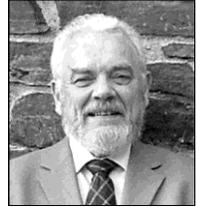


Henry Martyn (1781-1812)
“Scholar Missionary”, Bible Translator,
Living Epistle of Grace and Truth¹

C. Peter Hallihan*

* *C. Peter Hallihan served as a pastor at a rural Baptist church in the county of Shropshire, England from 1967-2007 and has also been involved in ministry with the Trinitarian Bible Society. The Hallihans currently reside in South Wales.*



PART I

Prologue

Researching material for the *Quarterly Record* and related projects on India, William Carey, Armenia, Afghanistan, the Persian Language, the Ottoman Empire, repeatedly brought one famous name to view – Henry Martyn. He has been beloved of the Lord’s people for nearly 200 years because of the frank record of his spiritual experience and emotions in Diaries and Letters, second only to those of David Brainerd in spiritual impact and fruitfulness. Martyn also challenges us, alongside Brainerd and M’Cheyne, by the sheer volume of work so devotedly and sacrificially accomplished in a poignantly short life. There are abundant sources of biographical material, from the work of John Sargent, Martyn’s contemporary and friend, to the more recent offering by J. R. C. Martyn.¹ A *Quarterly Record* article cannot cover all this ground, only give a setting for the work of yet another outstanding Bible translator. Perhaps the most succinct summary is in the words of a Victorian footnote:

Henry Martyn, after taking, in 1801, the highest honours the University of Cambridge could bestow, entered the Church, and became Chaplain to the Hon. East India Company. He distinguished himself by his rapid acquirement of the Sanscrit, translated the Common Prayer into the Hindostanee, and performed Divine Service publicly in that language. From India he went to Persia, and whilst there translated the Psalms and New Testament into the Persian tongue. His powers of memory were said to be of the most ex-

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traordinary kind. He died of a decline brought on, as was thought, by his zeal and exertions to promote the cause to which he had devoted his life.²

Cornwall to Cambridge

When Henry Martyn was born in Truro, Cornwall, 1781, John Wesley and John Newton were still alive, and the legacy of Samuel Walker's mighty ministry as curate of Truro was still a power in Cornwall. John Martyn, Henry's



father, had been an enthusiastic member of Walker's congregation, and on Walker's death became associated with the Methodists. It is possible that young Henry heard John Wesley preach. From his father, and famously from his younger sister, Henry was much reminded of the necessity of the Gospel and the solemnities of the world to come. His seemingly effortless proficiency in academic matters meant that he went up to St. John's College, Cambridge, in 1797. After one 'false start' he quickly attained first place, carrying all before him.

Outwardly moral, but unconverted, he later looked upon this as a time of misery, when he was mastered by ambition and worldly desires. In 1800 John Martyn died. The realities of his father's religion, reinforced through his sister's faithful testimony and urgings to read the Bible, at last began to weigh with our scholar. "I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight."³ Brought to recognize the mercy of the Gospel of Jesus Christ, Henry Martyn was made a new creature. From this time on all that brilliance of mind, driving nervous energy and industry, tender vulnerability and loyalty, were rendered unreservedly to Christ. "The work is real," he recorded, "the whole current of my desires is altered, I am walking quite another way."

His perception of the Scriptures became deeper and richer, and on vacation in Cornwall at this time he records, "For want of other books, I was obliged to read my Bible almost exclusively, and from this I derived great spirituality of mind compared with what I had known before". Though

scorned by many for his 'methodistical' and 'puritanical' associations, Henry Martyn appears to have had a childlike delight in the wholeness of his Father's World: "Since I have known God in a saving manner, painting, poetry and music⁴ have had charms unknown to me before".

In amongst this redeemed realisation of the God of all the Earth was a love of language and languages which bore rich fruit. Already at this time proficient in Hebrew, Greek and Latin, he now devoured Hindustani (Urdu), Bengali, Persian and Arabic, among others! When natural gifts are subsumed under the rule of Grace, what amazing things are wrought by our great God! Henry Martyn is a man being prepared of God to make the definitive rendering of the Scriptures in two great languages.

