

**JUDSON PORTRAITS**

**By**

**Rose Mathews Christensen**

**A Book Review of**

**Bless God and Take Courage: The Judson History and Legacy**

**By Rosalie Hall Hunt ©2005 Judson Press, Valley Forge, PA**

## NOTES FROM THE SCRIPTWRITER, ROSE

Our church in Bella Vista, AR, established in 1989, is named the Judson American Baptist Church. Since we are the only American Baptist church in Arkansas, we have met many people who do not know who Adoniram Judson was. On July 15, 2007, we held our first Judson Day program to address that need.

I volunteered to create the program for, when I read Rosalie Hall Hunt's book, Bless God and Take Courage: The Judson History and Legacy (Valley Forge, PA: Judson Press, 2005), I knew I wanted to review it. I asked four people to help me tell the story, and we would do it with costumes. That is how this book review became known as the "Judson Play." It is not a play; rather, it is four portraits (mostly narratives) of a man and his three wives with a narrator assisting with the transitions. We read aloud the scripts and had a Reader's Theater performance.

We opened the Judson Day program with the organ prelude of "Lord, Here Am I." Then I, as Narrator, welcomed the audience to the Reading Zayat and summarized in 5 minutes some facts about Burma: weather, terrain, Buddhist culture and zayats, the First Anglo-Burma War, and Burma Baptist statistics. These background comments made portions of the script more meaningful to the audience. We did not use the noun Myanmar, the country's present name, since Burma was its name in the 19<sup>th</sup> century.

Also, I encouraged the audience to read the Program Notes for birth and death dates for the four Judsons; a map of Burma showing the location of the towns mentioned in the script; thumbnail sketches of the Judson children, including Sarah's son George Dana Boardman, Jr. The Program Notes focused on the Judson legacy since the script told only the history of the four Judson adults. Samples of the Burmese script decorated the program to give the audience an idea of the difficulty in learning the 47 circle symbols of

the Burmese alphabet. (I also found on the Internet what must be Judson's Burmese translation of the Tower of Babel.)

Following the Narrator's introduction, Ann, Sarah, and Emily each introduced herself in a 2-minute sketch of her life before and after becoming Mrs. Adoniram Judson. These few sentences previewed why she was memorable and glimpsed her distinctive contributions as a Christian missionary. Each reader wrote and memorized her 2-minute speech after reading selected chapters in Hunt's book. All introductory comments are excluded from the script that follows.

When Adoniram began the book review with page seven of the script, he spoke the monologue from memory.

#### **PRODUCTION NOTES:**

Be creative when producing this Judson Day Program, and ask, "How would Adoniram solve this puzzle?" Here are some examples of our challenges and solutions. Because everyone in our church is a senior, we could not faithfully represent the ages of the Judsons---but with Reader's Theater, we did not need to.

Also the 70-year-old man playing Adoniram had "medium height, with a slender frame," but he lacked the real Adoniram's "strong, bass voice." I asked a man in the audience with a booming bass voice to say the words "strong, bass voice" along with Adoniram. That produced the first laugh in the production, and everyone relaxed. Be sure to ask your readers to freeze until the laughter subsides.

The real Sarah Judson was a singer, but our reader was not. So we asked a soprano soloist to sing, acappella, "Star of the East" by George Cooper and Amanda Kennedy. It may not be the song Ms. Hunt refers to on page 188, but it is a Christmas song whose melody is called "Star of the Sea." Its mention of Bethlehem's star, sorrow and grief, and

the hope of heaven fit our purposes in signaling Sarah's death and burial on St. Helena Island.

#### STAGE DECORATIONS:

Silk scarves and baskets were used in the chancel area to create an oriental look. A 4-foot high cardboard zayat (a roof on 4 "poles") with potted plants surrounding it was anchored to the central stair banister. Inside the zayat were a King James Bible and a pitcher with a cup, a worship center to visualize Judson's evangelism practice of sharing Christ while offering a cup of water to weary travelers. [Note: After Adoniram had translated portions of the Bible, he created Reading Zayats so seekers could hear the Good News read aloud in their native language.]

Three black music stands stood behind the zayat, spaced out across the stage to be the reading lecterns. The middle lectern was for Adoniram, who used a lapel microphone. The Narrator used the stage left lectern and microphone on a stand, while the three wives shared the stage right lectern and microphone on a stand. All readers sat on the chancel chairs in the background when not speaking.

