

GEORGE FREDERIC CURRIE.

I very cheerfully comply with the request of the editor of the LINK, to furnish a brief sketch of the life of our departed brother Currie. Some sixteen months or more ago, as he was passing from the telegraph office in Wolfville, N. S., Mr. Currie informed me that he had just offered to return at once to India. He knew well what Timpany's death meant to the mission, and his heart yearned to afford succor. Only some ten months before had he returned to his native land, with his family, after an absence of nine years. I remember what a thrill went through me as he spoke of his decision to return at once, and alone. I felt then that his act was heroic and carried his life with it. And so this simple, gentle, modest, heroic soul has gone up from his field of loved toil and bed of pain to meet his Master's "Well done"! It is fitting to set down the incidents of his life. I regret that I am not fully in possession of the facts which marked his quiet and comparatively uneventful years, but the chief ones can be briefly told.

He was born in Fredericton, N. B., in 1844. He was converted when a lad of some eleven years, and at that time publicly expressed his desire to be a foreign missionary. When eighteen years of age he united with the Fredericton church. About this time he attended the Provincial Training or Normal School at St. John, and subsequently taught the public school for eighteen months at Keswick Ridge. Here he first began evangelistic and temperance work. He afterwards spent five years at the institutions at Wolfville, graduating at Acadia College as one of the class of '74. His college course was marked by unusual ability in study, all subjects of the curriculum being grappled with in a searching and masterful way; while his life was characterized by a simple, earnest, and firm religious faith. Friends in Cardigan, Newcastle, and Andover—all in N. B.—will remember his faithful labors as a home missionary during his college vacations. He was ordained to the work of the ministry at Andover in July, 1874, immediately after his college graduation, and forthwith offered his services as a foreign missionary to the Board of the Maritime Provinces. The Board was unable to give him the expected encouragement in pursuance of his plans. Shortly after this the Board of Ontario and Quebec sought him out and offered to send him at once to India. He joyfully accepted the service, and after visiting a number of the churches in Ontario, was publicly designated at Guelph to the Cocanada mission field. Embarking at Halifax, November, 1875, he reached Rangoon, January, 1876. On the first of February he was married to Maria F. Armstrong, of Wolfville, N. S.—she, it will be remembered, being one of the band of missionaries who left the Maritime Provinces in 1873. Mr. and Mrs. Currie embarked at once for Cocanada, where they resided for nearly two years. While engaged here in the study of the Telugu language Mr. Currie took an equal share with Mr. McLaurin in the charge of the English Baptist Church. He also organized in connection with the congregation a temperance society which has grown in numbers and influence; and superintended the Sabbath School. As his ability to speak to the natives increased, he seized every opportunity of preaching to them either in bazaar, village, or on missionary tours; on a number of which he accompanied Mr. McLaurin.

Leaving Cocanada he opened in January, 1878, a station in an entirely new field at Tuni. Then commenced a heroic conflict with superstition, ignorance, and Brahman prejudices. He fought single handed, or even worse, for the two men who went with him as preachers proved unworthy of confidence, and were eventually dismissed. For a time it seemed almost as if the battle was going against him, but gathering a feeble band of recruits he held the ground with reverend determination to plant there the standard of the cross. And this he did the Lord granting him somewhat at least of his soul's desire. He wasted no time in argument with those who came only to oppose. He preached "the truth as it is in Jesus," beginning first in the town of Tuni, and extending his sphere of

labor gradually, until every part of the field had been travelled over. The upper classes would not heed his message, and with strong desire he turned to the lower castes and outcasts. And at the end of six years a church of about fifty or sixty members had been gathered from thirteen villages—the fruit of unremitting toil. He felt it very hard to leave the work in the spring of 1884, for there were enquirers in several sections of the field.

After his return, he writes in Nov., 1885: "Other candidates are desiring baptism in different places, but how soon I shall be able to meet them I do not know." The previous month he writes: "Prayer is a great source of comfort and encouragement to me now in my isolation. I realize the fulfillment of the promise, 'Lo, I am with you alway.' I have been wonderfully sustained and have great reason to be thankful. Yet I do so long to see the people submitting to Christ, and this longing is no far from being satisfied." His desire was at least partially granted, for he baptized about 24 persons after his return. A few of these were from the Cocanada field, the northern part of which he had charge of. He had, indeed, general supervision of all the fields from the time of his arrival until Mr. Craig returned to India. In addition to direct missionary work among the heathen, he superintended the building of a house which served as a residence for his family, a school house which served the double purpose of school house and chapel, and a mission house which he was engaged in finishing when the call came to him to rest from his labors.

A few sentences must close this sketch. Mr. Currie endeavored always to preach somewhere each day. He was a father to his Christians. He made their troubles his own, and they were sure of his practical help. He never spoke complainingly of his privations. The first years at Tuni were attended with many hardships. When depressed by severe and continued illness, and discouraged by the state of the work, "once only," says Mrs. Currie, "I heard him exclaim 'all these things are against us.'" Those who have gone into heathenism as dark and imbruted as that at the new station at Tuni can understand his travail of spirit. Those who were privileged to know Mr. Currie will agree with me in saying that he was faithful, conscientious, earnest, ever zealous, watchful, exact, wise, helpful. Perhaps his most distinguishing trait was humility,

"the root
From which all heavenly virtues shoot."

He seemed to have the gift of self-effacement. He never forgot that "the servant is not above his Lord," and with much sweetness and gentleness of spirit strove to obey the injunction, "By love serve one another." I trust our young men at Acadia, at Woodstock, at McMaster Hall may catch the spirit which impelled this noble life.

Mrs. Currie, whom I was privileged to count a member of my Sabbath School class in my college days, and her three little children will receive the prayerful sympathy of all readers of the LINK.

THEODORE H. RAND.

Woodstock, Ont., Sept., 1886.

PARTICULARS OF BRO. CURRIE'S DEATH.

A letter has just reached me from Bro. Anvaache in which he gives a full account of the death of Bro. Currie. It is, perhaps, unnecessary to place before your readers all the details contained in Bro. Anvaache's letter, and accordingly I take from it the following facts:

Our lamented brother died of *chronic diarrhoea*, which ultimately developed into *dysentery*. His illness began *eight weeks* before the fatal result was reached. He was then at Tuni, earnestly engaged in the work of his beloved mission. He applied to the native physician of Tuni, and his remedies at first helped him. He made a short visit to Pentakotah, where Mr. and Mrs. Stillwell then were, and while there Mr. Stillwell reports him as pretty well. On his return to Tuni, his trouble returned; the remedies used were unavailing, and Mr. Currie accordingly started for Cocanada, where he