

1: mary slessor | eBay

*Mary Slessor of Calabar (Large Print Edition) [W. P. Livingstone] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality. Quality assurance was conducted on each of these books in an attempt to remove books with imperfections introduced by the digitization process.*

She was the second of seven children of Robert and Mary Slessor. Her father, originally from Buchan, was a shoemaker by trade. In 1847, the family moved to Dundee in search of work. Robert Slessor was an alcoholic and, unable to keep up shoemaking, took a job as a labourer in a mill. Her mother was a skilled weaver and went to work in the mills. The Slessors lived in the slums of Dundee. After training in Edinburgh, she set sail in the SS Ethiopia on 5 August 1851, and arrived at her destination in West Africa just over a month later. Slessor, 28 years of age, red haired with bright blue eyes, [3] was first assigned to the Calabar region in the land of the Efik people. She was warned that they believed in traditional West African religion and had superstitions in relation to women giving birth to twins. Slessor lived in the missionary compound for three years, working first in the missions in Old Town and Creek Town. She wanted to go deeper into Calabar, but she contracted malaria and was forced to return to Scotland to recover. She left Calabar for Dundee in 1854. Her new assignment was three miles farther into Calabar, in Old Town. Since Slessor assigned a large portion of her salary to support her mother and sisters in Scotland, she economised by learning to eat the native food. Issues Slessor confronted as a young missionary included the lack of Western education, as well as widespread human sacrifice at the death of a village elder, who, it was believed, required servants and retainers to accompany him into the next world. Natives feared that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin. Unable to determine which twin was fathered by the evil spirit, the natives often abandoned both babies in the bush. Some mission compounds were alive with babies. Mary took the girl as her daughter and called her Janie. Livingstone, when two deputies went out to inspect the Mission in 1852, they were much impressed. They stated, "She enjoys the unreserved friendship and confidence of the people, and has much influence over them". This they attributed partly to the singular ease with which Slessor spoke the language. This time, she took Janie with her. During the next three years, Slessor looked after her mother and sister who had also fallen ill, raised Janie, and spoke at many churches, sharing stories from Calabar. Since this was over, Slessor returned to Calabar. She saved hundreds of twins out of the bush, where they had been left either to starve to death or be eaten by animals. She helped heal the sick and stopped the practice of determining guilt by making the suspects drink poison. As a missionary, she went to other tribes, spreading the word of Jesus Christ. During this third mission to Calabar, Slessor received news that her mother and sister had died. She was overcome with loneliness, writing, "There is no one to write and tell my stories and nonsense to. The superstitious threat against twins was not only in Calabar; but also spread to a town Arochukwu on the far west of Calabar. There is a high school named in honor of Mary Slessor. This is located in Arochukwu, a town west of Calabar, about three-and-a-half hours drive away. In August 1861, Slessor traveled north to Okoyong, an area where male missionaries had been killed. She thought that her teachings, and the fact that she was a woman, would be less threatening to unreached tribes. For 15 years, Slessor lived with the Okoyong and the Efik people. She learned to speak Efik, the native language, and made close personal friendships wherever she went, becoming known for her pragmatism and humour. Slessor lived a simple life in a traditional house with Efiks. Her insistence on lone stations often led her into conflict with the authorities and gained her a reputation for eccentricity. However, her exploits were heralded in Britain and she became known as the "white queen of Okoyong". Slessor continued her focus on evangelism, settling disputes, encouraging trade, establishing social changes and introducing Western education. Mary Slessor successfully fought against this practice of infanticide of twins at infancy. In 1866, Slessor became vice-consul in Okoyong, presiding over the native court. In 1867 she was named vice-president of Ikot Obong native court. In 1868, she was awarded the Order of St. However, she downplayed the personal costs, and never gave up her mission work to return permanently to Scotland. The fevers eventually weakened Slessor to the point where she could no longer walk long distances in the rainforest, but had to be pushed along in a hand-cart. In early January 1869, while

MARY SLESSOR OF CALABAR (LARGE PRINT EDITION) pdf

at her remote station near Use Ikot Oku, she suffered a particularly severe fever. Slessor died on 13 January. A Union Jack covered her coffin. Attendees included the provincial commissioner, along with other senior British officials in full uniform. Flags at government buildings were flown at half mast. The note also features a map of the area she worked in Calabar, a lithographic vignette depicting her work with children, and a sailing ship emblem. This name is still used commonly to refer to her in present-day Calabar. Several memorials in and around the Efik provinces of Calabar and Okoyong testify to the value placed on her work. Some of these include:

2: Hope Waddell Training Institution - Wikipedia

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The school started in Slessor landed in Calabar after. Mary Mitchell Slessor, a driving force behind establishment of the institute The Scottish missionary Mary Mitchell Slessor , who had done much work with the Efik people around Calabar, was a driving force behind the establishment of the Institute. Laws expressed complete confidence that the success of the other two schools could be replicated in Calabar. Two were doing gardening, five printing, eight tailoring, five engineering, eleven carpentry and eleven baking. According to Henry Carr the boys were "well disciplined, and their appearance However, the instruction programs were somewhat haphazard, dictated by whatever job the department was undertaking at any given time. In the school had 31 Ibibio pupils compared to 82 Efik. By there were over 50 Ibibio pupils and by 86 Ibibio, with Efik. Female students were taught dress-making and tailoring, domestic science and accountancy. The school soon became the largest vocational training institution in West Africa. The region of Calabar called Diamond Hill takes its name from the vessel. Agricultural students who worked on maintaining the botanical gardens and public parks in Calabar were given free board, clothing and tuition and some pocket money. They showed that new plants to the region including mango, banana, coffee and especially lemon and orange could flourish, although local farmers resisted these innovations. James Luke introduced soccer into the timetable despite opposition by parents, who thought it was a waste of time. Luke defended the sport as being healthy and teaching children cooperation and self-discipline. They brought with them their love of soccer, fostering the growth of teams in the city. In the HWTI added classes in typing, shorthand, bookkeeping, business management and commerce. The school also included a standard all-ages school section giving primary and secondary education, with fees required for secondary school students. In Calabar was designated by the government as a secondary examination center for the Cambridge Local Examination. That year 8 students passed the examination out of 14 candidates from HWTI, which was considered an excellent result. Today it basically runs a grammar school curriculum. The buildings were allowed to deteriorate, the gardens were neglected, and of 2, students less than are boarders. In the Old Boys Association launched a program to rehabilitate the school, with a fund-raising drive. Goals were to tar the access roads, install an electricity generator, renovate the science laboratories, equip the school library and erect a statue of Hope Waddell. By , most of these goals had been met.

3: Mary Slessor | Revolvly

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She is credited with having stopped the killing of twins among the Efik , a particular ethnic group in Nigeria. She was the second of seven children of Robert and Mary Slessor. Her father, originally from Buchan , was a shoemaker by trade. In , the family moved to Dundee in search of work. Robert Slessor was an alcoholic and, unable to keep up shoemaking, took a job as a labourer in a mill. Her mother, a skilled weaver, also went to work in the mills. The Slessors lived in the slums of Dundee. After training in Edinburgh, she set sail in the SS Ethiopia on 5 August , and arrived at her destination in West Africa just over a month later. Slessor, 28 years of age, red haired with bright blue eyes, [3] was first assigned to the Calabar region in the land of Efik people. She was warned that the Efik people there believed in traditional West African religion and had superstitions in relation to women giving birth to twins. Slessor lived in the missionary compound for 3 years, working first in the missions in Old Town and Creek Town. She wanted to go deeper into Calabar , but she contracted malaria and was forced to return to Scotland to recover. She left Calabar for Dundee in . Her new assignment was three miles farther into Calabar , in Old Town. Since Slessor assigned a large portion of her salary to support her mother and sisters in Scotland, she economised by learning to eat the native food. Image taken in Scotland Issues Slessor confronted as a young missionary included the lack of Western education, as well as widespread human sacrifice at the death of a village elder, who, it was believed, required servants and retainers to accompany him into the next world. Natives feared that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin. Unable to determine which twin was fathered by the evil spirit, the natives often abandoned both babies in the bush. Slessor adopted every child she found abandoned, and sent out twins missionaries to find, protect and care for them at the Mission House. Some mission compounds were alive with babies. Mary took the girl as her daughter and called her Janie. According to WP Livingstone, when two deputies went out to inspect the Mission in 1882, they were much impressed. They stated, "she enjoys the unreserved friendship and confidence of the people, and has much influence over them. This time, she took Janie with her. During the next 3 years, Slessor looked after her mother and sister who had also fallen ill , raised Janie, and spoke at many churches, sharing stories from Calabar. After this hiatus, Slessor returned to Calabar. She saved hundreds of twins out of the bush, where they had been left either to starve to death or be eaten by animals. She helped heal the sick and stopped the practice of determining guilt by making the suspects drink poison. As a missionary, she went to other tribes, spreading the word of Jesus Christ. During this third mission to Calabar , Slessor received news that her mother and sister had died. She was overcome with loneliness, writing, "There is no one to write and tell my stories and nonsense to. The superstitious threat against twins was not only in Calabar ; but also spread to a town Arochukwu on the far west of Calabar. There is a high school named in honor of Mary Slessor. This is located in Arochukwu , a town west of Calabar , about three half hours drive away. The people of Calabar are Efik tribe though the popular Arochukwu town is in Ibo tribe. In August , Slessor traveled north to Okoyong , an area where previous male missionaries had been killed. She thought that her teachings, and the fact that she was a woman, would be less threatening to unreached tribes. For 15 years, Slessor lived with the Okoyong and Efik people. She learned to speak Efik, the native language, and made close personal friendships wherever she went, becoming known for her pragmatism and humour. Slessor lived a simple life in a traditional house with Efiks. Her insistence on lone stations often led Slessor into conflict with the authorities and gained her a reputation for eccentricity. However, her exploits were heralded in Britain and she became known as the "white queen of Okoyong". Slessor continued her focus on evangelism, settling disputes, encouraging trade, establishing social changes and introducing Western education. It was the belief in Calabar that if a women had twins one of them had to be a devil so the twins were left in the jungle in clay pots to die. Mary Slessor successfully fought against the practice of killing twins at infancy. In , Slessor became vice-consul in Okoyong, presiding over the native court. In she was named vice-president of Ikot Obong native court. In she

