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THORNTON ROGERS SAMPSON

Thornton Rogers Sampson

D. D., LL. D.

1852-1915

A Biographical Sketch

BY

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San Antonio, Texas

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ILLUSTRATIONS

Thornton Rogers Sampson.....	<i>Frontispiece</i> <i>Facing Page</i>
Birthplace at Hampden-Sidney.....	12
T. R. Sampson, while a Student in Germany.....	44
Mrs. T. R. Sampson, Before Her Marriage.....	78
T. R. Sampson and Helen, at the Home of American Consul Lazzaro, Salonika.....	118

CONTENTS

	<i>Page</i>
Introduction.....	9
I	
Birth and Family Traditions.....	11
II	
Early Years and Student Life.....	17
III	
Missionary Call.....	24
IV	
Settlement in Greece.....	30
V	
Missionary Labors in Athens.....	37
VI	
Service in Salonika.....	48
VII	
Return to America.....	54
VIII	
Labors at Fredericksburg and Sherman.....	59
IX	
Austin Theological Seminary.....	66
X	
Resignation of the Presidency.....	75
XI	
Change of Location to "Seminary Hill".....	82
XII	
Conference for Education in Texas.....	90
XIII	
Last Days.....	113
XIV	
Conclusion.....	130

INTRODUCTION

BY THE REV. WALTER W. MOORE, D. D., LL. D.,
President Union Theological Seminary

Dr. Sampson was a man of vivid personality. He made an indelible impression on me the first time I ever met him. That was at Hampden-Sidney about thirty-three years ago, just after I had become an instructor at Union Seminary in the department which his gifted and honored father had taught for sixteen years with unsurpassed skill and success. I remember as if it were yesterday the flood of emotion which swept over him when I took him to the old chapel in the basement of the seminary where the daily prayer service was held with the students. He was so deeply moved that for some time he could not repress his tears and restrain his feelings sufficiently to begin the service. He had been born at Hampden-Sidney and had been a student there both in college and seminary, and the sight of that familiar chapel awakened memories which overcame him. That was my first glimpse of his tender heart. Later on during his visit I received other impressions of him—his exuberant vitality, his scintillating wit, his copious information, his racy address to the students on mission work in Greece—such are some of the memories of my first acquaintance with him. It was not my good fortune to meet him frequently after that, but in the occasional brief contact with him which I did enjoy, those first impressions of his forceful personality and varied attainments and fruitful activities were deepened. The lives of very few ministers and educators of our time present so many points of varied

INTRODUCTION

interest as his, and I congratulate the public on having the story of it told as it is here told by Dr. Jones. Notwithstanding the author's modest statement in the Foreword, the reader will find that the memoir is written not only with literary skill, but with that warmth of affection and fullness of sympathy which are indispensable to living biography. He writes, too, with a keen appreciation of those elements of strangeness and charm which we designate by the term romance, elements which are not ordinarily found in the lives of ministers and teachers as distinguished from men of action but which abounded in the life of Dr. Sampson. Born in a quiet Virginia village, brought up on a farm, educated at Hampden-Sidney, the University of Virginia, Edinburg, Leipsic and Beirut, sitting at the feet of such teachers as McGuffey, Davidson, Blackie, Delitzsch, Kurtz and Dabney, traveling all over western, central and southern Europe, Palestine, India, Ceylon, Japan, Korea and China, learning seven languages, speaking Greek like a native, associated with Schlieman, Rousopolos, Sterrett, Mahaffy, Goodwin and other archaeologists and scholars, laboring fourteen years as a missionary in Greece, then twenty-three years in America as an educator, building up the theological seminary at Austin, leading the educational forces of Texas, and finally losing his life amid the mountains of Colorado—it was a full, varied, far-reaching life, and Dr. Jones has rendered us all a valuable service by making this permanent record of it.

Richmond, Va.

