."

"I should have no society at all"

With the First Anglo-Burman War of 1824, the British would wrest control of territory along Burma's coast, and after the second war in 1852 they would dominate the lower portion of the country. During the Judsons' early years, however, the Burman King Bodawpaya's reign stretched across a territory almost four times the size of New England, from the border with British-controlled Bengal on the west into what is now northern Thailand on the east, and from the Indian Ocean to the Himalayas. Population estimates were vague. Before arriving in Burma, Ann assumed 17 million people were living within the empire; others put the figure much lower, but at least at several million. In any case, anything associated with the king who ruled these millions was considered "golden": When Judson traveled to the capital city of Ava in January of 1820, it was to beg "leave to behold the golden face" and to "approach the golden feet."

The power of the king within the empire had been just one of the Judsons' worries as, forced to leave India, their original goal, they contemplated Burma as an alternate mission field. Although the East India Company was not sympathetic to missionaries, India at least offered an established society of Europeans. In Burma, non-Burmese were few, and Ann was correct in predicting that "I should have no society at all, except for Mr. J. for there is not an English female in all Rangoon."

Suffering and splendor

While "a very extensive field for usefulness," Burma would also be a stark change in living style for the Americans. "Our privations and dangers would be great," Ann wrote. "There, are no bread, potatoes, butter, and very little animal food. The natives live principally on rice and fish." Although a prosperous country with natural resources that included vast forests of teak, Burma could shock one with its instances of poverty: "We behold some of them laboring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry has hardly earned. We behold others sick and diseased, daily begging their few grains of rice, which, when obtained, are scarcely sufficient to protect their wretched existence, and with no other habitation to cover them from the burning sun or chilly rains, than that which a small piece of cloth raised on four bamboos, under the shade of a tree, can afford."

But the country could also amaze with scenes of grandeur, as when Rangoon's royal governor, or Viceroy, processed to a high festival at the Shwedagon "in all the pomp and splendor possible, dressed and ornamented with all his insignia of office, attended by the members of government and the common people."

Despite her determination to give herself up to "the hardships and sufferings of a missionary life," Ann found the world to which she had come daunting but also rich with new experiences. Over the course of the next dozen years, until her death in 1826, much that was so strange would become familiar. The woman who felt "very gloomy and dejected the first night we arrived, in view of our prospects," would die so acculturated that her last words were reportedly in Burmese.

James Homer Thrall is a Mellon lecturing fellow in the University Writing Program at Duke University in Durham, NC.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Timeline

The Early Missions Movement: America goes global

Before 1800

1749

Jonathan Edwards publishes the memoir of David Brainerd, pioneer missionary to Native Americans

1776

Declaration of Independence

1788

Adoniram Judson is born

1789

French Revolution

1789

Ann Hasseltine is born

1793

English Baptist William Carey commissioned as missionary to Bengal

1797

America's Second Great Awakening begins in Kentucky

1800

1806

Haystack Prayer Meeting; British missionary Henry Martyn goes to Calcutta

1808

Andover Seminary is founded; student missionary organization, Society of the Brethren, is formed at Williams College and moves to Andover Seminary in 1810

1809

Hawaiian native Henry Obookiah is at Yale

1810

1810

Adoniram Judson resolves to become a missionary; American Board of Commissioners for Foreign Missions (ABCFM) is founded

1812

Adoniram Judson marries Ann Hasseltine; Judsons and Newells sail for Calcutta; Judsons become Baptists

1812

U.S. declares war on Britain

1813

Judsons arrive in Burma; Gordon Hall and Samuel Nott arrive in India

1814

American Baptist Board of Foreign Missions is formed

1815

Richmond African Missionary Society founded

1816

American Bible Society is founded; ABCFM missionaries begin a mission in Ceylon (Sri Lanka)

1819

Judson baptizes first Burman convert, Mang Nau; ABCFM missionaries Pliny Fisk and Levi Parsons sail for Palestine; Methodist Missionary Society is founded

1820

1820

Hiram Bingham arrives in Hawaii

1821

African-American missionary Lott Carey sails to Sierra Leone and later Liberia; Episcopal Church mission board is founded

1823

ABCFM missionary arrives in Lebanon and translates Bible into modern Arabic; Betsey Stockton and the Stewarts begin missionary work in Hawaii

1823

Judson completes translation of New Testament into Burmese

1824

First Anglo-Burman War; Judson is imprisoned until December 31, 1825

1825

George and Sarah Hall Boardman arrive in Burma

1826

Judson translates the treaty of Yandabo between Burma and Great Britain; Ann Hasseltine Judson dies

1830

1830

ABCFM begins missions to Native Americans in the West; Episcopal church sends missionaries to Greece; ABCFM missionary Elijah Bridgman is the first American Protestant missionary to go to China

1830

Joseph Smith founds the Latter-day Saints

1831

ABCFM missionary William Goodell begins work in Turkey and translates the Bible into Armeno-Turkish

1833

Baptist missionary John Taylor Jones arrives in Thailand

1834

Judson completes translation of Old Testament into Burmese and marries widow Sarah Boardman; ABCFM establishes missions in Persia and Singapore

1835

American Methodists establish mission in Brazil

1836

Providence Missionary Baptist District Association is formed by African-American Baptists to establish missions in Africa

1837

Mt. Holyoke women's college and Evangelical Lutheran Church mission board are founded

1840

1840

British missionary David Livingstone sails to Africa

1843

American and British Methodists, Presbyterians, Baptists, and Episcopalians send missionaries to China treaty ports

1845

Southern Baptist Convention is founded; Sarah Boardman Judson dies

1846

Adoniram Judson marries Emily Chubbuck during an American tour

1847

ABCFM missionaries Samuel and Abby Fairbank go to India; missionaries Lewis and Lydia Grout arrive in South Africa

1850

1850

Adoniram Judson dies at sea

1852

Harriet Beecher Stowe publishes *Uncle Tom's Cabin*

1854

Emily Chubbuck Judson dies in New York

1859

Darwin publishes *Origin of Species*

1860

1861

American Civil War

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

From Sea to Shining Sea

Separation, seasickness, and study prepared early American missionaries for the ardors of the work ahead.

Stephen R. Berry

"And then he always loved the sea so dearly!" said Emily Judson of her husband's dying days aboard the French bark, *Aristide Marie*, in 1850. Although no prayerful tribute or elaborate headstone marked Adoniram Judson's watery grave, Emily thought it appropriate that he was buried at sea. "Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth."

Born in Massachusetts, the 18th-century heart of maritime America, Adoniram grew up near Salem just as the port entered the profitable East Indies trade. By 1805, American ships had imported more than ten million pounds of tea from China and eight million pounds of pepper from the East Indies, not to mention innumerable trade goods to decorate fashionable New England homes.

As the exotic products of southern Asia spread through the region, so did stories of strange cultures and people who did not know the Christian God. Sailors brought back descriptions and drawings of "Hindoos" who "made pilgrimage for to bathe in the Great River Ganges which they hold most Sacred." A whole new world opened to the young men and women who matured during America's first global awakening. Thus it was no coincidence that the dying Adoniram expressed his love for the sea, for the ocean had literally brought him his calling.

The growth in international seaborne commerce made worldwide missions possible, but also difficult. The voyages of the 19th-century missionaries illustrates this tension. The same ocean that divided missionaries, often permanently, from their native land offered these modern Argonauts the opportunity to carry the gospel of Jesus Christ to previously unknown worlds.

