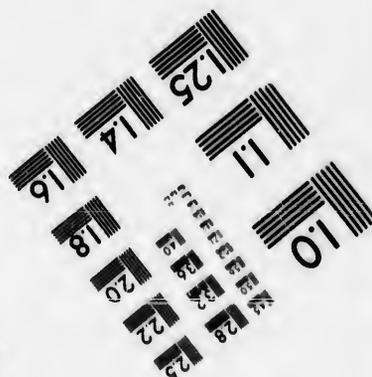
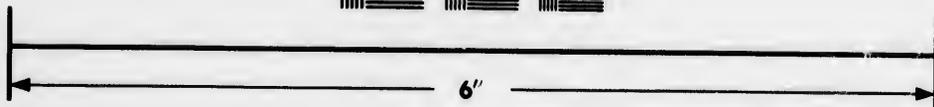
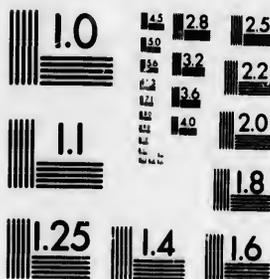


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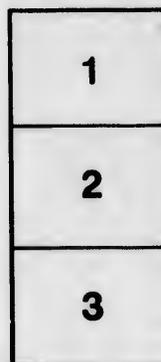
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THE GOSPEL PREACHED TO THE PEOPLES.

THE  
ORIGIN & HISTORY  
OF  
MISSIONS

Compiled and Arranged  
from Authentic Documents.

BY THE Rev. Chas. Smith, Minister of Trinity Chapel, LONDON.  
and the Rev. John C. Choules, A. M. Newport, R. I.

ILLUSTRATED with a Series of ENGRAVINGS:

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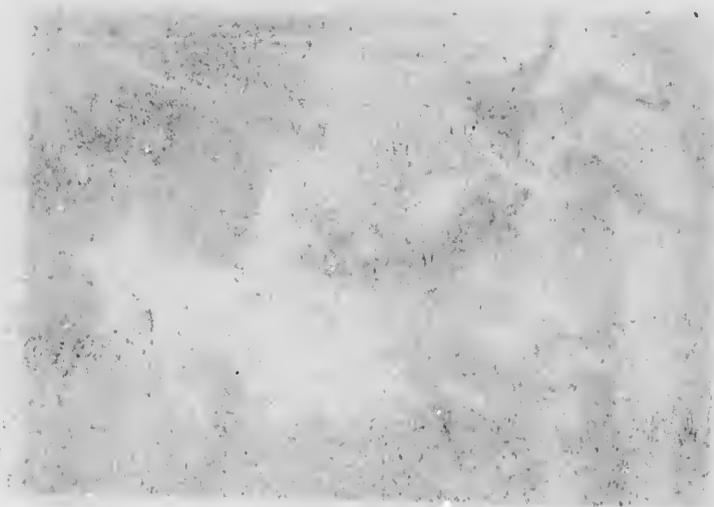


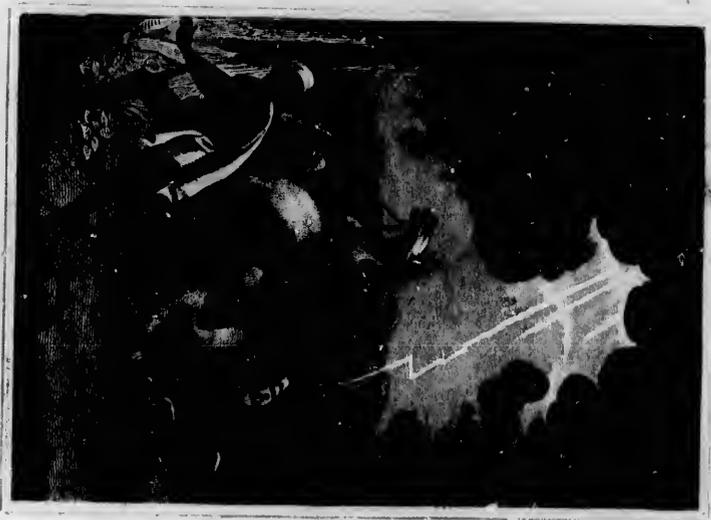
THE RECEPTION OF THE FIRST MISSIONARIES AT OTAREIWA

BOSTON.

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1832.

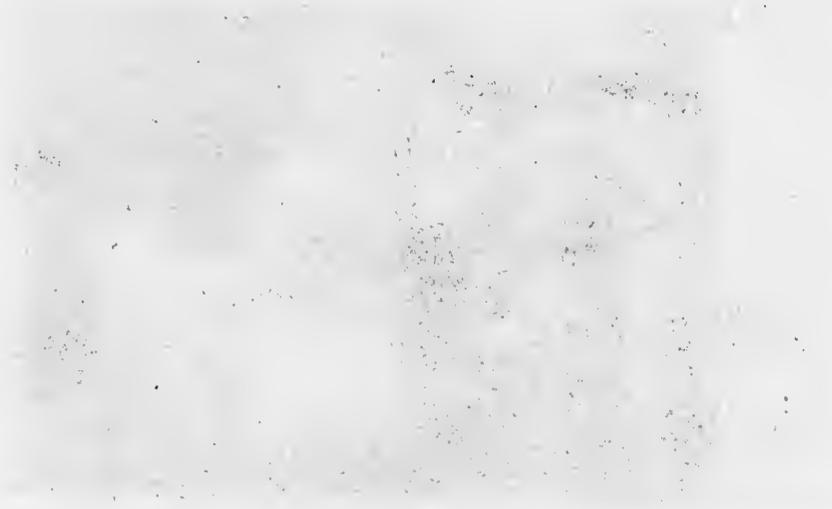




*Successful death of P. P. Drake.*



*It occurred the first time and cannot  
remember a P. P. Drake's capture the night*

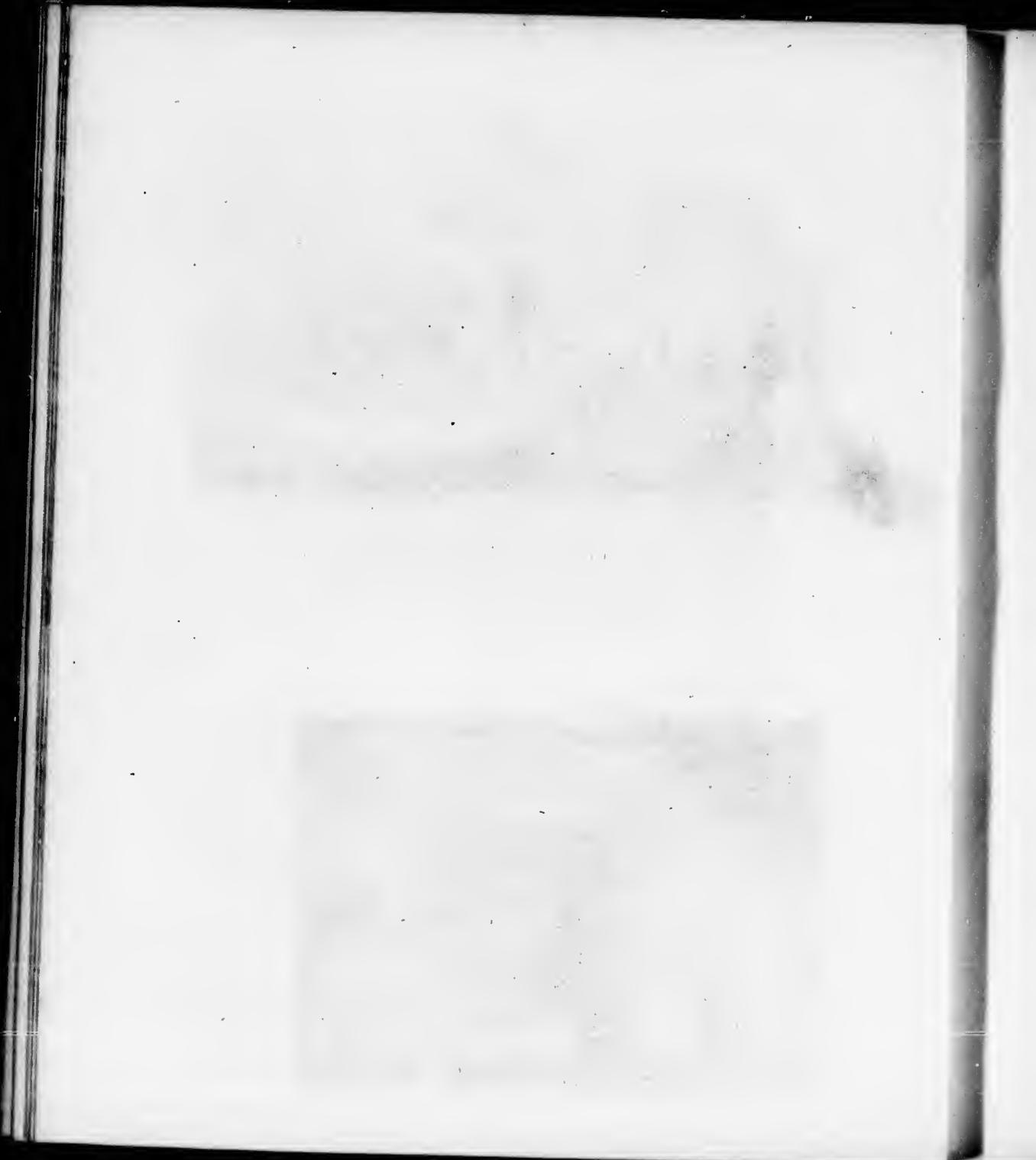




*Converted Calmuc Tartars, leaving their native tents to  
join the Missionaries.*

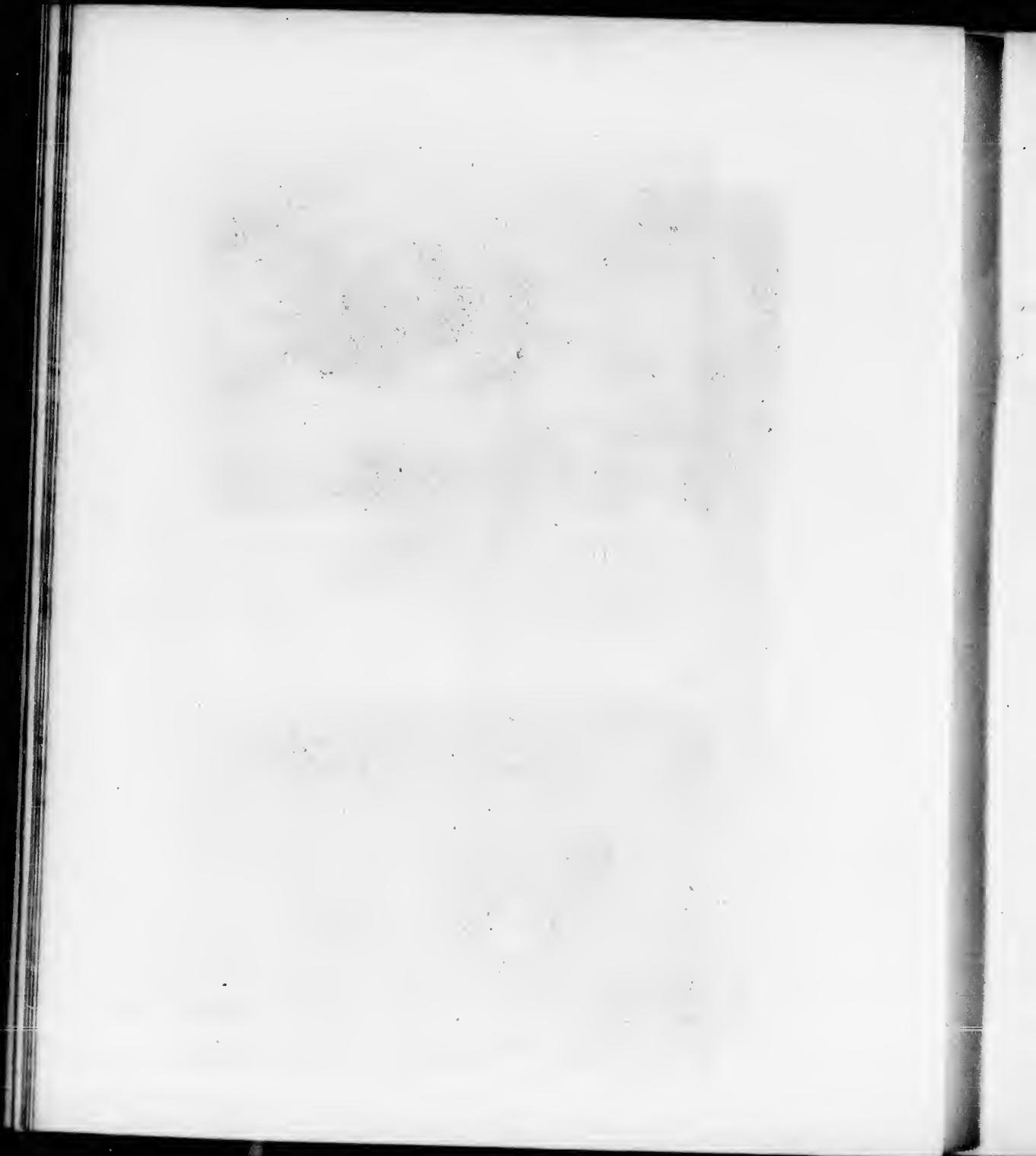


*The skeletons of mammoths discovered by the  
Missionaries amongst the Tartars.*





THE PLACE OF PROFESSOR VARY'S NATIVITY, PAULERS-PURY NORTHAMPTONSHIRE.



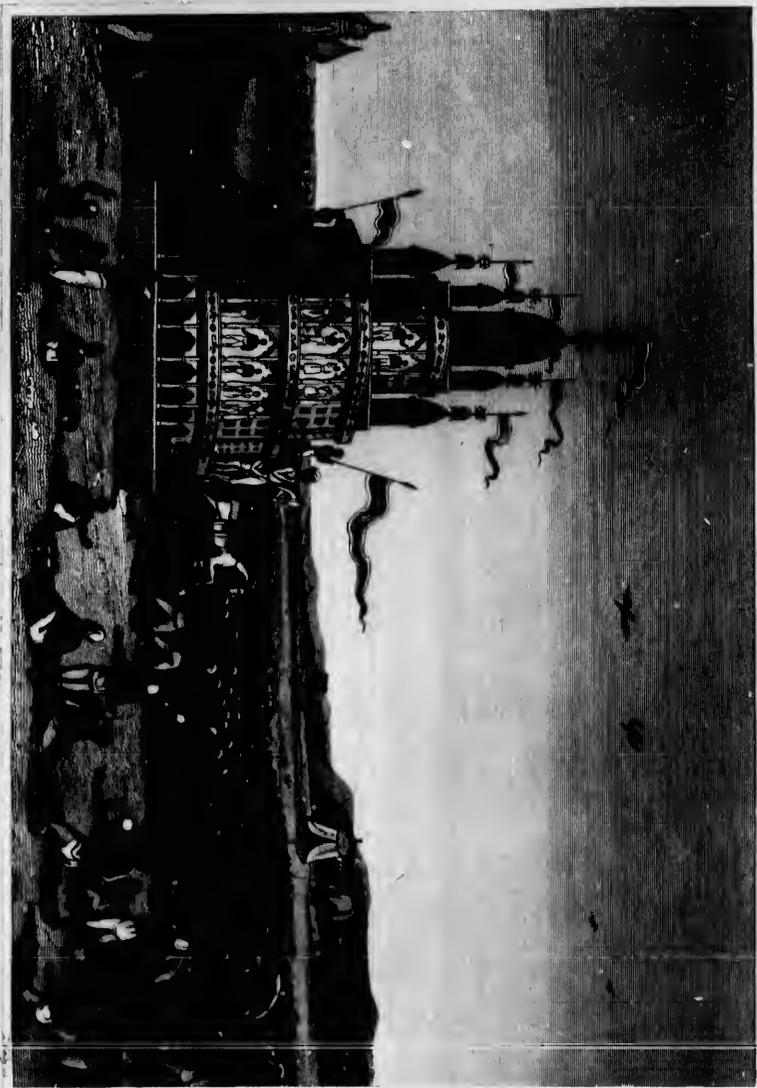


A TURKISH CAPTAIN RESTORING THE MISSIONARY HIS BIBLE.

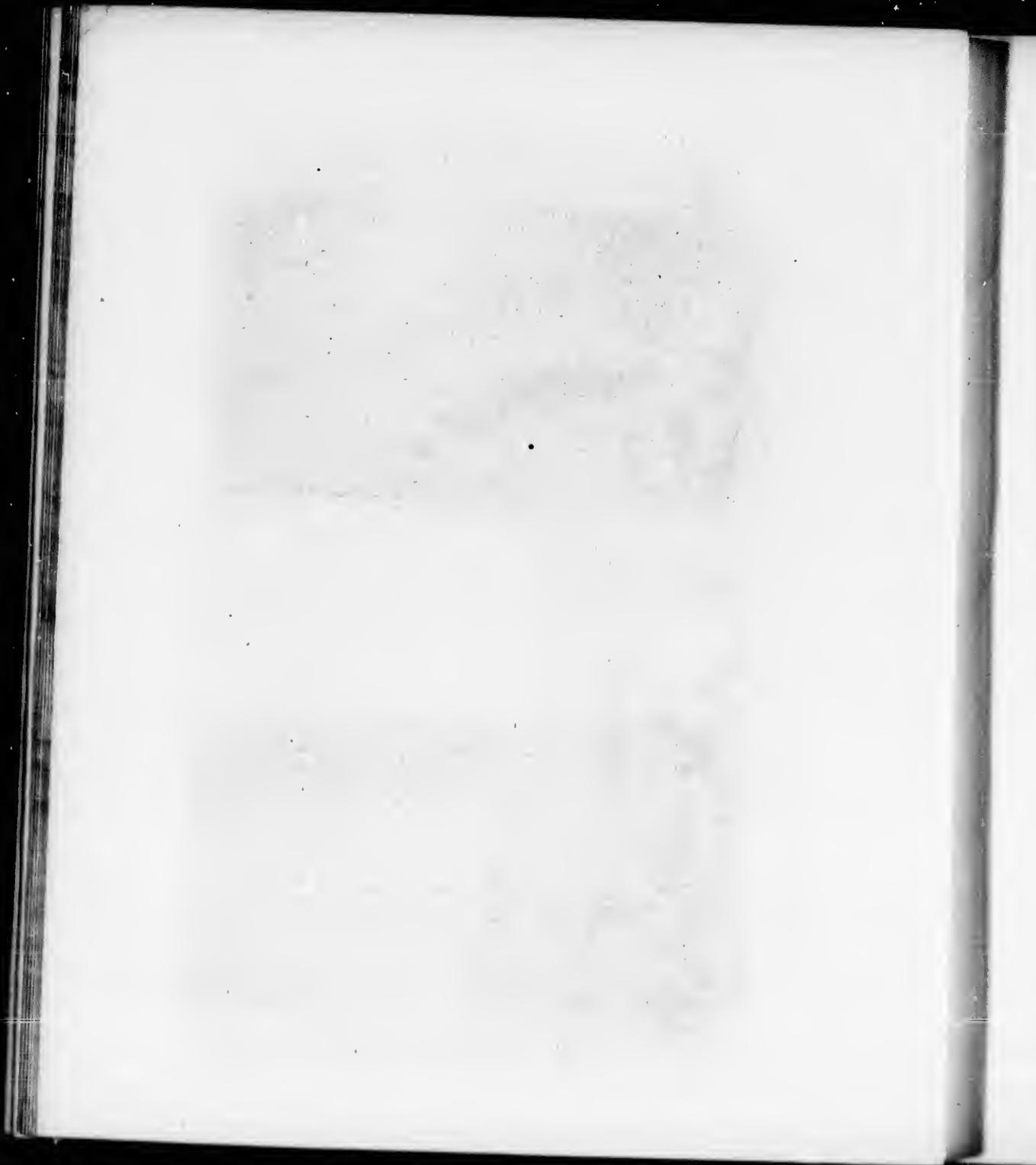


BAPTISM OF KRISTNO, A HINDOO CONVERT.





DEVOTEES IN INDIA SACRIFICING THEMSELVES TO THE IDOL, JECGERNAVT.





THE REV. J. THOMAS TRYING TO SHAKE THE  
 IDOLATRY & KNIGHTING THE INDIVIDUAL OF THE  
 PEOPLE AT MOOL WONGHEE.



SHIPWRECK OF JOHN CARTER AND PARTY.

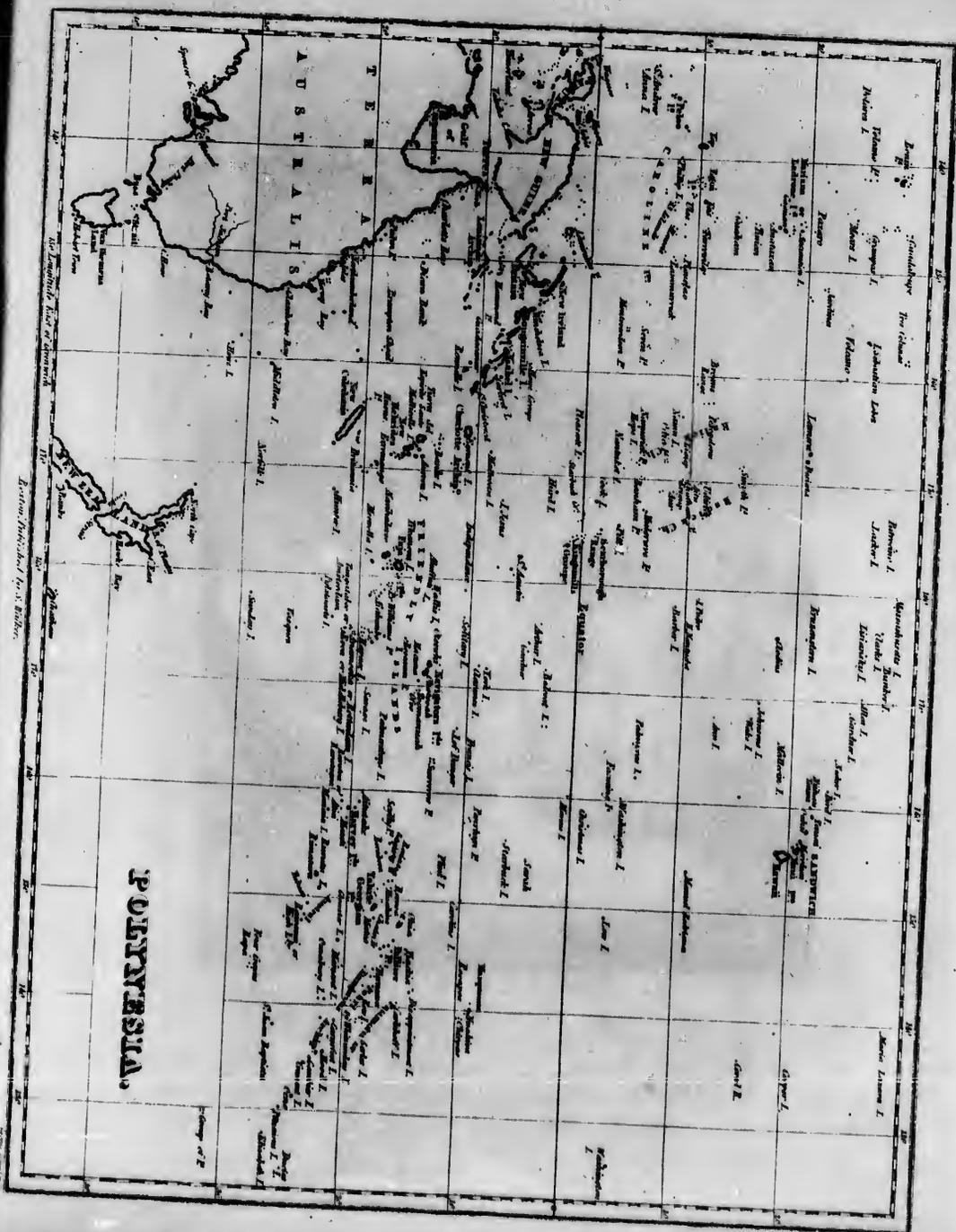
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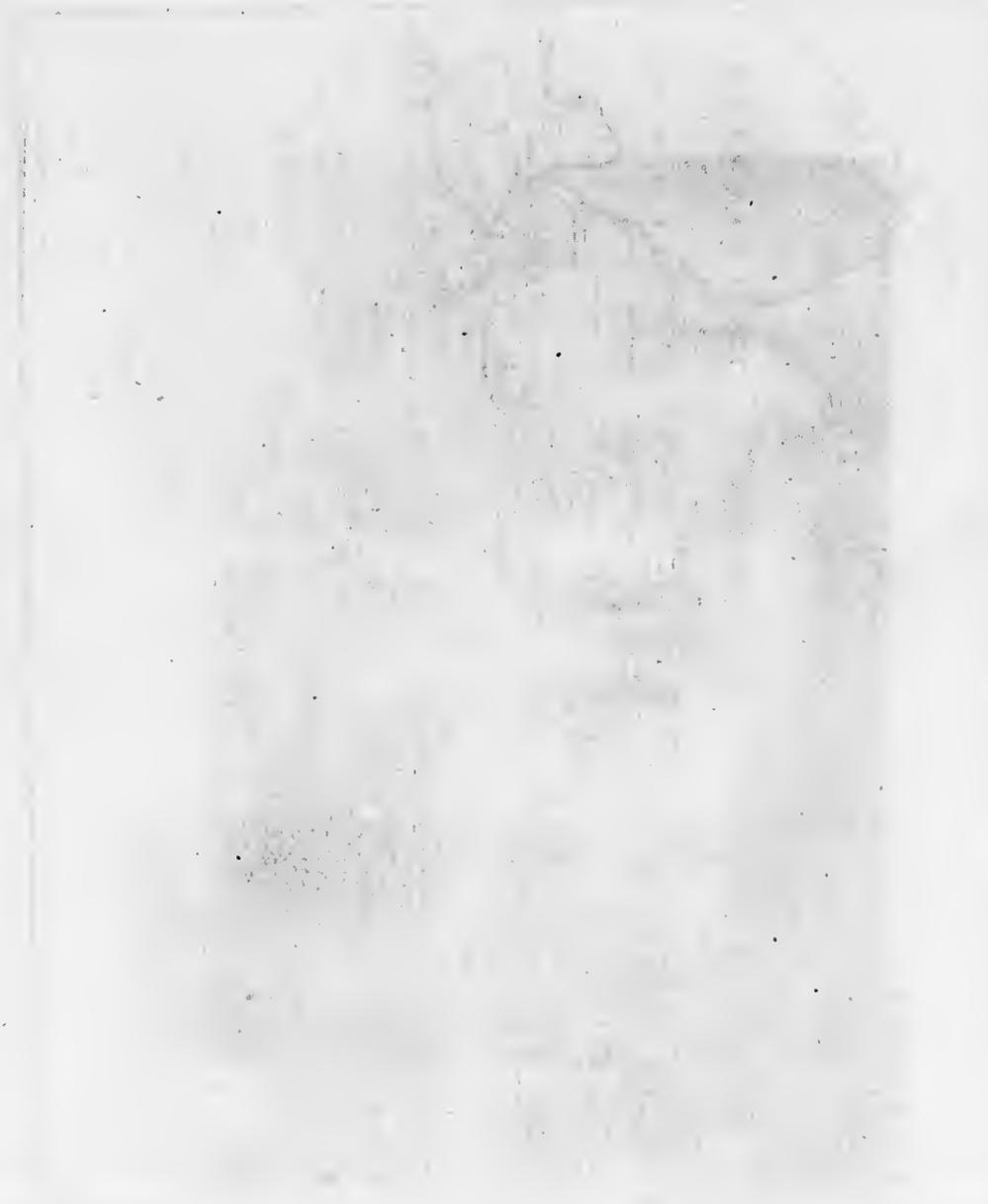
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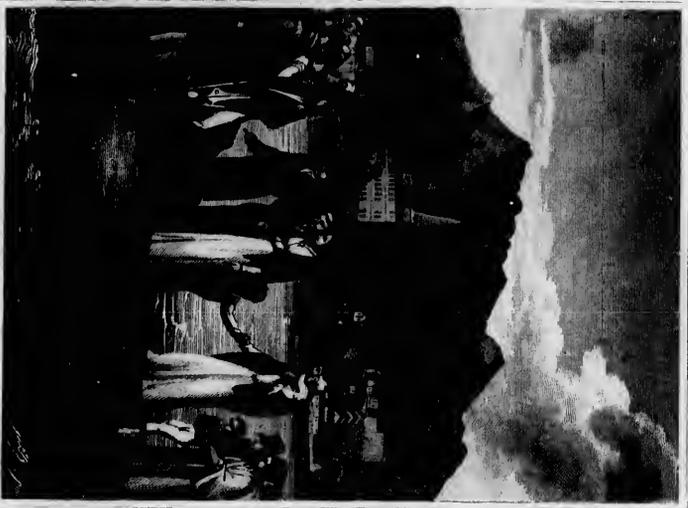
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THE HIGH PRIEST OF TAHITI CEDING THE DEPTHT OF KATAKA TO THE  
FOR THE BENEFIT OF THE

Published by ...





Jacobson del.

*Arrival of the Wives of the Missionaries at the  
the Father after their capture by a French privateer*



Jacobson del.

*At the expense of Tongatahe we struggled as a nation  
to save his father's remains from extinction.*



PERILOUS SITUATION OF MR. VILSON  
AT FONGALABOO.

Engraved from a drawing by R. K. S. 1847.



Engraved on Steel by W. Chapman N. 1848

THE REV. J. CAMPBELL'S METHOD OF TRAVELLING IN SOUTH AFRICA.

London: Published by Samuel Walker, 1839





*The Rev. J. Campbell crossing the great River*

*J. Andrew del.*



*Rev. J. Campbell entering Harrowden.*

*J. Andrew del.*

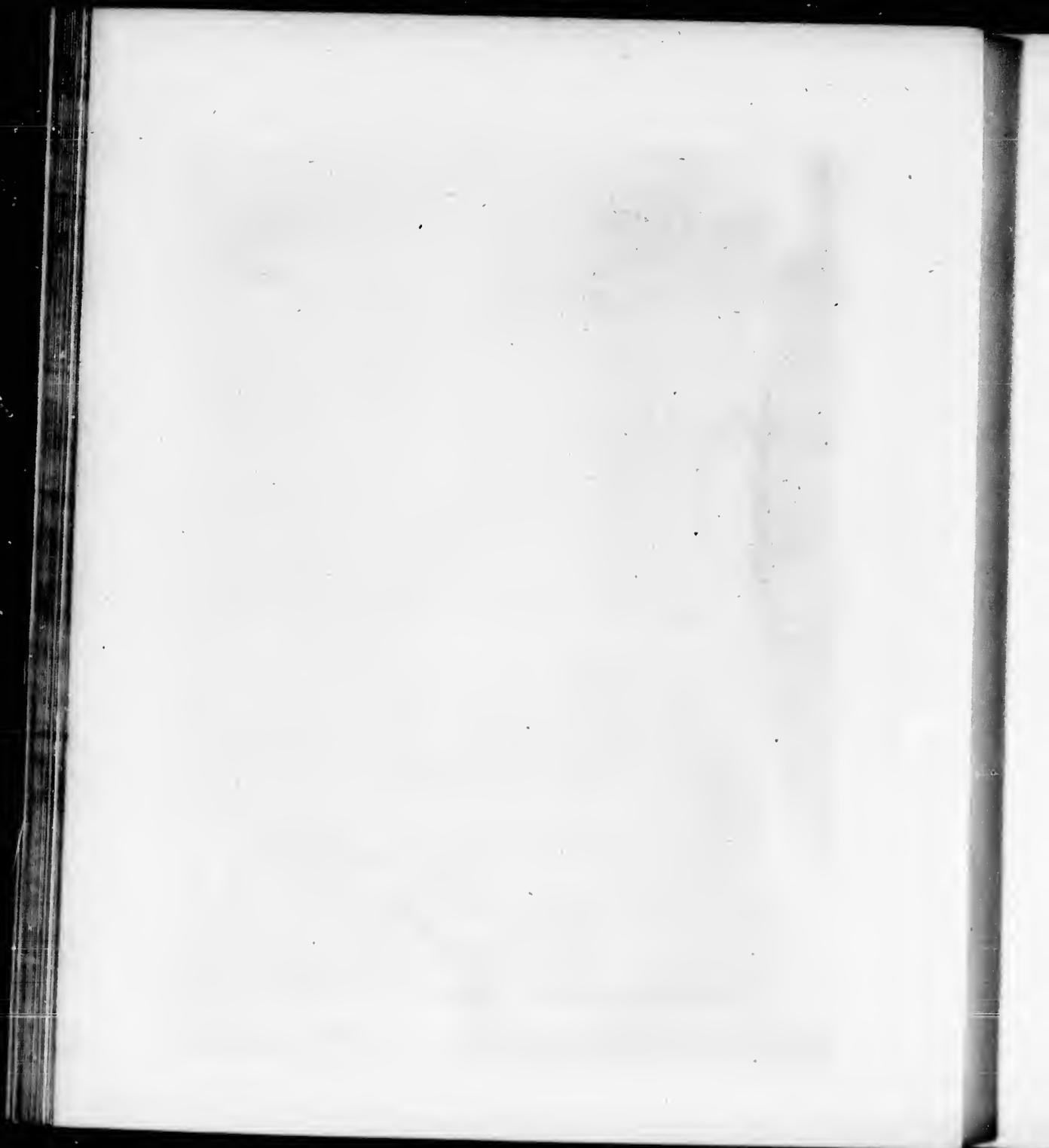


VIEW OF CALCUTTA.

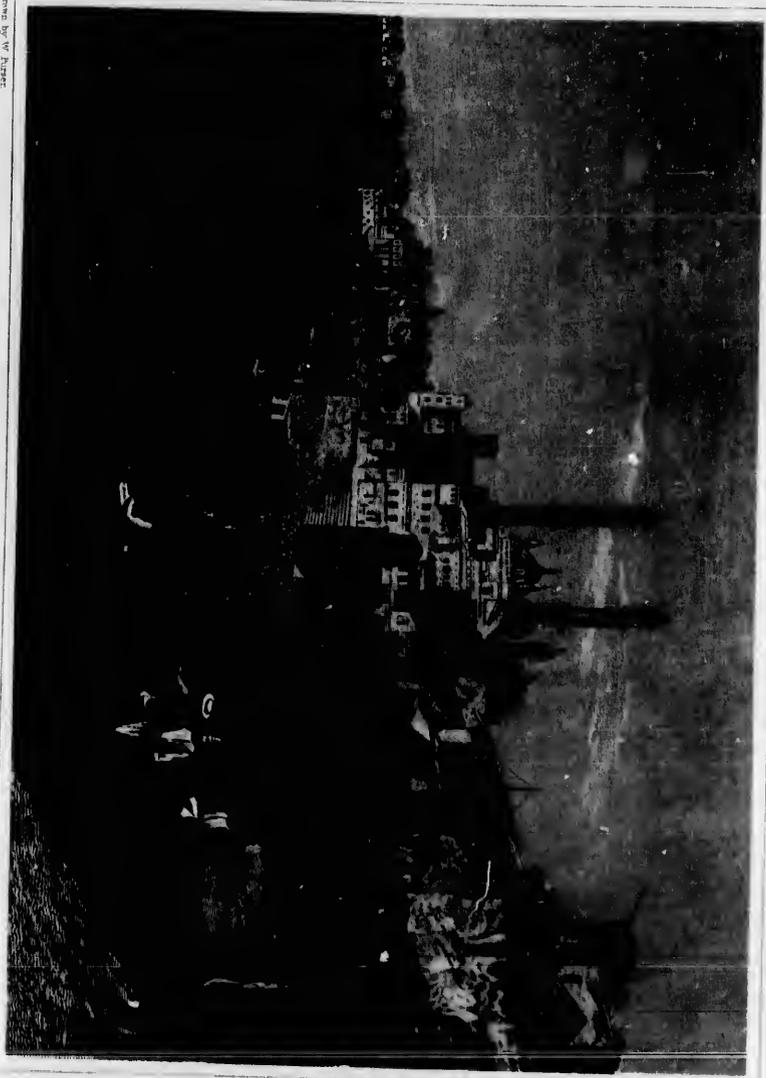


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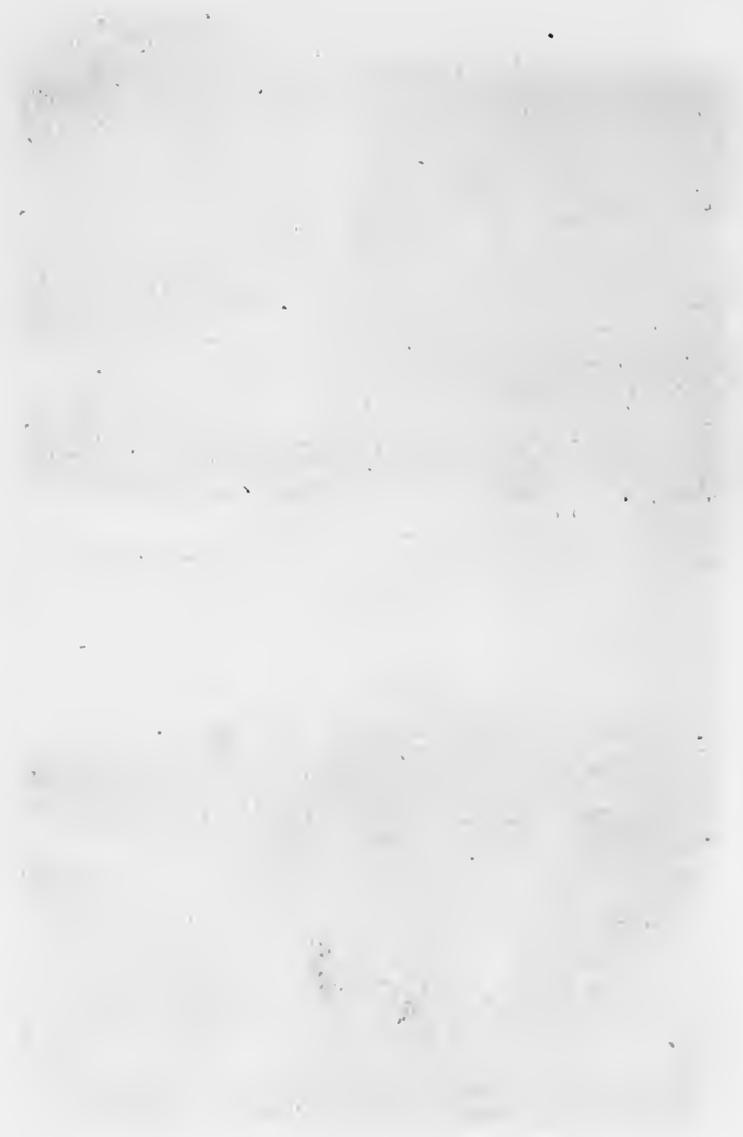


Drawn by W. P. Foster.



THE TOWN AT NIGHT.

Engraved by Thomas J. H. ...





*Martinique Le Rivier*

*comprising a view of Mr. Hamilton's residence Coffee Lodge & the chapel & dwelling house of the late Rev. J. Smith*

*Mr. Ince showing the various details of their 1840s workshop.*



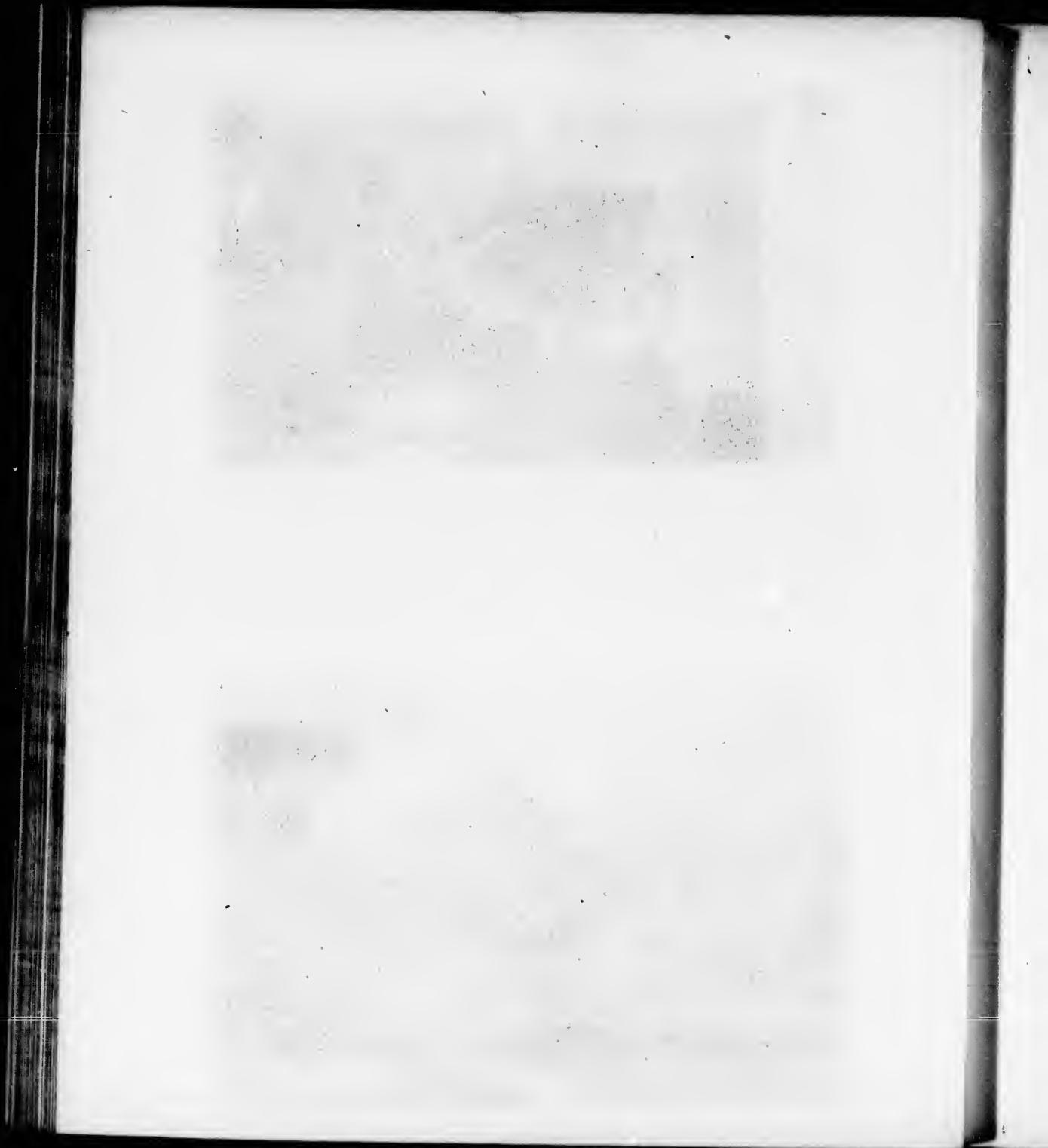
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A SLAVE PRAYING FOR THE RECOVERY OF THE  
MISSIONARY FROM SICKNESS.



PART OF RECENTS-TOWN A SETTLEMENT OF LIBERATED NEGROES  
*Engraved on Steel by H. Mann & P. Wilson N. York*





MESS<sup>RS</sup> MARSDEN & NICHOLAS, PASSING A NIGHT  
WITH THE ZEALANDERS.



*Engraved on Steel by Heman & Fildrow*

SYRIAN COLLEGE, AT COTYM IN TRAVANCORE.

Boston, Published by S. Walker 1832.

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Miss Tomes first visit to the schools in India

J. Hardy Sc.



The Missionary Training School

J. Hardy Sc.





THE  
ORIGIN AND HISTORY  
OF  
**MISSIONS;**  
CONTAINING  
FAITHFUL ACCOUNTS  
OF THE  
VOYAGES, TRAVELS, LABORS AND SUCCESSES  
OF THE  
VARIOUS MISSIONARIES,  
WHO HAVE BEEN SENT FORTH TO EVANGELIZE THE HEATHEN;  
COMPILED FROM AUTHENTIC DOCUMENTS;  
FORMING A  
**Complete Missionary Repository;**  
ILLUSTRATED BY NUMEROUS ENGRAVINGS,  
FROM  
ORIGINAL DRAWINGS MADE EXPRESSLY FOR THIS WORK.  
TO BE ISSUED FROM THE PRESS IN FOURTEEN SUCCESSIVE NUMBERS, PART OF THE FIRST NUMBERS TO CONSTITUTE THE FIRST, AND  
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BY THE  
**REV. THOMAS SMITH,**  
MINISTER OF TRINITY CHAPEL, LONDON,  
AND  
**REV. JOHN O. CHOULES, A. M.**  
NEWPORT, R. I.

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"To imbue men thoroughly with the Missionary Spirit, we must acquaint them intimately with the Missionary enterprises."  
*Doane's Missionary Sermon.*

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**IN TWO VOLUMES.**  
**VOL. I.**

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**BOSTON:**  
PUBLISHED BY S. WALKER, AND LINCOLN & EDMANDS.  
SOLD ALSO BY CROCKER & BREWSTER, AND PIERCE & PARKER.

1832.

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## PREFACE.

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It is a trite remark, that we live in a wonderful age. The Church of God exhibits a scene of benevolent activity; she is standing on the hill of prophecy, and, while gazing on the wilds of paganism, she unites in her regards the purposes of Jehovah, and the revelation he has made of the means by which his love and mercy shall be displayed to a ruined race. The last forty years have witnessed a revolution in the militant church. The Saviour has made no new communication of his pleasure, but his people have begun to act as though they believed his last command was, "Go ye forth, and teach all nations." In other words, there has been *an imitation of the conduct of primitive Christians.*

Who can read the Acts of the Apostles, which is a record of church history, and not perceive that the early disciples possessed a missionary spirit? Yes, they took upon themselves the character, and they discharged the duties, of Christian missionaries. Believing that the gospel was the grand instrumentality to destroy the works of the devil, and abolish his empire in the world, the members of the early churches applied themselves to the task of exterminating paganism, and every thing which opposed Christ. Trusting to the truth of Jesus, "and I, if I be lifted up from the earth, will draw all men unto me," they preached Christ every where, and called a world of sinners to gaze upon his cross, and the word of the Lord prevailed mightily. Oh, what a progress would the gospel make through this dark world, if all professing Christians reverted to the grand principle which nerved the efforts of the apostles and their coadjutors, "We believe, and therefore we speak!" We should not be in want of preachers at home, or missionaries abroad; we should see the potency of Truth, the mysterious converting power which is bound up in the life, death, resurrection, and ascension of the "Man of Sorrows;" the Church would exclaim, "Give me room, that I

may dwell;" she would gain upon the wilderness; every augmentation would be the pledge of her future success; *one would become a thousand, the small one a strong nation, the glory of the Lord would be revealed, and all flesh would soon see it together.*

When I read the Word of God, I am satisfied that the spread of the gospel throughout the world, is the determination of Heaven. Light and mercy beamed upon the human family in the first promise; and for a long line of ages, in each prophetic vision, and every impartation of predictive knowledge, the reign of Jesus became more distinctly seen, till, in the fulness of time, the Messiah came.\* Then, with the authority which he possessed as "head over all things to the church," he delivered the law of the kingdom, a law to remain in perpetual obligation. "All power is given to me, in heaven and in earth. *Go ye, therefore, and teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you alway, even unto the end of the world.*" Matt. xxviii. 18, 19. And when I regard the constitution of the gospel as a remedial system, and mark its invariable results upon the minds of men, under every possible variety of age, place, and circumstance, I see the necessity and certainty of its success. I examine the gospel of Jesus Christ, but I find no particle or element of its nature, which can indicate adaptation to a particular period of time, or special class of character. It is founded upon the very principles of human nature, and is intended for the various and perpetually changing relationships of our race. It unfolds doctrines, duties, and ordinances, which commend themselves to the faith, obedience, and observation of men, in *all ages and all climes*. Now, since it is evident that God has always crowned faithful attempts to spread the gospel with success, does it not follow, that if the sacred task had been performed, that the moral world would, at the present day, have exhibited a lovelier aspect than it now presents to the view of holy intelligences? The early Christians knew their Master's will, and performed their duty; but hardly had the apostles and their contemporaries fallen asleep, before those who were heirs to their hopes; were apostates from their practice; the glory of Christ was bartered, by those who bore his name, for the honor of men; but he that was crucified frowned upon them, and then followed ages which are properly called "dark." This will be illustrated in "The Introduction;" and I therefore remark, that the signs of the times most delightfully announce the dawn of that day, which the

\* Romans xvi. 25, 26. Psalm li. 7, 8; xxii. 27; lxxii. 10—15. Micah iv. 13. Isaiah lx; lxi. 5, 9.

## PREFACE.

Scriptures speak of, and which the natural tendency of things tells us must arrive, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

About forty years ago, combined prayer-meetings, for the outpouring of the Holy Spirit, and the spread of the gospel in heathen lands, introduced a spirit of activity among all classes of Christians. On the first Monday evening of every month, "the thousands of Israel" united in pressing at the throne of grace the supplication of God's ancient people, "that thy ways may be known upon the earth, and thy saving health among all nations;" thus affording a delightful earnest of the period when "all flesh shall come and pray before God." *Expecting great things*, the church soon *attempted great things*; the will produced the way. Since the opening of the present century, efforts have been made to spread the knowledge of salvation through the name of Jesus among the inhabitants of every quarter of the globe; and to the praise of divine grace it is to be recorded, that missionary labors have not been in vain in the Lord. It is a cheering fact, that when proper instruments have been employed, the amount of conversion among the heathen will not shrink from a comparison with the same process in lands of light and privilege. Past endeavors to convert the world have had the most benignant influence upon many portions of the human family. This influence has been felt by the Hottentots of Africa, the swarming myriads of continental India, the shivering population of polar regions, and the interesting inhabitants of the great Southern Archipelago. Let the gospel be proclaimed, and it must answer the purposes allotted it by God. To doubt the efficacy of gospel truth, is almost as criminal as to apostatize from its profession. Only sow "the incorruptible seed of the word," and it shall never perish. The victories of the cross in Corinth and Rome, Ephesus and Athens, are all to be repeated; and Paul's addresses are to be listened to in Ava, Pekin, and other strong holds of pagan worship, with all the spirit-stirring effect which marked their original delivery. That there are difficulties in the pathway of the missionary enterprise, is not to be denied, but they are not of a more formidable character than those which the gospel has already vanquished. "The prince of this world" has marshaled his hosts, and brought all his resources against the King in Zion; but he knows that "the battle is the Lord's;" his judgment has been pronounced, his kingdom is coming to an end. Difficulties do not belong to God, though they may affect his servants. The energy of the converting Spirit is undiminished, the divine compassions are unexhausted, the precious promises which animated

patriarchs, prophets, and apostles, remain for our consolation, whilst we carry forward their labors. It ought not to be forgotten, that if success has been great in the incipient stages of our missions to the heathen, we may rationally expect brighter results from future and more matured operations; although I am far from supposing that the perfection of human wisdom in device or action, will avail anything, separate from the blessing of God. To form a proper estimate of missionary labors, it should be recollected, that a considerable part of past effort has been devoted to "a vast apparatus of means for attack and defence." Translations of the Sacred Scriptures have called out the best energies of the ablest missionaries. Now, translations of Divine Truth, and the production of elementary books, are but *means*; yet, to use the language of the late secretary of the London Missionary Society, "they are *ends* as well as *means*; they are legitimate objects of Christian labor; many of them will not require to be done again, and the man who has accomplished them ought not to be considered by his brethren as having lived in vain."

It is delightful to mark the growing interest which the church of God displays in the conversion of the world. The good news from far countries, which is continually received, rejoices the hearts of a multitude, who give God "no rest till he establish and till he make Jerusalem a praise in the whole earth." Intelligence so important is embraced with avidity by all who are able to appreciate its value. As it is impracticable, however, without devoting much time, attention and money to this object, (without, in fact, purchasing, arranging, and carefully perusing bundles of reports, volumes of magazines, letters, journals, and memoirs of missionaries, with various other sources of information,) to obtain any thing like a correct and luminous view of the societies which have been organized, and the triumphs which they have achieved in this noble enterprise; it is believed that an impartial and connected account of the various missionary societies now in existence for the spread of the gospel among the heathen, will have a claim on the attention of the religious public, as peculiarly calculated to revive pleasing recollections, to animate to fresh effort, and inspire joyous hope in reference to a cause which has been so signally owned by God. Anxious to extend the knowledge of those great events, which, in recent years, have begun to realize the visions of ancient prophecy, I have endeavored to furnish a work, which, though moderate in its limits, and accessible to all ranks by its mode of publication, may form a repository of missionary intelligence, and present a sort of panoramic view of those various societies, which, differing from each other in

names and forms, resemble the separate bodies of cavalry, infantry, and artillery in a great army, all of whom are subjects of the same king, all arranged beneath the same national banner, and all opposed to one common enemy.

It is therefore explicitly stated, that this compilation is not designed exclusively for Baptists or Presbyterians, Episcopalians or Congregationalists, Methodists or Moravians, but for all who love our Lord Jesus Christ in sincerity, and who are earnestly engaged in promoting the salvation of their fellow creatures. In the prosecution of this design, the utmost pains will be taken to blend amusement with information, by embodying in the narrative the most valuable discoveries which have been made, and the best anecdotes which have been published in connexion with the great design of sending out the light and truth of the gospel to distant regions. The engravings and maps which embellish the work will assist the reader in forming correct ideas of many interesting objects; and an index will be so contrived, as to form an epitome of those missionary transactions, to which it will furnish a prompt and ample means of reference. The narrative of the missions which are sustained by American effort will be rendered as accurate as possible; and it is with pleasure that I acknowledge the friendly assistance which I have derived from the Rev. Dr. BOLLES, corresponding secretary of the American Baptist Board of Foreign Missions, the Rev. Messrs. ANDERSON and GREENE, secretaries of the American Board of Commissioners for Foreign Missions, and Mr. B. B. EDWARDS, of Boston.

When I was requested to undertake the editorship of this History, I anticipated the assistance of my esteemed friend, the compiler of that part of this work which treats of English missions. But before I could address him upon the subject, he was called to leave the church on earth, and enter upon the enjoyment of that glorious rest, which he had so often described, with an energy and fervor that satisfied his hearers of the holy familiarity which he had acquired with the land afar off. The Rev. THOMAS SMITH was a student under the patronage of that excellent lady, the countess of Huntingdon. In early life, he was brought to the knowledge of Christ, and his profession of religion exposed him to violent persecution: his enemies were those of his own household. Mr. Smith was a man of wonderful energy; the pulpit was his home, his high place; multitudes received their earliest convictions of the preciousness of Christ, as they heard this bold ambassador declare the curse of Sinai and the thunders of its law, while he closed by telling the story of Calvary, and the blessedness of the man to whom the Lord imputeth not iniquity. Mr. Smith died Dec. 21, 1830, in the 55th year of his age.