I

BIRTH AND FAMILY TRADITIONS

The great river wide and deep as it flows strongly and steadily onward to the sea does not preserve the identity of the tributaries which have entered it along its course. Yet the great river receives its strength and the steadiness of its onward flow from many a brook and mountain stream and independent river which have gladly yielded their waters to the one great tide as it moves toward the sea.

It is even so with the wide and deeply flowing current of the world's life. The individual tributary is quickly absorbed and yet it is only by the merging of the waters of the spirit and life of individual men that the one great stream flows onward to its goal. To trace the course of one of these tributary streams is an excursion interesting not only in itself because of the things of value which may be discovered along its individual way, but chiefly because of the significance of its contribution to the wider and greater river of life. Such is the char-

acter of the life-stream of this man, flowing down from the distant hills of a noble ancestry. It is of interest not only to those who loved him and walked with him along its course, but it is significant because of the notable contribution which his labor and service made to the cause of God.

Thornton Rogers Sampson, a son of Francis S. Sampson, D. D., and Caroline Dudley, was born at Hampden Sidney, Prince Edward County, Virginia, October 9, 1852.

Careful investigation by members of the family has brought to light some interesting facts about its origin and history. The Sampsons lived first in France. The name is not from the Hebrew, but is derived from St. Sampson, a local name in Normandy. It is thought that the family followed William the Conqueror to England and the first who bore the name there was Ralph St. Sampson, the brother of Thomas, the first Norman Archbishop of York. Ralph St. Sampson's son Thomas (for the canons relating to the celibacy of the clergy were not then observed) became Archbishop of York as Thomas the II;



BIRTHPLACE AT HAMPDEN SIDNEY

and another son was Bishop of Bayeux in France. Bishop Sampson of York was noted for his learning and was a conspicuous member of a great clerical family. As to his literary culture and ability the chroniclers are unanimous. There were other bishops of the name, of Worcester and of Sussex. Indeed the Sampsons are referred to as the "Clerical Family," and we find references to them by Thomas Arnold of Oxford and Thomas Carlyle. The family Coat of Arms carries as its motto the noble sentiment, "*Pejus letho flagitium.*" Some members of the family settled in Scotland, some in Ireland, and it is presumed that all of the name in America have descended from the first of the name who went over into England from France. The name Richard has come down the long line and we read that a man bearing that name fled from England with John Knox and went to Switzerland, afterward making his way to Virginia.

These ancestral facts were gathered by the research of a member of the family only a few years ago. The subject of this sketch was very much interested in the result of these researches, and felt

that his family was still living up to its early traditions; his father, two uncles, several cousins and many relatives being ministers in the Presbyterian Church. However, with characteristic simplicity of spirit, he rarely spoke of these things except in jest, and yet he was proud of his gentle birth, and sought to impress his children with reverence for his father's character and learning and his mother's New England straightforward and honest way of looking at life. His mother's family came from New England and some of her ancestors served with distinction in the war of the American Revolution. Col. William Byrd, of Westover, Virginia, colonial agent in England and more than thirty years a member of, and finally president of the council for the colony, was an ancestor on his father's side.

Thornton Sampson's grandfather, Richard Sampson, owned an estate on the James River in Goochland County. He was not only a successful farmer, but a man of considerable influence among his neighbors, and a vigorous writer upon rural matters, these papers being published regularly in the state magazines. Appreciating the value of education, he

sent his son Francis first to a private school and later to the University of Virginia. It was in his student life that he was converted, became a member of the Presbyterian Church in Charlottesville, and decided to study for the ministry. When the old farmer heard of it, he exclaimed, "Well, the Church may have gained a good preacher, but the devil has lost the best dancer in Virginia." Upon leaving the University, where he graduated with honor, Francis entered Union Theological Seminary and soon thereafter married Caroline Dudley of Richmond. A short time subsequently he became the teacher of Hebrew in Union Seminary and continued in this department with distinguished success as a scholar and teacher for the remaining sixteen years of his life. While a professor in Union Seminary Dr. Francis Sampson went to Europe for the further prosecution of his oriental studies and spent a year chiefly at the universities of Halle and Berlin, and in travel in other parts of the continent. It was while colleagues at the Seminary there was developed between him and the late Dr. R. L. Dabney a friendship so intimate and