#### COSTUMES:

Ann wears a silk dress, because much of her success in winning friends in Burma came from adopting their clothing and their speech.

Sarah and Emily wear early 19<sup>th</sup> century English or American clothes. White blouses and long, dark skirts are appropriate. Bonnets or wigs/hairpieces with a bun add to the atmosphere.

Adoniram is meticulous with his clothing. He wears a white shirt with an early 19<sup>th</sup> century tie and black pants. [Note: Watching movies set in this timeframe (1800 – 1850) or looking at costume books will give examples.]

PROPS:

Adoniram carries one pendant watch and presents it to each wife as the story progresses. It serves as an “engagement ring” of sorts. A locket on a long, black velvet ribbon (with Velcro) fastens easily around bonnets and hairdos, and it keeps the prop visible to the audience. Carefully mark the places where Ann and Sarah give the watch back to Adoniram so he will have it in his pocket when needed.

Ann wears a shoulder purse/bag to carry a “pillow” on stage. The pillow is made from half a ream of paper and wrapped in brown paper and tied with a string. (Read about it on pp. 116-117 in the book. Because it was an ugly package to be used as a pillow, it was not confiscated by the guards.)

Sarah reads her lines from a handwritten letter when congratulating Mr. Judson on his completion of the Old Testament translation.

PRONUNCIATION HELPS:

Ava	Ah-VAH – a city
Moulmain	Mool-Maine—a city
Tavoy	Ta-YOI—a city
Adoniram	A.J. – if the speaker gets tongue tied
Karen	Ka Wren—name of a dialect
Irrawaddy	IR u wo dee—a river
Zayat	zee YAHT—an open shed

Page numbers in the script refer to Hunt's book, *Bless God and Take Courage*. Read those passages to gain a clearer understanding because the script condenses and omits many events in the book. Because Ms. Hunt researched the Judson history extensively and became the first biographer to visit Burma to observe the Judson legacy, I encourage everyone to read the whole book. She is a relative of Sarah Hall Boardman Judson and a skilled writer with 386 pages of documented material.

After reading *Bless God and Take Courage: The Judson History & Legacy*, you may decide to write your own book review. However, if you decide to use the book review script that I have written, please print in your printed program the copyright notice as it appears here:

**JUDSON PORTRAITS by Rose Mathews Christensen © 2007**

**A book review of Bless God and Take Courage: The Judson History & Legacy by Rosalie Hall Hunt © 2005 Judson Press, Valley Forge, PA.**

**Permission is granted to copy only 7 scripts for the production. Do not charge admission to your performance nor sell the script.**

When perplexed by production problems, remember to bless God and take courage. As your understanding of the Judson missionaries grows, give thanks to Rosalie Hall Hunt for the book and give Glory to God.

[rosechristensen@hotmail.com](mailto:rosechristensen@hotmail.com)

December 2007

Rose M. Christensen

Bella Vista, AR

## JUDSON PORTRAITS

### ADONIRAM:

I am Adoniram Judson – an energetic, determined, self-reliant and high-achieving person. I was born in 1788, the son of a Congregationalist preacher and his wife in Malden, Massachusetts. At age 3, my father told me, “You will be a great man” but little did he know what God had in store for me. (Courtney Anderson’s To the Golden Shore, quoted by Hunt, p. 3)

I learned quickly in school and was interested in many fields of study including math, logic, literature, Greek, Latin and history. At age 10, I took some navigation lessons and the ocean became one of my loves. At age 16, I was ready for college and graduated from Brown College, a Baptist school near my home, in three years. Already I was becoming a man who made quick decisions, but at age 19, I had no idea what to do with my life.

Physically I never grew beyond medium height, with a slender, wiry frame, with lots of chestnut brown hair, penetrating hazel eyes and a **strong, bass voice**. My strong, bass voice made me try an acting career in New York City. I wanted to dazzle crowds with my sparkling conversational skills and brilliant intellect, but really, I needed to find myself. After 6 weeks in NY City, I had no money and much disappointment. Quickly I decided to return home and go back to school. At Brown College, I investigated many kinds of religion. A friend influenced me to become a Deist. However, my friend’s sudden and violent death convinced me that Deism was not the answer, and I needed to keep studying religion to find my true faith.

