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The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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Page 1

THAILAND MISSION REPORT

PASTOR BILL LEE

In writing these reports concerning the Lord's work in Thailand, I cannot help but think of Paul and Barnabas as they gave their report to the church at Antioch. In Acts 14:27 we read; "they rehearsed all that God had done with them". Sometimes we at Central Baptist Church sing; "To God be the glory, great things He hath done"! My prayer and desire is that we will always follow the biblical example of Paul and Barnabas and give all glory and praise to our God.

God truly has done, and is doing great things in His work in Thailand. He surely uses those whom



He has chosen and called into this work, but these called ones are only instruments in the hands of

God. As we give credit to the surgeon for his work, and not the scalpel, even so we give all credit to our God and not to the instruments He chooses to use.

The good news, as in each report, is that the gospel of Jesus Christ is going forth with free course. This is something we never take for granted. Thailand is a Buddhist country, controlled and ruled by the military. It is only by the grace of God the gospel does have free course here, or for that matter, anywhere in the world. In the neighboring countries of Burma, Laos, and Cambodia the gospel goes forth, but not with free course. But in Thailand we have freedom and liberty to move from place to place and to preach the gospel of Jesus Christ. Therefore as we give God the glory for what He has done, we first of all thank Him for the free course of the gospel.

We are also thankful that in

addition to preaching the gospel in various places, Bro. Paul Brown is able to meet with and systematically teach the Word of God to a group of pastors each month. I would encourage each of you to pray for these men who come at great sacrifice to themselves to learn more of God's Word. These men have a great desire to preach and teach biblical truth to their own people in the villages. They know in order to do this, they must give themselves to the study of God's Word. I am also thankful for the modern technology which enables me to be able to speak to these men from time to time by means of computer. It is still an amazing thing to me that I can be here in the U.S. and see these men as they assemble in Thailand. And they can see and hear me as I give to them words of encouragement and instructions. Computers can be the most aggravating things in the world, but they can also be great tools provided by God for use in His work.

Bro. Matthew Villandry and his family are in the final phase of their work in preparations to go to Thailand for full time service of the Lord. They are scheduled to leave the U.S. in the latter part of August. Bro. Villandry has visited and preached in many churches in various parts of the country. In these visits he has shared his burden and call from God to go to Thailand as a

missionary out of Central Baptist Church. I want to personally thank each pastor and each church that has welcomed Bro. Villandry and his family to their services. Bro. Villandry has reported that he and his family have been greatly encouraged by each church they have visited. Your kind words and prayers on their behalf have been and remain a great blessing to them. We know as the Villandrys go to Thailand, many individuals and churches here in the United States are supporting them with their prayers, as well as financially.

And there is one last thing I would like to mention concerning Bro. Villandry and his family. Bro. Matt called recently to tell me that during the course of these visits, the Lord has saved his oldest son, Cohen. Of all that I report, this is the greatest news I can share with you. Bro. Villandry and his family will be with us at Central Baptist Church August 9, 10, 11. Sunday, August 11, Bro. Villandry will preach and also baptize Cohen. Please join with us in thanksgiving to God for this salvation experience and in prayers for Cohen as he begins his Christian walk with the Lord.

I will also mention another reason for us to give thanks unto our God. We have broken land on the property in Thailand and are finally
(Thailand—continued on page 3)

with the Old Testament completed, he wrote, "Thanks be to God, I can now say I have attained. I have knelt down before Him, with the last leaf in my hand, and imploring His forgiveness for all the sins which have polluted my efforts to remove errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace. I have dedicated it to His glory. May He make his own inspired Word, now complete in the Burmese tongue, the grand instrument of filling all Burmese with songs of praise to our Great God and Saviour, Jesus Christ. Amen." Judson would make small revisions until the whole of the Bible was completed September 26, 1835.

Adoniram remarried shortly after he finished the translation work. He and Sarah Boardman, a widowed missionary's wife, were married April 10, 1834. They were married for eleven years and enjoyed a very happy and blessed marriage. They had eight children, five of whom survived childhood. She then became very ill, and the doctors advised that she should return to America for her health. They sailed from Burma with

their three oldest children. This was the first time that Judson would be back for thirty-three years. Sadly, Sarah didn't survive her illness. As they rounded the tip of Africa, she died on September 3, 1845, and she was buried at St. Helena Island.

