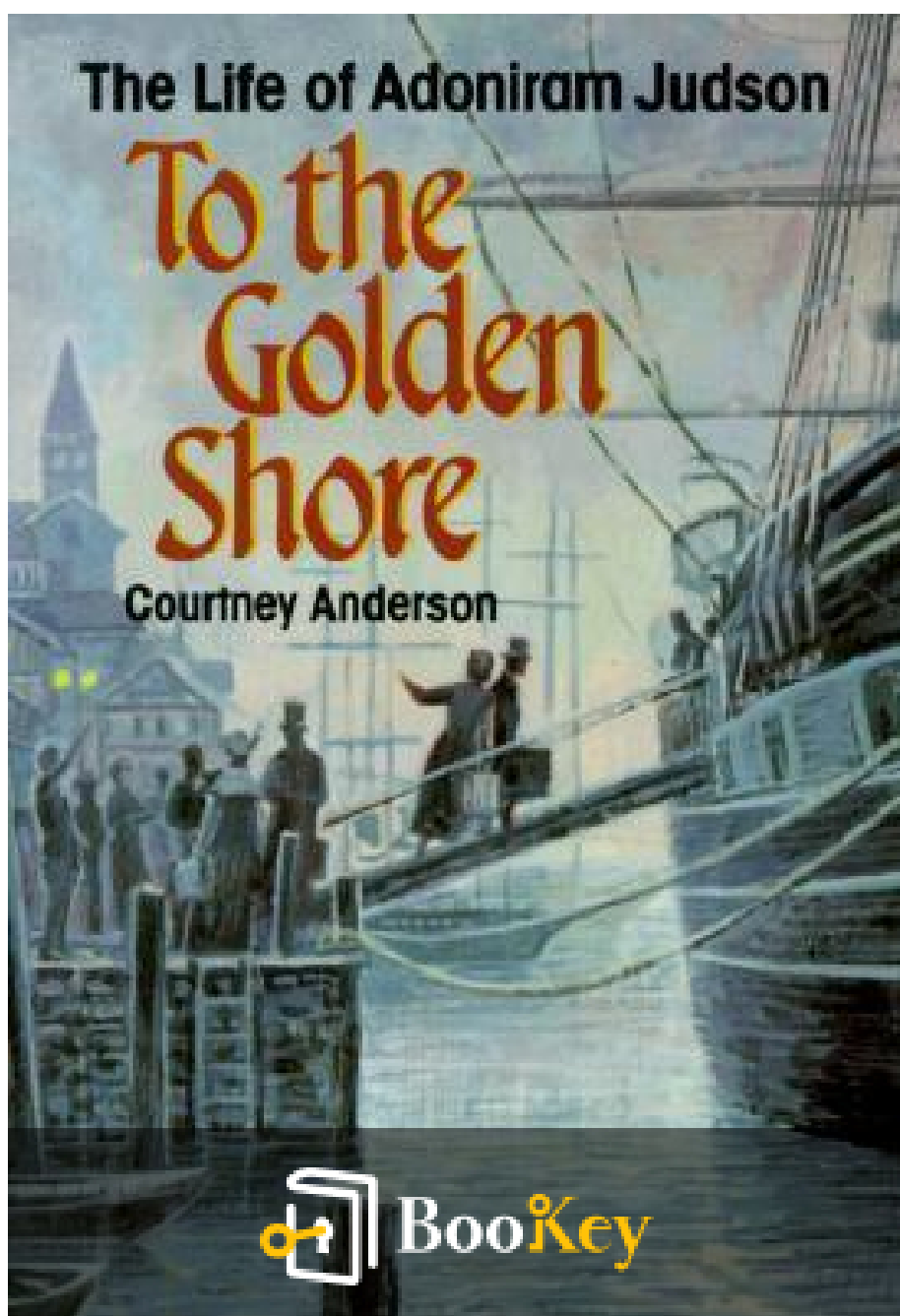


# To The Golden Shore PDF (Limited Copy)

Courtney Anderson



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# **To The Golden Shore Summary**

"A Quest of Faith and Endurance in Unknown Lands"

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## About the book

Set sail on a captivating voyage into an inspiring tale of faith, dedication, and bravery with Courtney Anderson's "To the Golden Shore." This compelling biography unveils the extraordinary life of Adoniram Judson, one of America's pioneering missionaries, whose unyielding spirit carried him across treacherous seas and jungles to the mystical land of Burma. With meticulous research and engrossing narrative, Anderson not only paints a vivid portrait of Judson's resilient character but also immerses readers in the 19th-century world of exploration and cultural encounters. As you turn the pages of "To the Golden Shore," you'll find yourself drawn into the arduous yet fulfilling journey of a man who dared to pursue his divine calling and forever altered the landscape of missionary work. Delve into this epic story and witness the tangible passion that fueled Judson's quest to illuminate a distant shore with hope and light.

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## About the author

Courtney Anderson, an accomplished American author, is celebrated for crafting insightful and captivating biographical narratives that have stood the test of time. Born in 1916, Anderson's literary career was distinguished by his meticulous research and the vivid portrayal of historical figures, which brought the past to life for his readers. He is perhaps best known for his work, "To the Golden Shore: The Life of Adoniram Judson," which chronicles the inspiring life of the pioneering American missionary. Anderson's ability to weave together accurate historical detail with compelling storytelling has earned him a respected place among writers of biographical literature. Despite the passage of years, his works continue to inspire and inform, illuminating the lives and legacies of individuals who made significant contributions to history.

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# Summary Content List

chapter 1: The Frame

chapter 2: The Dedication

chapter 3: France and England

chapter 4: Exile

chapter 5: Time Must Bring a Harvest

chapter 6: Return to the Golden Feet

chapter 7: Death Prison Days

chapter 8: The Black-sealed Letter

chapter 9: Let the Will of God Be Done

chapter 10: Bat Castle

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# chapter 1 Summary: The Frame

## Chapter I: The Frame [1788]

In 1788, the Reverend Adoniram Judson, Senior, was contemplating settling down in Malden, Massachusetts, primarily driven by his love for Abigail Brown. Malden appeared to be an ideal town for living, characterized by its solid, comfortable community of nearly two hundred families. Despite the logistical challenges of reaching the larger city of Boston, the town's parsonage, an elegantly simplistic yet sturdy structure, attracted the reverend. As Mr. Judson preached weekly that summer, the prospect of building a life with Abigail in Malden—and envisioning their future children—grew more appealing. At thirty-six and a Yale graduate, Mr. Judson had yet to accept a pastoral call due to his high standards—insisting on unanimous approval from congregations, which was increasingly rare in the post-Revolution era due to evolving theological views.

Despite Mr. Judson's initial hesitations regarding Malden's church because of its divided congregation—some members found his traditional Congregational beliefs too conservative—he felt drawn to take the call. Malden, however, had internal disputes surpassing even theological disagreements, notably one about the church's location that had sparked arguments for generations. Nonetheless, favoring the stability Malden





offered over itinerancy, Mr. Judson decided to set up roots. After weather-induced delays and controversy around his ordination, he was finally ordained in early 1787. Soon after, Abigail bore him a son, whom they named Adoniram, signifying hope in a future where this son might achieve the greatness Mr. Judson aspired to yet did not personally reach.

