

his pocket on arriving at New Haven. When he graduated, he had paid most of his own expenses by teaching music, and had forty dollars in his possession. "This only illustrates what was a matter of frequent comment among Dr. Brown's friends, viz., he was never in want of any good thing in after-life. 'If men did not provide for him, he looked to God, and was never disappointed.'

He was gifted with superior musical talent, as may be inferred from what is said above. He was always in demand at social gatherings because of his wonderful power of song. He also inherited something of his mother's poetical genius. After the death of his oldest sister he wrote a poem entitled, 'The Sister's Call,' for which he composed the music. Of this, an old friend says: 'Who that ever heard his fine voice in 'The Sister's Call' can ever forget the melody and pathos of that wonderful song! His very soul seemed to soar heavenward as, with uplifted eyes, and trembling tones, he sang:

'A voice from the spirit land,
A voice from the silent tomb,
Entreats with a sweet command,
Brother, come home.'

The tune 'Monson,' found in most hymn books of the present day, was written by Dr. Brown for his mother's hymn, 'I love to steal awhile away.'

After graduating from the theological seminary, Dr. Brown offered himself to the American Board to be sent to China. But the financial difficulties of the Board that year prevented it from sending him. While waiting for the way to China to open, he taught in the New York City Institute for the Deaf and Dumb. While in that position, where he proved himself very efficient, an invitation came to teach in the first Christian school in China, 'opened by Christian merchants, Scotch, English and American, resident in China.' They founded the 'Morrison Education Society.' In this school, first at Macao and afterwards at Hong Kong, Dr. Brown taught for eight years. At the end of that time he returned to the United States on account of Mrs. Brown's ill health. Those years spent in teaching Chinese youths were cheerfully given to that work in the belief that even in that time of the beginnings of missionary labor there, the results would justify the effort. Dr. Brown was always attractive to the young. To the end of life he had the heart of a young man, and his influence over young men was very great.

During his residence in China his house was one night attacked (as was supposed) by pirates. Hearing a disturbance he went to the door to ascertain its cause, when a sabre was thrust into his side. In some way the family were able to escape into the yard and conceal themselves. There they waited for day, while the wounded father grew faint from loss of blood and the wife was distracted, not knowing how dangerous the wound might be. Moreover, should the babe in her arms cry, their place of hiding would become known, and they would all perish. The pirates ransacked the house, taking what they fancied and mutilating the rest. The Lord, however, delivered them from falling into the hands of the murderous men. It was always difficult to get from Dr. Brown an account of the events of that awful night. He had no disposition to glory even in his infirmities. He was always a very modest, non-self-asserting man.

On returning from China he took three Chinese lads home with him to educate and

train. Obligated to leave his field of missionary operations, he would even at home do something for that land. The success of the experiment was most gratifying. Those three boys became very useful and eminent men. One of them, Hon. Yung Wing, was for a time Chinese minister at Washington. It was he who induced his government to send young men to the United States to be educated and fitted to become public servants. Believing slanderous reports about the Educational Commission, of which Mr. Wing was the chief, the government gave it up. But now, as China lies defeated and chagrined, this loyal son, in the spirit of an humble Christian, has come over from the United States, where he resides, to give aid and advice to his government. He has gone to China 'to try and do some good.'

It would make too long a story to relate here in full the history of all of Dr. Brown's former pupils in China. But one incident deserves to be given a place in this brief sketch. A year before his final departure from Japan, Dr. Brown went as guest on a United States man-of-war to Hong Kong in search of health. He was there met by some of his pupils, who fitted up a house for his temporary occupancy, and provided him with every comfort, and delicacy that an invalid could desire. Moreover they presented him with valuable silver plate and a check for five hundred dollars in gold. Thus they tried to show him 'that all they had and were they owed to his early teaching and influence.'