Judson was in a dilemma: should he carry on to America or return to Burma where his heart was? He did carry on to America. While he was there, to the amazement of many, he fell in love again, this time to Emily Chubbuck. She was twenty-nine and he was fifty-seven. She was a rather famous writer, but she determined to leave her fame and accompany Judson back to Burma. They arrived in November, 1846, and enjoyed four happy years together.

Adoniram developed a serious lung disease, and the doctors prescribed a sea voyage as a cure. They carried him aboard a ship bound for the Isle of France. He had one friend with him. During the journey his condition deteriorated more, and on April 12, 1850, Adoniram Judson, the pioneer missionary to Burma, died and was buried at sea. ♦

IF A MAN DIE
SHALL HE LIVE AGAIN?
JOB 14:14

This was taking place in the early part of 1831, about five years after his release from prison. Judson wrote, “A spirit of inquiring is spreading everywhere, through the whole length and breadth of the land. I sometimes feel alarmed like a person who sees a mighty engine beginning to move, over which he has no control. Our house is frequently crowded with company; but I am obliged to leave them to Moun-
En, one of the best of assistants, in order to get time for the translation. Is this right? Happy is the missionary who goes to a country where the Bible is translated to his hand.”

By now he was well into the translation of the Old Testament. Upon this great work he spent most of his time. When Judson translated, he did not translate from English to Burmese, but from the original Hebrew and Greek, using a good many scholarly books he had accumulated.

Judson had finished the New Testament translation before prison. Shortly after he was arrested, Ann hid the translation behind their house in the ground. However, it couldn't be left there in the damp conditions. During those days of imprisonment, Ann could bring a few things for the prisoners. One of the things the guards allowed were pillows that Ann made. For the other Western prisoners, she made soft

pillows, but for Adoniram she made a hard pillow. In this way the New Testament was kept safe.

But in the final months of imprisonment, Judson was moved to a different prison and his pillow was lost. However, the day he was moved to the other prison, the jailor stripped the cover off the hard pillow, saved the cover and threw the pillow away because it looked like a useless roll of hard cotton. Some hours later, one of the Burmese believers came searching for some remembrance of Adoniram to cherish, and found the uncovered pillow and took it home; and thus, the Lord preserved the translation of His Word.

Adoniram worked on the Old Testament translation in 1831, and all through 1832 and 1833. All the while Mr. Bennett and Mr. Cutter were printing. Mr. Bennett printed in 1832, between March and the end of the year: 3,000 copies of the New Testament and 33,000 copies of tracts and catechisms. Altogether, around 2,500,000 pages were printed that year.

In the final year or more of translating the Scriptures, Adoniram worked diligently at it, isolating himself from interruptions. Every day he tried to translate twenty-five to thirty verses. On January 31, 1834,

SPECIAL SERVICES

Mount Lebanon Baptist Church
Fayette, Alabama
Pastor Lee Roy Dutton

SPEAKER: BRO. BILL LEE

July 28, 29, 30, 2019

Sunday 5:00 PM—Meal at the Church
7:00 PM—Service

Monday and Tuesday Night Services - 7:00 PM

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, and he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. However, he who falls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, and whose soul is given up to Christ—such a man must have an overflowing heart. As his heart is, such will his life be.

From Daily Help, Charles Spurgeon

(Thailand—continued from page 2)

ready to begin the building process. The necessary leveling and ground work has been done and we are now ready to proceed with building. Following the purchase of the land there were several hurdles concerning government regulations we had to overcome. But once again the Lord was gracious as He helped us to meet every governmental requirement. We have come a long way and the Lord has both led and blessed every step of the way. And once again we say; “To God be the glory, great things He hath done”! ♦

ADONIRAM JUDSON TRIED AND FAITHFUL PART II ROBERT WALKER

From this time on, Burma was much in the thoughts of Adoniram. In February of 1810, while on a walk, he later recorded, "It was during a solitary walk in the woods behind the college, while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, Go into all the world and preach the Gospel to every creature, was presented to my mind with such clearness and power, that I came to a full decision, and though great difficulties appeared in my way, I resolved to obey the command in all events." From this time on, he never doubted his destiny and could see the hand of God in all the experiences of his life leading in this direction.