## **Chapter II: Clouds [1789-1792]**

The infant Adoniram grew unaware of his father's ecclesiastical trials, leading an idyllic early childhood. Mr. Judson preached a God of strict justice and universal holiness—a doctrine increasingly questioned by his shrinking congregation due to philosophical shifts. Facing ecclesiastical and financial instability due to declining ministerial support, the elder Judson nonetheless saw Adoniram Jr. display extraordinary promise. By age three, the young Adoniram had learned to read, impressing his father with the sheer potential of his intellect.

These events hinted at tensions between remarkable personal expectations and turbulent external circumstances. Despite the spiritual and professional trials, the younger Adoniram's learning and nurturing at home sowed seeds of future ambition and resilience, established amidst the foundational experiences of religious youth.





### **Chapter III: Wenham [1792-1799]**

After leaving Malden, Reverend Judson received a call from Wenham, a smaller, more united congregation. Here, Adoniram Jr. began to exhibit individuality, supported by his family's return to stability. He showcased precocious talent, particularly in solving complex riddles and arithmetic, demonstrating an intellect outpacing peers and occasionally drawing both admiration and frustration from his father.

Although Wenham offered peace, the father's financial struggles mirrored professionally unresolved ecclesiastical disputes. Mr. Judson's unwaveringness in principle occasionally clashed with economic reality, exemplifying difficulty in trying to reconcile idealistic theological steadfastness with practical necessities. The senior Judson's insistence on rigid principles left a lasting impression on young Adoniram, instilling a personal adage of "never compromise." However, external challenges loomed, forecasting future transitions.

### **Chapter IV: Braintree, Plymouth, and Brown [1800-1807]**

In 1800, the Judsons moved to Braintree amid financial uncertainty, and Mr. Judson utilized various skills beyond ministry to sustain his family. The



family resettled into settled life in Plymouth when Reverend Judson was again called to minister there amidst liberal-conservative turbulence defining the colonial religious landscape.

Adoniram, now entering young adulthood, faced the challenges of aligning familial religious expectations with his burgeoning ambitions for scholarly renown and potential fame. His brush with grave illness prompted introspection on mortality, ambition, and the dichotomy between temporal achievements and transcendental legacy. Adoniram rationalized a potential future in religious oratory, influenced by evolving definitions of fame aligned with theological contemplation.

Choosing Brown University for its academic excellence with religious amenability for a Congregationalist, Adoniram set new pathways. Although successful academically—leading to being valedictorian—Adoniram experienced his belief system shaken amid collegiate philosophical exposures.

## **Chapter V: Revolt [New York: 1807-1808]**

In a bid for authenticity and independence, Adoniram ventured to New York, pursuing writing for the stage, perceived as bold rebellion against his upbringing. The journey ended in disillusionment amid an unsavory



theatrical world and unfulfilled ideals. He returned homeward, disenchanted and uncertain, the guiding certainties of his upbringing clashing with youthful revolt and newfound existential questioning after a traumatic confrontation with death—a Death that illuminated both past friendship and the ultimate liminality of certainty and meaning. The crossroad was set for redefining purpose and destiny.

Through these transformative early life experiences, Adoniram wrestled with foundational family values amidst broader individual aspiration and emerging doubts, forming layers of introspection, ambition, confrontation, and growth. Each phase highlighted not only historical narrative reflections but also timeless struggles between belief, identity, and purpose—themes pivotal for his future development.

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## chapter 2 Summary: The Dedication

### Chapter VI: The Dedication [Andover: 1808]

Adoniram Judson's return to his parents after a five-week journey marked more than just the end of a trip; it represented a profound inner conflict shaking his soul. Despite familial efforts to guide him, Adoniram's intellectual rigor demanded evidence and logic before he could wholeheartedly embrace his father's Christian creed. His family, grounded in tears and prayers, found themselves helpless before his crisis of faith, embodied by a mind that refused to settle for belief without understanding.

During this turmoil, two eminent visitors arrived: Dr. Moses Stuart from the First Church of New Haven and Dr. Edward Dorr Griffin of the First Presbyterian Church of Newark. They brought news of a new conservative theological seminary at Andover, on Phillips Academy's grounds, aiming to counter Harvard's liberal influence. The Judson family hoped that these learned men could succeed where they had failed—in guiding Adoniram to a spiritual resolution.

Impressed by Adoniram's intellect and openness, the visitors suggested he enroll at Andover for theological study, offering him the resources and support to explore his doubts. Adoniram, though initially resistant,



ultimately decided to join the seminary after a brief stint as an assistant teacher in Boston. Here, under the mentorship of Drs. Pearson and Woods, he engaged deeply with theological questions, eventually finding a semblance of faith he had long sought. By December, he dedicated himself to God, setting a new course for a life devoted to Christian service.

## **Chapter VII: Embassy to Ava — The Decision [1809]**

Having embraced a sense of purpose, Adoniram entered a period of self-examination, seeking a path that intertwined ambition with divine service. Rejecting literary and political pursuits, he sought a larger calling. The answer came through a serendipitous encounter with Dr. Claudius Buchanan's sermon, "The Star in the East," and Michael Symes' "Account of an Embassy to the Kingdom of Ava," highlighting regions untouched by missionary efforts.

These revelations ignited in him the vision of becoming a pioneering American foreign missionary. His excitement bordered on the romantic; here was a way to achieve a rare unity of spiritual fulfillment with the mark of distinction. Despite initial skepticism from others, Adoniram intensified his resolve to bring the Gospel to distant lands.

By February 1810, during a solitary walk, passages from the Bible



reinforced this mission, transforming his vision into an unshakeable decision. His path was clear; he would dedicate his life to preaching the Gospel to the unreached, marking a turning point that committed him wholly to his new purpose.

## **Chapter VIII: The Brethren; the American Board [1810]**

With his decision to become a missionary firm, Adoniram returned home, expecting resistance, particularly from his father. Yet, he was determined to pursue this solitary path. To his surprise, he found kindred spirits at Andover—students like Samuel Newell, Samuel Nott, James Richards, and Samuel Mills—who shared a budding desire for missions abroad.

Motivated by the common goal, they formed "the Brethren," a secret society committed to foreign missions. Understanding institutional support was necessary, they sought to persuade the General Association of Massachusetts' meeting to endorse their purpose.

With the guidance of influential figures like Drs. Spring and Worcester, these students petitioned the General Association, which led to the formation of the American Board of Commissioners for Foreign Missions. This board would mobilize resources and pave the way for their overseas mission, representing a successful first step in Adoniram's ambitious plan to carry the



Gospel to the world.

## **Chapter IX: Nancy [Ann Hasseltine: 1810]**

While on the brink of securing a mission, Adoniram Judson's path took a personal turn when he encountered Ann Hasseltine, or "Nancy," at a luncheon in Bradford. Struck by her beauty and vivacity, Adoniram found himself deeply enamored. Nancy, raised in a vibrant and somewhat unconventional religious milieu, had recently undergone her own spiritual transformation, prompted by local religious revivals and personal introspection.

Despite Nancy's initial reservations and the societal norms of the time, Adoniram's courtship—driven by his earnest letters and impassioned vision of life as missionaries—compelled her to consider a future by his side. Her eventual acceptance of his proposal intertwined her destiny with his, setting the stage for a joint commitment to a shared missionary calling.