In 1808, at age 20, I enrolled at Andover Seminary, another Baptist school, and the next year, I dedicated by life to God and received Jesus Christ as my Savior. Two years later, at age 23, God called me to be a missionary, along with 5 other seminary friends. Little did I know that this was the beginning of my four decades in the Lord's work as a Baptist. [*Step aside, but remain standing. Get ready to turn toward Ann and say your line, "Let's get married."*]

**ANN:**

I am Ann Hasseltine. I was born one year later than Adoniram, in 1789, in Bradford, Massachusetts. I have always been a friendly, energetic, common sense-type woman who wanted a "useful life." After college, I was a teacher. . . [*Adoniram turns toward Ann.*] Then I met Adoniram and 30 days later . . .

**ADONIRAM:**

Let's get married! [*Wait for laughter. Ann smiles at him, but goes on addressing the audience. Adoniram sits.*]

**ANN:**

We were engaged for 18 months while I decided if God was calling me to the mission field, for that was where Adoniram was headed. 1812 was a monumental year! We were married on February 5<sup>th</sup>, and he was ordained the next day in Salem, Massachusetts. Then 2 weeks later, we sailed for Calcutta. During those 4 months aboard ship, we talked, studied, and prayed about baptism. We concluded that the Baptists were right: Faith should precede baptism and immersion is the best way to do it. When we arrived in India and lived among William Carey and other English Baptist missionaries, we decided to be immersed on September 6<sup>th</sup>. Those major events impacted the rest of our lives. [*Pause*]

**ADONIRAM:**

The next year, 1813, monumental disappointments came our way. We learned that we could not remain in India working with the English missionaries. Then we realized that we could not receive money from Congregationalists since we had changed our mind about baptism. So we boarded a ship to Burma as Baptist missionaries – but without church sponsors.

**ANN:**

Just before we arrived, our first baby was born – stillborn. That may have been when we first looked at each other and said,

**ADONIRAM AND ANN: (DUET)**

BLESS GOD AND TAKE COURAGE.

**ANN:**

We arrived on July 13<sup>th</sup>, 1813, in Rangoon and stayed there about 8 years. I learned the Burmese language quickly, specializing in conversational style.

**ADONIRAM:**

I focused on learning the formal grammar so I could translate and write the New Testament in Burmese.

**ANN:**

I visited with the people and made friends. I learned their culture and wore Burmese clothes. Soon it was possible to work with the women, and I set up a school for girls. I was their teacher and evangelist. In 1816, I wrote a catechism to use in the school.

**ADONIRAM: [*Proudly*]**

And in 1819, Ann translated the gospel of Matthew into SIAMESE! Well, some Siamese people were living in Burma and they needed scripture, too.

**ANN:**

Isolation was a grim reality each day. We had no mail from America during our first 2 ½ years. Once Adoniram's health was so bad, he had to take a 3-month sea voyage to get well. It was 7 months before he got back! During 13 years, I gave birth to 3 children, but none survived to age 3.

**ADONIRAM:**

In ministry, we had no Christian converts for 6 years! We did not know how to penetrate the Buddhist culture. But we survived those discouragements by encouraging each other each day with these words:

**ADONIRAM AND ANN:** (DUET)

BLESS GOD AND TAKE COURAGE.

**ANN:**

I was able to write my memoirs and letters about our mission work. Some letters were published in magazines and newspapers in America, as well as in England. That helped Americans to know what was going on in Burma, and it gave focus to the new American Baptist Missionary Society that was funding our work. I met many of those people when I traveled to the States in 1821 and spoke at their meetings. It was a wonderful trip to see family and friends. Just before I left, Adoniram gave me a present.

**ADONIRAM:** [*turning toward Ann*]

Take this watch. Wear it, and think of me. Return to me, for I'll be here translating.  
[*Adoniram sits.*]

**ANN:**

In July 1823, I was back home in Burma for the 10<sup>th</sup> anniversary of our mission work. Adoniram had finished translating the New Testament! Shortly thereafter, it seemed

right to leave Rangoon and travel up the Irrawaddy River to live in the town of Ava, where the king of Burma lived. We had great expectations for this new mission frontier. However, six months later Adoniram was in prison – where he remained for 18 months! It was the worst ordeal of our lives! [*Step back.*]

**NARRATOR:** [*Stand*]

The Judsons had hoped to learn more about the Burmese language, culture and Buddhism by moving to Ava. After all, the King and his court were there. But 1824 was the year that the King of Burma went to war with the British. The King concluded that all white men were spies for the British, so he imprisoned Adoniram and 4 other American missionaries who were working in the missionary compound. It was Ann who led the effort to free them. (1) She had people skills and Burmese language skills; (2) she had the uncanny ability to identify who had the power to release the prisoners and; (3) she had courage! These were the traits that biographers latched onto as they wrote 19 biographies about Ann during the 19<sup>th</sup> century. One called her the “Woman of the Century.” She earned the respect of the Burmese court as well as the British soldiers. Through her loyalty and bravery, Ann was elevated to heroic status throughout America. [*Sit down.*] (pp. 61, 145, 320-321)