There were other students at the seminary who also felt called to the mis-



Robert Walker is pastor of Bible Baptist Church in Columbus, Nebraska.

sion field, seven in total. Four were seniors; three would not graduate for two

years. The four seniors, one of whom was Adoniram, presented themselves before the newly formed Congregational foreign missions board. Up to this time no missionaries had been sent out from America to foreign lands. The meeting took place in the home of a deacon, Mr. Hasseltine. In the home was the deacon's daughter Ann, or Nancy, as her friends and family called her, twenty-one years old at the time. Adoniram was introduced to her and promptly fell in love.

One month later he wrote to her asking if they could begin a courtship. (He "commenced an acquaintanceship" with her, meaning he formally declared his intentions as a suitor.) She wrote that her parents would have to consent before she would even consider Adoniram. Judson wasted no time writing in this way, "I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and dis-

Judson and from several other laborers who had also come to Burma by this time.

As the missionaries would travel on land or by boat on the rivers, they carried tracts with them. At times, when they traveled by boat they would stop in a village and give away a few dozen tracts. He said he could have given away two hundred. He wrote, "It was amusing and gratifying to see the groups of boatmen about sunset, employed in reading and listening to the truth, and some would be constantly coming to our boat." In village after village he would give away a few tracts.

Judson learned a certain tactic: He wrote, "It is my way to produce a few tracts or catechisms, and after reading and talking a little, and getting the company to feel kindly, I offer one to the most attentive auditor present; and on showing some reluctance to give to every person, and on making them promise to read attentively, and consider, and pray, they get furious to obtain a tract; many hands are eagerly stretched out, and 'Give me one, give me one,' resounds from all sides."

Accounts are given of Adoniram and his friends trying to sleep at night on their boat out in the middle of the river, (in an attempt to find a little peace and quiet from the peo-

ple); but people from shore would call out, "Teacher are asleep? We want a writing." When told that if they came out, they could get a tract, they would come out with their canoe and get near enough to reach a tract stuck on the end of a long pole. Although the missionaries never gave out a tract without being asked for it, they found themselves giving away hundreds every day. For an annual Burmese festival, February 25, 1831, Adoniram had requested 15,000 to 20,000 copies to be ready.

Afterward he wrote, "Nearly 10,000 tracts, given to none but those who ask, I presume there have been 6,000 applications at the house. Some come two or three-months journey, from the borders of Siam and China, 'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.'"

Others came hundreds of miles from the frontiers of Kathay. "Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray, give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ was little known. "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

received what was called a “black-sealed letter,” which was known at that time to be a note of bereavement. He knew that his little daughter, Maria, had not been well for several months, and he feared the worst for her. But nothing could have prepared him for the shock when he opened the letter to find out it was his wife that had died.

One writer said, “More than any other trial that he suffered, this did most to undo him emotionally.” It was an overwhelming blow; the effects of this sorrow hung over him for months. Six months later, he suffered another great sorrow when little Maria, his only remaining child, died April 24, 1827, at the age of two years and three months. In all, three children had been born to the Judsons: one still-born baby on the ship, before they arrived at Burma; another named Roger, born in Rangoon, who died at eight months, and now Maria.

There was a time of despair and discouragement that Adoniram went through, questioning why these things happened, what was the meaning of them? He began to wonder what his motives were for being a missionary. Was it for self-glory? For self-motivation? For a time, Judson dropped his translation work and retreated more and more from people. He built a hut out in the ti-

ger-infested jungle and lived out there for forty days. The local people were absolutely convinced that he would be eaten alive. This was all an attempt on his part to exercise self-denial. Much to the surprise of the people, Judson did survive this experience. One writer described this time as “a time of paralyzing melancholy.”

The turning point for Adoniram came in December, 1829, when he received news of his brother’s death. When Adoniram had left America many years before, his brother was an unbeliever, and Adoniram was convinced that he would remain that way. But his brother, Elnathan, had been converted. When Adoniram heard this news he wrote his sister, Abigail, “When I read this account, I went to my little room, and could shed only tears of joy.”

For Judson this was a ray of light. He took up his translation work of the Old Testament with renewed zeal. It was about this time that the work of the Gospel in Burma really began to go forward. The many years of teaching, preaching, and especially of tract writing and translating the Scriptures, began to bear fruit. There was great interest in the Gospel and Gospel literature. Many inquirers were coming to the zayats to enquire of the Gospel from

tress; to degradation, insult, persecution and perhaps a violent death. Can you consent to all this, for the sake of Him who left His heavenly home, and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Saviour from heathens saved through her means, from eternal woe and despair?”