One-way ticket

Time and space formed the first obstacles for the early American missionaries, who faced a four- to six-month-long voyage to a destination nearly 10,000 miles away. The missionaries felt keenly the separation from family and friends. Even the beauty of a gentle sea on a moonlit night could not ease Ann Judson's melancholy. "My native land, my home, my friends, and all my forsaken enjoyments, rushed into my mind; my tears flowed profusely, and I could not be comforted." While second voyages were not out of the question, missionaries did not anticipate them. As Harriet, the wife of Samuel Newell, later wrote her sister, "I used to think, when on the water, that I never should return to America again, let my circumstances in Asia be as bad as they could be." The distance and time involved in an ocean voyage before the invention of steamships meant that most missionaries purchased only one passage.

Since the missionaries fully expected that they would never return home, written correspondence carried by an amenable ship's captain furnished their only earthly link with those they missed. No wonder they were inveterate letter writers, seizing every opportunity to write home once they arrived in the mission field. Harriet Newell frequently confided in her journal (addressed to her mother), "You know not how much I think of you all, how ardently I desire to hear from you, and see you." Specific replies to letters might not come for at least a year.

Life aboard the ship itself involved a major lifestyle change. Maximizing cargo space made for close and cramped living quarters. Sleeping compartments were not normally more than four feet wide and five feet long. Because the missionaries were middle-class professionals, they shared the cabin space with the ship's officers. Thus they were usually spared confinement below decks, where poorer passengers resided among the ship's cargo. Even these relatively more favorable conditions gave rise to complaints. Harriet lamented, "The vessel is very damp, and the cabin collects *some dirt*, which renders it necessary that I should frequently change my clothes, in order to appear decent. I think I shall have clothes enough for the voyage, by taking a little care."

Caution: dangerous mission ahead

The discomforts and dangers at sea made the prospects of death very real. Constant or recurring motion sickness, even when the ship was not pitching in a violent storm, left travelers severely weakened and vulnerable to more serious illnesses. The voyage preyed on the weak. Both Ann Judson and Harriet Newell gave birth at sea. Neither child survived. The ship could be both lifeline and coffin.

One missionary confided in her journal her "distressing apprehensions of death. Felt unwilling to die on the sea, not so much on account of my state after death, as the dreadfulness of perishing amid the waves." This trepidation colored the missionaries' views of the labors ahead of them, which they expected to be "a life of privations and hardships." The voyage gave them the time to ponder the formidable task before them and to steel their resolves for the prospects of an imminent death.

Harriet described to her mother conversations that took place during the sea voyage: "I feel a sweet satisfaction in reflecting upon the undertaking in which I have engaged. It is not to acquire the riches and honours of this fading world; but to assist one of Christ's dear ministers in carrying the glad tidings of salvation to the perishing heathen in Asia."

Theology and jump rope

Despite the numerous challenges, life on ship was not always painful. The ocean that separated the missionaries from their friends and families also offered them the opportunity to become better acquainted with their calling—and with each other. The first Atlantic crossing in 1812 formed the honeymoon period of the Judsons' and the Newells' marital and missionary lives. In addition to adapting to the difficulties of an extended sea voyage, the newlyweds entered into married life temporarily free of toilsome responsibilities. They used the time to get to know each other.

Passengers passed the time conversing with each other over meals, during games, and as they reclined in their sleeping berths at night. Sabbath days aboard ship became particularly enjoyable when their private dialogues manifested themselves in public praise. Harriet hoped her mother had as profitable Sundays as those she experienced aboard the *Caravan*. "I have spent a part of this holy day on deck, reading, singing, conversing, &c." Her shipboard life assumed a simple but happy rhythm. Ann Judson even organized jumping rope on deck as a form of exercise and entertainment. Companionship was essential to the happiness of a voyage.

Reading also assumed a central place on board ships. As Harriet noted, few other entertainment options existed. "I shall devote much of my time to reading while on the water. There is but little variety in a sea life." In Ann's opinion, this lack of variety produced an unprecedented opportunity for studying the Scriptures. "I do not recollect any period of my life, in which I have, for so long a time, had such constant peace of mind. . . . Have gained much clearer views of the Christian religion, its blessed tendency, its unrivalled excellence." During the course of the voyage, Ann read "the New Testament, once through in course, two volumes of Scott's Commentary on the Old, Paley, Trumbull, and Dick, on the Inspiration of the Scriptures, together with Faber and Smith on the Prophecies." Through study,

shipboard time was a chance to prepare for the future mission.

The most famous occurrence aboard the *Caravan*—Adoniram Judson's change of views regarding infant baptism—highlights the importance of shipboard reading. For one of Adoniram's early biographers, "The only event on the passage which has become specially worthy of note is the fact that Mr. Judson availed himself of this period of leisure to investigate anew the scriptural authority for infant baptism." The voyage gave time for lingering doubts about infant baptism to fester into open disbelief on the matter.

In the later 19th century, the British man of letters John Ruskin noted the international intimacy made possible by oceanic commerce: "The nails that fasten together the planks of the boat's bow are the rivets of the fellowship of the world." This sentiment proved especially true of America's first missionaries as they spread across the rim of the Pacific and Indian oceans. Ships initiated missionaries into their foreign callings, created thin lifelines with their families and supporters, and covered their lives with the watery veil of death.

Harriet, the first of the earliest American missionaries to die, left perhaps the most fitting epitaph of their life at sea and its lasting effects: "My attachment to the world has greatly lessened, since I left my country, and with it all the honours, pleasures, and riches of life. Yes, mamma, I feel this morning like a pilgrim and a traveler in a dry and thirsty land, where no water is. Heaven is my home; there, I trust, my weary soul will sweetly rest, after a tempestuous voyage across the ocean of life."

Stephen R. Berry is a visiting instructor at Duke Divinity School in Durham, North Carolina.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Go, Ye Heralds of Salvation

The music of missions

John W. Worst

At the close of Adoniram Judson's commissioning service, just before he and Ann set sail for India in 1812, those in attendance sang a hymn written especially for the occasion by the minister:

Go, ye heralds of salvation;
Go, and preach in heathen lands;
Publish loud to every nation,
What the Lord of life commands.

The congregation, "weeping unashamedly" as they sang, had resolved to support foreign missions in general and to stand behind this first group of missionaries in particular. Above all else, the hymn reflected a firm belief in the providence of God and the inevitable worldwide reign of Christ:

To his grace we now resign you,
To him only you belong,
You with every Christian Hindoo,
Join at last th' angelic throng.

This hymn and many others in the late 18th and early 19th centuries expressed the necessity and urgency of foreign mission. The words were commanding. The tunes were easy to sing and capable of stirring the soul. The lyrics reflected a Calvinist theology of the sovereignty of God, the total depravity of mankind, the blood atonement of Christ, and the Lamb's universal reign of peace and justice. These missionary hymns were a powerful means of rallying support for early American missionaries and also inspiring those men and women already active on the mission field.

"Jesus shall reign"

As evangelistic fervor heated up in the first few decades of the 19th century, a kind of canon of missionary hymns emerged, reprinted again and again in American hymnals. Such hymns were sung at ordination ceremonies, missionary commissioning ceremonies, annual meetings of missions organizations, and monthly "concerts of prayer" for missions—encouraging people to go, to provide financially for those who did go, and to pray for the fruit of their labors.