**ANN:** [*Step forward*]

I decided to use my conversation skills and people skills to get him released. Our daughter, Maria Elizabeth, was born just 6 months after his imprisonment and we needed Adoniram at home. First, I burned many papers at home – ones that would incriminate us as spies – and buried some valuables in our backyard. Then I bribed the guards who encircled our home with cigars, and tea, and money – and I succeeded in getting our home-helpers (servants) released. Money Talks! “[Bribes] became a mainstay in [my] battle to keep Adoniram alive.” (p. 108, 109)

While Adoniram was in inner prison, bound with 3 pairs of iron fetters on his feet – and strung up by his feet on a high pole – I was unable to see him. I decided to write a letter

to a friend; she was the sister of the King of Burma. I asked her to plead with the King to release the American teachers. These men were not British soldiers; they were American teachers and printers. That didn't help much, so . . . (p. 116)

Then I sent a message to the Governor: "I want to deliver a present to you!" He granted me a hearing, and I gave him \$100 in silver. He gave me written permission to enter the prison to see Adoniram and the other 4 missionaries. By sunset that day, all 5 of them were moved out of the inner prison into a shed, a lighter, cleaner place – but still a prison. Two days later, I was able to visit them and take food! The present I took to Adoniram was a "pillow." Actually it was his New Testament manuscript (400 pages), wrapped to look like a pillow, and that's how Adoniram used it. Once more it was the scripture that sustained him and gave both of us motivation to BLESS GOD AND TAKE COURAGE. [*Ann sits. Gives watch to Adoniram.*] (pp. 106-117)

**NARRATOR:** [*Stands*]

Ann walked the 5 miles to and from prison every day. She took water for Adoniram to wash up, food, and of course, bribes for the guards. On New Year's Eve 1825, Adoniram walked out of prison a free man; that was just 3 weeks before Baby Maria Elizabeth celebrated her first birthday. The happy, reunited family soon made plans to leave Ava and move south to Amherst. They arrived in July and began their mission work. Not long after, the Anglo-Burmese War ended, and Adoniram was asked to translate the Treaty for the British. He left to do that, going back to Ava. In a cruel twist of irony, Ann died October 24<sup>th</sup> (from liver disease) before Adoniram had returned from that translating project. Then Baby Maria died 6 months later at the age of 27 months.

In 1827, Adoniram was widowed from his "incomparable Ann" (p. 321) and the baby was gone, too. Both were buried under the hopia tree in Amherst. Adoniram wrote a poem for her that begins, "Beloved, in thy lonely grave/ How sadly I mourned for thee . . ." But despair does not dominate his poem, nor his life. [*Remain standing.*]

**ADONIRAM:**

For 7 years, I remained a widower, working on the translation of the Old Testament. In August 1827, I moved to Moulmain and the mission station run by George and Sarah Boardman. During this time, I gave away all my belongings, including Ann's things. [*Sarah stands.*] Sarah, you and George get this watch of Ann's in appreciation for your fine work here at the mission. [*Adoniram sits down.*] [*Sarah puts on necklace watch and goes to the micro.*]

**NARRATOR:**

Shortly thereafter, the Boardmans moved to Tavoy to strengthen that mission. Then, in 1831, Rev. George Boardman died. Suddenly, Sarah Hall Boardman was a widow. [*Sit down.*]

**SARAH:**

After my husband died, it was Adoniram Judson who wrote and encouraged me to remain in Tavoy and carry on the mission work – though no other single woman had ever done that! And I was a single parent, too. My son, little Georgie, age 3, was at my side. He went with me, walking in the jungle to the outlying areas to preach and teach for 3 years. The Burmans called me the “White Mama” Missionary.

Mothering has always been my vocation, for I was the oldest of 13 children at home. I was born in New York in 1803, the year that Adoniram went off to Brown College. Although I had a strong desire to learn, I had no opportunity to get a formal education; thus, I taught myself. As a youth, I was baptized and became mission-minded. At age 13, when I heard that Ann and Adoniram's baby, Roger Williams Judson, had died in Burma, I wrote a poem about that. Ten years later, I was still writing poetry based on events in Burma; this time my poem was about the death of missionary James Colman. When Ann Judson was traveling in our area in 1823, I met her and read that poem to her.