## **Chapter X: A Wild, Romantic Undertaking [1810]**

As Adoniram prepared to formalize his missionary ambitions, he shared his plans with Nancy, seeking assurance before embarking on this uncertain

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path. Facing family concerns and societal skepticism, particularly from Nancy's associates, they weighed the personal sacrifices entailed in such a venture against their profound sense of spiritual duty.

Regardless of obstacles, Adoniram planned to secure backing from the London Missionary Society, setting sail to England in early 1811. His letters to Nancy during this time revealed a raw sincerity, anticipation of their life together, and resolve to turn their hopes into reality—beginning a journey which transcended not just continents, but the very boundaries of faith and romance.

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## chapter 3 Summary: France and England

### Chapter XI: France and England (1811)

In January 1811, the British vessel, the Packet, set sail from Boston harbor with few passengers due to the ongoing war between England and France and rising tensions with the United States. Among the passengers was Adoniram, who shared the journey with two Spanish merchants. Their voyage took a perilous turn when the Packet was captured by the French privateer L'Invincible Napoléon. The two Spanish merchants, fluent in French and appearing prosperous, were treated with courtesy, while Adoniram, lacking the language and donning unimpressive attire, was imprisoned with the crew in the squalid hold of the ship.

The ordeal was nightmarish for Adoniram, whose aversion to dirt and prior life of respect and kindness left him unprepared for such degradation. Beset by homesickness and self-doubt, he questioned his choice of vocation until a realization struck—perhaps this was a test of his missionary resolve. Seeking solace in prayer, he found strength and immersed himself in studying his Hebrew Bible, translating passages into Latin. By a stroke of providence, a Latin-speaking ship's doctor discovered Adoniram's scholarly pursuits, leading to a change in fortune. Recognizing Adoniram's education, the doctor facilitated his transfer from the oppressive hold to more comfortable



accommodations, allowing Adoniram to dine with officers and the Spanish passengers.

Their ship eventually encountered a threatening British brig, but the swifter French privateer evaded capture. Adoniram's journey continued to France, landing first in Le Passage in Spain where the Spanish were disembarked. However, upon reaching Bayonne, Adoniram and the Packet's crew were imprisoned once more. During the march to confinement, Adoniram's vocal protests captured the attention of a helpful American within the crowd. The Philadelphian officer, understanding the dire situation, orchestrated a daring escape for Adoniram by smuggling him out of prison beneath an expansive cloak, eventually securing his place on an American ship.

Adoniram found refuge within a supportive American community in France's Bordeaux and took insightful interest in French society, cautioning against the lurking immorality he witnessed. His candid denunciations during a masked ball shocked his peers, yet stirred a critical eye towards the pervasive infidelity surrounding him. Reflecting on this experience, Adoniram recognized it as invaluable preparation for his missionary work, exposing him to societal extremes beyond New England's modest confines.

Despite logistical and ideological challenges faced in England, particularly the American Board's weak financial stance and unrealistic expectations for joint mission control, Adoniram's resolve remained unyielded. Ultimately,



he gained an offer from the London Missionary Society to employ him and his colleagues as missionaries in India—a conditional arrangement that relied on potential resource availability from back home. With the unfolding path for the first American foreign mission now clearer, Adoniram ended his transatlantic mission having cemented the steps for the movement of American missions onto the broader global stage.

## **Chapter XII: The Formal and Solemn Reprimand (1811)**

Upon his return to America, Adoniram sought to reconcile past indiscretions from a brief stint with a theatrical troupe by compensating the cheated landlords—a gesture that let him proceed with a clearer conscience towards Andover and Bradford, where the stirring news awaited. The anticipated funds for their mission, buoyantly believed to come from Mrs. Norris's bequest for missions, invited optimism. However, the estate faced legal entanglements, and its release wasn't immediate. Despite such financial uncertainty, the commitment of the group to their mission remained strong.

Adoniram's reunion with companions, particularly Newell and newly-engaged Harriet Atwood, brightened as their mutual commitments to missionary work began to set direction, solidifying further when Nott also chose to marry. Back at Andover, he found a supportive network of students and faculty keen on contributing towards raising necessary funds.



However, an impatient board encountered frustration when Adoniram proposed an ultimatum following indecision over immediate departure plans. Unwilling to wait amidst imminent war clouds with England, Adoniram's bold suggestion of seeking London's aid agitated some board members but ultimately propelled action towards formal support.

A rebuke — termed later as a "formal and solemn reprimand" — delivered by Dr. Spring to Adoniram for his impetuosity bore testimony to the tensions navigated. Yet, this rebuke didn't tarnish his achievement. Despite funding challenges, the American Board affirmed the appointments of Adoniram, Newell, Nott, and Hall for missionary labor overseas.

Demonstrated by financial allocations and initial move towards securing passage East, this marked America's earnest entry into foreign missions, charting a course towards vast uncharted lands—undaunted by chastisement, Adoniram emerged more resolute than ever.

### **Chapter XIII: The Ordination (1812)**

Returning to Bradford with the news of impending departure, Adoniram shared the newly-confirmed plans with his soon-to-be wife Nancy. The period was marked by final visits with family, anticipation tinged with the melancholy of impending farewells. Their personal journey, entwined with



broader mission goals, culminated at the ordination held in Salem—a ceremony mirroring religious and historic significance as America first commissioned its foreign missionaries.

Adding urgency, passage opportunities emerged late in January 1812—a ship from Philadelphia and another from Salem, setting discrete yet synchronous routes to India. Amidst fervor, a persistent scramble ensued, mobilizing funds, support, and final preparation for both mission and vessel. Twice the numbers destined for Calcutta divided to mitigate risk, facilitated by the discovery of potential convoy avenues emerging at the eleventh hour. The missionaries, amid relentless winter rigors, commandeered a cause that eclipsed all domestic ventures before.

Ordination day began under gathering snow, swelling into a crescendo of spiritual and emotional commitment at the Tabernacle Church with opulent public amassment. Two thousand souls were present under Reverend Griffin and Dr. Woods, where the promise of new religious frontiers was embraced. Enshrined in direct prayers, jubilant hymns, and steadfast commissioning, the furor invoked momentary sorrow—embellished as irrevocable odyssey arose on all horizons. As the ceremonial undertone of everlasting departure soared beyond Salem's bounds—onward they sought foreign soil for the Gospel's reach.

## **Chapter XIV: The Embarkation (1812)**

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Throughout February, endless enthusiasm fueled fervency as constituents and patrons alike embraced the missionary cause. Notable personalities, alongside myriad student contingents, coalesced to finance the noble transports to brave increment conditions. Amidst their commendable progress, opposition resided in vestigial skepticism amid incongruently lenient claims. A diverse clime bore witness as groundbreaking initiative gathered momentum. Surplus arose in pecuniary facets, supplemented by practical donations upon which Audoniram bore testament to communal care—surmounting adversities with timely orchestration amidst dilemma's tide.

The final weeks reflected unprecedented fervor as funds exceeded expectations and less tangible provisions, from clothing to gingerbread, poured in. Salem's last vessel to the Orient until war's end stood bound on the tides—commanded by capable Captain Augustine Heard. Though laden predominantly with commercial cargo, so too, aboard rode Holmes and Newell's aspiring young devotees—not the least weary of farewells begun in solemnity yet bearing humility fuelled resolve, conviction resonating in nameless Anglican verse pervading unremitting horizons.