At this same time Martyn became associated with Charles Simeon, the celebrated evangelical Vicar of Trinity Church, Cambridge. Through the ministry, fellowship and friendship of this much used servant of God, Henry Martyn became numbered amongst the 'Simeonites' and formed friendships in the Gospel that would endure throughout his travels and labours. He also was introduced to members of the 'Clapham Sect', including William Wilberforce, and John Newton, who gently reminded him that Satan would not love him for what he was proposing to do for Christ. Although in receipt of the University's highest accolades, and a Fellow of his college, Martyn turned from Mathematics, Law and Classics, and entered the ministry of the Church of England, serving as Simeon's curate, or assistant.

To India

Charles Simeon was mightily concerned with the new bright dawn of Missionary endeavour, and communicated this burden to many of the Simeonites, none more so than his new curate.⁵ At the same time Henry Martyn fell under the spiritual power of the diaries of David Brainerd. Brainerd had died at the age of 29, Martyn was to die aged 31. Both lived intensely, wrought mightily, and esteemed themselves little. Both left in their recorded soul's exercise a testimony that has moved Christians to devoted Gospel service from their days to the present time.

First concerns for Martyn were towards China, but various combined workings of Providence and family necessities brought him to be appointed a chaplain to the East India Company,⁶ where he should primarily minister to the European community. Martyn's vision extended far beyond that. The journey to India was harrowing, and yet holy, in many ways. As to personal loss and severance, he recorded, "It is an awful, an arduous thing to root out every affection for earthly things, so as to live only for another world". Those affections included his love for Lydia Grenfell, whom he had longed to wed, and probably still did to the end of his life.

He now had to endure the vagaries of a sea journey, in the year of Trafalgar, from Portsmouth to Falmouth, to Cork, to Madeira, to Azores, to San Salvador, to Cape Town, to Calcutta. This journey of nine months took al-

most twice the usual time. Generally the company on the ship was ungodly, and painful to the Cambridge don, now become a Servant of Christ. However, the occasion for Gospel ministry, much good works and exploring of the linguistic opportunities among the ship's company was soundly grasped. Recovering from early seasickness compounded by love sickness, he busied himself with intense language study, his cabin being full of the necessary books. Somehow he also found time to be an active chaplain, tutor, sick visitor, preventer of fights, ever vigilant evangelist and counsellor to crew and passengers alike. In Madeira he honed his French pronunciation by reading sermons in that tongue to a critical audience. In San Salvador he became acquainted with a Portuguese university graduate, and mingled his study of Hindustani with Portuguese, determinedly trying it out on his host's family and servants.

Being taken by his new friend to visit Carmelite and Franciscan monasteries, Henry took opportunity to discuss the doctrines of purgatory, papal supremacy and transubstantiation, in Latin and Portuguese, with the friars. Coming next to Cape Town he somehow became involved in the Battle of Blaauberg as a stretcher-bearer in the most horrid conditions, climbed Table Mountain, and met one of his own heroes of Cambridge days, Dr. Vanderkamp. He asked this pioneer worker amongst the African people, had he ever regretted his calling? "I would not exchange my work for a kingdom", was the smiling answer of this gospel Elijah to the nervous Elisha about to take up a similar work. Arriving in India at last, in May 1806, he recorded the definitive cry of his soul, "Now let me burn out for God!"

In India

For five months Henry Martyn stayed in the vicinity of Serampore; indeed, his first European connection in India was breakfast with William Carey! The Establishment expectations of the new chaplain were that he would administer conventional morality, carefully graded to suit the social standing of expatriate congregations. His blunt sermons, making application of the Gospel necessity to all without distinction, ruffled many fine feathers. Furthermore, he associated freely with 'natives' of every caste, tribe or tongue, ever striving to communicate in their languages, apparently expecting that the Gospel would bear fruit amongst such poor ones!

The Serampore Baptists delighted in Martyn, so that Carey, Marshman and Ward became lifelong friends and helpers. The more perceptive of the Company clergy⁷ and officials also recognised Martyn for what he truly was, giving him leave to move inland to an Indian equivalent of 'regions beyond', in Dinapore and then Cawnpore. Throughout his time in India Henry Martyn was deeply affected and affronted by the demonic, demeaning, destructive, despairing nature and consequences of the common practices of 'religion', Hindu and Muslim, that he found. Yet this fastidious, introspective Cambridge Fellow sought out every kind, in every condition, speaking of Jesus Christ crucified and risen. To the British Military and Government Officers

and their ladies, to the common soldiery and their mixed race camp followers, to the helpless, sick and needy of every ethnic community, Martyn had but one message – repentance toward God and faith in the Lord Jesus Christ. Many of the camp followers, by the way, were of Portuguese extraction, and because of his stay at San Salvador, he was able to speak some spiritual words in their own language.