With respect to that portion of this work which was furnished by Mr. Smith, I would only state, that, eight or nine years having elapsed since its pages were written, much interesting matter, which has subsequently been developed, will be incorporated in its appropriate place, and several inaccuracies or misconceptions, which the nature of the work rendered almost inevitable, will be corrected by later information, and access to fresh authorities. And here I would gratefully acknowledge my obligations to the Rev. Secretaries of the London Missionary Society, the Church Missionary Society, the Wesleyan Methodist, and Baptist Missionary Societies, and the Rev. JOSEPH BELCHER, of London, for the kind assistance which they have afforded me in the prosecution of this work.

Disappointment may connect itself with the pursuits of commerce and the researches of science, but positive and glorious success is certain to the cause of missions. The desires of the Son of God must be satisfied; his power in heaven and earth is unlimited; and soon he will reign over a willing world, conquered by his love; for it is written, "The Lord shall be King over all the earth." The voice of prophecy is solemn testimony to the spread of his power and the aboundings of his glory. O that "the sacramental host of God's elect" would make themselves acquainted and familiar with the revealed presages of Zion's glory! O that they would ponder the merciful purposes of God respecting the North and South, and East and West! O that they would remember that a Saviour's blood hath sealed the conquest of the multitude which man cannot number! Then they would feel, that, truly as there is a God in heaven, the kingdoms of this world are to become the kingdoms of our Lord and of his Christ; and, with an energy and rapture superior to that which once impelled all Europe against the followers of the false prophet, they would cry out respecting the conversion of the world, "It is the will of God! It is the will of God!"

May the Christian church never forget its solemn responsibilities! May all its members listen to a voice from the shores of darkness and cruelty, crying, "Come over and help us;" to a voice from the grave, which exclaims, "Work while it is called to-day;" and to a voice from the most excellent glory, saying, "Go ye forth into all the world, and preach my gospel to every creature."

JOHN OVERTON CHOULES.

NEWPORT, R. I., *March*, 1832.

# CONTENTS OF VOL. I.

PREFACE, .....	Pages 3-8
INTRODUCTION.	
The Redeemer of men a missionary—The disciples appointed missionaries by his last injunction—Their first labors are of a missionary character—The early persecutions of the church serve the cause of missions—The gospel introduced into Samaria and Ethiopia by Philip—Conversion of Saul, and mission of Peter to Cornelius, means of spreading the gospel—A concise view of the labors of the apostles— <i>Peter</i> preaches at first to the Jews and Samaritans only—Afterwards in other places—Miracles wrought by him— <i>Paul's</i> travels and preaching—His martyrdom—The labors of <i>James</i> the son of <i>Zebedee</i> —The preaching of <i>Andrew</i> —His crucifixion—The preaching and death of <i>Philip</i> — <i>Bartholomew</i> preaches in India— <i>Thomas</i> an active missionary—the field of his labors—His supposed death and burial— <i>Matthew</i> preaches in Judea—Time of writing his gospel—His missionary labors—His death— <i>Simon</i> , called <i>Zelotes</i> , travels extensively—The labors of <i>John the Divine</i> —His banishment—His recall and peaceful death—The missionary labors of <i>Jude</i> — <i>James the Less</i> preaches in Jerusalem—His remarkable conduct and cruel death,.....	9-12
Success of the gospel—each century considered separately.	
<i>First Century</i> .—Introduction of the gospel into Britain, 13	
<i>Second Century</i> .—The march of truth triumphant—Missionaries of this century—Influence of the gospel—Conduct of the Christians—A remarkable event—Translation of the Scriptures,.....	13-15
<i>Third Century</i> .—Account of the emperor <i>Philip</i> —Light of divine truth greatly extended—Wisdom and power of God displayed,.....	15
<i>Fourth Century</i> .—Remarkable conversion of <i>Constantine the Great</i> —His subsequent conduct—The Arian heresy—The gospel introduced into Abyssinia by <i>Frumentius</i> —Singular providence of God in the conversion of the Iberians—Many of the monks engage in missionary labors—Account of <i>Abraham</i> the ascetic,.....	15-17
<i>Fifth Century</i> .—The gospel introduced into Ireland by <i>St. Patrick</i> —Conversion of the <i>Picts</i> —Baptism of <i>Clovis</i> , king of the Franks,.....	18
<i>Sixth Century</i> .—Conversion of <i>Ethelbert</i> , king of Kent—Missionaries sent by <i>Gregory</i> to England—Success of the mission—Difficulties arise—Account of many of the first missionaries—Missionary labors of <i>Colomb</i> —Conversion of the <i>Abaggi</i> and <i>Hertuli</i> ,.....	18-20
<i>Seventh Century</i> .—The six Anglo-Saxon kings enter the church—Missionaries from England, Ireland and Scot-	
land carry the gospel into <i>Batavia</i> and other places— <i>Oswald</i> sends for <i>Aidan</i> the missionary—Irish missionaries—A Syrian mission arrives in <i>China</i> —The rise, character and progress of <i>Mahometanism</i> ,.....	20-22
<i>Eighth Century</i> .—The labors and death of <i>Winfrid</i> , called <i>Boniface</i> —Labors of <i>Lietuvyn</i> in Germany, and of <i>Vilehad</i> among the Saxons—War between <i>Charlemagne</i> and the Saxons—Nestorian missionaries,.....	22, 23
<i>Ninth Century</i> .—The gospel preached to the inhabitants of <i>Cimbria</i> , <i>Jutland</i> and <i>Sweden</i> , by <i>Ansgar</i> and others—Introduction of the gospel among the <i>Bulgarians</i> , a <i>Sclavonic</i> people—Also into other places—Character of the missionaries of this century,.....	23, 24
<i>Tenth Century</i> .—The "iron age"—Some rays of light—A number of noted persons profess religion—Means of propagating the faith—The most active missionaries of the age,.....	24, 25
<i>Eleventh Century</i> .—Disgraced by the <i>holy war</i> —Success of the gospel in <i>Hungary</i> and <i>Sicily</i> —Also among the <i>Russians</i> , <i>Poles</i> and <i>Danes</i> —Labors and murder of <i>Ulfrid</i> and <i>Eschil</i> ,.....	25
<i>Twelfth Century</i> .—Extension of the Roman faith by means of the sword,.....	26
<i>Thirteenth Century</i> .—The <i>Waldenses</i> —Gradual extension of the church,.....	26
<i>Fourteenth Century</i> .—Conversion of <i>Jews</i> —Of the <i>Lithuanians</i> —Missionaries sent into <i>China</i> , <i>Tartary</i> and other countries,.....	26
<i>Fifteenth Century</i> .—A field for missionary labors—Worship and superstition of the native Americans,.....	26, 27
<i>Sixteenth Century</i> .—The <i>Reformation</i> —Account of <i>Francis Xavier</i> —Missionaries sent to <i>South America</i> and <i>Lapland</i> ,.....	27, 28
<i>Seventeenth Century</i> .—The means of converting the <i>Cingalese</i> —Labors of <i>Messrs. Elliot</i> , <i>Bourne</i> and <i>Mayhew</i> among the <i>Indians</i> of <i>North America</i> ,.....	28, 29
<i>Eighteenth Century</i> .—The era of missions—The king of <i>Denmark</i> sends missionaries to <i>Tranquebar</i> —Their labors and success— <i>Schultzo</i> undertakes a mission to <i>Madras</i> —A mission in <i>Tanjore</i> —Missionaries visit <i>Cuddalore</i> —The gospel carried to <i>Calcutta</i> — <i>Swartz</i> visits <i>Trichinopoly</i> —Conversion of some Roman ecclesiastics—State of the <i>Danish</i> mission in <i>India</i> —Serious calamities—Anecdote of <i>Swartz</i> —Missionaries sent to <i>Palamotta</i> —Death of <i>Swartz</i> —Mission to <i>Greenland</i> —Progress of this mission—Account of the labors and success of <i>David Brainerd</i> among the <i>American Indians</i> —Account of <i>John Brainerd</i> ,.....	29-40
<i>Nineteenth Century</i> .—Called the missionary age—What has been accomplished, and what may yet be expected,.....	40

## HISTORY OF THE MISSIONS OF THE MORAVIANS.

## CHAPTER I.

## MISSION TO GREENLAND.

THE United Brethren propose to send the gospel to Greenland—Matthew and Christian Stach offer themselves as missionaries, and embark for Greenland—Discouragements after their arrival—Joined by John Beck and Frederick Bohnish—Danger from famine—More assistants arrive—Success of the mission—Kayarnak is baptized with his family, and received into the church—Death of Kayarnak—First church erected—Distress from famine, cold and storms—A contagious and alarming distemper prevails—New missionary settlement called Lichtenfels—Narrow escape of four missionaries—Baptism at Lichtenfels—A mission-house and church built—Death of Frederick Bohnish—Two hundred baptized at Lichtenfels and New Herrnhut—

Arrival of Christopher Michael Koenigseer—New missionary settlement called Lichtenau—The stations afflicted with a contagious disorder—Remarkable preservations—A painful catastrophe—Extracts from letters of the missionaries—Interesting conversions—Introduction of a hymn-book attended with happy effects—Account of Beek the missionary—Pleasing accounts from Beck and Gorcke—Notice of Beek's jubilee—Interesting account of the labors of Mr. Kleinschmidt—Letters from Gorcke and Eberle—A new missionary station called Fredericstall—Pleasing account of it given by Mr. Kleinschmidt—Prosperity of New Herrnhut and Fredericstall,.....41—62

## CHAPTER II.

## MISSION TO THE WEST INDIA ISLANDS.

ST. THOMAS—Singular origin of this mission—Leonard Dober appointed missionary—His arrival and reception, accompanied by Nitschman—Arrival and labors of others—First baptism—Death of John Bonike by lightning—Persecution—Missionaries are imprisoned—The work of God progresses—Visit of Bishop Watteville—Death of Frederic Martin—Shipwreck of six missionaries—Capture of missionaries by a privateer—Contagious fever—Violent hurricane—Dreadful conflagration—Remarkable escape of Mrs. Eberman, who was wrecked, with her husband, on their passage to St. Thomas,.....63—68  
ST. CROIX—Commencement of this mission—Discouragements—Renewal of exertions—George Ohneberg—Burning of the mission-house—It is rebuilt—Destruction of the church, dwelling-house, offices, &c. by a hurricane—Consecration of a new church—State of this mission as communicated by several individuals, 68—70  
ST. JAN.—Commencement and progress of this mission—Dreadful hurricane,.....70, 71  
JAMAICA—Zechariah G. Caries appointed to this mission—Favorable commencement—Return of Caries—Labors of Frederic Sehlegel—Discouraging circum-

stances attending his death—Arrival of Thomas Ellis and Joseph Jackson—Jackson's death—Labors of other missionaries and general progress of the mission—Arrival and death of several missionaries—Pleasing account of the mission given by Mr. Ellis,....71—75  
ANTIGUA—Samuel Isles commences his labors in this island—Place of worship erected at *St. John*—Death of Isles and arrival of Mr. Brown—Discouraging circumstances—God's work prospers amidst persecution—Sunday schools—The colonial government encourages the mission—Prosperity of the mission—Evening schools—Favorable information,.....75—77  
BARBADOES—Unfavorable commencement—Benjamin Bruckshaw, Mr. Bennet and John Angerman—Discouragements—James Waller and others escape from shipwreck and robbers—A distressing storm—Bishop Hueffel's visit—Mr. Taylor's account of this mission,.....77—80  
ST. CHRISTOPHER.—Berkley and Gotwald sent to this island—Prosperity attends the mission—Dreadful inundation and hurricane—Invasion of the island by a French fleet—Prosperity—Hurricane—State of the mission as given by several missionaries,.....80, 81

## CHAPTER III.

## MISSIONS IN NORTH AMERICA.

COMMENCES with the Indians of the Creek nation—This station abandoned in consequence of war—Christian Henry Rauch arrives in New York from Herrnhut—His labors among the Indians at Shelomeho—Work of the Holy Spirit—Visit of count Zinzendorf—Violent persecution—Gnadenhutten—The gospel preached to

the Iroquois—Indian war—Tragical catastrophe at Gnadenhutten—A striking providence—New settlements called *Nain* and *Weikquetauk*—Distressing state of the mission—Conduct of Benjamin Franklin and the Quakers—Renatus—Cessation of hostilities—Settlement of *Fridenshutten*—Extraordinary preserva-

tion—Frequent changes of location—The divine blessing attends the mission—Difficulties arise in consequence of war between Great Britain and the American colonies—Indian barbarities—Hardships of the missionaries—Horrid massacre of the Christians—Remarkable escape of two youths—The missionaries are removed to Detroit—The gospel introduced among the Cherokees—Indian cruelties—Death of the laborious

Zeisberger—Difficulties arising from the war between the United States and Great Britain—Conversion and death of a great opposer—Death of John Schnall—Prosperity of the mission—Account of Philip Ignatus—State of the Cherokee mission—Establishment of an academy, printing-office, &c.—Death of Mr. Gambold—Political difficulties,.....82—108

CHAPTER IV.

MISSION IN SOUTH AMERICA.

PILGERRHUT, ON THE RIO DE BERBICE.—Difficulties attending the commencement of this mission—Study of the native language—Conversion of Indians in the vicinity of the Oronoko—New difficulties—The mission abandoned,.....108—110  
 SHARON, ON THE SARAMECA.—Commencement, suppression and renewal of this mission—The missionaries attacked by slaves—Arrival and death of new missionaries—Settlement abandoned,.....110, 111  
 HOPE, ON THE CORENTYN.—L. C. Daehne commences the mission amidst a variety of difficulties—A remarkable escape—Arrival of three missionaries—Building of a church—Labors of Fischer—School established—Mis-

sionaries preserved from drowning—Destruction of the settlement, including the mission-house, church, &c. by fire—The mission abandoned,.....112—114  
 BAMBEY, ON THE SARAMECA.—Conversion of Arabini, a chief—An anecdote of him—Another of C. L. Schuman—Discouragements—Mission given up,.....114—116  
 PARAMARIBO.—Favorable commencement of the mission—A number of interesting anecdotes of the converted negroes—A destructive fire—Prosperous state of the mission,.....116—120  
 SOMMELSDYKE.—Death of the first missionaries—State of the mission—Its final suspension,.....120, 121

CHAPTER V.

MISSION IN LABRADOR.

THE origin and early state of this mission—Education and death of an Esquimaux boy—Erection of a mission-house at Nain—Severe cold—Encouraging circumstances—Two missionaries drowned—A new settlement called *Okkak*—Two very remarkable deliverances—A third station called *Hopedale*—Singular loss of J. W. Reiman—A remarkable and pleasing event—A revival of God's work—Dangers occasioned by floating ice—An occasion of joy—Singular preservation of a

young Esquimaux convert—Gratitude of the Esquimaux for the word of God—Remarkable phenomenon—Another singular preservation—Evidences of real conversion among the Esquimaux—Pleasing intelligence from the missionaries—Two instances of preservation from drowning—Letter from Amos Ovangd Ajortulik, a converted Esquimaux—A malignant disorder—A fourth station called *Kangertluksak*,.....121—134

CHAPTER VI.

MISSION IN SOUTH AFRICA.

GEORGE SCHMIDT labors among the Hottentots—His removal—The mission renewed by Marsveld, Schwinn and Kuehnel—Various difficulties—Mr. Barrow's account of the mission at Bavian's Kloof—A destructive epidemical fever—A second settlement called *Gruenekloof*—Favorable circumstances—Rebellion of the slaves—Anecdote of a tiger—Prophecy of a Hottentot—The mission is visited by C. I. Latrobe, secretary to the United Brethren's society in London—A distressing

torrent from the mountains—Visit from the governor, lord Somerset, and others—New station at Witte Revier—The mission troubled by the Caffres—Prosperous state of the settlement—Distress at Gnadenthal and Gruenekloof—Also at Enon—Pleasing account from Gnadenthal and Gruenekloof—Distressing inundation at Enon—Effects of the grace of God—Labors of Mr. Leitner among the lepers—Mission among the Tambookies—Noble spirit of a Hottentot,.....134—149

## CHAPTER VII.

## MISSION IN ASIATIC RUSSIA.

- A. MISSIONARY settlement formed on the banks of the Wolga called *Sarepta*—Two missionaries visit the Calmucs—An alarming event—Grabsch and Gruhl visit the Tschecks—School at Sarepta—Labors of J. G. Schill and C. Huebner among the Calmucs—Parable of a Gellong—Death of the Calmuc prince—Account of his funeral—The festival of Good Works—Installation of a lama—An interesting letter—Conversation with the lama—Darkness and superstition of the Calmucs—First fruits of this mission—Account of the Calmuc converts—A distressing fire at Sarepta—Concluding account,.....149—165

## CHAPTER VIII.

## UNSUCCESSFUL MISSIONS.

- LAPLAND.—Three of the United Brethren undertake this mission—They are thrown into prison—A second attempt to establish this mission fails,.....165, 166
- GUINEA.—All who engage in this mission die, and the object is abandoned,.....166
- ALGIERS.—This mission is attended with some success, but soon given up,.....166
- CEYLON.—The opening of this mission is favorable—Missionaries removed by order of the governor, and the mission abandoned,.....166, 167
- PERSIA.—This mission attended with serious difficulties and suspended,.....167, 168
- EGYPT.—Dr. Hocker undertakes this mission—He visits Grand Cairo—Letters from the Coptic patriarch—Hocker leaves the mission—He returns again with George Pilder—Serious difficulties—attempts to instruct the Copts—The sufferings of Mr. Antes from imprisonment and the bastinado—Mission given up,.....168—174
- NICOBAR ISLANDS.—The first settlement called the *Brethren's Garden*—Account of the split snake—Ideas of the natives concerning God—Their reasonings on the subject of religion—Missionaries taken by a privateer—Distressing circumstances—The mission abandoned,.....174—177
- ISLAND OF TOBAGO.—Origin and progress of this mission—Death of the first missionaries—Encouraging circumstances—Attempts at insurrection—State of the mission,.....178, 179
- PRINCIPLES UPON WHICH THE BRETHERN CONDUCTED THEIR LABORS,.....179—181
- Enumeration of all the missionary stations of the United Brethren's church, together with the names of the missionaries employed, towards the close of the year 1830,.....181, 182*

## HISTORY OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

## CHAPTER I.

- FORMATION OF THE SOCIETY AND SUBSEQUENT PROCEEDINGS.
- Association at Nottingham—Monthly missionary prayer-meeting—Rev. W. Carey—Formation of the society—Mr. John Thomas—First converts—Mr. Carey engages in the mission with Mr. Thomas—Address to the churches—*Plan of the society*—Continuation of the history—death of Rev. Andrew Fuller—Dr. Ryland chosen secretary—Death of Dr. Ryland—Painful event—A NOTICE—CONTRIBUTIONS—MISSIONARY STATIONS—TABLE OF RECEIPTS AND EXPENDITURES—TABLE OF STATIONS,.....183—193

## CHAPTER II.

## MISSION IN BENGAL.

- DIFFICULTIES attending its commencement—Letter from Dr. Carey—Description of the Hindoos—Manner of worshipping the sun—Other ceremonies—Hindoo castes—Preaching of Mr. Carey—Church formed at Mudnabatty—Serious inquirers—The missionaries visit the saobah—Interesting ceremonies—Account of Ignatius Fernandez—A calamitous flood—Account of the missionaries Marshman, Grant, Brunson and Ward—

## CONTENTS.

<p>They are set apart for this mission—A woman burning herself with her husband—Sailing of the missionaries—Singular interposition of Divine Providence—Arrival of the missionaries—Manner of worshipping the god Ram—Death of Mr. Grant—Translation of the New Testament—Happy death of Mr. Fountain—Baptism of Kristno and others—Mr. Carey appointed professor of Bengalee and Sanscrit in the college at Fort William—Pleasing conduct of Kristno—Death of Mr. Brunsdon—Character and death of Mr. Thomas—Dulol, the famous leader—Marriage of Mr. Ward—Account of Neelo and Seeb Ram Dass—Arrival of Mr. Chamberlain and wife—Death and burial of Gokool—Superstitious ceremonies—Ordination of Kristno and Petumbur Shingo—Affecting scene—Death of Mr. Chamberlain—Prosperity of the mission—Arrival of Messrs. Biss, Mardon, Moore and Rowe—A new church constituted at Dinagepore—A serious event—Solemn event—Horrid superstition—Pleasing accounts—An unhappy event—Death of Mr. Creighton and Mr. Grant—Serampore taken by the English—Opening of a spacious</p>	<p>chapel at Calcutta—New school established at Calcutta—A band of robbers—A destructive fire—Death of Mr. Mardon—The work of God progresses at Calcutta—Discouraging occurrence—Swinging festival—Account of Deep Chund—Three females burnt to death in a pit—Bathing of Juggernaut—Interesting account of Muhummud Bakeer—Singular circumstance—Examination of the Benevolent Institution at Calcutta—Installation of Lawson and E. Carey—A melancholy event—New station at Doorgapoor—College at Serampore—Death of Mrs. Carey—A widow buried alive—Religious pilgrimages—Death of Mr. Ward—Alarming inundation—Letter from Dr. Carey—The stations considered separately,.....194—256  SERAMPORE.—State of the mission there—Translations of the Bible,.....256—259  CALCUTTA.—Review of this mission—A list of the works published at this press—Plan for future operations,.....259—267  DINAGEPORE,.....267  CUTWA,.....267, 268</p>
--	--

### CHAPTER III.

#### MISSION IN THE BURMAN EMPIRE.

<p>ORIGIN of the mission—Festival in the <i>golden temple</i>—A Burman funeral—Horrid cruelties—Destructive fire—</p>	<p>Difficulties in the mission—Mr. Carey visits the king—Distressing event—Transfer of the mission, . . .268—272</p>
---	--

### CHAPTER IV.

#### MISSION IN ORISSA.

<p>THE mission commences favorably—Worshippers of Juggernaut—Maghee festival—Account of Jugunnat' ha Mook-hoojya—Suspension of the mission,.....</p>	<p>.....272—276</p>
--	---------------------

### CHAPTER V.

#### MISSION IN HINDOOSTAN.

<p>COMMENCEMENT of the mission—Description of the country and people—Trying circumstances—Encouraging prospects—Account of the mission at Patna and Digah—A religious murder—Striking anecdote—</p>	<p>Drowning of a leprous Hindoo—Effects of reading the Scriptures—A cruel and revolting scene—Remarkable devotee—Interesting incidents—Death of Mr. Rowe—DIGAH—MONGHYR—BENARES,.....277—288</p>
---	---

### CHAPTER VI.

#### MISSIONS IN THE ASIATIC ISLANDS.

<p>CEYLON.—Preaching of Mr. Chater—An afflicting occurrence—Alarming disease—Conversion of two Hoothist priests—Death of Mrs. Chater—Death of Mr. Chater—Arrival of Mr. Daniel—Prosperous state of the mission,.....289—293  JAVA.—Labors of Mr. Robinson—Mr. Bruckner's visit to <i>Prembanam</i>—Difficulties from fires—<i>Cholera morbus</i>—Translation of the New Testament—Insurrection—Mr. Bruckner removes,.....293—297</p>	<p>SUMATRA.—Communication from Mr. Burton—Account of the Battas—Schools—Letter from the missionaries—Mahometan views of the world—Description of a funeral—Cruel amusements—Anecdote of an elephant—Superstitions of the Battas—The mission given up,.....297—306</p>
--	---

## CHAPTER VII.

## MISSION IN THE ISLAND OF JAMAICA.

ORIGIN of the mission—Death of Mr. Rowe, the first missionary—Prosperity of the mission—Death of Mrs. Coultart—Death of Mrs. Godden—Death and character of Mr. Kitching—Attempt to burn Mr. Godden—Anecdotes of the converts—Mr. Coultart's visits to Manchineel and Montego Bay—Interesting account of a negress—State of the mission—Power of religion among the negroes—Two hundred and forty-nine baptized in one day—Death of Mr. Knibb—State of the mission at <i>Kingston</i> —Interesting anecdotes—State of	the mission at <i>Yallahs</i> —Interesting facts—Mission at <i>Spanish Town</i> —At <i>Port Royal</i> —At <i>Old Harbor</i> and <i>Vere</i> —A striking fact— <i>Mount Charles</i> — <i>Montego Bay</i> —Interesting anecdotes— <i>Crooked Spring</i> — <i>Falmouth</i> — <i>Anotta Bay</i> — <i>Port Maria</i> —A tabular statement of the Baptist churches in the island of Jamaica—Opposition to the mission,..... 306—325
	SOUTH AMERICA,..... 326
	SOUTH AFRICA,..... 326

## HISTORY OF THE LONDON MISSIONARY SOCIETY.

## CHAPTER I.

FORMATION OF THE SOCIETY.	ministers—Another circular—A general convention—
Preparatory measures—Circular address—A meeting of	Formation of the society—Choice of officers, 327—331

## CHAPTER II.

## MISSION IN THE SOUTH SEA ISLANDS.

OTAHEITE.—Sailing of the missionaries—Arrival at <i>Otaheite</i> —Their reception by the natives—Commencement of their labors—Striking incidents—Return of captain Wilson—More missionaries sent out—A storm—An alarm—Captured by a French privateer—Their treatment from the enemy—They are captured again—Their sufferings and return—A painful circumstance at <i>Otaheite</i> —Murder of Mr. Clode—An afflicting event—Description of the great <i>morai</i> —Death of Mr. Lewis—A severe trial—Arrival of more missionaries—Death and character of Pomare, king of <i>Otaheite</i> —Letter from Pomare—Troubles at <i>Otaheite</i> —Encouraging state of the mission—A conspiracy— <i>Otaheitan Auxiliary Missionary Society</i> formed—Description of the <i>royal mission chapel</i> —Missionary meeting—Baptism of the king—Progress of the mission—Death of the king—His character—Coronation of the young king—Renunciation of idolatry in the island of <i>Rurutu</i> —Introduction of the gospel into various places—Translation of the Scriptures—Each station noticed separately, 333—370	RAIATEA, or ULIATEA.—Origin of this mission—Religious state of the people—Pleasing account of the station—Anniversary of the <i>Raiatea Missionary Society</i> ,..... 377—380
TAHITI.—State of the mission in the district of <i>Matawai</i> —Of <i>Atchura</i> —Of <i>Papara</i> —Of <i>Pare</i> —Of <i>Taiarapu</i> ,..... 371—373	TAHAA.—Favorable account of this station—Speeches of the natives at a missionary meeting—Feast of the children belonging to the schools—Effects of the gospel,..... 380—384
HIDIA.—State of the mission,..... 374	BORABORA.—Description of the station—Its prosperity,..... 384, 385
EMEO.— <i>Roby's Place</i> — <i>Griffin Town</i> , and South Sea academy,..... 374—376	MAITITI,..... 385
SOCIETY ISLANDS.— <i>Huahine</i> ,..... 376, 377	PAUMOTU, or PALLISER ISLANDS,..... 386
MALAOITI,..... 377	AUSTRAL ISLANDS,..... 386
	HARVEY ISLANDS,..... 386, 387
	NEW SOUTH WALES,..... 387
	NAVIGATOR'S ISLANDS,..... 388
	SANDWICH ISLANDS.—Origin of this mission—Letters of Mr. Ellis—Description of <i>Hawaii</i> —Pleasing account of the station—Letter of the king—The king and queen visit England—Their death—Mr. Ellis returns to Europe—Prosperous state of the station,..... 388—394
	TONGATABOO.—Commencement of this mission—Murder of a youth—Superstitious cruelties—The missionaries meet with difficulties—Apostasy of Veason—An unfortunate event—Murder of four missionaries—The others leave the island,..... 394—400
	MARQUESAS, ST. CHRISTINA, or TAHUATA,..... 400, 401

CHAPTER III.

MISSIONS IN SOUTH AFRICA.

ORIGIN of the mission—Account of Dr. Vanderkemp—Vanderkemp, Kicherer, Edmonds and Edwards sail for Good Hope—Account of the voyage—Commencement of their labors—A battle—Interview with the king of the Caffres—Striking anecdote—The missionaries meet with difficulties—Description of Botsa Place—Mission attacked by plundering Hottentots—Other difficulties, . . . . . 403—411

BETHLESDORP.—Success of the mission—Account of the converts—Discouragements—Providential escape—Death of Mr. Vanderkemp—Rev. John Campbell arrives at Bethelsdorp—State of the settlement—A remarkable providence—Sabbath schools—Improvement of the station—A general description of it, . . . 411—419

ZAK RIVER.—A description of the Bushmen—Mr. Kicherer visits Cape Town—Account of John and Tray, converted Hottentots—Remarkable deliverances—Mr. Kicherer goes to Orange river—Difficulties on his return—He visits Europe with three of the Hottentots—An affecting incident—Mr. Kicherer returns to Zak River, . . . . . 419—425

GRUQA TOWN.—Mr. Anderson's labors in this station—The station visited with the small-pox—Mr. J. Campbell's visit to the settlement—A remarkable awakening—Mr. Campbell's second visit—State of the mission, . . . . . 425—430

SOUTH NAMAQUALAND.—Pella—Commencement of the mission—Death of Abraham Albrecht—Discouragements—Rev. J. Campbell visits Pella—State of this mission—Remarkable conversion of Africaner—Anecdotes concerning him—Concluding account of the station, . . . . . 430—434

CAPE TOWN.—Account of this station—State of religion—Labors of Dr. Philip, . . . . . 434, 435

PAARL, . . . . . 435

STELLENBOSCH, . . . . . 435

TULBAOH, . . . . . 436

BOSCHESFELD, . . . . . 436

CALEDON INSTITUTION, . . . . . 436, 437

PACALTEDORP or HOOGE KRAAL.—Mr. Campbell's first visit to this place—Improvement discovered at his second visit—Account of Old Simeon—Labors of Mr. Facalt—Prosperous state of the mission, . . . 437—440

HANKEY, . . . . . 440

GRAHAM'S TOWN, . . . . . 440

THEOPOLIS.—Commencement of the mission—Destruction of the settlement by rain—State of the mission, . . . . . 440, 441

CAFFRARIA.—Buffalo River Station—Description of the place and people—Labors of Messrs. Williams and Read—Claims of Caffreland—State of the mission, . . . . . 441—444

CAMPBELL, . . . . . 444

PHILIPPOLIS, . . . . . 444

BUSHMEN MISSION, . . . . . 444

MISSION TO THE BACHUANAS.—Lattakoo—Difficulties attending the commencement of the mission—Progress of the mission—Mr. Campbell's description of Kurreechane—His interview with the inhabitants—Anecdote of a rhinoceros—Account of Tsousan—Encouraging appearances, . . . . . 445—453

NAMAQUALAND.—Komaggas, . . . . . 453

STEINKOPFF, . . . . . 453

CHAPTER IV.

MISSION IN THE AFRICAN ISLANDS.

MAURITIUS.—Port Lewis—a description of the island—account of the mission, . . . . . 454, 455

MADAGASCAR.—Description of the island and people—Their religion—Trials of the missionaries—Mr. Jones's journey to Tananarive—His reception by the king—Treaty with the king—The king's proclamation—A letter from Mr. Jones—Letter from the king of Madagascar—Prince Rataffo visits England—Death of Mr. Brookes—Plensing state of the mission—Native schools—Death of the king, . . . . . 455—466

CHAPTER V.

MISSIONS IN THE EAST INDIES.

This mission divided into four districts, . . . . . 466

I. NORTHERN INDIA.

CALCUTTA.—Origin of this mission—Its progress—Union chapel—Kidderpore station—Christian seminary—Abolition of BUTTEE, . . . . . 466—469

KIDDERPORE.—Origin of this mission—Its progress and present state, . . . . . 469—471

CHINSURAH.—Commencement of the mission—Its prosperity—Plan of instruction—Native schools, . . . 471—473

BERHAMPORE, . . . . . 473

BENARES.—Description of the city—State of the mission, . . . . . 473, 474

SURAT.—Notice of the city—Banyan hospital—Fruits of sabbath schools—Remarkable cases of self-destruction and murder—Account of Ola Bebee, . . . . . 474—477

## II. PENINSULAR INDIA.

MADRAS.—Notice of the city—Commencement of the mission—Its present state,.....	477, 478
VIZAGAPATAM.—Commencement of the mission—Schools—Notice of a converted Bramin—Death of Rev. George Cran—Arrival of Messrs. Gordon and Lee—Death of Mr. Des Granges—Publication of the Gospels—Heathen worship—State of the mission—Death of Mr. Pritchett—State of the schools—The deputation's account of the mission—Death of Mr. Gordon—Encouraging prospects,.....	478—482
CUDDAPAH.—Labors of Mr. Hawell—Native baptisms—State of the mission,.....	482
CHITTOOR.—Its situation—Labors and death of Mr. Jennings,.....	482
BELGAUM.—A military station—Origin and progress of the mission—Labors of Mr. Taylor—Account of Dhondapah,.....	483, 484
BELLARY.—Mission commenced by Mr. Hands—His account of it—Conversion of the soldiers—Mr. Reeve joins Mr. Hands—Ruins of Binnagur—Penance of a rajah—A festival—Notice of a West Indian—A murderer—Burning of a widow—Interesting occurrence—Temple of the monkey Hanamunta—Death of Mrs. Hands—A juvenile Bible society—Visit from a rajah—Notice of a thief—Tour of Mr. Hands—The inquisition at Goa—Report of the directors—Last accounts from the mission—Publications,.....	484—491
BANGALORE.—Description of the town—Forbes and Laidler commence the mission—Samuel Flavel and other native youths—Prosperous state of the mission,.....	491, 492
SALEN,.....	492
COMBACONUM,.....	492

## III. TRAVANCORE.

Mission commenced by Mr. Ringeltaube—Persecution of the Christians at Tinevelly—Views of the natives concerning religion—Report of the directors—Division of the mission—Prosperity of the Western Division—State of the Eastern Division—Seminary at Nagercoil—Last accounts from the mission— <i>Out-stations</i> ,.....	492—497
--	---------

## IV. ULTRA GANGES.

CHINA.—A general description of the country—Account of the language, government, religion and morals of China, given in a note—CANTON.—Commencement of this mission by Mr. Morrison—His visit to Pak-ti-pusaat—Chinese customs—Mr. Morrison appointed Chinese translator to the English factory—Chinese pirates—Printing of the Acts of the Apostles—Edict against Christianity—Mr. Morrison's travels—The Christian and Chinese religion contrasted—Failure of lord Amherst's embassy—Mahometanism in China—Pagodas—Public executions—Notice of an earthquake and inundation—Letter from Dr. Morrison—A storm—Persecution of the Catholic converts—Trying events—Death of the emperor—His son ascends the throne—Notice of a murder—Dr. Morrison's dictionary—Dr. Morrison visits England—He is presented to the king—His return to China—Labors of Afu—Messrs. Bridgeman and Abeel join Dr. Morrison—Concluding account of the mission,.....	497—510
MALACCA.—Commencement of the mission—Labors of Mr. Milne—Account of Sahat—Of Leang-kung-fah—Anglo-Chinese college—Death of Mrs. Milne—Death of Dr. Milne—Concluding account of the mission,.....	510—516
SINGAPORE.—Labors of Mr. Milton—The Anglo-Chinese college removed to this station—Concluding report,.....	516—518
PULO PINANG.—First labors of the missionaries—Notice of a festival—Affecting accounts—Report of the directors—State of the mission,.....	518—521
JAVA.—Description of the island—Commencement of the mission—Pleasing accounts—Death of Mr. Supper—Arrival of Mr. Slater—His voyage—Notice of a fire—Idoltrous ceremonies—A general account of the mission—Labors of Mr. Medhurst—Encouraging state of the mission,.....	521—528
AMBOYNA.—Mr. Ham's labors—His visit to the neighboring islands—Good effects of his second visit—Destruction of idols—Prosperous state of the mission,.....	528—533
SIAM,.....	533

## CHAPTER VI.

## MISSIONS IN SOUTH AMERICA.

DEMERRARA.— <i>Berbice</i> —Mission commenced by Mr. Wray—Effects of the gospel—Account of Mr. Post—Extension of the mission—A trying event—Mr. Wray removes from Resouvenir to Berbice—Visit of Mr. Elliot—Mr. Smith sent to Resouvenir—Anecdote of a slave—Mr. Smith's account of his station—Serious difficulties—Insurrection of the slaves—Arrest of Mr. Smith—His	
---	--

trial—His condemnation and imprisonment—Letters from Mr. Smith—His death—The circumstances of his burial—Lines written by one of the directors—Instructions of the directors—Their proceedings in relation to Mr. Smith's trial—Extract from the missionary Chronicle—Proceedings of parliament—State of the mission,.....	533—553
--	---------

## CHAPTER VII.

## OTHER STATIONS, EDUCATION OF MISSIONARIES, &amp;c. &amp;c.

ST. PETERSBURGH,.....	554	FUNDS,.....	555
SIBERIA,.....	554	LIST OF STATIONS,.....	555, 556
MEDITERRANEAN,.....	554		
EDUCATION OF MISSIONARIES.—The Gosport academy—Account of Dr. Bogue,.....	554, 555		

CONTENTS.

HISTORY OF THE CHURCH MISSIONARY SOCIETY.

CHAPTER I.

INTRODUCTION.

Account of the "Society for promoting Christian Knowledge"—Its publications—Receipts—"The Society for the Propagation of the Gospel in Foreign Parts"—Bishop's college—Account of stations,.....557, 558

CHAPTER II.

MISSION IN WEST AFRICA.

FORMATION of the Church Missionary Society for Africa and the East—Mission to Sierra Leone—A shipwreck—The missionaries meet with difficulties—Dispute with Mahometans—Stations at Bashia and Fantimania—Death of Mr. Prasse—Account of the schools—Butcher's voyage—A calamitous event—An interesting fact—Notice of a fire—An afflictive event—Death of Mr. Hartwig and others—Discouragements—Anecdotes

—Labors of Mr. Nylander—Account of the stations at Free Town and Regent's Town—Favorable appearances—Description of Regent's Town—Alarming sickness—An affecting scene—Extension of the mission—Its prosperity—Death of Mr. Johnson—Formidable difficulties—Schools—A Christian Institution—Summary of the mission,.....559—576

CHAPTER III.

AUSTRALASIA MISSION, INCLUDING NEW ZEALAND AND NEW SOUTH WALES.

A DESCRIPTION of New Zealand—Missionaries embark for Port Jackson—A New Zealander—A disturbance at New Zealand—Commencement of the settlement—Affecting interview—Marsden and Nicholas spend a night in the camp of the natives—The first sabbath—Death of Duaterra—Settlement at Rangheeboo—A new

settlement—Two chiefs visit England—Distressing scenes—Cannibalism—Account of the different stations—Brightening prospects at Australasia and New Zealand—Discouragements—Printing introduced—Latest account from New Zealand—Aborigines of New Holland,.....576—586

CHAPTER IV.

MISSION IN CALCUTTA AND NORTHERN INDIA.

STATE of the mission—Number of stations—Bishop Heber—Education—Printing—Bishop's college—Account of Abdool Messeeh—His pious labors—Visit to

his parents—He is ordained—An aged Musselman—Abdool's return to Agra—His reordination and death—Miss Cooke's first visit to a native school,....586—593

CHAPTER V.

MISSION IN MADRAS AND SOUTH INDIA.

COMMENCEMENT of the mission—Opening of a school—Mr. Schnarre leaves Madras—Interesting prayer-meeting—A heathen festival—Case of self-torture—A juggler—Signal judgments—A Bramin's views of the cholera—Laying the foundation of a mission church—Burning of a widow—Baptism of Cornelius and others—Anecdote—Account of the mission at Madras,....592—599

TINNEVELLY—Origin of this mission—Great prosperity—Schools—Causes of prosperity—An interesting fact—Method of addressing the natives,.....599, 600  
TRAVANCORE—Character of this mission—Syrian college—Proceedings of Mr. Athanasius—Education—Latest account of the mission,.....600, 601  
BOMBAY AND WESTERN INDIA,.....601

CHAPTER VI.

MISSION IN CEYLON.

STATIONS of the missionaries—Account of these stations— Superstitious ceremonies—Laying the foundation of a church—Visit to a dying woman—Striking instance of delusion—Schools—Annual meeting of the mission- aries—The church at Badagamme—Method of collect-		ing hearers—Account of the mission at <i>Kandy</i> —At <i>Cotta</i> —At <i>Badagamme</i> —At <i>Nellore</i> —State of the mis- sion generally—The printing department—Concluding report,.....602—610
---	--	---

CHAPTER VII.

NORTH AMERICAN MISSION.

LOCATION of this mission—Founded by Rev. J. West— Commencement of his labors—Indian method of bury- ing the dead—Mr. West visits Beaver Creek—Exten- sion of the mission—Letter of Mr. West—The first church—Mr. West leaves for England—His journey		to Fort Churchill—Escape from a bear—Indian hiero- glyphics—Circumstances attending his visit to Churchill —Interview with the Esquimaux—Melancholy event— Arrival of Rev. D. T. Jones—Prosperity of the mis- sion—Summary of the whole,.....611—618
--	--	--

CHAPTER VIII.

MISSION IN THE WEST INDIES.

MISSIONARY stations—Schools—Catechists—Summary of the mission,.....	618, 619
---	----------

CHAPTER IX.

MISSION IN THE MEDITERRANEAN.

MALTA.—Labors of Mr. Jowett—His journey to Palestine —Labors of Rev. J. Hartley—School in Syra—Con- clusion,.....619, 620		ABYSSINIA.—Missionaries sent out—Their reception— Missionaries in Egypt—Contemplated mission on the north coast of Africa,.....620, 621
---	--	---

<i>Proceedings of the Church Missionary Society at home,.....</i>	621, 622
---	----------

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## DIRECTIONS FOR THE BINDER.

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Let the Contents follow the Title-page of each volume, and place the Plates as follows, viz.—

### VOL. I.

<i>Frontispiece (The Gospel preached to the Heathen) to face engraved Title-page.</i>		<small>To face page</small>
Awful Death of Mr. Bonike, . . . . .	65	
The Settlement of Gnadenhutten destroyed, and the Missionaries massacred by the Indians, . . . . .	85	
The Place of Professor Carey's Nativity, Paulerspury, Northamptonshire, . . . . .	183	
Baptism of Kristno, a Hindoo Convert, . . . . .	212	
Devotees in India sacrificing themselves to the Idol Juggernaut, . . . . .	243	
Shipwreck of Felix Carey and Family, . . . . .	271	
Drowning a Leper, . . . . .	279	
Map of Polynesia, . . . . .	332	
The High Priest of Tahiti ceding the District of Matavai to Captain Wilson for the Missionaries, . . . . .	334	
A Prince of Tongataboo strangled as a Sacrifice for his Father's Recovery from Sickness, . . . . .	395	
Perilous Situation of Mr. Veeson at Tongataboo, . . . . .	397	
Rev. J. Campbell crossing the Great River, . . . . .	426	
View of Calcutta, . . . . .	466	
View of Benares, . . . . .	473	
Mr. Ince showing the Chinese the Folly of their Idolatrous Worship, . . . . .	519	
Part of Regent's Town, a Settlement of liberated Negroes in the Colony of Sierra Leone, . . . . .	570	
Messrs. Marsden and Nicholas passing a Night with the Zealanders, . . . . .	579	
Miss Cooke's first Visit to the Schools in India, . . . . .	591	

### VOL. II.

*Seizure of Dr. Judson, to face engraved Title-page.*

Rev. B. Shaw meeting a Hottentot Captain, . . . . .	128	
View of Jerusalem, . . . . .	282	
Map of Burmah, . . . . .	401	

## INTRODUCTION.

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THE ministerial life of our adorable Redeemer exhibited a series of missionary labors, and had for its ultimate objects the progressive diffusion of gospel light, and the evangelization of a world enveloped in intellectual darkness. These were, in fact, the objects which induced him, for a season, to exchange the songs of adoring angels, and the smile of his almighty Father, for the contradiction of sinners, and the gloomy scenes of Gethsemane and Calvary. On these he mused with such evident delight, that even the anticipated sufferings of the cross seemed swallowed up in the certainty of its attractions; and with a heart throbbing with sacred love, and eyes beaming with holy transport, he exclaimed, "I, if I be lifted up, will draw all men unto me!" The same important objects constituted "the joy set before him," in that never-to-be-forgotten day, when he "put away sin by the sacrifice of himself," appeased the wrath of God, subdued the powers of hell, and opened the kingdom of heaven to all believers; for then did he "see of the travail of his soul, and was satisfied." And when he arose triumphantly from the grave, grasping the sting of death in his victorious hand, —and was about to ascend to the mansions of bliss, whilst the shining choirs above were already chanting, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the KING OF GLORY shall come in!"—the same objects were so near to his heart, that, as his last parting injunction, he said to his disciples, "Go ye, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In obedience to the command of their ascended Master, the disciples tarried at Jerusalem till the Holy Spirit descended upon them, on the day of Pentecost; but, though their missionary travels had not yet commenced, their first public exercises were decidedly of a missionary character; the hand of Divine Providence having brought together, as their auditors, "devout men of every nation under heaven,"—and the sermon delivered by Peter being attended with such irresistible power, that about three thousand souls, savingly convinced of sin, and constrained to inquire the way of salvation, were immediately added to the Christian church.

The seed of gospel truth continued to be sown by the hands of the apostles, notwithstanding all the attempts which were made to intimidate and silence them; and their unwearied labors were crowned with such complete success, that the number of converts in Jerusalem multiplied rapidly, and "a great company of the priests were obedient to the faith." The blessing of Heaven rested so visibly upon the doctrines which they promulgated, and the

power of God was so clearly manifested in the miracles which they wrought, that obstacles of various kinds gave way before them, and their most implacable enemies found it impossible effectually to restrain them. And, though the prince of darkness exulted with malignant pleasure, over the martyrdom of Stephen, and fanned with vigilance the rising flames of persecution, these identical circumstances were overruled, by the wisdom of Jehovah, for the spread of the gospel, and the cultivation of a desert and barren world. The servants of Christ were, indeed, "scattered abroad." But what was the result of their dispersion? Did they either abjure those tenets the profession of which had exposed them to the most serious disasters, or did they confine within their own bosoms the newly-revealed scheme of redemption? Ah, no! Immovably fixed upon Jesus, as the rock of ages;—glowing with love to Him, who had lived as their bright example,—died as their sacrificial substitute,—burst the barriers of the tomb, as their victorious deliverer,—and ascended into heaven as their eloquent intercessor,—they panted to communicate the tidings of mercy to their fellow men, and "went every where preaching the word," of which they were not ashamed, knowing it to be "the power of God unto salvation."

At this memorable period, Philip went to the city of Samaria, and preached CHRIST to the inhabitants; who, on hearing the blessed truths which dropped from his lips, and witnessing the surprising cures which he effected in the name of his adorable Master, "gave heed, with one accord, to the things which were spoken," and with joyfulness of heart enlisted beneath the banners of the cross. The subsequent interview between this primitive deacon and an officer of queen Candace was, probably, the first means of introducing the gospel into Ethiopia; and the miraculous conversion of Saul of Tarsus, together with the mission of Peter to Cornelius, opened "a great door and effectual" for the dissemination of divine truth among a variety of nations, which had hitherto been sitting in darkness, and in the region of the shadow of death.

Of the missionary labors of the different apostles we have but very brief accounts, exclusive of those which are either evidently fabulous, or of very questionable authority. The following outline, however, which has been selected from the best sources of information, may not be altogether unacceptable to the reader.

PETER, who had received an express command from the risen Saviour to "feed his sheep, and tend his lambs," appears to have been eminently owned and blessed, as an instrument in the hands of the Holy Ghost, for converting sinners from the error of their ways, and explaining to them the scheme of salvation. For some time, indeed, forgetful of the injunction to "go into all the world, and preach the gospel to every creature,"—unmindful, too, of his own assertions, that "God would pour out of his Spirit upon *all flesh*," and that in Christ, the promised seed, should "all the kindreds of the earth be blessed,"—he confined his attention exclusively to his own countrymen, and to the Samaritans; the latter of whom, though not considered as Jews, retained the rite of circumcision, and professed a religious observance of the Mosaic law: but when the Lord had admonished him, by a most remarkable vision, to consider nothing common or unclean which had been divinely cleansed,—and when he perceived that the unction of the Holy One was poured out upon persons who had no pretensions to claim affinity with the stock of Israel, his prejudices were effectually removed, and he appears to have labored with equal zeal and success in Greece, Thrace, and Asia Minor; and to have extended his travels eastward as far as, or even beyond, Babylon, preaching the glad tidings of redemption both to Jews and Gentiles, and performing such miracles, in the name of the Lord Jesus, that we read of instances in which the people "brought forth the sick into

the streets, and laid them on beds and couches, that, at least, the *shadow* of Peter passing by might overshadow some of them: there came also a multitude out of the cities round about, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

PAUL, who is emphatically called "the apostle of the Gentiles," tells us that he "labored more abundantly than all" his coadjutors; and, in proof of this assertion, he states explicitly, in his epistle to the Romans, that "from Jerusalem and round unto Illyricum, he had fully preached the gospel of Christ;" so that he must have travelled into Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lysia, Ionia, Lydia, Thracia, Macedonia, Thessalia, and Achaia, and in the islands of Cyprus, Crete, and Melita, or Malta. He also preached for the space of two years in the imperial city of Rome, and was evidently desirous of carrying the glad tidings of salvation into Spain; but it does not seem that his wish, in this respect, was ever gratified. Clemens, however, who was contemporary with this apostle, tells us that "he preached the gospel both in the east and west; that he taught righteousness to the whole world, and went to the utmost limits of the west; and that, having suffered martyrdom at Rome, he departed to a happier place, leaving behind him the brightest example of Christian patience."

JAMES, the son of Zebedee, is represented as having labored among the Jews who were scattered abroad in Asia Minor, and the neighboring country; but as he resided several years at Jerusalem, and finally fell a sacrifice to the cruelty of Herod, it is not probable that his travels were either frequent or extensive.

ANDREW seems to have chosen Scythia and the adjacent countries as the scene of his missionary exertions. He passed along the shore of the Euxine Sea, and returned to Byzantium, now called Constantinople; where he labored in word and doctrine with considerable success. He afterwards travelled through Thrace, Macedonia, Thessaly, Achaia, and Epirus; preaching repentance and forgiveness of sins in the name of Him who expired on the brow of Calvary, that he might "abolish death, and bring life and immortality to light by the gospel." Andrew was crucified at Patræ, in Achaia, by order of the proconsul of that province. He is considered, by the modern Greeks, as the founder of the Constantinopolitan church.

PHILIP is considered as the apostle of Upper Asia, and is supposed, in conjunction with Andrew, to have sown the seed of divine truth among the inhabitants of Scythia. In the latter part of his life, he preached at Hierapolis in Phrygia; and there he sealed with his blood those blessed truths which he had promulgated with equal faithfulness and affection. Death was inflicted by hanging him to a pillar.

BARTHOLOMEW, who is supposed, by many intelligent authors, to be the same with Nathanael, extended his travels as far as India on this side the Ganges; where he instructed the inhabitants in the revelation of divine truth, and, at his departure, presented them with a copy of the Gospel of St. Matthew. He is also said to have preached in Lycaonia, a province of the Lesser Asia.

THOMAS, according to the testimony of Jerome, was a very active and useful missionary, who labored among the Medes, Persians, Parthians, Bactrians, Caramanians, Hyrcanians, and Magians; and travelled as far as the island Taprobane, which is supposed to have been the same with Ceylon. When the Portuguese visited India, in the sixteenth century, they discovered, from certain traditions, and the existence of some ancient monuments, that this apostle had preached there; and it is asserted that he was murdered in that country, by some Bramins, who feared that his labors might eventually prove subversive of their idolatrous superstitions. This

took place at Malipur, on the coast of Coromandel. He was carried to Edessa, and there buried.

MATTHEW, or Levi, the son of Alpheus, remained for some time in Judea, declaring the glad tidings of salvation, through his crucified Master; and there he is said to have written his Gospel, about the time that the apostles Peter and Paul suffered martyrdom at Rome. He then went, as a missionary, into Ethiopia, Persia, Parthia, and India; and, either in the latter of these places, or in Abyssinia, he was put to death by the enemies of divine revelation.

SIMON, who was probably called *Zelotes*, as having been one of those furious Galileans, who refused to pay tribute to the Romans, and who was also styled the *Canaanite*, appears to have taken a wide range as the field of his missionary labors. He travelled through Egypt, Cyrene, Asia, Libya, and Mauritania; and Nicephorus asserts that he introduced the gospel to Britain, where he preached, and wrought many miracles. Others, however, are of opinion that he directed his route towards Persia, where he labored till he received the crown of martyrdom.

JOHN, the beloved disciple, who, from the sublimity of his revelations, and his vindication of the essential deity of Jesus, was called *John the Divine*, shared, for some time, with Peter, in preaching, working miracles, and enduring severe persecution at Jerusalem; and in Samaria the Holy Ghost was given by imposition of their hands. About A. D. 52, this apostle continued as a pillar of the Christian church in Judea; and, after that period, he is said to have carried the word of life to the inhabitants of Parthia and India: but it is more evident that he labored for some time in Asia Minor. In the persecution which raged under Domitian, about A. D. 95, tradition asserts that he was thrown into a cauldron of boiling oil; but, on coming out unhurt, he was banished to the Isle of Patmos, in the Ægean Sea. Here he was providentially preserved, and favored with a series of the most important visions. Under the reign of the emperor Nerva, he was recalled from exile, and returned to Ephesus, where he continued to preach the gospel of Christ, till, at length, he peacefully breathed out his soul into the hands of his Redeemer, in the ninety-ninth year of his age.

JUDE, or Judas, not Iscariot, was the son of Cleophas, and brother of James the Less. He commenced his missionary labors in Judea, Galilee, Samaria, and Idumea; and afterwards extended his travels to Mesopotamia, Persia, Armenia, and Libya; and, either in the latter place, or in Persia, the faithfulness of his preaching was rewarded by a cruel death.

JAMES THE LESS, who, from the exemplary holiness of his life, was surnamed the *Just*, was an eminent supporter of the church at Jerusalem, where he preached the gospel with unwearied perseverance, though he does not seem to have extended his labors beyond the Jewish metropolis. About twenty-four years after our Lord's ascension, the Hebrew rulers, being violently enraged at the rapid dissemination of evangelic truth, commanded this apostle, then in the ninety-sixth year of his age, to ascend one of the galleries of the temple, and proclaim to the people that they had deceived themselves in supposing Jesus of Nazareth to have been the promised Messiah. Fired with holy indignation at these orders, and resolving to devote the last remains of life and strength to the honor of the Saviour, and the benefit of mankind, the venerable saint ascended the eminence, and, with a loud voice, asserted that the crucified son of Mary was the incarnate God, and that he would, in the fulness of time, appear in the clouds of heaven, as the great Judge of quick and dead. Exasperated by this declaration, the Pharisees threw him headlong over the battlement, and their sanguinary associates beat out his brains with a fuller's club, whilst he was in the act of praying for his inhuman murderers.