beautiful that they were called "David and Jonathan." In an extended memoir of Dr. Francis Sampson published by Dr. Dabney under the instruction of the Board of Directors of the Seminary, high tribute is paid to his scholarly attainments and rare talent as a teacher. In speaking of his familiarity with various departments of learning which "would have abundantly equipped him for the highest post of instruction in America," Dr. Dabney further says, "His ripest acquirements were in the Hebrew literature and it may be safely asserted that as a *teacher* in Hebrew there was not his superior on our continent." It was the lament of his colleagues that he left so few published records of his work, but his zeal as a teacher left him scant opportunity for authorship and his early death in his thirty-ninth year cut off this hope.

II

EARLY YEARS AND STUDENT LIFE

Dr. Francis Sampson had a family of six children, of whom Thornton was the youngest, he being less than two years old when his father died. Mrs. Sampson continued to live at Hampden Sidney until her marriage to Dr. Francis B. Watkins in 1857. She then moved to Richmond and the Sampson children were taken to Dover to live with their grandfather, Mr. Richard Sampson. Here they had a tutor as was the custom in those days. The children from the near neighbors were collected and in one home was the school, and here Thornton Sampson laid the foundation of his education. He was reading Caesar at the age of twelve and in a letter written to his sister at that tender age he says, "Caesar is as hard as the mischief!" His progress in other studies must have been equally satisfactory as he was ready for college before he was sixteen.

In the meantime the desolation of the Civil War had come upon the South and the Sampsons like many others, lost

everything except the land. Thornton and his brothers worked very hard on the farm and in after years he would often say that while it was a great strain on him, mentally and physically, he believed the experience had made a man of him. There he learned by actual experience what it meant to work with his hands, and to sympathize with the young man who had to make his own way in the world. There was very little that he did not know about the practical side of life on a farm, and he loved every phase of it.

When he went to Hampden Sidney he had just passed his sixteenth birthday. He entered the sophomore class, doubled up with some of the work and graduated before he was nineteen. He was very quick to learn and had a retentive memory, but he did not write easily, being heavy and labored when he came to put his thought on paper. Those who knew his terse and lucid style later in life would never have suspected such difficulties at the beginning of his literary career. During his student days his college mates wondered how he got up his work, because he was such a "good fellow,"

always ready for any fun that was going on. He often told his students afterwards that he made it a rule to study hard while he was at it, and always to be in bed by half past ten at night. He was a vivacious and attractive youth, strong and athletic, and with an eye that was so quick and bright that the college boys called him "Birdeye." He had red hair which he hated, saying that any mischief which was done in the village was laid at the door of "that red-headed, freckle-faced Thornton Sampson!" He inherited the red hair from his father and with it the fair complexion which even in his later years gave him a youthfulness of appearance which was remarkable. While at college he joined the literary society and was made a member of the Chi Phi Fraternity, to which he gave his love and loyalty as long as he lived. He united with the Church while in college and decided almost immediately to study for the ministry. This was characteristic of him as he never went half way in anything, and from being a gay, careless boy he turned squarely about when conviction came to him. In following his career we find a rare persistence of de-

votion when once he had made up his mind, and he pursued his object steadily through good or evil report. He graduated from Hampden Sidney College in his nineteenth year, the third honor man of his class, and spent that summer visiting among his relations in Albemarle and Amherst. One of these was the widow of the Rev. Thornton Rogers, the uncle for whom he was named. He used to sing his college songs to this old "Aunt Peggie," and the room was always filled with the family, young and old, while the darkies gathered outside the door to hear Marse Thornton sing "Jim Crack Corn" and "The Blue Tail Fly." It was here that he first met his wife. She was a distant cousin, a school girl of fifteen, but he often said that he made up his mind then that he would marry her when he was settled and able to support a wife. In the autumn of that year he secured a position as a teacher in Bedford County, hoping in this way to save enough money to continue his studies in the University of Virginia. This he did do, with a small loan from a friend in Richmond, and he entered the University before he was twenty, specializing

in moral philosophy. He studied under Dr. McGuffey and counted it a great privilege as he was a most inspiring teacher. He also took Greek under Gildersleeve, whose genius not only quickened his students into an enthusiastic pursuit of knowledge but also made them love him whom they affectionately called "old Gillie."