was awarded the Order of St. Slessor suffered failing health in her later years but remained in Calabar , where she died in However, she downplayed the personal costs, and never gave up her mission work to return permanently to Scotland. The fevers eventually weakened Slessor to the point where she could no longer walk long distances in the rainforest, but had to be pushed along in a hand-cart. In early January , while at her remote station near Use Ikot Oku, she suffered a particularly severe fever. Slessor died on 13 January A Union Jack covered her coffin. Attendees included the Provincial Commissioner, along with other senior British officials in full uniform. Flags at government buildings were flown at half mast. The bank note highlighted her work in Calabar Nigeria. It also feature a map of the area she worked in Calabar Nigeria and a lithographic vignette depicting her work with children and a sailing ship emblem. This name is still used commonly to refer to her in present-day Calabar. Several memorials in and around the Efik provinces of Calabar and Okoyong testify to the value placed on her work. Some of these include:

4: Mary Slessor - Wikipedia

Open Library is an initiative of the Internet Archive, a (c)(3) non-profit, building a digital library of Internet sites and other cultural artifacts in digital form.

Once in Nigeria, Slessor began teaching and learned Efik , the local language. She is most famous for having stopped the common practice of infanticide of twins among the Ibibio people , an ethnic group in southeastern Nigeria. She was the second of seven children of Robert and Mary Slessor. Her father, originally from Buchan , was a shoemaker by trade. In , the family moved to Dundee in search of work. Robert Slessor was an alcoholic and, unable to keep up shoemaking, took a job as a labourer in a mill. Her mother was a skilled weaver and went to work in the mills. The Slessors lived in the slums of Dundee. After training in Edinburgh, she set sail in the SS Ethiopia on 5 August , and arrived at her destination in West Africa just over a month later. Slessor, 28 years of age, red haired with bright blue eyes,[3] was first assigned to the Calabar region in the land of the Efik people. She was warned that they believed in traditional West African religion and had superstitions in relation to women giving birth to twins. Slessor lived in the missionary compound for three years, working first in the missions in Old Town and Creek Town. She wanted to go deeper into Calabar , but she contracted malaria and was forced to return to Scotland to recover. She left Calabar for Dundee in . Her new assignment was three miles farther into Calabar, in Old Town. Since Slessor assigned a large portion of her salary to support her mother and sisters in Scotland, she economised by learning to eat the native food. Issues Slessor confronted as a young missionary included the lack of Western education, as well as widespread human sacrifice at the death of a village elder, who, it was believed, required servants and retainers to accompany him into the next world. Natives feared that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin. Unable to determine which twin was fathered by the evil spirit, the natives often abandoned both babies in the bush. Some mission compounds were alive with babies. Mary took the girl as her daughter and called her Janie. Livingstone, when two deputies went out to inspect the Mission in 1822, they were much impressed. They stated, "she enjoys the unreserved friendship and confidence of the people, and has much influence over them". This they attributed partly to the singular ease with which Slessor spoke the language. This time, she took Janie with her. During the next three years, Slessor looked after her mother and sister who had also fallen ill , raised Janie, and spoke at many churches, sharing stories from Calabar. Since this was over, Slessor returned to Calabar. She saved hundreds of twins out of the bush, where they had been left either to starve to death or be eaten by animals. She helped heal the sick and stopped the practice of determining guilt by making the suspects drink poison. As a missionary, she went to other tribes, spreading the word of Jesus Christ. During this third mission to Calabar, Slessor received news that her mother and sister had died. She was overcome with loneliness, writing, "There is no one to write and tell my stories and nonsense to. The superstitious threat against twins was not only in Calabar; but also spread to a town Arochukwu on the far west of Calabar. There is a high school named in honor of Mary Slessor. This is located in Arochukwu , a town west of Calabar, about three-and-a-half hours drive away. In August , Slessor traveled north to Okoyong , an area where male missionaries had been killed. She thought that her teachings, and the fact that she was a woman, would be less threatening to unreached tribes. For 15 years, Slessor lived with the Okoyong and the Efik people. She learned to speak Efik, the native language, and made close personal friendships wherever she went, becoming known for her pragmatism and humour. Slessor lived a simple life in a traditional house with Efiks. Her insistence on lone stations often led her into conflict with the authorities and gained her a reputation for eccentricity. However, her exploits were heralded in Britain and she became known as the "white queen of Okoyong". Slessor continued her focus on evangelism, settling disputes, encouraging trade, establishing social changes and introducing Western education. It was the belief in Calabar that if a women had twins one of them had to be a devil so the twins were left in the jungle in clay pots to die. Mary Slessor successfully fought against this practice of infanticide of twins at infancy. In , Slessor became vice-consul in Okoyong, presiding over the native court. In she was named vice-president of Ikot Obong native court. In , she was awarded the Order of St. However, she downplayed the personal costs,