When the teenage Harriet Atwood decided to marry Samuel Newell and join the first group of American missionaries, she quoted the popular hymn "Yes, Christian Heralds, Go Proclaim" in her diary, seeing her own new-found calling in the words: "To India's climes the tidings bear,/And plant the rose of Sharon there."

Many of these hymns were British. One of the most beloved missionary hymns in the 19th century was "Jesus Shall Reign Where e'er the Sun," a paraphrase of Psalm 72 written by the prolific English Calvinist hymn writer Isaac Watts in 1719. The hymn confidently expresses the hope of Christ's coming kingdom:

Behold, the islands with their kings,

And Europe her best tribute brings:
From north to south the princes meet
To pay their homage at his feet.

This was the hope that fired early American missionaries. Jesus was going to physically return and inaugurate a new world order. The spread of the gospel through missions signaled the approaching dawn of this new kingdom described in Watts's hymn, where "Peace, like a river, from His throne/ Shall flow to nations yet unknown."

"The joyful sound proclaim"

Topping the charts in that era was the hymn "From Greenland's Icy Mountains," written by the Anglican cleric Reginald Heber in 1819 and introduced to the American public in the early 20s. It was reprinted in 19th-century American hymnals more often than any other missionary hymn. At the Jubilee celebration of the American Board of Commissioners for Foreign Missions in 1860, the crowd publicly affirmed the board's commitment to missions and its vision for the future by spontaneously bursting into the song all knew by heart:

From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sand,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.

What though the spicy breezes blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases and only man is vile;
In vain with lavish kindness the gifts of God are strown,
The heathen in his blindness bows down to wood and stone.

Shall we, whose souls are lighted with wisdom from on high,
Shall we to men benighted the lamp of life deny?
Salvation! O salvation! The joyful sound proclaim
Till earth's remotest nation has learned Messiah's name.

Later Christians have criticized this hymn for having a condescending sense of the superiority of Western culture. Such phrases as "error's chain," "heathen in his blindness," and "men benighted" were, however, the very terms that motivated 19th-century American missionaries. For these young men and women inflamed with a love for God and a concern for the "lost," these hymns expressed noble goals. They also reflected notions of "manifest destiny"—God's plan to fill the earth with democratic ideals and the Christian gospel. God, it seemed, had chosen America to be the bearer of good news to the nations.

"Flow thou to every nation"

Inspired by hymns, sent out into their fields of labor with these words ringing in their ears, missionaries brought music with them. Though preoccupied with translating the Bible into the Burmese language, Adoniram Judson found time to write at least two hymns: "Our Father, God, Who art in Heaven" soon after his release from a Burmese dungeon, and "Come Holy Spirit, Dove Divine" after an especially encouraging year in which nearly 300 Burmese were baptized. His second wife, Sarah Boardman, wrote 20 hymns for the Burmese hymnbook. Over the course of the 19th century, missionaries even began seeing the value of hymns as evangelistic tools in their own right.

In succeeding generations, the missions theme of "Go, ye heralds of salvation . . . to the ends of the Earth" would continue and gain momentum. However, motivated in part by Victorian concerns about societal injustices, the emphasis was more and more on God's call to individuals to go forth and rescue

sinner, as in Fanny Crosby's "Rescue the perishing, care for the dying," or Philip Bliss's "Let the lower lights be burning . . . Some poor fainting, struggling seaman, you may rescue, you may save."

But for those early generations of missionaries, the optimistic conviction of God's sovereignty over the nations and his coming reign on earth gave those heralds the confidence to go in the first place:

Blest river of salvation, pursue thy onward way;
Flow thou to every nation, nor in thy riches stay:
Stay not till all the lowly triumphant reach their home;
Stay not till all the holy proclaim, "The Lord is come."

John W. Worst is professor emeritus of music at Calvin College in Grand Rapids, Michigan.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Lord, Send Us

A Kaleidoscope of evangelists

Sarah Johnson and Eileen Moffett

Betsey Stockton (1798-1865)

Single-minded schoolteacher

During the winter of 1815, a revival on the Princeton college campus spilled over into the life of a young, intelligent female servant in the household of Ashbel Green, the college president. Betsey Stockton was baptized a year later. As her Christian faith matured, she longed to offer herself as a missionary. But what hope had she, an unmarried black woman, to reach such a goal?

Betsey Stockton's mother had been a slave of Robert Stockton, one of Princeton's distinguished citizens. As a small child, Betsey was sent to the home of Robert Stockton's daughter, the wife of Ashbel Green. "By me and my wife," he later wrote, "she was never intended to be held as a slave." She was treated in their household kindly as a servant girl for whom they had a growing affection, included in family prayers, and "home-schooled" by Dr. Green.

Shortly after Betsey's conversion, Charles Stewart, a Princeton seminary student and friend of the Green family, announced his plan to join a team of missionary pioneers to the Sandwich Islands (Hawaii). This lit a spark of hope in Betsey's mind. Could she not go with them? She had skills as a nurse and was trained by that time as a teacher. But American Protestants were not yet ready to send a single woman overseas without a protector.

Dr. Green intervened with a strong letter of recommendation to the American Board of Commissioners for Foreign Missions, both for Charles Stewart and "for my Betty." The ABCFM's solution was to commission Betsey as part of the Stewart family—"neither as an equal nor as a servant, but as a humble Christian friend." With this ambiguous but trail-blazing appointment, Betsey Stockton became the first (documented) single woman missionary ever sent by a North American mission agency beyond the borders of the United States. During her two years in Hawaii, Betsey's most notable contribution was as a teacher. Other missionaries had already established the first schools on the islands, attended primarily by the upper classes. Betsey, the former slave, was the first to organize a school for the disadvantaged—particularly farmers' families.

In 1825 Mrs. Stewart's failing health caused the Stewarts to return home, and Betsey went with them. But to the end of her life, this pioneer missionary woman retained an active interest in the welfare of all people, establishing schools for Native American and black children and serving as a Sabbath school teacher for 25 years, inspiring others to go into ministry at home and overseas.

—E. M.

Samuel J. Mills (1783-1818)

Unsung hero of American missions

The father of the American foreign missionary movement never served as an overseas missionary. He was not a brilliant orator or scholar. Today, many people do not know his name.

But in the first decade of the American missions movement, few people proved more important than Samuel J. Mills. Indeed, Mills was responsible for the event that birthed the enterprise. In 1806, Mills organized four fellow students at Williams College into a prayer group. One rainy day the group got caught in a rainstorm and took refuge under a haystack—and the American overseas missions movement was born.

Mills's interest in missions started in childhood. His father was a Congregational minister; his mother, an admirer of John Eliot and David Brainerd, early American missionaries to the Native Americans. Samuel learned the importance of "disinterested benevolence"—doing good for others without caring about personal cost—from his father and heard stories about heroic evangelists from his mother. By the time he went to Williams College, Mills was eager to devote his life to God's service.

Organizing proved to be one way for Mills to serve God and further the cause of overseas missions. After the haystack meeting, Mills created the Society of the Brethren, a group dedicated to promoting foreign evangelism. When Mills went to Andover Theological Seminary (where he befriended a recently-arrived Hawaiian man named Henry Obookiah) in 1810, he helped found the Society of Inquiry on the Subject of Missions.