Thornton Sampson graduated from the University, July 3, 1873, as first honor man and medalist. The next April he was sent to Europe by Mr. John Booker, the friend who gave him financial aid at the University. Mr. Booker's son had fallen ill from sunstroke in Vienna and Sampson went over to bring his friend home to America. This glimpse of the Old World opened the eyes of the young student to wider fields and stirred in his heart the ambition to prosecute his studies abroad. Some of his father's old friends urged Thornton to prepare himself for a professorship, even suggesting Union Seminary, where, if the Church needed him, he might one day serve in the place of his distinguished father. Very soon he decided to go back to Europe and he sailed in November,

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1874, for Scotland. Here he entered the New College, taking his first theological course. He spoke often of his professors there, making grateful mention of the inspiration and help which they gave him. While he took only the regular course, always he found a special fascination and felt a peculiar interest in the Greek. It was a great satisfaction and delight to him to be under Dr. Blackie, who always insisted that Greek and Latin were *living* and not *dead* languages. While a student here, he utilized all his holidays for tramping far and wide in the British Isles. He taught regularly on Sundays in the "Ragged Schools," founded by Dr. Thomas Guthrie. Having little money he was obliged to live most economically, but he enjoyed good health and nothing came to cloud the skies of his student life.

In June of 1875 he determined to go to Germany and he went to Leipzig where he studied Hebrew under Delitzsch and Kurtz. While he was in Leipzig he made his home with an old lady whom he called his "German Mother." She was an interesting woman, widely read herself and the intimate friend of many promin-

ent literary men and artists, among whom was Mozart. Subsequently there was a correspondence between the "German Mother" and the former student conducted always in German, and when she died she left him a diamond ring which had an interesting history. Sampson worked very hard in Leipzig, having the handicap of a language which he had not studied before, but whenever a holiday came he was off for the mountains. In the two years he spent in Germany he crossed all the great passes several times, going down into Austria, Italy, Switzerland, France and even Spain. He inherited a very decided talent for languages from his father and a musical ear from his mother, so that it was not difficult for him to learn Italian and French, and he spoke them, the later especially, with ease and elegance.

In 1877 he left Leipzig for the East and entered the American College at Beirut, Syria, with the special purpose of studying Arabic. While a student at Beirut, he traveled extensively in Palestine, visiting all the places of interest in the Holy Land. Much of this journeying was made in the company of the late Bishop Marvin and Bishop Hendrix of the Methodist Church.

III

MISSIONARY CALL

When Thornton Sampson returned to America, he decided to visit Greece *en route*, little dreaming that the few days which he would spend there would alter the whole course of his life. He became so deeply interested in the work of the Southern Presbyterian Church in that small kingdom that he made up his mind to go home and finish his theological course, and offer himself as a foreign missionary to Greece. It is certain that this decision involved a deep and radical re-adjustment of his life-plans. All the dreams and ambitions of his youth for place and position in the Church were quickly abandoned. All the years of special and advanced study through which he passed in the hope that he might be qualified for such responsibility were seemingly to lack a logical culmination. In some hour of sudden vision the soul of the devout and now mature student must have seen the man of Macedonia and heard the plea as it was made to the great missionary apostle, "Come over

and help us." It was a quick shifting from academic walks and association with the cultured to do pioneer Gospel service in a foreign land, and to shape his thinking and teaching and preaching to the condition of the humble. What this evident crisis may have cost him in counting all things as loss that he might not be disobedient to the heavenly vision, we do not know. He never spoke of it save in the most enthusiastic way. This disposition was not all of grace, for it was natural for him to be cheerful and not to look back when once he saw the way of duty.