He communicated his message not only to the limit but beyond the bounds of his physical and emotional capacity, sustained only by his utterly realistic spiritual communion with his Saviour. “Oh have pity on my wretched state and revive thy work, increase my faith. Thou art the resurrection and the life – let me rest upon this Scripture”, he records in the diaries, and again, “I find that my wisdom is folly, and my care useless, so that I try to live from day to day, happy in His love and care”. He would preach, in any of two or three languages, in the heat and dust over and over again, until his ordinary speaking voice was but a husky whisper, but still find power to preach again and to dispute and discuss with those who thronged his living quarters. As well as keeping open house for every needy or curious person, Martyn started schools for local children, using newly translated portions of the Parables in Hindustani or Arabic as his texts, and he visited hospitals, reading *Pilgrim’s Progress* to patients. Under the sovereign shaping of Him whom we style the Potter, Henry Martyn learned in all of this that “the power of gentleness is irresistible and also that these men are not fools. Clearness of reasoning is not confined to Europe”. Some English families of Christian conviction and sympathy, notably the Sherwoods, nurtured and encouraged him, afforded him great joy in the company of their children, and comforted his enduring distress in the absence of his longed-for Lydia. The nurturing became all out nursing at times, as his labours horribly exacerbated the consumptive problem inherited from his mother.

In all that we have recorded we have not actually addressed Martyn’s most consuming labour! That lay in the realm of Bible Translation. To David Brown he wrote, “Without the work of translation I should fear my presence in India were useless”. In another *Quarterly Record* we will hope to continue with Henry Martyn – Bible Translator, and see how that led him to Persia, and the final journey to Turkey.

Endnotes

1. A bibliography would be large – ‘Henry Martyn’ in almost any Internet search engine would lead you to most available material. Failing that, the Henry Martyn Library in Cambridge can be approached.

2. John Booth, ed., *Metrical Epitaphs, Ancient and Modern*. London: Bickers and Son, 1868, pp. 121-2. In addition, how many men of God have been accorded a poem by J. G. Whittier, or a poetic epitaph, as the following by Lord Macaulay?

‘HERE Martyn lies. In manhood’s early bloom

*The Christian hero in a pagan tomb.
 Religion, sorrowing o'er her favourite son,
 Points to the glorious trophies he has won.
 Eternal trophies! Not with carnage red,
 Nor stained with tears by hapless captives shed,
 But trophies of the cross! For that dear name,
 Through every form of danger, death, and shame,
 Onward he journeyed to a happier shore,
 Where danger, death, and shame assault no more.'*

3. Full reference to quotations of Martyn's words would be labyrinthine. All are given in good faith as purporting to be from Martyn's own Diaries and Letters, mostly through John Sargent's work, though often taken from tertiary sources.
4. Later in India he was able to lead worship with powerful singing, and to teach and learn new tunes by 'warblings' on his flute.
5. Several 'Simeonites' who preceded or followed Martyn in India were refreshment and encouragement to him.
6. As chaplain he would have an income from which to support his now dependent sisters.
7. Especially David Brown, another Simeonite, who was a chaplain in Calcutta, and a prodigious linguist and Bible translator himself.

PART II

The Burden of Translation: Martyn must leave India

Henry Martyn's lament to David Brown, which closed the first part of this article, was grounded in Brown's 1807 request that Martyn translate the New Testament into Hindustani, Persian and Arabic. Martyn was well suited for this demanding task,¹ being competent in at least six languages, joyously enthusiastic in Hebrew, and always looking to God's glory in the conversion of souls. His vision was extensive, as he records, "We shall now begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the south coast of the Mediterranean and Turkey".² By 'preach' in this connection he refers to the distribution and use of the printed New Testament.