As light dawned, a long farewell waned in distinctly poetical reveries—until unbidden endeavors arose, the caravan unmoored by resolute advance whose

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hearts now charted both expectation and unwavering spiritual quests. Each knowing their uncertain destiny— collectively bound ever deeper into an eternal promise of far-flung triumph beyond transient visions ashore.

Upon casting memories tenderly aloft—warmed by gathers supplicating benevolence beyond landfall—despite unwonted heraldic tremors, Adoniram and party sailed toward virgin horizons—prompting thus ultimate ground for evangelized faith.

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## chapter 4: Exile

### Chapter II: Exile [1812]

Adoniram and Nancy Judson, residing temporarily with Mr. Rolt in Calcutta, were in a period of transition after uncertainties in their mission journey. Accessible to a substantial library in their room, Adoniram delved deeply into the doctrinal question of baptism, debating whether it signified infant sprinkling or adult immersion. This theological dilemma grew as Adoniram felt it was his duty to seek the truth even if it led to sacrifices, including potential separation from their missionary companions and support network.

Nancy, skeptical yet supportive, began her own scriptural inquiry, struggling with the potential rupture it could cause in their missionary efforts. As new arrivals, including their friends Newell, Hall, Rice, and the Notts, joined in Calcutta, the congregation grew animated by Adoniram's questions over baptism.

The realization that diverging denominations among their group could fracture their mission weighed heavily. Nancy was distraught over the consequences of their possible Baptist conversion, fearing the ostracism and separation it might instigate from their friends and supporters back home.



Despite these heavy concerns, both Adoniram and Nancy ultimately embraced Baptist beliefs and underwent baptism by immersion. This decision set them at odds with their original Congregationalist sponsors in America but opened new avenues with American Baptists who unexpectedly received the news of their conversion, as highlighted in communications to influential Baptist leaders back in America.

Facing challenges with the East India Company's regulations and seeking a viable mission location, they contemplated various destinations, including Java and Burma. Burma, with its un-translated Bible and large population, intrigued Adoniram despite its perilous political landscape. As they looked towards establishing a mission in Rangoon, Nancy, now pregnant, faced additional trials after their conversion but found solace in her commitment to their cause.

### **Chapter III: Rangoon [1813]**

The Judsons, exhausted yet resolute, finally arrived in Rangoon aboard *La Belle Créole*. Their landing on the bustling Burmese soil marked the beginning of their long-awaited mission work. They faced cultural isolation, delayed communications, and grief over losing their close companion Harriet Newell, who died shortly after childbirth—a toil they learned upon arrival.



They found Rangoon to be a city teeming with life but also laden with hardships; the Judsons courageously worked to acclimate themselves to Burmese society. Their initial stay in the mission house provided them crucial time to grasp the Burmese language, embarking on an immersive study using a local teacher despite linguistic barriers.

Their resolve was tested by the unfamiliar and sometimes hostile environment, but their dedication remained unshaken. Nancy's health struggled during the voyage, and their faith was often challenged amid cultural and personal adversities, including familial ties and the loss they suffered.

The couple's determination was ironically symbolized by the vast and imposing Shwe Dagon Pagoda, representing the entrenched Buddhist faith of the Burmese people they aimed to evangelize. Their fledgling efforts to grasp the language and the people were slow but steady, laying a foundation for their eventual mission strategy.

#### **Chapter IV: Burma [1813-1814]**

As they adapted to the rhythms of life in Burma, the Judsons faced personal and professional hurdles distinct to their new environment. Adoniram's



ambitions to translate the Bible into Burmese met practical challenges; the language's structure was compellingly alien, marked by a lack of Christian terminologies.

Nancy supported their progress while managing household duties and learning the language herself. The couple mined every opportunity to introduce their faith discreetly, focusing initially on cultural integrations and linguistic mastery. They faced the harsh realities of life under Burmese rule, witnessing public punishments and the socio-political constraints of an oppressive regime.

Their situation was further complicated by the shifting political tide when Rangoon's new viceroy came to power, affecting their safety and relationships within the city. Despite the obstacles, their small steps transitioned into larger leaps: gathering precious insights into the cultural fabric which would be pivotal to their mission's long-term success.

## **Chapter V: Little Roger [1814-1816]**

The Judsons welcomed a joyful yet fragile chapter with the birth of their son, Roger. His presence filled them with hope, offering a touch of New England in the foreign land they now called home. Yet, this joy was grievously short-lived, as illness claimed the young child's life within



months, leaving the parents desolate.

This tragic interlude tested their faith and resolve, but also deepened their reliance on each other and their mission. Personally devastated yet spiritually compelled, the couple sought solace in their work and community, dedicating themselves to the translation and propagation of Christian teachings.

Amidst personal sorrow, Adoniram's efforts to create a Burmese grammar and engage with locals like his learned teacher U Aung Min became crucial milestones. These initiatives signaled their persistence to sow the seeds of their faith, even in a barren cultural soil that had yet to show any fruit of conversion.

## **Chapter VI: Time Must Bring a Harvest [1816-1817]**

Following periods of illness and grief, the arrival of the Houghs rejuvenated the mission with fresh dynamism and a long-awaited printing press—an asset that promised to magnify their evangelical reach across Burma. The mission's activities burgeoned, with Adoniram's translated tract 'The Way to Heaven' marking the endeavor's new phase, as Christianity began taking root through written word distribution.



Despite enduring challenges—both in communicating complex Christian doctrines and handling skeptical or indifferent Burmese respondents—the mission outsiders like Hough, grappled with moral incongruities and cultural dichotomies, yet remained industrious.

The missionaries persisted through the ebb and flow of minor victories and setbacks, their resolve fortified by faint glimmers of hope such as curious inquiries from locals like Maung Yah. They pressed on, unwavering in their belief that time would, indeed, usher forth a spiritual harvest in this challenging land.

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## chapter 5 Summary: Time Must Bring a Harvest

### Chapter VII: Alarms and Excursions [1817-1818]

In May 1817, Adoniram Judson completed his translation of the Book of Matthew into Burmese while George Hough, his colleague, was busy printing it. With Hough struggling to grasp the complex Burmese script, Judson proceeded to work on a dictionary to aid future missionaries in learning the language. The intricacies of Burmese seemed insurmountable to Westerners, especially men over thirty, like Hough, who bemusedly suggested that training teenaged boys in the language would be more practical. Meanwhile, Samuel Rice, a dynamic figure capable of bringing more missionaries, was expected to join them in Burma, although he, unbeknownst to Judson, remained tasked with promoting foreign missions within American congregations by the mission board.

In Boston, Adoniram's father, deeply thoughtful and uncompromising in his honesty, decided to align with his son's conviction after four contemplative years, resulting in his baptism into the Baptist faith alongside his family members. Such news, however, reached remote Rangoon much later. There, Adoniram and Nancy Judson continued to foster interest in Christianity, yet conversions were elusive. Hough doubted if they would ever witness a Burman convert, partially due to his subordinate position to the Judsons and



the languid, skeptical climate around them.

Adoniram desired a more visible position within Rangoon to preach openly but financial constraints restricted such ambitions. Additionally, widespread suspicion and apprehension towards foreign religion stymied potential interests. The unpredictability of political winds at the court, where they still enjoyed favor, weighed heavily on their minds. As concerns grew about oppressive measures threatening the mission, they considered relocating to Ava, or recruiting Burmese-speaking Christian converts from Chittagong.