Though the apostles were successively removed from the scenes of their evangelic labors to that glorious and sabbatic "rest which remaineth for the people of God," the great cause of missions was by no means checked; but numbers of holy men were raised up, "whose weapons were not carnal, but mighty through God" to the pulling down the strong-holds of sin and Satan in the heathen world. The diffusion of gospel light appears to have been extremely rapid, and the united opposition of national prejudices, idolatrous superstitions, philosophic learning, and imperial influence, fell, like a baseless and ill constructed wall, before those doctrines of the cross, which, though delivered with the utmost simplicity, were invariably accompanied by the invincible power of the Holy Spirit.

In the first century it appears, from highly respectable authorities, that the glad tidings of salvation were introduced to Britain; and bishop Stillingfleet is decidedly of opinion, that a Christian church was planted in this island, in the time of the apostles: as Eusebius distinctly states that some of them had "passed over the ocean, and preached in the British isles;" and Theodoret, another learned ecclesiastical historian, mentions the Britons among the nations whom "the fishermen, publicans, and tent-makers," as he styles them, had induced to embrace the religion of the crucified Jesus.

Gildas, the earliest of the British historians, speaking of the memorable revolt and overthrow of the Britons under Boadicea, about A. D. 60, gives us to understand that the gospel then began to be successfully published in the country; and the correctness of his statement is supported by those ancient Cambrian records called the *Triades*. In these it is stated, that the celebrated Caractacus, who, after a war of nine years, was betrayed to the Romans, was, together with his father Brennus and the whole family, carried prisoners to Rome, about the year 53, where they remained for a period of seven years.

At this time the word of life was preached in the imperial city; and Brennus, with others of his family, became professed members of the Christian church. At the expiration of seven years they were permitted to return, and were thus furnished with a favorable opportunity of introducing the gospel into their own country. It is also said that three Christians, one an Israelite, and the other two gentiles, with whom they had been in the habit of associating, accompanied them from Rome, and became instrumental, as preachers, in reclaiming many of the Britons from their ancient superstitions, and instructing them in "the truth, as it is in Jesus."

It does not appear that Caractacus embraced the faith of Christ at Rome: but his son Cyllin and his daughter Eigen are both ranked among the British saints. That son is represented as the grandfather of king Lucius, who made great exertions for the promotion of Christianity in Siluria, the country of his ancestors; and even the celebrated king Arthur seems to have been a descendant of this family. Eigen, the daughter of Caractacus, is said to have bestowed her hand on a British chieftain, whose domain, called Caer Sarlog, is now known by the name of Old Sarum; and Claudia, one of her sisters, is supposed to have become the wife of a Roman senator named Pudens.

In the second century, the march of divine truth was steady and triumphant; and Eusebius informs us that the followers of the apostles erected the superstructure of the churches on the foundations which had been laid by those inspired and devoted servants of the Most High. They also imitated their example, in distributing their worldly goods among the necessitous believers; and, quitting their own country, went forth into distant lands, to spread the savor of the Redeemer's name, and to unlock the stores of divine revelation to those who were "perishing for lack of knowledge." Among these early and invaluable missionaries, who, on being enabled to organize a Christian society in one nation, immediately hastened to another, on the

same errand of mercy, we recognize the names of Andronicus, Aristarchus, Crescens, Marcus, Sylvanus, and Trophimus; and to these were afterwards added Pantænus, who travelled into India, and Irenæus and Pothinus, who came from Smyrna, and settled themselves in France.

To show what brilliant success had attended the preaching of gospel truth, even at this early period, we need only refer to the remarks of various ancient writers on this subject. *Pliny*, in writing to the emperor Trajan, about the year 106, expressly says, "The number of culprits (as he calls the Christians) is become so great as to call for serious consultation; the contagion of their superstition having spread not only through cities, but even in villages and the country." *Tertullian*, speaking of the extension of the gospel, about ninety years afterward, numbers among those who had previously embraced it, the Dacians, Germans, Scythians, and Sarmatians, together with many of the Getuli, great numbers of the Moors, the utmost bounds of Spain, various nations of Gaul, and those parts of Britain which were inaccessible to the Roman arms. And *Arnobius* demands, "Is not this a powerful argument for our faith, that, in so short a time, the sacraments of Christ are diffused over the world? that orators, rhetoricians, lawyers, physicians, and philosophers, now love our religion, despising those things in which they previously trusted? that servants endure cruelty from their masters, wives submit to be separated from their husbands, and children are content to be disinherited by their parents, rather than abandon the Christian religion?"

Nor was it merely the diffusion of new principles, or a warm attachment to a new religion, which now claimed the attention of mankind; but the heavenly purity of those principles formed a striking contrast with the superstitions of the heathen, and the conduct of the worshippers of Jesus shone forth with refulgent brightness amidst the darkness of pagan vice. Hence Athenagoras, who, toward the end of this century, wrote an apology for the Christian religion, says, "The Christians made small account of the present life, but were intent only on contemplating God, and the divine Word who is from him; what union the Son has with the Father; what communion the Father has with the Son; what the Spirit is; and what are the union and distinction subsisting between the Father, the Son, and the Holy Spirit." And the learned Bardasones of Mesopotamia, in alluding to the influence of the gospel upon the lives of its professors, says, "In Parthia polygamy is allowed and practised; but the Christians of that country practise it not. In Persia the same may be said with regard to incest. And in Bactria and Gaul, where the rites of matrimony are defiled with impunity, the Christians act not thus. In fact, wherever they reside, their practice triumphs over the worst of customs and the worst of laws."

The following anecdote of an event, said to have occurred in the year 167, is too remarkable in itself, and has been too respectably attested, to be passed over in silence:—"Marcus Antoninus, being engaged in a war with the Quadi, a people inhabiting those parts of Germany which are now styled Austria and Bavaria, was exposed to imminent danger, from the extreme heat of the weather, and the want of water for the army. At this juncture, the emperor was informed, by one of his officers, that the Melytenian legion was entirely composed of Christians, who were accustomed to obtain whatever they desired by their prayers. Antoninus immediately commanded that they should call upon their God for assistance; and, in obedience to his injunction, they fell upon their knees, and earnestly besought the Lord to send them rain. Scarcely had they preferred this solemn and united request, when the sky was suddenly overspread with clouds, and such a terrific storm of thunder and lightning burst upon their enemies, that they were panic struck and completely routed; whilst a copious shower, descending upon the imperial troops, afforded them ample refreshment, though, a few minutes before, they were perish-

ing with thirst." In consequence of this providential interposition on the behalf of his army, the emperor mitigated the severity of persecution against the Christians, though the event was ascribed to the power of Jupiter Pluvius, figures of whom appear on the pillar of Antoninus, and on various medals.

Many modern writers have not only doubted, but absolutely denied, the truth of this statement, though attested by Tertullian, who lived near the time, and recorded by Eusebius, and corroborated, as to the substance of the fact, by several heathen historians. Surely, however, we may ask, with the late pious and venerable secretary of the London Missionary Society, "Why should it be thought incredible, by modern Christians, that the God who heard Elijah's prayer, and sent rain at his request, should, on such a remarkable occasion, listen to the supplication of a whole legion of Christians, when it might so directly tend to the glory of Christ, the conviction of his enemies, and the good of his church?"

Whilst the doctrines of the cross were spreading, through the labors of devoted missionaries,—whilst the lives and deportment of the converts illustrated the divine origin and beneficial effects of those doctrines,—and whilst God himself, in the instance just related, vouchsafed to put the highest honor upon faith in the promise and power of his Son,—the great work of translating the Holy Scriptures occupied the hearts and hands of many, who panted for the "gathering of the people" to our adorable Shiloh. As the language of the empire was more generally understood, at this time, than any other, Latin versions of the oracles of truth were multiplied with equal zeal and diligence, and that which was styled the *Italic* version was considered decidedly the best. The Syriac, Ethiopian, and Egyptian versions appeared at no great distance of time, but their dates cannot now be ascertained with precision. The blessed truths, however, which they contained were so powerfully owned and blessed by God the Holy Ghost, that, wherever they were circulated, their influence, like a salubrious and fertilizing stream, transformed the moral desert into a garden, and brought a rapidly accumulating tribute of praise to the once crucified, but now risen and highly exalted, Saviour.

In the *third century*, the progress of Christianity had become so extensive, that, about the year 245, the emperor Philip, though evidently a worldly-minded character, and but little influenced by the spirit of the gospel, was induced to make a profession of the new religion, and openly to patronize its friends and adherents. About the same time, the light of divine truth was greatly extended both in France and Germany. And (though the power of religion seemed to decline both among pastors and professors in Africa; and Asia, from the inroads of barbarians, became a scene of miserable confusion;) the wisdom and power of God so overruled events, that the invaders, by carrying away with them several Christian bishops, forced these persons to become missionaries, contrary to their own intentions, and rendered them instrumental to the conversion of many, who might otherwise have lived and died without the knowledge of salvation.

The commencement of the *fourth century* was marked by the elevation of Constantine, commonly called the Great, to the imperial dignity by his army; and, at the expiration of six years, during which time he had reigned in Gaul, he resolved, if possible, to put a period to the tyranny of Maxentius, who had been declared emperor of Rome, and had there acted in the most intolerable manner. With this determination, and with a conviction upon his mind that the idols of his forefathers could afford him no assistance, he addressed himself in fervent prayer to Jehovah, and his petitions were graciously answered. Eusebius, his biographer, relates, that, whilst he was on his march, a luminous cross appeared in the heavens, to the astonishment of the army, with this inscription, in Greek, *By this overcome*. And the same his-

torian adds, that on the following night, as the emperor was musing on this remarkable circumstance, our Lord appeared to him with the same figure of a cross, commanding him to use that symbol as his military ensign.

How far this story may be correctly stated, is certainly open to opinion. Instead of an actual vision, the whole might probably have been a dream; but, in either case, it is certain that, from the time to which we have alluded, the banner of the cross waved over Constantine's camp, and he not only professed to believe in Jesus, but studied the scriptures with apparent seriousness and attention, and publicly countenanced the ministers of divine truth.

Having obtained a decisive victory over Maxentius, and made himself master of Rome, Constantine placed a spear, formed so as to resemble a cross, in the hand of the statue erected for him in that city. He also built several churches for the Christians, patronized the meetings of their bishops, and extended his benevolence to their poor members. He afterwards took up arms against his colleague, Licinius, who reigned in the east, with pagan principles and a persecuting spirit. Licinius was content to put the truth or falsehood of the new religion on the event of the war, and the result was, that he lost both his dignity and his life. The external splendor of the church was augmented during the remainder of Constantine's reign, but her peace was disturbed by the Arian heresy, which came in like an overwhelming flood; and, whilst many were carried away by that awful delusion, the friends of genuine truth were almost exclusively employed in defending the faith once delivered to the saints. It is pleasing, however, to relate, that, during this century, the gospel still continued to spread among the nations of the earth; and some interesting proofs of this important fact will be found in the following particulars.

Meropius, a Tyrian philosopher, wishing to explore the interior of Abyssinia, travelled into that country with two young lads who understood the Greek language. On their arrival at a certain place, Meropius was attacked and murdered by the natives; but the boys, whose names were Frumentius and Edesius, were presented to the king, who not only spared their lives, but took them under his immediate patronage and protection. On the king's death, Frumentius was made prime minister, and both the superintendence of the government and the education of the young prince were committed to him and his relative by the queen dowager. Resolved to improve the advantage of so exalted a situation for the extension of gospel truth, the premier inquired of some Roman merchants whether they had met with any Christians in Abyssinia; and, having discovered some, he erected a church for their accommodation, encouraged them to celebrate their religious rites, and had soon the satisfaction of perceiving some of the natives flock to the newly-erected standard of the Redeemer. On the king's assuming the reins of government, Frumentius solicited permission to return to his own country; and, on his arrival at Alexandria, he related his adventures to Athanasius, the bishop of that city, suggesting the necessity of sending out some faithful missionary, and stating the probability of success with which such an attempt might be crowned. After mature deliberation, Athanasius said that none was so fit for the office as him with whom the proposal originated. Frumentius was, therefore, appointed the first bishop of the Axumi; and appears to have labored for the conversion of souls with unremitting zeal and vigilance in the country to which he had been so singularly led, and in which he had been providentially preserved and exalted, for the most important purpose.

In the same century, the conversion of the Iberians, a people bordering on the Black Sea, was effected in a very remarkable manner. These ancestors of the modern Russians had, in one of their predatory excursions, taken captive a female Christian of most exemplary piety,

whose holy department seemed to excite the respect of these barbarians, and whose cures, in certain cases, and in evident answer to her prayers, appeared to them completely miraculous. On one occasion, a child belonging to the king was sent, according to the custom of the country, to certain women who professed the healing art, to be cured of a distemper; but all their skill was exerted in vain, and the infant was at length taken to the Christian captive, who, without arrogating any thing to herself, expressed her confidence that the Lord Jesus, who had healed such multitudes, would honor her faith in him on this occasion. She accordingly presented her supplications to the Lord, and the child was restored. For this important service, and for the subsequent recovery of the queen herself, through the instrumentality of this Christian's prayers, the king sent her some costly presents; but she modestly declined accepting them, and returned for answer, that "godliness constituted her riches, and that the noblest remuneration he could bestow upon her would be the acknowledgment of the God whom she adored."

The next day, the king, who was engaged in hunting, was separated from his attendants, and completely lost in a thick mist. In this situation, he earnestly solicited the assistance of his gods, but as his petitions were altogether fruitless, and his situation became more and more distressing, he recollected the words of the female captive, and earnestly asked help of the God in whom she believed. The mist immediately began to disperse; the king returned home in safety; and, in consequence of this event, and of future convictions produced by conversations with the woman, both the king and queen embraced the faith of Christ, and sent an embassy to Constantine, requesting that missionaries might be sent to instruct their subjects in the things pertaining to their everlasting welfare.

The idea of devoting themselves to God by a monastic life had now deeply impressed the minds of many persons; and this might have been supposed to have thrown an impediment in the way of missionary zeal. Many of the monks, however, at this early period, are said to have been very instrumental in extending the Christian faith, particularly among the Persians and Saracens; and some of them were drawn from their retreats by the desire of illuminating the minds of their fellow men, at an age and under circumstances when they could hardly have been expected to go forth into the field of active labor. One remarkable instance of this occurs in the conduct of Abraham the ascetic, who, for about half a century, had lived in conformity with the strictest monastic rules; whilst numerous but unavailing attempts had been made to enlighten the idolatrous inhabitants of an extensive desert in the vicinity of Edessa. At length the bishop entreated Abraham to undertake the important work, and, notwithstanding the reluctance with which he at first listened to the proposal, he at length set out, with fervent prayer to God for his divine blessing: he also erected a church, in which he solemnly supplicated for the conversion of the pagans; and, burning with zeal, he proceeded to overturn some of their altars. This naturally roused their resentment, and he was driven from their territories. To their astonishment, however, he returned to the church, and on various occasions exhorted them to turn from their idols to the living God; and though he now encountered very severe treatment, he remained immovable in his purpose, and for the space of three years, endured, with admirable patience, a series of persecutions. At length, concluding that he must be supported by God, and drawing some favorable inferences from the evident consistency of his doctrines and his conduct, they consented to receive his religious instructions, and he continued to labor among them with the most pleasing success till a church was gathered, and pastors from among themselves were ordained by the bishop, who then permitted Abraham to return to his favorite solitude.

The fifth century affords but few details relative to the cause of missions. St. Patrick, as he is called, however, now visited Ireland with the anxious wish of proving instrumental in the conversion of its barbarous natives, among whom he had formerly passed several years in captivity; and notwithstanding the discouragement which attended his first exertions, he persevered with unshaken fortitude and resolution in his work, till he had erected a great number of churches, and instructed many of the Irish in the use of letters, as well as in the truths of the gospel. For these reasons he is considered as the apostle of Ireland; but the vicinity of Glasgow, in Scotland, claims the honor of his birth.

In the same century, the conversion of the southern or lowland Picts is said to have been effected through the instrumentality of a British bishop named Ninias; and though they were, soon afterward, reduced by the northern Picts, their heathen conquerors permitted them to retain the profession of Christianity. The baptism of Clovis, king of the Franks, took place about the year 496; and it has been justly remarked, that, "notwithstanding he was an ungodly man, he became an instrument, in the hand of an overruling Providence, to promote a cause of which he knew not the value." Through the influence of his queen, Clotilda, who was a zealous Christian, he was induced to profess the faith of the gospel, and he was baptized at Rheims, together with his sister and three thousand of his troops;—a circumstance which proved prelusive to many signal effects in Europe.

In the sixth century, the Roman pontiff, Gregory the Great, sent a number of Benedictine monks as missionaries into Britain, under the superintendence of Augustine; and a variety of circumstances proved favorable to their reception. Ethelbert, king of Kent, the most considerable of the Anglo-Saxon princes among whom the island was, at this time, divided, had married Bertha, a pious descendant of Clovis, and by her influence he was persuaded to assign Augustine and his companions a habitation in the Isle of Thanet. He also consented to hear them preach, and, after receiving the rite of baptism, he gradually introduced the profession of Christianity among his subjects.

Gregory, it seems, had for many years felt extremely anxious that a mission should be sent to England, and the circumstance which gave rise to his anxiety on that subject has been thus related:—Walking one day in the market-place, when he was only a presbyter, he observed some remarkably fine youths, who were bound with cords, and exposed to be sold as slaves. Struck with their appearance, he stopped and asked whence they came; and on being told they were natives of Britain, he inquired whether the inhabitants of that island were pagans or Christians. Hearing that they were pagans, he heaved a deep sigh, and exclaimed:—"Alas! does the prince of darkness possess such countenances? and are forms so beautiful destitute of divine grace?" "What," said he, "is the name of the nation?" It was answered, "*Angli*," or England. "In truth," said he, "they have *angelic* faces; it is a pity they should not live hereafter with angels! From what part of the island do they come?" "From *Deira*, or Northumberland." "Then let them be delivered *De ira*, (*i. e.* from the wrath of God,) and called to the mercy of Christ. What is the name of their king?" "*Ella*." "Then," said he, (continuing to play on the name,) "let us teach them to sing *Allelujah*."

Charmed with the success of his first missionaries, Gregory sent over others on the same pious errand; and, through their instrumentality, many are said to have been converted to the faith of the gospel. This opening prospect, however, was soon and sadly clouded, by the intemperate and impolitic zeal which Augustine (who had been constituted archbishop of the English nation) displayed to establish a complete uniformity in customs and discipline. This was naturally opposed by those prelates and monks in Wales, who were the successors

of the first British Christians, and altogether independent of the see of Rome. Violent altercations ensued; the Kentish prince was engaged in the quarrel; and the unfortunate Cambrians, whose only crime consisted in their conscientious resistance to a foreign yoke, were doomed to suffer the invasion of their territories, and, in some instances, the loss of their lives.

It has been judiciously remarked by Dr. Mosheim, that "The conversions and sacred exploits of this age will lose much of their importance, in the esteem of such as examine with attention the accounts which have been given of them by the writers of this and the succeeding ages. For by these accounts it appears, that the converted nations retained a great part of their former impiety, superstition, and licentiousness; and that, attached to Christ by a mere outward and nominal profession, they, in effect, renounced the purity of his doctrine, and the authority of his gospel, by their flagitious lives, and the superstitious and idolatrous rites and institutions which they continued to observe. If credit is to be given to the writers of this century, the conversion of these uncivilized nations to Christianity was principally effected by the *prodigies* and *miracles* which the heralds of the gospel were enabled to work in its behalf. But the conduct of the converted nations is sufficient to invalidate the force of these testimonies; for certainly, if such miracles had been wrought among them, their lives would have been more suitable to their profession, and their attachment and obedience to the doctrines and laws of the gospel more steadfast and exemplary than they appear to have been. Besides, in abandoning their ancient superstitions, the greatest part of them were more influenced by the example and authority of their princes than by force of argument, or the power of a rational conviction. And, indeed, if we consider the wretched manner in which many of the first Christian missionaries performed the solemn task they had undertaken, we shall perceive that they wanted not many arguments to enforce the doctrines they taught, and the discipline they recommended; for they required nothing of these barbarous people that was difficult to be performed, or that laid any remarkable restraint upon their appetites and passions. The principal injunctions they imposed upon these rude proselytes were, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints the same religious services which they had formerly offered to the statues of the gods. Nor were they at all delicate or scrupulous in choosing the means of establishing their credit; for they deemed it lawful, and even meritorious, to deceive an ignorant and inattentive multitude, by representing as prodigies things that were merely natural, as we learn from the most authentic records of these times."

It was in this century that Colomb, or Colombanus, passed over into the western parts of Scotland, and promulgated the doctrines of Christ, among the northern Picts with considerable success. The Scots of Argyle, among whom he resided, embraced Christianity in Ireland, when the hostilities of their neighbors compelled them to seek a temporary refuge in that country. The little island named I-colum-kil, after this valuable laborer, was the seat of a missionary seminary, which he conducted for a period of more than thirty years, besides retaining the charge of several other institutions, which he had founded in Ireland. Colomb had the happiness of baptizing the Pictish sovereign; and the neighboring Scots and Britons held his character and person in such high estimation, that it was no uncommon thing for them to refer to him as the final umpire in the adjustment of their differences. Of royal extraction, superior talents, and numerous accomplishments; indefatigable in his exertions, and unbounded in his beneficence; unmoved by injuries, and undaunted by dangers; he literally "overcame evil with good," and was made the honored instrument of subduing the prejudices, and win-

ning the affections, of the most violent enemies of the gospel: he was also fervent and unremitting in devotional exercises, and he expired in the act of transcribing the Holy Scriptures. The following little anecdote of this extraordinary person places his character in a striking and affecting contrast with that of the ferocious age and country in which he lived. A Highland chief having earnestly requested him to pronounce a blessing on his weapons, the venerable missionary looked up to heaven, and said, "God grant that they may never shed the blood of man or beast!" His disciples were remarkable for the exemplary holiness of their lives, and, through the medium of their missionary labors, the northern Picts, the Anglo-Saxons of Mercia and Northumberland, and several of the northern nations of Europe, were converted, at least, to the name and profession of Christianity.

To the sixth century has also been referred the conversion of the Abasgi, a people of Scythia; and the Heruli, who resided on the banks of the Danube; together with that of Zathus, a prince of the Colchians; and Almundurus, a prince of the Saracens.

Early in the seventh century, the six Anglo-Saxon kings of the heptarchy, who had hitherto remained under the darkness of their ancient superstition, were induced, partly by the earnest entreaties of the Roman missionaries, and partly by the persuasions of their fair consorts, to enter the pale of the church. Paulinus was now appointed bishop of York, and as Christianity had obtained admission to the abodes of royalty, the number of its adherents increased with great rapidity in all parts of the island.

The fire which Augustine's intemperate zeal had kindled was not yet extinguished; but, whilst we sigh over the fact that British ministers should have been stigmatized and treated as *schismatics*, merely because they could not consent to submit to the domination of Rome, and that the peace of the church at home should have been disturbed by an idle quarrel about the time of keeping Easter,—it is pleasing to record, that some pious individuals were occupied in the more important business of going forth from the shores of England, Scotland, and Ireland, to carry the news of salvation to their neighbors. Among the most famous of these we may notice Willebrod, an Anglo-Saxon, and eleven of his countrymen, who crossed over into Batavia, for the express purpose of converting the Frieslanders to the Christian faith. Hence, in the year 692, they went into Fosteland, which most writers consider to have been the same with Heligoland; but being cruelly treated there by Radbod, king of the Frieslanders, who put one of the missionaries to death, they departed for Cimbria and the neighboring parts of Denmark. The next year, however, they returned to Friesland, and proved much more successful than they had formerly been, in propagating the knowledge of divine truth. Willebrod was ordained archbishop of Wilteburgh, now called Utrecht, and died among the Batavians at an advanced age; whilst his associates continued to spread the rays of divine light among the Westphalians, and the contiguous nations.

Some of the disciples of Colomb appear to have been equally zealous and successful at this period. One of these, named Aidan, is said to have been a bright example of godliness. He made the Scriptures his daily study; exerted himself on all occasions for the conversion of infidels and the edification of believers; was remarkably liberal to the poor; and altogether exhibited a character which would have done honor to the purest ages of the Christian church. Oswald, a British prince, who had been educated and baptized in Scotland, sent for this indefatigable missionary to promote the cause of religion in the north of Britain, and acted personally as his interpreter, Aidan having but an imperfect acquaintance with the English language. Other ministers were also invited from I-cohn-kil, and several churches appear to have been planted by their instrumentality.

Disen, an Irish monk, preached the gospel, not only in his native country, but in France and Germany; and in the vicinity of Mentz his labors are said to have been peculiarly blessed. And Kilian, another Irish missionary, exerted himself for the conversion of the infidels about Wurzburg. A pagan duke named Gosbert professedly embraced the truth, and was baptized; but Kilian having faithfully reprov'd him for intermarrying with his brother's wife, that profligate woman, like another Herodias, procured his assassination. The work, however, which this martyr had begun, continued to increase, and many were turned from the evil of their ways.

About the year 636, a Syrian mission arrived in China, under the superintendence of a minister whom the Chinese call Olopuen, and had the good fortune to obtain the emperor's protection; and during some following centuries, Christianity prevailed with a few variations in the Chinese empire; where the names of several bishops and other ministers are still left on record.

It was in this century that the far-famed impostor, Mahomet, began to practise his deceptions upon mankind; and to those nominal Christians who disgraced their profession by the acrimony of their disputes, and the impurity of their conduct, God permitted him to prove a severe scourge. This extraordinary character was a native of Mecca, a city in Arabia Felix; and, though meanly descended, illiterate, and in indigent circumstances, he possessed a fine countenance, ready elocution, deep contrivance, undaunted courage, and unwearied perseverance. In the early part of his life, he had been employed by his uncle, Abuteleb, as a factor; and in this capacity he had occasion to travel into Syria, Palestine and Egypt. He was afterwards taken into the service of an opulent merchant, after whose death he contrived to conciliate the affections and to obtain the hand of his widowed mistress, Cadiga.

During his former journeys into Egypt and the East, Mahomet had attentively observed the variety of religious sects, who seemed to regard each other as inveterate enemies, though there were many particulars in which the greater part of them were disposed to agree. Christianity, as professed in the countries which he had traversed, was either clouded with the gross errors of Arius, or wretchedly mingled with heathen superstitions;—Egypt and Arabia abounded with Jews, who had fled thither from the fury of persecution;—and the other inhabitants were pagans. Mahomet, having revolved all these circumstances in his mind, formed the resolution of setting up a new religion, which, being a complete compound of paganism, Judaism and Christianity, might be most likely to be embraced by each of those classes which he had contemplated with so much attention; particularly as it would allow of the most sensual gratifications in time, and promise a heaven of carnal pleasures in eternity.

In the prosecution of this design he was assisted by a Jew and a renegado monk, the latter of whom was well qualified for supplying the want of a liberal education in his employer. As it was necessary, however, that a new system of religion should be ushered into the world under divine sanction, Mahomet, who was subject to fits of epilepsy, gave out that the attacks of his disease were *trances*, into which he was miraculously thrown by the hand of the Almighty, and that, during these trances, he received certain communications from heaven, which he was commanded to publish to the world. By this audacious assertion, and by his retired and austere habits, he soon obtained a character for superior sanctity among his friends and neighbors; and in a short time he began to publish his leading doctrines. In these he stated that there was one God, who created the earth, and governed all its inhabitants and concerns; that he had, at various times, sent prophets into the world, to proclaim his will to mankind; that the most eminent of these persons were Moses and Jesus; but as even

their attempts had proved ineffectual, God had now sent his last and greatest prophet, with a more ample commission than either Moses or Christ had been entrusted with. He added that he was expressly commanded not only to promulgate the divine laws, but to subdue, by force of arms, all who should refuse to believe or obey them; and for the attainment of this object he was to establish a kingdom, which should propagate the revealed will of the Most High through all nations; that God had decreed utter ruin and destruction to those who should in any way oppose his prophet's success; but to all his faithful friends and adherents he had promised the spoils of the earth, and a paradise abounding with all sensual enjoyments. He also artfully represented it as the irrevocable purpose of Heaven, that those who perished in fighting his battles, or otherwise propagating his doctrines, would enjoy an extraordinary share of honor and pleasure in the mansions prepared for the reception of their disembodied spirits.

These tenets, together with a number of pretended visions, having been formed into a book called the Alcoran, the new religion was openly published and promptly received by great numbers of the impostor's countrymen. In Mecca, however, where his person was familiar to the inhabitants, his bold assertions procured him but little credit, and the leading men of the city formed a plan to cut him off. Mahomet, however, obtained intelligence of their design, and fled to Medina, where he was received with open arms by a people already dazzled and deluded by the fame of his doctrines and pretended miracles. From this time the Mahometans reckon all events, the era being called in Arabic *hegira*, or "the flight." This took place A. D. 622.

By the assistance of the inhabitants of Medina, and by the success which crowned his artful representations and addresses, he gradually brought over the mass of his countrymen to a belief in, or, at least, to an acquiescence with, his doctrines. And the rapid propagation of his system among the Arabians, was a powerful incentive to its adoption by the inhabitants of Egypt and the East, who were previously disposed for its reception. Pagans, Jews, and Arians, all abandoned their former professions, and enlisted beneath the banner of the crescent, which was used as a symbol of the Mahometan faith. In short, the contagion spread, like an overwhelming flood, through all parts of Arabia, Syria, Egypt and Persia; and Mahomet, from an obscure individual, became the most powerful monarch of his age. At his death, which occurred A. D. 631, he left two branches of his race, both of whom were considered as almost divine by their respective subjects. These were the caliphs of Persia and Egypt; the former of whom turned their arms to the west, and subjugated many countries in that direction; whilst the latter directed their attention towards Europe, and, under the name of Saracens or Moors, reduced a considerable part of Spain, France, Italy, and the islands of the Mediterranean. Thus did the successors of the Arabian impostor extend their religion and their conquests in Asia, Africa and Europe; and immense numbers of the human race are still under the power of Mahometan delusion. The Turkish empire, however, is evidently hastening to its fall; and it is our happiness to know that the absurdities of the Alcoran must eventually vanish before the gospel of Christ, like the mists of the morning before the beams of the rising sun.

At the commencement of the *eighth century*, when a considerable part of Germany was buried in the darkness of pagan superstition, Winfrid, a Benedictine monk, born in England of illustrious parents, and afterwards known by the name of Boniface, attended by two companions, went over into Friesland, to water the churches which Willibrod had planted. He afterwards removed to Bavaria and Thuringia; and, throughout the greater part of

Hesse, even to the frontiers of Saxony, he published the revealed will of God; and in the year 719, Gregory the Second made him bishop of the new German churches. In his mission from England, he obtained several assistants, who dispersed themselves in the villages; and in a circular letter which he addressed to the British prelates and people, he earnestly solicited their prayers for his success. He continued his missionary labors with unabated ardor till the age of seventy-five; when, going to confirm some converts in the plains of Dockum, he was attacked and killed, with the whole of his company, amounting to fifty-two persons, by a troop of ferocious pagans, armed with shields and lances. The German Christians, who had considered Boniface as the apostle of their country, immediately raised an army, and conquered the pagans, whose lives were only spared in consequence of their submitting to be instructed in the truths of Christianity.

Liefuvyn, another Englishman, was particularly distinguished among those who labored as missionaries in Germany. On one occasion, he ventured to appear before an assembly of the Saxons, whilst they were sacrificing to their idols; and with a loud voice exhorted them to turn from such vanities, and to serve the living God. This interference exasperated the idolaters to such a degree, that the zealous missionary would probably have been immolated on the spot, had it not been for the remonstrances of a Saxon chief, named Buto, who contended that an ambassador of Heaven ought not to be treated with less respect than if he had come from the king of some neighboring nation. Liefuvyn was, therefore, permitted to retire without molestation, and he continued an active and useful laborer in Germany till his death.

Villehad, a native of Northumberland, is also said to have been peculiarly successful among the Saxons; whose ferocious spirits were softened by his meekness, whose minds were illuminated by his instructions, and some of whom, it is hoped, were eternally saved through his instrumentality. He became bishop of Bremen, and died in Friesland, after he had preached the gospel thirty-five years, with unwearied perseverance and unabated zeal.

During this century, a war broke out between Charlemagne and the Saxons, which contributed materially to the extension of the *nominal* church. After a long and obstinate struggle, the Saxons were subdued; and, when gentle means proved unavailing to induce them to embrace the gospel, coercive methods were adopted, and they were then baptized by thousands. What sort of *converts* these were, may easily be conceived. However, as schools and monasteries were founded, and ministers were appointed to reside among them, some general knowledge of divine truth must have been progressively diffused, though wretchedly intermingled with the superstitions of the age.

Whilst the successors of Mahomet were subjugating the finest provinces of Asia, and obscuring the Christian church by the thick smoke of their heretical doctrines, the Nestorians of Chaldea introduced the light of the gospel among the Scythians, and sent missionaries into Hyrcania, Bactria, Margiana, and Sogdiana; where their labors are said to have been crowned with very considerable success.

At an early period in the *ninth century*, a mission to Jutland was undertaken by two eminent French divines, named Ansgar and Authbert. These faithful and laborious missionaries preached the word of life with much success, during the space of two years, to the inhabitants of Cimbria and Jutland. After the death of his pious colleague, the zealous and indefatigable Ansgar, having been informed that many of the Swedes were anxious to be instructed in the faith of Christ, resolved on a visit to Sweden, and commenced his voyage in company with a friend named Vitmar. On their passage they met with pirates, who captured the vessel, and stripped our venerable missionary of all his effects, comprising forty volumes which he had col-

lected for the use of the ministry. Both he and his companion, however, preserved the most unshaken fortitude on this trying occasion, and having with difficulty got on shore, they gave themselves up entirely to the guidance of that Being who led the tribes of Israel in safety through a pathless wilderness. At length, after walking a very considerable distance, and sometimes crossing an arm of the sea in a boat, they arrived at Birca, the site of modern Stockholm. Here they were favorably received by the king, who permitted them to preach to his subjects, and they had soon the pleasure of witnessing some happy effects result from their evangelic labors. Returning to Germany, in the year 831, Ansgar was created bishop of the new church at Hamburgh, and also of the whole north; and to this dignity the superintendence of the church at Bremen was added, A. D. 844. It has been justly remarked, however, that "the profits attached to this high and honorable charge were very inconsiderable, while the perils and labors in which it involved the pious prelate were truly formidable." Ansgar travelled frequently among the Danes, Cimbrians, and Swedes, in order to promote the cause of Christ, to form new churches, and to confirm and establish such as were already planted; and upon all occasions he evinced the most ardent zeal and the most complete disinterestedness.

Ansgar terminated his life and labors in the year 865, and his confidential friend, Rembert, was appointed his successor by his dying words. This missionary presided over the churches in the north for twenty-three years, and encountered many perils both by sea and land, in propagating the doctrines of his divine Redeemer. From his lips the natives of Brandenburg first heard the glad tidings of the gospel, and there is reason to hope that some of them were "turned to the Lord."

About the middle of this century, the standard of the cross began to be unfurled among the Bulgarians, a Slavonic people of extraordinary fierceness, who had long proved extremely troublesome, by their contiguity, to the Greek emperors. The sister of their king, Bogoris, having been taken prisoner in a military excursion, was carried to Constantinople, where she heard and embraced the truths of the gospel. After some time she was ransomed; and on her return home she was so deeply affected by her brother's idolatrous practices, that she used the utmost exertions to point out the absurdity of his worship. The king listened attentively to her arguments, but did not appear inclined to change his religion, till, on the appearance of a pestilence in his dominions, he was persuaded to pray to the God of the Christians, and the plague was almost immediately removed. This circumstance convinced him of the omnipotent power of Jesus, and he took an early opportunity of sending to Constantinople for missionaries, from whom he and many of his subjects received the rite of baptism.

In the same century, the truths of the gospel appear to have been introduced, together with the use of letters, among the Slavonians and the Chazari, who resided on the banks of the Danube; the subjects of the prince of Moravia; the Russian inhabitants of the Ukraine; and the inhabitants of several provinces of Dalmatia. And Dr. Mosheim remarks that the missionaries of this period were superior, both in their principles and conduct, to those of preceding ages; as they were more anxious to inform the minds of men than to extend the domination of the pope, and they made no attempts to add to the number of their converts by rigid and coercive measures, altogether inconsistent with the spirit of the gospel.

*The tenth century* has been emphatically styled "an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable, above all others, for the scarcity of writers and men of learning." In this deplorable state of the church, however, some rays of light passed across the gloomy scene, and some pleasing occurrences evinced that

God had not yet "forgotten to be gracious" to his humble worshippers. Several of the churches still possessed the oracles of divine truth in the vulgar tongue; the supremacy of the Roman pontiff was, in some places, opposed with heroic firmness, and even the doctrine of transubstantiation was denied by many to whom the Holy Spirit had revealed "the truth as it is in Jesus."

In this century the Normans, long famous for their devastations, fixed themselves in France; and a Gallic queen proved successful in persuading the pirate Rollo and his band of warriors to adopt the tenets of the Romish church. In Poland, also, a daughter of the duke of Bohemia induced her consort to receive Christian baptism, and to recommend his new religion to his subjects; and by similar means the Christianity of the day was established in Russia, though but small success had followed its introduction in the preceding century.

Hungary, which had previously received some faint dawnings of the Christian faith, now became more enlightened through the exertions of Sarolta, wife of Geysa, the king of the Hungarians, whom she persuaded to change his religion; and in the reign of their son, Stephen, churches were erected, bishoprics were founded, and the profession of Christianity became general in all parts of the country.

In the mean time, Otho the Great, emperor of Germany, made the most strenuous and laudable efforts for the promotion of learning, the endowment of churches, and the diffusion of the gospel among heathen nations. The sword, however, was, in some instances, wielded with more success, in the propagation of the faith, than the arguments of missionaries. Thus Harold of Denmark and his subjects adopted the Christian name, to secure their national independence; and in Norway, multitudes were driven to the baptismal font by an army with which Olaus visited his provinces. Bernard and other Englishmen were among the most active missionaries of this period; and, whatever defects might have existed in them and their fellow laborers in different parts of the world, they were certainly instrumental in the civilization of mankind; and it may be hoped that, in some instances, their hearers were made the subjects of a true and saving faith.

The eleventh century, though disgraced by the horrors and desolations of what has been most improperly styled the *holy war*, affords some pleasing instances of the extension and the triumphs of the Christian faith. Stephen, king of Hungary, was so deeply interested in the spread of the gospel, that he frequently accompanied the missionaries from place to place, and to their arguments superadded his own pathetic and affectionate exhortations. In Sicily, recovered by the arms of Robert Guiscard, a valiant Norman, Christianity, which had become nearly extinct, was happily revived; and among various tribes of Russians, Poles, and Danes, the word of God was crowned with brilliant success; and in Denmark especially, the effects of the gospel were so obvious and striking, that the historian Adam, of Bremen, exclaims concerning it, "Look at that ferocious nation of the Danes; for a long time they have been accustomed to sing the praises of God! Survey that piratical people; they are now contented with the productions of their own country. Contemplate that horrid region, formerly inaccessible on account of idolatry; now they cordially admit the preachers of the truth!"

In Sweden, King Olaus evinced the utmost zeal for the spread of divine truth; and here a learned and pious Englishman, named Ulfrid, appears to have labored with great success till the year 1028, when he was cruelly murdered by the pagans, in consequence of his having hewed down their idol Thor with a hatchet. Another British missionary, named Tschil, was put to death by some of the savage tribes in Sweden, whilst in the act of preaching the gospel.

*The twelfth century* affords little more than a varied picture of the extension of the Romish faith by force of arms; at all events, the zeal of the missionary bishops, who now undertook the conversion of the pagans, was not only preserved, but crowned with nominal success, by the patronage and the armies of the respective princes to whom they were attached. Thus, whilst the bishop of Bamberg, and the archbishops of Upsal and Lunden are held up as apostles to the Pomeranians, the Finlanders, and the heathen tribes on the Baltic, these nations were in reality compelled to change their religion by Boseslaus, duke of Poland, Eric, king of Sweden, and Waldemar, king of Denmark. The Sclavonians, still attached to their ancient pagan rites, called forth the missionary zeal of Vicelinus, bishop of Oldenburg, aided by the military forces of Henry, duke of Saxony; and the Esthonians and Livonians were converted in a similar manner, being literally baptized at the point of the sword.

*In the thirteenth century*, whilst the crusaders, reckless of human life, and only intent on the accomplishment of their enthusiastic projects, continued to shed torrents of blood, and to disgrace the Christian name and character, a people called the Waldenses were raised up to withstand the usurpation of the Roman pontiffs, and to contend boldly for the doctrines of divine grace; nor did they shrink from the righteous cause which they had espoused, though they were persecuted with such dreadful severity that, in the city of Paris alone, one hundred and fourteen of their number were consigned to the flames.

Among the idolatrous nations the nominal church was gradually extended, particularly in the parts inhabited by the northern pagans, and in the Saracenic territories in Spain; where submission to the rite of baptism was too often enforced by carnal and coercive methods. Some writers have also asserted that, in this century, some of the Tartar princes received the Christian faith, and that in several parts of China and Tartary, churches were erected by the missionaries who had been sent out by pope Nicholas III. Whatever might have been effected, however, seems to have had but a short duration, as a general apostacy took place a few years afterwards.

*The fourteenth century* presents us with many instances of Jews embracing the profession of Christianity; but when we consider the dreadful sufferings to which that people were in many places exposed, in consequence of the reports raised and industriously circulated against them,—reports which stated that they had crucified and eaten Christian children; that they had pierced the consecrated wafer, from which issued drops of blood; and that they had even poisoned the public fountains;—it is not difficult to discover that they submitted to the rite of baptism merely to save their lives.

This century was marked by the conversion of the Lithuanians, one of the last European nations who embraced the gospel. The vacant throne of Poland, and the beautiful daughter of the preceding sovereign, proved sufficiently powerful, with Jagello, duke of Lithuania, to emancipate him from his pagan ceremonies; and, on his entering the pale of the Christian church, he persuaded his heathen subjects to adopt his new religion, and united his duchy with the kingdom to which his lovely bride was the legitimate heiress. Missionaries were again sent into China, Tartary, and the adjacent countries; and, for a season, they appeared to labor with considerable success; but the wars carried on by the Tartars against the Chinese and other Asiatic nations appear to have been fatal to the cause; for, on the expulsion of the last emperor of the race of Jenghis Khan from China, all foreigners were precluded, by a public decree, from entering into that country.

*The fifteenth century* opened a wide and interesting field for missionary zeal and missionary labors, in the newly-discovered hemisphere; but, alas! how little was felt on that

occasion, beyond an insatiable thirst for gold!—how little is recorded on the page of history, except cruelties at which human nature shudders, and impious mockeries, from which religion turns away in disgust! It has, however, been justly remarked, by an amiable and excellent writer, that “The civilization of the newly-discovered countries was promoted by the introduction of Christianity, even in its most corrupted state. Before this, the natives of America honored the sun and moon by singing, dancing, howling, feasting and cutting their flesh. The Canadians, and the people of Virginia and Florida, worshipped the devil, with a multitude of idols. They sometimes sacrificed children to him; and when he was supposed to complain of thirst, they quenched it with human blood. The inhabitants of New Spain worshipped the sun and a variety of idols; they offered them the hearts of men in sacrifice; and drowned boys and girls in a lake to keep company with the idol supposed to reside within it. All these sanguinary practices, however, were abolished, in consequence of the introduction of the gospel, blended as it was with superstition, by the Spanish and Portuguese teachers.”

*In the sixteenth century*, the pure light of the gospel, through the instrumentality of the Reformers, began to irradiate the church, which had long been enveloped by clouds and darkness; and those who had previously groaned beneath the yoke of the Roman pontiff, were now roused to a sense of their degraded situation, and resolved, in the strength of the Lord, to contend for the faith once delivered to the saints. Wickliffe, Huss, and other pious characters, had, indeed, at an earlier period, made some attempts to unmask “the man of sin,” and to burst asunder the chains which papal tyranny had imposed on the consciences of nominal Christians; but the grand and successful effort was reserved for the intrepid and persevering Luther, who seemed expressly formed for the contest in which he engaged, and by whose preaching and writings, wonders were accomplished in the glorious cause of the Reformation.

Among the Catholic preachers who went out, in this century, the most eminent was Francis Xavier, who labored with considerable success, in Goa, Travancore, the Island of Ceylon, the Molucca islands, Japan, and several other places; and whose true missionary spirit will appear in the following anecdote. Xavier, being about to undertake a mission which seemed extremely perilous, was strongly dissuaded from the attempt, by his friends, who drew a lively picture of the dangers he must encounter from the insalubrity of the climate, the sterility of the soil, and the barbarity of the inhabitants. Having listened attentively to their remarks, he replied, “The nations which are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is capable of transforming stones into children of Abraham is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavor to terrify me.” With these sentiments he set out, regardless of all the attempts which were made to shake his determination, and his success is said to have corresponded with his zeal and self-devotedness; so that many of the heathens were brought, by degrees, to embrace the profession of Christianity.

In the year 1556, an attempt was made at Geneva, to send the light of divine revelation to the untutored Indians of South America. Scarcely, however, had the missionaries taken

up their residence in Brazil, when the apostasy and cruelty of the commandant of the colony drove them from the country; and, after a painful and perilous voyage, in which they were reduced to the most pitiable extremity through famine, they returned to the coast of Bretagne, just as the master of the vessel had formed the resolution of killing one of the ship's company, in order to provide food for himself and his fellow sufferers.

About three years afterwards, the celebrated Gustavus Vasa, king of Sweden, sent a missionary named Michael into Lapland, with a view of promulgating the truths of the gospel in that cheerless country; and, as he was aware that, notwithstanding the previous introduction of Christianity, the natives were at this time completely enslaved by pagan ignorance and superstition, he issued a royal mandate, commanding them to assemble at a certain period of the winter to pay their annual tribute, and to receive religious instruction.

At the commencement of *the seventeenth century*, the Dutch, having wrested the island of Ceylon from the crown of Portugal, attempted to convert the natives to the Protestant faith. Unfortunately, however, they induced the Cingalese to become hypocrites rather than Christians, by absurdly ordaining that no native should be admitted to any employment under the government, unless he subscribed the Helvetic confession, and consented to become a member of the reformed church. The effect produced by this regulation was precisely that which might have been anticipated. All who aspired after dignity or office professed their readiness to change their religion; and as nothing more was required of the candidates for baptism than a repetition of the Lord's prayer, the ten commandments, a short morning and evening prayer, and a grace before and after meat, they flocked in such numbers to the font, that in the year 1663, in the district of Jaffnapatam alone, there were, according to the church registers, 62,558 men and women who professed Christianity, exclusive of 2,587 slaves; and the children who had been baptized, within a few years, amounted to 12,387.

During this century, the Nonconformists, who had settled in New England, resolved to make some attempts for the conversion of the native Indians; and the exertions of Messrs. Elliot, Bourne, and Mayhew appear to have been crowned with great success. The former of these devoted missionaries commenced his instructions, in the year 1646, to a few natives about four or five miles distant from his own house; and in 1674, the number of towns within the jurisdiction of Massachusetts colony, inhabited by praying Indians, as they were called, had increased to fourteen; and to all of these, in a certain degree, the labors of Mr. Elliot were extended. Several of these were afterwards taken up, in consequence of hostilities which took place with a celebrated chief named Philip; but, notwithstanding this discouraging circumstance, the zealous and affectionate missionary, who obtained, as he well deserved, the title of the *Apostle of the Indians*, continued to preach among them till he was completely worn out with the infirmities of age. This devoted servant of God translated the whole of the Scriptures, together with several catechisms, tracts, and school books, into the Indian language; and in the prosecution of his favorite work he appears to have endured many severe hardships. Hence he observes, in a letter to a friend, "I have not been dry, night nor day, from the third day of the week to the sixth; but at night I have pulled off my boots and wrung out my stockings, and put them on again; and thus I continue to travel; but God steps in and helps." His death, which occurred in 1690, in the eighty-sixth year of his age, was truly happy, and his last words were, "Welcome, joy!" After his decease, some of the natives, who had been converted under his ministry, became useful preachers of the gospel; and some of them were instrumental in turning many of their pagan countrymen from the error of their ways.

The Indians among whom Mr. Bourne labored, in New Plymouth colony, appear to have been scattered through a number of towns and villages; and in the year 1674 their collective numbers amounted to about five hundred, many of whom afforded the most satisfactory evidence that they had experienced a work of grace upon their hearts, though others, by the inconsistency of their conduct, grieved the soul of their affectionate instructor, who labored among them upwards of forty years.

The family of the Mayhews were characterized by missionary zeal; and the Rev. Thomas Mayhew was so abundantly blessed in his exertions, that, within the space of a few years, about two hundred and eighty Indians had renounced their false gods, and abandoned their arts; and several of their powaws, or conjuring priests, confessed the diabolical nature of their former mysteries, and cordially embraced the truths of the gospel. A native Indian, named Hiacoomes, who had been converted through the instrumentality of Mr. Mayhew, was also the herald of salvation to many of his pagan countrymen. After the death of Mr. Mayhew, who was unfortunately drowned in a voyage to England, his father, the patentee and governor of Martha's Vineyard, though nearly seventy years of age, applied himself sedulously to the attainment of the Indian language, and preached to the natives with equal acceptance and success for about twenty-three years; and when he retired to his heavenly rest, the blessed work of evangelizing the heathen was still continued by his pious descendants. The last of these, Mr. Zachariah Mayhew, expired in 1803, in the eighty-eighth year of his age; and with him terminated the missionary career of this family, which had been distinguished for five successive generations by their devotedness and zeal on behalf of the poor and perishing heathen.\*

The eighteenth century, may be regarded as the era of missions; as the trumpet of the Jubilee now began to sound with clearness, the attention of professors was irresistibly directed to the necessities, the miseries, and the claims of the heathen; the injunctions and promises of the Redeemer were successfully brought forward, as incitements to zeal, devotedness and activity; and the triumphs of the cross, already achieved, prompted to new and vigorous exertions.

In the year 1705, Frederic IV. king of Denmark, at the instigation of one of his chaplains, sent out Bartholomew Ziegenbalg and Henry Plutcho, two pious young men, to Tranquebar, on the coast of Coromandel, with a view to the evangelization of the heathen in that part of India. On their arrival, they applied themselves closely to the study of the Tannul and Portuguese languages; and when they were able to address the natives, a considerable unction appeared to rest upon their labors. They also held frequent and familiar conversations with their hearers on the great subjects of religion; and instituted, at their own expense, a charity school for the support and education of native children.

For a considerable time, they experienced much inconvenience from the opposition of the European residents and the want of pecuniary support. Resolving, however, to submit to every privation, and endure every species of persecution, rather than abandon the work which they had undertaken, they remained immovable at their post, till a ship arrived from Europe with a considerable supply of money, and three assistants, named Bœving, Grundler, and Jordan.

\* As the authors of former histories of missions have minutely detailed the abundant labors of Elliot, the Mayhews, and the holy Brainerd, among the Indians of our country, and the zealous efforts of the Danish missionaries at Tranquebar, I have only noticed them, supposing that few persons are unacquainted with their enterprise. It is only by thus passing over efforts which have been so generally recorded, that the limits of the work will allow a suitable notice of the multiplied and interesting operations of the Christian church, since the commencement of the present century.

In 1710, they began to be patronized by the Society for promoting Christian Knowledge, which had been established a few years previously in London ; and from the directors of that institution they received an edition of the Portuguese New Testament, for distribution among the natives, together with a printing press, a quantity of paper, and a fount of Roman and Italic characters. They were also furnished, by their friends in Germany, with a fount of Tamul, or Malabar types ; and after some time they erected a letter foundry at Tranquebar, and built a paper mill in the vicinity.

The Tamul copy of the Holy Scriptures, by Ziegenbalg, issued from the press in 1715 ; and, though he and his beloved colleague, Grundler, were, within about five years, removed into the world of spirits, the happy effects produced by their labors were evident in many of the converted heathen : and in the hands of their successors, Benjamin Schultze, John Henry Kistenmacher, and Nicholas Dal, the mission was not only preserved but happily extended. In 1728, Schultze, at the instigation of the Society for promoting Christian Knowledge, undertook a mission to Madras, in which he was eminently successful, notwithstanding the opposition of the Catholic priests, whose adherents were convinced of their errors, and instructed in the truths of God by his preaching and conversation.

Divine Providence was, in the mean time, opening an effectual door for the introduction of Christianity into the kingdom of Tanjore, through the instrumentality of an inferior officer in the army of the rajah of that country. This young man, whose name was Rajanaiken, and who had been educated in the tenets of the Catholic church, was seriously impressed with a sense of his vileness and wants, as a sinner, from perusing a meditation on the sufferings of Christ ; and, having subsequently read, with deep attention, a copy of the Four Evangelists and the Acts of the Apostles, he resolved, on returning to his native land, to quit the army, and to devote his time to the instruction of his countrymen. The missionaries of Tanjore gladly employed him as a catechist ; and, notwithstanding the inveterate fury of his popish enemies, and the attempts which were sometimes made upon his life, he pursued his hallowed avocations with undiminished zeal, and he had the satisfaction of perceiving that " his labors were not in vain in the Lord."

In 1737, J. A. Sartorius and J. E. Giester, who had " labored in word and doctrine" for several years at Madras, proceeded to Cuddalore, in order to establish a branch of their mission in that place ; and though, at first, the inhabitants evinced but little desire for religious instruction, the truths of the gospel were attended with the gracious influences of the Holy Spirit, and many of the natives were happily " made wise unto salvation."

In 1746, the missionary house at Madras was demolished, and the church was converted into a magazine, by order of the French governor, who captured the city after a siege of six days, and caused several streets in the Black Town to be razed to the ground ; but on the restoration of peace, after about three years, the missionaries returned, and the losses which they had sustained were compensated, on the part of the government, by the grant of a spacious church, an excellent dwelling-house, a good garden, and a burial ground in an adjacent village.

In 1752, and some following years, the war, which continued to rage between the French and English in India, and in which many of the native princes took an active part, materially impeded the operations of the missionaries ; and in 1758, Mr. Kiermander, who had quitted Cuddalore, proceeded to carry the glad tidings of salvation to the unenlightened natives of Calcutta ;— a movement which appears to have been signally owned and blessed of God.

In 1762, that eminent and laborious missionary, Christian Frederic Swartz, who had arrived in Tranquebar about twelve years before, visited Trichinopoly, with a view of making

it his principal place of residence. Here he took the charge of the English garrison in the fort, besides laboring indefatigably among the natives, and travelling every day with his catechists into the circumjacent villages, in order to explain the gospel to all who would listen to its momentous truths.

About the year 1768, the Protestant missionaries had to rejoice over the conversion of some Catholic ecclesiastics, whose minds appear to have been divinely illuminated by an attentive perusal of those sacred oracles which, in former times, they had so pertinaciously withheld from the members of their own communion. Among these may be enumerated Manuel Jotze da Costa, a Portuguese friar of the Dominican order, who had at one time been invested with the authority of an inquisitor; Father Rodriguez, who withdrew himself from the church of Rome, and craved the protection of the Dutch factory in Siam; and Father Corta, who, after many intellectual struggles, joined the Protestant congregation at Madras.