Can you imagine receiving such a request as that? One family friend said that if Ann were his daughter, he would tie her to the bedpost rather than let her go on such a hare-brained venture. Ann’s parents, though having misgivings, said they would leave it to her to decide, and whatever her choice, she had their blessing; but let her consider carefully before taking an irrevocable action. Ann, in a short time, did make the decision to marry Adoniram and go to the mission field.

She wrote in her diary, “Jesus is faithful, His promises are precious. Were it not for these considerations, I should, with my present prospects, sink down in despair, especially as no female has, to my knowledge, ever left the shores of America to spend her life among the

heathen; nor do I yet know that I shall have a single female companion. But God is my witness that I have not dared to decline the offer that has been made me, though so many are ready to call it —a wild, romantic undertaking.”

Adoniram and Ann were married February 5, 1812. On the 19th of February, fourteen days after they were married, they set sail for India, along with two other couples and two single young men. These were all young people, in their early twenties, fully expecting that they would never see their homeland, friends, or families again. Communication by letter would take months if not several years. Travel was slow; there were no steamships in those days. There was no plan for their return. The journey took about four months, with their arrival in Calcutta, India, June 17.

As they sailed, Adoniram spent time in study of the New Testament from the Greek. Along toward April he became interested in the Greek word used for “baptism.” Being a Congregationalist, he had been “baptized” as an infant by sprinkling. But as he searched the New Testament, he could find no example that anyone had ever “baptized” (so-called) by sprinkling an infant. In every case where baptism was described, the people went

down to the water and were immersed.

Adoniram had two problems. The first was that the American Board (Congregationalist) had told him to “baptize credible believers and their households.” In New England this would mean their infant children. But in the Orient, this could mean adult sons and daughters and probably servants, too. What would a thirty-year-old still-pagan son of a newly admitted church member think of being baptized? If he would consent, what good would it do him?

The other problem Adoniram faced was that they would soon meet William Carey, British Baptist missionary to India, and the Baptists baptized only believers. Adoniram, being of the personality that he was, must prepare to defend the position of the Congregationalists. But as far as he could find in the New Testament, baptism was mentioned “always in connection with believing.” He began saying to Ann, “I am afraid the Baptists may have it right.”

Ann declared that no matter what conclusion Adoniram came to that she would stand by her pedobaptist profession. However, when she tried to find Scriptures to support her view, she also came to realize that believers’ baptism was the

only Scriptural mode of baptism.

This was a monumental decision to come to, for a Congregationalist sent out by the Congregational Missionary Society. It would jeopardize their funding and they had no guarantee that the Baptists would support them. They both carried through with their convictions and were baptized by William Ward, one of William Carey’s fellow-laborers, when they arrived in India. William Carey wrote to a friend, “Since they arrived in Bengal, Bro. and Sister Judson have been baptized. Judson preached the best sermon on baptism I ever heard.” God used even the journey itself to prepare the man in the work that he would do.

Their arrival in India was on June 17, 1812.

In India, the Judsons learned that Burma was closed to the outside world. Friends of the Judsons’ captain warned the Americans to put any thought of a Burmese mission out of their minds. Let them go back to America, or anywhere else in the world but Burma. William Carey painted a discouraging picture of their prospects in Burma, or of India, for that matter. Carey’s son, Felix, had been in Burma for four years, but that was because he had married a Burmese woman, and the government depended upon him as a trans-

sons moved to Ava, the capital of Burma, 350 miles north of Rangoon, up the Irrawaddy River. There was more risk being in Ava so near the empirical power, the emperor. He was no friend of Christianity. That same year war broke out between Britain and Burma, and immediately all Westerners were viewed as spies. The Judsons were not British, but Adoniram had transferred money through a British bank which was the normal process in those days. The Burmese immediately determined he must be tied with the British; he must be a spy. Judson was arrested June 8, 1824, and thrown into prison. He would be in prison until November 4, 1825.

The prisoners were treated inhumanely and cruelly. The prisons were kept by men called “Spotted face,” criminals who actually had tattoos on their face and had been turned into executioners and prison keepers. Their crime was branded on their forehead or chest, and they took joy in inflicting acts of cruelty. The prisoners suffered from starvation, and disease was rampant. It was often thought that Judson would die in this place that was known as “Death Prison.”