At the year's end, Adoniram decided to sail to Chittagong on the ship *Two Brothers* to seek out Christian converts to fortify the Rangoon mission. However, the journey was riddled with setbacks. The ship encountered fierce headwinds, forcing it to reroute across the Bay of Bengal to Madras, a place of no interest to Adoniram. Starvation and sickness plagued the voyage until they finally anchored near Masulipatam after twelve arduous weeks. Recovering at a British officer's residence, Adoniram learned he might be stranded until spring. He opted for a trek to Madras, hoping to secure early passage back to Rangoon, which finally materialized after three months of waiting.

Upon his return, he learned of intensified persecution in Rangoon—a bureaucratic order had compelled the mission's members to leave Rangoon, though Nancy and the Hough family remained behind temporarily due to



ship delays. The unsettling developments and the harrowing journey left Adoniram contemplating the uncertain future as he headed home.

## **Chapter VIII: The First Convert [1818-1819]**

With Adoniram's return to Rangoon, adverse circumstances started to dissipate. The recent war scare faded, and the cholera epidemic subsided. With the viceroy's mediation, even the Portuguese priests were allowed to remain in Burma, though officially, the banishment order lingered over them and the Baptists alike.

James Colman and Edward Wheelock, two newly arrived missionaries, brimmed with idealistic fervor, though adaptation to Burmese life was daunting. Tragically, Wheelock soon displayed signs of tuberculosis, which thwarted his ability to engage in mission activities, overshadowing the Judson's earlier excitement of constructing a "zayat"—a small public teaching house—to interact directly with the Burmese populace.

The zayat became a cornerstone for spreading Christian teachings. On the Burmese Sabbath, when throngs journeyed to the Shwe Dagon, Adoniram positioned himself to appeal to passersby, inviting them to seek knowledge. Amid the casual inquiries and sporadic hostile exchanges, a sincere visitor emerged—Maung Nau, a humble laborer with a profound interest in learning



about Christ.

Despite his nondescript appearance, Maung Nau's sincerity and humility marked him as a genuine seeker of faith. After numerous visits to the zayat, filled with discussions that revealed his growing understanding and acceptance of Christianity, Maung Nau openly declared himself a believer. In June 1819, he became the first Burman convert, baptized under the watchful eyes of curious bystanders and the benign gaze of a giant Buddha statue—a modest but momentous triumph for the mission.

## **Chapter IX: Let Us Go to the Golden Feet [1819]**

In July 1819, Judson realized that deep-seated fears and prejudices held back potential converts, impeded by the looming threat from governing authorities who might view mission activities as threats to the established social order and possibly as acts of subversion.

He saw only one viable course of action: presenting their case directly to the emperor Bagyidaw. Together with Colman, Adoniram embarked on a courageous journey up the Irrawaddy River to Ava, capital of the Burmese Empire, aiming to petition for religious tolerance and permission to preach without government interference.



Their voyage was fraught with dangers—natural elements and ever-present threats of banditry. But the greater peril awaited at the imperial court, where the labyrinthine politics of favoritism and distrust could easily snuff out their hopes. Yet, they pressed on, bolstered by the supportive presence of the few friends who had eased their path to the Golden Feet of the emperor.

In January 1820, dressed in white robes as a sign of religious distinction, they approached Bagyidaw. Their gift, a splendidly gold-covered Bible, paled in comparison to the grandeur of the emperor's realm. After their painstakingly crafted petition was dismissed by the emperor, who remained unmoved, their dreams of securing immediate imperial favor seemed shattered.

Ava was closed to them, but not all avenues were blocked. The missionaries believed the invisible hand of God continued to guide them, nurturing hope in their mission amid the budding faith among native converts back in Rangoon.



## chapter 6 Summary: Return to the Golden Feet

### Chapter XII: Return to the Golden Feet [1820-1822]

The Judsons spent three months in Calcutta after arriving from India, staying with friends and fellow missionaries. During this time, Nancy Judson's health was a significant concern, with Dr. Chalmers diagnosing a chronic liver ailment and recommending a move to the United States for recovery. However, another doctor, Dr. Macwhirter, managed to prescribe a treatment that allowed her to accompany Adoniram back to Rangoon. While in Calcutta, they faced unpleasant rumors about their treatment of a dying colleague, Wheelock, spread by his widow, Eliza. Nancy wrote a letter to the deceased's parents to clarify the situation.

In November 1820, they embarked on the *Salamanca* for Rangoon with Emily Van Someren amidst an unpleasant voyage marked by overcrowding and storms. The journey took six weeks instead of the usual two. Upon arrival at Rangoon, they were welcomed warmly by their Burmese friends and disciples, marking a stark contrast to their initial arrival seven years earlier when they were strangers to the land.

Once back, they learned that a familiar viceroy, Mya-day-men, was reinstated, which promised continuity and protection for their mission.





Adoniram busied himself revising and translating parts of the Bible with the assistance of Maung Shway-gnong, a convert facing local opposition but supported by the viceroy. Despite some setbacks, including health issues, the mission saw growth with new converts and inquirers, highlighting the increasing spread of the Gospel in the region.

### **Chapter XIII: Royal Reception [1823]**

In 1823, Adoniram Judson and Dr. Price were granted a royal audience at the court in Ava, the newly constructed capital. Among the interested in their presence was Prince M., a young, physically impaired royal, intrigued by foreign sciences and ideas. Adoniram attempted to engage the prince and others in discussions about Christianity and broader scientific concepts. However, the prince was more interested in astronomy and skeptical about religious conversions, echoing a broader openness in the court to let subjects explore different faiths.

Adoniram saw this as an opportunity to promote religious toleration, a strategic move considering the recent unrest and the death of a fellow missionary, Colman. He petitioned the emperor for land to build a missionary residence, aiming to solidify a base in the capital. Initially, the path seemed clear—until the land was deemed sacred and unavailable. Through persistent negotiation and culturally sensitive diplomacy, Adoniram



managed to secure a new location for his mission, although only for temporary use.

Amidst these efforts, Adoniram continued to meet with high-ranking officials, navigating a complex political landscape filled with both potential allies and dangerous tensions. These interactions, though cautious and fraught with challenges, set the stage for a more established missionary presence in Burma, despite the looming threats of war with the British and internal political strife.

## **Chapter XIV: The New Testament; Nancy Returns [1823]**

Upon returning to Rangoon, Adoniram finds the mission in disarray, with several disciples fleeing due to increased taxation and few remaining committed Christians. His primary focus becomes the translation of religious texts, accomplishing a complete translation of the New Testament in Burmese, a critical milestone for the mission.

Nancy joyously returned to Burma in December 1823 after a long absence marked by illness and recuperation in England and America. She recounted her experiences of recovery, her reception as a celebrity among the religious community in England, and her eventual return with the Wades, fellow missionaries. Adoniram and Nancy, now reunited, quickly planned to move



to Ava, despite the imminent threat of war between Britain and Burma, underscored by the Burmese empire's expansionist ambitions and ensuing tensions.

Their journey upriver was slow but provided a much-needed reunion honeymoon. Adoniram and Nancy prepared for a new chapter of their mission in Ava, undeterred by the growing specter of conflict and the pressures from local politics and administrative changes.