In 1775, according to the statement of a highly respectable writer, the Danish mission in India consisted of five principal branches; the different stations were occupied by thirteen missionaries and upwards of fifty native assistants; the schools contained six hundred and thirty-three children; and, in the short space of one year, nine hundred and nine new members were added to the different churches.

From the heart-rending scenes of famine, distress and desolation, which resulted from the invasion of the Carnatic by Hyder Ally, in 1780, with an army of a hundred thousand men, the editor would wish to turn away in silence; in order to spare his own feelings, and those of the sympathizing reader. In a work of this description, however, it is but justice to remark, that the missionaries, who, in happier times, had been holding forth the bread of life to the heathen, were now selected to receive contributions from the opulent, and to superintend the distribution of the rice which had been purchased for the supply of those hundreds of miserable beings, who tottered like children along the streets, with the appearance of skeletons covered with a slender skin, and uttering the most piteous cries for food; whilst the bodies of those who had literally perished for want, lay in various directions around them, and, in some instances, partially devoured by ravenous dogs and birds of prey.

On the capitulation of Cuddalore, in 1782, Mr. Gericke, the missionary in that town, rendered some services to the cause of humanity, which ought to be recorded. By dissuading the French general from delivering up the place to the troops of Hyder, he preserved it from the most cruel devastation; and by concealing in his own house seven English officers whom admiral Suffrein had promised to surrender to the usurper, he saved them from the horrors of a dungeon, and from all those accumulated miseries which awaited them. He also maintained, for a considerable time, at his own expense, the admiral's secretary, who had been severely wounded in a recent naval engagement, and treated him with the affection of a brother; though, at this time, the mission garden was completely destroyed, the church was converted into a magazine, and Mr. Gericke could only perform divine worship in the school, or in his own dwelling.

The following anecdote, whilst it reflects the highest possible honor on the character of Mr. Swartz, affords a pleasing proof of the importance of missions, and of the respect and confidence inspired among mankind by consistency of character and Christian integrity. Shortly after the commencement of the war, the fort of Tanjore, numerous peopled, and scantily provisioned, was reduced to such extremity by famine, that the seapoys dropped down dead with hunger at their posts, and the streets were every morning strewed with lifeless

bodies. There was grain enough in the country ; but the inhabitants, having formerly been denied full payment for the supplies which they furnished, would neither bring it themselves, nor send in their bullocks, notwithstanding the orders, entreaties and promises of the rajah. As the enemy was at hand, and the exigencies of the fort were every moment increasing, Mr. Swartz was, at length, empowered to treat with the people ; and such was their confidence in that venerable missionary, that he had no sooner circulated letters through the surrounding district, promising to pay, with his own hands, all persons who should come to the relief of the fort, than he obtained upwards of a thousand bullocks, and so considerable a quantity of corn, that the place was saved, and the inhabitants were, for the present, effectually relieved from their miseries ! Such, indeed, was the high and universal estimation in which this man of God was held, that a military officer, who has written on the subject of India, assures us, “ the knowledge and integrity of this irreproachable missionary retrieved the character of Europeans from the imputation of general depravity.” And even Hyder himself, whilst refusing to negotiate in a certain treaty with other persons, was heard to say, “ Send me Swartz ; send me the Christian missionary ; I will treat with him, for him only can I trust.”

In 1784, an application was made by some persons residing at Palamcotta, in the south of India, for a missionary to visit that part of the peninsula, with a view to the evangelization of the natives. Several of the native assistants were accordingly despatched thither ; and so graciously were their exertions owned and blessed by the Lord of missions, that within a short time they formed a church consisting of one hundred persons, some of whom had been previously heathens, and others Roman Catholics ; and since that period, the congregations in the south of India have become very numerous.

At the commencement of the year 1787, the rajah of Tanjore, having lost all his own children, adopted, as his successor, a youth of a noble family, about ten years of age. A few days before his death, he sent for Mr. Swartz, and, pointing to the young prince, earnestly solicited him to become his guardian. The disinterested missionary, however, declined the honor which was designed for him, and persuaded the dying rajah to place the guardianship of his adopted son, and the administration of affairs during his minority, in other hands. Other honors, however, were reserved for the Christian veteran, which he could not refuse. At his death, which occurred in February, 1798, in the seventy-second year of his age, the young prince of Tanjore shed a flood of tears over his corpse, covered it with a cloth of gold, and accompanied it to the grave ; he also placed his portrait among the pictures of the Hindoo princes in the hall of audience ; and wrote to England for a monument, to be erected in the church where he had long and faithfully published the glad tidings of salvation.

In addition to the Danish missions to India, we must notice that of Mr. Egede to Greenland in the year 1721. This pious and disinterested servant of Christ had, for a period of thirteen years, felt an unconquerable desire to carry the words of eternal life to the natives of those inhospitable and dreary regions ; and, after a variety of attempts and applications had successively proved abortive, he succeeded in raising a subscription of upwards of eight thousand rix dollars, and purchased a ship to convey him and some other settlers to Greenland, where they engaged to remain during the winter. Two other vessels were also freighted, one for the purposes of the whale fishery, the other to bring back an account of the colony ; and it is pleasing to add, that his Danish majesty not only approved of the undertaking, but presented the missionary with the sum of two hundred rix dollars towards his equipment, and appointed him a salary of three hundred per annum.

On their arrival in Greenland, after a cheerless and perilous voyage, Mr. Egede and his

companions began to erect a house of turf and stone; and, for some time, the natives appeared cordially disposed to assist them in their operations. When they perceived, however, that the rising fabric was intended for a regular habitation, they intimidated by signs that on the approach of winter, it would be buried in the snow, whilst the vessel would be crushed to atoms by the ice, and the settlers would inevitably be frozen to death. As these hints were disregarded by the Europeans, the savages began to feel very serious apprehensions respecting the object of their visit, and entreated their *angekoks*, or conjurers, to destroy them by incantations; but these terrors gradually subsided, and, in a short time, they ventured to visit the colonists, and were visited by them in return.

Mr. Egede now felt anxious to enter upon the important work of instruction; but as he was unable to address them in their own language, he scarcely knew how to proceed. At length, having desired his eldest son to sketch out the representations of various facts detailed in scripture, as the creation of the world, the fall of man, the universal deluge,—the miracles, death, and ascension of our Redeemer,—the resurrection of the dead,—and the last judgment,—he exhibited these to the Greenlanders who visited him, and explained, to the best of his ability, their various significations. The drawings, however, were so rudely executed, that they excited the laughter of the natives, whenever they were catechised upon them.

The following year, having obtained a supply of provisions, and an assurance that the king of Denmark had resolved to support the mission, Mr. Egede resolved to spare no pains in order to make himself master of the language. With this view he made frequent visits to the natives in his vicinity, notwithstanding the inconvenience which he suffered from the filth and stench of their houses; and after some time he persuaded two or three young Greenlanders to take up their abode with him. With these he conversed frequently, and devoted much of his time to their instruction in reading and in the principles of Christianity; but though he excited them to attention and emulation by encouragement and reward, they soon became weary of their employment, and frankly told him they could see no utility in sitting day after day looking at a piece of paper, and crying A, B, C; whereas, by fishing, hunting seals, and shooting birds, they were enabled to unite profit with recreation. Accordingly, on the return of summer, they absconded one after another, and left their instructor to mourn over the sad frustration of his sanguine hopes.

In 1723, the Greenland mission was strengthened by the arrival of Mr. Albert Top; but neither he nor Mr. Egede had much encouragement to pursue their ministerial labors; as the natives appeared to feel no personal interest in the truths of divine revelation, though they listened attentively to whatever was told them, and neither questioned nor contradicted what they were taught. Some of them indeed appeared much pleased with the doctrines of the immortality of the soul and the resurrection of the body; but by the other truths of the gospel their hearts were evidently unaffected.

In 1728, Frederic IV. adopted some vigorous measures both for establishing the Greenland mission and extending the trade; the latter of which had proved so unsuccessful that it was relinquished by the Company at Bergen. Accordingly he sent out several vessels, with materials for the erection of a fort, and a small garrison of troops for the protection of the colony. Besides the military there were several masons, carpenters, smiths, and artificers; some of whom had volunteered their services, and others had been taken out of confinement and married to females from the house of correction, with a view to the population of the country. Two new missionaries, Messrs. Lange and Miltzong, were appointed to assist Mr. Egede in the evangelization of the natives.

As the colony had been hitherto fixed on an island, in an unfavorable situation, it was now removed to a place, some miles distant, on the main land. This new settlement was called Good Hope; and a second colony, which had been commenced at Nepisene, about 200 miles to the northward, and subsequently abandoned, was re-established by the new settlers.

The ensuing winter proved extremely disastrous; as, in consequence of the heavy rains which had fallen during the summer, and the dampness of their new habitations, a malignant disease broke out among the settlers, and many fell victims to its irresistible fury. Great discontents were consequently excited, and Mr. Egede was severely upbraided as the original cause of these misfortunes.

In 1731, Christian the Sixth, who had now succeeded to the crown of Denmark, considering that the money expended on the Greenland mission would never be reimbursed by the trade, transmitted orders that the colonies should be abandoned, and that all the settlers should return home. Mr. Egede was allowed the alternative of returning with the others, or of retaining as many of the settlers as might be willing to stay with him; but, in the latter case, he was only to receive such a supply of provisions as would suffice for one year, and he was expressly told that he must expect no further assistance from government. As none of the colonists would consent to remain in so cheerless and dreary a region, and as the Greenlanders besought him not to leave them, he petitioned the governor and the other members of the council to appoint eight or ten men to remain with him during the winter, to preserve the buildings and other property of the colony; and having obtained this boon, he bade adieu to his former companions and even to his two colleagues, with a heavy foreboding that he might be abandoned forever.

In 1732, a ship arrived at Greenland with a fresh supply of provisions; and, as a larger cargo of blubber was sent home this year than in any preceding season, his Danish majesty resolved to renew the trade, and he munificently ordered the sum of two thousand six dollars to be appropriated to the support of the mission.

The sorrows, which had for some time past preyed on the spirits of the faithful and devoted missionary Egede, were dispersed, by this unexpected intelligence, like the mists of the morning before the rising sun; his faith, long shaken by storms and tempests, now seemed to take deeper root than ever; and his hope, which had recently been almost swallowed up in despair now revived like the face of the rural landscape on the return of spring. Little did he know, however, what painful events were behind the curtain of futurity; and little did he anticipate how soon his joy would be blighted, how severely his faith would be tried, or how completely, within a short period, his hope would be almost overwhelmed by the clouds of affliction and inexplicable darkness.

The following year, two young Greenlanders, who had been taken out, by the colonists, to Denmark, were sent back to their native land, as the climate of Europe seemed unfavorable to their health. One of these, a female, died on the voyage, the other, a boy, arrived at home, apparently well; but, after a short time, he was seized with an eruptive disorder, to which he eventually fell a victim. A youth employed by Mr. Egede as a sort of catechist among the other children, was next seized with the same disorder, which proved to be the small pox and, as neither the entreaties nor arguments of the missionary could induce the natives to adopt any plan for preventing the extension of the infection, it soon began to spread in various directions, and few of those who were attacked by it survived beyond three days. Such were the distress and consternation excited by this distemper, which had never before appeared in Greenland, that many of the sufferers either stabbed or drowned themselves, to put a

speedy termination to their misery ; and one man, whose son and daughter had fallen victims to it, actually stabbed his wife's sister, and threw her body into the sea, under the idea that she had caused their death by witchcraft.

Deeply affected by these heart-rending scenes, Mr. Egede went about from place to place, and sometimes sent his son to comfort and instruct those unhappy creatures who were struggling with their sufferings on the brink of eternity. He, also, and the Moravian missionaries who had recently arrived from Germany, kindly accommodated many of the sick in their own houses, and nursed them with unremitting attention ; though by these " labors of love," their own health was materially affected. These acts of Christian benevolence made a deep impression on many of the natives ; one of whom, though formerly in the habit of deriding Mr. Egede, said to him, when at the point of death, "Thou hast done more for us than our own countrymen ever would have done ; when we had nothing to eat, thou hast supplied us with food ; thou hast buried the dead bodies of our friends, which would otherwise have been devoured by the foxes, the dogs, and the ravens ; thou hast instructed us in the knowledge of God, and hast told us of another and a better life beyond the grave."

It is painful to add, that this malignant disorder continued to rage among the unfortunate Greenlanders for upwards of twelve months, extending itself forty leagues northward, and nearly as far to the south ; and such was the depopulation which attended its progress, that when the traders went into the country, at a subsequent period, they found all the houses empty for thirty leagues northward !

In 1734, a reinforcement of three missionaries, comprising the eldest son of Mr. Egede, Mr. Bing, and Mr. Ohnsorg, arrived in Greenland, with materials for erecting a new colony in a part of the country called Disco Bay. These, however, were considered, by Mr. Egede, sen., as inadequate for the vigorous prosecution of the mission ; and, as the state of his own health precluded him from the prosecution of his former exertions, he resolved to return to Denmark, in order to communicate full information as to the state of the mission, and to explain the means by which it might be most advantageously prosecuted. This resolution was strengthened by the decease of Mrs. Egede ; and after laboring more than fifteen years in a dreary and inhospitable land, amidst the most severe trials, hardships and privations, yet apparently with little success, he preached his farewell sermon from that truly appropriate passage, " I said, I have labored in vain, I have spent my strength for nought and in vain ; yet surely my judgment is with the Lord, and my work with my God."

On Mr. Egede's arrival at Copenhagen he had an interview with the king, to whom he gave a faithful account of the state of affairs in Greenland ; and, by his recommendation, a seminary was instituted, in Denmark, for the education of missionaries and catechists intended to be sent among the Greenlanders ; that, in addition to other branches of learning, they might acquire the language of that people, and be thus enabled to enter on the work of instruction immediately on arriving at their respective places of destination. The superintendence of this seminary was conferred upon Mr. Egede, with a salary of five hundred rix dollars per annum.

In consequence of Mr. Egede's personal exertions, the mission to Greenland was now prosecuted with such vigor, that new colonies were established in various places on the western coast, from the sixty-first to the seventy-third degree of north latitude ; and, in most of these, missionaries or catechists were established. Since that time the number of laborers has been considerably diminished ; and it is painful to add, that, although about five churches are in existence, the converts can hardly be said to have attained to any thing beyond nominal Chris-

tianity. The introduction of the gospel, however, has evidently tended to the diffusion of civilization among them, and the difference between their manners and those of their pagan countrymen is sufficiently obvious to every observer.

We must now return to the exertions of the Anglo Americans in the cause of divine truth ; and, in fixing our attention on the province of New Jersey, in this century, we shall meet with a mission which exhibited, in glowing colors, the power of Jehovah's grace on the minds of the Indians, and which excited the admiration of the Christian world, on account of the decided piety, the evangelic zeal, the unwearied patience, and the steadfast faith, which were evinced in the conduct of it ; as well as by the splendid success with which it was crowned by the great Head of the church.

In the spring of 1743, Mr. David Brainerd, a young man of exemplary piety, commenced his missionary labors among the Indians, about twenty miles from Albany, in the province of New York ; and though, in the discharge of his important duties, he endured such extreme hardships that his constitution seemed ready to sink under them, his spirit was cheered and supported by discovering that his instructions had, even within a short space, made a serious impression on their consciences. Their reformation of manners was also evident and decided ; as their idolatrous sacrifices were no longer offered ; their heathenish dances were, in a considerable measure, given up ; and the religious observance of the sabbath was generally established. After he had labored among them about twelve months, he advised them to remove to a place called Stockbridge, about twenty miles distant, and to place themselves under the care of the pious Mr. Sergeant ; and with this advice most of them complied.

The following year, Mr. Brainerd proceeded to the Forks of Delaware in Pennsylvania ; but as the Indians in this part of the country were now greatly diminished, the major part having been dispersed, or removed farther back, the number of his hearers was at first very small, often not exceeding twenty-five, and, even afterwards, they very seldom exceeded forty. Even these lived at remote distances, so that the little congregation could not be assembled, at the wish of their missionary, without some difficulty. Here, however, he pursued his evangelic labors with unremitting zeal and diligence, and invariably combined his exertions with the most earnest importunities for the divine blessing to crown his instructions with success. He also proceeded to visit some Indians at a distance of about thirty miles ; but, as they were just about to remove to the river Susquehannah, he had but two opportunities of preaching among them. A few of them were at first jealous of his intentions, but they heard him with seriousness and attention ; and, at their request, he afterwards proceeded to visit them, in company with a neighboring minister, at their new settlement, and remained among them several days, preaching regularly when they were at home ; whilst they, in order to benefit by his instructions, delayed their general hunting match, which was just about to commence.

The following spring he repeated his visit, accompanied by an Indian from the Forks of Delaware, who acted as his interpreter ; but, in travelling through the wilderness, he was exposed to the most severe perils and hardships. One day, being overtaken by a tremendous storm, having no place of shelter, and being unable to kindle a fire on account of the rain, which fell in torrents, he resolved to prosecute his journey, in the hope of finding some dwelling where he might obtain a temporary refuge ; but, unfortunately, the horses, both of Mr. Brainerd and his friend, were so seriously affected by having eaten some poisonous herbage, for want of better food, that the travellers could neither ride nor lead them, but were under the necessity of driving them on before, and of following on foot. At length, however, they were providentially directed to a bark hut, where they took up their abode for the night.

On his arrival at the Susquehannah, Mr. Brainerd spent a fortnight among the Indians in that part of the country, travelling nearly a hundred miles along the banks of the river, and preaching the gospel to different tribes, with various success. He was, at length, seized with a dangerous illness, as he was riding in the wilderness, being attacked with an ague, accompanied with the most distressing pains in his head and bowels; the consequence of the hardships he had recently endured, in sleeping on the cold earth, and sometimes in the open air. Providentially, however, he found an asylum, in this extremity, in the hut of an Indian trader, and at the expiration of a week, he was enabled to set out on his return.

On reaching his own habitation, his body was so completely enfeebled, and his mind so heavily depressed, that he began to entertain thoughts of abandoning the work in which he had engaged; considering that the conversion of the Indians was never likely to be accomplished by his instrumentality. These feelings, however, were of short duration, and a circumstance soon occurred which demonstrated that the Lord of missions would not suffer his devoted servant to "labor in vain, or to spend his strength for nought." In consequence of intelligence which he received respecting a number of Indians at Crossweeksung, in New Jersey, Mr. Brainerd resolved to visit them; and though, on his arrival, appearances were extremely discouraging, the natives living widely remote from each other, and his first congregation consisting only of four women and a few children, he had the satisfaction of perceiving a desire in his hearers that their countrymen might profit by his instructions, and some of them actually travelled ten or fifteen miles to inform their friends that a missionary had arrived among them. In consequence of this, the little company was soon augmented to between forty and fifty persons; and though some of these, on former occasions, had felt decidedly hostile against the truths of the gospel, all enmity and opposition seemed now to be completely slain. Not an objection was started, no caviling was heard; but old and young, without distinction, were evidently desirous of being instructed in the things connected with their eternal welfare; and they not only listened with attentive seriousness to Mr. Brainerd's discourses, but even entreated him to preach twice a day, that they might gain as much knowledge as possible during his continuance with them.

After spending about a fortnight with these Indians, Mr. Brainerd returned home, and from this time, Crossweeksung and the Forks of Delaware were the principal scenes of his ministerial labors. He had, also, very shortly after, the pleasure of baptizing his interpreter and his wife, both of whom gave sufficient evidence of their genuine conversion by divine grace; and the former, by his zeal for the salvation of his countrymen, proved a truly useful assistant to his laborious pastor.

On his second visit to Crossweeksung, Mr. Brainerd found the Indians under deep convictions of their sin and misery, and expressing the most earnest solicitude as to the salvation of their immortal souls; and in two or three days after his arrival among them, these impressions increased in a surprising manner, and such a peculiar unction attended the preaching of the everlasting gospel, that scarcely a dry eye was to be seen in the public congregations, and the inquiry became fervent and general among them, "What must we do to be saved?" The spirit of God, indeed, appeared to descend among the people, whilst Christ was exhibited in the suitability of his character, the plenitude of his mercy, the all-sufficiency of his atonement, and the invitations of his gospel; and, as the majestic river, swollen by floods and mountain torrents, and precipitating itself over its barriers, sweeps away whatever would impede its progress, and gradually diffuses itself over the surrounding plains, so the Almighty Power, which crowned the exertions of our faithful missionary, overwhelmed the whole assem-

bly; the old, the middle-aged, and the young, all being constrained to bow before its irresistible influence. So deeply were the hearers affected by what they heard of the love of a crucified Jesus, and what they felt of the vileness and depravity of their own hearts, that almost all of them, both within and without the house, were audibly crying for mercy; and the affecting scene brought to remembrance that solemn prediction which Zechariah was inspired to utter in the name of his God, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

This awakening appears to have continued with unabated power for a considerable period, and those who came from a distance to witness so unusual a scene, were, in many instances, brought under the same concern for their souls, and constrained to cry for pardon and salvation. Some, who had previously experienced but slight convictions, were now literally cut to the heart; and others, whose souls had been set at liberty, appeared to enjoy peculiar manifestations of the divine favor, and expressed the most earnest solicitude to be entirely conformed to the will of Christ. In short, every sermon was productive of some good, and in each assembly, the hearers had cause to say, "This is no other than the house of God, and the gate of heaven!"

After spending nearly a month in this quarter, and administering the rite of baptism to fifteen adult Indians and two children, Mr. Brainerd returned to the Forks of Delaware, where he found the natives more deeply impressed with a sense of religion than before; in consequence of some of them having visited Crossweeksung, and there beheld the power of divine truth. Some, however, who had always refused to listen to instruction, treated the subject with the most indecent levity, and seemed more determined in their opposition to the gospel than ever.

Resolving to revisit the banks of the Susquehannah, Mr. Brainerd directed his course toward an Indian town, called Shomokin, about a hundred and twenty miles to the westward. Here were upwards of fifty houses, and the inhabitants were said to amount to three hundred, though our missionary did not see much above half that number. They were considered a worthless race, prone to mischief, and strongly addicted to drunkenness; yet they listened to the gospel with seriousness and attention, and appeared desirous of obtaining further instruction.

Mr. Brainerd next proceeded to a place called Juneauta, which he had visited on a former occasion; but, though the natives at that time gave him a friendly reception, and appeared less prejudiced against divine truth than some of their countrymen, they now appeared to be more firmly rooted than ever in their pagan superstitions; and he found it impossible to address a single sermon to them, as they were making great preparations for the celebration of an idolatrous feast on the following day.

Deeply disappointed at the failure of his attempt in this quarter, our missionary returned to Crossweeksung, and, on resuming his labors, he had the satisfaction to find the same blessed and powerful effects attend the dispensation of the gospel as before. One day in particular, after a solemn and impressive sermon on the new birth, so deep and general an impression was made on the minds of the Indians, that it is impossible to describe the scene which ensued. Many, both men and women, old and young, were seen dissolved in tears, and overwhelmed with mental anguish; whilst others were rejoicing in God their Savior, and praying that their countrymen might obtain mercy from the Lord.

Mr. Brainerd now began a catechetical exercise among the Indians, which was attended with the happiest effects; and early in 1746, he opened a school, under the superintendence of an excellent master, for instructing Indian children in the English language, and other useful branches of learning. He also adopted measures for securing their lands to those natives who had embraced Christianity; and, by his advice, they proceeded to form a regular settlement at Cranbury, about fifteen miles distant from their former residence. Here they commenced the work of clearing and cultivation, and within little more than a year, they had sown upwards of forty acres with English grain, and nearly as many with Indian corn.

A few days after administering the Lord's supper to twenty-three of the Indians, Mr. Brainerd had the satisfaction of baptizing a man who had formerly been a drunkard, a conjurer, and a most notorious character; but who now appeared to be a signal trophy of the power of the gospel as applied to the heart by God the Holy Ghost. He resided near the Forks of Delaware, and sometimes attended Mr. Brainerd's ministry; but, as his heart was totally unaffected, and he still followed his trade of conjuration, he was, in fact, an obstacle to the progress of the truth among his countrymen. Being providentially led, however, to Crossweek during a season of most remarkable awakening in that place, he was brought under such poignant convictions of sin, that, for some time, he considered himself lost beyond the possibility of redemption; yet, even in this agonizing state of mind, he was most anxious to listen to the gospel; and being at length happily set at liberty, he afforded the most convincing proofs, by his life and deportment, that he had indeed been "turned from darkness unto light, and from the power of Satan unto God."

The health of Mr. Brainerd, repeatedly shaken by hardships, toils, and privations, was now evidently sinking, and his last journey to the Indians on the banks of the Susquehanna seems to have accelerated the progress of his disorder. On this occasion, he suffered severely from a cough, nocturnal sweats, and spitting of blood; yet, with these alarming symptoms, he was frequently compelled to sleep in the woods; and one evening, when he was so extremely faint that he was convinced it would probably prove fatal should he lie out in the open air, he had no other resource than to climb a young pine tree, to lop the branches with his knife, and thus to form some kind of shelter from the heavy dews.

On his return home, he attempted to resume his labors among his beloved people, and on some occasions, actually addressed them from his bed; but the complete exhaustion of his strength soon compelled him to relinquish such attempts; and, on the 9th of October, 1747, this excellent, amiable, and indefatigable missionary entered into eternal rest, in the 30th year of his age.

The bereaved Indian flock was now taken under the care of Mr. John Brainerd, the younger brother of their deceased minister, and his labors were so abundantly owned and blessed, that the mission continued to increase and prosper, for some years, in a very pleasing manner. Most of the former converts adorned their profession by a consistent and exemplary life; and others, who had recently joined the settlement, were apparently convinced of their ruined state as sinners, and were led to Christ for life and salvation. Considerable progress was also made in civilization and useful arts; and the school was in a state of increasing prosperity.

In addition to his stated labors among the people of his own charge, Mr. John Brainerd occasionally traveled among the Indians in distant parts of the country; and, by adopting this plan, he sometimes found his congregation at home progressively augmented. Whilst some, however, were inclined to remove from their former situations for the sake of his instructions, others determinately opposed the gospel; and, in one of his visits to the banks of the Susque-

hannah, he met with a most unexpected obstacle. No sooner had he arrived, than the Indians, tutored, most probably, by one of their artful angekoks, informed him they had just been favored with a divine revelation, which, after warning them against a few particular vices, and enjoining them to offer certain heathen sacrifices, concluded by informing them that the Deity, in his wisdom, had created two distinct worlds, one for the white people, and the other for the Indians; that, in respect to religion, he had commanded these different classes to worship him in different ways; and that the white people ought not to intrude into the territories of their red brethren; since, whatever specious pretences they might hold out, their only object was the eventual acquisition of gain. We hardly need add, that the poor, bewildered souls who could believe and repeat so absurd a tale as this, were by no means disposed to lend an attentive ear to "the words of truth and soberness."

As the circumstance of the Indians being scattered through the wilderness, in small villages, had hitherto been reckoned one of the most formidable obstacles in the way of their civilization and Christian instruction, Mr. J. Brainerd, in 1759, settled his congregation upon a tract of land purchased on their account by the government of New Jersey, and comprising about four thousand acres, well adapted for the purposes of general cultivation. Whatever might have been the cause of the failure, however, it seems that this new arrangement was not crowned with the expected success.

Toward the close of the American war, Mr. John Brainerd died; and in 1783, he was succeeded in the charge of his congregation, by an Indian, named Daniel Simon, who had been ordained to the work of the ministry. Whatever professions this man might have made, however, or whatever opinion might have been formed of him, it is too evident that he was a stranger to the vital influence of godliness; as, on account of inebriety and other irregularities, he was very soon suspended from his office; and it unfortunately happened, that no missionary was appointed to succeed him, but the congregation was occasionally visited and supplied by the neighboring ministers.

Of the nineteenth century it is only necessary to observe, in this introduction, that it has been justly said to deserve "the honorable distinction of the missionary age," greater exertions having been made, and with more abundant success, than in any period since the diffusion of gospel truth in the primitive ages. This success, under the divine blessing, has resulted, in a great degree, from the formation, plans, and operations, of those missionary societies which will now demand our attention; and, whilst we look back, with grateful hearts, upon what has been achieved by their instrumentality, may our souls be cheered by a recollection of those animating words of our blessed Lord, "Ye shall see greater things than these."

\* Christians are justified in expecting great things, because Missionary exertions are under the peculiar care and guidance of the Holy Spirit.

"They who prophesied of the grace that should come," were "holy men of God, who spake as they were moved by the Holy Ghost."—1 Peter i. 11. 2 Peter i. 21.

By the outpouring of the Holy Ghost, the apostles were "endued with power from on high;" and then they were qualified to be Christ's witnesses, "to the ends of the earth."—Acts i. 8. Luke xxiv. 49.

He directed Philip to the eunuch of Ethiopia.—Acts viii. 29.

He sent Peter to Cornelius.—Acts xi. 12.

He directed the course to be observed by the Gentile converts.—Acts xv. 28.

He required the special ministry of Barnabas and Saul.—Acts xiii. 2.

He directed Paul, Silas, and Timotheus, where they should, and where they should not, preach the gospel.—Acts xvi. 6. 10.

By his direction, Paul testified in Corinth, that Jesus was the Christ, (Acts xviii. 5); and prepared to visit Jerusalem.—Acts xix. 21. Acts xx. 22.

He gave information of what should befall the church generally (Acts xi. 26), and individuals particularly.—Acts xxi. 11. Acts xx. 23.

He appointed the Christian teachers (Acts xx. 28); 1 Cor. xii. 28; and testified what should be the reception of their message.—Acts xxviii. 25, 27.

When he has sent teachers—when he has blessed the ministry—and when he has gathered a church,—it is he still, who edifies, instructs, comforts, and increases that church.—Acts ix. 31. 1 Cor. xii.

To the Holy Spirit, therefore, as Lord of the harvest, should prayer be directed for the increase of Missionary zeal, and the success of Missionary exertion.

THE

# ORIGIN AND HISTORY OF MISSIONS.

## HISTORY OF THE MISSIONS OF THE UNITED BRETHREN, OR MORAVIANS.

### CHAPTER I.

#### MISSION TO GREENLAND.

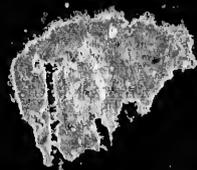
"The dawning day at length appears,  
The day foretold by ancient seers;  
And over Nature's gloomy night  
Prevails the morning's rising light."

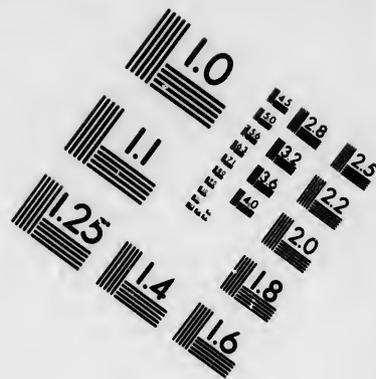
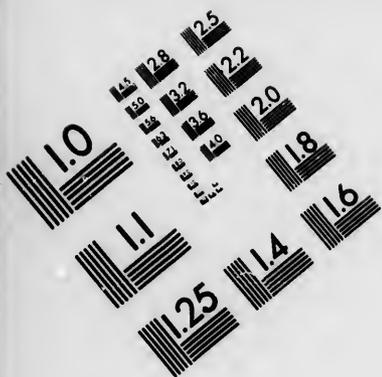
It has been remarked as a fact worthy of observation, that when the United Brethren first undertook to send out the word of salvation to the benighted and perishing heathen, their own congregation did not exceed six hundred persons; and of these the greater part were exiles from their native land, who, after enduring the most cruel persecutions on account of their religion, found a tranquil and hospitable asylum on the estate of Count Zinzendorf, at Berthelsdorf, in Upper Lusatia. So ardent was the zeal, however, which glowed in their bosoms, and so abundantly were their unostentatious attempts owned and blessed by the great Head of the church, that, within the short period of ten years, their heralds of salvation erected the banner of the cross in various distant regions of the earth; and through their instrumentality, it may be confidently hoped that many, very many, who were formerly "sitting in darkness and in the region of the shadow of death," are now standing before the throne of the Most High, and that multitudes of others will hereafter be admitted into that "rest which remaineth for the people of God."

At the settlement of the brethren in Lusatia, which they styled *Herrnhut*, the possibility and duty of conveying the gospel to Greenland, the West India islands, &c. were sometimes made the subjects of conversation in the public meetings; and during a discussion of this nature, in the year 1732, some young men

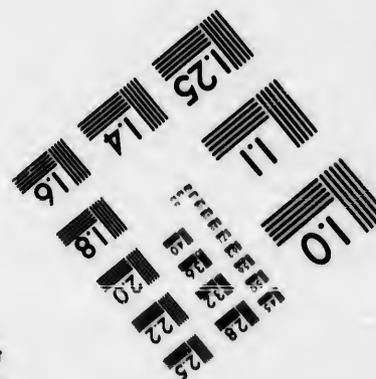
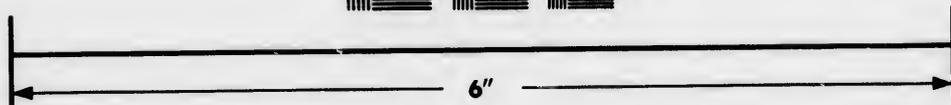
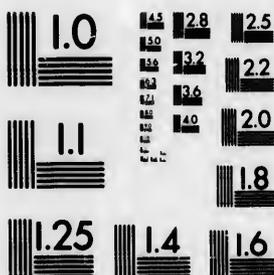
offered themselves to go out as missionaries to the Greenlanders; and, early in the ensuing spring, Matthew and Christian Staeh proceeded to Copenhagen, conducted by Christian David, the person at whose investigation Count Zinzendorf had been induced to receive the Moravian emigrants under his protection. "There was no need," says one of them, "of much time or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did not trouble ourselves how we should get to Greenland, or how we should live there. The day before our departure, a friend in Venice sent a donation, and part of this we received for our journey to Copenhagen. We now, therefore, considered ourselves richly provided for, and would accept nothing from any person on the road; believing that He who had sent us so timely a supply would furnish us with every thing requisite for accomplishing our purpose."

On their arrival at Copenhagen, they were kindly received by Professor Ewald, a member of the Danish mission college, and by the Rev. Mr. Reuss, chaplain to his majesty; and though, for some time, a series of difficulties appeared likely to impede their progress, these were providentially obviated; and, through the kind offices of Count Pless, first lord of the bed-chamber, the king not only consented that they should





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go out as missionaries to Greenland, but desired that others might follow them, and even condescended to recommend them to the friendship of Mr. Egede, in a letter written with his own hand.

Whilst they were preparing for their voyage, these humble and devoted servants of God formed an acquaintance with many excellent characters and persons of distinction, who admired their truly apostolic zeal, and provided them, without solicitation, with a sum of money adequate to their expenses, and with a variety of articles for their first settlement.

Being one day in conversation with Count Pless, that nobleman inquired how they proposed to maintain themselves in Greenland. They replied, they hoped to subsist by the labor of their hands and the divine blessing; as it was their intention to build a house, and cultivate a piece of land, that they might not be burdensome to any. To this he objected that there was no wood in the country fit for building. "Then," said they, "we will dig a cave in the earth, and dwell there." Struck with this proof of ardent zeal and ready self-denial, he exclaimed, "No; you shall not be driven to that extremity; take timber with you sufficient to build a house; and accept of these fifty dollars for that purpose."

On the 10th of April, the missionaries embarked for Greenland, and, after a safe and speedy voyage, arrived in good health and spirits at their place of destination. Here they were cordially welcomed by Mr. Egede; and, having fixed on a spot for a settlement, to which they subsequently gave the name of New Herrnhut, they built themselves a house with the timber which they had brought from Copenhagen: they also erected a hut in the Greenland style, for the accommodation of any of the natives who might feel inclined to come to them for instruction.

They now began to think of adopting some plan for maintaining themselves, but this was, at first, attended with considerable difficulty. Being unaccustomed to hunting and fishing, they could obtain but little by these occupations; and, though they had purchased an old boat from the captain who had brought them from Denmark, the very first time they went out in search of drift wood among the islands, they were overtaken by a storm; and, after their return, the boat with its little cargo was driven away by the wind, and materially damaged, before it was recovered. Considering these circumstances as designed to warn them against entangling themselves with the cares of this present life, they resolved, when other work failed, to earn something, like their friends in Europe, by the humble occupation of spinning.

Mr. Egede, on their arrival, had kindly promised to assist them to the best of his ability in learning the

language of the country, and this promise he was now ready to perform. "To men, however, like our missionaries," says a respectable writer, "who were probably ignorant of the nature of a grammar, the attainment of a barbarous language, containing a variety of declensions and conjugations, diversified by new moods, and perplexed by suffixes both active and passive, must have been doubly difficult; particularly as they had to commit to memory a copious vocabulary of words, the Greenlanders having many different terms to express the same idea. And if to this it be added, that they had to learn the Danish language before they could understand their instructor, the reader will, no doubt, admire their patience and perseverance."

The terrific scenes which Greenland presented on the introduction of the small-pox by one of the natives, have been already noticed in our Introduction; and, after the prompt assistance which the Moravian brethren rendered to Mr. Egede on that occasion, they were themselves successively attacked by an eruptive disease, which increased so violently during the winter, that they nearly lost the use of their limbs. Providentially, however, they were not all similarly affected at once. Mr. Egede, also, acted toward them with the sympathetic attention of a father; and his amiable wife never omitted an opportunity of sending them some cordial or refreshment; so that they were mercifully supported in the time of their distress, and were constrained to acknowledge the goodness of the Lord in the darkest period of their affliction.

In these circumstances did the brethren pass the first year of their abode in Greenland; and as they did not see how they were likely to effect any good in a country so awfully depopulated by disease, and where the natives had hitherto shown no disposition to associate with them, they began to consider it advisable to return to Europe. On the arrival of John Beek and Frederick Bøhnish, however, in the character of assistants, in 1734, and on their receiving an assurance that the congregation at Herrnhut had resolved to support the mission to the utmost of their power, their languid hopes were re-animating, and they resolved to pursue their work with redoubled ardor.

They now applied themselves to the study of the language with unremitting diligence, and so far conquered its greatest difficulties as to be able to hold a short conversation on ordinary subjects; but greatly regretted to find that it contained no terms expressive of spiritual and divine ideas. Having obtained copies of some pieces which Mr. Egede had translated, such as the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, they embraced every opportunity of reading these to the Greenlanders, reminding them of what they had already been taught, and endeavor-

ing to show them the necessity of such subjects making an impression on their hearts. By these visits—in which they were careful that their behavior should be equally free from levity, on the one hand, and from austerity, on the other—they gradually conciliated the esteem of the natives, so that they sought their company, pressed them to enter their houses, and sometimes visited them in return; though, in calling upon the missionaries, it was obvious they had some other object in view than that of religious instruction. Indeed they were almost sure to ask for some article which struck their fancy, and it was necessary to be on the watch against their little depredations.

In the year 1735, some ships arrived from Europe; but, in consequence of forgetfulness or accident, no supplies of any description were brought to the Moravian brethren. They were now, therefore, involved in the deepest distress, and had no other prospect but that of perishing by famine. Their whole stock of provisions consisted of a barrel and a half of oatmeal, part of which they exchanged for some melt, peas, and ship biscuit; and it unfortunately happened that they were less successful in fishing and hunting, this year, than in any preceding season. In this extremity, they had no other resource than to purchase seals from the natives; but no sooner did these savages learn that they were in want, than they demanded exorbitant prices for their commodities, and, in some instances, refused to sell them at all. The missionaries, therefore, found it so difficult to obtain provisions, that, on some occasions, they were reduced to the necessity of eating shell-fish and sea-weed, to satisfy the cravings of hunger. They were, also, frequently exposed to the most imminent peril, in consequence of being compelled to venture out to sea, in quest of food, in a crazy boat, and in stormy weather; and, one of them having ventured to embark in a Greenland kajak, or fishing boat, was upset by a sudden squall of wind, and would inevitably have been drowned, had not two natives, who saw the accident, hastened to his assistance.

Trials so severe and accumulated as these, were calculated to shake the faith of the brethren; but it was their mercy to cast their burden upon the Lord, and the immutability of his favor, and the all-sufficiency of his providence, were graciously manifested in the midst of their calamities. Thus, the same God who sent a daily supply, by ravens, to the prophet Elijah, inclined the heart of a Greenlander, named Ippagan, to come forty leagues from the south, and to sell them, from time to time, whatever provisions he could spare, till his own resources were exhausted. A most unexpected supply of provisions was also sent to them from Holland, in the spring of 1736, by a gentleman named

Lelong, who kindly promised that if his present came safe to hand, he would solicit the assistance of some other friends, and send them additional supplies the ensuing season. So kind an offer, from a quarter where assistance had never been solicited in any way, was, of course, most gratefully accepted; and the missionaries requested, that, in case their benefactor could transmit them nothing else, he would furnish them with a strong, durable boat, which might enable them to procure some of the necessaries of life, and render them less dependent upon the assistance of the natives.

On the 7th of July, some Danish ships arrived, bringing several letters from the congregation at Herrnhut, and a new accession of assistants. These were the mother of Matthew Stach, a widow, about forty-five years of age, with her two daughters, Rosina and Anna, the former twenty-two, and the latter twelve years old. The superintendence of their domestic concerns was now, therefore, placed in the hands of the females; and the two younger, being desirous of acting as missionaries among their own sex, applied themselves sedulously and successfully to the attainment of the Greenland language.

Their temporal circumstances were now more cheerful than they had been for a considerable time past; but their spirits were severely depressed by the character and conduct of the savages to whom they longed to communicate the gospel of Christ. Few of them ever deigned to visit them, except in quest of victuals, and even then they evinced a decided repugnance against the introduction of religious conversation. If a missionary remained with them more than one night, they employed every stratagem to inveigle him into their dissolute practices; and, when foiled in their attempt, they endeavored to provoke him, by mimicking his reading, praying, and singing, or by interrupting these devotional exercises with their frightful howling and the deafening noise of their drums. Nay, on some occasions, they pelted the brethren with stones, destroyed their goods, strove to drive their boat out to sea, and even formed the resolution of assassinating them in their tent. In the midst of dangers, however, the missionaries were mercifully preserved, and, notwithstanding all their severe discouragements, they resolved to continue in the work of the Lord.

In consequence of an alarming report, set on foot in 1737, relative to an intended invasion of the Southlanders, many of the natives fled to the Europeans for protection; but no sooner did they discover that their fears were unfounded, than they all dispersed; and the missionaries were obliged to search after them among the islands, in their old boat, which was now so leaky and rotten that it was scarcely possible to enter it without danger. In one of these excursions, they

were driven by contrary winds to the southern islands, where they met with their friend Ippagan, and many of the Greenlanders. By these people they were received with great kindness, and Matthew Stach was permitted to remain with them about a month, for the purpose of improving himself in their language. During the time of his visit, their behavior was very variable. At first, they allowed him to converse freely with them, and to read certain parts of the New Testament; but they soon grew weary of these instructive exercises, and not only refused to listen to his observations, but annoyed him exceedingly by their noisy and tumultuous dances. The children, however, were extremely partial to this devoted servant of God, and used to run after him with evident marks of affection. Sometimes he collected them together, talked with them in the most familiar and pleasing manner, and asked them a few questions; but he found it extremely difficult to fix their attention, and perceived, with regret, that the most trivial object which attracted their notice was sufficient to obliterate all his instructions.

A scarcity of provisions, which was severely felt by the natives, early in 1738, induced many of them to visit the missionaries; and among those who came to solicit food, was a young pagan of the name of Mangek, who expressed himself desirous of making up his abode with them, provided they would consent to maintain him; and, at the same time, he pledged his word that they should receive whatever he might take in hunting or fishing. With this proposal they readily agreed, and labored day by day to direct his attention to the concerns of his soul. This, for some time, seemed a hopeless case; but at length he began to discover some deep convictions, and whenever the missionaries prayed with him, his eyes were suffused with tears. This was sufficient to excite the displeasure and persecution of his countrymen; and, accordingly, when they found it impossible to allure him back to his former heathen practices, they basely accused him of having stolen different articles from his instructors. After a time, he quitted the missionaries of his own accord; yet the recollection of the impressions which had been made upon his heart, through their instrumentality, inspired them with renewed zeal in their work, and led them to cry mightily unto the Lord that his great salvation might even yet appear to the benighted barbarians by whom they were surrounded.

The prayers which were thus offered with unfeigned ardor were graciously heard and speedily answered; for, although five tedious years had now rolled away since the missionaries first landed on the shores of Greenland, and though, with the exception of the

solitary case just now related, they had seen no fruit of their labors, the dawning of an interesting day was now at hand, and the arm of the Lord was ready to be revealed.

In the beginning of June, a number of Southlanders were providentially led to call upon the brethren whilst John Beck was busily employed in transcribing a translation of some parts of the New Testament. The natives expressed a wish to know the subject on which he was writing; and the missionary gladly embraced so favorable an opportunity of sounding in their ears "the words of eternal life." Accordingly, after reading a few sentences, he gave them a concise account of the creation of the world, the fall of Adam, and the work of redemption, as effected by our adorable Saviour; and, in discoursing on the latter subject, he was enabled to speak with peculiar affection, pathos, and energy. He then read to them, from the Gospel of St. Luke, the beautiful and affecting history of Christ's agony in Gethsemane. At this juncture, one of the heathens, named Kayarnak, stepped up to the table, and exclaimed with great earnestness, "How was that? Let me hear that again; for I, too, am desirous to be saved." These expressions, the like of which had never before dropped from the lips of a Greenlander, penetrated the missionary's heart with indescribable emotions, and tears of joy chased each other down his cheeks whilst he endeavored to set before his auditors the principal scenes in the life and death of the Son of God, and to explain the way of salvation through him. Whilst he was thus engaged, the other brethren, who had been absent on business, came home, and joined their fellow-laborer in testifying of the vileness of man as a sinner, and the preciousness of Christ as a Saviour; and, though a few of the pagans disliked the subject, and withdrew secretly, several placed their hands on their mouths, in token of admiration, and others earnestly solicited that they might be taught to pray. In short, they exhibited such a strong desire for religious instruction as had never been previously witnessed in Greenland; and when they went away, they not only expressed an intention of paying the missionaries another visit, but promised to make their countrymen acquainted with the important subjects which had so deeply excited their own attention.

It was soon apparent that Kayarnak was truly convinced by the Spirit of God, and after repeated visits to the missionaries, he took up his abode with them. This step seems to have been productive of mutual gratification; as he was now indulged with constant opportunities of inquiring more fully into the truths of Christianity, and they were peculiarly charmed with the contrast between his character and that of the

generality of his countrymen. "When we speak to him," they observe, "he is frequently so deeply affected that the tears roll down his cheeks; and, though the Greenlanders are, for the most part, so stupid, that they can scarcely comprehend any thing beyond the objects which are daily presented to their notice, this individual hardly hears an idea twice before he fully understands it, and treasures it up in his memory. At the same time, he evinces an extraordinary attachment to us, and appears constantly desirous of fresh information, so that he literally drinks in our words, as they fall from our lips."

Kayarnak no sooner understood the mysteries of divine truth himself, than he felt an ardent desire that others might partake of the same privilege; and such success attended the conversations which he held with his countrymen on this truly interesting subject, that, within the short space of one month, his relatives were brought under conviction, and three other large families were induced to pitch their tents near the dwelling of the missionaries; "that they might have an opportunity," as they expressed it, "of hearing the joyful news of man's redemption." In the hunting season, most of them removed; but though Kayarnak was left destitute of a tent, he resolutely refused to accompany them, and at length induced some of his friends to return.

In the month of March, 1739, Kayarnak and his family, having afforded the most satisfactory proofs of their conversion, were solemnly introduced into the Christian church by baptism; and on this occasion the presence of God was sensibly felt and powerfully enjoyed. Scarcely, however, had a month elapsed, before the joy excited by this interesting occurrence was succeeded by a dark and menacing cloud. The brother-in-law of Kayarnak, who also resided with the brethren, was murdered by a northern banditti, under the pretence that he had occasioned the death of their ringleader's son by sorcery; and as both Kayarnak and his surviving brother-in-law were threatened with the same fate, the former resolved to retire with his family to the south. Against this determination the missionaries remonstrated, under an apprehension that such young converts might be easily lured back to the practices of the heathen. All their exhortations and entreaties, however, proved ineffectual; and in the course of a fortnight, they not only saw the country stripped of most of their pupils, but they were compelled to bear the galling reproach that, though they might succeed in baptizing a few of the Greenland pagans, they could neither endue them with genuine Christianity, nor even wean them from their roving habits.

Severely as the faith of the missionaries was tried  
VOL. I.—No. 4.

upon this occasion, they were soon reminded that events even painful as the present, might be overruled, by the Great Head of the church, for the furtherance of the gospel. A short period only had elapsed, when twenty-one boats filled with Southlanders brought the pleasing intelligence that they had met with the fugitives, who had told them many wonderful things of a religious nature, and had directed them to apply to the brethren for more ample and satisfactory instructions. And soon after this event, nine families of the Greenlanders returned to the vicinity of the missionary settlement.

*The year 1740 was rendered remarkable by the change which the brethren adopted in their mode of instructing the heathen, and by the peculiar blessing with which that change was attended. They had previously been in the habit of directing the attention of the Greenlanders to the existence and attributes of God, the fall of man, and the demands of the divine law; hoping thus, by degrees, to prepare the minds of their hearers for the more mysterious and sublime truths of the gospel. As this plan had been tried, however, for five years with no success, they now resolved simply, and in the first instance, to preach CHRIST CRUCIFIED to the benighted Greenlanders; and not only were their own souls set at peculiar liberty in speaking, but the power of the Holy Ghost evidently accompanied the word spoken to the hearts and consciences of the hearers, so that they trembled at their danger as sinners, and rejoiced with joy unspeakable in the appointment and exhibition of Christ as a Saviour from the wrath to come.*

Whilst the missionaries admired and adored the goodness of God, in thus directing their principal attention to the only subject which was likely to be permanently profitable to the heathen, they sighed with unutterable grief over the absence of Kayarnak, and could not venture to cherish the smallest hope of his return. One day, however, whilst they were celebrating the nuptial dinner of Frederic Bøhnhish and Anna Stach, he suddenly entered their dwelling, after about a year's absence; and on this occasion they had the satisfaction to discover not only that he had remained steadfast and immovable in the faith of the gospel, but that he had brought with him his brother and his family, to whom he had communicated the glad tidings of eternal salvation.

About the same time, several other Greenlanders took up their abode at New Herrnhut, and afforded unquestionable proofs that they were the subjects of serious and deep convictions; and, notwithstanding the persecution to which they were exposed among their unenlightened countrymen, they persevered steadily in their inquiries after divine truth, and, in process of

time, they were enabled to render many important services to the brethren, particularly in respect to the more perfect attainment of the Greenland language.

Early in 1741, Kayarnak was attacked with a pleurisy, which soon put a termination to his earthly pilgrimage. During his illness, he exhibited the utmost patience and fortitude, and appeared alike regardless of worldly concerns, and unaffected by his bodily sufferings, whilst musing on his adorable Redeemer, and on the "pleasures which are at his right hand for evermore." Observing some of his relatives bathed in tears, he affectionately asked, "Why do you weep on my account? Are you not aware that, when believers die, they go to Jesus, and become partakers of everlasting joy? As I was the first of our nation who was converted by his grace, he has determined that I should be the first to enter into his presence. He knows how to provide for you in my absence; and if you remain faithful to the end, we shall surely meet again, and rejoice for ever, before the throne of God and the Lamb." His dying words appear to have completely tranquillized the minds of his wife and brother, who evinced the most pious resignation to the bereavement which they were called to endure, and solicited the missionaries to bury him according to the rites of the Christian religion. Accordingly, on the day of the funeral, after singing an appropriate hymn, one of the brethren delivered a short discourse in the house; four Greenland youths then carried the body to the place of interment, where one of the Danish missionaries gave a concise exhortation, and the solemnities were concluded with prayer.

Though the missionaries sustained a severe loss in the removal of this excellent man, the field of their usefulness appeared rapidly to extend, and their prospects seemed to brighten in proportion as their labors of love increased. Wherever the new converts went in quest of food, they proclaimed the riches of the grace of Christ; and, as the consistency of their conduct harmonized with the truths which fell from their lips, their savage brethren beheld and heard them with mingled respect and admiration, and a spirit of inquiry was widely diffused, which led numbers of the Greenlanders to the Moravian settlement, anxious to understand more fully the great truths of divine revelation. The missionaries, however, were extremely cautious in administering the rite of baptism; not only as they had had many and painful proofs that serious impressions were often very transient among the Greenlanders, but because some of those who had obtained a theoretical knowledge of the gospel, evinced a spirit of pride and self-conceit, and were even desirous of assuming the character and importance of teachers possessing extraordinary acquirements.

In proof of the extensive awakening which took place, about this time, among the heathen, one of the baptized Greenlanders informed the missionaries that he had found his countrymen many leagues to the north, so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation; and, after he had retired, on the second night, for the purpose of obtaining a little repose, some of them followed, and constrained him to resume a subject in which they felt so deeply interested. Even one of their angekoks, or neeromancers, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible to describe.

This general awakening, after a time, began to subside; and the angekoks, aware that their craft was endangered by the diffusion of gospel light, invented and circulated the most absurd and ridiculous stories respecting the effects of the Christian religion. God, however, graciously frustrated these attempts of the enemy of souls, and the little flock of believing natives increased both in numbers and in the graces of the Holy Spirit; so that, at the close of the year 1748, no less than two hundred and thirty Greenlanders resided at New Herrnhut, of whom thirty-five had been baptized in the course of that year. A few of these, indeed, exhibited many imperfections; yet, upon the whole, the brethren had abundant cause to bless God for the proofs which were continually manifested in respect to the influence of the gospel on their hearts, binding them to each other in the bonds of fraternal affection; rendering them more and more solicitous for the improvement of their religious privileges; and enabling them, in the hour of sickness and in the arms of death, to look forward and to look upward with "a hope full of immortality."

In 1747, the missionaries erected their first church, the frame and boards of which had been sent by their friends in Europe; and in this humble edifice they had frequently the pleasure of addressing a congregation of more than three hundred persons. At the same time, some commodious storehouses were erected, both for the brethren and their converts; and such excellent regulations were adopted in respect to their little settlement, that the believing Greenlanders were not only enabled to subsist comfortably themselves, but they were enabled, in times of scarcity, to extend their charitable aid to their indigent neighbors.

The winter of 1752 proved more intolerably severe than any which had occurred in Greenland, in the memory of even the oldest natives; and in this, as well as in the two following years, the intensity of the cold was productive of all the horrors of famine. For a

considerable period, the inlets were so completely blocked up with ice, that not a single kajak could stir in the water; and the weather was so tempestuous, that those who attempted to go out in quest of food did so at the risk of their lives, and seldom succeeded so far as to shoot a single bird. At this dreadful period, however, only one of the members belonging to the missionary settlement perished at sea. He was carried away, in a storm, by the impetuosity of the waves, and his melancholy fate was not known till after a period of three months; when his body was discovered in his kajak, partly devoured by foxes and ravens.