On his way back to America he visited Egypt, arriving at home in time to enter Union Seminary. In April, 1878, he was licensed at Hampden Sidney by the Presbytery of East Hanover. On the 30th of the same month he was married to Miss Ella Royster of Memphis, Tennessee, to whom he had been engaged since the previous year. A letter written from Hampden Sidney a short time before his marriage reveals the sparkle and fun of his nature and the spirit of boyish mischief which through all the years continued to animate and adorn his domestic love.

My dear, dear Ella:

In my last letter I promised to favor you with another in six months. Since I last wrote my life has been indeed eventful. I have made some twenty-seven trips to Tennessee. Been married as often as Solomon, seven hundred or more times. I have also visited Greece several times and spent some months with my friends in Virginia. I finished my Seminary course and stood all my examinations in April and was married the first time soon after. But it will never do to keep up this nonsense. I had a card from Blackwell yesterday. I wrote back at once a card with all sorts of nonsense on it which nobody could understand but himself. I asked him what should be done with a man six weeks before—. I thought he ought to be killed or as well might be for all the good to himself or anybody else. I feel as large as the little boy in the old reading book thought Alexander was. I will tell you some day all the nonsense I wrote Blackwell. Sallie was convulsed with laughter when I read her the card. You do not know what a scamp I am. Sallie says I ought to be whipped. She would not kiss me good night as she should do tonight, so I slapped her. She caught me in the corner and boxed me till my ears burned. I never felt so mischievous in my life. I feel like kissing every girl I meet on the street—I am not going to do it.

Do you believe sister Mary will agree with you in your extravagant and unwarranted opinion of me? No, she knows me too well for that. You are going to be the most disappointed woman in the whole United States. How on earth I ever managed to deceive you as you have been is a wonder to me. I will declare, however, that it was all unintentional and I can not feel criminal though I may be guilty. Ella, I do believe we will be as happy as ever people are allowed to be on earth. I do not see what is to hinder us from being, barring your being undeceived. We love God, we are interested in our work, and all our wants will be supplied. We will be separated from friends, but with books and each other we can be happy.

Do not bother yourself about too many fine clothes. How on earth will I get along with them? My little bag will not hold more than one petticoat and two pairs of stockings, and I will not be troubled with baggage which I cannot carry in my hand. Fore-warned we are fore-armed. Thank cousin F. for the paper he sent me. Love to all the family from your own,

T. R. S.

After spending three weeks in Memphis he took his bride to the meeting of the General Assembly in Knoxville. On the train going to the Assembly, his wife

introduced him to Bishop Green of the Diocese of Mississippi, and the two talked together for hours. When they parted the old Bishop said, "I want to give you my blessing, my son." So off came the young man's hat and there in the dusty train the aged bishop laid his trembling hands upon his head and prayed that God would bless his faithful soldier and servant to his life's end. Mr. Sampson was ordained at Charlottesville, Virginia, in 1878 by a commission appointed by the Presbytery of East Hanover. He read that day the 20th chapter of Acts, and preached from the 22nd, 23rd and 24th verses: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." This expression of the steadfastness of the apostle's purpose and his indifference to the personal consequences which

might be involved in finishing the work which the Lord gave him to do was in a singular way prophetic of the spirit of the young missionary who was that day set apart to the ministry of the Gospel.