## **Chapter XV: Foreigners Must Be Spies [1823-1824]**

Upon relocating to Ava, the Judsons set up a temporary wooden house, making plans for a more permanent brick structure. They adjusted quickly to life in the city, with Adoniram taking on preaching duties and Nancy establishing a small school for local girls. The couple met Henry Gouger, an English trader entangled in Burma's political and economic climate, who became close to the Judsons, sharing in their gatherings and discussions despite the brewing war.

However, as tensions escalated between the British and Burmese governments, all foreigners, including the Judsons, became objects of suspicion. Conversations with Burmese royalty revealed a disdain for British colonial expansion, fueling anti-foreigner sentiment.



Amidst the uncertainty, the Judsons built relationships with locals and continued their missionary work. They and Gouger observed the increasing tension and isolation at court, with Gouger eventually having to avoid contact with the Judsons following a British attack on Rangoon in May 1824. With looming danger and suspicion cast upon all foreigners—as potential spies—they prepared for any eventuality, including separation from their newfound English friend.

## **Chapter XVI: Imprisonment [1824]**

In June 1824, Adoniram was violently arrested by Burmese officials under accusations of espionage, driven largely by fear and paranoia amidst the war with the British. He was taken to the notorious Death Prison in Ava, where he faced brutal conditions and physical torture. Nancy, left to fend for herself and save Adoniram, continually pleaded with authorities and leveraged her connections to secure better treatment for her husband.

Her negotiations succeeded partially, easing some of the immediate suffering in the prison, although Adoniram and his fellow foreign prisoners remained in constant danger. Within the prison, the incarcerated grappled with despair and loss of hope, his decades of labor shadowed by the risk of imminent execution. Nancy's relentless determination and resourcefulness



brought temporary relief and underscored her critical role in maintaining a glimmer of hope against overwhelming adversity.

Despite the dire situation and grim outlook, Nancy's presence outside the prison walls was a beacon of hope for Adoniram, giving him and his fellow inmates the strength to endure. Her bravery not only provided material support but also spiritual solace, reminding Adoniram of the mission's deeper purpose amidst the storm of political strife and personal peril.

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## chapter 7 Summary: Death Prison Days

The chapters you shared narrate a gripping tale about Nancy and Adoniram Judson during their imprisonment in Burma amidst the First Anglo-Burmese War. These chapters detail Nancy's relentless attempts to secure the release of her husband, Adoniram, and other foreign prisoners, her unexpected encounters with the Burmese royalty, and the hardships she endured as she navigated a foreign and hostile environment.

### ### Chapter XVII: "Death Prison Days [1824]"

Nancy Judson confronts Burma's convoluted and oppressive system to free her husband. She petitions the sister-in-law of the queen, seeking intervention for the missionaries, who were unjustly imprisoned and tortured despite their irrelevance to the war between Burma and England. Nancy's persistence is met with indifference, but she is promised that her petition will be presented to the queen. Amidst these challenges, Nancy cleverly conceals valuables and Adoniram's critical translation of the Bible in her garden, fearing confiscation by Burmese officials. Although officials periodically assess Nancy's properties, they refrain from seizing religious items, fearing reprisal should the king later find Adoniram innocent.

Within the prison, the foreigners adapt to draconian conditions, communicating with the outside world through hidden notes and



experiencing moments of grim routine and small victories, such as fresh clothing and minor social interactions, despite constant threats from the Burmese guards. Different prisoners deal with the situation in their own ways: Adoniram is struck by the squalor, while Laird optimistically sees survival as destiny. Nancy's unwavering support, even making a New England pie, shows her resilience and determination to maintain hope, aided by her faith and clever resourcefulness.

### ### Chapter XVIII: "Prison Life; Little Maria [1824-1825]"

The Burmese war effort suffers setbacks, with repeated losses under various commanders. Nancy continues her battle for freedom within this chaotic environment, with frequent visits to influential contacts to secure any possible advantage for the prisoners. Meanwhile, the Burmese regime uses traditional beliefs and superstitions to bolster morale, despite military failures. Bandula, a Burmese general, becomes a key figure, but his promises of victory are short-lived.

Amidst these power struggles, Nancy becomes pregnant and eventually gives birth to a daughter, Maria. The birth occurs under dire circumstances, reflecting the broader struggles that Nancy faces. Despite the bleakness, Nancy brings the newborn to Adoniram in prison, a powerful act symbolizing life continuing in adversity.



### ### Chapter XIX: "Take Care of Yourself [1825]"

The narrative delves deeper into the sense of impending doom that haunts the prisoners. The prisoners are shackled with additional irons, a foreboding sign they interpret as a prelude to execution. As distressing rumors and direct threats swirl, Nancy's relentless advocacy and strategic alliances continue to protect Adoniram and others from potential torture or death. The governor, despite orders from higher authorities, shows a familial compassion towards Nancy, illustrating a nuanced view of the figures involved in their captivity.

As military dynamics shift with Bandula's eventual defeat and death, internal politics in Burma lead to further executions and power plays among the leaders. Nancy's hopes are constantly challenged by the shifting tides of Burmese governance, regional instability, and her personal adversities.

### ### Chapter XX: "Oung-pen-la [1825]"

Nancy actively follows her husband's group being transferred to a more desolate prison in Oung-pen-la, illustrating her deep commitment and love. The journey there and the conditions once arrived highlight the extreme physical and psychological toll on Adoniram and his fellow prisoners. Despite the grave conditions, Nancy persists in her efforts, overcoming nearly insurmountable obstacles with immense resilience.





The chapter underscores her challenges, from securing food and medicine to adapting to unexpected health crises like smallpox. Her ingenuity, such as inoculating children against smallpox, showcases her adaptability. The arrival of new prisoners, including a lioness used for possible symbolic sacrifices, adds a bizarre yet grave undertone to their ordeal.

### ### Chapter XXI: "Release and Triumph [1825-1826]"

Finally, Nancy and Adoniram's relentless perseverance meets a turning point. The Burmese court, needing translators for peace negotiations with the advancing British, recognizes Adoniram's value. Amid regional turmoil and the kingdom's ultimate military failures, Adoniram is released. Nancy, weakened by illness, nonetheless supports Adoniram's new role involving crucial negotiations at Maloun aimed at peace.

The tale culminates triumphantly for the Judsons with the signing of the Treaty of Yandabo. Their narrative is punctuated by a poignant acknowledgment of their past struggles and newfound freedom, depicted vividly as they flow down the Irrawaddy River. Their story concludes in an ambiance of jubilation and reflection, where Nancy's prior tormentors in the Burmese court find themselves in awe and anxiety, underlining a reversal of fortune embodied in a banquet scene filled with implicit justice.



### ### Concluding Notes

These chapters collectively highlight themes of love, perseverance, faith, and the human capacity for resilience in the face of harsh adversity. Nancy Judson's story, in particular, serves as an indelible testament to courage and the eventual triumph of spirit over circumstance.

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## Critical Thinking

**Key Point:** Nancy Judson's Unwavering Resilience and Hope

**Critical Interpretation:** Amidst insurmountable adversity, Nancy Judson's journey inspires. You are encouraged to embrace resilience and hope, similar to Nancy, as she navigated the harsh reality of war-torn Burma. Picture yourself faced with challenging circumstances, yet harnessing Nancy's indomitable spirit, stubborn determination, and clever resourcefulness to navigate obstacles. Her story teaches you that even when the system seems indifferent, your persistence and belief in life's continuity can carve pathways to freedom and triumph. Just like Nancy, let your dedication and the strength of your convictions carry you through turbulence towards eventual victory.