But Mills was not content organizing societies to promote missions. He wanted more decisive action. With three friends, he offered himself as a missionary to the Congregational General Association of Massachusetts. In response, the Association created the American Board of Commissioners for Foreign Missions, the most important missionary organization before the Civil War.

When the first ABCFM missionaries sailed to India in 1812, Mills was not on the boat. The burgeoning movement needed his talents for promotion and organization in the U.S. As Mills advanced the cause, he became involved in other important reform movements. He helped found the American Bible Society. He went to the Mississippi Valley as a home missionary and worked among the destitute in New York City. He died in 1818 on a return voyage from Africa, where he had gone to purchase land for the American Colonization Society, a group working for the repatriation of freed slaves. He was 35.

During his short life, Mills laid the groundwork for American foreign missions. He helped people who would become "heroes" of the movement—men like Adoniram Judson, a colleague at Andover—to go overseas. And he raised support for the enterprise—support that would enable missionary work to continue long after its founding father was gone.

—S. J.

Henry Obookiah (1792-1818)

Inspirational islander

New movements need good recruiters. In the early years of American missions, enthusiastic supporters faced questions from churchgoers not yet converted to the cause. Why try to save the "heathen"? Could they grasp the gospel? Would they care about the message? Was the enterprise worth the risk and the expense?

Henry Obookiah silenced many doubters. A native Hawaiian who came to New England in 1809, Obookiah befriended missionary leaders such as Samuel J. Mills and Adoniram Judson. He lived for a time with Yale president Timothy Dwight and with the family of Judson's future wife, Ann Hasseltine. After months of wrestling with his faith, he converted in 1812. He planned to go to Hawaii and work as a missionary under the auspices of the ABCFM.

Obookiah never returned to Hawaii. Instead, he became an evangelist for missions in America. He

attended the newly-created Foreign Mission School in Cornwall, Connecticut, a school that educated foreigners like Obookiah so they could return as evangelists to their people. In 1816, Obookiah went on a speaking tour to raise money for the school. People responded. His biographer wrote that because of Obookiah, "contributions were highly liberal and often drawn from sources not before accustomed to yield any aid to purposes of charity."

Obookiah's greatest impact on missions came after his death in February 1818 from typhus. Friends quickly published his story, *The Memoir of Henry Obookiah*. It was a bestseller and a boon to missions. *The Memoir* portrayed Obookiah as the intelligent man that he was. According to the book, he undermined the belief that heathen "are too ignorant to be taught." *The Memoir* also described Obookiah's journey to faith. It reminded readers of his hopelessness without the gospel and his delight in his conversion. And it challenged readers to save the souls of those Hawaiians who still lived in darkness.

In a few short years, Henry Obookiah had become a major presence in the young missionary movement. Mission supporters evoked his name in order to rally people to the cause. When the boat carrying Hiram Bingham and several other missionaries left New England in 1819 for Hawaii, they went, in no small part, because of Henry Obookiah.

—S. J.

Hiram Bingham (1789-1869)

Controversial pioneer

New mission fields in the 19th century proved as successful as Hawaii. Hiram Bingham was one of the reasons.

When missionaries from the ABCFM landed in Honolulu in 1820, they found the islanders in tumultuous times. Foreign merchants and whalers had brought disease, alcohol, and a desire for cheap labor. Bingham's group of missionaries offered the Hawaiians something starkly different. They started schools, brought a respect for law, and propagated the gospel. By 1825, Bingham had converted influential tribal chiefs. Over the course of the next 15 years, over 18,000 Hawaiians became communicants in the church.

Hiram Bingham was an enthusiastic missionary whose commitment to evangelism had begun early. While a student at Middlebury College, he attended prayer meetings for "the heathen." After enrolling at Andover Theological Seminary, he announced his intention to become a missionary. Even his choice of a marriage partner demonstrated his missionary passion. When he graduated from Andover in 1819, he was engaged to a woman whose family did not approve of Bingham's intended vocation. He either needed a different job or a different wife. He found a different wife. At his ordination ceremony, Sybil Mosley, a young woman who wanted to be a missionary, asked Hiram for directions. He offered to drive her—and soon after to marry her. They had a wedding within the week.

Hiram's enthusiasm and leadership earned him the loyalty of the Hawaiian chiefs and the respect of his fellow missionaries. He was a charismatic leader—self-confident, smart, and handsome. But he could also be difficult and inflexible. Some missionary colleagues thought him domineering. The ABCFM wondered if he interfered too often in Hawaiian politics—urging the king to pass "godly laws," for example. The board argued that the missionary's focus should be on the salvation of souls and on issues that directly impacted faith. Bingham agreed, but he believed that politics did directly impact faith. Laws should reflect God's will. For good or ill, criticism did little to sway Hiram from his chosen path.

Bingham was extremely productive during his time on the Sandwich Islands. He created a written system for the Hawaiian language and translated several books of the Bible. Since education was an important part of the mission, he wrote primers for children and catechisms for new believers. He and Sybil had several children—one of whom became a missionary in the Gilbert Islands. Deciding how to rear their

children in a foreign setting was a continual concern for the Bingham.

After almost 20 years in the mission field, the Bingham returned to New England in 1840 for what was supposed to be a sabbatical. But Sybil Bingham's health was poor, and the ABCFM had grown concerned about Hiram's tactics in the islands. The Bingham never went back. Even after Sybil's death in 1849, the board refused to reappoint Hiram. He remained in New England, where he pastored an African American church for a few years. Later in life, his friends helped support him financially. He died in 1869, shortly before he was to return to Hawaii for the 50th anniversary of the mission he had once led.

—S. J.

Ko Tha Byu (1778-1840)

Apostle to the Karen

The preaching of Christ crucified was to his mind a work of paramount importance to all others," J. H. Vinton wrote about evangelist Ko Tha Byu. "He was not only not ashamed of the gospel of Christ, but he gloried in being its humble messenger to guilty men."

Ko Tha Byu was an unlikely evangelist. He was born in Burma and was a member of the Karen tribe, a non-Buddhist ethnic group. At 15, he left home and became a criminal, committing about 30 murders before his conversion. In the late 1820s, he faced enslavement for his debts. A man of rage and violence, he was far from Vinton's description of a humble evangelist.

Meeting Adoniram Judson changed Ko Tha Byu's life. A Burmese Christian had ransomed Ko Tha Byu from slavery but soon found his rage unmanageable. Judson accepted responsibility for him and began teaching his new charge. It was slow work. One missionary wrote that Ko Tha Byu's mind was "extremely dark." Yet light broke in. Largely owing to Judson's witness, Ko Tha Byu converted and requested baptism. But Burmese Christians, aware of the new believer's past, questioned his transformation, and his baptism was delayed.

The delay proved fruitful. In 1828, George and Sarah Boardman, Baptist missionaries working with the Karen people, invited Ko Tha Byu to join them. Boardman baptized his new colleague in the presence of three non-Christian Karens. The Karens asked Ko Tha Byu to accompany them to their village and preach. Ko Tha Byu accepted—and spent the rest of his life as an itinerant evangelist to his own people.

Ko Tha Byu's ministry was a great success, partly because of the position of Karens within Burma. The Buddhist Burmese despised and marginalized non-Buddhists. Oppressed by their neighbors, the Karens were open to the gospel. Ko Tha Byu also proved to be an effective preacher. American missionaries noted that he was not well-educated and was not generally a quick learner—except when it came to Christian doctrine. The evangelist approached his faith with single-minded devotion and shared it with fervor.

