

sion upon the coast of Labrador by Jens Haven. Haven had accompanied Matthew Stach upon his Greenland Mission in 1753, in which year they established the second Moravian settlement in that country—the now famous Lichtenfels. It may, therefore, be reasonably supposed, although no mention is made of his name in connection with it, that Stach, who was the prime mover in the former attempt to raise the Gospel banner in Labrador, was again the instrument of moving his friend and former companion to the highly dangerous, and probably fatal enterprise. Before embarking for Labrador, Mr. Haven proceeded to London, where he obtained the favor of an interview with Mr. Hugh Pallissir, the Governor of Newfoundland, by whom he was kindly received, and from whom he secured the promise of support in his future work. In May, 1764, we find the zealous missionary in St. John's, Newfoundland, where he had to wait a considerable time before procuring a vessel with a crew possessed of sufficient bravery to land a boat on the Labrador coast, so genuine and widespread was the fear of the Eskimo. At this time Governor Pallissir issued the following proclamation with a view of strengthening the hands of Mr. Haven for the furtherance of his praiseworthy and chivalrous undertaking: "Hitherto, the Eskimo have been considered in no other light, than as thieves and murderers, but as Mr. Haven has formed the laudable plan, not only of uniting these people with the English nation, but of instructing them in the Christian Religion, I require, by virtue of the power delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power." This proclamation, though brief, is interesting; and the action of Mr. Haven in securing the support of the existing powers which gave it rise, coupled with Matthew Stach's unsuccessful attempt to place himself and his labors at the first, under the patronage of the Hudson's Bay Company, place the early missionary operations of the *Unitas Fratrum* in a very favorable light, and furnish a reason for much of the success which followed them.

At length Mr. Haven secured a passage in a ship whose captain undertook to land him on the shores of the much dreaded Labrador. He first touched at Chateau Bay on the south; but finding nothing here save many scattered tumuli with the arrows and other implements of the dead placed near them, he reembarked, and crossing the Strait of Belle Isle, landed on the Island of Quirpon, off the northeastern extremity of Newfoundland, where he first fell in with the natives. Writing in his journal at this time Mr. Haven says: "The 4th September was the happy day when I saw an Eskimo arrive in the harbor; I ran to meet him, and addressed him in Greenlandic. He was astonished to hear his own language from the mouth of an European, and answered me in broken French. I requested him to return, and bring four of the chiefs of his tribe with him, as I wished to speak with them. He accordingly ran back

with speed, shouting out, 'Our friend is come!' Meanwhile, I put on my Greenland dress, and met them on the beach. I told them I had long desired to see them, and was glad to find them well. They replied, 'Thou art indeed our countryman.' The joy at this meeting was great on both sides. After the conversation had continued for some time, they begged me to accompany them to an island about an hour's row from the shore,* adding, that I should find their wives and children, who would receive me as a friend. By accepting this offer, it was evident that I should place myself completely in their power, but conceiving that it would be of essential service to our Saviour's cause, for me to become better acquainted with these savages, I simply turned to Him, and said, 'I will go with them in Thy Name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will, that they should hear and believe the Gospel.' The steersman and another of the crew landed me on the island, but immediately pushed off again, to see at a safe distance what would become of me. I was presently surrounded by the natives, each of them pushing forward his family to attract my notice; I warned them not to steal anything from our people, and represented to them the danger of it. They told me that the Europeans were also guilty of thieving, to which I replied, that if they would only inform me of the delinquent he should be punished." Thus bravely and unreservedly did this good man place his life in the hands of, perhaps, the very murderers of Erhard and his companions, but he was mercifully preserved. How true it is that "God fulfils Himself in many ways!" Bishop Patteson, the gentle and brave pioneer missionary, lands under exactly similar circumstances as these, in the midst of heathen savages, whom he longed to bless in the Name of God and to save from everlasting perdition, but he is foully murdered, while Haven is spared! The aims of both were identical, and in both cases they had a fulfilment; in the one, as the result of the earnest labors of a life time, and in the other, as the result of a willing sacrifice of a fresh, young life into whose but newly-begun labors other men speedily entered. The once brutal savages of Labrador and Norfolk Island now walk in the Law of the Lord, keeping His commandments with their whole heart.

"The next day," concludes the entry in Mr. Haven's journal "eighteen of the Eskimo returned my visit, according to promise; I took this opportunity to assure them of the friendly disposition of the British Government towards them, and promised that no injury should be done to them, if they conducted themselves peaceably; I also offered them a written declaration to this effect from Governor Pallissir; but they shrunk back when I presented it to them, supposing it to be alive, nor could they, by any means, be persuaded

*This must have been either Belle Isle, from which the Strait takes its name, or the White Island.