Much of the reason he survived is because of the care and attention of his wife, who spent her days bringing him food and caring

for his medical needs as best she could. She daily besought the authorities to show mercy to Adoniram and his fellow Western prisoners. Ann was expecting their second child at this time, a daughter they named Maria, born while Adoniram was still in prison. Ann had the care of her husband, a newborn baby, and two adopted children.

The Burmese general in charge of the prisoners had every intention of executing as many westerners as he could, but through the providence of God, part of which was the pleading Ann, Adoniram’s life was spared.

Release from prison came unexpectedly for Adoniram when an order was given for his release, and he was summoned to the capital. The British army was closing in on the Burmese, and the emperor fearing the worst wanted to try to establish terms of peace. He needed a translator; therefore, they called for Judson. His seventeen-month imprisonment was over. By the grace of God, he survived.

The health of Ann began to fail as the months of imprisonment stretched on. She would never regain her health, and eleven months after Judson’s release, Ann died. Adoniram was in Ava, the capital, at the time when he heard the news. He

printer and brought with him a printing press and types donated by the Serampore missionaries. Mr. Hough was very useful in printing tracts written by Judson and individual books of the Bible as Adoniram would continue translating.

Hough and his wife, after several years in Burma, determined it would be best to move to Calcutta with the printing press and carry on there because of the unrest in Burma. He would print the Judsons' material and send it to them.

The months passed by. When government pressure seemed light, Adoniram spent more time teaching. When danger arose, he spent more time translating.

During the next four years Adoniram immersed himself in translation. By July, 1823, he had completed his translation of the entire New Testament into Burmese, and had written a summary of the Old Testament in twelve sections, which included an overview of the Old Testament from Genesis to the coming of Christ. There had been parts of the New Testament printed, but not the complete New Testament. By this time there were eighteen converts in Rangoon.

One small job of translating that Adoniram enjoyed was a letter

from one of the Burmese converts to a Baptist pastor in Boston, the Rev. Baldwin. "Beloved Elder Brother, Though in the present state the places of our residence are very far apart, and we have never met, yet by means of letters, and words of Yoodthan (Judson), Who has told me of you, I love you and wish to send you this letter." He went on to recount the satisfaction his religious experiences gave him. But, he admitted, it was difficult to be a Christian in Burma: "For, elder brother, I have to bear the threatening of my own brother and my brother-in-law, who say, —We will beat, and bruise, and pound you, we will bring you into great difficulty; you associate with false people; and you keep a false religion; and you speak false words." Nevertheless, this man continued faithful. He concluded, "In this country of Burma are many strayed sheep. Teacher Yoodthan, pitying them, has gone to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him; and that our number may increase, we meet, and pray to the great Proprietor of the sheep. Thus I, Maung Shway-bay, a disciple of teacher Yoodthan, in Rangoon, write and send this letter to the great teacher Baldwin, who lives in Boston, America."

In January, 1824, the Jud-

lator/ambassador. Therefore, Felix wasn't a missionary in the same manner as his father. There had been other missionary endeavors, every one of them failed. Religious toleration was unknown, the government cruel and oppressive, the emperor ruled with absolute power. It is said that life was so uncertain that a man never knew when he woke in the morning whether he would be allowed to live until night.

The prospect of the Judsons staying even in India was bad. Westerners were not welcome. All doors were closed, and they could not stay in India. The captain of their ship could not leave the shores of India without the Judsons on board unless they could sail aboard another ship to a different destination. They were becoming more frantic and desperate of where to go to serve the Lord, when word came that they could go to the "Isle of France" (now called Madagascar — southwest of India 2,500 miles).

At first this seemed promising, but this wasn't the place for them. Some of their Congregational friends were there. How could they work together? Also, there were already missionaries there and a spirit of apathy on the island. They finally settled on going to Java, an Indonesian Island. No missionaries were there and it presented a wide field for

missionary labors. But Burma still drew Adoniram. Ever since he read Michael Symes' book "Embassy to Ava," he had never been able to get Burma out of his mind. What caught his attention as much as anything was the fact that the Bible had never been translated into Burmese. There needed to be a Burmese Bible. The Lord laid this desire on the heart of Adoniram, to provide the first Bible for that nation.