Poor health and Burmese persecution slowed Ko Tha Byu's ministry in the late 1830s. Rheumatism and failing eyesight made itinerating difficult. He settled with his wife and children in a small Karen village, where he continued preaching until his death in 1840.

Karen Christianity continued to flourish after Ko Tha Byu's death. By 1856, the Karen church reported over 11,000 members. Today, about half of all Christians in Burma/Myanmar are Karens—a tribute to a most unlikely missionary.

—S. J.

Sarah Johnson is a Ph.D. student in American religious history at Duke University. Eileen Moffett is a former

missionary to Korea.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Unforgettable

Both near and far, the Judson legacy endures.

Rosalie Hall Hunt

The first sight in Burma that caught Adoniram Judson's eye that July morning in 1813 was the massive Shwedagon pagoda. In this new millennium, the gleaming gold spire of Buddhism's most sacred shrine is still a magnet for the eye amidst the smog of a bustling, crowded city. In one sense, little has changed since the young missionaries first stood on the shores of the "Golden Kingdom." Then it was one of the poorest lands in Asia. In spite of strategic natural resources, it still is. Human rights organizations list Myanmar (modern-day Burma) as one of the most repressed nations on earth.

Nevertheless, something is strikingly different. Along with the pagodas, the spires of many churches dot the skyline. Judson set a goal for himself that first year: During his lifetime, he would translate the Bible into the language of the people and see a little church of 100 members. In reality, when he died in 1850, he left the entire Bible in Burmese, 100 churches, and over 8,000 believers—now grown to several million. Moreover, the Judsons' work had repercussions among Baptists in America that they could never have dreamed of. Both at home and abroad, the Judsons left an indelible mark on missions history.

Bearing fruit in Burma

"The future is as bright as the promises of God."
Adoniram Judson

For the Baptist mission in Burma, the period from Judson's death until the end of the American Civil War was a time of uncertainty and change. But the formation of the Burma Baptist Mission Convention in 1865—with the stated goal of promoting an indigenous church—consolidated the work. As the 19th and early 20th centuries progressed, more Baptist missionaries (among them two of Judson's own grandchildren) were joined by Methodists and Anglicans. New emphasis was given to the training of national Christian leaders. Medical and agricultural work, industrial schools, Bible translation, and publication of Christian literature expanded as the missions grew. By the time the centennial celebration of the first mission to Burma took place in 1913, a remarkable 78 percent of the 900 Burmese churches were self-supporting, and the Baptist mission in Burma was recognized as one of the most successful in the world.

Judson had once said that making a convert in Rangoon was "like drawing the eye-tooth of a live tiger," so deeply was Buddhism entrenched in the culture. Consequently, it was not among the majority "Bhama" ethnic group that Protestant (and also Roman Catholic) missionaries had the most success, but among the numerous non-Buddhist tribal groups in the hills and jungles. The Karen, once called the "Wild People," are at least 40 percent Christian today. The Kachin tribe is 90 percent Christian, and the Chin tribe 95 percent.

The church in Burma/Myanmar continues to thrive in spite of more than a century of wars, oppression, discrimination, and the corrosion of unity among the various Christian groups. With only 49 million people, including 4 million Christians, Myanmar has the third largest number of Baptists of any nation—over 2 million. Only the United States and India have more.

Roots and branches

Many individual Christians throughout Myanmar can trace their spiritual roots back to the 19th century. Ah

Vong, the Chinese-Burmese printer who helped publish the first edition of Judson's Burmese Bible, became the patriarch of a huge family of Burmese believers. The Ah Vong clan continues to produce leading Christian pastors, doctors, theologians, and educators. One Ah Vong descendant married the first Burmese president of Rangoon's prestigious Judson College. Zau T. Win, a prominent senior member of the Burmese delegation to the United Nations, proudly traces his Baptist ancestry to U Khway and Daw Pu Le, great-great-great-grandparents who were baptized by Judson nearly two centuries ago.

One of the Judsons' dreams was that the Christians of Burma would reach out to their own people, and indeed they have. The Burmese government expelled Western missionaries in 1966, but the gospel has continued to spread. National Christians have established numerous schools of theology, and many pastors personally mentor young people in evangelism—another principle passed on to them by the teaching and example of Judson. By one estimate, Burma's churches have sent out over 2,000 missionaries.

And what about Judson's crowning achievement, the Burmese Bible? In the 1950s, Burma's Buddhist prime minister U Nu attended a tea held by the Burma Christian Council. Discussion arose about the possible need for a new colloquial translation of the Bible. U Nu declared, "Oh no, a new translation is not necessary. Judson's captures the language and idiom of Burmese perfectly and is very clear and understandable." After much consultation, the committee agreed. Judson's translation continues to be the most popular version of the Bible in Burma today. Furthermore, every dictionary and grammar written in Burma in the last two centuries have been based on the ones that Judson originally created.

American echoes

It is ironic that the Judsons are now more widely known and admired in Burma, their adopted country, than in America, where their lives impacted millions of Christians. Not only did Ann and Adoniram inspire generations of young people to become missionaries, but it was also because of them that the scattered Baptist churches in America forged themselves into a missionary-sending denomination.

The Judsons sailed in 1812 as Congregationalists, became Baptists, and thus ended up with no society to support them. Baptists in America—until then a persecuted minority fiercely protective of their local independence and distrustful of denominational bureaucracies and hierarchies—suddenly found themselves with missionaries to support. Luther Rice's American tour to rally the various Baptist communities behind the Judsons' mission resulted in the first national Baptist organization. The Triennial Convention united Baptists around the common goal of foreign missions, and this became the driving force behind what was soon one of the largest and most influential denominations in the nation.

Mission societies proliferated, financial giving increased, and Baptist churches enjoyed unprecedented growth. Periodicals like the ***American Baptist Missionary*** published letters by Adoniram and Ann Judson, as well as other early missionaries. These helped to give Baptists a sense of identity and purpose. Judson Press was an imprint of the American Baptist Publication Society (established in 1824), and to this day it continues to publish books that propagate the message preached by its namesake.

In 1845, the formation of the Southern Baptist Convention broke the short-lived Baptist unity, and since then numerous other groups have splintered off. But nearly all trace their heritage back to the Judsons and the need to be a missions-sending people. Untold numbers of Baptists named their sons after Adoniram, the best known being Adoniram Judson (A. J.) Gordon (1836-95), who was a leading evangelical educator and advocate for missions. Both Gordon College and Gordon-Conwell Theological Seminary in Massachusetts trace their origins to the Boston Missionary Training School, which he founded in 1889.

Today there are at least 36 Baptist churches across the United States bearing the name "Judson" in honor of America's pioneer missionary, as well as two institutions of higher education. Founded in 1963, Judson College in Elgin, Illinois, has a reputation as a significant liberal arts school. Judson College in Marion,

Alabama, is the state's only college exclusively for women and one of the six oldest women's colleges in the nation. Founded in 1838, it was named for Ann Hasseltine Judson.

As Bible translators in Burma and missionary celebrities in America, the Judsons planted seeds deep in the soil of two continents. It remains to be seen what the fruits of this remarkable legacy will be in the years to come. Each July, Baptist churches throughout Burma/Myanmar celebrate "Judson Day," commemorating the arrival of Ann and Adoniram Judson in 1813. At the 1999 memorial service at Immanuel Church, one of Burma's oldest and largest churches in downtown Rangoon, the speaker concluded, "Let Judson's life be a challenge to us. He has passed on the torch. We must take it up."