During the twelve years which intervened between his leaving China and his coming to Japan, Dr. Brown's work was of a twofold nature, preaching and teaching. At 'Sand Beach,' on the west shore of Owasco Lake, near its outlet, he established a private academy, of which he was the principal, while doing duty also as a teacher in it. At the same time he was pastor of the Dutch Reformed Church at that place. Here he labored with indomitable zeal, having these two enterprises to carry on, either of which would have been enough for one man. The church and parish were ardently attached to their pastor, and reluctantly gave their assent to his leaving them when, in the providence of God, he again felt the call of duty to go to a distant land. Being (I think) the very first to receive appointment as an American missionary to Japan, Dr. Brown thanked God as he was led again to leave his native land and enter an unknown and untried field.

He and Dr. Hepburn had been acquaintances and more or less associated as missionaries in China. Without any conference between them they were appointed pioneers of their respective Boards in Japan. The years spent in China had been a preparation for life in Japan. A knowledge of Chinese literature meant ability with very little labor to read Japanese also. The study of Chinese in former years now stood him in good stead. As far as my information goes, Dr. Brown never did a great deal of preaching in the Japanese language. One of his chief endeavors was to exert an influence over the young men of this land and lead them to devote their energies to the spread of the truth.

He was a born teacher, and hence he had no difficulty in gathering around him as many pupils as he could teach. To such young men he gave his best energies during the time he spent with them. From this work he would turn with equal delight, for the remainder of the day, to the other work that was accepted as his from the earlier years of his life in Japan, viz., the trans-

lation of the Holy Scriptures. Before his visit home in 1867-9, he had made a beginning in the translation of the Gospels, when fire destroyed his residence. His loved translations were the things he most prized and sought to save from the devouring flames. In the smoke and danger he was able to put his hand upon one copy only. Thus in an hour the results of many months and years of labors were destroyed.

Of the results of his training of youths in this land, it is not necessary to speak to any one who is at all familiar with the history of the 'Church of Christ in Japan.' His pupils have been and are to-day its leading spirits. Four or five of them are presidents of Christian educational institutions. These are all ordained ministers of the gospel. Besides these there are others in the regular work of the ministry. Some have been, or are, occupying high civil positions. I believe these men would agree in saying that one reason why they fill their present posts of honor was because they sat at Dr. Brown's feet to learn of him and imbibe his spirit. Under God, he was the instrumentality of leading them to become men of influence for good to their countrymen.

In the work of New Testament translation he was one of the three to whom the honor of that work principally belongs. Without in the least detracting from the high praise deserved by others, both Japanese and missionaries, the translation of the New Testament, with its excellencies and faults, must be assigned to Brown, Hepburn and Greene. Of this committee Dr. Brown was chairman, and his last act as member of that committee was to hand over his translation of Revelation to the others for their revision.

During the last few years Dr. Brown's work in Japan was accomplished while suffering greatly, much of the time from an acute disease. He bore this with fortitude, seeming only to lament what proved to be true, that he probably had but a short time to continue his efforts for Japan's welfare. He was so feeble that he could not take part in the preparations for the home-going after that was decided to be necessary. But to those who visited him during those days, his words were a real inspiration. He often expressed the wish that he were young again and had another life to live. If he had, he would be glad to give it for the evangelization of Japan. It was a sore trial to him to turn away from the land of his adoption and the people for whom he would fain do more than ever.

He left Japan, accompanied by his wife and daughter, in July, 1879. That winter was spent in Orange, N. J., but his health did not improve. In the following spring he removed to Albany, N. Y. During these months old friends flocked around him, delighting to do him honor. His Mission Board expressed to him special appreciation of his distinguished service.

According to promise, he started for New Haven to attend a reunion of his classmates and relate to them the story of his life. On the way, he visited Monson, the home of his youth—a place peculiarly dear to him. He went to the graves of his parents, and saw many old friends. As the night which followed that day of great happiness began to dawn toward the Sabbath, he suddenly and quietly entered in through the gates into the city above. Thus 'the Lord gave his beloved sleep.' 'Seldom indeed can the story be told of a life so modest in its beginnings—nurtured by motherly faith and prayer—so useful in its course, and so peaceful in its end.'