Two years later, when I married George Dana Boardman, we sailed to Burma to be missionaries. First, we lived in Moulmain and later moved to Tavoy, 25 miles south. We had 3 children in our 6 years of marriage, but Georgie was the only survivor.

In Tavoy, as I worked out my grief over the loss of my husband, I set up schools for girls – 7 schools in all – and I managed them, too. I was pleased that I got permission for Christianity to remain in the curriculum after the schools were incorporated into the Burmese education system.

Eventually, we had 3 churches; each grew to 100 members. One used the Burmese dialect and 2 used the Karen [*pronounced Ka WREN*] dialect. There was also an English church for the British soldiers.

In sickness and in health, I continued to write my poems and hymns. Because I spoke all 3 dialects of the Burmese language, I was able to teach hymns to the girls and women. I worked with another missionary to introduce singing into our worship services since Adoniram did not help me with music. I wrote about 200 hymns, enough to create the first Burmese hymnbook. I also wrote Ann's biography – at Adoniram's request – and translated *Pilgrim's Progress* into the Burmese language.

**ADONIRAM:** [*Stand up*]

Sarah, tell them about us! [*Sit down.*]

**SARAH:**

Oh, I'm getting ahead of myself.

In February, 1834, after 3 years of single life as the missionary known as “White Mama,” my life changed abruptly when I wrote a letter to Mr. Judson. He was in Moulmain finishing the translation of the Old Testament. Here's what I wrote: [*reading from a*

*letter*] “My dear Brother, The translation of the Bible into Burmese is an event to which thousands have looked forward with joyful anticipation. . . and through which thousands yet unborn will praise Him forever and ever. . . I have, for the last 4 years, been in the daily practice of reading attentively the New Testament in Burmese. . . Yours affectionately, Sarah H. Boardman.” (p. 173)

**ADONIRAM:** [*Stand up*]

In April, I went to visit her in Tavoy.

**SARAH:**

Five days later, we were married! We moved to his place in Moulmain. [*Adoniram sits down.*]

Six months later the saddest day came when we put Georgie (who was now 6 years old) on a ship to America for his health and education – and for my health as well. Although I suffered from dysentery all the years I lived in Burma, I gave birth to 8 more children in our 11 ½ years of marriage. Only five of our children lived to adulthood.

In the spring of 1845, when Adoniram and I were exhausted, and the children had been sick, too, we decided to take a sea voyage to improve our health and relax. The 3 oldest children went with us: Abby Ann, age 10; Adoniram Junior, age 8; and Elnathan, age 7. The youngest 3 children were left in Burma with missionary friends: Henry Hall, age 32 months; Charlie, age 16 months; and baby Eddie, 4 months. It was an extremely long and troublesome trip: leaky ship, seasick passengers, homesickness for the 3 baby boys in Burma. [*Organ softly plays “Star of Bethlehem.”*] One of my last memories was being on the deck of the ship in the Indian Ocean on a clear, calm summer night with many stars overhead. I sang a favorite song – a song that left a lasting impression on my husband and the 3 children. (p. 188) Hearing that melody now transports me heavenward. [*As singer sings, a capella, one verse of the song, Sarah slowly moves to the background and sits.*]

**NARRATOR:** [*Standing*]

Adoniram wrote in the Burmese hymnbook, “The wings of the Moulmain songstress are folded.” On September 1<sup>st</sup>, 1845, Sarah was buried under a banyan tree on St. Helena Island, an island between Africa and South America, where Napoleon died in exile. Her family surrounded her. Adoniram prayed, “I bless God that her body has attained the repose of the grave, and her spirit, the repose of paradise.” (*p. 190*)

After the funeral service, the family rowed back out to the big ship and resumed their travels to America. It was a sad, gloomy, depressing 6 weeks for the children, as well as Adoniram. He also worried about his 3 baby sons in Burma. One of them, 19-month-old Charlie, had died one month before Sarah’s death.