Hindustani, or Urdu, resulted from the Islamic penetration of North India, and is a mingling of regional Hindi, Arabic and Persian, producing '*zaban i urdu*', or '*language of the camp*', an everyday tongue in common use across many of the linguistic and cultural differences in India. (You will see from this the interdependence of the three New Testaments which occupied Henry Martyn.) Used by millions even then, Urdu was essentially a spoken rather than a written language, and once again, as had happened before in the field of Bible translation, it is the Bible which becomes the fountainhead of the literature in the language. To translate the New Testament and Psalms into Persian was also highly useful, because it was not only the language of Persia

(Iran), but also the language of Muslim Courts in India and very widely understood. This would be the first Persian translation since the 5th century. Martyn's interest in Persian had, in the providence of God, been stimulated by the past experiences of his helper, Sabat. Ironically, although Sabat's Arabic was excellent, his Persian was not, and Henry's frustration and dismay grew to the point where he concluded that, thoroughly to purge their Persian New Testament and adequately to revise the Arabic, he needed to go, alone, to Persia and Arabia. He needed different advice, and needed to feel for himself the context of the languages. Leaving Cawnpore he arrived in Calcutta in November of 1810, and had to wait until January 1811 until he could take ship to Bombay on the opposite coast of India.

A Birthday in Bombay

The journey was via Colombo and Goa, and Martyn notes of a social gathering in Colombo, "much is said that need not to be remembered". Goa, the hub of Portuguese colonial administration in the East, was happier, because he was able to dispute with the Portuguese friars, as in San Salvador seven years before. His ship arrived in Bombay after a six-week journey, on his birthday, February 18th. There he confided to his diary, "This day I finish the thirtieth year of my unprofitable life, the year that the Saviour began his ministry, and John the Baptist called a nation to himself, an age in which Brainerd had finished his course. He gained about a hundred savages to the Gospel; I can scarcely number the twentieth part."

To put this in context we should remember that in his years in India, he had translated the New Testament into Hindustani and begun to do so in Persian, revised an Arabic translation of the New Testament, translated the Psalms into Persian and the Prayer Book³ into Hindustani. Who can tell, preaching, teaching and pastoral labours in India? Who can begin to weigh the fruit of the Urdu Scriptures, not only in their first published form, but also as providing the giant's shoulders on which all subsequent translation workers would stand – an Urdu equivalent of Tyndale's Testament? Henry himself had recorded a slightly more mature summary of his labours, "Even if I should never see a native converted, God may design by my patience and continuance in the work to encourage future missionaries". Amen and Amen!

Whistle stop Arabia!

Another wait, for passage across the Arabian Sea, was used in Martyn's familiar way. He walked and talked with a Parsee poet, with a noted Jewish sage and with many Muslim scholars. We can be sure that he was commending the Gospel of the Lord Jesus Christ to them, even as he exposed the follies of their wisdom. After some difficulties,⁴ Henry was accommodated in a ship of the East India Company, the Benares, on the understanding that he would act as chaplain for the journey, beginning March 25th 1811. As on other sea voyages, he made every attempt to conduct Divine Worship, and

then to engage the French, Spanish and Portuguese crewmen in personal conversation and prayers, not neglecting to visit and read with the sick. The *Benares* arrived in Muscat (Masqat) on the Arab shore of the Gulf of Oman, April 21st. Being fluent in Arabic, Henry Martyn was used as interpreter whilst the ship was re-provisioned, and so was able to wander the bazaar, and explore the nearer mountains. Personal contact was inevitable for this winsome saint, and after the short five-day stay in Arabia he was able to give an Arabic Gospel to an Arab soldier and his slave, who “carried it off as a great prize”. Four turbulent weeks’ sailing up the Gulf of Oman brought Henry Martyn to land at last in Persia, at the port of Bushire (Bushehr), May 21st 1811. Although he had plans to return, he never set foot in Arabia again.

Persia – Shiraz. Revising the New Testament

One of Martyn’s first tasks in Bushire was to order Persian clothing, with an enormous sheepskin hat, his travelling outfit for the next, and final, eighteen months. Awaiting completion of this, he was engaged, as ever, in discussions with local scholars about their languages, their religion, the Gospel and his translations. They approved highly of the Arabic New Testament, but were very unsure of the Persian. On May 30th he set out on a nine days ride to Shiraz, travelling some 200 miles into the Zagros Mountains by night to escape the heat. He was welcomed by Sir Gore Ousley, the British Ambassador, who took care of him in many ways.

