

in life were good in the profession which he so suddenly had abandoned, and he had counted the cost, the many sacrifices, privations and dangers which he must be subjected to in carrying out his new choice. But, the resolution once taken, he never faltered, although "the way" did not immediately open. In 1803 he was ordained to the ministry and became curate to his friend Mr. Simeon. The reading of Brainerd's Memoirs and other missionary biographies increased his missionary aspirations so that when, in 1805, he was offered a chaplaincy in the service of the East India Company, he gladly accepted it. In the autumn of that year he bade adieu to all who were dear to him in his native land and sailed for India. Some days were spent at the Cape of Good Hope, which just then became a British colony. Here Martyn did his utmost to minister to the bodily and spiritual wants of the wounded and dying soldiers. Here, too, he became acquainted with Dr. Vanderkemp, the famous missionary to whom Africa owes so much, whose conversation was a new inspiration to him. It was the 16th of May, 1806, before he reached Calcutta, and September before he arrived at Dinapore, his appointed field of labour. Here he remained for about three years preaching with great earnestness to the troops and government officials at the same time that he perfected himself in the knowledge of Hindustani. Not content with the discharge of his duty, he neglected no opportunity of instructing the natives in Christian knowledge. He was especially interested in the young, and at one time had five schools in operation which were supported entirely by himself. Another class among whom he laboured assiduously was "the poor." Whether they were men or women, Roman Catholics or Mohammedans, or Faddhists, it made no difference to Martyn; they had souls that needed salvation, and with all the earnestness of his sympathetic nature he preached Christ crucified to them. Afterwards, when he removed to Cawnpore, he preached on the lawn before his house to congregations of natives, chiefly beggars, who frequently congregated to the number of eight hundred. But the great work which he undertook and carried through was the translation of the New Testament into Hindostani, a work

which his brother missionaries at Calcutta and Serampore heartily approved and adopted and for which generations yet to come will call him blessed. At the same time, with the aid of native assistants, he had made a translation of the Testament into the Arabic and Persian languages. The latter not being deemed so perfect as might be, he resolved on a visit to Persia where he might have the work revised by competent scholars. His health by this time had failed and he hoped to reap some benefit from the change of climate. He accordingly proceeded to Shiraz, Persia, in January 1811. In little more than a month he accomplished his purpose and it is believed that the three Persian scholars who aided him in his translation were all of them converted to Christianity through his instrumentality. Intending to present a copy of his Persian Bible to the Shah in Persia, he undertook a fatiguing journey to Tabriz, in the northern part of the Kingdom, but, his health was by this time so shattered, he committed it to the care of the British Consul to do this for him and set out for Constantinople, a distance of 1,300 miles, on his way "home." But he was never to see his earthly home again. He got no further than Tocat where the plague was raging. There he died on the 16th of October 1812. The American missionaries labouring there in after years replaced the original slab that marked his resting place by a worthier memorial on which is chiselled a notable epitaph, concluding with these words:—"He will long be remembered in the countries where he was known as a MAN OF GOD. May travellers of all nations, as they step aside and look upon this monument, be led to honour, love, and serve the God and Saviour of this devoted missionary!"

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THINK of Robert Morrison's waiting seven years for his first convert in China; or Adams' ten years at Port Natal; or the London Mission Society's ten in Madagascar, and thirty in Madras Presidency without any, and fifteen in Tahiti for its first convert; or the Baptists' twenty-one years for twenty-one converts among the Telooogoos, as compared with the gains of the last ten years, counted by tens of thousands.