One day, during a terrific tempest, a new and large boat, belonging to the missionaries, was literally dashed to pieces, though it had been drawn up on the beach, and securely fastened to a post; and, a few days afterward, the storm was so awfully tremendous, that the mission house and church were in the most imminent danger of being completely demolished.

The poor Greenlanders were now in a truly pitiable condition, being in danger of perishing from want of food, or through the unprecedented rigors of the season. Their sufferings, however, were greatly ameliorated by the sympathetic kindness and truly Christian benevolence of the brethren; who constantly permitted one company after another to enter their apartments, for the purpose of warming themselves; and not only divided their own scanty store with those who had nothing to eat, but exhorted the more wealthy natives to extend assistance to their necessitous and starving brethren. Some of their members, after a time, set out for the islands; but they soon came back with the mournful intelligence that they were less able to support themselves there than at home; and others were unfortunately precluded from returning, in consequence of the sea having been frozen around them, and their boats having been dashed to pieces by the fury of the storms.

The following year commenced with increased severity, and the attendant horrors of famine were truly appalling. Intelligence was frequently received of children falling victims to hunger in one part of the country, and of aged and infirm persons being buried alive in another. In an account of one of their visits to the heathen, at this awful crisis, the missionaries observe, "Near a habitation, which had been long since forsaken, we found fifteen persons half starved, lying in such a small and low provision house, that we could not stand upright, but were forced to creep in on our bellies. They lay one upon another, in order to keep themselves warm; having no fire nor the least morsel to eat; and they were so emaciated that they did not care to raise themselves, or even to speak to us. At length, a man brought in a couple of fishes; when

a girl, who looked pale as death, and whose countenance was truly ghastly, seized one of them, raw as it was, tore it in pieces with her teeth, and devoured it with the utmost avidity. Four children had already perished with hunger. We distributed among them a portion of our own scanty pittance, and advised them to go to our settlement; which, however, they seemed rather reluctant to do, as they evinced no inclination to hear the gospel, and carefully avoided all intercourse with our Greenlanders."

To the horrors of famine were now superadded the calamities of disease; a contagious distemper having been unfortunately introduced by some Dutch vessels which had run into Ball's river to avoid the ice. It made its first appearance among the pagan, and then the Christian Greenlanders; and carried off great numbers of them, for thirteen or fourteen leagues round the colony. For about the space of three months, it made such ravages, even at New Herrnhut, that scarcely a day passed without a death or funeral; and in one instance, four corpses were deposited in the grave on the same day. Many others died at a distance, and in situations where they could not be brought to the place of interment. No less than thirty-five of the Greenland converts were carried off by this disorder; but whilst the brethren wept over so extensive and unexpected a bereavement, they were excited to rejoice in the success of that precious gospel which had supported these poor creatures in their most trying circumstances, and had even enabled them to exchange worlds with serenity and holy composure, "knowing in whom they had believed." They had, also, the most pleasing and substantial proofs of the reality of divine grace in many of their surviving disciples, when they saw the readiness with which they undertook to bear each other's burdens, in respect to the support of the widows and orphans of the deceased; and they were especially grateful for the triumph of divine influence, when they saw such of the female converts as were mothers, alternately suckling the helpless infants who must have perished without their timely aid, and who, if left in similar circumstances among the heathen, must have been buried alive with their parents; as nothing is so abhorrent to the feelings of a Greenland woman, unacquainted with the gospel, as the idea of nourishing with her own milk the child of another.

Another pleasing instance of the power of gospel truth, in expanding the heart and exciting to sympathy and active benevolence, is thus related in Crantz's History of Greenland. "It was customary with the brethren, at some of their meetings, to read to their flock the accounts which they received from their congregations in Europe, and especially such as related to missions among the heathen. These communica-

tions were generally heard with a considerable degree of interest; but no intelligence ever affected them so deeply as that of the destruction of the Moravian settlement among the Indians at Gradenhuetten, in North America. When they were told that most of the missionaries were either shot or burnt to death, by the savages in the interest of France, but that the Indians had escaped to the settlement at Bethlehem, they burst into tears, and immediately prepared to raise a little contribution among themselves for their American brethren. 'I,' exclaimed one, 'have a fine rein-deer skin, which I will give.' 'I,' said a second, 'have a new pair of rein-deer boots, which I will cheerfully contribute.' 'And I,' added a third, 'will send them a seal, that they may have something both to eat and to burn.' It is hardly requisite to add, that, however small might be the intrinsic value of such contributions, they were duly appreciated by the missionaries, and the value of them faithfully transmitted, according to the wish of the simple-hearted and benevolent donors."

As the congregation at New Herrnhut had now become very numerous, the missionaries felt anxious to establish a new settlement, more contiguous to the Southlanders; many of whom had repeatedly solicited them to come and reside in their part of the country. This wish was no sooner communicated to the congregation in Lusatia, than Matthew Stach, one of the first founders of the Greenland mission, who had returned to Europe, after a series of labors, toils and privations, resolved to go out a second time in behalf of the heathen, notwithstanding the perils to which such a step might expose him. Accordingly, in the month of May, 1758, this heroic soldier of the cross, accompanied by two assistant brethren, sailed from Europe, and, after an unusually pleasant voyage, they arrived in safety at New Herrnhut, grateful for the success with which past labors had been crowned, and humbly anticipating a more extended diffusion of that knowledge which is eventually destined to "cover the earth, as the waters cover the sea."

After resting a few weeks at the mission-house, and concerting measures with the brethren there, Matthew Stach and his colleagues, together with four Greenland families, proceeded in search of a situation for a new settlement; and, after carefully exploring that part of the country to which their attention was principally directed, they fixed upon a small island about three miles from the main ocean, and at an equal distance from the Danish factory at Fisher's Bay. This spot did not afford such a prospect of the sea as they could have desired; but it possessed three advantages which were too important to be overlooked, viz: fresh water, which is never totally frozen; a secure harbor for their

boats; and a strand, which remains open the whole year, and is at a moderate distance from the sea. Here, therefore, they pitched their tents, and called the place of their little encampment Lichtenfels.

Owing to the want of building materials, the new settlers experienced much difficulty in erecting their houses; and at the same time, such scarcity prevailed in their district, that it was hardly possible for them to provide a subsistence. This calamity was not of short duration, but unfortunately continued two or three years, during which period many of the savages died of absolute want; and even the Greenland families at Lichtenfels were at last reduced to the necessity of feeding principally upon muscles and seaweed, which they gathered upon the strand, at low water. The missionaries themselves having hitherto been precluded from erecting a storehouse for their provisions, were often reduced to the most painful straits, and could afford but little assistance to their necessitous fellow sufferers.

In addition to the afflictions resulting from the want of food, the brethren and their companions were exposed to many and severe hardships from the tempestuous state of the sea, and the terrific storms which prevailed on the island. In the month of March, 1759, four of the missionaries, being suddenly overtaken by a heavy fall of snow, were so completely entangled among the floating masses of ice, that for some time it was impracticable to stir in any direction; and when, at length, by the most violent efforts in rowing, they approached the shore, the waves were so boisterous, that the mere attempt to land seemed to be identified with inevitable destruction. They had, in fact, given themselves up as lost; but just as they were devoutly praying that one of their number might escape, to relate the sad destiny of his colleagues, an opening was providentially made in the ice by the tide, and they were enabled to land in safety.

In the month of November the weather was so stormy, that on one occasion, the mission-house was shaken to its foundations, as if by an earthquake; notwithstanding it was very low, and the walls were three feet nine inches in thickness. Many of the Greenland houses and boats were also destroyed or materially damaged; and in some places immense bodies of ice were split and torn open by the storm, though the chasms thus made were almost immediately filled up by the snow. It is a remarkable fact, that both previous to and immediately after these tempests, balls of fire were seen in the air at different places, and one of them had nearly proved destructive to a house, by falling upon the roof.

Amidst all these trials, however, the missionaries had the satisfaction of seeing "the work of the Lord

prosper in their hands." Notwithstanding the steep cliffs and rugged valleys which lay between them and the natives who resided near the Danish factory, many of the latter frequently visited them for the purpose of religious instruction; and a considerable impression was made on the minds of others, who came to the settlement occasionally, and obtained, by degrees, a general acquaintance with the leading truths of the gospel.

In 1760, the brethren at Lichtenfels had the pleasure of baptizing the first heathen family at that settlement, consisting of a man and woman, with their son and daughter; and, as their congregation was now rapidly increasing, they began to feel desirous of obtaining more assistants from Europe. Had their wish been gratified, however, at this juncture, the want of accommodations would have involved them in much inconvenience. The mission-house was not only too small, but in such a dilapidated condition, that part of the wall had twice fallen down, and the rain found an easy entrance through the roof. And with respect to the celebration of public worship they were still more at a loss; for though it was possible, in winter, to crowd the congregation into the large Greenland house; yet in summer, when the people resided in tents, the sixth part of them could scarcely assemble in any one of these, and they were frequently precluded from meeting in the open air, by the state of the weather. Providentially, however, they obtained a supply of building materials from Europe; and in a short time erected a commodious mission house, and a spacious church, in which their numerous hearers could be comfortably accommodated.

At New Herrnhut, in the mean time, the cause of our adorable Emanuel continued to flourish; many of the heathen, particularly from the south, continued to visit the settlement; others, captivated with the wondrous tale of the cross, took up their abode with the believers; and between thirty and forty persons were annually admitted into the church by the rite of baptism.

Both the lives and the health of the Moravian brethren had hitherto been so providentially preserved, that even those who were the original founders of the mission still labored "in word and doctrine" with undiminished zeal and activity; and it is peculiarly worthy of remark, that notwithstanding the toils they had endured, the privations they had experienced, and the perils to which they had been exposed, not one of them had been afflicted with any acute or alarming disease. In the month of July, 1763, however, the missionaries sustained a severe loss in the removal of Frederic Bøhnish, who ceased from his labors, and entered into eternal rest, in the fifty-fourth year of his

Vol. I.—Nos. 5 & 6.

9

age and the twenty-ninth of his ministry, on the dreary and inhospitable shores of Greenland.

In the winter of 1763, an aged angekok (sorcerer), who had repeatedly sat under the sound of the gospel, but without any beneficial effect, was so seriously alarmed by a dream concerning the day of judgment, and the torments of the wicked in another world, that he immediately renounced his former mode of life; confessed to his countrymen that he and the other angekoks had grossly deceived them; and not only exhorted them to turn to the living God, by faith and repentance, but despatched messengers to New Herrnhut, with an earnest solicitation that a missionary might be sent to instruct them in the truths of the gospel. This request was promptly complied with; and the attention of the savages was so strongly excited, that a very extensive awakening took place among them; and in little more than twelve months, about two hundred of the natives were admitted into the church by baptism, at the two settlements of Lichtenfels and New Herrnhut.

In 1773, Christopher Michael Koenigseer arrived in Greenland as superintendent of the missions in that country; and in addition to the faithful discharge of the various duties connected with his office, he was enabled to render many essential services to the brethren by the complete knowledge of the language which he speedily obtained. Having received the advantages of a liberal education, he was also well qualified to correct the translations of his predecessors; and he added to their little stock, a Greenland hymn book, a catechism, or summary of Christian doctrines, and some other pieces of a devotional nature.

Anxious to extend the light of divine revelation in a country where "gross darkness had long covered the people," two of the brethren, John Soerensen and Gottfried Grillich, sailed from Lichtenfels, in 1774, in order to form a third settlement in the south of Greenland. After a voyage of about six weeks, they arrived at the island of Onartok, where they were surprised to discover, at the mouth of a warm spring, a verdant meadow, enamelled, with different kinds of flowers. This was, of course, a powerful attraction to Europeans in such a cold and inhospitable country; but as the situation would have been inconvenient in respect to obtaining provisions for the Greenlanders, these disinterested missionaries fixed upon a spot a few miles distant, to which they gave the name of Lichtenau. This district, situate about four hundred miles from Lichtenfels, and within a few days' sail from Cape Farewell, seems to have been extremely populous, as not less than a thousand inhabitants are said to have resided within the circuit of a few miles. Here, therefore, an extensive field was opened for missionary

exertions; and the faithful and unremitting labors of the brethren were crowned with the most pleasing success. Even at first, considerable numbers of the heathen flocked to hear them preach, so that they were frequently obliged to worship in the open air, previous to the erection of a church; and during the winter of 1775, nearly two hundred persons took up their abode with them. In fact, many of these were baptized at the expiration of a few months; and, in a few years, the believing Greenlanders at Lichtenau exceeded in number those at either of the other settlements.

In 1782, Greenland was again visited by a direful and contagious disorder, which appears to have been unfortunately introduced by a vessel belonging to the whale fishery; and during its continuance, its ravages were so extensive, that, in some places, there were not sufficient persons in health to tend the sick, or to commit the bodies of their deceased friends to the grave. At New Herrnhut, the number of deaths from April till August, amounted to one hundred and twenty-five; and though the disease broke out later at Lichtenfels and Lichtenau, it proved equally fatal in those settlements. Whole families were left destitute by the death of their parents, and the situation of infants at the breast was peculiarly distressing. Among the heathen Greenlanders the mortality appears to have been still greater; so that the population of the whole country must have been greatly reduced by this melancholy visitation.

Some new regulations which had been made by the directors of the Greenland Trading Company, though designed to benefit the natives in a temporal point of view, proved highly injurious to their spiritual interests; particularly an order which enjoined that fewer Greenlanders should reside together in one place. This necessarily led to a partial dispersion of the converts, and compelled them to fix their abode in different situations, at the distance of ten or twelve miles from the Moravian settlements; by which means they were deprived of the regular instructions to which they had been accustomed. Many of them, indeed, were so deeply convinced of the danger to which they were exposed by such a separation from their teachers, that they gradually returned, and refused to leave the settlements in future; and after some time, it was resolved, in regard to those who were obliged to go to a distance, that one of the native assistants should accompany each party, and remain with them during their absence, regularly keeping up among them their daily morning and evening devotions. They also received occasional visits from some of the missionaries, though, on such occasions, these devoted servants of God were frequently exposed to the most imminent danger, from the masses of floating ice, which frequent-

ly intercepted their progress, damaged their boat, and sometimes threatened to cut off all communication with the shore.

In their secular employments they were likewise frequently in peril of their lives; as will appear from the following well authenticated anecdote:—Two of the brethren having gone to an adjacent island, for the purpose of obtaining drift-wood for fuel, were so completely surrounded by the ice, that for several days their return appeared to be absolutely hopeless. Their companions at New Herrnhut, alarmed at the unaccountable length of their absence, repeatedly sent out some of the converted Greenlanders to ascertain what had become of them; but all the efforts of these men to penetrate through the ice with their boats proved unavailing. Providentially, however, the two brethren succeeded in catching a sufficient quantity of fish to satisfy the cravings of hunger, and, after a considerable time, worked their way to the shore, but at such a distance, that they were obliged to perform a fatiguing journey over lofty mountains, and across extensive plains, before they reached the missionary settlement.

The perils to which the missionary Grillich was exposed, and the providential deliverance which he experienced on a voyage to Copenhagen, in the year 1798, are too remarkable to be passed over in silence. In the month of October, this zealous servant of Christ sailed from Greenland, in a ship belonging to Julianenhaab, on business connected with the missions; but at the expiration of five weeks, the vessel was obliged to return in consequence of the damage which she had received from the drift-ice. Early in the ensuing year, he again set sail in the same ship, but the drift-ice had now increased in quantity; and, after being completely surrounded by it, from the 18th to the 25th of February, it was deemed advisable to quit the vessel, with all the property on board. Accordingly, the whole of the crew, under their captain's directions, commenced their march over the ice, dragging a boat after them. Two nights they passed in the open air, and had no other means of allaying their thirst than by drinking melted snow. On the third morning, they launched their boat into open water, and after sailing about five leagues, once more reached the coast of Greenland. Soon after they had landed, a terrific storm arose, accompanied with showers of snow and sleet; and it unfortunately happened, that they had neither food nor shelter for the night. They felt thankful, however, that the tempest had not overtaken them previous to their reaching the shore; and the following day, a favorable breeze sprang up, which enabled them to proceed in safety to the colony at Frederichaab. Here brother Grillich experienced a long delay; but, by the good providence of his

Divine Master, he at length arrived safe at Copenhagen.

The recurrence of a dangerous epidemic once more tried the faith of the missionaries, and thinned the ranks of their disciples. The former, however, were, as usual, humbly submissive to the chastening of the Almighty, and unremittingly attentive to the sick and the dying; whilst the latter, weaned from sublunary attachments, and immovably fixed on the Rock of Ages, were enabled to look death in the face with unruffled calmness, and to contemplate the grave as a bed chamber which had once been honored by the presence of the King of glory, and perfumed with the richest odors of the Rose of Sharon.

In 1804, the missionary Rudolph, in attempting to return to Europe, after devoting twenty-six years of his life to the cause of God in Greenland, experienced a very remarkable and merciful deliverance. On the 18th of June, he quitted Lichtenau, in company with his wife, and in the evening embarked on board a vessel which was lying off the Danish factory of Julianehaab. The bay being nearly blocked up by drift-ice, they were detained here several weeks; but, some Greenlanders having stated that the sea was open at a short distance, the captain weighed anchor on the 22d of August, though the wind was contrary, and vast bodies of ice were still within sight. For some time they advanced with a roaring noise and a most uneasy motion, through immense fields of ice; but, on the 25th, a storm arose from the south-west, which drove the mountains of ice close upon the ship, and appeared to menace immediate destruction. The scene was now truly tremendous, and it appeared as if the vessel, with her sails closely reefed, and driving before the wind, must inevitably be dashed to atoms. At one time, she struck upon a small rock; but was got off without receiving any particular damage; but soon afterward, she struck with such violence against an immense field of ice, that several planks started at once, the water rushed in, and the vessel filled so rapidly that the captain and the sailors had scarcely escaped with their boats to an adjacent field of ice, when nothing more appeared above the surface of the water than the larboard gunwale. Our missionary and his wife were the last who were taken from the wreck; and, just before they quitted it, they were above their knees in water, and clinging firmly to the shrouds.

The mariners were now anxious to make toward the shore, which was only about a league distant; but the large boat was so heavily laden, and the wind was so high, that it was deemed more advisable to steer for the nearest island they could reach. This proved to be a rough, pointed rock, and destitute of vegetation,

except one small spot, at a considerable height, which was covered with short grass. Here they attempted to land the provisions which had been saved from the wreck; but the waves beat with such fury against the rock, that the boats, with eight of the sailors on board, were driven to the opposite shore, and appeared to be crushed in pieces. "All our hopes of being saved," says Mr. Rudolph, "now vanished; and the whole company gave vent to their feelings in loud and general cries and lamentations. In the evening we lay down to rest, close to each other, without either tent or covering; and, as it continued to rain heavily during the whole of the night, the water rushed down upon us in torrents from the summit of the rocks, and we were completely soaked in wet, lying, as it were, in the midst of a pool."

On the 27th, the captain and most of the sailors determined to attempt to reach the shore, by walking across the ice; though, as it was frequently necessary to leap from one mass to another, and a fall into any of the intermediate chasms would have been instantly fatal, this undertaking was extremely dangerous. Rudolph and the partner of his affections would willingly have joined them, but they were too much weakened by fatigue and want of food to allow of such an exertion. They were, therefore, compelled to remain, together with the ship's cook, who was in the same enfeebled situation. The crew, however, promised that if they succeeded in reaching the shore, a boat should be sent to rescue them from their painful and perilous situation.

Time now passed heavily indeed, with our missionary and his companions, who, when the sun shone, employed themselves in drying the few articles which they had been enabled to save from the wreck; but they were, at last, so enfeebled by cold and hunger, that even this little exertion proved too much for their exhausted strength. Day after day they looked with inexpressible anxiety towards the land, with the hope of discovering some Greenlander hastening to their relief; but, as the fond anticipations of the morning were abandoned at the approach of evening, they naturally conceived that the crew had perished in endeavoring to make their way to the shore. "We now," says Mr. Rudolph, "saw no other prospect before us, but that of ending our days on this barren rock. The thoughts of lying here unburied, as food for ravens and other birds of prey, which were continually hovering around us, troubled us for a short time; but the consolations of our Saviour preponderated, and we soon felt entirely resigned to *his* will."

The cheering, charming truth, that "man's extremity is God's opportunity," was now to be literally fulfilled. The unfortunate persons, who had not tasted food-

since they left the wreck, and whose existence had hitherto been prolonged by their occasionally drinking a little of the fresh water collected in the fissures of the rock, were now apparently sinking into the arms of death, when on the 2d of September, as they were lying down to sleep, the wife of Rudolph happened to raise herself, and discovered some Greenlanders, who had been rowing about in their kajaks the whole of the day without seeing any persons on the rock, and who were now proposing to return. From them the sufferers obtained a few herrings, but were obliged to remain on the rock another night, as the Greenlanders had no boat for their accommodation. The following evening, however, they were safely conveyed to the colony of Julianenhaaf, where they learned that the whole ship's company, with the exception of one man, had been providentially preserved; and on the 11th they proceeded to the settlement at Lichtenau, where their miraculous deliverance afforded inexpressible pleasure to their fellow-laborers and to the whole congregation. Here they passed the winter; and in the course of the following year they removed to Lichtenfels, whence they sailed, in one of the Danish vessels, to Copenhagen.

The rupture between Great Britain and Denmark, in 1807, naturally occasioned an interruption of the intercourse between Greenland and Europe; and, as the medium of obtaining supplies in the former country was thus shut up, the Moravian brethren at the different settlements were much distressed for want of the necessaries of life. Gloomy apprehensions were, of course, excited; and these were considerably augmented by a series of untoward circumstances. One of the two ships sent out by the British government was lost in the ice; and the provisions purchased in London, in 1809, could not be sent, as the fitting out of vessels from Great Britain to Greenland was found to be attended with much inconvenience. A Danish provision ship was, also, unfortunately captured by the English; so that only one small vessel arrived in Greenland during the year, and her cargo was, of course, very inadequate to supply the various factories on the coast.

At New Herrnhut and Lichtenfels the brethren were now obliged to use such economy that it was necessary, as they expressed it, to measure every mouthful they ate, in order to make their provisions last as long as possible; and the following extract of a letter, written by Mr. Beck, one of the missionaries, in 1813, will afford some idea of the distress which was felt in the settlement of Lichtenau.

"In 1807, we received the last regular supplies; which were sufficient, in addition to what we had saved in former years, to maintain us for a considerable time; and, as we hoped that the interruption occasioned by

the war would not last long, we felt no anxiety; but when both the colonists and our brethren at New Herrnhut and Lichtenfels began to suffer privations, we cheerfully helped them, out of our store, to various necessary articles, of which we afterwards felt the want. In the north, there was still some trade, by which partial relief was obtained; but here nothing could be derived from that source. We thanked God, however, that we had still the means of supporting life, though deprived of many little comforts, as coffee, sugar, and wine; and, afterwards, of butter and salt; at last, we were the only people that had any tobacco, the favorite article of barter with the Greenlanders; and, with this, we were enabled to purchase birds, fish, and a small supply of vegetables, together with furs, for our boats and clothing."

In this situation, both the Moravian brethren and the colonists remained till the year 1811, when, notwithstanding the war, the British government humanely permitted the Danes to send vessels with provisions to their factories in Greenland; and the congregations in Europe were enabled, by the same means, to transmit supplies to their faithful missionaries, who, on receiving them, were filled with emotions of joy and gratitude.

In 1812, J. C. Kleinschmidt, whose wife had been removed into the world of spirits, after a residence of nearly nineteen years in Greenland, resolved to convey his young family to Europe, in order to place them in one of the schools belonging to the United Brethren. He accordingly quitted Lichtenfels in the month of July, and, after a tedious and perilous voyage, he arrived at New Herrnhut, where he embarked with four of his children, and the widow and daughter of another missionary, in a vessel bound for Leith in Scotland. At first, the wind was propitious, and they congratulated themselves on the probability of a pleasant and speedy voyage; but, before they had sailed any considerable distance, a tremendous storm arose from the north-west, and raged for three days with unabated violence. When the tempest was at its height, on the evening of the 29th, the passengers were alarmed by a dreadful crash, and the vessel seemed to shake to its centre, as if from some terrific concussion. The fact was, that an electric flash had struck the ship, and thrown down two of the sailors, one of whom expired immediately. The mariners were, of course, thrown into the utmost consternation, and the captain, pale and agitated, rushed upon the deck, exclaiming, "We are all lost, and there is not a ship at hand to save us!" It seems he had anticipated that the vessel had taken fire; but this fear was happily unfounded; and whilst Kleinschmidt and his widowed sister were solemnly commending themselves and the dear children to the

Lord Jesus, in whose presence they expected shortly to appear, the violence of the storm gradually subsided. A series of severe gales and contrary winds subsequently prolonged the voyage, and rendered it necessary to put them on short allowance of water; a circumstance which was peculiarly distressing to the children. A few days afterwards, however, they arrived safely in Leith roads; and, though a painful bereavement here awaited our excellent missionary, yet, whilst he wept over the loss of a beloved child, he acknowledged with unfeigned gratitude the soothing and affectionate attentions which he received from the friends of the Redeemer, both here and in the city of Edinburgh.

During the absence of this excellent man, a most painful catastrophe occurred in the congregation which he had long served with equal devotedness and affection. A party of seventeen baptized Greenlanders having celebrated Christmas at the settlement, were returning to one of the villages, or out-places, as they are called, in which they resided, by an order of the government, for promoting the interests of trade. When they set out in their skin boat, it was so intensely cold that Reaumur's thermometer stood twelve degrees below the freezing point. On approaching the masses of floating ice, their fragile bark was soon crushed in pieces; but they escaped upon a large ice field, and wandered about for several hours. During the night, however, a tremendous storm arose from the north, which is supposed to have driven them into the sea, as they were never heard of afterwards.

Having placed his children in the care of the brethren at Fulneck, in Yorkshire, and having again entered into the state of matrimony, Mr. Kleinschmidt and his wife, with several other brethren and sisters, embarked at Leith, in a Danish vessel bound for Greenland; and, after a safe and tolerably pleasant voyage of five weeks, they arrived at Godhaven, in Disko Bay; the captain having most ungenerously refused to land them near either of the missionary settlements, though neither the wind nor the ice precluded him from setting them ashore at Lichtenfels or New Herrnhut. His conduct, on this occasion, appears to have been the result of wanton and premeditated barbarity; for, though the sailors repeatedly remonstrated with him on the cruelty of carrying these passengers so far out of their way, he continued sailing on, and merely replied, "Never mind, they have the summer before them." In consequence of this unfeeling treatment, two of the brethren had to sail back in a boat six hundred miles to New Herrnhut; another family were compelled to proceed ninety miles further, to Lichtenfels; and Mr. and Mrs. Kleinschmidt, after reaching the first of these settlements, had still to

perform a voyage of five hundred miles before they arrived at Lichtenau. At length, however, by the persevering care of their Heavenly Father, they all arrived in safety at their respective places of destination, and forgot, amidst the congratulations of their beloved brethren and sisters, the perils to which they had been so recently exposed.

In 1816, the missionaries at New Herrnhut had the pleasure of baptizing an adult convert from heathenism; and, as such an occurrence had not taken place in that settlement for several years, a deeper impression than ordinary was made on the minds of all the spectators. At this time, indeed, there were but few pagan Greenlanders in the vicinity of this district, most of the inhabitants having been baptized either by the Moravian or the Danish missionaries, and instructed in the leading truths of Christianity.

The winter of 1817 appears to have been unusually severe, and the frequency of the storms from the north-east increased the cold to such a degree, that even the warmest clothing proved insufficient to keep off its effects. The poor Greenlanders were now precluded from obtaining any subsistence by fishing; and, as their winter stock of provisions was soon exhausted, they suffered severely from hunger at the approach of spring. This was a source of unspeakable grief to the missionaries, whose hearts yearned over the hosts of half-famished children crying for food at their doors, whilst prudence reminded them of their own limited means, and of the legitimate claims of fifty-seven boys and sixty girls, then in their own schools. Providential aid, however, was much nearer than had been anticipated; for when the natives were in imminent danger of perishing with famine, the weather suddenly changed, an opening was made in the ice, and an ample supply of seals and herrings dispersed the general gloom, and excited the most lively gratitude to that adorable Being who "openeth his hand and satisfieth the desire of every living thing."

In a letter written at Lichtenau on the 3d of July, 1818, the excellent missionary Beck observes, "Most of our Greenlanders have learned that most important lesson, that there is no good in ourselves; but that we must keep close to Jesus, as poor creatures, standing in constant need of his help and mercy. They make these declarations with full conviction of heart, and we see manifest proofs that the Holy Spirit is daily guiding them into all truth. Of the greatest part of our congregation we may say with confidence, that their words and walk give us great joy and encouragement. Many of the excluded persons have been led, with weeping and supplication, to confess the error of their ways, and to return to the fold. And those who remained faithful have been preserved in the conviction

that real happiness and rest are only to be found in Jesus.

"Compared with other missions, our increase has been but small. One girl, however, has been baptized; and five families have come to us from the heathen, all of whom assert that it is their earnest desire to be converted to Christ. This they continually repeat, and, in process of time, we shall know whether the declaration proceeds from their hearts; for, during the summer they leave us with the rest, to go in search of food, and to procure a stock for winter consumption.

"There are many heathen in the south, in the vicinity of Staatenhook, but their hearts are as cold as the ice by which they are surrounded. In June, we had a considerable company here, who accompanied our people during the herring fishery; but not one of them evinced the least inclination to listen to the truths of the gospel. They all returned home, the ways of the heathen being more congenial with their dispositions than those of the people of God. We hope, however, that a time will yet come, when they shall not only hear but believe."

In the same year (1818) five families of the believing Greenlanders, who had hitherto lived in the out-places, took up their abode at Lichtenfels, regardless of the displeasure of the traders; and as the congregation knew how essentially both they and their children would be benefited by residing under the eye of the missionaries, they received them with the greatest pleasure and affection. It seemed, indeed, on this occasion, as if there were a peculiar revival of life and love among the people, and whenever the church was opened for divine worship, it was filled with serious and attentive hearers. During the Christmas holidays both old and young afforded the most pleasing demonstrations that the Holy Spirit was progressively leading them into all truth; and one day, in particular, a party of them came, of their own accord, to the front of the mission-house, and began to sing hymns of praise and thanksgiving, accompanied by musical instruments, with such solemnity and devotion, that none of the brethren within doors could refrain from tears. The singers themselves were evidently affected by the great truths which hung upon their lips, and one of them was heard to say afterwards, "I have often attended and assisted at such solemnities; but I never felt what I experienced on this occasion. Surely our Saviour was present with us to-day. We have made a new and entire surrender of our hearts to him, and he has graciously accepted them. Oh! that we may evince our thankfulness, by keeping the promises which we have made, and by living more to his honor!" During this year, five persons were received into the congregation at

Lichtenfels, and eleven were admitted to a participation of the holy communion.

In a letter, dated Lichtenau, June 25, 1819, the missionary Kleinschmidt says, "During the last winter a great quantity of snow fell, but our Greenlanders were very constant in their attendance at church. The Lord our Saviour has shown great mercy towards us and our people. His love and power have been manifested among us, and the congregation has increased both in numbers and in the grace of Jesus Christ. More adults have been baptized than for many years past; and in all our meetings the Lord has been present to bless us. It was to us an easy and delightful duty to speak to our people of the sufferings and death of our Saviour; for their hearts were prepared to receive the doctrines of the cross, and the divine power of the word was displayed in their walk and conversation. Often have we shed tears of joy and thankfulness for this singular proof of the mercy of God, towards us; and when we have joined our dear people in their songs of praise 'unto Him that was slain, and hath redeemed us unto God by his blood,' we have felt an emotion of rapture which words are inadequate to describe."

The following interesting particulars are extracted from a letter of Mr. Beck, written at Lichtenau in the same year and month as the preceding communication.

"The Southlanders, or those Greenlanders who live beyond Cape Farewell, though not quite wild, are ignorant of the things of God, and in reality a heathen race. Many of them come hither every year to catch a small species of herrings in our bay; and, as our people are at the same place, the way of salvation is sometimes explained to them. Some of them, indeed, appear to have been led to reflection; but they cannot resolve for the sake of the gospel, to quit their own country, and take up their abode with us. A few parties of them have been here on a visit; but, though we spoke seriously to them of the necessity of conversion, not one of them could be persuaded to remain with us. The time of their visitation does not seem yet to have arrived; but if the Lord would open their hearts, as he did that of their countryman, Kayarnak, their present objections would soon vanish.

"There is another description of heathen who live on this side of Cape Farewell, and frequently join our people at what are called the out-places. These have acquired some knowledge of the truth, and not only occasionally attend the worship of the believing Greenlanders, but consider themselves as good as those who have been admitted into the church by baptism, because they have abandoned their gross heathenish practices.

"As to our own congregation, the Lord has been very gracious throughout the past year, and has pre-

served among them a true hungering and thirsting after the word of life, that they might find pasture for their souls. Our daily meetings have been numerous attended, and the eagerness of the people for divine ordinances has been so great, that, when they have arrived just at the commencement of the evening service, after having spent the whole of the day at sea, they have come to the church wet, cold and hungry as they were, without oven stopping to take the slightest refreshment.

"Though the last winter was not so severe as the preceding one, yet the sea froze twice to a considerable distance from the shore; so that the Greenlanders were prevented from going out to catch seals. As early as November, the cold reached the tenth degree below the freezing point; and, there being no snow, the springs and brooks were all frozen, which occasioned a great scarcity of fresh water. Our people, however, had a tolerable supply of the necessaries of life, and none had cause to complain."

Shortly after this letter was despatched to Europe, two heathen families came to Lichtenau, and afforded ample cause of rejoicing to the missionaries at that settlement. They had resided for a considerable time in the neighborhood, and had frequently been visited and exhorted by the brethren, but never appeared inclined to attend to the things connected with their eternal interests. One of the men, who, for a long series of years, had been visited by the missionary Beck, now addressed him to the following effect: "How is it that, notwithstanding you have so frequently spoken to me about Jesus Christ, your words never made an impression on my heart, but now I begin to reflect upon them as I never did before? What a stupid creature have I been, in approving the ways of the heathen, and persisting in the practice of their customs! Now, however, I have for the first time discovered where true happiness is to be found!" This language was fully corroborated by the old man's life and deportment, and, after a suitable time, he was publicly baptized, together with his wife, his two sons, and his daughter, and they all asserted, with great energy, that they had now no other desire in the world than to live devoted unto God, and united with his people.

Another heathen Greenland, who had frequently talked about conversion, but apparently without any due sense of its vast importance, was seized with a disorder which he conceived might probably prove fatal. He therefore desired, notwithstanding his weakness, that he might be carried to Lichtenau; and, on being visited by the brethren, he spoke of the state of his soul like one who had been long conversant with the plan of salvation, and whilst he wrestled impor-

tunately with the Lord for the pardon of his sins, he expressed such an ardent desire to be admitted into the pale of the Christian church, that it was deemed improper to refuse his request, and the rite of baptism was administered to him on his sick bed, whilst a sensation of unusual solemnity seemed to pervade the minds of all who were assembled both within and around his tent. A few days after this transaction, he exchanged worlds, in the most satisfactory reliance on the mercy and merits of the Redeemer; and, in the course of the year, his widow and two children were united to the congregation by baptism. Several others expressed a warm desire to become partakers of the blessings enjoyed by the people of God, and within the space of twelve months, seventeen adults, eight children of five years old and under, and fifteen infants were baptized.

The introduction of a Greenland hymn-book, about this time, seems to have been productive of much benefit. The believing natives eagerly adopted it in their family devotions, and such as were unable to read got others to repeat the hymns to them, and thus committed them to memory. "One evening," says Mr. Beck, "I entered a Greenland's house, and saw one of our native assistants sitting with his hymn-book in his hand, and a number of boys sitting before him, each with his book, employed in learning the verses, and singing delightfully, whilst the other inmates were quietly listening to them. In another house, some of our sisters were teaching the girls to sing the new tunes, and we have had a general meeting for singing every week."

In a letter from Lichtenfels, dated June 15, 1820, the missionary J. G. Goreke, after some remarks on the manuscript translation of the New Testament, adverts to this subject in the following terms: "We see already what great benefit accrues to us from the printing and distribution of such works, by the blessing which accompanied the new hymn-book, printed in Germany, and sent to us last year. This has been enlarged by the introduction of many new hymns, some of which have tunes hitherto unknown to us; and the use of it has infused new life into that beautiful part of our worship. Our Greenlanders spend many an evening, even till midnight, in reading, learning, and singing the new hymns and verses; and they have frequently expressed their ideas respecting the use of them in a very striking and affecting manner. Among the school children, also, the liveliest joy has been excited by this valuable present. Some, who saw how much those who could read delighted in it, whilst they themselves were unable to use it, applied to their learning with the utmost diligence, that they might obtain and understand so interesting a book. Nay,

many of our youth, of both sexes, who had been in a state of indifference, or guilty of deviations, have been awakened by its contents, and constrained to seek for mercy, and have subsequently evinced the greatest consistency of conduct."

In the course of the preceding summer, two heathen families arrived at Lichtenfels on their way to, and their return from, the north. As they staid several days, and attended the worship of the congregation, the brethren entered into conversation with them, and found them ingenuous and unreserved. They acknowledged the necessity of conversion in order to the obtaining of everlasting happiness; but they observed that they could not possibly exchange their fine southern land for the dreary spot inhabited by the missionaries. They seemed extremely anxious, however, that some teachers might be sent to them; in which case, they expressed a confidence that many of their countrymen would embrace the truths of the gospel. A widow belonging to this party at last made up her mind to remain with the brethren; and, as she was soon and evidently favored with clear views of her own state as a sinner, and with a thorough conviction of the precious truth that "Christ Jesus came into the world to seek and to save those that were lost," she was solemnly admitted into the church, by the name of Magdalen. As no adult heathen had been previously baptized at Lichtenfels for a period of seventeen years, the solemn transaction was attended by such a melting sense of the presence and grace of the adorable Redeemer, that every heart was overwhelmed with indescribable emotions, and every eye was suffused with tears.

On the 29th of June, the venerable missionary Beck, then in the eightieth year of his age, celebrated the jubilee of his missionary labors; having, on that day, completed the fiftieth year of his service in Greenland. He was born in this inhospitable country, where his parents had been long employed in the work of the mission; and, after receiving his education in Europe, he returned to his native land, as a preacher of the gospel, on the 29th of June, 1770, being then nearly thirty years of age; and, from that time, his labors were uniformly characterized by zeal and fidelity, and frequently attended with a peculiar blessing. In alluding to this subject, about a fortnight before the completion of the term to which we have directed the reader's attention, he thus writes:—"It is now fifty years since I received and accepted my call to serve this mission, in which my dear father was employed during forty-three years. The Greenlanders have no correct idea of such a number of years, and would not understand the design of a public celebration, which has been proposed. Nay, rather would I celebrate it

in stillness and private meditation, in humility and a conscious sense of my unworthiness, and in praising my merciful Lord and Master, who has shown such favor to an unprofitable servant. I see many here, to whom I had the privilege of speaking 'a word in season,' when they were wild heathen, and I rejoice that they are now faithful followers of Christ, and adorn the religion which they profess."

During the last week in July, whilst two of the missionaries were busily engaged in superintending the repairs of the church at Lichtenau, the Greenland assistants were deputed to visit those members of the congregation whose residences were scattered on the coast, and to invite them to attend an approaching celebration of the Lord's supper. This measure was crowned with the desired success, and numbers came to the settlement from the out-places, earnestly desirous of enjoying such a season of spiritual solace and refreshment. It was particularly pleasing to hear that the conduct of these persons, whilst at a distance from their teachers, and deprived, in a considerable measure, of the means of grace, had been consistent with their holy profession; and some of the assistants appeared truly charmed with the idea that, in a short time, some of their heathen countrymen would fulfil their promise of coming to Lichtenau, for the purpose of hearing the gospel.

On the 4th of August, a boat arrived at the settlement, with a party of heathen Greenlanders, consisting of four widows with their families; and on the following day an aged native, called Neppinek, arrived with his family from the south. As all these persons had for some time expressed a wish of taking up their abode near the missionaries, with a view to their spiritual instruction, they were received with the greatest kindness, and the most earnest prayers were offered on their behalf, that, through the instrumentality of the brethren, they might be led to an experimental knowledge of the salvation which is in Christ Jesus.

About ten days after the arrival of these Greenlanders, one of the assistant brethren, named Moritz, brought the body of his only son, a youth of thirteen years of age, to Lichtenau, for interment. It seems he had gone, with some of his companions, to bathe in a pond, and, venturing into too deep water, was unfortunately drowned before any one could hasten to his assistance. As he was a boy of an amiable disposition, docile, attentive and obedient, his parents were overwhelmed with grief in consequence of his untimely end. They would, indeed, have been utterly inconsolable had not the poignancy of their sorrow been alleviated by the cheering hope that his disembodied spirit was removed to a state of endless felicity.

Early in the month of September, a heathen Greenlander came with his family to spend the winter in the settlement at Lichtenau, assuring the missionaries that it was his earnest desire to turn to the Lord. But a short time had elapsed since he was exposed to the most imminent danger of his life, and this circumstance might probably have strengthened his pious wishes and resolutions. Having harpooned a large seal, the wounded animal turned upon him with the most savage fury, and not only rent a hole in his kajak, but even attacked his person, tearing his clothes, and wounding him severely. Providentially, a baptized native hastened to his assistance at the very juncture when he was beginning to sink; and, though the dying seal attacked the new comer with sufficient force to tear a hole in his kajak, its strength was now nearly exhausted, and both the Greenlanders happily escaped with their lives.

On the 15th, a Greenlander, who had formerly been a candidate for baptism, arrived from the south, and told the brethren that he came for the purpose of unburdening his mind upon various subjects. Among other things he said, "O! that our Saviour would but draw me away from all other objects to himself! I have learned that the devil is a great deceiver, and both I and my family have long since abandoned the practice of heathenish customs. The heathen who live farther southward, have often invited me to visit them; but I have invariably refused, because they still continued to do the works of the devil. We frequently converse on these subjects, and express a wish that the teachers at Lichtenau would come and live with us, and instruct us; for though we men can go in our kajaks to visit the teachers, our wives and children, who would rejoice in an opportunity of receiving instruction, are unwilling to leave their own country."

When the missionaries at Lichtenau had collected together the whole company of the Greenlanders who designed to reside with them during the winter, they had the satisfaction to discover that there were nearly fifty heathen more than in the preceding winter, who had come among them for the first time; and when they commenced their regular services, they were rejoiced to find that they were numerous and eagerly attended by all classes.

With a view to promote the spiritual welfare of the new comers, a weekly meeting was held expressly for their instruction; when the brethren, by addressing them in a manner suited to their capacities, endeavored to lead them to a knowledge of the Lord Jesus Christ. On one of these occasions, a female native observed, "It is, indeed, a circumstance which should excite us to gratitude and abasement, that we, who are so little worthy of attention, have a separate meeting for reli-

gious instruction. O that we may make a right use of such an important privilege!"

In a letter, dated Lichtenfels, June 2, 1821, the missionary Gorcke writes to the following effect:—"Brother Kleinschmidt, at Lichtenau, has now made a fair copy of the whole New Testament in the Greenland language. We have all revised and corrected it according to our best ability, and it is to be sent to England this year, to be presented to the venerable British and Foreign Bible Society, who have generously offered to print it for us. The Society will judge for themselves of the number of copies which will be wanted, when they are informed that the three congregations under the care of the brethren in Greenland consist of 1278 persons, old and young; comprising 359 at New Herrnhut, 331 at Lichtenfels, and 588 at Lichtenau.

"As to our congregation here, grace and peace from God our Saviour have ruled among us, and his blessing has attended the preaching of the word of his cross. Last year, a female heathen, between seventeen and eighteen years old, came to reside here, and gave us some reason to hope that she would be truly converted unto God; but in an attack of illness, during the months of November and December, she evidently lost ground, and her heathenish habits began to re-appear. Now, however, she seems to repent of these absurdities, and cries to the Lord, with many tears, for pardon; so that I am again induced to indulge the hope that she may yet be born again of the Holy Spirit. She possesses a remarkably good capacity for learning, and if her heart was savingly changed, she might be useful to our mission in a variety of ways."

In a letter of the same date, the venerable missionary Beck, of Lichtenau, observes, "We have not much to report that is new, as the history of every year is nearly similar to that of the former. However, I will mention a few occurrences which may be interesting to you.

"In 1797, the Danes established a new factory about thirty-five miles southward of us, near the island of Cape Farewell, and appointed a Greenland catechist to take charge of the congregation, as a branch of the mission. The missionary goes thither twice a year to administer baptism to the catechumens, &c. Between that place and Lichtenau, there were, and still are, some heathen families settled, who always preferred coming to us, if they wanted any thing. When we went to see our own people in the out-places in their neighborhood, from year to year, we visited them, and preached the gospel among them, but without any visible effect. It has now pleased the Lord, however, by his Holy Spirit, to awaken their souls; and both during the last winter and this autumn, many

of them came to us, who appeared to be in earnest for their conversion. Thirteen adults from among the heathen have already been added to the Christian church by baptism; and there are several heathen families, in the islands belonging to this district, who have declared their intention of coming among us, and of embracing the truths of the gospel. These have been frequently visited, during the winter, by our Greenland assistants, who were received with every demonstration of joy.

"One man, who had often been present when the gospel was preached, but would not hear any thing about conversion, came hither, at Christmas, with his whole family, in order to attend our public services; and paid the most serious attention to the great truth with which he was formerly offended. In fact, he appeared completely changed in his whole deportment, and returned with a resolution to remove hither. Before this design could be put in execution, however, he was seized with a bowel complaint, which threatened speedy dissolution, and he died, crying to Jesus for mercy, and expressing a wish to our Greenland assistants, by whom he was visited, that he might be buried at Lichtenau.

"We will wait and see what the Lord will do for the south Greenlanders. They are much attached to their own country, and think there is not a better or more beautiful place in the world. The time, however, may soon arrive, when, as in former instances, they may excite others to come and believe the gospel for their salvation.

"The number of Greenlanders now belonging to this settlement is not far short of six hundred; and during the winter our people have diligently attended at church. The building, indeed, is too small, and frequently could not contain the numbers that came to it, especially when the rite of baptism was administered. At Christmas and Easter, when the natives from the out-places come hither, there is no room for many either to sit or stand."

At New Herrnhut, in the mean time, the state of the congregation was peculiarly satisfactory. The meetings of every description were well attended during the winter, and the grace bestowed upon the communicants was clearly demonstrated by the uniform tenor of their conduct and conversation. The young people, also, evinced an increasing desire after "the one thing needful;" and the obedience and docility of the children afforded ample cause of gratitude to God. In addition to these mercies, the winter proved remarkably mild, and the missionaries, in general, enjoyed an excellent state of health; though, in consequence of the wet weather during the months of June and July, fevers prevailed among many of the Greenlanders to an alarming degree.

A strong desire having existed for some time, to ascertain the practicability of establishing a fourth settlement, in the neighborhood of Staatenhook, or Cape Farewell, in consequence of the wishes expressed by the heathen in that quarter for the introduction of the gospel among them, the missionary Kleinschmidt was commissioned by the directors of the Moravian missions to undertake a reconnoitring voyage, southward from Lichtenau, during the summer of 1821. He was directed to obtain the best information concerning the state of the country, and the character and disposition of the natives of southern Greenland; to ascertain whether any difficulties existed to prevent the establishment of a new mission in that district; and, finally, to communicate the truths of the gospel to such of the heathen as might fall in his way, humbly depending on the divine blessing to crown his labors with success.

With this commission and with the best wishes and fervent prayers of his fellow laborers, Mr. Kleinschmidt set out from Lichtenau on the 3d of July, in company with three native assistants, Benjamin, Frederic, and Shem; the first two having their families with them. Eight Christian females were engaged as rowers; so that the whole company consisted of thirteen adults and four children, in two women's boats.

During the first day they proceeded about thirty English miles, and in the evening they arrived at Nennortalik, the last Danish establishment towards the south; where they experienced a most hospitable reception from the resident merchant. The kindness which they here received was the more welcome in consequence of their having just escaped from a violent shower, which not only drenched their clothes, but threatened to fill their boats. But their spirits were sadly damped on hearing that the sea was so completely covered with drift-ice towards the south, that it would be impracticable for their boats to proceed; and to increase their apprehensions, a storm arose from the same quarter, which might be naturally expected to drive the ice towards the land, and thus frustrate the whole design of their undertaking.

In this exigency Mr. Kleinschmidt cried unto the Lord for help, and that adorable Being, who ruleth the waves, and holdeth the winds in the hollow of his hand, vouchsafed to hear and to answer the petitions of his faithful servant. On the morning of the 5th, the storm died away in silence, the heavy clouds dispersed, and from the summit of a lofty hill but little ice was to be seen. In fact, the Greenlanders were of opinion that the frozen masses had been driven to the northward, and that the storm had rather furthered than impeded the progress of the brethren.

On the 6th, they resumed their voyage, having been joined by a party of heathen from the south; so that their little flotilla was augmented to three boats and eight kajaks; and, in the forenoon, they passed a lofty promontory, near to which, a few years since, a boat filled with Southlanders was upset, and all on board perished.

"Having heard," says Mr. Kleinschmidt, "that several boats full of straggling heathen had lately arrived in this neighborhood, I felt a great desire to visit them, and to speak to them of the way of salvation. In the evening we came within sight of their camp; and, on our approaching nearer, they invited us to come forward, promising to accompany us to the south. We found here twelve tents, and as many on the other side of the water, filled with a considerable number of people. When I stepped on shore, I found myself surrounded by a crowd, all pressing forward to bid me welcome; and, before I could begin to address them, both old and young repeatedly exclaimed, 'We are quite in earnest, we all wish to be converted.' When I replied, that having such an opinion of them, I had felt anxious to visit them and to speak to them concerning the Saviour, they said, 'You are, then, worthy that we should thank you, and we will pay attention to your words.' On expressing my surprise at their numbers, they cried out, 'Did you suppose, then, that we heathen in the south, were only a few? O no! we are a great multitude.' Soon after, a poor old Southlander, named Ajangoak, whom I had seen twenty years before, at New Herrnhut, and who had since become blind, came creeping along, supported by a stick. He appeared deeply affected, and said, 'I repent truly that I formerly paid no attention to your words, and that I have put off my conversion so long. I am now near unto death; but I always exhort my children to remove to your settlement, which they have promised to do.'

Our missionary and his party had no sooner pitched their tents, than the people from the opposite shore came over in their boats and kajaks, to express their gratitude for so friendly a visit. Among those who pressed forward, with pleasure in their countenances, and "words of welcome" on their lips, were two families who, on one occasion, had spent a month at Liechtenfels, and seemed likely to profit from the glad tidings which then sounded in their ears. The missionaries were sorry, therefore, when they returned to the south, as fearing that all their serious impressions would be soon obliterated; but it now appeared that the instructions which they had received, remained indelibly impressed on their memory, and they expressed an earnest desire to devote themselves to the Lord Jesus. It is, also, pleasing to add, that such a

spirit of inquiry and serious attention prevailed among the generality of the heathen, at this place, that Mr. Kleinschmidt had scarcely time either to eat or drink; his tent being constantly filled, and the entrance to it crowded with Southlanders, anxious for admittance.

"To all these people," says this faithful laborer, "I repeatedly explained the object of my visit, and that my brethren had sent me to them, because we could not bear the thought that they should be lost, but wished to teach them to know Jesus, that they might find eternal life and salvation in him. They replied, 'This, indeed, is the main reason why we wish to be converted; that, when we die, our souls may find a safe passage into eternal rest.' I rejoiced to find that the three native assistants I had brought with me were never ashamed of the gospel, but confessed Christ boldly before their heathen countrymen; declaring to them that if they did not turn to Jesus, and believe in him, they could never be saved. 'We,' said they, 'were children of wrath, and no better than you; but we have found pardon and rest for our souls with the Saviour.' I frequently heard them conversing in this way with their countrymen, and was much affected by it, especially when they described the love, mercy, truth and grace, which are to be found in Jesus, and the happiness of living in communion with him."

After spending the greater part of the day in familiar and instructive conversation, Mr. Kleinschmidt proposed holding a public meeting. On the first intimation of his design, the people quitted their tents and assembled to the number of three hundred or upwards in the open field. Even blind Ajangoak procured somebody to lead him to the place, that he might not lose so interesting an opportunity. Our missionary seated himself on an eminence, having his assistants close to him; whilst the men sat down on the right, and the women on the left, in regular order. When all were seated, some of the old people, addressing the young and the children, desired them to take off their caps, to fold their hands, and to remain perfectly still. An appropriate hymn was then sung by the Christian Greenlanders, whose powerful and melodious voices sounded delightfully among the circumjacent rocks; and Mr. Kleinschmidt and the assistant Benjamin delivered two affectionate and highly animated discourses, to which the heathen listened with the greatest seriousness and the most unremitting attention. Another hymn was then sung, which closed the solemnities of this highly interesting day.

On the 7th, all the inhabitants of the little encampment first seen by our missionary party set out with them for the south, and they were afterwards joined

by two boats from the opposite shore; the rowers observing that they must conduct the visitors to their habitations near Staatenhook, and there receive them properly. For some time the voyage proved very pleasant; but, on arriving within a short distance of Staatenhook, the brethren from Lichtenau encountered such an immense quantity of ice that they could not venture to penetrate it, but hastened for safety towards the shore. Most of their friends, however, apparently regardless of danger, continued to work their way, both between the fields of ice and against a strong current, and all reached their dwellings in safety.

After spending the sabbath in a small bay called Nutarmio, and speaking affectionately to the heathen, concerning the salvation which is in Christ, Mr. Kleinschmidt feared, from the appearance of the coast, on the morning of the 9th, that it would be impracticable to proceed any farther. At length, however, he was informed by a friend, who had been reconnoitring from the top of a hill, that the ice was rapidly dispersing, and in a short time the sea became perfectly calm. He, therefore, set out immediately with his companions, and in the evening arrived at a place called Narksamio, which is the southernmost point of the continent of Greenland, Staatenhook being an island divided from it by a narrow channel.

On their approach to Narksamio our party rowed by an encampment consisting of several tents, and the inhabitants immediately launched their boats, and followed them to the place of debarkation. "These good-natured people," says Mr. Kleinschmidt, "received me with open arms. One of them, in the joy of his heart, jumped into my boat, and seized my box of provisions, designing to carry it on shore; but, not knowing how to handle it, he turned it bottom upwards, by which much was spilt or otherwise spoiled. When I afterwards opened it, and the damage became known, they all expressed the greatest regret, and observed, in excuse for the poor distressed man, that he was in such a hurry because he had the greatest desire to be converted."

Our missionary was now conducted to a spacious verdant plain, which appeared peculiarly eligible as a station for a settlement. It is enclosed by two bays fit for shipping, the land sloping gradually towards each; and from the interior proceeds a brook of fresh water, ever flowing, and abounding with salmon. The land, for an extent of several miles, both east and west, is flat, and covered with birch, juniper bushes, and dwarf willows, which would afford an ample supply of fuel; and the hills, which are of a moderate height, are covered with grass to their summits, and form a striking contrast with the aspect of the western coast.