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5: Mary Slessor of Calabar (Large Print Edition) by Livingstone, W. P -

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Like that other Mary who was with Him on earth, her love constrained her to offer Him her best, and very gladly she took the alabaster box of her life and broke it and gave the precious ointment of her service to Him and His cause. I fell in love with Miss Slessor early on in this book. She was a fiery little woman with a sharp tongue, and that was exactly what Calabar needed. Different aspects of her life are highlighted throughout this book, but one thing that remained the same was her passion and deep love for Jesus Christ, which flowed out as a passion and deep love for prayer, for the Word of God, for caring for the lowest and the least, and for boldly proclaiming the Gospel. There were four things about the way this was written that I really appreciated. It made me feel as if I got to know Miss Slessor herself. The second was the amount of detail that went into this book. Stories illustrated statements made about Miss Slessor and every season of her life was covered, with details about how she changed and grew in those seasons or how they prepared her for the next season. These details could be tedious at times. I found this to be especially so at the beginning. But as I got to know and fall in love with Miss Slessor, I began to appreciate the details more and more, like I would appreciate details about a dear friend. The way details were handled is the third thing I appreciated about this book. It tells of her successes but also her failures. It tells of her strengths but also her weaknesses. It paints a full picture of Mary, unlike the tendency in this genre to tell the story of a perfect saint. Yet even in dealing with these weaknesses, the author is quick to show how Christ was her Strength and showed Himself strong through them. He makes it clear that Christ was her Passion and her Love. Because of Christ, Miss Slessor was brave and bold. Because of Christ, Miss Slessor found strength to stand up to warriors and rescue those sentenced to death and save babies thought to be demons - even when she herself had no strength to give. Because of Christ, Mary Slessor was the heroine that she was. And, friends, we serve the same Christ! I recommend this book to those who aspire to be a missionary themselves, to those who struggle with fear, or to those who wish to read of a life surrendered to and sourced by Jesus Christ. Beginning in humbling and tragic circumstances, Mary rose above her own Scottish poverty and sadness to take the Gospel to the West Coast of Africa. Her courage in the face of superstition, violence, and evil could only have come from Christ alone. An excellent book of a largely forgotten age of exploration and mission. They thought of her as their white mother. I had never heard of Mary Slessor, nor read any accounts of 19th century missionary work. I finished the free digital version on my Kindle with a deep sigh - how rapidly human memory fades, history and experience lost, natural consequences obscured by the progressive, godly hopes of the individual. This is a great read too What a marvelous woman. She was truly a pioneer in the mission field in Africa, opening up the way for the Gospel to native tribes never before reached. The reverence and love of the African men and women toward her is a testament of her own love and sacrifice for them. She possessed courage and strength of character that is seldom seen today. For those interested in missions, this is a must read.

6: - Mary Slessor of Calabar (Large Print Edition) by W. P. Livingstone

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