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## chapter 8: The Black-sealed Letter

### Chapter XXII: The Black-sealed Letter

In March 1826, Adoniram and Nancy Judson returned to their mission house in Rangoon after over two years. The mission house was in ruins due to the British invasion in 1824, which had led to imprisonment and near-execution of the missionaries, but they were saved by the British bombardment and the panic of their captors. Most of their congregation had scattered or died, leaving the Judsons to rebuild the mission. John Crawford, appointed civil commissioner, asked Adoniram to assist in selecting a new capital for British-controlled Burmese provinces. Adoniram agreed, hoping for a secure base for the mission, and they founded Amherst.

Back in Rangoon, Adoniram tore down the old zayat and shipped materials to Amherst, where Nancy was enthusiastic about the prospects. In April 1826, they sent Christian families to prepare Amherst, though Adoniram stayed back for potential treaty negotiations. Crawford, persuading Adoniram with a promise of advocating for religious freedom, enlisted him as translator and adviser for a treaty between the East India Company and the Burmese government. Adoniram decided any earnings from this should belong to the mission.



The Judsons settled Nancy and little Maria in Amherst, but communication soon revealed Nancy's declining health and Maria's weakened state. Despite reassurances from Captain Fenwick about her recovery, Adoniram received a black-sealed letter in November, delivering the devastating news that both Nancy and Maria had died from illness and exhaustion from past hardships. Adoniram was overwhelmed by grief but continued his mission work, increasingly burdened by his sense of isolation and loss.

## **Chapter I: The Shadows Fall**

Following Nancy's death, Adoniram Judson was engulfed in grief, questioning the purpose and meaning behind the loss of his loved ones. Remaining with the Crawford embassy until their departure in December 1826, he tried to focus on translation work but felt consumed by sorrow, guilty for surviving while his loved ones did not. He connected other deaths, like his father's and missionary colleagues', to his own quest, seeing them as a lesson in humility from God.

In early 1828, Adoniram began spreading mission efforts beyond Moulmein, yet struggled with feelings of inadequacy and guilt. He spent time in contemplation at a hermitage, attempting ascetic practices to find peace but ultimately failed to connect with God. His isolation deepened until news of his brother's peaceful death offered some solace, leading to renewed



missionary vigor in the following year. Adoniram found joy in new converts and the steadfast faith of others, as his focus shifted from self-denial to the active pursuit of good works and spreading the Gospel.

## **Chapter II: The Hermitage; Give Us a Writing**

In 1828, the Judsons expanded their mission work throughout Burma, and the Boardmans went south to Tavoy. Sarah Boardman, a strong, educated woman, became a vital missionary despite her husband's death, continuing to teach and convert the receptive Karens. Once a tribal bandit, Ko Tha Byu was instrumental in spreading Christianity among his people. Adoniram struggled with feelings of guilt and embarked on a period of seclusion, seeking spiritual peace through solitude and self-denial.

Despite retreating to a hermitage, Judson's despair didn't dissipate. Instead, he rediscovered solace in active engagement and the growing success of the mission. By 1830, his renewed focus observed a burgeoning interest in Christianity among the Burmese, inspiring him to resume outreach efforts and distribute tracts. The spread of the Gospel was visibly burgeoning, with thousands receiving Christian teachings and requesting the "writing" — powerful testament to the mission's impact.

## **Chapter III: The Burmese Bible; Sarah**

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While the mission faced triumphs, with many new tracts distributed, and challenges, like Boardman's death, Adoniram's focus remained on spreading the Scriptures. His translation efforts advanced greatly, culminating in completing the Burmese Bible. Adoniram took pride in this achievement, and Sarah Boardman's steadfastness inspired him.

Sarah, now widowed with a young son, persisted in mission work among the Karens, leveraging their own cultural tales to introduce Christian doctrine. Her dedication left a deep impression on Adoniram, who appreciated her resilience and the path she had carved. By completing the Bible translation, he reached a personal milestone of sharing the Gospel with the Burmese, re-energizing his missionary zeal.

Sarah's unwavering commitment to her mission and her literary contributions, including her practical, emotive writings, further strengthened their mission's agenda. Ultimately, the shared faith and work culminated in Adoniram marrying Sarah, uniting their lives and missions as they continued their dedication to advancing Christianity in Burma.

## **Chapter IV: Quiet Years; the Family**

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Settled in Moulmein, Adoniram, and Sarah built a life rich in family and mission work. Despite her initial ill health, Sarah thrived, managing her duties and language studies while raising little Abby, their firstborn daughter. Adoniram, whose health periodically faltered, focused on revising the Burmese Bible, viewing it as his life's seminal work. Their family

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## chapter 9 Summary: Let the Will of God Be Done

### Chapter V: Let the Will of God Be Done [1840-1845]

In the fall of 1840, Adoniram Judson completed a monumental task: the translation and printing of the first complete Burmese Bible. Despite feeling reasonably content with the New Testament, he harbored concerns about the Old Testament's translation quality. However, his sense of accomplishment was tempered by frustration, as Burma remained closed to missionary work, making Bible distribution challenging amidst political tensions and the threat of war between Burma and England. As Adoniram shifted his focus to strengthening the native church, he took charge of the native assistants who actively evangelized in Moulmein and its surrounding areas.

Under pressure from the Board, Adoniram started working on a Burmese dictionary, a task he initially resisted but eventually began to "dabble" with due to his failing voice. In 1841, personal tragedy struck when his wife, Sarah, gave birth to a stillborn son, sparking a series of health crises within the family. The Judson children battled illness after illness, leading Sarah and the children to seek refuge in Amherst's seashore house, graciously offered by an English officer, Captain Impey.

Despite temporary improvements, Sarah's health deteriorated further, and a



sea voyage was deemed the only remedy for her and the children. On June 26, 1841, the family, carrying the hopes of recovery, embarked on a voyage to Calcutta, though daunting monsoon conditions nearly resulted in a maritime disaster. Sarah's poignant account of the near-tragedy at sea revealed how perilous their journey became. Miraculously, the family improved during the voyage, seeking additional healing in the change of scenery.

After relocating temporarily to Serampore, complications arose, prompting doctors to insist on another sea voyage. They accepted Captain Hamlin's generous offer of a trip to the Isle of France during hazardous monsoon season. In the face of daunting obstacles, including the serious illness of their son Elnathan, the family prioritized survival over adversity. The harrowing journey ended at the Isle of France, where Adoniram found spiritual solace aboard the Ramsay, conducting worship and garnering covenant agreements from the ship's complement—a testament to faith persisting amidst life's challenges.

Back in Serampore, amidst Emily's declining health and the pressures of child-rearing, domestic life intertwined with the broader mission. As the years unfolded against a backdrop of emerging geopolitical shifts and humanitarian efforts, Adoniram found resilience and community support while transitioning into a period of settled domesticity, punctuated by personal loss and a steadfast dedication to his divine purpose.



## Chapter VI: America [1845]

Returning to the United States after 33 years, Adoniram Judson encountered a transformed nation, now a burgeoning economic powerhouse focused on westward expansion. Changes in transportation, communication, and industry marked significant progress since his departure. Amidst the country's territorial and social growth, the slavery issue loomed large, even affecting the missionary movement by dividing Baptist missions over the eligibility of slaveholders as missionaries.