After an interesting conversation with the natives on the possibility of some missionaries coming to reside among them, Mr. Kleinschmidt addressed them in the open field, with his usual fervor and affection, from that beautiful passage, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," and the greatest order and solemnity prevailed during the discourse. The next morning some aged females expressed a strong desire to hear something more concerning Jesus; and the Greenland assistant, Shem, in speaking to the people, not only exhorted them to seek the Saviour with full purpose of heart, but gave them an affecting account of the mercy of Christ, as illustrated in his own experience. "Even me," he exclaimed, "wretched sinner as I was, Jesus did not despise, but sought me with unwearied diligence; and because he is so gracious, he does not withdraw his power, but resolves to preserve me as his own property. And thus he is disposed towards all who have a desire wrought in their souls to know him, and to be converted by his Holy Spirit."

As the Greenlanders had stated that at the extremity of the bay there was a considerable quantity of birch wood, our missionary and two of the native assistants set out in their boat, and, on landing, walked several miles into the country; but they found only low bushes, such as abound in most parts of this district. They then began to ascend a lofty hill, in order to obtain a view towards the eastern shore, but the heat was so oppressive, and the mosquitoes were so numerous and troublesome, that they were unable to reach the summit. They discovered a beautiful grassy valley, however, and a fine lake, both of which appeared to extend to the eastern sea.

Fresh intelligence on the part of the natives induced Mr. Kleinschmidt and his friends to make a second excursion, and, accordingly, on the 11th, they rowed the whole day along the coast, leaving Staatenhook behind them, and the continent of Greenland on the left; but their search after wood proved unavailing. On going on shore, however, to seek quarters for the night, they were agreeably surprised to find some tents filled with straggling Greenlanders, who had come hither in search of provisions; and a favorable opportunity was thus afforded of addressing them on the interesting subject of the love of Christ, and his willingness to save all that come unto God by him.

On the 13th, after affectionately commending the inhabitants of this eastern coast to the care of that omnipotent Saviour to whom the Father hath promised "the heathen for his inheritance, and the uttermost parts of the earth for his possession," the brethren set out on their return; and, though laboring against both wind and tide, they proceeded without much

difficulty till they got round to the western side of Staatenhook, when the strong north wind came full upon them. The sea then became so boisterous that the female rowers were put to great inconvenience, and the whole party were exposed to imminent danger from the violence of the waves. At length, however, they were enabled to run into a small bay for shelter; and, the following day, they walked across the country to Narksamio, a distance of about four miles. Here the inhabitants immediately assembled from both sides of the water, and our missionary addressed them on the pathetic subject of our Lord's agony in the garden; a subject which, in relation to the conversion of Kayarnak, must be for ever identified with the success of Christian missions in Greenland. Some following days were, also, devoted to their spiritual instruction, and when the missionary party were about to leave them, the regret which they evinced was only equalled by the gratitude which they expressed.

The friends from Lichtenau were accompanied back to their tents by several of the heathen; and when they set out on their return home, they were attended by a boat full of the inhabitants of Staatenhook, whose affections had, no doubt, been excited by the blessed tidings of salvation which had been brought to their ears. A northern gale had providentially cleared the sea of ice; and, as the female rowers exerted all their strength, they proceeded with great rapidity, and at length arrived in perfect safety at Lichtenau, grateful for the protection of their Heavenly Father, and rejoicing in the prospect of the grand object of their excursion being crowned with ultimate success.

Intelligence relative to the missions in Greenland is communicated by the brethren Gorcke and Eberle, in letters dated March and July, 1823. The former of these, in a communication from Lichtenfels, observes, "Though we have, in general, the greatest satisfaction in observing the Christian walk and conversation of our Greenlanders, and their growth in grace at home, we sometimes feel much uneasiness respecting those of our young people of both sexes, who are obliged to attend the seal catching of the colonists in the out-places; where they are too apt to become familiar with persons by whom they are seduced to sin. It is out of our power to prevent such connotions; partly because by that occupation they must earn their subsistence, and partly because we are expected by government to encourage our people to serve the merchants in every possible way, in order to promote the trade of the colony. We can do nothing, therefore, but pray for such poor people, reminding them, whenever an opportunity occurs, of what they have heard of the way of salvation, and warning them against the snares laid for them by the enemy."

To Mr. Michael Eberle, of Lichtenau, we are indebted for the following particulars: "As to our congregation here, we have reason to rejoice over most of them, and are particularly encouraged by seeing so many heathen arrive among us, declaring their sincere desire to hear, believe, and experience the power of the gospel, and to become happy followers of Jesus. During the last winter, thirty persons from among the heathen, and eight children, were baptized; thirty-eight were made partakers of the holy communion; and nine were received into the congregation. During the four years that I have resided here, one hundred and sixteen persons from among the heathen have received the rite of baptism. At the close of 1822, our congregation consisted of six hundred and eighty-five persons, comprising five hundred and seventy-one baptized, and one hundred and fourteen unbaptized, under instruction. And this year we have the prospect of a still greater increase, as many heathen from the south have sent us word that they intend to come hither, and are desirous of turning with their whole heart to Jesus."

In a letter from Lichtenfels, June, 1824, Mr. Gorcke says, "Among young and old, there is a great desire to be instructed. This is seen by a diligent attention at church, and, when we speak with the natives individually, by their thankfulness and love to the Saviour, with which their hearts and lips overflow." In this letter, Mr. Gorcke mentions that the success of the mission had determined them to form a new station, which was called Fredericstall. The missionary Kleinschmidt gives the following narrative of this undertaking, under date October, 1825.

"The participation expressed by you and our English brethren, in the welfare of the mission in Greenland, and especially in that of this new settlement, comforts and encourages us greatly.

"I wish we may be able to cheer your hearts with good news from this place. We can, indeed, truly declare, with thanks and praise to our gracious Saviour, that he has helped us hitherto, and done for us above all we could have expected. Our outward situation, however, is more uncomfortable than ever, for we have not as yet been able to leave our hut, built of sods. The building materials destined for our dwelling house are at length arrived. They were brought lither in women's boats. The frame of the house is set up, and one half of the roof finished, but we are not sure whether we shall be able completely to fit up one or two rooms before the winter sets in. We shall do our utmost to accomplish this, that we may employ our largo Greenland house entirely as a temporary chapel, as the frame and wood-work of the new church, prepared at Copenhagen, could not be brought hither

by the ship this year; and we do not know when it will arrive, much as we stand in need of it, to accommodate our increasing congregation, the present place being much too small, and it being unpleasant to have a crowd pressing upon us, particularly at baptisms.

"I will first, my dear brother, give you a short account of our proceedings since autumn, 1824. We were obliged to live in our tent twelve weeks, to the 17th of October, the day on which we moved into our little room, being one third of a building, constructed of sods, in the Greenland fashion. We rejoice to be able on the 2d of November to consecrate the other two thirds as a place of worship for our small congregation. It is twenty-four feet long and sixteen wide. The Lord, who does not despise the meanest service in his church, was pleased to grant us on this day, in this humble temple, a special blessing, and to fulfil his promise unto us, that wherever even but a few are assembled in his name, he will be in the midst of them. Twelve persons were admitted as candidates for baptism.

"Fifty persons have returned hither from Lichtenau, and have been joined by about 200 heathen from this neighborhood, so that there are about 250 Greenlanders living here. They put up their winter dwellings on our land, and all express their earnest intention to turn to Jesus, and be converted. This is, indeed, a most encouraging beginning, and our little chapel is already much too small. Though we thought, that, new as this undertaking was, we should, for the first winter, have nothing to do, but, as it were, to remove stones and rubbish, and prepare for our work, it appeared that the Holy Spirit had already wrought such conviction of the necessity of conversion in the hearts of the heathen in these parts, that we could confidently believe, that the day of their visitation was come. On the 19th of December, forty candidates were made partakers of holy baptism, and during the winter months, as the work of the Lord and his spirit became more and more manifest and effective, many more

were admitted to the same privilege. Since our arrival here, on the 27th of July, 1824, one hundred and four heathen have been baptized.

"To describe what our God and Saviour has done for us during this first year of our abode in this place, is beyond the power of words; we will rather fall at his feet adoring, and pray that our obedience and activity in his service may give praise and glory to his name."

From New Herrnhut, Mr. Lehman writes, July 14, 1826, "During the last year we have experienced manifest proofs of the favor, protection, and government of our Lord, in this congregation. Our people grow in grace, and in the love and knowledge of their Saviour. Twenty-eight have been admitted to the Lord's Supper. The joy we experienced in beholding this work of the Lord, and his Spirit, in the hearts of our people, the love and confidence we enjoy, and their Christian walk and conversation, makes this dreary and frozen region a paradise to our souls."

By intelligence received in 1828 and 1829, it is stated, that at Fredericstall, "120 children receive instruction, who distinguish themselves by their diligence." Recent information places this congregation at over 300 persons, including the baptized, and those who are on trial.

From New Herrnhut, brother John Lehman writes, in 1827, "The number of the congregation is 370; 184 are communicants. I may with confidence call our flock a *people of God*."

The Report of the Synodal Committee for 1829, at Herrnhut, in Germany, contains the following statement, in reference to Greenland: "Our four settlements have experienced much blessing in the enjoyment of the grace and favor of God. At Fredericstall a temporary church had been constructed after the manner of a Greenland winter house. A provision house was likewise erected; and their new church, built at Copenhagen, had been landed at Julianenhaab."

## CHAPTER II.

## MISSIONS TO THE WEST INDIA ISLANDS.

## ST. THOMAS.

In contemplating the singular and interesting origin of the missions of the United Brethren to the West Indies, we are forcibly reminded of the question which occurs in the prophecy of Zechariah, "Who hath despised the day of small things?" And, whilst we trace the important effects resulting from "a word spoken in season," we are irresistibly constrained to admire the wisdom, power, and mercy of him who demanded of the far-famed ancestor of the Jewish nation, "Is any thing too hard for the Lord?"

The little maid who had been taken captive by the Syrians, and introduced into the service of Naaman's wife, proved the honored instrument of directing her diseased master to the wonder-working prophet of Israel; and a negro, named Anthony, who became acquainted with the servants of Count Zinzendorf, whilst that nobleman was attending the coronation of Christian VI., in 1731, at Copenhagen, first gave rise to the idea of sending out missionaries to these benighted islands, where the miseries of personal slavery were superadded to those of Satanic bondage. This man, in the course of conversation, stated that he had a sister in the island of St. Thomas, who, with many of her hapless companions, earnestly desired to be instructed in the way of salvation, and earnestly implored the God of heaven to send some person to their assistance, capable of giving them religious instructions. This statement was afterwards repeated at Herrnhut, Anthony having obtained permission to visit that settlement; and, though it was now added, that the negroes could obtain no opportunity of attending to the truths of the gospel unless their teachers were united with them in their daily and laborious avocations, two young men, Leonard Dober and Tobias Leupold, immediately formed the resolution of going to those poor untutored creatures, and absolutely declared their willingness to *sell themselves as slaves*, should such a step prove necessary to the accomplishment of their purpose.

Most of the congregation seemed to consider this proposal as the mere effervescence of youthful zeal, and more than twelve months were suffered to glide

away before any thing was done in consequence of it. At length, however, it was determined that the matter should be referred to the lot, a method of ascertaining the will of God which is common among the United Brethren; and as Dober was thus selected for the arduous work, he was despatched to Copenhagen in August, 1732, attended by one of the brethren named Nitschman, who was merely to accompany him in his voyage to St. Thomas, and then to return to Herrnhut.

In their journey to the capital of Denmark, they visited a number of pious people; but these almost uniformly disapproved of their design, and pointed out the difficulties and dangers to which they would inevitably be exposed in attempting to carry it into execution. In fact, there was no individual who encouraged them, except the Countess of Stolberg; she, however, animated them to go forward; observing, that our adorable Redeemer, in whose cause they were engaged, was worthy that his servants should sacrifice not only their comforts, but their lives for his sake.

On their arrival at Copenhagen, our travellers were again assured, by their best friends, that their scheme was enthusiastic, if not absolutely impracticable. Some asserted that no vessel would convey them to the island of St. Thomas; others, admitting the possibility of their reaching the place of their destination, contended that there was little or no probability of their being allowed to preach to the slaves; and even the negro, Anthony, having suffered himself to be prejudiced against the church of the United Brethren, retracted all his former statements respecting his sister, and her unhappy companions. Regardless, however, of all the arguments which were used to dissuade them from pursuing their favorite object, and unmoved by all the difficulties with which they were surrounded, Dober and his companion resolved to follow their own convictions of duty; casting all their care upon him whose salvation they were so anxious to communicate to their perishing fellow sinners. This unshaken steadfastness not only excited the admiration of several

persons of distinction, but eventually induced them to befriend and assist the missionaries in their arduous undertaking.

The brethren, at length, succeeded in obtaining a passage to St. Thomas, and arrived at that island on the 13th of December, 1732, after a voyage of about ten weeks. Their first object was to seek out Anthony's sister, and they had the happiness to perceive that both she and many other negroes to whom they were introduced, heard the word of truth with gladness, and evinced the most anxious desire for religious instruction. They had, also, abundant cause of gratitude to God for his providential mercies; a friend in Copenhagen having, without their knowledge, written to a well disposed planter, Mr. Lorenzen, who kindly received them into his house, and gave such full employment to Nitschman, who was by trade a carpenter, that he was enabled to provide both for himself and his companion.

Thus situated, the brethren passed their time very agreeably for about four months, earnestly praying for the conversion and eternal happiness of the poor slaves by whom they were surrounded; but, at the expiration of this time, it became necessary that Nitschman should return to Europe; and by his departure, Dober was left without any present means of subsistence; as the want of clay of a proper quality rendered it impracticable for him to pursue his occupation as a potter. Dark and cheerless, however, as were his prospects, he resolved to maintain his post, reposing all his wants upon that adorable Being who hath said, "Thy bread shall be given and thy water shall be sure." In a few weeks he obtained the situation of tutor to the governor's son; but as the duties of this situation left him very little time for visiting and instructing the negroes, he solicited his dismissal, and afterwards lived in great poverty in the village of Tappus, earning a scanty subsistence by watching on the plantations, and other services.

During the year 1733, many of the inhabitants of St. Thomas were carried off by famine and contagious diseases; and a rebellion of the negroes at St. Jan, which continued above six months, and was marked by a series of horrid atrocities, spread terror and consternation through this and the adjacent islands. The labors of this devoted missionary were, of course, rendered doubly difficult; but, whilst he was struggling with poverty, and almost sinking beneath his anxious cares, a party of fourteen brethren and four sisters were on their way from Europe, partly designed to aid in the instruction of the slaves at St. Thomas, and partly destined to commence a new mission in the island of St. Croix.

These persons sailed from Stettin on the 12th of

November, 1733, but their voyage was replete with hardships and dangers. As the number on board, including the crew and passengers, amounted to nearly a hundred persons, the vessel was most uncomfortably crowded; and the brethren were confined to a room below the second deck, only ten feet square, and so low that they could not even sit upright, but were, in general, obliged to lie on the floor. To add to this calamity, the violence of the wind and waves sometimes precluded them from going on deck for several days together; and, after encountering many storms, the captain was obliged, by stress of weather, to run into the harbor of Tremmesand, in Norway, where they were detained three months. On resuming their voyage, at the end of that time, they had to encounter many violent gales; and, on reaching the torrid zone, they were greatly distressed and enfeebled by want of water and the smallness of their apartment. At length, however, they landed at St. Thomas on the 11th of June, and, about two months after their arrival, the missionary Dober returned to Europe, having been chosen to fill the office of an elder among the congregation at Herrnhut.

As the brethren who had been left in St. Thomas unfortunately fell victims to the insalubrity of the climate, the mission in that island suffered a temporary suspension. In Dec. 1735, however, Frederic Martin and John Bonike sailed from the Texel, in order to renew the mission. Immediately after Martin's arrival, he assembled the catechumens left by Dober, and addressed them in so pertinent and affectionate a manner, that they listened to his instructions with mingled attention and delight; and the negroes from other plantations, hearing of his kind and conciliatory manners, were induced to attend him, till, at the expiration of a few months, he had the pleasure of addressing upwards of two hundred individuals, on the great subjects connected with their eternal salvation. The saving power of divine truth was also demonstrated in the conversion of several of his hearers, and, on the 30th of September, 1736, three persons were admitted into the church by baptism, as the first fruits of the slaves in this island. Indeed, the benign influence of the gospel began to appear so conspicuously in the manners and deportment of many who received religious instruction, that several of the proprietors felt inclined to favor the mission, and one of them assisted the brethren, in the autumn of 1737, to purchase a small plantation, to which they gave the name of *Posaunen-berg*.

Scarcely had the brethren taken possession of this new settlement, when John Bonike was summoned into eternity under very painful circumstances. This missionary had come to the island with the design of

working at his trade, for the support of Martin and himself, that the time of the former might be exclusively devoted to the instruction of the negroes. Shortly after his arrival, however, he began to entertain a high opinion of his own gifts, and, at length, withdrew from the other brethren, against whom he had conceived the most unreasonable prejudices. He then removed to another quarter of the island, and undertook to instruct the negroes whom he found there; but his addresses were strongly tainted with enthusiasm. Some time after, he called on the brethren at Tappus, when they affectionately entreated him to acknowledge his error, and humble himself before the Lord; but he persisted in justifying his conduct, and, on going away, he solemnly called upon God to judge between them. A short interval succeeded, when a tremendous clap of thunder was heard, and the mournful intelligence arrived that Bonike had been struck from his horse and killed. A young negro who accompanied him, and witnessed this awful visitation, stated, that after being thrown on the ground, he made some attempts to rise, but before medical assistance could be procured, he was a lifeless corpse!

The mission in St. Thomas had hitherto met with no opposition from the white inhabitants; but now that the influence of gospel truth began to spread among the negroes, the prince of darkness, alarmed at the invasion of his territory, and the loss of his subjects, resolved, if possible, to check the progress of a work so completely subversive of his own interests. The fiend of persecution was accordingly let loose. Many of the proprietors prohibited their negroes from attending the religious meetings, and punished with the whip such as ventured to obey God rather than man; others endeavored to bring the gospel into contempt, by seducing its converts to sinful practices; and even a minister of the reformed church, who had been unhappily prejudiced against the brethren, presented a memorial to the Danish government, in which he called in question the validity of Martin's ordination, and of the ordinances administered by him, particularly of a marriage which he had solemnized between his assistant Freundlich, and a mulatto woman, who had been converted to Christianity.

These, however, were not the only trials with which the faith and patience of the missionaries were exercised; but in the month of October, 1738, both Martin and Freundlich, with the wife of the latter, were incarcerated in a prison, without having committed or participated in crime of any description. The facts, as stated by an intelligent and respectable writer, were these:—A person of the name of Fredler, who had been originally sent out as a missionary to the island of St. Croix, and afterwards withdrawn from the

Vol. I.—Nos. 5 & 6.

brethren, had recently taken up his abode in St. Thomas, with a view to the improvement of his worldly circumstances. The difference in his conduct and that of the missionaries was so obvious, that even the converted negroes did not consider him as a brother. Martin, however, did not entirely withdraw from him, but used every exertion in his power to recover him from the snares into which he had unhappily fallen. At the time to which we are now alluding, Fredler was taken up and committed to prison, on the charge of having stolen and secreted in his chest various articles belonging to the lord chamberlain Pless, to the value of about fifteen rix dollars. It was now suggested that Martin and Freundlich must have had some knowledge of this robbery, and they were accordingly summoned to give evidence upon oath, before a court of judicature, relative to this transaction. They were now placed in a complete dilemma, as their religious principles precluded them from taking the oath required, and their offer of answering any questions with the strictest veracity, and as in the presence of God, proved unsatisfactory. No consideration, however, could induce them to violate the dictates of their consciences; and the result was, that they were fined thirty rix dollars, and, in consequence of their inability to raise such a sum, they were committed to prison, with the wife of Freundlich, and, in that situation, their fine was increased, first to sixty, and afterwards to ninety rix dollars.

But whilst the missionaries were thus, for a season, surrounded by clouds and darkness, they had the consolation of knowing that "the word of the Lord was not bound," and the awakened negroes, who took a lively interest in the sufferings of their teachers, not only continued to meet together, with a view to their spiritual edification, but sometimes assembled in considerable numbers under the windows of the prison, where they poured out their fervent supplications, and united in singing the praises of their God. In allusion to this period, Mr. Martin observes, "Since our arrest, the negro congregation has been daily increasing, and the power of our Saviour's grace is strikingly manifested among them. Some white people, also, have been led to serious reflection by our confinement; so that I trust the Lord will make it a blessing to the whole country. Even in the Fort some good appears to have been done, as there is scarcely a soldier now who ventures to defame us; though, at first, they were wicked enough in this respect. I cannot describe what the Lord is doing. May he enable us to be a light to our fellow-men; and may he make us more faithful, more active, and more useful in his service, whether we remain in prison, or are set at liberty. For my own part, I am determined, through

the grace of God, to persevere, waiting on him to overrule all for his own glory."

Whilst the missionaries remained in confinement, and before they could convey any intelligence of their misfortunes to their friends in Europe, Count Zinzendorf was providentially led to visit St. Thomas, and, about the end of January, 1739, he arrived in that island with two brethren and their wives, who were designed to assist in the instruction of the negroes. He immediately waited on the governor, and obtained the liberation of the missionaries; and it is pleasing to add, that Fredler himself was subsequently liberated from confinement, as no proof could be brought forward to substantiate the foul and cruel charge which was brought against him.

Count Zinzendorf was equally surprised and gratified at the extent of the field which God had opened to the labors of the brethren; as, at this time, the negroes who regularly attended the preaching of the gospel amounted to 800. These persons assembled every evening as soon as they had finished their daily labors, and, on several occasions, the count addressed them himself. Many of the Europeans, however, regarded them with the most inveterate hostility; and on the day before the departure of their noble visitor, when the baptized slaves were returning from a farewell meeting, they were attacked by a party of white people, with sticks and drawn swords, and the missionary house at Posaunenberg became a scene of riot and spoliation; the glasses, chairs, and other articles of furniture, being either dashed to pieces or thrown out at the windows. The governor, indeed, expressed his strong disapprobation of this outrage, and assured Zinzendorf that the missionaries might rely implicitly on his protection; yet, scarcely had the count set sail for Europe, when more flagrant acts of violence were committed, and it became necessary to hold the meetings for worship in the woods, and to employ watchmen to apprise the congregation of the approach of their enemies. In a few weeks, however, the fury of persecution began to subside; and shortly afterwards, in consequence of the petitions drawn up by the negroes, and presented to the king of Denmark, an order arrived from Copenhagen, sanctioning the ordination of the missionary Martin, and authorizing him to preach, to solemnize marriage, and to administer the sacraments.

The mission now began to assume a very favorable aspect, and Martin and his faithful colleagues pursued their labors with unremitting assiduity; as, besides preaching on their own plantation, the proprietors of three other estates permitted them to visit their negroes, to instruct them in reading, and to explain to them the glad tidings of salvation. In writing on this sub-

ject, in 1740, Mr. Martin says, "Scarcely a day passes but some of these poor creatures call upon us, bemoaning their sin and misery, and praying, with floods of tears, for divine grace. When we walk out, we frequently observe one and another praying and crying to the Lord Jesus, to be cleansed from their sins by his precious blood. The power of the word of atonement, in convincing them of their sinful state, and in magnifying the riches of divine grace, is truly surprising."

It appears, from authentic documents, that on one day forty, and on another ninety, negroes were admitted into the church by the solemn rite of baptism; but, whilst the hearts of the missionaries exulted in the extension and success of their labors, their constitutions began to sink, and breaches were frequently made among them by death. In the European congregations, however, persons were always found possessing sufficient zeal for the cause of Christ, and sufficient affection for the souls of men, to induce them to supply the places of those who had entered into the rest which remaineth for the people of God.

In 1749, Bishop Watteville arrived at St. Thomas, for the purpose of holding a visitation there, and in the adjacent islands; and during his stay, which continued about two months, above a hundred persons were baptized, comprising many aged, blind, and lame persons, who came from a considerable distance. A new awakening, also, arose, and spread with such rapidity, that, on one sabbath, three hundred and eighty negroes requested to have their names enrolled among the catechumens, and in a very short time their numbers amounted to nine hundred, exclusive of between two and three hundred children.

The following year was marked by the death of that indefatigable laborer, Frederic Martin, who exchanged the toils and sorrows of earth for the joys and glories of heaven, after he had faithfully published the gospel of Jesus to the negroes for a period of fifteen years. Other hands, however, continued to cultivate the vineyard which he had left for ever, and the unction of the Holy Spirit, like the fertilizing dews of the morning and evening, caused much fruit to be brought forth to the honor of God.

In the year 1753, the brethren changed the name of their plantation from Posaunenberg to *New Herrnhut*; and, about the same time, they purchased another estate on the opposite side of the island, which they called *Niesky*. In each of these places they preached the gospel to crowds of attentive hearers, and upwards of a hundred persons were annually admitted into their church by baptism. They also preached on several estates, by permission of the proprietors, who became more and more convinced that the instruc-

tion of the negroes tended to their own advantage. Divine service was, likewise, occasionally performed in a small chapel in the village of Tappus, for the convenience of the sick and infirm; and, in all these labors, as well as in the instruction of some hundreds of children, dispersed through the whole island, the missionaries received considerable aid from the native assistants; whose number, at this time, amounted to twenty-four, and whose public addresses and private exhortations were, in many instances, blessed to the souls of their sable countrymen.

In 1767, the number of communicants in this island had so considerably increased, that it became necessary to administer the ordinance of the Lord's Supper not only at New Herrnhut, as had been the case hitherto, but also at Niesky, where a new and commodious church had been erected.

In 1776, a party of six missionaries, destined to labor in this part of the Redeemer's church, were unfortunately shipwrecked off one of the Shetland isles called Walsey. Providentially, however, they were so near the shore that they all escaped with life, except one female, who fell among the wreck, and could not be extricated from her melancholy situation. The survivors were treated with great hospitality by the proprietor of the isle, till they were enabled to obtain a passage to Norway; and early in the following spring they proceeded to St. Thomas.

An uncommon drought which occurred in 1789, and lasted nearly three years, occasioned a universal failure of the crops, and was attended by the most frightful calamities. As famine prevailed in every quarter, and water was so scarce that it was sold at a considerable price, great numbers of the negroes died of want, and others were unable to attend divine worship, in consequence of their extreme weakness. Several of the planters were induced, by want, to sell their slaves; in consequence of which, Christian negroes were separated from the presence and instructions of the brethren; and many of the native assistants were precluded from fulfilling their religious duties, in consequence of their having been appointed to watch the plantations, particularly on the sabbath. Notwithstanding all these distresses, however, the work of the Lord continued to prosper; many new hearers attended the preaching of the gospel; and, in one year, 240 negroes were baptized, by the missionaries, in St. Thomas and the two adjacent islands.

In 1798, the missionary Leupold and his wife, together with a single sister, whilst on their passage to St. Thomas, were captured by an English privateer, and carried to the island of Tortola. Here they endured the most distressing privations, and their ignorance of the English language rendered their situation

still more trying. At length, however, through the interference of a German captain, they obtained their liberty, and were safely conveyed to the place of their destination.

In 1801, hostilities having commenced between Great Britain and Denmark, an English fleet appeared off the coast of St. Thomas, and, as resistance was impracticable against such a superior force, the commandant was under the necessity of capitulating. An effusion of human blood was thus happily prevented; but the price of provisions was considerably augmented; the correspondence of the brethren with their friends in Europe was cut off; and, for a short time, even their daily meetings for religious instruction were suspended. The sovereignty of St. Thomas and the adjacent isles, however, was soon again ceded to the crown of Denmark, and no events occurred, for several years, relative to the mission, worthy of particular notice.

In the year 1817, a contagious fever prevailed here and in the neighboring islands, which was peculiarly fatal to Europeans, and extended its ravages to the missionary settlements, where, in less than five weeks, three of the brethren and two of the sisters were carried off by it. And two years afterwards, they were visited by a hurricane, more violent and destructive in its effects than any former one remembered by the oldest inhabitant. At New Herrnhut, the roof of the church was carried away; the walls of the old church, which had been converted into a workshop, were completely rent asunder; the largest trees were either torn up by the roots or broken in pieces; and the whole surface of the country seemed covered with earth and stones. At Niesky, the devastations were nearly similar; and in the harbor of St. Thomas, many lives were lost; as all the vessels except two were driven on shore, and a great proportion of their crews fell victims to the merciless fury of the storm. The missionaries, however, together with their families and negro servants, were all mercifully preserved, and their houses and churches, though severely injured, remained standing.

It appears that, for the last few years, this mission has been advancing. In 1825, the missionary Hope gave pleasing statements respecting the prospects in the Danish islands as to the grand object, viz. "the blessing attending, and the fruit arising from the preaching of the gospel." On the 12th of Feb. 1825, there was a dreadful conflagration in the town of St. Thomas; the mission house and church were spared; but many free negroes, belonging to the congregation at Niesky, lost their all. This year, missionaries were sent out, both from Europe and the United States. Mr. and Mrs. Eberman sailed from Philadelphia, in

the brig *Seahorse*, bound to St. Thomas. At the distance of about twenty miles on this side of the Capes of Delaware, the vessel was struck by a violent squall, and instantly thrown on her side. Brother Eberman, together with other passengers, and the captain and crew, were enabled to support themselves above water by holding fast to the rigging. The helpless situation of sister Eberman prevented her, alone, from extricating herself from the baggage; which, as the cabin filled with water, was drifting about, and completely jammed her in. Providentially, she, by supporting herself on the floating trunks, was raised up into the most forward birth in the cabin; so that, although she was up to the chin in the water, room was left for respiration. Notwithstanding every exertion on the part of the captain and crew, it was impossible to come to her assistance; nor could an attempt be made to cut her out, every thing movable having been washed overboard. But it pleased God to send help in time. About half an hour after the vessel had been struck, another outward-bound vessel approached; and, by the kind and judicious exertions of her captain, who boarded in a boat, and brought the necessary tools, a hole was cut through the side of the vessel, just above the head of sister Eberman; through this opening she was drawn out, before life had fled, after she had remained in imminent danger of death for near an hour.

Bishop Hueffel, in his journal, seems to have been much gratified with the various settlements on this island. At New Herrnhut, he says, "The burial-ground is approached by a shady avenue of beautiful trees, and is remarkable for the tombs of a number of faithful servants and handmaids of the Lord. After public service, which was attended by a great number of hearers, I had the favor, for the first time, to baptize two converts from among the heathen: one couple were then married according to the forms of our church; and, in the evening meeting, seven persons, baptized as children, were received into the congregation."

In 1829, the new mission premises at Niesky were completed, and the brethren had the gratification to occupy them upon the 7th of July.

#### ST. CROIX.

In the year 1733, the fine and extensive, but long neglected, island of St. Croix was sold by the crown of France to the Danish West India Company; and the Lord Chamberlain Pless, having purchased six plantations, applied to Count Zinzendorf for some of the United Brethren to go out as overseers of his estates, and at the same time to employ themselves in

the religious instruction of the slaves. This request was no sooner communicated to the congregation, than several of the brethren and sisters volunteered their services to form a colony in St. Croix, as they considered "a great door and effectual" was opened for the conversion of the negroes; and, in the month of August, four married couples and ten unmarried brethren quitted Herrnhut, with the view of proceeding to St. Croix. Some of them, however, were finally destined to assist the missionaries in St. Thomas.

After a tedious and dangerous voyage from Copenhagen, the colonists arrived at St. Croix in the month of June, 1734; but the insalubrity of the climate, added to their incessant labor in clearing the land, had such an effect upon their health, that they all sickened, one after another; and, before the expiration of the year, ten of their number were removed into the world of spirits. Their places, indeed, were supplied, early in the ensuing year, by a second company of eleven persons from Herrnhut; but these were soon attacked by the same diseases which had proved fatal to their predecessors; and, as the colony did not answer in other respects, the few who survived either went to St. Thomas, or returned to Europe, and the idea of a settlement in St. Croix was, for the present, abandoned. The negroes on that island, however, were not left wholly destitute of instruction, as the missionaries in St. Thomas visited them occasionally, and were successful, at least, in awakening their attention to the important truths which occasionally sounded in their ears.

In 1740, a colony was again settled in St. Croix, and Christian Gottlieb Israel, George Weber, and the wife of the latter, removed thither from St. Thomas, in order to renew the mission, and establish it, if possible, on a permanent basis. A year or two afterward, the missionary Martin arrived on a visit, and purchased a small estate for the brethren: he also baptized two negro men and two women, who were the first slaves in this island received into the Christian church. The climate, however, proved so destructive to the health of the Europeans, that they were compelled, however reluctantly, to quit the scene of their labors; and no missionary was stationed there, for a constancy, till the year 1753.

The first persons who succeeded in making good their footing on this island, were George Olueberg, and two other brethren, who were joyfully received by the Christian negroes; but both they and the slaves in their neighborhood were, for some time, kept in a state of constant alarm by the repeated attempts of some wicked incendiaries to burn their houses. In some instances, the fire was discovered and extinguished before it had done much mischief, but in others,

the huts of the negroes were completely consumed, and Ohneberg's house was eventually destroyed, though his furniture was happily rescued from the conflagration. Nothing, however, could shake his resolution of remaining at his post; and, when his inflexibility on this point became known, the torch of persecution was extinguished, and the mission began to assume such a promising aspect, that the brethren, who had previously resided on one of the Company's plantations, purchased an estate of four acres, to which they gave the name of *Friedenthal*, and erected a church and dwelling house upon it. The number of persons who attended the preaching of the gospel, also, rapidly increased, and upwards of a hundred negroes were annually received into the church by the rite of baptism.

In 1765, a new mission-house, at the west end of the island, was unfortunately destroyed by fire. In the course of a few years, however, in addition to the rebuilding of this edifice, a second church was erected, and in 1771, the settlement in this district received the name of *Friedensberg*.

The ensuing year was a period of severe trial. By a hurricane, which occurred on the 31st of August, the church, the dwelling-houses, and all the offices of *Friedenthal*, were completely blown down; the newly erected house at *Friedensberg* was removed from its situation and materially injured; and the brethren and their families, who had sought an asylum in their cellars, were, for several hours, kept in constant expectation of death. The famine and epidemic sickness which followed the tempest, swept off many of the slaves, and diminished the number of the missionaries. Amidst the general distress, however, the cause of God continued to flourish; the negroes appeared more and more anxious to ascertain the way of salvation; and such was the spirit of hearing among them, that, notwithstanding the public services at *Friedenthal* were held for nearly twelve months in the open air, the auditory frequently consisted of more than a thousand persons, and many were every month admitted to the privilege of Christian baptism. Such, indeed, was the rapid progress of the mission, that it soon became desirable to obtain a third and more central situation; and, in 1778, an estate was purchased for that purpose, to which the brethren gave the name of *Friedensfeld*.

In 1796, Colonel Malleville, formerly the commandant of St. Thomas, and a kind patron of the missionaries, was appointed governor-general of the Danish West India islands, and took up his residence in St. Croix, which had been constituted the seat of the government. The joy which this event diffused among the brethren, however, was of short duration; as this

excellent friend was seized with a fit of apoplexy, and on the 22d he resigned his soul into the hands of that dear Redeemer, on whose atonement he rested all his hopes of eternal salvation. In compliance with his own desire, his remains were interred in the burial ground of the missionaries at *Friedenthal*, a funeral oration having been previously delivered by the incumbent of the Dutch Calvinistic church, in which he had been educated.

St. Croix, together with St. Thomas and St. Jan, was spared the horrors of bloodshed by the capitulation of the governor in 1801; but the brethren at *Friedensberg* were severely tried, in consequence of their mission-house being occupied as an hospital for the British troops. For some time, indeed, the regular services were performed in the chapel, and attended by numerous congregations, but the offensive smell of the sick and dying becoming every day more intolerable, rendered it impossible to meet in such a situation. Some of the missionaries, therefore, went to *Friedenthal*, and others were kindly accommodated on a neighboring plantation, for about two months, when the hospital was removed to the west end of the island.

On the 23d of February, 1819, the new church at *Friedensfeld* was consecrated to the worship of the living God, and on that interesting occasion a great number, both of the colored and white inhabitants of the island, comprising several members of the legislature, assembled together; indeed, the congregation was so numerous, that not a third part could obtain admittance within the doors; and the services of the day appeared to be attended with a peculiar blessing.

Intelligence relative to St. Croix is contained in a letter of the late venerable Matthew Wied, dated *Friedensberg*, August, 1823, in which he says, "As to the progress of the mission in this island, though we cannot speak of any great awakening among the negroes, yet we may declare, to the praise of God, that he carries on his work in our congregations, and also leads many to us from among the heathen, who earnestly inquire what they must do to be saved."

From a letter, dated July, 1826, it appears that the congregation at *Friedensfeld* is in a flourishing condition, as it regards spiritual growth, and the increase of numbers.

The most gratifying testimony to the state of things at St. Croix is found in the journal of the venerable bishop Christian Gottlieb Hueffel, late superintendent of the congregations in North America, and a member of the conference of the Unity in Saxony, and who was commissioned to visit the stations of the brethren, in the Leeward West India islands. He writes, April

20, 1829, "I went to Friedensfeld, the newest settlement of the brethren in this island. The missionaries received me with joy. I waited upon the governor-general of the Danish islands, Admiral Von Bardenfleth, who bore testimony to the good effects of the labors of the brethren, of whom he spoke in the most favorable terms; and afterwards gave us many proofs of his good will. At the communion, the liturgy was read in Creole, but the prayer in English. About 400 communicants attended, which was not their full number. It was quite affecting to me to see how quietly this large company dispersed toward evening, among whom were many cripples and lame people, no doubt still meditating on the blessings which the Lord had imparted to them."

The account of the state of the mission in St. Croix, and the other Danish West India islands, is admirably exhibited in the following letter from Mr. Klingenberg, dated Nov. 4, 1829.

"In regard to the mission in these islands, which, as is well known, has existed now for nearly a century, we can declare, with humble thankfulness to the Lord, that it still continues to be a light unto all around, and a striking evidence of the mercy, power and faithfulness of God our Saviour. This is apparent not only in the diligent attendance of the negroes on the means of grace, and in the blessings vouchsafed on festival occasions, and particularly at the administration of the holy communion, but likewise in the walk and conversation of the majority of our church members. We must at the same time admit, that there are many, particularly among those who have enjoyed the benefit of early Christian instruction, from whom we might reasonably expect better things; and we feel it necessary to watch and pray fervently, and without ceasing, against that favorite device of Satan, which consists in leading men to believe that the religion of Christ is a mere system, and that the outward profession of godliness is sufficient, though unaccompanied by a real conversion of heart. In many who apply to us for admission to the privileges of the church, we could wish to discover a deeper conviction of their sinfulness, and a more earnest desire to become savingly acquainted with Jesus as their Saviour; but this is an experience to which the servants of God who labor in Christian countries are no strangers. Sometimes we feel discouraged, because remarkable instances of the power of divine grace are no longer so frequent as in former times, or as they appear to be in other missions, which are only beginning to prosper; but we are again cheered by the discovery, that the work of the Holy Spirit is proceeding in the hearts of many, of whom, perhaps, we had been tempted to indulge but feeble hopes. Our conversations with individuals are

often truly edifying, and we regret the more that the language in which they are of necessity held renders it difficult for us to do justice to them. Many an expression uttered by a poor negro in the Creole language, and which, notwithstanding the imperfection, and the apparent childishness of this dialect, strikes us as both forcible and apposite, would, if translated into an European language, sound very weak, and almost unmeaning. This must account for a defect in our diaries, which has probably often been noticed by our European brethren.

"From our benevolent government, and, in general, we must add, from the white population of these islands, our missionary work continues to receive every degree of encouragement and support. The change which it has been the instrument in the hand of God of effecting in the characters and conduct of no inconsiderable portion of the negro population, is, indeed, too evident to be denied. Our governor-general, Mr. Van Scholten, was pleased to give us a very gratifying proof of the estimation in which he holds the brethren's mission, during a visit which he paid to Friedensfeld, in the beginning of the present year. After attending divine service in our church, he made particular inquiries concerning the progress of the mission in St. Croix, and the number of negroes under our care; on being informed that the latter amounted to 6000, he declared, in presence of his attendants, that he considered it would be for the benefit of the colony, if a much larger proportion of its population (amounting to 21,000) was in connection with our church, promising, at the same time, to promote the cause of the mission by every means in his power."

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#### ST. JAN.

A few years after the commencement of the mission in St. Croix, the attention of the brethren was providentially directed to St. Jan, the third and smallest of the Danish West India islands. Some of them, indeed, had previously visited it, in consequence of a few of the converts at St. Thomas having been transferred thither: but, in 1741, a circumstance occurred which was peculiarly adapted to give a powerful impetus to their exertions. A pious man, named Jens Rasmus, an overseer of one of the plantations, who had formed an acquaintance with the missionaries at St. Thomas, began to address the word of salvation to the negroes under his care, and occasionally invited Frederic Martin and others to come over and assist him in this labor of love. Great attention was thus excited among the slaves, and, in the course of a few years, it was so

evident that the word spoken was attended with a divine blessing, that a small estate was purchased as a missionary settlement, and called *Bethany*; and, in the month of November, 1754, John Brucker, from the island of St. Thomas, took up his residence there, as the harbinger of life and salvation to his fellow men.

For some time the progress of the mission appeared extremely slow; as the negroes, in too many instances, seemed unconscious of the privileges connected with the means of grace. After the lapse of a few years, however, a considerable revival took place, and a contemporary writer has justly observed, that, "though the number of converts was not so great as in the adjacent islands, it was, perhaps, greater, in proportion to the population, than in any other mission in the world."

In 1766, the church, which had been unfortunately blown down by a tempest, was rebuilt, to the great joy of the converted negroes, who had been compelled, for several months, to hold their religious meetings in the open air, and to forego the celebration of the Lord's supper. And, in 1782, the brethren purchased a house and a piece of ground, in another part of the island, for the accommodation of those negroes who were precluded, by distance, from regularly attending the worship at *Bethany*. In this settlement, which was called *Emmaus*, a new church was erected, and a missionary was settled;—two circumstances which appeared to afford much gratification to the white inhabitants of the neighborhood, as well as to the peculiar objects of the mission.

In the month of August, 1793, a dreadful hurricane occurred in the West India islands, and proved particularly destructive at St. Jan. Of the two missionary settlements, *Bethany* and *Emmaus*, the former was most exposed to the fury of the tempest, and there the scene was truly appalling. The storm commenced in the evening of the 12th, and before morning the brethren, and many persons, both Europeans and people of color, who had fled to them from different parts of the neighborhood, could scarcely find shelter in any of the buildings. About eight o'clock the wind suddenly veered to the south, when all the houses of the negroes were swept away in an instant; and, soon after, the church fell with a tremendous crash, and its ruins were whirled into the air, and carried to a considerable distance; boards, beams, rafters and shingles flying in all directions. The mission-house, also, was in the most imminent danger, as it cracked and trembled to the foundation, whilst the sea-water, which had been driven upon the roof by the impetuosity of the wind, ran in copious streams into all the apartments. Providentially, however, this was preserved, together with the church and dwelling-house of the brethren at

*Emmaus*, though all the surrounding buildings were completely destroyed.

It is to be regretted that a regular history of the mission in St. Jan has not been published. It seems, however, that in the year 1813, the congregations of the brethren on this island consisted of 1461 baptized persons, including children, and of this number 677 had been admitted to the holy sacrament.

The hurricane which was felt so severely in St. Croix in the autumn of 1819, also visited the island of St. Jan, and did considerable damage to the missionary settlements. At *Bethany* part of the roof of the house occupied by the brethren was carried away by the storm, and the rain poured into the rooms in torrents. All the houses of the negroes, the stables, and the out-houses, were levelled with the ground; and the roof of the church was partially, though but slightly, injured. At *Emmaus* the church suffered more, all the spouts being completely blown away; and all the negro houses, except one, were utterly destroyed.

The accounts respecting the labors in this island are far more scanty than is desirable. For several years, no narrative can be furnished from the ordinary sources of information. The peculiar modesty of the brethren, and the diffidence with which they exhibit their glorious achievements in the missionary cause, have, it is to be feared, kept from us many interesting facts in their various fields of labor. Bishop Hueffel, in his report of the state of the congregations in the Danish West Indies, calls this "a flourishing mission," and in 1828, the Synodical circular mentions that there is much "divine life" in this is...nd.

#### JAMAICA.

In compliance with the request of some gentlemen possessing considerable estates in Jamaica, the Rev. Zechariah George Carics and two other brethren were sent to that island, in October, 1754, for the purpose of instructing the negroes in the blessed truths of the gospel. And on their arrival every thing appeared propitious to their undertaking; as the proprietors who had solicited their assistance not only engaged to support them, but gave them a house and a piece of land for the use of the mission, and allowed the slaves both time and liberty to attend the preaching of the word of God. Congregations were thus attracted to the brethren, and these increased so rapidly, that, within little more than twelve months, eight hundred persons were regularly in the habit of attending divine worship, and of these twenty-six had been admitted into the church by baptism. Many of the

Europeans, also, attended the preaching of Mr. Caries, and, as they exhibited the most serious attention, he resolved to address them separately, and had reason to hope that, in some instances at least, the word spoken was blessed by the Holy Spirit to the conversion of their souls.

Prosperity continued for some time to attend the exertions of the brethren, who had now two regular missionary stations, called *Carmel* and *Emmaus*; besides preaching occasionally on Mesopotamia, Bogue, and Island plantations; and as the number of catechumens now amounted to four hundred, and that of the baptized to seventy-seven, it was judged expedient that the mission should be strengthened with new laborers. Some other brethren were accordingly sent out to Jamaica; but these, unfortunately, differed in opinion with their predecessors, and, conceiving that many of the slaves had been baptized without affording sufficient proof of their conversion, they established a system of greater strictness, which was productive of the very worst effects; as the negroes were completely discouraged, whilst the zeal of the missionaries was paralyzed, by the interruption of that harmony which was so essential to their own happiness, and the success of the cause in which they were mutually engaged. In 1759, Nathanael Seidel was sent over on a visitation, but his attempts to revive the sinking cause proved unavailing, and, in the course of the year, he returned, with Mr. Caries, to Europe.

In 1764, Frederic Schlegel arrived from North America, with authority to take upon himself the general superintendence of the mission; and by his prudent and conciliatory conduct, harmony was restored among the brethren; the negro congregations were speedily augmented; many of the baptized, who seemed to have renounced their profession of Christianity, returned with joy to their teachers; and such success attended the renewed exertions which were now made in the name of the Lord, that in the year 1767, the auditory, on one plantation alone, increased to five times its usual number; and in that and the following year upwards of 230 slaves were admitted to the baptismal font.

The death of the amiable Schlegel, which occurred in the month of September, 1770, proved the harbinger of misfortunes to the mission. The negroes, no longer anxious to attend the preaching of the gospel, sunk into a state of coldness and indifference; the baptized, in some instances, relapsed into paganism; a distressing scarcity of provisions, and the anticipation of a hostile attack in 1778, depressed the spirits of the brethren; and the insalubrity of the climate threatened to sweep them to an untimely grave. Nothing, in fact, could have encouraged them to remain at their

post but a deep sense of the value of those immortal souls, to some of whom their labors might be eventually blessed by the great Head of the church.

In 1797, the progress of the mission was still further impeded by a rebellion of the Maroons, or runaway slaves, who occupy several villages in the mountains, and by the consequent introduction of martial law. The general tranquillity being disturbed, all business was of course suspended, and persons of all ranks were obliged to bear arms. From this service, however, the missionaries were happily exempted, and their places of residence were fortunately at a considerable distance from the disturbed districts. They were also mercifully preserved, the following year, from the depredations and atrocities of the runaway negroes; and it afforded them peculiar pleasure to observe that many of the slaves who attended their preaching were more attentive to the gospel than they had been for several years.

In the spring of 1800, Joseph Jackson and Thomas Ellis, together with their wives, set sail for Jamaica, at the request of some of the principal planters, who had kindly undertaken to defray the expenses of their maintenance, without trenching upon the general funds of the United Brethren; and, some time after their arrival, the affairs of the church began to assume a more animating aspect.

In 1804, fifty years from the commencement of this mission, the brethren observe, "Though we cannot exult over an abundant in-gathering of souls, which these fifty years have produced, or even over our present prospects, yet we have sufficient cause of gratitude to the Lord for having preserved a seed in Jamaica, which, in his own good time, may grow up into a rich harvest. It appears from the church register, that, from the beginning of this mission to the present period, 938 negroes have been baptized."

The death of the zealous and excellent missionary Jackson, which occurred on the 9th of December, 1808, was a serious loss to the brethren in Jamaica. The word of his divine Master, however, continued to be owned and blessed; and considerable success attended a regulation which was established in 1812, respecting the instructing of the catechumens in classes. "It is pleasing," says one of the brethren, "to see the eagerness with which the negroes attend these meetings. We are chiefly occupied with preparing questions and explaining different texts of Scripture; and as they are all anxious to be able to give suitable answers, they never absent themselves but from urgent necessity."

In 1815, Mr. Ward and his wife were sent out from England as assistants to the mission in Jamaica; and, soon after their arrival, they fixed on a place called

Williamsfield, as the most convenient spot for their residence, having previously taken charge of the instruction of the negroes on the Island and Windsor plantations. On the former there were some baptized slaves, the gospel having been preached there for a series of years; but those belonging to the latter were ignorant pagans. The labors of Mr. Ward, in each of these places, excited a great spirit of attention, and many of his hearers expressed themselves desirous of more particular instruction, that they might be prepared for the rite of baptism. The exertions of the brethren at Carmel were also equally successful, and the new stations of Elim and Peru appeared to be the scenes of a very serious and progressive awakening.

In a letter from New Eden, near the Bogue plantation, Mr. Becker states that twenty-one negroes had been baptized from Easter 1817, to Easter 1818, and that ten had been admitted to the holy communion; and he adds, "I may say, with thankfulness of heart to our Saviour, that our congregation is increasing both in number and grace. Our place lies in the centre of four estates; and, as the negroes from these frequently attend the meetings, our house is generally crowded with attentive hearers."

The missionary John Hafa, in a communication from Carmel, dated April 20, 1819, observes that, since his arrival, ten negroes had been baptized, and one mulatto, formerly admitted into the church of England, had been received into the congregation. "The number of baptized belonging to Carmel," says this writer, "is 140, and about 200 new people are under instruction. Not a sabbath passes, but some new negroes come to us, requesting their names to be written down, and intimating their desire to hear the gospel and be converted. I have begun to hold an evening meeting on Wednesdays and Fridays, with such as can attend. During the Passion week, we met every evening, and the place was crowded.

"As to Peru, the place of meeting was in a sad condition when I first arrived, but since that time it has been put into better order. On the Sunday after Easter, I preached there for the first time, and had so large an auditory that the place could hardly contain one half of the negroes who were waiting for me. After the service, I baptized three children, and spoke with eighty-five new people; but I was then obliged to leave them, though about fifty others were waiting to see me."

On the 14th of May, 1820, the church at New Eden was consecrated for the celebration of divine worship; and the missionary Becker observes, in communicating this intelligence, "It was a day of rejoicing, as the presence of the Lord was with us, and he filled our hearts with renewed trust and confidence in him.

The building is forty-one feet long and thirty-one broad, and was completely crowded with hearers. Many, indeed, who attended this solemnity could not possibly find room within it; for as this was the first consecration of a church belonging to the brethren in Jamaica, many people were led thither by curiosity. After the public service, eleven adults were baptized, and, in another meeting, three persons who had been baptized when children, were received into the congregation.

"From Easter 1819 to Easter 1820, ninety-three persons have been added to the church by baptism or reception, and nine have been admitted to the Lord's supper. At the close of 1819, the congregation at New Eden consisted, in all, of five hundred and five persons."

In a letter dated Carmel, February 20, 1821, the missionary Hafa observes, "We have been obliged to give up going to preach at Peru, too many difficulties being laid in the way. However, more negroes than formerly come now to Carmel, so that our place of meeting has become too small to contain the auditory. On the first prayer day this year sixteen adults were baptized, three received into the congregation, and twenty added to the class of candidates for baptism. The fields appear ripe for the harvest, and the more the enemy of souls endeavors to impede the work of God, the more eager the negroes seem to hear and believe the gospel. Many now come hither from estates of which, some time ago, we had not even heard the names; and they all say that they desire to escape from the wrath to come, and to learn how they may become Christians, not only in name, but in deed and in truth. Much might be done if we could get a place of our own near the mountains, as there are many there who are very desirous of hearing the gospel; but they live from ten to fifteen miles from this place, and my other avocations will not permit me to visit them as I wish."

In respect to the congregation at New Eden, Mr. James Light states, in a letter dated June 23, 1821, that it then appeared to be in a very prosperous state. "The number of hearers," he says, "increases, especially from the coffee plantations in the mountains, and several from Island estate attend occasionally. The chapel and chapel house command an agreeable prospect. It may be compared to a light shining in darkness, reflecting its beams on all around; and may the light of the word of God shine from thence into the hearts of many! When I visited that place on the 4th of May last, I found that one hundred and forty-six individuals had been baptized or admitted to the Lord's supper from Easter 1820, to Easter 1821."

As the missionaries at Carmel had repeatedly pointed out to their friends in England the expediency of

forming a settlement in the vicinity of the May day mountains, it was at length resolved that they should purchase a house, with some land, in that neighborhood, at a place called Fairfield; of which Mr. Stobwasser observes, "It is in an eligible spot for a missionary station, as its elevation renders it cool and healthy, and the climate appears almost European. The house is convenient, but at present in a dilapidated state, wanting considerable repairs. Its situation is pretty central for the negroes, retired, and particularly liked by them, which is a main qualification for a settlement."

Intelligence from Jamaica is contained in a letter from Mr. Becker, dated New Eden, May 20, 1823, and is to the following effect: "I may say with truth that the Lord has done wonders in this mission. When I came to this place, twelve years ago, I found very few who knew anything more than that they had been formerly baptized by a missionary. Not long after, I perceived that, by preaching the Redeemer's word in simplicity, convictions were excited in the minds of the negroes, and their blind eyes began to be opened; so that many were led to inquire, 'What must we do to be saved?' At present this is still more frequently the case. Our new church, though capable of containing about five hundred persons, is much too small, as the congregation generally amounts to nine hundred. On the 27th of April, twelve persons were baptized, and twenty-two added to the list of candidates for baptism. From Easter 1822, to Easter 1823, ninety-nine adults have been baptized or received into the congregation, and fifty-two have been admitted to a participation of the holy communion. These are, indeed, encouraging proofs of the work of the Holy Ghost; and, though, in a few instances, a spirit of persecution manifests itself against those who attend our church, we trust the Lord will crown his own cause with prosperity, and increase the desire of the negroes to hear his word, and to experience deliverance from the power of sin, by resorting to him for safety and protection; and we pray that they may walk worthy of the gospel, be faithful and obedient in their respective stations, and in all circumstances approve themselves the children of God."