Now he had to think about the future. This was Adoniram’s first trip back home in 32 years. [*Remain standing.*]

**ADONIRAM:**

I had to make plans for foster homes for the 3 older children. They must continue their education. I also had to visit Ann’s mother, 84 years old now and still living in Bradford, Massachusetts. After that, I set out to meet Sarah’s parents for the first time. I told them of the beauty of Sarah’s life and ministry. “Her loving and gentle spirit was balm to my lonely heart.” What an adoring wife she was. . . and a manager, too. . . and a devoted mother. She translated while holding sick babies on her lap. She wrote poems and hymns – and sang, too. What a beloved teacher! Sarah excelled in all that she did. “She remains enshrined in my heart.” [*Sit down.*] (*p. 194*)

**NARRATOR:**

No portraits have been found of Sarah – only a photocopy – so posterity is not sure of her physical features. However, biographers called her gracious and praised her loveliness and natural gifts. One said, she was “the most finished and faultless specimen of an

American woman.” (p. 185) Another called her the ideal Christian woman and wife of the time.

In the fall of 1845, Adoniram was given a hero’s welcome in every town – and church – he visited. He was invited to speak everywhere. In Philadelphia alone, he raised \$14,000 for missions! (That is \$396,000 in today’s dollars.) In Richmond Virginia, he spoke to the Southern Baptists; one year earlier, they had pulled out of the Triennial convention over the issue of slavery. (p. 211)

He was called a “fascinating man with youthful vitality” and was the second most recognized person of the century. Here is how biographer A. C. Kendrick describes Adoniram: His “inextinguishable warmth of heart, delicacy of taste, breadth of culture, and exuberant joyful spirit” made him the talk of the nation. (quoted by Hunt, pp. 196-197.) His presence spoke volumes! When he met President Polk, he was introduced as the “greatest ecclesiastical character now living.”

The more that people applauded him, the more Adoniram shied away. Biographer Francis Wayland says he felt his deficiencies, relying on prayer to seek guidance, confess sins, and admit his need for mercy. (p. 197) He refused to tell audiences anecdotes or success stories about his 32 years in Burma. (1) The 786 Burmese whom he’d baptized; (2) the Burmese preaching assistants he’d trained; (3) the Burma Baptist Convention he’d helped establish; and (4) the evangelism tools he’d helped the new Christians develop so that the Lord’s work would continue in Burma after the white missionaries were gone. He preached on pleasing Jesus and following God’s call on your life, and he had to do this preaching through a spokesman! Tuberculosis had affected his larynx, and his big, bass voice was reduced to whispers. But he tried to inspire youth to go to the mission field – and God was already preparing one young lady! (pp. 195-197) [*Sit down.*]

**EMILY:**

Hello! I am Emily Chubbuck. I was recuperating in Philadelphia with friends, at the Rev. Gillette family home. I was born 28 years ago (in 1817), the 4<sup>th</sup> daughter in a poor family in Eaton, New York. Because I was a fragile infant, I was expected to have a short life. (p. 199) Home life was difficult, and I had to work at the factory, too. But I was full of determination to get an education and I studied each night on my own. Only when the factory closed down was I able to attend school regularly.

People said I was mature beyond my years. When I was 10 years old, I read Ann Judson's Memoirs, after hearing that she had died in Burma and Baby Maria, too. That was when I announced that I wanted to be a missionary. (p. 200) I read much and learned quickly; by the age of 16, I was ready to go to Utica Seminary. I was there for 6 years, first as a student, and then as a teacher. (p. 202)

But teaching did not pay as much money as my published poems, stories and books. Most Americans knew me as Fanny Forester, my pen name. I supported my parents and sister for almost 10 years with the earnings. When my first children's book sold, and I got \$50, I was able to buy a house for my parents. In New York City, my fiction was published in popular magazines (such as Godey's Lady's Book and Mother's Journal) alongside the works of Edgar Allan Poe, Oliver Wendell Holmes, and Henry Wadsworth Longfellow. I was famous because Fanny Forester was a household name.

Yet, I was an introvert. I preferred privacy and did not seek fame. Besides that, I was waiting for the Lord to show me when I could be a missionary. In 1834, when I was baptized at age 17, my pastor stated that missionary life is not appropriate for a single woman. [Sarah moves quickly to the Narrator's microphone.]

**SARAH:** [*Interrupts*]

Did you hear that irony? Remember what I said just minutes ago: In February 1834, after 3 years of single life as the missionary known as “White Mama”. . .

**EMILY:** [*Resumes*]

My pastor advised me to “wait [for] the opening of Providence.” (*pp. 199-200*) On Christmas day, 1845, [*Adoniram moves to center stage; Narrator stands .*] in Philadelphia, as Rev. Gillette’s family was preparing for another houseguest, I opened the door and there stood Adoniram Judson!