The Judsons did sail to the "Isle of France" because they were not allowed to stay in India, from there to Madras (on the eastern side of India). But at Madras they were ordered to leave. It was a matter of time before an order would come for deportation to England. In desperation Adoniram began looking for a ship leaving for anywhere—he didn't care where—as long as it sailed before that dreaded deportation order could arrive. He found one, a vessel bound for Rangoon, Burma, — the only vessel leaving Madras.

The Judsons talked it over with their friends. Everyone was of the same opinion: stay away from Burma. Let yourself be taken to England, lose a few years rather than go to that dreaded land of Burma with all its dangers and horrors. But their arguments did not convince Adoniram. He felt he should at least try Burma to find out if a mission could

exist there. In the southern part of Burma is Rangoon, a seaport on a river. Foreign ships came there often. If they found no profit in a mission, surely, they could leave.

On July 13, 1813, the Judsons arrived in Rangoon. Upon arrival, the Judsons faced 108 degree heat, unsanitary conditions, as well as the continual threat of disease. Felix Carey described the conditions to his father, “The houses are miserably built, the streets are filthy with vermin, the rent wickedly oppressive, taxes absurdly high, and the punishment imposed by the government barbarous.” Burma was brutally intolerant of any religion except the Buddhist; no deviation from Buddhism was permitted—a very difficult place to be a Christian missionary.

Within a few days after arriving, Adoniram found a Hindu teacher to teach them the Burmese language. Judson’s plan was to begin work on the translation the Bible into Burmese as soon as possible. It is a very difficult language to master. Yet in time Adoniram was able to learn it and attain quite a level of excellence. This greatly contributed to his success in the long term.

Translation of the Scriptures into the Burmese language was a priority for Adoniram. Another priority

was evangelizing. The most common method that he used was the zayat. A zayat was a wooden hut, raised above the ground on stilts with a veranda (a porch with a roof) on the front. These zayats were built along main roadways and pathways, and the Buddhist teachers would sit there and invite people to stop and debate. In this way they would share their Buddhist teaching.

Judson adopted this same approach. He would dress himself in a similar manner as the Buddhist teacher and would use this as an opportunity to speak to people passing by. Ann held private conversation with the women, speaking to them of the Gospel.

This work of the Judsons went on for months. Remember, they had arrived in Rangoon in July, 1813. The first convert to Christianity was in 1819. The man’s name was Maung Nau (pronounced “now”). He was one of several Burmese that had returned to hear the Gospel given by Adoniram. By this time there might be thirty attending their Sunday service. Judson noticed that this man had “a teachable and humble spirit.” He returned Monday, Tuesday, and Wednesday. On Wednesday, May 5, 1819, Adoniram was almost afraid to record the conclusion he was coming to: “I begin to think that the grace of God has

reached his heart. He expresses sentiments of repentance of sins, and faith in the Savior. The substance of his profession is, that from the darkness, and uncleannesses, and sins of his whole life, he has found no other Saviour but Jesus Christ; nowhere else can he look for salvation, and therefore he proposes to adhere to Christ, and worship him all his life long.”

“It seems almost too much to believe that God has begun to manifest His grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. Praise and glory be to His name forevermore. Amen.”

After the Judsons had been in Burma six years, this man openly professed himself a believer in Jesus Christ. On Sunday, June 6, 1819, Maung Nau presented Adoniram with this letter, “I Maung Nau, the constant recipient of your excellent favor, approach your feet. Whereas my lords three have come to the country of Burma, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am, with a joyful mind, filled with love.

“I believe that the Divine Son, Jesus Christ, suffered death, in the place of men, to atone for their

sins. Like a heavy-laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, Sirs, consider that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become His disciple, shall dwell with yourselves, a band of brothers, in the happiness of heaven, and grant me the ordinance of baptism. It is through the grace of Christ that you, Sirs, have come by ship from one country and continent to another, and that we have met together. I pray my lords three that a suitable day may be appointed and that I may receive the ordinance of baptism. As it is only since I have met with you, Sirs, that I have known about the eternal God, I venture to pray that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved.”

He was baptized the next Sunday.

There were several different couples that would come from America with intentions of staying on the mission field but would for one reason or another return home or move to other places.

Edward Wheelock and James Colman and their wives along with George Hough and his wife came from America. Hough was a