In 1825, brother Ellis, who is stationed at the new mission place, called Fairfield, speaks of the progress of the work of God: "About one hundred slaves, from adjacent plantations, had given in their names, as desirous of religious instruction. The number of persons at Fairfield amounted to one thousand and forty-seven; among whom there are two hundred and sixty-one communicants, and one hundred and forty-one baptized members of the church."

In this year, the brethren commenced the erection

of a new church at Fairfield, which was opened for worship in January, 1826. Much encouragement was afforded to the efforts of the missionaries at Hoptown, a neighboring plantation, belonging to Mr. Scott, who kindly erected a place of worship. To supply this station, brother Daniel Hague and his wife sailed from Liverpool in June, 1825, and arrived at Fairfield August 10, to the great joy of the brethren and congregation. But, alas! how momentary are all earthly enjoyments. Mr. Ellis writes, "On Wednesday, the 24th, brother Hague began to feel slightly indisposed, and, before morning, fever came on. The next day medical aid was called in, and proper medicine applied, but without the wished-for relief. We continued, under the directions of the doctors, to use every possible remedy, till Monday, the 29th, in the morning, about 7 o'clock, when he departed in peace, in firm reliance upon his God and Saviour. This bereavement we believed to be more than we could bear; but what were we called upon still to witness!

"Before the departure of our dear brother H., we had the grief to hear the doctor declare that sister H. had symptoms of the same fever. Every precautionary measure was now taken, if possible, to disperse the disease, but in vain; the fever became more and more alarming. Our attention was now called to brother Berger, who was seized with head-ache and fever. The whole attention of Dr. Dempster was now taken up in watching every change which occurred. On Friday, September 2, at 2 o'clock in the afternoon, it pleased our Saviour to release our dear sister Hague; and on the following morning, the same happy change took place with our dear brother Berger. Thus, in the space of five days, was our adult family reduced to one half the number. Our consolation is to know that they all died in peace, as pardoned sinners, trusting in the merits of their crucified Saviour.

"Brother Hague said, 'I am unfit to serve the Saviour; but he knows my heart, and my motives; and if I have sinned in reaching out my hand to touch the ark, I humbly crave thy forgiveness, O my Saviour!'

"This was, indeed, a dark dispensation. Mr. Hague was a young man of extraordinary piety, and fine attainments. He had been a successful teacher in the school at Fulneck, and had for years longed most ardently for the period when he should be appointed to missionary labors. It is well that *it was in his heart!*"

In 1826, the band of brethren was reinforced by brother G. Timæus, and two others. Mr. Timæus was removed from his labors by typhus fever, November 11, 1827.

Recent intelligence from Carmel, Irwin, New Eden, and the other stations, is of the most gratifying nature. The missionaries have received very acceptable as-

sistance by the arrival of brother Zorn and his wife from Bethlehem, in the United States. The circular letter from the Synodal committee at Herrnhut announces the mission "on the increase at all the four stations."

Mr. Ellis attests the prosperity of the good cause in the following view of the mission, which he addresses to the directors in 1830.

"The progress of the mission in this island continues, I am thankful to say, on the whole, encouraging. Our auditories at Fairfield are very numerous, particularly on Sundays; and, to many of our hearers, the doctrine of Christ crucified, which we preach in simplicity, approves itself as the power of God unto salvation. In brother Zorn and his wife, who enjoy a good state of health, we possess active and willing assistants, who have already become familiar with their routine of duty. In the early part of September, we had an opportunity of seeing the greater number of our married people, at a meeting specially appointed for them, after conversing with each couple individually, and finding much cause to rejoice in their fidelity and Christian conduct towards one another. The sight of this company, consisting of one hundred and eighty negro couples, of whom we can believe, that, however abandoned some of them may have been in times past, they are now living according to the scriptural institution of marriage, could not fail to excite feelings of gratitude in our hearts. The children of such parents may be said to enjoy much comfort and many advantages, in comparison with others, whose parents lead irregular lives. We have, indeed, still to lament, that instances of unfaithfulness occasionally occur, even among persons of this class; but I trust they are becoming more and more rare; and, to the praise of our faithful Saviour, we can state, that an instance has very lately occurred of the influence of divine grace, in counteracting the strongest temptation to transgress the divine law. O that all were equally faithful in the application of this universal remedy! Among the new people who come to us, from time to time, we have not unfrequently observed a willingness hardly to be expected, to exchange an illicit connection for an honorable alliance; this, however, is not generally the case; some are so immersed in sin, as to be incapable, for some time, of understanding even the form of godliness. Nothing but the power of the gospel is capable of subduing and effectually reforming such characters."

#### ANTIGUA.

The brethren residing in St. Thomas had, for some time, earnestly desired an opportunity of introducing

the word of eternal life among the negroes employed in those islands of the West Indies which belonged to the crown of Great Britain. Their own numbers, however, were comparatively so few, their labors were so arduous, and their constitutions were so frequently attacked and shaken by disease, that the benevolent wish which glowed in their bosoms could not, for a series of years, be put into execution. In the month of January, 1756, however, one of the brethren, named Samuel Isles, set sail for Antigua, with a determination, in humble dependence on the aid of the Holy Spirit, of commencing a mission in that island.

Having, on his arrival, explained his views and wishes to the governor, he received some encouragement, and obtained permission from certain proprietors to preach on their plantations; and, though both he and his wife were afterwards attacked with sickness, and severely straitened in respect to their circumstances, he confidently looked up to God, believing that light would arise out of darkness, and comforting himself with the recollection of the assurance that "those who sow in tears shall reap in joy."

For some time the brethren continued to labor with very little appearance of success; as but few of the slaves attended their preaching, and even those who were baptized were unfortunately removed to other islands, and thus separated from their teachers. In the year 1761, however, a piece of ground was purchased in the town of *St. John*, for the purpose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes.

In 1764, Samuel Isles was removed, by death, from the scene of his labors; and for about five years the mission continued in a very languishing state; but, at the expiration of that time, a missionary named Brown arrived from North America, and his labors were so abundantly blessed, that it soon became necessary to enlarge the church; and on that occasion the zeal of the converted negroes was most pleasingly demonstrated. On coming to the evening meeting, each individual brought a few stones and other materials with him; the different departments of the work were divided between such as were masons and carpenters; and those who could not assist in enlarging the edifice provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labor of these poor slaves, after the completion of their respective daily tasks.

Whilst the most unfeigned gratitude was excited by this gleam of prosperity, the clouds were beginning to gather around the missionaries, and their faith was destined to be exercised by some severe trials. The brethren who had hitherto assisted Mr. Brown were compelled, by severe indisposition, to leave the island;

a faithful laborer named Brookshaw, who arrived in 1771, was, in a few weeks, numbered with the dead; the wife of Mr. Brown also fell a victim to disease; and, in 1772, the island was visited by a hurricane, which threw down one of the houses on the missionary settlement, and materially injured the others, though the church, in which the negroes had sought an asylum, was providentially preserved.

In the midst of these calamities, however, the work of God continued to go forward, and, immediately after the hurricane, a new awakening appeared among the slaves, and continued to spread in all directions. A desire for religious instruction was, of course, augmented, and, in 1775, the number of persons who attended public worship amounted to two thousand, and from ten to twenty were baptized almost every month. A new and more spacious church was, therefore, erected in St. John's in 1773; and in the following year, a piece of ground was purchased at *Bailey-hill*, near the town of Falmouth, for the purpose of forming a second establishment, for the accommodation of those negroes who lived at a considerable distance from the former station. From this place, which proved inconvenient, owing to the steepness of the ascent, the brethren removed, in 1782, to a more eligible spot, which they designated *Grace-hill*; and, though the external circumstances of the mission were rather difficult, the Christian slaves being exposed to famine, sickness, persecutions, and depredations, and the island being taken by the French,—the cause of divine truth remained firm and immovable, and, after the restoration of peace in 1783, no less than sixty adults were received into the church at St. John's, by the rite of baptism, in one day, and in the course of twelve months the congregations in that town and at *Grace-hill* were augmented by the accession of more than seven hundred persons. The missionaries also preached, at stated times, in different plantations; and one of the native assistants actually built a chapel at his own expense, sufficient capacious to accommodate four hundred hearers.

Many of the planters were now convinced of the beneficial effects of the gospel upon their slaves, and numbers of the overseers found, by experience, that the reproof of the Christian teachers was much more efficacious than corporeal punishment; when any of the slaves, therefore, had committed an offence, they were sent to the missionaries, instead of being subjected, as formerly, to the discipline of the whip. Some of the proprietors, however, were decidedly hostile to the labors of the brethren, and not only prohibited their negroes from attending the means of grace, but punished those who did so with unexampled severity. For no other offence than that of attending the preaching, a negro was not

only cruelly treated by a party of white people, but was even compelled to give his own wife fifty lashes, because she had sought the protection of the local authorities. Another time an aged female negro, under the pretence that one of her family had committed a theft, but, in fact, from hatred of her religion, was put in irons and unmercifully flogged; and the next day she was chained to two negroes, and dragged to the field to work; but death put a period to her sufferings by the way.

Amidst all these persecutions, the church of God in Antigua resembled the burning bush which Moses saw in the vicinity of Horeb. The word of the Lord continued to run, and was glorified; the two congregations, in 1788, consisted of more than six thousand members; and so many new doors were opened for preaching the gospel, that the missionaries were exceedingly thankful when they found useful and zealous assistants in many of their converts, to visit the sick, give advice and reproof if needed, and report to the missionaries the state of the congregation. They were, however, not employed in preaching.

In 1790, the state of Mr. Brown's health rendered it expedient that he should retire from the West Indies; and Mr. Watson, who succeeded him in his superintendence of the mission, was, two years afterwards, removed to the church triumphant. A suitable successor, however, was found in the Rev. H. C. Tschirpe, and the cause of God continued to be crowned with such increasing prosperity, that, in 1796, it became necessary to form a third settlement, to which the brethren gave the name of *Grace-bay*.

The beginning of the year 1805 was a period of great anxiety in Antigua, as the proximity of a French fleet naturally excited apprehensions of an invasion; and, on the 10th of March, the town of St. John was thrown into the utmost confusion, by a report that the enemy had actually effected a landing. This, however, proved to be a false alarm, and the island was mercifully preserved in peace.

In 1810, the missionaries commenced a Sunday school, on the Lancasterian plan of instruction, at St. John's; and though, at first, they had but eighty scholars, that number was soon increased to seven hundred, and the progress not only of the children, but of their parents, who appeared equally anxious for tuition, both surprised and delighted the teachers. A school was also opened on one of the plantations near *Grace-hill*, where the scholars were instructed one day in every week.

In 1812, owing to the dryness of the season and the war with America, provisions became extremely dear, and Indian corn, the principal food of the negroes, could hardly be obtained at any price. Famine and

disease prevailed, in consequence; and more than two hundred of the congregation at St. John's were, in a short period, consigned to the grave. The faith of the missionaries, however, was graciously sustained by their God and Saviour, who not only provided for their temporal wants, but continued to crown their faithful and unremitting labors with distinguished success.

In 1817, the brethren were encouraged to form a fourth settlement, by the solicitation of the colonial government; which, with the most praiseworthy liberality, presented them with ten acres of land for this purpose, together with £1000 currency towards building a church and dwelling-houses, and a grant of £300 per annum for the support of the missionaries. The proprietors of the adjacent plantations, also, aware of the benefit which their negroes would receive from religious instruction, contributed a handsome sum towards the erection of the necessary buildings. The difficulty of procuring stones was for sometime a considerable hindrance to the work; but at length a quarry was opened about three quarters of a mile from the spot, and the missionaries obtained such kind assistance from the masons, carpenters and laborers, belonging to their neighbors, that their church (a substantial, well-built edifice, 64 feet by 30 in the clear) was solemnly consecrated on the 6th of December, 1818.

To this new settlement, which the brethren named *Newfield*, two others were subsequently added, in the year 1822, one at Cedar-hall, and the other at Mount-joy; and it is peculiarly pleasing to add, that in each of these stations large congregations were collected, many were added to the church by baptism, and the word of God appears to have been followed with an abundant blessing.

On the 11th of July, 1823, the United Brethren celebrated the fiftieth anniversary of the opening of their church at St. John's; when it appeared that there had been baptized and received into the congregation in that town, sixteen thousand and ninety-nine negroes, young and old; and that thirty-five male and as many female missionaries had been employed in the important service of making known to their benighted fellow creatures the way of eternal salvation. And it is stated by the Rev. C. F. Richter that, between Easter 1822 and Easter 1823, four hundred and eight adult negroes had been baptized or received into the congregation at St. John's; one hundred and four at Grace-hill; forty-nine at Grace-bay; one hundred and fifteen at Newfield; and eighty-nine at Cedar-hall; forming a total of seven hundred and sixty-five within the year: and, during the same period, four hundred and eighty-two persons were admitted, in the different settlements, to the holy communion.

In 1825 and 1826, the synod at Herrnhut appointed brother Wright from St. Kitt's, and brethren Müntzer, Simon and Kippel, from Europe, to the service of the mission in Antigua. At this period, 14,823 slaves were receiving instruction from the brethren.

In 1828, the venerable Joseph Newby writes, that the brethren had been encouraged to erect a new church at St. John's, and to repair the premises at Grace-bay, which had sustained injury from the repeated shocks of earthquakes which had occurred in the preceding year. Evening schools were opened for the children. Twelve hundred negroes had lately partaken of the holy communion, twenty-five of whom did so for the first time.

The attention which has been paid to the education of the youth at St. John's has not proved in vain, and the missionaries report very interesting examinations. The questions proposed to the children respecting the celebrations of the brethren's church, are answered with propriety. The statement of brother Robbins, contained in a letter dated from Grace-bay, May 28, 1829, is as follows: "The Lord still continues to bless our endeavors to train up the children in his nurture and admonition. Some of those who, in their childhood, were taught to read in our Sunday schools, have since become worthy members of the church. Mr. Newby writes, in August, that, on two recent occasions, there were baptized, or received into the congregation at St. John's, fifty-nine persons, and sixty-four admitted as candidates. Forty-eight persons had received the sacrament of the supper, for the first time.

In June, 1829, the station at Cedar-hall was supplied by Mr. C. H. Zellner, who entered on his work with very promising appearances of success.

#### BARBADOES.

In 1765, two of the United Brethren were sent to Barbadoes, in order to commence a mission on that island. One of them, however, exchanged time for eternity a short time after his arrival; his companion, seduced by the love of the world, neglected and finally abandoned the cause in which he had engaged, and a third, who was sent to fill up the place of the first, soon followed his predecessor to the silent tomb. The undertaking was, therefore, suspended till the month of May, 1767, when Mr. Benjamin Bruckshaw resolved, in humble dependence on the promised aid of the Holy Spirit, to make some attempts for the renewal of the mission; and, his design being cordially approved by the president of the council and the resident clergy,

he immediately began to preach to the negroes at Bridgetown, with the consent of many of the planters, who not only permitted their slaves to come under the sound of the gospel, but occasionally encouraged the missionary by their own attendance.

In the month of August, Mr. Bennet arrived from North America, and he was soon afterwards joined by other laborers, to assist in this infant but important cause; and as their hearers were continually increasing, they purchased a building, the interior of which had been burnt, and fitted it up, both as a dwelling-house and a place of worship. Here the word of truth appeared to be attended with convincing power, and six negroes were initiated into the church by baptism. Several of the planters, also, invited the brethren to preach on their estates; so that the aspect of the mission was, at this time, peculiarly encouraging. The brightest morning, however, is not unfrequently overcast by heavy clouds, and the anticipation of extensive success in Barbadoes was soon succeeded by painful apprehensions. Many of the slaves, it appeared, had attended the preaching merely from curiosity, and now began to absent themselves from the means of grace; and even among those who might be considered as stated hearers, there were so few indications of vital godliness, that they could not with propriety be admitted to the privilege of baptism. Pecuniary and other difficulties, also, tended to embarrass the mission; and, after the removal of Mr. Bruckshaw to Antigua, in 1771, and the death of his colleague Bennet, the following year, a spirit of dissension was unhappily excited among the remaining brethren, and, at length, only one missionary was left on the island; so that the instruction of the catechumens could not be prosecuted with requisite diligence, nor was it practicable to pay that attention to the state of the baptized converts which their circumstances rendered absolutely necessary.

In 1773, some dawnings of success appeared to attend the zealous labors of John Angerman, whose whole soul appeared to be engaged in the great work before him; but scarcely two years had elapsed when he was summoned to the presence of his adorable Master; and, though his successors continued to sow the precious seed of the gospel, in hope of a harvest on some future occasion, no change of importance occurred in the general aspect of affairs for several years. Very few negroes, except those who had formerly been baptized, and whose numbers did not exceed twenty, attended the ministrations of the brethren; and even those who assented to the truths of the gospel, afforded melancholy proofs that their souls were still under the domination of Satan. The planters, also, with a few exceptions, were now averse

to the instruction of their slaves; and, in 1780, a tremendous hurricane involved both the missionaries and their hearers in the most serious difficulties.

Amidst these trying and discouraging circumstances, the brethren were enabled to "wait patiently on the Lord," and to pour out their souls in fervent prayer for that divine interference which could alone render the doctrines of the cross effectual to the conversion and eternal salvation of the "dark bewildered race" by which they were surrounded. In the year 1790, their supplications began to be answered, as their congregations visibly increased, and sometimes amounted to a hundred and fifty; and, in addition to this, the deportment of those negroes who had for some time been united with the church, became more consistent with the spirit and temper of the gospel, and several others, having given satisfactory evidence of their conversion, were admitted to the rite of baptism. The proprietors of different plantations were, also, gradually disposed to lay aside their former prejudices, and the missionaries were treated with respect and kindness by the local government.

As the situation hitherto occupied by the brethren in the parish of St. Thomas was both unhealthy and inconvenient, and as their dwellings had, for some time, been in a dilapidated condition, they purchased a small estate, in 1794, consisting of a spacious house and four acres of land, very eligibly situated in the midst of some populous estates, and nearer to the town than their former residence. To this settlement they gave the name of *Sharon*.

In the month of November, 1798, Mr. James Waller and his wife, together with an unmarried sister named Mary Grant, embarked at Bristol, to proceed to join the missionaries at Barbadoes; but the wind proved adverse, and, after having been driven about for some time in various directions, they were overtaken by a dreadful storm, in which the ship became totally unmanageable, and, at length, struck on a rock, near the harbor of Kinsale, in Ireland. For the space of four hours, they were in constant expectation of being swallowed up by the waves, but the ebbing of the tide showed them the practicability of reaching the shore, which was only about two hundred yards distant. At this juncture, however, a gang of robbers, armed with knives and hatchets, rushed upon them with the most savage ferocity, and commenced plundering the wreck and threatening the lives of all on board. Providentially, however, these ruffians were put to flight by a party of the military, who fired among them, and killed four or five of their party; and the passengers safely escaped to Kinsale, whence they afterwards obtained a passage to Barbadoes.

Towards the close of 1817, the congregation con-

sisted of two hundred and fourteen members, of whom sixty-eight had been admitted to a participation of the Lord's supper. It also appears that the whole number of negroes baptized by the brethren, from the commencement of the mission, did not exceed three hundred and thirty adults, and one hundred and fifty children; making a total of four hundred and eighty individuals.

Intelligence from the missionaries in Barbadoes is contained in a letter of the Rev. C. F. Berg, dated Sharon, October 18, 1819, and is descriptive of a storm, which appears to have been more destructive than any other since the memorable hurricane of 1780.

After describing the menacing aspect of the sky, and the violent gusts of wind on the preceding night, this missionary observes—"On the 13th, in the morning, the sky had an awful appearance; and at ten o'clock, the wind, increasing in strength, began to demolish the stable, and to blow off particles of the roof of the church. I then secured the stable with boards and nails; but whilst I was thus employed, both our negro houses were thrown flat to the ground. At twelve, it grew exceedingly dark, and now the wind increased to a most alarming degree of violence, and torrents of rain poured down with the greatest impetuosity. Four of the window shutters of the church were blown off, which I took up and nailed on again, though not without danger of my life. While I was standing in the south door, watching the dreadful scene of devastation, I was suddenly roused by a violent crack of the wall, and a quantity of mortar and plastering falling down, the roof cracking with a dreadful noise. We were in the old house which stood in the hurricane of 1780; but now the water penetrated through the roof and windows, and the floor being inundated, I was obliged to make a drain, to let it run off.

"About four o'clock, it began to lighten and thunder, the flashes following each other in rapid succession; and, as the wind was still on the increase, and one of the large trees in our yard was torn up by the roots, we did not think ourselves any longer safe in the house. At five o'clock, the wind abated, and, for about five minutes, there was a perfect calm; but it soon returned with the same violence as before, and continued till the evening of the 15th; the rain, in the mean time, pouring down in incessant torrents, and sweeping off the ground the spoils of the tempest.

"Our damage is great, and I may venture to say that £200 sterling will not repay it; but it appears comparatively small when I contemplate the sufferings of our neighbors. All the negro houses are either blown down or unroofed, and many houses, apparently much stronger than our's, are leveled with the ground.

According to the statement in the newspaper, one estate is sunk into the earth, and on another, two large houses have been removed more than two hundred yards. In the town, seven white persons, with their houses, and all in them, were blown into the sea; and the produce of the island is either destroyed, or so materially injured, that dearth and famine stare us in the face. In the midst of all these calamities, however, the state of our negro congregation comforts me much; as I believe that many of them are true children of God, and lovers of the Lord Jesus Christ, who will preserve and help them."

In few places is there a greater call for prudence in the missionary than in this island. Few of the planters are decidedly in favor of having religious instruction imparted to their people, and the faithful servant of Christ has often had to meet with those who would forbid him "to speak to the gentiles that they might be saved." For several years, the journals of the brethren afforded but little that can be deemed interesting, excepting the proof of their patience and faith. In 1823 and 4, the progress of the mission was more encouraging, and a greater hunger and thirst after the word of God appeared, than ever before since its commencement. The missionaries were invited to twenty different plantations, and Mr. Haynes built a chapel and missionary residence on his estate, with the permission of the colonial legislature. In 1826, brother Taylor and his wife arrived from Antigua, and were received with great joy by Mr. H. and his family.

Accounts from Sharon and Mount Tabor, in February, 1828, are interesting. Mr. Brunner writes, "At Sharon we baptized twelve adults, and received seven as candidates; and at Tabor, on the same day, five were admitted to church privileges."

Bishop Hueffel records, in the journal of his visit of inspection—"I went to Mount Tabor, on the 27th. Brother Taylor's house stands by itself; at the foot of the hill lies Mr. Haynes's negro village; the cottages are placed in regular rows, and every other arrangement proves the kind attention which Mr. and Mrs. Haynes pay to the temporal and spiritual welfare of those whom the Lord, by his providence, has entrusted to their care. After the public service, two adults were baptized; brother Taylor addressed the candidates for baptism in an impressive discourse; five persons were received into the congregation."

Before leaving the island, the bishop waited upon the president of the council, and the Right Rev. Dr. Coleridge, the lord bishop of Barbadoes, by whom he was received in a cordial manner, and with expressions of regard for the brethren's missions.

The success granted to the labors of Mr. Brunner, in the year 1828, is worthy of grateful notice; one

hundred and two adults were baptized, and fifty-three children, during that period.

In January, 1830, Mr. Taylor addressed the society in a letter, from which the following is an extract :— "Our gracious Lord is pleased to lay his blessing upon our feeble testimony of his love to sinners, and to grant us many cheering proofs that it is not delivered in vain. The festivals of our Saviour's birth, and those of the new year and Epiphany, were seasons of real refreshing from his presence. At the love-feast with the children, ninety-seven were present, most of whom attend our school. In the course of the year 1829, there have been baptized at Sharon sixty-nine adult negroes, and admitted to the supper fifty-two persons. The congregation consisted of one hundred and sixty-one communicants, one hundred and ninety-seven baptized adults, and one hundred and twenty-four baptized children; there are ninety-four candidates for baptism and one hundred and sixty-eight now people; making the total of individuals under our care amount to seven hundred and forty-four. At the same period, the congregation at Tabor consisted of thirteen communicants, thirty-six baptized adults, and twenty-seven children; making, with thirty-seven candidates for baptism, and fifty-eight new people, an aggregate of one hundred and seventy-one persons.

#### ST. CHRISTOPHER.

The brethren in Antigua having been repeatedly solicited to extend their missionary labors to the neighboring island of St. Christopher, to which mariners usually give the familiar name of St. Kitt's, Messrs. Birkby and Gotwald were sent thither in June, 1777, and were cordially received by one of the planters, who had for some time expressed an earnest wish for the instruction of his slaves in the important truths of the Christian religion.

Having hired a house in the town of Basseterre, they commenced preaching to the negroes; but though these attended in considerable numbers, and the brethren were countenanced in their undertaking by many of the proprietors, the progress of the gospel was comparatively slow, as in 1784, seven years from the first establishment of the mission, the number of converts scarcely exceeded forty. These, however, appeared to have been made the subjects of a genuine change, and their walk and conversation were "according to godliness."

In 1785, the brethren purchased a piece of ground for the establishment of a regular settlement, and the place of worship which they now erected was so

numerously attended, that a more spacious church soon became indispensably necessary. This was accordingly completed in 1789, the believing negroes not only assisting in the work by manual labor, but also aiding it by pecuniary contributions. On the day of consecration, eighteen persons were baptized, and three, who had previously belonged to other denominations, were admitted as members of the church. The number of baptized persons, at this time, amounted to two hundred and seventy-nine, besides about eighty catechumens.

A sacred flame was now kindled in the island, which continued to spread, until, in the course of a few years, the congregation consisted of two thousand five hundred persons, and the attendance on public worship was so numerous, that it was only on the week-day evenings the hearers could be accommodated within the walls of the church: on the sabbath, when the negroes were in the habit of coming from various distant plantations, great numbers were obliged to remain in the open air around the building.

In 1792, the town of Basseterre was visited by a dreadful inundation, and a hurricane, which raged in the ensuing autumn, proved extremely destructive; but on each of these occasions the missionaries were mercifully preserved, though their premises sustained considerable injury. The work of the Lord also continued to prosper in their hands, and, in the course of a short time, they obtained the privilege of preaching to the negroes on no less than fifty plantations.

The invasion of St. Christopher's by a French fleet, which had previously been anticipated, took place on the 5th of March, 1805, when General Balbot fixed his head-quarters in the neighborhood of the missionaries, and stationed a guard of four privates and a corporal at the entrance of their burial ground. A capitulation, however, being agreed upon, the enemy quitted the island, after levying a contribution, burning six vessels, spiking the cannon, and destroying the powder magazine; and the brethren were enabled to resume their labors without further fear of interruption.

For some following years, no occurrence worthy of particular narration marked the progress of the mission in this island. Those who were employed in it, however, persevered in their interesting work with unremitting zeal and faithfulness; the vacancies occasioned by the death of some of their number, were soon supplied by other devoted servants of Christ; and, in every year, some of the negroes were received into the church by baptism, whilst others exchanged worlds, rejoicing in the grace of God, and in the glorious doctrine of the atonement.

In the year 1819, a new settlement, called *Bethesda*, began to be formed on the Cayon estate, and on the 25th of February, 1821, the church at that place was solemnly consecrated for the celebration of divine worship; a circumstance which appeared to excite the most fervent gratitude in the breasts of many aged and infirm negroes, who, on account of their distance from Basseterre, had previously enjoyed but few opportunities of attending, on the sabbath, to hear the word of God.

On the 9th of September, 1821, the island of St. Christopher was visited by a dreadful hurricane, which raged with the greatest fury during several hours, and was productive of much devastation in Basseterre, and throughout the country to a considerable extent. The missionaries, however, were graciously preserved in both their settlements; though most of their fences and enclosures were thrown down, and their houses cracked and trembled in such a manner as to excite the most lively apprehensions.

The Rev. J. Johansen, in a letter from Basseterre, dated April 12, 1823, observes, "Concerning the mission in this island, I may say with truth, that the Lord continues to bless our poor exertions. On our communion and prayer days we have manifest proofs that he is present with us, and there are always some, who, on those occasions, advance in church privileges. From Easter 1822 to Easter 1823, one hundred and fifty-three negroes were either baptized or admitted at Basseterre, and seventy-two at Bethesda; making a total of two hundred and twenty-five. May our encouragements excite us to pray that the word of the cross may more and more prove itself to be 'the power of God,' for the conversion of all who hear it, that our Saviour may see of the travail of his soul and be satisfied."

The missionary Sautter writes, April, 1824, from Basseterre, "One hundred and thirty-three were bap-

tized since Easter 1823, and seventy-two admitted to the Lord's supper; at Bethesda, one hundred and eight of the former, and fifty of the latter description."

At the end of 1826, the congregation at Basseterre consisted of one thousand seven hundred and seventy-seven persons, of whom six hundred and six were communicants. There were also three hundred and two candidates for baptism, and five hundred under gospel instruction;—total 2579.

At Bethesda, there had been received into the church, since 1821, three hundred and six adults; and one hundred and ninety-four children had been baptized. This congregation consisted of nine hundred and ninety-five members, three hundred and sixteen of whom were communicants, and, with the addition of catechumens, and candidates for baptism, numbered in all 1780 persons.

A letter from brother Hoch, February 5, 1829, mentions, that he has been cheered at Bethesda, "by several circumstances connected with the course of the congregation." "The congregation, at the close of the year, consisted of four hundred and twenty-four communicants, three hundred and seventy-eight baptized individuals, four hundred and sixty-six baptized children, who, with two hundred and two candidates for baptism, and four hundred and six new people, form a total of 1876 under our care."

Intelligence from Basseterre, in 1830, from the missionary Shick, is of a highly gratifying nature, inasmuch as it shows the steadfastness of the faith of the converts in this island. Mr. Shick remarks, "Of our communicants generally, we can declare with truth, that they seek to glorify God by their walk and conversation. Nor are we without cheering evidences that the Spirit of God carries on his work in the heart of many a poor ignorant negro, leading him to inquire 'What must I do to be saved?'"

## CHAPTER III.

## MISSIONS IN NORTH AMERICA.

A TRACT of land having been offered by the trustees of Georgia to Count Zinzendorf, and that nobleman having expressed a hope that an effectual door was thus opened for the introduction of divine truth among some of the Indian tribes on the new continent, a number of the United Brethren left Herrnhut in November, 1734, and arrived in America the following spring.

Having cleared a piece of ground, and formed a settlement near the river Ogache, they immediately commenced their missionary labors, by preaching among the Indians of the Creek nation; many of whom resided on an island called Irene, about five miles from the town of Savannah, and possessed a tolerable knowledge of the English language. They also established a school for the education of the children; and, for some time, their prospects were very encouraging. Their exertions, in this quarter, however, were soon and unexpectedly interrupted, by the commencement of hostilities between the English and the neighboring Spaniards; and their refusal to take up arms, on that occasion, excited so much dissatisfaction in the minds of the other inhabitants, that the brethren were under the necessity of abandoning their flourishing plantations, and of retiring into Pennsylvania.

In the mean time, Mr. Spangenberg, who, with Messrs. Töltschig and Seiffart, had conducted the colony to Georgia, returned to the congregation at Herrnhut, and gave such an affecting representation of the state of the savages in America, that several of the brethren declared their readiness to devote their services, and even their lives, to a mission so important and truly benevolent. One of these, Christian Henry Rauch, was accordingly despatched to New York, where he arrived in July, 1740.

Shortly after his landing, Mr. Rauch was informed that an embassy of Mahikan Indians had arrived in the city, to treat with government. He, therefore, went immediately in search of them, and, though their appearance was extremely ferocious, and they were

evidently in a state of inebriety, he was by no means discouraged, but waited patiently till they were sober, and then asked two of them, named Tschoop and Shabash, whether they wished a teacher to settle among them and instruct them in the way of salvation. They immediately intimated their willingness to accede to such a proposal; and, in a subsequent interview, it was agreed that he should accompany them to their residence at Shekomeko, an Indian town, about twenty-five miles to the eastward of North River, on the borders of Connecticut.

On reaching the place of his destination, our missionary met with a very hospitable reception; but, the next day, when he began to speak seriously of the things of God, the Indians treated his instructions with derision and contempt. Regardless of their behavior, however, he persisted in testifying of the evil of sin, and the necessity of salvation by Jesus Christ, visiting them daily in their huts, and travelling to the adjacent towns; though, as he neither possessed a horse nor money to hire a boat, he frequently suffered extremely from heat and fatigue, and was sometimes refused admission into the houses of those to whom he longed to communicate the invaluable truths of the gospel.

Thus he proceeded for some time with little or no prospect of success; but, at length, it pleased God to touch the hearts of the two Indians whom he had first addressed in New York, and whenever he conversed with them of the sufferings of the Redeemer, and the all-sufficiency of his atonement, their eyes overflowed with tears, and they bitterly lamented their former ignorance of the true God and their bigoted devotion to dumb idols.

The work of the Holy Spirit in the conversion of these savages was so evident, that the subject soon acquired publicity; and the neighboring Christians, whose attention to the gospel seems to have been roused by this extraordinary circumstance, were anxious of hearing the missionary themselves. He accordingly complied with their solicitations to address

them occasionally, and the word spoken appears to have been owned and blessed to many.

In this manner Mr. Rauch continued to labor for about twelve months; but just as he began to anticipate that the seed sown by his instrumentality would soon produce some fruit to the honor of his adorable Master, some white people in the neighborhood, conceiving that the conversion of the Indians would prove injurious to their interest, propagated the basest reports against him, and actually instigated the savages to threaten his life if he did not immediately quit the place. Under these circumstances, he resolved to withdraw for a season, and accepted the situation of teacher in a farmer's family at a short distance. He found it impossible, however, to abandon "the work of an evangelist," and, though exposed to the greatest indignities and the most imminent danger of his life, he persisted in visiting the Indians at Shekomeko, till, at length, his meekness, patience, fortitude, and perseverance, completely disarmed their resentment, and convinced them of the falsehood of the reports which had been so industriously circulated to his disadvantage.

The friendship of the Indians was no sooner regained, than the happiest effects were seen to follow the preaching of the gospel among them. Many were deeply impressed by the relation of the sufferings and death of Jesus; and, whilst torrents of tears streamed from their eyes, the renewing grace of the Holy Spirit shone conspicuously in their conduct and conversation. This was strikingly exemplified in Tschoop, whose affections had, for a short time, been alienated from his teacher, but who had subsequently and successfully exerted himself in removing the unfounded prejudices of his countrymen. This man, whilst in an unregenerate state, was pre-eminent, among his brethren, in drunkenness, ferocity, and debauchery, and had actually crippled himself in the service of Satan. Now, however, the lion appeared to have been transformed into a lamb, and the demoniac, whom no moral restraints could formerly bind, was seen in a state of sanity and peace, clothed with the garments of salvation, and sitting at the feet of Jesus.

Speaking to the brethren of his own conversion, he, one day, said, "I was born among the heathen, and have grown old among them, and, therefore, I know how the heathen think. A preacher once came among us, and began to tell us that there was a God. We replied, 'Dost thou think us so ignorant as not to know that? Return to the place whence thou camest.' Another preacher, who afterward visited us, insisted upon the wickedness of lying, stealing and intoxication. We answered, 'Thou fool, dost thou suppose we are unacquainted with this? Return home, and there repeat thy exhortations; for who are more notorious

liars, thieves or drunkards than thy own people? After some time, brother Rauch came into my hut, and addressed me to this effect; 'I am come to you in the name of the Lord of heaven and earth. He sends to inform you that he will deliver you from your present miserable situation, and render you completely happy. For this purpose he became a man, gave his life a ransom, and shed his precious blood for punishing sinners.' When he had finished speaking, he lay down, fatigued with his journey, and fell into a sound sleep. I then began to think, 'What sort of a man is this? There he lies and sleeps; and, though I might easily kill him, and throw his body into the woods, this gives him no concern!' At the same time his words were too deeply rooted in my mind to be forgotten. Even when I slept, the blood which Christ shed for sinners presented itself to my imagination. I afterward interpreted what I had heard to my countrymen, and thus, through the grace of God, an awakening commenced among us. If, therefore, brethren, you would have your words to gain entrance among the heathen, continue to preach Christ, and the efficacy of his sufferings and death."

In 1742, Count Zinzendorf, having engaged to inspect the different settlements of the brethren in America, paid a visit to Shekomeko, and had the pleasure of witnessing the baptism of Tschoop, Shabash, and two other Indians, who were admitted into the church, on the 22d of February, as the first fruits of their nation. The count also made several journeys into the interior, by which means a friendly intercourse was established with several Indian tribes, some of whom might otherwise have opposed and impeded the labors of the missionaries.

The mission now began to assume a most encouraging appearance, as the hands of Mr. Rauch were strengthened by the arrival of some prudent, zealous, and courageous fellow laborers; the young converts evinced a delightful warmth of heart, whilst speaking of the love of God in Christ; and the Indians, who frequently came from a distance of twenty miles to hear the gospel, were so deeply affected by its impressive truths, that they were bathed in tears during the sermon, and sometimes fell prostrate on the ground, overpowered by the acuteness of their convictions. The missionaries, who lived and dressed in the Indian manner, also extended their labors to some of the neighboring towns; and such a powerful sensation attended the doctrines which they preached, that the hearts of the savages were completely melted, and the standard of the cross began already to wave in holy triumph amidst the strong holds of Satan and of sin.

In March, 1743, ten of the converted Indians at Shekomeko were, for the first time, admitted to a

participation of the holy communion; and in the month of July, a new chapel was opened, thirty feet long and twenty broad, which enabled them more conveniently to hold their meetings for public worship. Some rules were also drawn up by the brethren, for the regulation of their social intercourse, and for the maintenance of good order in the settlement; and, at the close of the year, the number of baptized Indians amounted to sixty-three, exclusive of those in the town of Pachpatgoch, where a missionary and his wife, from Bethlehem, had recently taken up their abode.

Hitherto, though exercised with trials, and sometimes exposed to vexations, the missionaries had not met with any serious interruption to their labors; but, in the spring of 1746, a most violent persecution was raised against them by some Europeans in the neighborhood. These persons, having failed in their base attempts to detach the Indians from their teachers, and to seduce them into drunkenness and other vices, now endeavored to alarm their own countrymen, by representing that the brethren were in league with the French in Canada, and had been employed to furnish the savages with arms for the express purpose of murdering the English. This cruel and absurd report was spread through the whole country, and excited such terror in the adjacent town of Sharon, that the inhabitants remained under arms for a whole week, and some were so panic-struck, that they actually abandoned their plantations.

The missionaries were now required to serve in the militia, and on their pleading the exemption to which they were entitled as ministers of the gospel, they were dragged from court to court, in order that some charge might have been substantiated against them; but, as gold loses none of its purity by passing through the fire, they were honorably acquitted in every instance, and the most distinguished of the magistrates acknowledged the purity of their designs and the utility of their exertions. The malice of their enemies, however, was not diminished, though their attempts had thus far proved abortive. They, therefore, had recourse to other measures, and not only procured an act of assembly ordaining that all suspected persons should take the oath of allegiance, or be banished from the province, but they succeeded in obtaining another act, prohibiting the missionaries from instructing the Indians, under the absurd pretence of their being connected with the French.

Though the injustice of this act was felt and acknowledged by every unprejudiced person, the brethren considered it their duty to obey the authority of the state; and, with bleeding hearts, but with unshaken confidence in God, they left their beloved

congregation, and retired to Bethlehem. The Indians, in the mean time, continued to hold their religious meetings as usual, and were occasionally visited by their teachers, though at the risk of severe persecution. The members of the congregation were soon afterward invited to remove from the province of New York, and to settle in the vicinity of Bethlehem till a more eligible spot could be procured for their permanent residence; and though, at first, they started several objections against this proposal, many of them were soon compelled to embrace it, by the malicious persecution of the white people in their neighborhood, who forcibly dispossessed them of their lands, and even applied to the local authorities for a warrant to exterminate them, as enemies of the state.

In April, 1746, two families of the emigrants, consisting of forty-four persons, arrived at Bethlehem, and erected some huts for their temporary accommodation; but as an Indian town could not be conveniently supported in that situation, the brethren purchased a tract of land, about thirty miles distant, near the confluence of the rivers Mahony and Lecha. To this spot the Indians immediately repaired, with a view to clear and cultivate the ground, and here a new town was marked out, which they called *Gnadenhutzen*, or Tents of Grace.

On receiving intelligence of the formation of this settlement, many of the converted Indians, who had previously refused to quit Shekomeko, were induced to remove thither; but the situation of those who still remained became more and more embarrassing. The Indians attached to the French army, having made an irruption into the country, had advanced within a day's journey of the town, marking their progress by conflagration and murder. The Christian natives, still residing in that settlement, were, therefore, kept in a state of the most fearful anxiety; and none of the brethren had an opportunity of visiting them till the month of July, when Messrs. Post and Hagan went thither from Bethlehem. On that occasion, though the chapel was secured to the Indians by a written deed of gift, it was found necessary to give up all idea of holding meetings for religious worship there, and the missionaries took leave of Shekomeko with sorrowful hearts, though with unfeigned gratitude for that manifestation of divine mercy, which had here been afforded to the heathen; of whom sixty-one adults had been received into the church by the rite of baptism, within two years, exclusive of those who had been admitted to the same privilege at Bethlehem.

At Gnadenhutzen the Indian congregation continued for several years in a pleasing course, and increased to about five hundred persons; who evinced the sincerity of their profession by the harmony which prevailed

among them, the industry with which they cultivated their fields, the solicitude which they expressed for the religious education of their children, and the unshaken confidence which they reposed on the grace and power of the Lord Jesus, in seasons of severe sickness, and under circumstances of peculiar trial. The missionaries also evinced their zeal and devotedness to the cause in which they had engaged, not only by paying the greatest possible attention to the wants of their flock at this settlement, but by embracing every opportunity of publishing the gospel among the Iroquois, on the banks of the Susquehannah. Many perilous journeys were undertaken with this view, and the lives of the brethren were sometimes in imminent danger from the profligacy and inebriety of the ferocious tribe whom they labored, but without success, to convert to the faith of Christ: two of their number, however, obtained permission from the Great Council at Onondago to reside in the country, in order to gain a competent knowledge of the language.

In 1752, a numerous embassy of Nantikoks and Shawanose arrived at Gnadenhutzen, and concluded a solemn league of amity with the brethren. The following spring another embassy arrived attended by three Iroquois Indians, and proposed that the congregation should immediately quit their settlement and remove to Wayomik, a town belonging to the Shawanose. For this most unexpected proposal, no reason was assigned; but it afterward appeared that the savages, having resolved to join the French in hostilities against the English, were desirous, in the first instance, of providing a safe retreat for their countrymen, that they might attack the white people in the neighborhood of Gnadenhutzen with greater facility.

Though most of the Christian Indians were decidedly averse to the idea of emigration, a party of upwards of eighty resolved on removing to Wayomik; but these had scarcely commenced their journey, when their loss was, in some degree, made up by the arrival of fifty converts from an establishment about a day's journey from Bethlehem, whence they had been expelled by order of the proprietor of the estate. This circumstance exceedingly cheered the congregation, and seemed to inspire the native assistants with new zeal and perseverance in the discharge of their duties. The heavy clouds, however, which had for some time menaced this settlement, were not yet dispersed. They were not only obliged to pay a sort of tribute to the Iroquois, as an acknowledgment of their dependence on that warlike nation, but a new and singular message was sent to them, to the following effect: "The Great Council of the Iroquois, in Onondago, speak the truth and lie not. They rejoice that some of the be-

lieving Indians have removed to Wayomik; but now they lift up the remaining Mahikans and Delawares, and set them down in Wayomik also; for there a fire is kindled for them, and there they may plant and think on God: but if they refuse to hearken to this message, the Great Council will come and cleanse their ears with a red hot iron (implying that they would burn their houses), and shoot them through the head with musket balls." This menace induced some of the congregation to remove; but the majority resolved to continue with their teachers; some of them observing, in reference to the threat of the Great Council, "The God who created and redeemed us is also able to protect us, nor need we dread the displeasure of man, since not a hair can fall from the head of a Christian without the divine permission."

The missionaries at this station now began to resume their itinerant labors among the heathen residing at a distance; and, though the journeys which they performed were attended with many inconveniences and dangers, they considered themselves amply remunerated for all their toils, when, by the instrumentality of their preaching, converts were added to the church, and those who had already cast in their lot with the people of God, were seen to continue in the faith and hope of the gospel. Little did some of them suppose, whilst thus rejoicing over their occasional visits, that so terrific a catastrophe awaited them at home.

On the commencement of hostilities between the French and English, an Indian war broke out, accompanied by its usual horrors, and spreading consternation and dismay through all parts of the country. The first outrage was committed in the vicinity of Shomokin, where three of the Moravian missionaries resided; but by the overruling providence of God they were mercifully preserved. The brethren at Gnadenhutzen, however, who had resolved to remain at their post, notwithstanding the imminent danger to which they were exposed, as friends of the British government, were doomed to drink the cup of bitterness, even to the dregs. In the evening of November 24, 1755, whilst the brethren in the mission-house were sitting at supper, they heard an unusual barking of dogs, followed by the report of a gun. Some of them immediately went to the door, when they perceived, to their unspeakable terror, a party of French Indians, with their muskets pointed towards the house, and in the space of a second, they fired, and killed Martin Nitschman on the spot. His wife and some others were wounded, but they precipitately rushed up stairs to the garret, and barricaded the door so firmly with bedsteads, that their savage pursuers found it impossible to force it open. Resolving, however, not to be disappointed of their prey, the sanguinary monsters set

fire to the house, which, in a short time, was completely enveloped in flames. Two of the brethren had previously effected their escape by jumping out of a back window, and now one of the sisters and a boy saved their lives by leaping from the burning roof. One of the missionaries, named Fabricius, attempted to follow their example, but, being discovered by the Indians, they despatched him with their hatchets, cut away his scalp, and left him lifeless on the ground. All the others who had fled to the garret were burned to death. Mr. Senseman, who, on the first alarm, had gone out at the back door, had the heart-rending anguish of beholding his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "*Dear Saviour! it is all well.*" No less than eleven persons perished on this melancholy occasion, viz. seven missionaries, three of their wives, and a female child only fifteen months old! The inhuman savages having completed their work of butchery at the mission-house, set fire to the stables, and thus destroyed all the corn, hay and cattle. They then regaled themselves with a hearty meal, and departed. They afterward returned, however, to burn the town and ravage the plantations; but the whole of the congregation providentially escaped, having fled to the woods, as soon as they saw the mission-house in flames, and were apprized, by one of the brethren, of the tragical catastrophe.

Dreadful and disastrous as were these events, they became the means, in the hand of Divine Providence, of averting a much more extensive calamity. Some agents of the prince of darkness had, at this time, contrived the destruction of the whole establishment of the United Brethren in North America; and the sparks of suspicion which had been kindled on a previous occasion, by intimations of a treasonable correspondence with the enemy, were now blown into a flame, by an infamous fabrication in one of the newspapers, purporting to be a letter from a French officer, in which he was represented as saying, that "the conquest of the English would soon be effected by his countrymen, as the Indians had already espoused their cause, and the Moravians, who were decidedly friendly to them, would render every assistance in their power." The publication of this vile forgery excited such a general feeling of indignation, that in the Jerseys a declaration was publicly made, with heat of drum; that Bethlehem should be destroyed, and the most dreadful menaces were added, that in *all* the Moravian settlements such a carnage should be shortly made as had never previously been heard of in North America. Whilst we shudder, therefore, at the

calamitous fate of those who perished at Gnadenhutten, we are constrained to admire the stupendous wisdom of that God, who, by permitting the Indians in the pay of France to commit such an inhuman atrocity upon the very people who had been industriously represented as their friends and adherents, established the innocence of a slandered community, beyond the power of contradiction, and providentially rescued their other settlements from impending destruction.

After the murderous attack on the missionaries at Gnadenhutten, a few of the converted Indians removed to Wayomik, but the greater part fled to Bethlehem, where they were received with fraternal kindness, and treated with the greatest hospitality. This circumstance, however, tended to involve both the brethren and their converts in new and trying difficulties. The savages, on the one hand, peremptorily insisted on their countrymen rising in arms against the English, and even threatened to murder them in case of refusal; whilst, on the other, there arose a set of fanatics among the Europeans, who demanded the total extermination of the Indian tribes, as a race accursed of God; and these were, of course, highly incensed against the brethren at Bethlehem, for affording protection to persons, whom they, in their wisdom, identified with the ancient Canaanites.

Thus situated, the inhabitants of Bethlehem considered themselves as sheep ready to be slaughtered, and knew not, on retiring to rest at night, whether they should ever again behold the light of day. Their dependence on the God of their mercies, however, remained unshaken, and they resolutely determined to remain at their post. At the same time, they adopted the most prudent measures for their defence, surrounding the settlement with palisadoes, and maintaining a constant watch both day and night. They were thus happily preserved from the attacks of the savages, who continued to ravage the neighboring country, and to commit the most horrid barbarities.

After some time, the Indian congregation began to enjoy repose and tranquillity beneath the protection of their kind friends at Bethlehem; three of the missionaries devoted themselves entirely to their instruction; portions of the Scripture and moral hymns were translated for their use; the schools were recommenced and diligently attended; and the children frequently met together, to sing the praises of their God and Saviour. The converts, also, with very few exceptions, remained steadfast in their Christian profession, and exhibited many satisfactory proofs of the influence of the gospel on their hearts and lives.

In the month of June, 1757, a piece of land, about a mile distant from Bethlehem, was kindly granted by

government for the formation of an Indian settlement; and here a town was erected, under the superintendence of the brethren, which was called *Nain*. This was no sooner completed than most of the baptized, who, in obedience to their savage countrymen, had returned to Wayomik, or fled to the Susquehanna, after the massacre of the missionaries, returned and solicited permission to reside in the town. The inhabitants, indeed, increased so rapidly, in consequence of the return of those who had wandered in various directions during the late troubles, that, after the lapse of a short time, it became necessary to divide them, and to form a second settlement for their accommodation. Accordingly, the brethren at Bethlehem purchased a tract of land, comprising about fourteen hundred acres, behind the Blue Mountains, and a new town, called *Wechquetank*, was erected under the inspection of one of the missionaries.

As the scene of the contest between the French and English was now changed, Pennsylvania and the adjacent provinces were happily delivered from the presence of the hostile savages; and, for a considerable time, the inestimable blessings of peace, repose, and prosperity, continued to be enjoyed in each of the new settlements. In 1763, however, both the incursions of the Indians and the clamor of certain Europeans for the extirpation of all the native tribes, were unhappily renewed. A party of Irish freebooters, in particular, declared that any Indian who presumed to appear in the woods should be instantly shot, and that if only one white man were murdered in that neighborhood, the most exemplary vengeance should be taken upon all the inhabitants of *Nain* and *Wechquetank*. In consequence of these menaces, the congregations were repeatedly harassed by false alarms, and, at length, they received the appalling intelligence, that an Irish settlement, a few miles from Bethlehem, had been attacked by a party of the savages, who had killed a captain, a lieutenant, several soldiers, and a person, whose wife narrowly escaped, though she had occasioned the awful disaster, by inconsiderately expressing her sentiments in respect to some Indians who lodged in that quarter. This circumstance excited the most serious apprehensions in each of the new missionary settlements, nor were they by any means unfounded. The very next day, about fifty white men assembled on the opposite side of the river Lecha, intending to surprise *Nain* in the night, and murder all the inhabitants; but some person in the neighborhood having pointed out the difficulty and danger of their enterprise, they were induced to return home. On the same day, a party of the Irish freebooters arrived at *Wechquetank*, with the design of destroying the whole of the Indians in that place; but the missionary was fortunate enough to re-

strain their fury by some well-timed presents, and by giving them plenty to eat and drink. On quitting the settlement, however, they were heard to assert, that, unless the Indians removed very shortly, they would return and massacre them all. An attack was also expected in the course of the night, as several spies were discovered lurking about, and a fire at a short distance betrayed a neighboring encampment: but as the rain fell in torrents for several hours, the enemy was induced to abandon or postpone his design.

As it was impossible to remain any longer at *Wechquetank* without incurring the charge of absolute temerity, the congregation resolved to abandon that town, and to accept an invitation to one of the brethren's settlements, called *Nazareth*; though they were under the painful necessity of leaving their growing crops and many of their cattle behind them. Just as they were preparing to depart, their attention was excited by a discharge of fire arms in the neighborhood; and the Indians, supposing that their savage countrymen had attacked some of the settlers, proposed hastening to the assistance of the latter. The missionary, however, represented that their arms should only be used in self-defence; and it soon afterwards appeared, that the firing had proceeded from a party of soldiers, and that the savages, against whom it was directed, had retired without committing any depredations.

The inhabitants of *Nain*, in the mean time, were in a complete state of blockade; the settlers being so enraged against them, on account of the cruelties of their countrymen, that the converted Indians could no longer go to Bethlehem without exposing themselves to the most severe treatment; and, even at home, they were under the necessity of maintaining a strict watch both by day and night. Having adopted such measures for their defence as precluded the enemy from attacking them without danger, they began to entertain the cheering hope that government would soon interpose on their behalf; but this anticipation was sadly disappointed. One of their members, named *Renatus*, was suddenly apprehended as the Indian who had murdered an Irish settler; and, as the widow of the deceased swore to his identity, he was immediately removed to Philadelphia and thrown into prison. The news of this circumstance spread through the country with inconceivable rapidity, and inflamed the rage of the Europeans to such a pitch of madness, that the immolation of the two congregations appeared almost inevitable.

At this critical juncture, an express arrived from Philadelphia, with an order from the chief magistrates, that all the Christian Indians from *Nain* and *Wechquetank* should deliver up their arms and repair to that city, where they would be placed under the pro-

tection of the government. This was a source of deep distress to the converts, who dreaded nothing so much as the idea of a separation from their teachers; but, on being assured that the missionaries would not forsake them, they resolved to submit to the will of God; and on the arrival of the sheriff, they delivered up their weapons with a degree of composure which demonstrated the influence of the gospel upon their minds; as an Indian, previous to conversion, would prefer the loss of his head to that of his musket.

The congregation from Nain having joined their brethren who had recently removed from Wechquetank to Nazareth, the whole company set forward on their journey, accompanied by some of the missionaries, on the 8th of November; and it was truly affecting to behold these poor, unoffending people, among whom were many sick and infirm, besides women and children, travelling patiently along, in utter ignorance of their future destiny. On the road they suffered much from fatigue and other hardships, and in some places they were exposed to the insults of the settlers, who loaded them with abuse and maledictions.

On their arrival at Philadelphia they were ordered to be lodged in the barracks; but, as the soldiers who were quartered there peremptorily refused them admittance, the unfortunate creatures were kept standing in the street from ten o'clock in the morning till three in the afternoon, exposed to the derision and threatenings of a clamorous mob, who charged them with all the outrages committed by the savages, and even talked of murdering them on the spot. At length the magistrates ordered them to proceed six miles farther, to Province Island, in the river Delaware; where they were lodged in some large buildings, and kindly supplied by government with whatever they needed.