Rosalie Hall Hunt is a retired missionary and the author of Bless God and Take Courage: The Judson History and Legacy.

Christianity in Burma: some key dates

1865 Burma Baptist Mission Convention founded

1885 Third Anglo-Burmese War ends Burmese monarchy; British rule opens door to more missions efforts

1914 Burma Representative Council of Missionaries founded; later evolves into the Myanmar (Burma) Council of Churches, a central coordinating body for most Protestant Christians in Myanmar today

1948 Independence from Britain followed by decades of political unrest, civil war, and religious persecution

1961 Buddhism declared state religion of Burma

1966 Burmese government expels nearly 375 Roman Catholic and Protestant missionaries

1977 90,000 Baptists gather in northern Burma; over 6,000 converts baptized

2003 Myanmar Institute of Theology (founded in 1927) dedicates Judson Research Center "to study the relations of Christianity to Theravada Buddhism, and to the primal religions of the ethnic peoples to bring about dialogue."

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Adoniram and Ann Judson: Recommended Resources

American culture and missions

William R. Hutchison, *Errand to the World: American Protestant Thought and Foreign Missions* (University of Chicago Press, 1987)

Robert G. Torbet, *Venture of Faith: The Story of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society 1814—1954* (Judson Press, 1955)

Joseph A. Conforti, *Jonathan Edwards, Religious Tradition, and American Culture* (Chapel Hill: University of North Carolina Press, 1995)

Women in mission

Dana L. Robert, *American Women in Mission* (Mercer University Press, 1997)

Amanda Porterfeld, *Mary Lyon and the Mount Holyoke Missionaries* (New York: Oxford University Press, 1997)

Judson biographies

Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Little, Brown and Company, 1956)

Joan Jacobs Blumberg, *Mission for Life: The story of the family of Adoniram Judson, the dramatic events of the first American foreign mission, and the course of evangelical religion in the nineteenth century* (Free Press, 1980)

Rosalie Hall Hunt, *Bless God and Take Courage: The Judson History and Legacy* (Judson Press, 2005)

Edward P. Judson, *The Life of Adoniram Judson* (American Baptist Publication Society, 1883)

Stacy R. Warburton, *Westward! The Story of Adoniram & Ann Judson* (Round Table Press, 1937)

Francis Wayland, *A Memoir of the Life and Labors of the Rev. Adoniram Judson* (Phillips, Sampson & Co., 1853)

James D. Knowles, *Memoir of Mrs. Ann H. Judson* (Boston: Lincoln & Edmands, 1831); reprinted in facsimile form in the series *Women in American Protestant Religion 1800- 1930*, edited by Caroly De Swarte Gifford (Garland Pub., Inc., 1987).

General history of missions

Biographical Dictionary of Christian Missions, edited by Gerald H. Anderson (Macmillan, 1998)

Stephen Neill, ***A History of Christian Missions*** (Penguin Putnam, 1991)

Ruth A. Tucker, ***From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*** (Zondervan, 2nd ed. 2004)

Hymns

O ***Wonderful Words of Life: Hymns in American Protestant History & Theology***, edited by Richard J. Mouw and Mark A. Noll (Eerdmans, 2004); see especially Robert A. Schneider's essay, "Jesus Shall Reign: Hymns and Foreign Missions, 1800-1870"

LAST BUT NOT LEAST, if you are ever traveling in the Midwest, don't miss the "Judson Heritage Room" at Judson College in Elgin, Illinois. You'll find a colorful collection of Burmese artifacts, illustrations, and Judson paraphernalia. Call the school ahead to arrange a visit.

Copyright © 2006 by the author or Christianity Today International/Christian History magazine.

Fighting the Other Slave Trade

Women against sexual trafficking.

Lisa Thompson

Political, cultural, and media elites are increasingly raising alarm over what has become one of the world's largest illegal commercial sectors—the trade in human beings. The U.S. Government estimates that 600,000 to 800,000 men, women, and children are trafficked across international borders each year. Of these approximately 80 percent are women and girls, and the majority of victims are trafficked for purposes of commercial sexual exploitation. President George W. Bush denounced the phenomenon in his historic speech before the United Nations in 2002, and as recently as December 2005, the U. S. Congress passed the Trafficking Victims Protection Reauthorization Act to improve upon and expand existing anti-trafficking laws.

Today's movement for the abolition of sexual trafficking is a rekindling of an earlier crusade. In the late 19th century, reformers such as Josephine Butler, Florence Soper Booth, Katharine Bushnell, and many others fought to protect "the down-trodden mass of degraded womanhood." They were the William Wilberforces of their day, battling another form of slavery and working for the restoration of its victims.

Josephine Butler (1828-1906)

Public policy crusader

Described by contemporaries as "touched with genius" and "the most distinguished woman of the Nineteenth Century," Josephine Butler launched the first international anti-trafficking movement on behalf of prostituted women. Born into the prominent family of John Grey, a slavery abolitionist and cousin to a prime minister, Josephine was raised in a household that was politically influential, deeply religious, and characterized by a sense of social responsibility and "fiery hatred of injustice." In 1852 she married George Butler, a respected scholar and cleric. The death of their only daughter, Eva, in 1863, led Butler to seek solace by ministering to people with pain greater than her own.

Against the advice of family and friends, Butler began by visiting Liverpool's Brownlow Hill workhouse. There she encountered destitute, desperate, and "criminal" women, including unwed mothers and prostitutes—those whom society viewed as beyond hope of restoration. Undaunted by cultural norms, Butler visited these women, built friendships with them, and ultimately began offering former prostitutes refuge in her own home. While also campaigning for women's suffrage and higher education, in 1867 she founded the "House of Rest," a home to rescue those in danger of falling into prostitution.

But the great crusade of Butler's life was her fight against the 1864 Contagious Diseases Acts (CDA), the first of a series of acts that legalized prostitution in several of England's towns where military troops were garrisoned. Butler rightly viewed this as government-sanctioned enslavement of women and argued that the CDA rendered them "no longer women, but only bits of numbered, inspected, and ticketed human flesh, flung by Government into the public market." In 1869, she helped found the Ladies' National Association for the Repeal of the Contagious Diseases Acts (LNA). Under her direction, the LNA relentlessly led petition drives and processions, published pamphlets and monthly newsletters, sponsored political candidates, and garnered the support of such well-known figures as Florence Nightingale and Victor Hugo. Eventually, Butler's campaign for abolition spread to the European continent and led to the formation of the International Abolitionist Federation, which she helped establish.

Butler was unique in her day. Instead of pouring out moral outrage on those who were caught up in prostitution by force, fraud, or economic necessity, she reserved her wrath for those who tolerated prostitution and engineered its expansion. She understood that lack of education and work opportunities drove more women into prostitution "than any amount of actual profligacy." She insisted on the humanity of those caught up in the sex trade: "When you say that fallen women in the mass are irreclaimable, have lost all truthfulness, all nobleness, all delicacy of feeling, all clearness of intellect, and all tenderness of heart because they are unchaste, you are guilty of a blasphemy against human nature and against God." Moreover, she rocked the social norms of her time, not only because she spoke about the shameful subject of prostitution, but because she dared to address audiences of men at a time when women were expected to be silent regarding public affairs.