Shiraz was a medieval town ruled with absolute authority by a Prince-Governor, and full of Muslim scholars and poets. Rumours of Martyn’s excellent Persian and his teachings soon spread about, and leading Muslim clerics, as well as literary men, came to debate with him, and to drink coffee with this young man whose door was always open to them. His wisdom and serenity engaged many in a sympathy towards Henry’s religion, but always the great divide was the Deity of the Lord Jesus Christ. Not everyone looked kindly on this first Christian ‘Scholar Missionary’ to reach this ancient Persian centre, and a ‘definitive’ rebuttal of his Christian teachings was prepared by the leading orthodox Muslim theologian. Martyn responded to this with a series of masterful and courteous tracts,⁵ news of which even reached the Shah in Tehran. All this time, work on refining and polishing the Persian New Testament was going on, but as a onetime classical scholar, Henry Martyn could not pass up the opportunity to visit the site of Perseopolis, destroyed and looted by Alexander in 331 BC. His grander plans were to travel to Baghdad, Damascus, then back through Arabia seeking ancient manuscripts, but local travel difficulties, and in the end his own ill health, prevented this.

Persia – Tabriz. Taking the New Testament to the Shah

At last, on February 24th 1812, the Persian New Testament was considered finished. During the long months of final revision, Martyn had not only extended his grasp of the language and the Muslim mind, but had also seen

salvation amongst his local contacts. For the New Testament to be acceptable in Persia it must be presented to the Shah, so two very special copies had been prepared, of the finest penmanship and presentation. Henry Martyn joined a convoy travelling north across the Plateau of Iran, hoping to arrive in Tabriz where the British Ambassador lived. The plan was that Sir Gore Ousley would arrange for him a personal audience with the Shah, but the plans went all awry. Henry never did meet the Shah. He met, instead, the Shah's Vizier, in an unpleasant and hostile gathering, where he was challenged to speak the Muslim creed – "Say 'God is God and Mohammed is the Prophet of God'". There was a silence, then our man of God replied, "God is God, and Jesus is the Son of God". In the ensuing uproar Henry Martyn was glad to come away without injury, and his precious Testament safe. Not surprisingly, the Vizier utterly refused to present him to the Shah.

In yet a further kindness, the Ambassador, Gore Ousley, subsequently did present the Persian New Testament to the Shah of Persia, who received it with satisfaction, and commended it to his people.⁶ More immediate kindness was needed for Martyn, as the Ambassador and his wife nursed him almost from the brink of death in Tabriz. All other plans were now laid aside, and his heart became set on a return to England. He sought leave from his 'masters', the East India Company, to go to England, and began to make arrangements to join a small party headed for Constantinople. From there he would take ship for Malta, and so on to London.

The Last Journey

Henry Martyn's small group set out in September 1812 along the ancient Royal Road of Persia, on a journey of over 1,200 miles. His state of health was such that twelve miles might have been considered too taxing, but he records again his solid trust – "I cast all my care upon Him who hath already done wonders for me". Travelling each day between midnight and dawn, they journeyed north, followed Xenophon's route across the River Aras, and passed under the shadow of Mt. Ararat. There he thought on Noah, and wrote in his journal, "Here the blessed saint landed in a new world; so may I, safe in Christ, outride the storms of life and land at last on one of the everlasting hills".

Ambassador Ousley had supplied him with letters to the authorities in Yerevan, Kars and Constantinople, but although he met with some kindnesses on the way,⁷ he was generally not well treated, even his supposedly trusty servants taking advantage of his growing weakness. They entered Turkey, passed through Kars, and heard rumours of plague in Constantinople. This seemed to excite his servants to push on with the journey at any cost, and be done with their task. Poor Henry was brutally hustled on and on, beyond his strength, but writes "O Lord, Thy will be done! Living, dying, remember me". He was probably aware of traversing the very roads along which the exiled Chrysostom had been hurried in similar hurtful, fatal fashion in 407

AD.

There came a day of unexpected rest, and the dying man found time to make his last record in the journals, October 6th 1812.

No horses being to be had, I had an unexpected repose. I sat in the orchard and thought with sweet comfort and peace of my God; in solitude my Company, my Friend, and Comforter. Oh! When shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth: none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.

After ten more days, of which we have no account at all, on October 16th 1812, Henry Martyn died, in Christ, to rest from his labours, his works following (see Revelation 14.13). He was buried by his friends of the Armenian Church there in Tokat, and several years later a tomb was constructed. This inscription stands there in English, Armenian, Persian and Turkish:

REV HENRY MARTYN, M.A.

CHAPLAIN OF THE HON. EAST INDIA COMPANY,
BORN AT TRURO, ENGLAND, FEBRUARY 18, 1781,
DIED AT TOKAT, OCTOBER 16, 1812.