Despite these tensions, Judson's return was met with widespread admiration. From the moment he disembarked in Boston, the public celebrated the living legend whose life had inspired countless sermons, prayers, and missionary enthusiasm. Adoniram, however, was ill-prepared for the adulation and attention, longing instead for quiet obscurity. Yet, public meetings and welcoming ceremonies became frequent, drawing significant crowds eager to see and honor the revered missionary.

Reuniting with Samuel Nott, a fellow pioneer missionary, and unexpectedly meeting Hiram Bingham, an early Hawaiian missionary, highlighted the bonds of shared history in American missionary endeavors. Adoniram's fame, partly fueled by dramatic accounts of his experiences in Burma and



the enduring sacrifices of his first wife, Nancy, often overshadowed his personal humility and focus on spreading the Gospel.

Despite discomfort with public adoration, Judson navigated the country, considering his children's future and the enduring legacy of missionary work. Yet his mind often returned to Burma, where his dictionary awaited completion. Ultimately, Judson's American sojourn, though filled with accolades, revealed a man firmly anchored in a life devoted to mission, unchanging despite the nation's evolution around him.

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## Critical Thinking

**Key Point:** Faith and Perseverance Amidst Adversity

**Critical Interpretation:** In Chapter V of 'To the Golden Shore,' you are inspired by Adoniram Judson's unwavering commitment to his mission despite overwhelming personal and external challenges. As you encounter your trials, let Judson's story remind you that faith isn't the absence of difficulties, but the ability to trust and persevere through them. His dedication to translating the Bible and nurturing the native church, even amidst political tensions and personal loss, teaches you the power of resilience and a steadfast belief in a higher purpose. Identify your own mission, embrace the obstacles as part of your journey, and draw strength from the conviction that every challenge faced with courage shapes the legacy you leave behind.

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## chapter 10 Summary: Bat Castle

### Chapter IX: Bat Castle (Rangoon: 1847)

In February 1847, Adoniram Judson and his wife, Emily, along with their children, traveled to Rangoon aboard the City of London. Despite suffering from a bowel complaint, Adoniram successfully navigated the customs process by generously distributing gifts. Initially, they stayed with Captain Crisp, whose family Adoniram knew from before the war. The Judsons eventually moved into their new home, humorously dubbed "Bat Castle" by Emily due to the overwhelming presence of bats.

In a letter to her sister Kitty, Emily described the vast and peculiar house, comparing it to a childhood home, the "Loggery" but noting its lack of windows and its infested state with bats, cockroaches, and other vermin. Despite such discomforts, they settled to their work: Adoniram on his dictionary and Emily on the biography of Sarah, housekeeping, and the care of their children.

Rangoon held a surreal charm for Emily, often making her feel as if she had visited in another life as a child in New York studying maps in Sunday school. She documented these experiences, reflecting on places like the British graveyard where Adoniram's first child was buried. This connection



to the past deepened her emotional bond with Adoniram. Their life in Rangoon was tinged with nostalgia and a sense of walking among shadows of the past.

Despite personal hazards and the ferocity of the local governor, Adoniram managed to quietly conduct missionary work. This involved clandestine meetings with converts, surreptitious baptisms, and a constant threat of arrest. Their mission efforts were underscored by political tensions and lack of support from their missionary board, which had recently cut back Adoniram's funding, leading him to question the commitment of the American Baptist churches to their mission.

Amidst such challenges, including food shortages and health issues, the couple sought comfort in their intellectual companionship. They found solace in their love for one another, Adoniram's motto "Beware of desperate steps; the darkest day (Live till tomorrow) will have passed away," indicative of their mutual resilience. Despite an impending sense of doom caused by increasing sickness and restrictions, their commitment to each other and their work provided them with comfort.

## **Chapter X: Sunset; The Dictionary (Moulmein: 1847-1849)**

Returning to Moulmein in 1847, the Judson family soon settled into a





semblance of stability. Emily gave birth to their daughter, Emily Frances, and enjoyed a period of good health. She focused on running their household and supervising the children's education while Adoniram devoted himself to his monumental project, the English-Burmese dictionary. This towering work marked a significant achievement, embodying years of labor and becoming a vital resource for future scholars of Burmese.

The year 1848 unfolded as a period of contentment underscored by productive work and robust health. Adoniram continued to preach energetically while maintaining his scholarly pursuits. Their daily life included brisk morning walks and light-hearted races, a testament to Adoniram's youthful vigor at sixty. With each other's companionship in mind and heart, they enjoyed a harmonious intellectual partnership. However, the looming shadows of Emily's frail health and financial uncertainty began to cloud their idyllic existence.

In early 1849, as Emily's health deteriorated, the couple faced the harsh reality of her ongoing illness. Her persistent cough and worsening condition commanded their attention, prompting ineffective treatments and desperate voyages intended to relieve her symptoms. Despite these setbacks, Adoniram's newfound inner peace and resolution provided him a spiritual anchor that sustained his tenacity toward his work and enduring faith.

## **Chapter XI: To the Golden Shore (1850)**



As 1849 transitioned to 1850, a severe illness beset Adoniram, leaving him bedridden and threatening his long-term health. Despite the somber prognosis, both Adoniram and Emily leaned on their faith, finding solace in their shared conviction that suffering would lead to spiritual renewal.

Adoniram embarked on a profound introspection, emerging with renewed spiritual clarity and an overriding sense of peace which, alongside his love for Emily, created a quiet acceptance of whatever lay ahead.

Faced with dwindling vitality and relentless suffering, the prospect of a sea voyage was proposed as a remedy, albeit a precarious one. Under Emily's constant care, Adoniram's health staggered along the precipice of life, filled with serene hope and resignation. Eventually, convinced by the urgent necessity and reassured by moments of lucidity and spiritual assurance, he agreed to embark on the French barque *Aristide Marie* in hopes of recuperating at sea.

In their parting moments, Emily grappled with the heart-wrenching uncertainty of seeing her beloved husband for the last time, comforted only by her faith and the shared belief in the peace that awaited. Adoniram, now entirely dependent upon the mercy of God for his future, clung to life with a steadfast will despite bodily decline.



As the *Aristide Marie* set sail, Adoniram's journey became symbolic of his unyielding devotion to his faith, manifested through a life marked by trials, resilience, and the quiet heroism of unwavering belief. Ultimately, his voyage was a passage not just toward hoped-for recovery, but to his final destiny—the golden shore of eternal peace.

## **Chapter XII: Afterwards**

On April 22, 1850, Emily gave birth to her second child, Charles, who died upon birth, further compounding her grief. In August, she learned of Adoniram's death. Bereft and her health declining, she returned to the United States with her children in October 1851.

Emily complemented her late husband's legacy by collaborating with Dr. Francis Wayland on a biography of Adoniram before succumbing to tuberculosis in 1854. Their children pursued various paths, carrying their parents' devotion and commitment into new endeavors.

The figure of Adoniram Judson, immortalized by colleges, churches, and institutions named in his honor, became an enduring symbol of missionary zeal and dedication. His legacy lingered through changing times, inspiring subsequent generations with his tale of steadfast faith and commitment against all odds. This retelling seeks to rediscover the facets of character and



faith that defined a remarkable life devoted to God and the mission he carried across continents.

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