Butler saw her campaign as analogous to that of abolitionists like William Wilberforce and her father, who a generation before had fought against the African slave trade in the British Empire. She cleverly criticized the CDA's existence with this question: "Shall the same country which paid its millions for the abolition of negro slavery now pay its millions for the establishment of white slavery [the Victorian-era euphemism for sexual trafficking] within its own bosom?"

The CDA were not repealed until 1886, but by then Butler had already succeeded in revolutionizing the role of women in politics and elevating countless women, viewed by most as "the sewers of society," to places of safety and positions of dignity and respect.

Katharine Bushnell (1855-1946) **Secret investigator**

As Butler began to take a lesser role in abolitionist activities due to stress, age, and poor health, an American missionary named Katharine Bushnell stepped in and extended the campaign for abolition from the U.K. and the European continent to India.

Trained as a doctor, Bushnell spent her early years after medical school serving as a medical missionary to China. After a serious injury forced her to return to the U.S., Bushnell found new purpose by serving as the national evangelist of the Department of Social Purity, an arm of the Women's Christian Temperance Union that worked for the abolition of prostitution and the restoration of "fallen women." She quickly helped establish the Anchorage Mission in Chicago, which provided refuge and care for up to 5,000 women and girls each year, and advised other local WCTU chapters about establishing similar missions.

Bushnell's efforts shifted in 1888. After reading a number of reports about a "white slave trade" developing in response to the demand for commercial sex in northern Wisconsin lumber camps, she decided to undertake her own investigation. In response to her efforts and those of the local WCTU, the Wisconsin Senate passed the so-called "Kate Bushnell Bill" which addressed some of the abuses against women that she discovered and exposed.

Meanwhile, across the Atlantic, another saga was unfolding. In June 1886, the British Quarter-Master-General of the Indian government issued a memo stating that sufficiently attractive and medically inspected prostitutes were to be provided for the men of the British army. However, repeal of the CDA earlier that year prohibited such practices. The memo became public, and in the uproar that followed, Lord Roberts, the Commander-in-Chief of the forces of India, wrote to Josephine Butler claiming that the reports from India were exaggerated.

Butler hoped to expose the truth. She found the means of doing so in the young American who had recently written to her offering assistance—none other than Katharine Bushnell. In 1891, the WCTU sent Bushnell and Elizabeth Andrew on a worldwide evangelizing tour in the interests of temperance and social purity. Their first stop was England, where Butler, Bushnell, and Andrew met to plan a secret

investigation into regulated prostitution in India.

Bushnell and Andrew arrived in India in December. In three months, they traveled more than 3,600 miles, visited 10 military stations, and interviewed 395 prostitutes as well as numerous medical personnel and patients at hospitals where prostitutes with sexually transmitted diseases were detained. Their investigation revealed that there were women called *mahaldarnis* who acted as procuresses on behalf of the military and also trained inexperienced girls. Procured girls and women were given "registration tickets" as proof that they had been examined by a medical officer and were permitted to provide sex to British soldiers without fear of contaminating them. Bushnell also found that some of the prostitutes, as young as eleven years old, were actually the children of British soldiers left behind when a soldier's tour of duty was over.

The report Bushnell sent to Butler eventually appeared in British newspapers, and Bushnell was called to appear before a committee appointed by Prime Minister Gladstone to investigate the matter. The committee confirmed Bushnell's findings: The British military had violated the repeal of the CDA. Lord Roberts was given a severe reprimand and forced to apologize, and there was, at least for a brief time, a stop to the British military's regulation of prostitution in India.

Bushnell became involved in other crusades, including promoting a ban of opium trade in the Orient, writing a history of "yellow" slavery in Hong Kong and China, and campaigning against the sex trafficking of women in San Francisco's Chinatown. In her later years, she wrote Bible studies. Despite her incalculable contribution to the abolitionist cause, she is best known for her important book, *God's Word to Women*.

Florence Booth (1861-1957) **Besieger of the streets**

During the 1880s, the Salvation Army joined Butler in the movement to rescue and restore "fallen women." While it engaged in both advocacy and investigative efforts, the Salvation Army's largest contribution to the cause was its development of social services for survivors and at-risk women and girls.

The Salvation Army's involvement began at the urging of Florence Soper Booth, wife of Bramwell Booth and daughter-in-law to Salvation Army co-founders William and Catherine Booth. In 1881, another Salvationist named Elizabeth Cottrill started opening her home to women seeking to escape street life. From those who found refuge there, Florence heard appalling stories of young girls being sexually trafficked.

Florence was greatly troubled and shared this information with her husband. Initially believing the stories were exaggerated, Bramwell began investigating them for himself and consulted, among others, Josephine Butler. But prima facie evidence arrived early one morning in the form of a young girl in a fine red dress waiting at the front gate of the Salvation Army headquarters. The girl had been lured to London under the false pretenses of a job, but found herself in a brothel instead. She managed to escape her captors and made her way to the address printed in a Salvation Army songbook she had brought with her from home.

This and other events propelled the Salvation Army into the forefront of the movement to protect women and girls from sexual trafficking. William Booth proposed a "New National Scheme for the Deliverance of Unprotected Girls and the Rescue of the Fallen." Of his scheme he said, "If it can be matured and got into operation on the scale here described, I believe it will constitute one of the most effective onslaughts on one of the blackest strongholds of the devil, and be a means of rescuing tens of thousands of the most despairing and wretched victims of his fiendish designs." The Salvation Army also formed Midnight Rescue Brigades, which went at night to the back alleys, cellars, and attics where they might find women and girls longing for another life. Catherine Booth commented, "I felt as though I must go and walk the

streets and besiege the dens where these hellish iniquities are going on. To keep quiet seemed like being a traitor to humanity."

And besiege they did. Home after home was opened for young girls in danger and those who had been "ruined and forsaken but who are opposed to leading an immoral life." Florence Soper Booth was put in charge of these facilities and what ultimately became the Salvation Army's Women's Social Services. In 30 years time, the number of Salvation Army rescue homes grew from one in Whitechapel to 117 homes in Great Britain and around the world.

Lisa Thompson is the Liaison for the Abolition of Sexual Trafficking at the Salvation Army, U.S.A., National Headquarters.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

From Azusa Street to the ends of the earth

Gary B. McGee

"Pentecost Has Come," roared the September 1906 headline of the ***Apostolic Faith*** newspaper, published by an obscure mission on Azusa Street in Los Angeles. New Testament Christianity finally was being restored to its charismatic fullness: "The gift of languages is given with the commission, 'Go ye into all the world and preach the Gospel to every creature.'" Indeed, those who experienced "Pentecost" at the revival claimed that they spoke in Greek, Italian, Chinese, Japanese, Zulu, "dialects of India," Chippewa, and many more languages. While one Los Angeles paper decried this "Weird Babel of Tongues," the faithful at Azusa declared that God had bestowed these unlearned human languages so that they could speedily evangelize the world before the coming of Jesus Christ.

April 2006 marked the centenary of the Azusa Street revival, an event that was crucial to the major global awakening we now call Pentecostalism. From the barrios of Latin America to the house churches of China and the villages of Africa, all the way to the corridors of the Vatican, its impact has been felt. Yet many still wonder how the goings-on at the Apostolic Faith Mission could have changed the face of 20th-century Christianity.