HE LABOURED FOR MANY YEARS IN THE EAST,
STRIVING TO BENEFIT MANKIND BOTH IN THIS
WORLD AND THAT TO COME.

HE TRANSLATED THE HOLY SCRIPTURES INTO
HINDOSTANEE AND PERSIAN, AND PREACHED
THE GOD AND SAVIOUR OF WHOM THEY TESTIFY.

HE WILL LONG BE REMEMBERED IN THE EAST,
WHERE HE WAS KNOWN AS A MAN OF GOD

A Good Report (I Timothy 3.7)

One of Martyn's dearest friends said that his favourite hymn was Isaac Watts' paraphrase of Psalm 72: "Jesus shall reign where'er the sun doth his successive journeys run...". Certainly his life was lived as if wholly motivated by just such a Christ-centred vision. His own 'rule' for missionary life was quite simple, "knowledge of men and acquaintance with Scriptures... communion with God and study of my own heart". Simple as they are, these words were rigorously reduced to practice by Henry Martyn, so that he was loved and admired by all who had fellowship with him in the Gospel of the Lord Jesus Christ. "He shines in all the dignity of love, and seems to carry

about him such a Heavenly majesty, as impresses the mind beyond description”, was the report of an old Christian friend in Calcutta.

Equally striking is the affection and esteem with which he was regarded by so many others with whom he was in contact, who had no real sympathy with his religion. It was not only the poor and needy who loved him for his selfless ministrations where he found them, but men of power and influence and standing in the society of those times. “We have in Martyn an excellent scholar, and one of the mildest, cheerfullest and pleasantest men I ever saw. He is extremely religious, and disputes about the faith...but talks on all subjects, sacred and profane, and makes others laugh...”, was the report of Mountstuart Elphinstone, British resident in Poona, who shared passage on the ship to Bombay.

How wounding is the surprise of the Armenian Bishop Serrafino, who found in Martyn not only all the accomplishments of a good education, but also the inescapable character of an eminent Christian – “all the English I have hitherto met with, not only make no profession of religion, but live seemingly in contempt of it”. The fire of Martyn’s own communion with God is sharply brought into view in his rueful diagnosis of the root of his fellow labourer’s lack of ‘moderation in all things’: “Sabat lives almost without prayer, and this is sufficient to account for all evils that appear in saint or sinner.”

Christian workers in all the lands from Constantinople to Calcutta have entered into Martyn’s Bible labours, reaping what he sowed at the willing cost of his own life. Many of them will bewail that this great work was not adequately pursued. There is such great need now for those of Martyn’s spirit to hold forth the Word of Life, to lift up the Lord Jesus Christ, to proclaim the acceptable year of the Lord in these same lands. There is such need for those of strong Christian convictions to catch the vision of Bible Translation as something other than a poor or even inconsequential part of fulfilling the Great Commission. Let Martyn’s motto be the last word: ‘to believe, to suffer, and to hope’.

Postscript

In Turkey, near Tokat, Henry Martyn died, October 16th 1812. In Turkey, in the town of Izmir (Smyrna), John William Burgon was born, August 21, 1813. But that is another story.

Endnotes

1. Martyn was not without assistance, but the saga of his helpers, their relationship with him, and their hindrance of the work (some readers may know of Sabat!), is its own rich story, not covered here.
2. This chimes harmoniously with the Aims of the TBS: To be instrumental in bring-

ing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.

3. After their want of the Gospel, and a vernacular Bible, Martyn rated the next great misfortune in the races and cultures about him was to be without the Sabbath and without the Book of Common Prayer.

4. His reputation was such that some sea captains were afraid that his religion would cause trouble on their ships. The actual testimony of each of his voyages was that his religion bore very good fruit!

5. A Professor of Arabic at Cambridge published some of Martyn's tracts in 1824. A plaque in Holy Trinity Church, Cambridge, refers to Martyn's "defending the Christian faith in the heart of Persia against the united talents of the most learned Mahomedans".

6. Gore Ousley also took a copy of this New Testament to St. Petersburg in Russia, and the Russian Bible Society published an edition of it in 1815, a year sooner than the copies Martyn had sent to Serampore appeared in print.

7. In all his journeying, in India, Arabia and Persia, Henry Martyn had come into contact with Armenian churchmen, and the last occasion to 'come apart and rest' was for five days at the Armenian Patriarchate in Echmiadzin.