IV

SETTLEMENT IN GREECE

On the 27th of August, 1878, Mr. and Mrs. Sampson sailed for Greece and arrived in Athens late in September. There he promptly secured a house, set up his few belongings and went to work immediately to study the modern Greek language. He did this in the systematic, painstaking way that was characteristic of him in everything that he did. He often said that after having spent so much time studying classical Greek, he found it necessary to try to forget it in order to learn the modern language. While the difference between the two was not so marked as that between Latin and Italian, yet there was a great variance in construction, and in addition to this it was necessary to learn an entirely new pronunciation. During this period of acquiring the language his daily schedule provided a variety of methods as seen by the following order. He would study privately in the early morning; then he would go to a school for small children, entering the first class so that he might

get the accent more perfectly. In the afternoon he went out among the people, making everybody who would, talk to him; and then the whole evening was given up to study. This was not work to him in the sense of being a task; he did it with the keenest zest, enjoying every moment. When he had been in Greece six months he made his first public address in the Greek at a prayer meeting, hesitating and imperfect, to be sure, but it was a beginning. Before he removed from Athens, where he labored seven years, a member of the Greek Parliament told him that he had never heard the language spoken so perfectly by any foreigner. When we bear in mind the many variations of the language which exist in the country today, the classical, the Greek of modern books, another of the newspapers, the colloquial Greek, and finally the speech of the common people which is full of Italian and French and Turkish words, it is evident that such commendation from so competent an authority was high praise of the missionary's proficiency. Mr. Sampson made it a rule to go often to the University, mingling with the students, meeting the

professors and becoming familiar with the air of Greek university life. There he found intense interest in all forms of learning. He made friends early with Prof. Rousoupoulos, the Royal Archaeologist, and during his residence in Athens continued to have the advantage of his wide information and access to his very choice collection of specimens of ancient art. Mr. Sampson also came into friendly association with Dr. Henry Schliemann, who had a lively interest in archaeological studies and had been very fortunate in finding many works of art on the site of ancient Troy. He married a Greek lady and their beautiful home was always open to Americans.

Soon after Mr. Sampson's arrival in Greece, the "American School of Archaeology" was founded, and it has always been a marvel to his friends how much time he was able to give to its researches. He took great interest in the young men who came to Athens to study in the School of Archaeology. Among these was a young Virginian, John Robert S. Sterrett. The fact that they had come from the same state naturally drew them together, and soon they found many

subjects of common interest. Mr. Sterrett was anxious to continue his studies, but with the proverbial impecuniosity of student life he did not have the necessary means. With the same generous spirit which characterized him to the end of his life, Mr. Sampson advanced to him a loan of all the money at his command, about \$1,500, and the young Virginia student was enabled to go to Germany to secure his Ph. D. In after years Dr. Sterrett taught in the University of Texas and later in the universities of the East. Dr. Sampson made pleasant remark over the fact that his own small fortune in the time of need had been the means of giving a very valuable man to high places.

Prof. W. W. Goodwin of Harvard spent a year of special study in Athens and finding in Mr. Sampson a kindred spirit and their association revealing so much of mutual interest, there was developed between them a warm and lasting friendship. There were no Americans resident in Athens, outside of the consulate, but all through the winter months there was a stream of students and travelers, and

strata with the purpose and hope of making his ministry of value in high places, and giving to the work of the Gospel a wider opportunity in the national life by means of a friendliness on the part of those in influential positions.

Very soon after reaching Athens he became deeply interested in the boundary lines which the great powers were laying down in the East and we find this entry in his diary:

“August 2nd—two days ago the Blue Book, Greece No. 1, 1879, came into my hands from Mr. Corbett (English Minister). In this book, marked enclosure on 220, is a letter which I wrote to Mr. Corbett in reference to schools in Greece. Copies of this letter were sent to all the Courts of Europe, accompanied by a letter from the Marquis of Salisbury. In this letter there is this welcome sentence, ‘In the judgment of Her Majesty’s Government it follows as a necessary consequence that any cession of territory that is made must be subject to the condition that the Greek Government shall bestow upon its new subjects in the ceded territory the same liberty in respect to the exterior practices of religion that is conferred upon them by the laws of the Ottoman Empire.’ This seems to point

towards religious freedom! May it, in God's providence, be made the means of securing it for all the Greeks. When I wrote the above letter to Ambassador Corbett, it never occurred to me that any such consequence was possible. From what small efforts great results sometimes flow! This is a great and bloodless victory. By a timely letter that liberty has been attained for the Greeks which other nations have bought dearly with their best blood."