Best known of the early formative Pentecostal revivals, it began in an unlikely location, a little house tucked away on North Bonnie Brae Street. The pastor of the largely African-American congregation, William J. Seymour, had arrived only a few weeks before from Houston, where he had been mentored by Pentecostal pioneer Charles Parham. During a prayer meeting in this North Bonnie Brae Street house on April 9, 2006, a member of the congregation began speaking in tongues. Others followed suit. It seemed that the Day of Pentecost Acts 2:4! had been reborn in their midst. News spread quickly, and the crowds grew. Many sought the Pentecostal baptism; others came simply to observe the unconventional services.

Seymour and his flock then moved to larger facilities at the former Stevens African Methodist Episcopal Church on Azusa Street in an industrial part of the city. A local newspaper called it a "tumble-down shack." For the next three years, waves of revival stirred the hearts of the few hundred who could get into the building for the daily meetings and the hundreds who listened outside. "We had no human program," recounted one eyewitness, "the Lord Himself was leading! We did not even have a platform or pulpit in the beginning. All were on a level."

Azusa carried a unique interracial dimension in a largely segregated America. Just as "God-fearing Jews from every nation under heaven" worshipped together in the Jerusalem Temple on the Day of Pentecost, so at the mission African-Americans, Anglos, Hispanics, Armenians, and Christians of other nationalities studied the Bible, spoke in tongues, sang, prayed, and shared the charismatic gifts of the Spirit spoken of in 1 Corinthians 12:8-10. "No instrument that God can use is rejected on account of color or dress or lack of education," reported the ***Apostolic Faith***. "This is why God has so built up the work."

Whether through the pages of the ***Apostolic Faith*** or the testimonies of the Azusa participants who became evangelists and missionaries at home and overseas, news of the renewal sparked more revivals. "The baptism with the Holy Ghost gives us power to testify to a risen, resurrected Savior," wrote Seymour. "Our affections are in Jesus Christ, the Lamb of God that takes away the sin of the world."

In time Pentecostals came to view tongues-speech as prayer in the Spirit and have remained convinced of its transforming nature. "This baptism puts more love in us for God and his people and for the lost than anything that has ever come to this world," said one early Pentecostal. Another exclaimed, "No wonder people get the missionary spirit as soon as they get the baptism because they become partners with the Holy Spirit."

Interest in the ministry of the Holy Spirit for personal holiness and spiritual vigor had long preceded Azusa. Concerned for world evangelization, some 19th-century evangelicals prayed for the outpouring of the Spirit promised in Joel 2:28-29, hoping this special conferral of God's power would break the iron grip of non-Christian religions over the mission lands. "Since the church has lost her faith in the supernatural signs and workings of the Holy Ghost," wrote A. B. Simpson, president of the Christian & Missionary Alliance, "she is compelled to produce conviction upon the minds of the heathen very largely by purely rational and moral considerations and influences." Unfortunately, the "Brahmins of India can reason as wide as we. The intellects of China are as profound as ours; [and] the literature of heathen nations is full of subtlety and sophistry that can match all our arguments."

Furthermore, premillennial eschatology left little time for evangelism before the imminent return of Christ. Hence, these evangelicals believed that the Spirit's intervention, bringing the same miraculous "signs and wonders" that accompanied gospel proclamation in the Book of Acts, would empower missionaries to reach the nations with the gospel before it was too late. Sharing this outlook, a burgeoning diaspora of Pentecostal missionaries went abroad from Azusa and other key centers of Pentecostal revival. They numbered more than 200 by 1910, with the majority being women. Confident of the Spirit's enablement, they preached, prayed for the sick, and exorcised demonic spirits.

Azusa Street left a deep imprint on the collective memory of the Pentecostal movement, crafting a heritage that later would inspire majority world Pentecostals because of its egalitarian character and the dispensing of supernatural gifts for the building of Christ's church. Pentecostals' confidence in the restoration of charismatic Christian spirituality, along with the charismatic renewals that subsequently followed, challenged virtually every sector of Christianity to re-evaluate its understanding of the role of the Holy Spirit in the mission of God in the world.

Gary B. McGee is professor of church history and Pentecostal studies at Assemblies of God Theological Seminary in Springfield, Missouri.

To learn more about Pentecostalism, see issue 58: [The Rise of Pentecostalism](#).

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.

CHRISTIAN HISTORY

Issue 90: Adoniram & Ann Judson: American Mission Pioneers

Uniting Personal Faith and the Larger Church

What I learned from reading the letters of Ignatius of Antioch.

Patrick Henry Reardon

I was raised in a serious and devout Christian home, and among my earliest memories was the deep conviction that Jesus was my Friend and Savior. I vividly recall my childhood home as a school of piety. We also belonged to a local church, where the things I learned at home were very much reinforced. In most ways, in fact, our congregation was just an extension of our family.

But there was another element to be found at church, something different and somewhat alien from the experience of the home. I gradually learned that our local church was part of something bigger and more elaborately organized, and the reminder of this larger connection was the annual visit from The Bishop. Representing an organization more "official" and abstract, the bishop apparently had nothing to do with the actual life in Christ.

I suppose many Christians can sense that "disconnect." Beyond their local congregations, they vaguely know of a larger institution of some sort, if not a diocese, then a judicatory body of some kind, an assembly of pastors and elders, perhaps, or maybe an organizing convention. Although these organizations may enjoy great authority, I suspect that few Christians think of them as much related to their real life in Christ.

In my 20th year, however, I was rather suddenly obliged to reassess that distinction adopted in my youth. A godly teacher encouraged me to start a systematic, chronological reading of the Church Fathers, and he suggested that I begin with the letters of Ignatius of Antioch. I did so.

Ignatius, the second bishop of Antioch, was condemned to death by the Roman government in the year 107. On his westward way to martyrdom in Rome, he found time to write seven rather short letters to various local churches, encouraging them to hold fast to the Christian faith in those trying times.

During those early years of strife in the second century, Ignatius insisted on the orderly structure and organization of the church, emphasizing the role and authority of the bishop in the church. These letters are full of admonitions regarding obedience to the Larger Institution, exactly the sorts of things I would have expected from a bishop.

What I was not prepared for, however, was the discovery that Ignatius loved Jesus more intimately and intensely than anyone I had ever met in my whole life. His constant references to Jesus as Lord and Savior were more poignant and personal than anything I could remember from my earlier experience of being a Christian. As I read his letters, I kept finding an incredible ardor of love for and devotion to the living person of Jesus. On nearly every page I found lines like, "Him I seek, who died on our behalf; Him I desire who rose again." And, "Arm yourselves with gentleness and be strengthened in faith, which is the flesh of our Lord, and in love, which is the blood of Jesus Christ." And, "as for me, my charter is Jesus Christ, the inviolable charter is His cross and His death and resurrection, and faith through Him."

Here, obviously, was a true Christian, and lo, he was, of all things, a bishop! It had never occurred to my young mind that bishops had anything more than an "official" function. What Ignatius did for me was combine in his own person two things that the experience of my childhood had never really brought together: the personal life of intense love for Jesus Christ and the official organization of the larger

Church.

Patrick Henry Reardon is pastor of All Saints Antiochian Orthodox Church in Chicago, Illinois, and a senior editor of Touchstone: A Journal of Mere Christianity.

Read Ignatius' letters online at the Christian Classics Etherial Library.

One good collection including Ignatius' letters and many other early Christian writings is Early Christian Fathers, edited by Cyril C. Richardson.

Copyright © 2006 by the author or Christianity Today International/Christian History & Biography magazine.
