

## Missionary.

### Great Missionaries.

ROBERT MORRISON.

Among the pioneer missionaries of the Cross an honored place must be given to Robert Morrison, who did so much for the evangelization of China by translating the Word of God into the native language. He was born at Morpeth, England, of Scottish parentage, and was the youngest of eight children.

Converted early in life, he became a devoted student of the Bible. Even when at his work of last-making he always had the Bible or some other good book spread out before him, and was frequently seen pacing the garden in silent prayer or deep meditation. It is interesting to note that in 1799 he had borrowed and read a missionary magazine, which had some influence in determining his career. The studious had pursued his education under difficulties, but he had a determined spirit which overcame all obstacles.

When he first thought of becoming a missionary he was disposed to go to Timbucto with Mungo Park. It was a good thing for China that this original intention was not carried out.

Before leaving his native land, Morrison, like Livingstone, was anxious to carry with him all the practical knowledge he could find time to acquire. He gave some attention to medicine, and diligently visited St. Bartholomew's Hospital, with, we may suppose, tender sympathy and kind words for its suffering inmates. He also walked to the Observatory at Greenwich daily, where he studied astronomy with Hutton. During the walk each way he had generally an open book in his hand.

So eager was Morrison to begin work on the Chinese language that he gladly availed himself, while in London, of the services of a Chinaman residing there, who afterwards joined him in the East.

He left for China on January 28th, 1807. We get one brief but most interesting glimpse of him as he leaves the borders of a Christian civilization to carry the torch of divine truth into pagan darkness. After all matters had been arranged in the New York shipping office, the owner wheeled round from his desk, and, with a smile of superior sagacity, said: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, with greater sternness than he usually showed; "I expect God will."

When he arrived in China little could be done openly to advance his object, as the Chinese were liable to the penalty of death for teaching their language to a foreigner; but he succeeded in getting instruction somehow. We can picture him, a well-built, dignified looking man, sitting with his Chinese teacher, he himself clad in white jacket, with a broad-brimmed straw hat. He would sit into

the "small hours," with his dull earthenware lamp protected from the strong hot breeze by an open volume of Henry's Commentary, conning over the day's gathering of fresh words and phrases, while his Chinese teacher on duty (for he worked them in relays when he could), in a curious nasal sing-song, would chant over the lessons as they should be pronounced.

Morrison must have gone through an enormous amount of work in the earliest years of his life in China. Lest he should arrest attention, and so defeat his main purpose, he let his hair and nails grow long, and wore a queue or pig-tail. He ate his food with chop-sticks, and walked about clad in a Chinese frock, and with the thick-soled, peculiar looking shoes of the country. Long before this a Jesuit missionary, Le Comte, had wisely come to a conclusion which Morrison's experience compelled him also to adopt. "I am persuaded," said Le Comte, "that, as to a missionary, the garment, diet, manner of living, and exterior customs ought



REV. ROBERT MORRISON.

to be subservient to the great design he proposes to himself, to convert the world."

While Morrison was strenuously wrestling with Paganism, and devoting himself throughout all to the better mastery of the language, he lived in two small rooms, along with three Chinese lads whom he tried to teach. They seem to have been most unpromising specimens of the race, and indeed it was not then possible to get respectable Chinamen as servants. One of them, in a most ruffianly way, attacked him when alone, tore his coat, and so abused him that he had to shout for assistance. Sadly he came to the not unnatural conclusion, as we find in his diary, "That which is most desirable is impracticable, namely, to live with Chinese, have their society at all times, hear their conversation, adopt their dress; in short, in everything that is not of a moral or religious nature, to become a Chinese." At this time his exclusion from Chinese society was extreme, and his sermons were generally addressed to one individual.

His knowledge of the language led to his being appointed official interpreter to the East India Company. In this posi-

tion he had many opportunities of doing kind and Christ-like services, not only to his own countrymen, but also to Chinamen, and to the merchants, shippers, and seamen doing business under other flags.

Mr. Milne, a scholarly man, was sent out to assist Mr. Morrison, and dividing the work between them, they set to their task in real earnest, and before many years had passed the Bible actually was published and circulated in China. The once "impossible" had been honestly accomplished. The difficulties of the Chinese language, had at last been conquered and against tremendous odds by these valiant soldiers of the Cross.

Morrison died in 1834. It is said of him that he possessed "talents rather of the solid than of the showy kind; fitted more for continuous labor than for sudden bursts of genius," and not much higher compliment could have been paid to him. It is questionable if this great and good man made personally many converts to Christianity. No one did more, however, to advance the cause of missions in China, and to give them dignity and importance even in the eyes of the most worldly merchants and statesmen. His warm friend, Mr. Bridgman, preached his funeral sermon from the text, "Let me die the death of the righteous."

His monument is the Chinese Bible.

### The Missionary Committee: Its Duties and Responsibilities.

BY MISS SUSIE MOXLEY.

THE Missionary Committee does not exist merely for the purpose of raising money, but its work is every whit as important as that of the Christian Endeavor Department. Its first duty is to develop the spirit of missions, the spirit of Christ, a desire to see every human being saved, regardless of color, social state, or any other difference which may exist. It should consist of those who follow Christ most closely, for He was the ideal missionary.

The Committee should, secondly, be thoroughly informed on all missionary work, past and present, else how can it interest others? The members of this Committee should number at least four, and to one we would assign the Literary Missionary work. Ignorance is certainly the greatest hindrance of successful missionary work. We cannot expect to give to something about which they hear very little and know still less. A careful study of those people yet unreached by Gospel light will change the views of the most indifferent, and no Christian understanding the need, can refuse his help. Then ignorance begets prejudice. It is almost invariably the rule that those who find fault with the management of affairs are those who know nothing about the work. The Epworth Era should be read by all League workers, and to furnish missionary information and to encourage missionary zeal the Outlook is invaluable. Since these are only monthly papers there is plenty of time for the subscribers to read, and then send them to two or more uninterested persons; or would it not be money wisely invested if a few copies were paid for out of the League funds,