**ADONIRAM:**

So you are Fanny Forester! I have just read your book, Trippings in Authorland. Such fluff! Your writing style is clever and the images and phrases catch my eye, but it is a frothy story! Fiction is a waste of your writing talent! (*pp. 206-207*)

**NARRATOR:**

But then he said:

**ADONIRAM:**

Will you write Sarah’s biography? [*Emily nods yes.*]

**NARRATOR:**

And then he said:

**ADONIRAM:**

Are you a Christian?

**EMILY:**

Oh, yes – and a Baptist, too!

**NARRATOR:**

A week later he asked:

**ADONIRAM:**

Will you marry me?

**EMILY:**

I'll think about it during these next 6 months while you are on your speaking tour of America. Let's correspond!

**NARRATOR:**

And correspond they did – 60 letters in 6 months. When the marriage plans were made public, the public was upset!

**EMILY:**

My fans were mad that I would quit writing and run off to Burma.

**ADONIRAM:**

The Christians were uptight about my marrying a woman 30 years younger! I am 58 and Emily is 28.

**NARRATOR:**

Furthermore, Sarah had been dead only a few months. But Adoniram totally ignored public opinion. He had found a soul mate. They were instantly in love. [*Pause.*]

**EMILY:**

I find Adoniram warm, genuine, and sincere. “I am a great admirer of greatness – real, genuine greatness: and goodness has an influence which I have not the power to resist.

He has an aura about himself that cannot be simulated. . . People fill with emotion at his presence. . . In private conversation, Judson is smiling, humorous, friendly. . .”  
(p. 208)

**NARRATOR:**

Once again, Adoniram was making a quick decision, but he had a good track record with his 2 previous marriages. Listen to what he said to Emily. [*Sits down.*]

**ADONIRAM:** [*Emily stands with Adoniram*]

“I hand you, Dearest One, a charmed watch. It always comes back home and brings its wearer with it. I gave it to Ann (when she went to America), and it brought her safely and surely back to my arms.” After Ann died, I gave away all of my possessions, including the watch – not aware of its power. The watch went to George and Sarah Boardman, fellow missionaries. And then in 1834 Sarah and I were married. Now I “pray you, accept my present”. . . If you toss it back, saying, “Your watch has lost its charm. It comes back to you, but brings not its wearer with it, Oh, first smash it to pieces, that it may be an emblem of what will then remain of the heart of your devoted.”  
(pp. 210-211) [*Emily grabs the watch.*]

**EMILY:**

We were married June 2<sup>nd</sup>, 1846 and sailed July 11<sup>th</sup> to Burma. [*Emily and Adoniram go sit together.*]

**NARRATOR:**

“A whole new life and world opened to Emily and a new beginning for Judson as well. He felt alive and hopeful once again; Emily had given him a new lease on life. . . Those who knew them both and loved them well rejoiced for their unexpected happiness.”  
(p. 214)

The next 5 years in Moulmain were joyful and productive. Emily was adept at finishing the work of others. Quickly she learned the language and became a translator and teacher. She resumed the women's Bible classes and finished writing Sarah's catechism. And Emily was able to write most of Sarah's biography in 6 weeks.

Adoniram praised Emily as a great mother; she was raising Sarah and Adoniram's sons Henry Hall (age 4 years) and Eddie (age 2). (*p. 225*) Then, Baby Emily Frances was born to Emily and Adoniram on Christmas Eve, 1847. [*Remain standing.*]

### **ADONIRAM:**

My love for our children is "deep and tender." Once a month I take my turn leading a meeting with the children of the missionary families, about 20 of them. I sprinkle some jokes among the puzzles and conundrums. A favorite activity for the youngsters is "playing church" and baptizing members. (*pp.183, 226-227*)

Emily says I run like a boy over the hills, a mile or 2 every morning, and that's what keeps me out of the grave. I am 60 years young! And last year, 1848, was one of the "healthiest, happiest, and most productive years of my life." [*Sit by Emily and look happy!*] (*pp. 224, 226*)

### **NARRATOR:**

Adoniram continued to pastor the church at the Moulmain mission. This church that Sarah and George Boardman started 20 years ago grew to 100 members because it was near a busy highway, and the missionaries had 3 zayats at strategic locations. Another part of his job at the mission was discipling new believers. The first Burmese woman convert began a school, and a man, Maung Ing, became a teacher and was commissioned to be a missionary in an inner region of Burma. In his spare time, Adoniram created a Burmese-English dictionary, saying, "the Dictionary will be an indispensable tool" for future missionaries, "proving vital in bringing in the kingdom of

God.” (p. 226) The author Rosalie Hall Hunt makes clear that recent scholars and linguists have not needed to re-translate nor update Adoniram’s work.