Dr. Sampson kept a copy of The Blue Book for many years, having a just and natural pride in what God had permitted him to do in this matter.

V

MISSIONARY LABORS IN ATHENS

In some ways Evangelical work among the Greeks was easier than in other mission fields, but there were peculiar conditions which made the progress of the Gospel even more difficult than in pagan or barbarous lands. The people were more enlightened than in uncivilized or savage countries, but they were very superstitious, and while there was security for a man in the city, he often took his life in his hands when he went out into the villages. This element of danger was especially present in Macedonia where the mountains were full of brigands and outrages were very frequently committed.

As Mr. Sampson learned more of the Greek people, their customs and religious superstitions, he realized more fully the exceeding difficulty of missionary labor among them. The members of the Orthodox Church had given up nearly all the observances of their religion to the priests and to the women and children. The men were indifferent to the Church

him, it was a serious if not fatal blow to his trust. He might again work with the man, but he was not quite able again to give his entire confidence. His temper was very quick, and this he grieved over more than anybody else, but no man could doubt his perfect sincerity. He was stern with himself, and on the spur of the moment he was sometimes harsh with others. But his nature was such that when given time he always leaned to the side of mercy. Being himself a man of quick temper and straightforward nature, it was inevitable that in his intercourse with a people very flexible in their ideas of truth there would be times when he must fight and suffer, but he stuck to it, and there were times, as in all missionary effort, of quiet satisfaction and progress.

VII

RETURN TO AMERICA

Leaving Salonika, Mr. Sampson took his wife and four children to Geneva, Switzerland. There he rented an apartment and got his family comfortably settled, when he himself started for the Far East with the purpose of visiting the important mission stations in India, Ceylon, Japan, Korea and China. The motive which induced him to make this itinerary was the desire to learn as much as he could about the real status and needs of the missionary work in these fields in order that he might be the better able to inform the churches in America and to arouse among them a deeper interest in Foreign Missions. He sailed from Naples in the spring of 1892 and returned to the same port about five months later. Mr. Sampson found much of interest and enjoyment upon this tour, the beauties of the architecture of India especially appealing to him. His reading was very wide and he was prepared to see and appreciate with the keenest zest

Mr. Sampson made his home in Asheville. As a side light upon this special service, and also bearing upon the character and quality of the man, we quote from a letter written by Rev. R. F. Campbell, D. D., Pastor of the First Presbyterian Church of Asheville:

“I knew Dr. Sampson very well and was always impressed by his cheerfulness, courage, and virility. When I was pastor at Davidson College, he got up from a bed of illness to make an address on Foreign Missions, according to an agreement made before he was taken sick. In the midst of the address he fainted and fell. When he came to he was as full of sunshine as he would have been at a picnic, and if the physician had consented, would have proceeded with his address. He was a man of deep piety, but as free from the conventionalities of *piosity* as any one I ever knew. He sometimes shocked the staid and stolid by his bubbling humor, but no one who knew him could doubt his consecration to the Master and His work.”

VIII

LABORS AT FREDERICKSBURG AND SHERMAN

After two years of this special inspirational service for the cause of Foreign Missions in the Synod of North Carolina and while prosecuting the work with vigor and success, Mr. Sampson was called to the presidency of Fredericksburg College. The motive behind this particular work of the Church associated with the Assembly's Home and School was one of peculiar merit. A suitable provision for the education of the children of missionaries who were stationed at the outposts of the Kingdom in foreign lands, and the care and training of the orphans left by deceased ministers and missionaries created a peculiar charge upon the care and support of the Church. It would bring comfort and confidence to missionaries living in the heathen environments abroad if there were in the home land a place for their children where they might have the influence of a Christian home and associations, and also adequate educational opportunities.

