

The Rev. Dr. John Love, the first secretary of the society, and worthy to rank with Andrew Fuller, the first secretary of the Baptist Missionary Society, stood almost alone a hundred years ago in giving due importance to the training as well as the character of the men who were to be the modern apostles to the eight hundred millions of human beings ignorant of Christ. Himself converted when he was nineteen years of age, he had enjoyed the academic and theological discipline of the universities of the Church of Scotland. He had been assistant pastor and preacher in the parish churches of Rutherglen and Greenock, and he was Scottish minister in London at the age of forty, when there was added to his work the cares and toils of the secretariat. To found a new society in the fervor of the first love called forth by William Carey's letters was well, but to find and to prepare missionaries at a time when only one Englishman had gone out to preach Christ, was a task of far more serious difficulty and of even greater importance. John Love naturally looked to Scotland, but the General Assembly of its Church that very year (1796), by a majority in the teeth of Erskine of Greyfriars, pronounced foreign missions "preposterous." So he wrote these significant words on March 17th, 1796: "I have been led to the idea of forming some certain and permanent plan for securing the solid instruction of a few missionaries at least, who may be as eyes to the rest. I am more and more established in the fullest certainty that the rash ideas of many respecting the easiness of finding persons truly qualified for this work are the quintessence of folly and vain arrogance. In the course of conversations with the missionaries here for their instruction, I see at once the difficulty, the possibility and absolute necessity of polishing those shafts that are to be thrown into the very center of the host of Satan." He humbled himself and his fellow-directors, calling them "to consider deeply whether our humiliation, and faith, and spirituality are of such a dye as that it may be hoped that the jealous God will commit to us the high honor of being the fathers of heathen nations."

When Dr. John Love had, day by day, given the accepted candidates for the mission field systematic theological training, so far as was possible to men generally ignorant of the original Hebrew and Greek languages of the Holy Scriptures, he prepared fifteen "Addresses to the people of Otaheite, designed to assist the labor of missionaries and other instructors of the ignorant." The study of these "simplest methods of conveying scriptural truth to untutored minds," and, possibly, the translation of these addresses into the vernacular languages of the islanders, were meant to do what Wyclif, Luther, and John Knox attempted in the Reformation times of transition from the darkness of illiterate Romanism which had concealed the Word of God.

Of the thirty male missionaries, with six wives and three children, who embarked on board the *Duff* at Blackwall, on the Thames, with James Wilson as commander, his nephew, William Wilson, as mate, and a crew