By this time, there were nearly 100 churches with 8,000 Christians. In 1835, the year that Adoniram baptized 120 believers, he wrote a poem, called “Come Holy Spirit, Dove Divine” (see page 364 of The Baptist Hymnal and follow along). Although the words refer to new life in Christ through baptism, verses 3 and 4 also suggest what to expect of heaven. [*Narrator reads aloud all 4 verses while organist plays the hymn softly.*]

### COME HOLY SPIRIT, DOVE DIVINE

(Hymn words by Adoniram Judson, printed in many hymnals)

Come Holy Spirit, Dove divine,  
On these baptismal waters shine,  
And teach our hearts in highest strain  
To praise the Lamb for sinners slain.

We sink beneath the water’s face,  
And thank you for your saving grace;  
We die to sin and seek a grave with you,  
Beneath the yielding wave.

We love your name, we love your laws  
And joyfully embrace your cause;  
We love your cross, the shame, the pain,  
O Lamb of God for sinners slain.

And as we rise with You to live,  
O let the Holy Spirit give The sealing  
unction from above,  
The joy of life, the fire of love!

[Narrator sits.]

**EMILY:** [*Stands*]

In November 1849, Adoniram developed a fever which never left. By January, he was failing fast, so he and I took a steamboat trip to Amherst where Ann is buried. By April, he had not improved, and his doctor urged an ocean voyage. I was too pregnant to accompany him. Our friend, printer Thomas Ranney, went with him. (p. 234) On April 12<sup>th</sup>, Adoniram died and was buried at sea near the Andaman Islands. That was his choice, but the Burmans had hoped he would be buried in Burma. His last words were spoken in Burmese: “It is done; I am going.” (Hunt, p. 235, quotes from Anderson’s *To the Golden Shore*, p. 504) Four months later, after I got the message that he had died and been buried at sea, I wrote these words of tribute:

“Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man.” (*pp. 234-235, 237*)

**NARRATOR:** [*Stands*]

In the final years, Emily’s health fluctuated. “Her body was frail, but that was completely eclipsed by the strength of her determination.” (*p. 216*)

**EMILY:**

I have only 3 children to care for (Henry Hall, Eddie and Emily Frances) since the last pregnancy ended in stillbirth. To relieve the grief, I write poetry. I want to remain in Burma because my heart and work are here. . . (*p. 237*)

**NARRATOR:**

But with the rainy season, Emily’s weak lungs became worse. She knew she had to leave Burma in order to care for the children. They sailed for Boston in January 1851. The trip took 10 months.

**EMILY:**

My plans to unite the 3 older children with the 3 younger ones never worked out because of my health problems. However, it was a joyful occasion to see the baptisms of Abby Ann, Adoniram, Jr., and Elnathan. (*pp. 238-239*)

**NARRATOR:**

As Emily drew closer to death, she wrote a poem, a tribute to her husband that reflected her expectations of heaven. It reveals her faith and wit. Here is the last verse of “My Angel Guide”:

**EMILY:**

Yet firm my foot, for well I know  
 The goal cannot be far,  
 And ever, through the rifted clouds,  
 Shines out one steady star –  
 For when my angel guide went up, he left  
 The pearly gates ajar. (p. 240)

[Emily sits.]

**NARRATOR:**

Emily Chubbuck Judson died on June 1<sup>st</sup>, 1854, after settling the children in foster families. Ms. Hunt quotes Emily's biographer Mr. A. C. Kendrick in summing up her life: "She'd gone through the ordeal and come out, like gold from a furnace, approved and refined." (p. 238) Let me say that again, for it applies to all 4 of the Judsons: They had gone through the ordeal and come out, like gold from a furnace, approved and refined.

Now you know something of the 37 years of mission work in Burma. Some Judson legacy highlights are printed in your program. Today we salute not only the Judson family's arrival and accomplishments in Burma, but also their obedience in following God's call and becoming America's first foreign missionary family. On Judson Day and every day, may we remember to –

**ADONIRAM ANN, SARAH, EMILY & NARRATOR:** [*in unison*]

BLESS GOD AND TAKE COURAGE.

**THE END**