They had not been long in this asylum when they received the distressing intelligence that the town of Wechquetank had been burnt by some of the infuriated settlers; and that some incendiaries had also attempted to set fire to Bethlehem, and had actually reduced the oil mill to ashes. It was also stated that a party of Europeans had attacked a number of Indians in the village of Canestoga, and murdered fourteen of them in their huts. The rest having fled to the town of Lancaster, the magistrates took them under their protection, and lodged them in the workhouse, a strong and secure building. The inhuman murderers, however, marched into the town at noon-day, broke into the workhouse, and, though the poor, defenceless Indians begged for mercy on their knees, they butchered them all without pity, and, having thrown their mangled bodies into the street, they departed with a shout of malignant triumph, threatening that the

Indians in Province Island should soon share a similar fate.

A proclamation was now issued by government, offering a considerable reward for the apprehension of the ringleaders of these assassins. Such was the state of insubordination at that time, however, and so general was the rage of the white people against the Indians, that the magistrates, apprehensive of the most disastrous consequences, resolved to send the converts from Province Island to the English army, by the way of New York. Accordingly, on the 4th of January, 1764, they quitted their asylum, and, on their arrival at Philadelphia, they were provided with wagons for the aged, the sick, and the children, and the heavy baggage; and were protected from the assaults of the mob by a party of seventy Highlanders. In all the towns through which they passed they were grossly insulted by the populace; but, after about a week's journey, they arrived in safety at Amboy, where two sloops were ready to carry them to their place of destination. Just as they were preparing to embark, however, a message arrived from the governor of New York, strictly enjoining that no Indian should enter that province, and even prohibiting the ferryman, under a severe penalty, from conveying them across the river.

This circumstance was no sooner communicated to the magistrates at Philadelphia, than orders were issued for the Indians to return to that city; and on their arrival they were lodged in the barracks, and attended day and night by a military guard. The mob, however, continued to increase both in number and fury, so that government found it necessary to make preparations for repelling their audacity by force. The guard was, accordingly, doubled; a rampart was thrown up in the middle of the square; and eight heavy pieces of cannon were planted in the front of the barracks. An association of the citizens, comprising many of the young Quakers, was also formed by the celebrated Benjamin Franklin, and avowed their readiness to assist in defending the Christian Indians. Twice the conspirators meditated an attack, but the preparations made by government so completely overawed them, that they wisely abandoned so dangerous an enterprise. Some gentlemen were then deputed to inquire what complaints they had to make, and, on their asserting that several of the Indians were murderers, whom they had seen at Pittsburg, one of their ringleaders was admitted into the barracks, in order to point out the culprits. He accordingly examined them all with minute attention, but was unable to recognize an individual as chargeable with the smallest offence. It was then asserted that the Quakers had removed six of the Indians, and concealed them in a place of safety; but, upon investigation,

this charge proved to be totally unfounded. The rioters, therefore, marched off, and tranquillity was happily restored.

During their residence in the barracks, which lasted nearly fourteen months, the Indians kept up their religious meetings, and on the sabbath such crowds of people attended their worship, that the chapel could not contain them; the greatest silence and decorum, however, were invariably preserved, and not only were the prejudices of many effectually removed, but to others, it is hoped, the gospel was accompanied with saving power. The Lord's Supper was also administered at stated times, and one of the missionaries even opened a school for instructing the youth in the English language.

Notwithstanding the enjoyment of these privileges, and the generous supply of all their wants by the British government, the Indians began to grow dejected and melancholy in a situation which they considered as little short of imprisonment; some of the young people, impatient of restraint, exhibited strong symptoms of insubordination; and on the appearance of fever and the small pox, which broke out as the summer advanced, many of them began to meditate an escape from the barracks. The exhortations and advice of the missionaries, however, gradually inspired them with a spirit of resignation; and though, during the period of infection, upwards of fifty persons were removed from the congregation by death, their loss was abundantly compensated to the survivors, by the cheering reflection that most of them had departed rejoicing in the faith of Christ, and anticipating a ready admittance into that celestial city where the inhabitant shall not say, "I am sick."

Among the Indians lodging in the barracks, at this time, Renatus, whom we have already mentioned as having been imprisoned on a charge of murder, appears to have been placed in the most distressing circumstances; three of his nearest relatives having been successively carried off by disease, whilst he was in expectation of being brought to condign punishment for a crime of which he was entirely innocent. When informed of this mournful event, he burst into a flood of tears, and exclaimed, "O! to lose my father, my wife, and my child, whilst I myself am confined in prison! This is almost too much to bear!" He devoted the whole of his time, however, to reading and prayer; and when put upon his trial, his innocence was most satisfactorily proved, and he was honorably acquitted:—a circumstance which proved highly beneficial to the brethren, as it completely removed the odium which had so long been cast upon their converts, and which had rendered the mission itself an object of general though most unjust suspicion.

Vol. I.—Nos. 7 & 8.

On the cessation of hostilities, and the subsequent restoration of peace, in March, 1765, the Indians were liberated from the barracks, and received the agreeable intelligence that a tract of land had been assigned to them as a settlement, on the banks of the Susquehanna. In their journey thither, however, they had to encounter a variety of difficulties; for, as the animosity of the white people had not yet subsided, they were compelled to travel by a very circuitous route, and through extensive forests, where it was necessary to cut their way for miles together. In some places the hills were so steep and rocky, that they were obliged to unload the wagons and carry their luggage forward in detached parcels, so that they had to travel over the same ground repeatedly. At other times their progress was impeded by rivers so broad and deep, that they were under the necessity of encamping on the banks, till they had constructed a sufficient number of rafts or canoes to cross them. At night they were sometimes forced to lodge in the swamps, no dry ground being sufficiently contiguous; and whenever they passed through a part of the country which afforded neither game nor fish, they were so severely distressed for provisions, that they were glad to feed upon wild potatoes, notwithstanding the unpleasant taste of those roots; and to satisfy the cravings of the children, they peeled the chestnut-trees, and made them suck the juice which exuded under the bark. They had also frequently nothing to drink but the muddy water found in swampy puddles. One night they were greatly alarmed by the woods being on fire, and burning with great fury around their encampment till one o'clock in the morning. All their fatigues and trials, however, were comparatively forgotten in their religious meetings, which they held every evening in the open air, around a large fire; and, after travelling for five weeks, they arrived in safety at the end of their journey.

Having fixed on a convenient spot for a settlement, they began to erect a town which, when completed, consisted of forty houses built of wood, in the European manner, and thirteen Indian huts, besides a dwelling for the missionaries, and a neat and spacious chapel. The ground adjoining the houses was laid out in gardens; and between the town and the river a tract of about two hundred and fifty acres was divided into regular plantations of Indian corn. To this settlement they gave the name of *Friedenshuetten*, or "Tents of Peace."

Soon after the formation of this settlement, great numbers of Indians flocked to it from various quarters; and, whilst all of them admired the excellency of its situation and the regularity of its appearance, many were led to attend seriously to the preaching of the

gospel, and were filled with concern for their eternal salvation. The congregation was, of course, progressively increased, and, in less than two years, it became necessary to build a larger place of worship. Two spacious schools were also erected for the use of the young people; and the brethren were richly remunerated for all their labors by seeing the work of the Lord prospering in their hand.

In the autumn of 1767, the excellent missionary David Zeisberger undertook a journey to the Ohio, as he had been informed that some of the Indians on the banks of that river were desirous of hearing the gospel. His first design was to visit Goshgoshuenk; and though, on various occasions, he received the most unfavorable accounts of the people of that place, he resolutely pressed forward, relying on the goodness of his cause, and the protection of his Divine Master. The hardships endured by himself and the two Indian assistants by whom he was accompanied on this occasion, were very severe; as they had frequently to cross extensive plains covered with such high grass that a man on horseback was nearly hidden by it, and, after a fall of either rain or dew, the travellers were completely wetted to the skin. As they proceeded, the aspect of the wilderness became more dreary, and they were often compelled to work a path through the thickets by day, and to sleep in the open air at night, exposed to the inconveniences both of cold and rain.

On their arrival at Goshgoshuenk, it appeared that the character of the inhabitants was quite as bad as it had been represented, and that the vilest abominations of heathenism were practised among them without a blush. They readily consented, however, to convene an assembly in order to hear the words of the missionary; and, after due deliberation in their council, they requested that teachers might be sent to reside in their town. This circumstance being communicated to the directors of the mission at Bethlehem, they determined to send Messrs. Zeisberger and Senseman, with several Indian families from Friedenshuetten to Goshgoshuenk, to form a regular missionary station in that town, as there appeared some probability of introducing the gospel with success, even in a place which seemed hitherto to have been the favorite seat of Satan's empire. These two brethren accordingly set out in April, 1768, accompanied by their friends Ettwein and Heckenwalder, as far as Wayomik, where they expected to be joined by the families of the Christian Indians. Here the whole company, together with their host and his family, were in the most imminent danger of losing their lives by an accident, which, however, was mercifully prevented by the interposition of Divine Providence.

The circumstance, which is too interesting to be passed over in silence, is thus narrated by one of the party:—

“The only white man residing at Wayomik was Mr. Ogden, a shopkeeper, who received us most kindly, and did every thing in his power to render our abode as pleasant as possible. His dwelling consisted of two small buildings closely adjoining. In one of these he kept his articles of trade; and in the other, where our baggage was deposited, stood some barrels of gunpowder. He slept in his shop, out of which a door communicated with the powder-magazine. As the weather appeared to threaten rain, he laid a sufficient quantity of straw on the floor of the latter apartment, for us to sleep upon; charging us, however, not to smoke our pipes there, as some grains of powder might be scattered on the ground, and some of the barrels were open. When we retired to rest, our host placed a candle in his own room, in such a situation that its light shone into our apartment. A traveller, however, who had accompanied us hither, drew the candle nearer, to examine a wound in his foot. Mr. Ogden, at first, expostulated with him on the danger of bringing the candle so near to the straw; but as he promised to use the utmost caution, and to put the candle out as soon as he had dressed his wound, our host, at length, yielded to his entreaties, and closed the inner door. We then lay down, and, having warned him to take care of the candle, immediately fell asleep. The traveller, also, overcome with weariness, sunk into a profound slumber before he had extinguished the light. The next morning, Zeisberger called me out of the house into the adjoining wood, and, pulling the candle out of his pocket, communicated to me what he thought it prudent to conceal from our hospitable host. ‘My brother,’ said he, ‘had not the eye of Him who never slumbereth nor sleepeth been upon us last night, we should all have been blown into the air, and no one would have known how it happened. I slept soundly, being extremely fatigued, and was in my first sleep, when I felt as if some one had roused me with a violent shake. I immediately sat up, and saw the wick of the candle hanging down on one side, all in a flame, and the candle itself on the point of falling into the straw, which I was just in time to prevent. After this I could not sleep again, but lay silently thanking the Lord for the extraordinary preservation which we had experienced.’”

On their arrival at Goshgoshuenk, the brethren were received with every token of welcome, and the Indians attended in considerable numbers on the religious services which they established. In a short time, however, the charm of novelty having subsided, a violent opposition was excited in the breasts of

many, by the jealousy of the chiefs, the artifices of the sorcerers, and the promulgation of the most unfounded and absurd accusations against the brethren. Such, in fact, was the hostility now manifested against the doctrines of the gospel, that even some who expressed the greatest satisfaction at the arrival of Mr. Zeisberger and his companions, now spoke of them with malignant hatred, and even proposed that all the Christians, including both the missionaries and their converts, should be put to death and thrown into the river.

Regardless of these difficulties, and unappalled by the menacing clouds which began to gather so rapidly over their heads, the brethren resolved to continue at their post; and with this design they erected a small winter house, at a short distance from the town, where they might celebrate the holy communion with their own people, and address the truths of the gospel to them, and to such of the inhabitants of the place as might wish to attend. This plan was productive of great good; not only as the Christian Indians were enabled to enjoy their solemnities without interruption, but as many others were induced to come under the sound of the gospel, notwithstanding the abuse and persecution of their neighbors.

As the missionaries perceived, after some time, that the opposition of their enemies rather increased than subsided, they retired to a convenient though barren spot, about fifteen miles distant, on the opposite bank of the river, where they built a new settlement, which they called *Lawnakhannek*. In this removal, they were accompanied by all those Indians who had become attached to the gospel, and, within a short time, several of these were admitted into the church by the rite of baptism. Even the inhabitants of Goshgoshuensk, by degrees, began to acknowledge the injustice of their persecution, and the council of that town were so fully convinced of the disinterested designs of the missionaries, that they adopted them as members of the Delaware nation, and begged them to bury in oblivion all that was past.

The congregation now seemed likely to increase rapidly in numbers, as Indians from different quarters were almost continually arriving, with a desire to hear the gospel; and the truths which were sounded in their ears were, by the agency of the Holy Spirit, conveyed to the hearts of many. In the spring of 1770, however, a war broke out between the Seneka and the Cherokee nations, and the brethren were so frequently annoyed by the marching of warriors through their settlement, that they were again obliged to emigrate to a more tranquil part of the country. Accordingly, having embarked on the Ohio, and passed by Pittsburg, they proceeded to the junction

of this great river with the Beaver Creek; and, at the end of a fortnight, during which they were exposed to many perils and hardships, they arrived at a place which seemed exactly suited to their purpose, and here they began to erect a new settlement, to which they gave the appellation of *Friedenstadt*, or the "Town of Peace."

The neighboring Indians were at first overwhelmed with surprise on seeing a people settle among them whose manners and customs were so different from those of the other native tribes, and whose religious doctrines were so completely at variance with their own ideas on the subject of religion. In some, however, this astonishment was superseded by determined opposition, particularly after one of the chiefs had removed to the settlement, in consequence of his attachment to the gospel. This enraged the adverse party to such a degree, that they annoyed the brethren in every possible way, disseminating the most unfounded calumnies against the missionaries; forging messages in the names of the neighboring chiefs, to drive them from the settlement; striving to inveigle the converts into the sin of drunkenness; and even threatening to massacre the whole congregation.

Unmoved by all these trials of their faith, the missionaries continued to teach and preach the glad tidings of salvation through their adorable Saviour; and such a visible blessing attended their labors, that their hearers increased daily, and some of them might indeed be considered as "brands taken out of the burning." To illustrate this fact, it is only necessary to remark, that one of the party who so inhumanly massacred the brethren at the settlement on the Mahony some years before, was now seen among the most attentive hearers of the gospel, and was frequently so deeply affected during sermon, that he shed floods of tears, though nothing is considered so disgraceful by a pagan Indian as for a man to weep. On this subject a convert once remarked, at a town about thirty miles from Friedenshuetten, "I would not have wept if my enemies had cut the flesh from my bones; but I now weep, because God has softened the natural hardness of my heart."

The first person baptized at this settlement was the wife of a blind and venerable chief, who had accompanied the brethren to their former station, and there cast in his lot with the people of God. On that occasion, she was decidedly hostile to the religion adopted by her husband; but she was now desirous of professing her entire allegiance to the Saviour. Many of the Indians also appeared to be deeply impressed when they saw her solemnly dedicated by baptism to a triune Jehovah; and a celebrated chief, who had formerly vaunted that he could confute the missiona-

ries by his arguments, now became deeply convinced of the truth, and afforded the most pleasing proofs of its invincible power.

The treachery of the Iroquois, in clandestinely selling to the English the land which, in 1765, they had formally ceded to the Christian Indians at Friedenshuetten, compelled the congregation, consisting of two hundred and forty-one persons, to abandon that settlement. Accordingly, in the month of June, 1772, they set out in quest of a new residence, some of them proceeding by land, and a still greater number by water; and, at the expiration of eight weeks, during which they suffered a variety of almost incredible hardships, they arrived at Friedenstadt, where they met with a most cordial reception, and were enabled to recruit both their strength and spirits, previously to their removal to a spot which had been obtained for their future settlement on the banks of the Muskingum.

In consequence of a friendly invitation from the council of the Delawares, the missionary Zeisberger had undertaken a journey into their country; and had fixed on a tract of land with an excellent spring, a good soil for plantations, abundance of game, and every requisite convenience for an Indian town; and, on his soliciting a grant of this spot on behalf of the converts under the care of the brethren, the chiefs of the council readily acceded to his request, and also made a formal cession of all the adjacent lands within certain boundaries, comprising a very considerable territory. They likewise determined that none but Christian Indians should settle in that district, and that the natives residing on the borders should neither disturb the worship of the missionaries, nor prevent their own countrymen from going to hear the gospel. On this eligible spot, therefore, a new town, called *Schoenbrunn*, or the "Beautiful Spring," was soon afterwards erected by five families, under the superintendance of the indefatigable Zeisberger; and these were now joined by the congregation from Friedenshuetten.

The situation of affairs at Friedenstadt, in the mean time, became equally painful and alarming. The repeated encroachments of the heathen Indians occasioned much perplexity, and the consequences of the trade which they carried on in spirituous liquors became quite insupportable. Sometimes the savages brought a quantity of rum close to the town, and, after drinking to excess, they raved like maniacs, threatening destruction to the missionary, and committing various acts of outrage. The congregation, therefore, resolved to quit so unpleasant a neighborhood, and followed their friends to the banks of the Muskingum, where they established a new settle-

ment called *Gnadenhuetten*, about ten miles below Schoenbrunn.

The tranquillity of both these colonies unfortunately proved of short duration; as, in addition to the continuance of a petty warfare among the Indian tribes, hostilities at length commenced between some of them, and the settlers in Virginia; and, in consequence of the rage of the savages against the white people, the missionaries were frequently placed in most perilous circumstances. Numerous troops of warriors marched through the settlements, some going upon murderous expeditions, and others returning with scalps and prisoners, threatening, as they passed, that both the towns should be attacked and destroyed. Reports of the most terrifying nature were also circulated with avidity; and several hostile parties actually appeared in the neighborhood; with the design of seizing on stragglers; so that the women were driven from the plantations at noon-day, and all the inhabitants were under the necessity of confining themselves to their houses, for days and even weeks together. At length, however, government having assisted the Virginians with a body of regular troops, the undisciplined Indians were soon compelled to submit, and peace was happily re-established.

Amidst all these perplexing circumstances, the settlements were not only mercifully preserved from injury, but the work of God appeared to increase and abound, through the instrumentality of a preached gospel. The chapel at Schoenbrunn, though capable of containing five hundred persons, was much too small for the accommodation of the hearers; and among the strangers who here heard, for the first time, the glad tidings of salvation, were many warriors, who were deeply impressed with concern for their immortal souls, and subsequently requested permission to come and reside among the converted Indians. One of the chiefs, also, was baptized in the faith of Christ; and the Indian who was appointed his successor, declined the offer, choosing rather to be an humble follower of the Redeemer, than to occupy the highest rank among his pagan countrymen.

The Indians who had originally invited the brethren into this part of the country, had now formed so favorable an opinion of their character and labors, that they not only confirmed their former assents, in the name of the whole Delaware nation, but also sent an embassy to them, desiring that a third settlement might be established in their vicinity. This proposal was readily agreed to, and a new town, called *Lichtenau*, was commenced on the east side of the Muskingum, to which the missionaries Zeisberger and Heckenwalder, with eight families from Schoenbrunn, removed in the month of April, 1766. This little colony was

soon increased by the accession of many Indians, who were induced to renounce their heathen superstitions, and to embrace the faith of the gospel; and, as the three settlements were situated at a moderate distance from each other, a friendly intercourse was kept up between them, which proved extremely encouraging to the missionaries, and highly profitable to the souls of their people.

The pleasing prospects which now appeared to be opening, were soon and suddenly clouded, in consequence of the war which had commenced between Great Britain and her American colonies; for though the strictest neutrality was intended to be preserved in respect to the belligerent powers, the brethren were placed in such circumstances, that it was almost impossible to avoid giving some offence either to the English, the Americans, or the Indians, who sided with one or other of the contending parties.

The chiefs of the Delaware council resolved not to interfere in the war; and to this resolution they firmly adhered. One of their tribes, however, called Monsys, secretly withdrew themselves from the body of the nation, and united with the Mingoes, an idle and cruel race, celebrated for nothing but robbery and murder. They then endeavored to gain a party among the enemies of the mission, and even ventured into the settlements with the express design of seducing some of the professing Indians to join them. In Schoenbrunn this attempt was unfortunately too successful, as they there found a number of persons who seemed to rejoice in so favorable an opportunity of renouncing Christianity; and though the missionaries spared no pains which reason could suggest or affection could dictate, to recover these poor backsliders, they persisted in returning to their pagan idolatry. It even appeared, from subsequent intelligence, that the Monsys and their deluded partisans had formed a plan to murder the missionaries, or to convey them to Fort Detroit; as the determination of the Delaware chiefs to remain strictly neutral was supposed to have resulted entirely from their advice and influence. The brethren, therefore, resolved to remain no longer in a situation where the congregation was in such danger of seduction; and accordingly they retired, with the majority of their people, to Lichtenau, whilst the remainder preferred removing to Gnadenhuetten.

In the autumn of 1777, the brethren at Lichtenau were informed that a body of two hundred Huron warriors were marching against that settlement, headed by one of their chiefs, who, by way of distinction, was called the *half-king*. After mature deliberation, however, it was deemed practicable to avert the impending danger by conciliatory measures, and, accordingly, some of the Christian Indians set out to meet the Hurons

with a large supply of provisions, and at the same time an embassy was sent to the half-king, who received them kindly, listened attentively to their representations, and set out the same day for Lichtenau, where he behaved in the most friendly manner, and maintained the strictest order among his warriors. The maintenance of these, however, was attended with considerable trouble and expense, and the brethren felt truly thankful when they took their departure.

It was now deemed advisable, in consequence of the dangers to which they were continually exposed, that most of the missionaries should, for the present, quit the Indian country and retire to Bethlehem. The intrepid Zeisberger, however, determined to remain at Lichtenau, and Mr. Edwards chose to continue at Gnadenhuetten; and, though the settlements were twenty miles distant from each other, they kept up, as far as possible, a regular intercourse; and in travelling through the country, they derived essential advantages from the friendship of the Hurons, which they had successfully conciliated. At home, however, they were frequently agitated by alarming reports, and deeply distressed on witnessing the scenes of cruelty and misery which passed in review before them; as the Huron warriors, who were in league with the English, repeatedly traversed their settlements, carrying the scalps or wounded bodies of their enemies as trophies of their military prowess, and dragging their unfortunate prisoners to tortures, at the bare idea of which humanity involuntarily shudders. At length the Delaware Indians, who had so long favored the missionaries, and so firmly persisted in taking no part in the war, were persuaded to unite with the English against the colonies; and as all the Indians engaged in hostilities had resolved that the hatchet should fall on the head of every one who refused to accept of it, the congregations were now placed between two cruel enemies, and their destruction appeared to be inevitable; particularly as the young converts declined to take up arms, when repeatedly urged to do so by the Delaware chiefs.

During this period of anarchy and confusion, some considerable changes took place in the settlements of the brethren. The faithful part of the congregation at Schoenbrunn had, as we have stated, withdrawn from that town; and it was subsequently deemed expedient to quit Gnadenhuetten, and to unite the whole of the mission at Lichtenau. Some inconvenience, however, attended this arrangement, and it was therefore determined that part of the Christian Indians should return to Gnadenhuetten, and that Schoenbrunn should be rebuilt, though not in the former situation, but on the opposite side of the river. And as Lichtenau, which had been hitherto considered a station of the greatest

security, now became exposed to the outrages of the savages, it was thought proper to abandon this town also, and to form a new settlement about twenty miles distant, which was called *Salem*.

It is peculiarly pleasing to relate, that, amidst all the external trials with which the congregations were exercised, their faith in God remained unshaken, and the graces of the Holy Spirit became more and more apparent in their deportment and conversation. They seemed, in fact, to be indissolubly united in the bonds of fraternal affection; and, whilst they enjoyed refreshing communion with each other as brethren, they evinced a spirit of forgiveness and kindness towards their enemies, particularly those who had apostatized from their Christian profession at Schoenbrunn. For these unhappy creatures, who had been seduced from the paths of peace and holiness, they poured out their most fervent supplications before the throne of grace; and their prayers were so far answered, that many of the wanderers, especially the young people, were convinced of their folly, acknowledged their guilt, and, at their earnest request, were re-admitted into the bosom of the congregation. The preaching of the gospel, also, continued to be attended with such a peculiar unction, that many of the heathen Indians, who occasionally passed through the settlements, were melted down beneath its sacred influence; and a remarkable awakening took place among the juvenile part of the congregation, who, in the most earnest manner, and even with tears in their eyes, begged to be admitted to the rite of baptism.

The Christian Indians and their beloved teachers now enjoyed an interval of calm repose, seldom witnessing any of the horrors of the war, except when the warriors occasionally marched through their settlements. Trials and difficulties, however, still awaited them, and a storm was already gathering, of which they had formed no anticipation. The English governor at Fort Detroit, having formed an unfavorable idea of the missionaries, whom he considered in the character of spies, carrying on a correspondence with the Americans, applied to several of the Indian tribes to carry off both them and their congregations, whom he considered as very dangerous neighbors. His proposal having been rejected in a variety of quarters, he at length applied to the half-king of the Hurons, who, at the instigation of Captain Pipe, one of the Delaware chiefs, and an inveterate enemy of the mission, consented to make the attempt.

In the month of August, 1761, the half-king, accompanied by Captain Pipe, a British officer, and upwards of three hundred warriors, arrived in the vicinity of Gnadenhuetten; and assuming the mask of friendship, proposed the removal of the Christian

Indians as a measure dictated by regard for their safety, and represented the country to which they wished them to migrate, as a complete paradise. Finding, however, that their design was not likely to be accomplished so easily as they had expected, they laid aside their seeming friendship, and committed such outrages that Gnadenhuetten, formerly the seat of peace and industry, was converted into a theatre of riot and depredation; and, finally, the missionaries were seized by a party of Hurons, and declared prisoners of war. As they were dragged away from the settlement, one of the savages directed a tremendous blow with his lance against the head of Mr. Senseman, but, providentially, missed his aim. A Monsy Indian then approached the captives, and seizing each of them by the hair of the head, shook them violently, and exclaimed, in a taunting manner, "Welcome among us, my friends."

The missionaries were now conducted into the camp of the Delawares, where some of the savages sang over them the death-song, whilst others stripped them to their shirts, and secured them in two huts, where they had to sit or lie upon the bare ground, without any thing but a few rags to shield them from the cold. Another party of warriors, in the mean time, marched off for Salem and Schoenbrunn; and, on their arrival at those settlements, they plundered the mission-houses of every thing which they chose, and carried off such of the missionaries as remained, together with their wives and children; singing the death-song as they led them away. On this occasion, one of the brethren narrowly escaped being killed by the blow of a tomahawk; and poor Mrs. Senseman, who had been confined only three days, was compelled to accompany these merciless barbarians, in a dark and rainy night, with her infant at her breast. By the kind care of her Heavenly Father, however, both she and the child were preserved from injury; and she felt truly thankful that she was enabled to walk, as otherwise her life and that of her dear offspring would have been sacrificed by the Indians.

The next day the prisoners obtained permission to see each other, and their interview was so tender and affecting, that even the hearts of the savages were melted, and the feelings of remorse and sorrow were visibly depicted in their countenances. The females, who, under all their sufferings, had evinced the most surprising composure and resignation, were soon liberated, together with the missionary Michael Jung; but, as their habitations were almost destroyed, they went to lodge in the house of another of the brethren named Shebosh, who, having adopted the Indian mode of life, was considered as a native by the Hurons, and thus escaped the captivity which awaited his coadjutors.

At the commencement of these troubles, the timidity of the Christian Indians caused them to act like our Lord's disciples, when he was apprehended in the garden of Gethsemane; as they all forsook their teachers and fled. On arriving in the woods, however, they wept so loud that the air resounded with their lamentations. And when they had recovered from the first impressions of terror, they not only ventured to return to the settlement, but even recovered many of the articles which had been stolen from the missionaries, or generously purchased them in order that they might be restored to their legitimate owners. Some of them also adopted the plan of carrying blankets to the prisoners at a late hour in the evening, and of fetching them away very early in the morning, that there might be no possibility of their being carried off by thieves during the day.

After the brethren had remained in confinement for several days, the Indian chiefs thought proper to set them at liberty, enjoining them, however, to remove with their people to another part of the country. To comply with this injunction they were aware, that, in addition to the loss of their three beautiful settlements, they must leave behind them property of various descriptions to the amount of twelve thousand dollars; unfortunately, however, there was no alternative, and the continued outrages of the savages constrained them, in a short time, to submit to the proposed emigration.

In their removal from the banks of the Muskingum, they were escorted by a troop of savages, who surrounded them on all sides, at the distance of some miles. They went partly by land and partly by water; but some of the canoes unfortunately sunk, and those who were in them lost all their little property, though their lives were providentially saved. Those who proceeded by land drove the cattle, of which a numerous herd had been collected from two of the settlements. In the prosecution of their tedious journey, the brethren and their wives usually travelled in the midst of their beloved flock. One morning, however, when the Christian Indians were unable to set off quite so soon as their conductors desired, the savages forced the missionaries away alone, and whipped their horses till the poor animals became quite unmanageable. In consequence of this, and the swampy state of the road, the wife of Zeisberger was twice thrown from her horse, and in one instance was dragged a considerable distance with her foot hanging in the stirrup; but through the goodness of God she was preserved from material injury. The converted Indians followed as fast as possible, but, notwithstanding their exertions, they could not overtake them till night; so that the missionaries were not

rescued from their perilous situation till the next morning. Amidst all the fatigues and hardships of this migration, however, the most perfect unity and resignation prevailed among the brethren and their people; not an individual was heard to utter a complaint, or to express the slightest dissatisfaction; but, committing their case unto the Lord, they were enabled to rejoice in Him, as their unfailing friend, and they even held their daily meetings on the road.

At the expiration of four weeks, our travellers arrived at Sandusky Creek; and here the half-king of the Hurons and his warriors left them without any directions how to proceed. Thus abandoned in a desert country, where there was neither game nor any other provisions, though it had been represented to them as a terrestrial paradise, they wandered about for some time, not knowing how to act. At length, they determined to pass the winter in Upper Sandusky; and, having fixed on the most eligible spot which they could discover in this dreary wilderness, they constructed small huts of logs and bark to shield them from the inclemency of the weather. Their situation, however, was truly deplorable, the savages having stolen their blankets and every other article, on the journey, except their utensils for manufacturing maple sugar; and their want of provisions being so great, that the missionary Shebosh, and some of the Christian Indians, were absolutely compelled to return to the forsaken settlements on the Muskingum, to fetch the Indian corn which had been left growing in the plantations. In this hazardous enterprise, Shebosh and five of his companions were made prisoners, and carried to Pittsburg; but the rest of the party returned safely with four hundred bushels of corn.

The Christian Indians had only just begun to settle themselves in Sandusky, when a message arrived from the governor of Fort Detroit, commanding the missionaries to repair to that place, and answer the accusations which had been laid against them. Accordingly, four of the brethren, accompanied by as many Indian assistants, set off without delay; and they were not only mercifully preserved during their long and perilous journey, but the providence of God so wonderfully overruled events on their arrival, that Captain Pipe, their accuser and inveterate foe, was compelled to avow their innocence, and to acknowledge that he and the chiefs connected with him were alone to blame. The ground of their accusation it seems was, in fact, simply this:—The Delaware Indians who, at that time, were in strict alliance with their Christian countrymen, occasionally received letters from Pittsburg and other places; and, as they could not decipher their contents, they generally applied to the brethren to read them, and in some instances, to

answer them in the name of the chiefs. To have refused such a request would have been extremely ungrateful, and might have led to serious consequences; yet, for this innocent service, rendered to himself and his associates, had Captain Pipe represented them as carrying on a treasonable correspondence. The governor, however, was now so thoroughly convinced of their integrity, that he not only declared them innocent of the crimes alleged against them, but ordered them to be supplied with clothes and various articles, of which they had been plundered, and sent them back to their congregation with an assurance that their exertions for civilizing and instructing the Indians in the truth of Christianity had excited his warmest approbation.

The settlers at Sandusky now enjoyed a temporary repose, and were abundantly refreshed in waiting upon God in their daily worship. Some additions were also made to the church by baptism; and those who, for a season, had been seduced into the paths of error, were made sensible of their guilt, and were affectionately restored to their forfeited privileges. But whilst spiritual consolation abounded, the temporal concerns of the congregation were truly distressing; as provisions could scarcely be obtained in any way, and absolute famine, with all its terrors, began to appear among them. In consequence of the severity of the winter, there was no forage for the cattle, many of which perished with hunger; and the want of the poor was so extreme, that they greedily devoured the carcasses of these poor animals. Others lived exclusively on wild potatoes; and, at Christmas, the missionaries were unable to celebrate the holy communion, not having either bread or wine sufficient for that purpose.

Impelled by the pressure of the increasing famine, several parties returned to the settlements on the Muskingum, as they understood that a great quantity of corn was still in the fields, superior in quality to that which was sold at an exorbitant price in Sandusky. It was also reported that there was now no longer any danger in visiting that part of the country. In crediting this intelligence, however, the Christian Indians were awfully deceived; as a scene of treachery and murder was, soon afterward, there exhibited, which has scarcely a parallel in the history of the most barbarous nations.

Some of those American fanatics whom we have already noticed, as holding the idea that the Indian tribes were accursed of God, and that it was a positive duty to attempt their extirpation, were highly incensed against the governor of Pittsburg, in consequence of his having liberated the Christian Indians who had been taken prisoners with the missionary

Shebosh, at Schoenbrunn; and, as they understood that the converted natives at Sandusky were sometimes compelled to revisit the Muskingum, in order to obtain provisions, they barbarously resolved to murder those unfortunate creatures, to destroy their settlements, and then to proceed to Sandusky, and massacre the residue of the congregation. Accordingly, in the month of March, 1782, the conspirators, to the number of about a hundred and sixty, directed their steps toward Gnadenhuetten, and, about a mile from the settlement, they met the son of Mr. Shebosh in the woods. They immediately fired, and wounded him so severely that it was impossible for him to escape; and though he implored their compassion in the most touching manner, assuring them that he was the son of a white Christian, they were deaf to his entreaties, and barbarously cut him in pieces with their hatchets. They then proceeded in search of the Indians, whom they found gathering the corn in their plantations, and addressed them in such a friendly manner, professing to pity their misfortunes, and promising to conduct them to Pittsburg, where their wants would be supplied, and their persons protected from their enemies, that the poor, unsuspecting creatures not only treated them in the most hospitable manner, but even delivered all their weapons into their care, and showed them the different articles which they had secreted in the woods.

In the mean time, John Martin, one of the native assistants, went to Salem, to inform his countrymen at that place of the arrival and friendly designs of the Americans; and, as the latter expressed a desire to see that settlement, a party of them were conducted thither, and received with the same hospitality as they had experienced at Gnadenhuetten. With the most consummate hypocrisy they here renewed their professions of friendship, and easily persuaded the unsuspecting Indians to accompany them. Before they entered the town of Gnadenhuetten, however, they suddenly seized their astonished victims, robbed them of their arms, and even of their pocket knives, and carried them bound into the settlement, where their unfortunate brethren were already in a state of captivity. The unfeeling wretches then assembled in council, and resolved, by a majority of votes, that the whole of their prisoners should be put to death on the following day.

The Indians being apprized of their sad destiny, were, at first, naturally overwhelmed with astonishment and horror. In a short time, however, they became collected and resigned; and not only spent the night in solemn prayer and mutual exhortations, but, as the morning approached, they united in singing the praises of their adorable Redeemer, in whose inno

mediate presence they were soon to appear, and at whose sacred feet they expected, in a few hours, to cast down their blood-bought crowns, with all the redeemed above.

The day of execution having arrived, the inhuman murderers fixed on two houses,—one for the men, the other for the women and children,—to which they gave the horrid but appropriate name of *slaughter-houses*; and the scene of carnage immediately commenced. The poor, innocent creatures, being bound with ropes, two and two together, were led into the places appointed for them, and there scalped and murdered, in cold blood, without regard to sex or age. In this manner perished no less than ninety-six unoffending persons, among whom were five valuable assistants and thirty-five children! The patience, piety, and resignation with which they met their fate were so remarkable, that even their diabolical assassins acknowledged “they were *good* Indians, as they sang and prayed to their latest breath.”

The only individuals who escaped this sanguinary catastrophe were two youths, in whose behalf the providence of God interposed in a most remarkable manner. One of these, having fortunately disengaged himself from the cords with which he was bound, crept, unobserved, through a narrow aperture into the cellar of the house where the women and children were slaughtered; and, early the next morning, he made his way into a neighboring thicket. The escape of the other youth was still more singular. The blood-thirsty ruffians gave him only one blow on the head, cut off his scalp, and then left him. After a short time, he recovered his senses, and perceived that he was surrounded by lifeless bodies, bathed in their own blood. In the midst of these he saw one of the converts, named Abel, slowly moving, and endeavoring to raise himself. He, however, remained perfectly still, as if he had been dead, and this precaution proved the means of his deliverance; for, just at this juncture, one of the murderers came in, and, perceiving that Abel was still alive, he immediately despatched him with two or three heavy blows. The other youth, though suffering the most acute pain from his wounds, lay perfectly motionless till night, when he ventured to creep to the door, and escaped into the adjacent wood. Here he met with his companion who had so happily eluded destruction; and, before they quitted their place of concealment, they observed the wretches making merry over the success of their murderous enterprise, and setting fire to the houses in which they had shed such streams of innocent blood!

It subsequently appeared that the Indians had been apprized of the approach of the white people in time to have saved themselves by flight; but though, at

Vol. I.—Nos. 9 & 10.

other times, they evinced the utmost caution and timidity, yet, on this occasion, they felt no alarm; supposing that they had nothing to apprehend from the Americans, but only from the savages. Their brethren at Schoenbrunn, however, were providentially rescued from the dreadful calamities which awaited them. A messenger, who had been despatched from that settlement, was struck with horror on finding the mangled body of young Shebosh lying in his path; and, on perceiving a number of Americans about Gnadenuetter, his suspicions were naturally roused, and he immediately returned to communicate them to the Indians. They accordingly retired with precipitation into the woods; and when the murderous ruffians arrived, they had the mortification to find that the town was evacuated. They, therefore, set it on fire, and retired, taking with them the scalps of their poor, defenceless victims, a number of horses, and property of various descriptions.

Whilst the powers of darkness were thus triumphing, for a season, in the vicinity of the Muskingum, the governor of Fort Detroit, notwithstanding his former kind assurances, was induced once more to commission the half-king of the Hurons, to bring away the missionaries and their families from Sandusky. This was a severe stroke to the brethren, whose minds had been previously and severely wounded by the apostacy of some of their converts; and when the congregation understood that their beloved teachers were to be removed from them, they exhibited the most heart-rending grief, and appeared altogether inconsolable. The missionaries, however, pointed out the duty of implicit resignation to the divine will, and the venerable Zeisberger, in a fervent and appropriate prayer, “commended them to God, and to the word of his grace.”

On their arrival at Detroit, on the 11th of April, 1782, the brethren were lodged in the barracks, but were afterwards permitted to remove to a private house in the environs of the town. They were also visited, in the most friendly manner, by the governor, who avowed his consciousness of their innocence in respect to the charges which had been renewed against them, and explicitly stated, that in removing them from Sandusky, it was his principal object to rescue them from the perils to which they were exposed in that settlement. He then gave orders that all their wants should be supplied from the government stores; and gave them free permission to preach the gospel, to baptize children, and to bury the dead, whenever they might be applied to for those purposes.

The Indians at Sandusky, in the mean time, were exercised with trials of no ordinary nature. The daily meetings were continued after the departure of their teachers, and the assistants exhorted the congrega-

tion, in the most affectionate manner, to adhere steadfastly to the truths of the gospel; but whilst this advice was suitably received by some, there were others who evinced the grossest perfidy, and even ascribed all their misfortunes, and the massacre of their friends on the Muskingum, to the missionaries. At the same time the half-king of the Hurons, whose guilty conscience would not permit him to rest in the vicinity of a body of Christian Indians; sent a peremptory order to the congregation to quit that part of the country. Conscious of their inability to resist, and distracted by the confusion recently excited among themselves, they determined to separate; and, accordingly, one party migrated into the territories of the Shawanose, whilst the remainder fixed their temporary abode near Pipe-town, with the intention of subsequently removing nearer to the river Miami.

The reader will, no doubt, be disposed to regret a circumstance which, for the present, put a period to a mission once so prosperous and promising; but "the ways of God are not as the ways of man," and poor, shortsighted mortals, instead of even venturing an opinion upon the mysterious movements of Divine Providence, should silently await the fulfilment of the encouraging promise, "What I do thou knowest not now, but thou shalt know hereafter." At the very time that the believing Indians were driven from Sandusky, the unfeeling wretches who had so recently imbrued their hands in innocent blood, were advancing against that settlement. By the dispersion of the congregation, however, their barbarous purpose was completely frustrated; and their arrival in this part of the country proved the prelude to their own destruction, as they were here overtaken by a party of British and Indian warriors, and the greater part of them were cut in pieces.

The governor of Detroit now conceived that he should render the greatest possible service to the brethren by having them safely removed to Bethlehem; but, on finding that no considerations could detach them from the cause of the Indians, and understanding that they were desirous of forming a new settlement, to which their poor, dispersed converts might be invited to return, he kindly entered into a negotiation with the chiefs of the Chippeway tribe, and obtained from them a grant of land on the banks of the Huron, about twenty miles to the north of Detroit. He also furnished them with boats, planks, provisions, &c. out of the government stores, and even sent to the dispersed Christian Indians, inviting them to return to their teachers. As this message was accompanied by a string of wampum, several families ventured to accept it; and, in July, 1782, the missionaries removed to the place which had been

procured for their residence, and erected a town which they called *New Gnadenkuetten*.

By the unremitting labors of the brethren, the environs of the new town, which had been formerly covered with brushwood, and infested with swarms of stinging insects, were soon transformed into regular plantations, and the settlement began to assume a pleasing and cheerful aspect. The inhabitants, however, were as yet but few in number; as the greater part of the Christian Indians remained in the country of the Twitchees, at a distance of two hundred and fifty miles. Verbal messages were, indeed, frequently sent to them by the missionaries; but, in many instances, the import of these was perverted by the bearers, who, from interested motives, represented that it would be extremely unsafe to pass through the English territory; though, in point of fact, the governor of Fort Detroit acted as a friend and a father to all who needed his assistance in returning to their teachers. At the same time, some of the native chiefs commanded them, in a peremptory tone, to submit to their fate, and to return to their former mode of life; as the gospel would no longer be permitted even to be named in the Indian country. With the timid and irresolute this language had the desired effect; many of them continuing to reside among the heathen, and some few relapsing into pagan superstition. Others, however, happily illustrated the declaration of our blessed Lord, that "Where the treasure is, there will the heart be also;" and, alike regardless of menaces, and unmoved by the probability of ill-treatment on their journey, they returned to their teachers the following spring, and once more realized the indescribable happiness of "dwelling together in unity," at the foot of the cross. The settlement was, also, occasionally visited both by heathen and white people, and some of the former, convinced of their sinfulness, and constrained to fly to Christ for life and salvation, were received into the church by the rite of baptism.

The termination of a long and sanguinary war, and the recognition, by Great Britain, of the independence of the United States of America, in 1783, seemed to promise a season of calm repose to the missionaries and their people; but trials and difficulties still awaited them. The early and unexpected severity of the ensuing winter compelled the congregation to disperse themselves through the country in quest of provisions, and many of them who, for a considerable time, had subsisted on nothing but wild roots, were in the most imminent danger of perishing with famine, when a numerous herd of deer strayed into their neighborhood, and thus providentially supplied their pressing wants. It should also be added, that con-

siderable debts were contracted, during the scarcity, with the tradesmen at Detroit; but, on the return of spring, the Indians applied themselves so industriously to labor, that the demands of their creditors were soon and satisfactorily liquidated.

The ensuing harvest proved very productive, and it was now naturally expected that the new colony would flourish in peace and prosperity; but the Indians, who seemed destined to find no resting-place, were given to understand, that the Chippeways reclaimed the land which they had granted, on the pretence that it was one of their principal hunting districts; and they were also assured, that the most fatal consequences would result from their attempting to continue at New Gnadenhuetten. They accordingly resolved to set out in quest of another residence; and, by the kind assistance of the governor of Detroit, who procured them a compensation of two hundred dollars for their houses and plantations, they were conveyed to the coast of Cayahaga, where they took up their abode, for the present, in an old, deserted town, which had been formerly occupied by the tribe of Indians called Ottaways. To this place they gave the name of *Pilgerruh*, or "Pilgrim's Rest;" and, though the season was considerably advanced, they cleared the ground for plantations, and even ventured to sow some Indian corn.

During their residence on this spot, they were visited by heathen Indians of different tribes, particularly the Ottaways, Chippeways, and Delawares, who appeared desirous of hearing the gospel. Others, however, attempted, from time to time, to seduce their believing countrymen from the faith of Christ; and so many alarming, though unfounded, reports of new hostilities and impending calamities, harassed and dismayed the congregation, that another removal became indispensable. Accordingly, in the month of April, 1787, they quitted *Pilgerruh*, and, proceeding partly by land and partly by water, arrived, at length, in the vicinity of *Pettquotting*, where they formed a temporary settlement, to which they gave the name of *New Salem*.

As it was the grand object of the missionaries to communicate the glad tidings of salvation to the uninstructed heathen, their removal to this spot appears to have been immediately overruled by Divine Providence for the furtherance of that important object. Scarcely a day passed without visits from strangers, many of whom attended on the public worship, and some were savingly convinced of the power and preciousness of the gospel. Among those who were thus rescued from the slavery of Satan, and brought into the glorious liberty of the children of God, were two Indians formerly noted for the most abandoned

profligacy. One had actually formed a plan, in years past, of murdering some of the missionaries, and had even concealed himself with the design of surprising them: but his barbarous scheme was happily rendered abortive, and he was subsequently transformed, by the word of Christ, from an inveterate enemy into a decided friend and adherent of the brethren. The other was a Huron Indian, who, having received the truth in the love thereof, declined accepting the office of a chief among his countrymen, and took up his abode with the congregation. Many of the believing Indians, also, who had been dispersed, during the late troubles, returned, by degrees, to New Salem; and several, who had relapsed for a time into paganism, evinced such genuine repentance, that they were eventually restored to the privileges of the church. The assistants, at the same time, exhibited the utmost zeal and diligence in the discharge of their respective duties; the young people appeared to increase in grace and in knowledge of the truth; and the order, tranquillity, and cheerfulness of all the inhabitants of the settlement, excited such admiration, even in the breasts of the savages, that a heathen chief one day exclaimed, "You are, indeed, a happy people; you live cheerfully and harmoniously together; and this is to be found no where but among yourselves!"

For a period of nearly four years the brethren remained at New Salem without molestation; but at the expiration of that time, they were so seriously annoyed by the dealers in rum, and so much alarmed by the recommencement of hostilities between the Indians and Americans, that in April, 1791, the whole congregation, consisting of upwards of two hundred persons, crossed Lake Erie in thirty canoes, and fixed on a temporary asylum in the British territory. In less than twelve months, however, they experienced such repeated molestations from some of their white neighbors, and received such threatening messages from the savages, in case of their refusing to take up the hatchet against the Americans, that they were compelled to remove to Upper Canada; where the government had benevolently assigned them a tract of land, comprising about twenty-five thousand acres, on the banks of the river Thames, which disembogues into Lake St. Clair. Here they erected a new settlement, which they called *Fairfield*; and such was the application of the Indians to agriculture and a variety of manufactures, that they not only supplied their own wants, but were enabled to carry on a beneficial trade with their neighbors. It is also worthy of remark, that, though there were formerly no white settlers within thirty leagues of this district, the lands adjacent to *Fairfield* were now rapidly tenanted, and, in a short time, travellers began to pass so frequently, both by

land and water, that the missionary station might be considered as lying in the high road to Niagara.

Shortly after their arrival at Fairfield, the brethren were frequently visited and attended in their public meetings by many of the Chippeway and Monsy Indians; few, if any instances of genuine conversion, however, occurred among the former; and the latter were so decidedly inimical to the truth, that they not only rejected it themselves, but did all in their power to impede its progress. The dealers in spirituous liquors also placed many obstacles in the way of the mission, by seducing the heathen who occasionally visited the settlement into drunkenness, which soon obliterated their serious impressions, and led to the perpetration of various crimes. But, amidst all these discouragements, the missionaries steadily prosecuted their Master's work, and cheered themselves with the pleasing reflection that the professing Indians who resided with them, were, with few exceptions, walking according to godliness, and encouraging each other in the faith and hope of the gospel.

In the summer of 1797, two of the missionaries were sent to survey the tract of land on which the towns of Gnadenhuetten, Salem, and Schoenbrunn, formerly stood; as the American Congress had kindly granted this district, together with four thousand acres of ground adjoining each of the settlements, to the United Brethren, for the express purpose of evangelizing the heathen. On their arrival, they found the country completely overgrown with long grass, briars, and brushwood, and infested with bears, snakes, serpents, and other animals and reptiles, which they could only dislodge by setting the impervious thicket on fire. Some ruins of the houses were still standing at Gnadenhuetten, and the spot where the unoffending Indians had been so inhumanly butchered was strongly marked; many of their bones lying unconsumed among the extinguished ashes.

After mature deliberation it was determined to renew the mission on the banks of the Muskingum; for though the Indians have, naturally, an unconquerable aversion to reside in a place where any of their friends have been killed, those whose minds had been enlightened by the gospel of Christ, had abandoned this superstition. Accordingly, in the month of August, 1798, the venerable David Zeisberger, in the seventy-seventh year of his age, set out, with his aged and infirm wife, the missionary Mortimer, and several Indian families, consisting of thirty-three persons, to re-occupy a field which had lain dormant for more than seven years.

On their arrival at the place of destination, they fixed on a spot near the former site of Schoenbrunn, and erected a town which they called *Goshen*. This

was the thirteenth settlement formed by Zeisberger in the Indian country, and here both he and his faithful colleague pursued their ministerial labors with unremitting zeal and diligence; and, though their hearers were comparatively few, the word of truth appears to have been blessed to some of the heathen, whose families eventually took up their abode with the brethren, and made a public profession of Christianity.

In the autumn of 1799, an attempt was made to introduce the gospel among the Cherokee Indians, and, after various negotiations, two of the brethren, A. Steiner and G. Byhan, went thither, and took up their abode in a district, to which they afterwards gave the name of *Spring Place*. Here they had various difficulties to encounter; but the friendship of a gentleman, named Vann proved of the most essential service to them; for his character was so universally respected by the Indians, that the mere circumstance of enjoying his patronage might be considered as a complete security against molestation. Having erected the necessary buildings, they opened a school for the education of Indian boys, and several of the chiefs readily placed their sons there. These, as they became acquainted with the benefits to be derived from tuition, appeared to take peculiar pleasure in their studies, particularly in learning hymns and portions of Scripture. They also seemed much impressed, when listening to the interesting narration of the Saviour's dying love; and some of them, after leaving the seminary, kept up a pleasing correspondence with their teachers. Many years, indeed, rolled away, before much fruit appeared in respect to the grand design of the mission; but that God who hath said that his word shall not return unto him void, at length poured out a gracious unction upon his gospel, so that a considerable number of the Cherokees were induced to abjure their former superstitions, and some of the most respectable characters in their nation professed their faith in Christ, and were received by baptism into the bosom of the church.

About twelve months after the commencement of the mission to the Cherokees, the Great Council of the Delaware Indians residing on the banks of the Woapikamikunk, sent a message to the brethren at Goshen, requesting that some persons might be appointed to settle among them, and instruct them in the principles of the Christian religion. Accordingly, in the latter end of February, 1801, Messrs. Klugo and Luckenbach, with twelve Christian Indians, set out with the view of promulgating the gospel in that part of the country, and, on their arrival, they were received with every demonstration of friendship and cordiality. The district assigned for their habitation was situated between nine populous towns, and great

numbers of the heathen flocked to hear their discourses. Some of these, indeed, came to reside with the missionaries, and were baptized; so that, at the end of the year 1802, the little community was augmented to twenty-three persons, and the settlement contained ten houses besides the church. A few years, however, produced a melancholy change in the aspect of the mission, and an occurrence of a most tragical nature caused it, in the sequel, to be abandoned.

In the autumn of 1805, a chief, whose protection had been of the most essential service to the brethren, was summoned into the unseen world; and another, who had invariably treated them with kindness, was divested of his authority. The savages now began to exhibit their hatred against the gospel, and even threatened to murder the missionaries, after wantonly killing their cattle. And, in the early part of the ensuing year, they proceeded to such extremities, that it is scarcely possible to record their diabolical actions without a thrill of horror.

In the month of February, 1806, a Shawanose impostor, who pretended to discover the deepest mysteries, and who had attained the highest celebrity among the Indian prophets or sorcerers, paid a visit to the Delaware tribe, who received him with every mark of respect, and determined to convene a grand council, for the purposes of exterminating the arts of witchcraft and secret poisoning, and of extorting confession from the accused parties by torture. At the same time it was resolved that those who persisted in denying the crimes laid to their charge should be cut down with war-hatchets, and thrown into the flames.

The more effectually to accomplish their barbarous designs, the young Indians assembled, and, having selected the most desperate characters as their leaders, they deposed all the aged chiefs, and guarded the whole assembly with as much vigilance as if they had been prisoners of war. They then accused the venerable chief Tettepachsit of having destroyed many Indians by poisonous ingredients, some of which were still in his possession; and, on his disavowing this unfounded charge, they bound him with cords to two posts, and began to roast him over a slow fire. Unable to endure his excruciating agonies, the poor old man pretended that he had some poison in the house of the Christian Indian Joshua, who acted as an interpreter to the missionaries, and was, at that time, the only convert residing with them. A party was, accordingly, despatched to the settlement to fetch him away by force; and though, on being confronted with Tettepachsit, the latter confessed that he had accused him without the slightest foundation, he was kept in confinement till the next day, when the Shawanose prophet was to make the most important discoveries.

At the time appointed, this arch impostor commanded that all the Indians of both sexes should sit down in a circle. He then accused Tettepachsit, and another aged chief, of the practice of mixing poison, and stated that many persons had been sent to an untimely grave by the former; and though, in respect to Joshua, he avowed that he had no poison in his possession, he stated that he had an evil spirit at his command, by which he could effect still greater mischief. This decision was highly gratifying to the savages, who seized all the accused persons, and watched them as condemned criminals, that they might not effect their escape.

About three days after, ten of the pagan Indians, with their faces painted black, conducted Tettepachsit to the missionary settlement, and, after kindling a large fire close to the habitation of the brethren, they struck the aged chief on the head with a hatchet, and threw him alive into the flames; diverting themselves with his piercing cries, and dying convulsions. They then entered into the mission-house, and demanded bread and tobacco, boasting of the atrocious deed which they had just perpetrated. They promised, however, to intercede with their chiefs on behalf of Joshua; and, after their departure, the missionary Luckenbach set out with the design of visiting and consoling that unfortunate prisoner; but he had not proceeded half way on his journey, when he received the distressing intelligence that poor Joshua had already been immolated and burnt by his savage enemies. With these heavy tidings he returned to his Christian friends; and, as the settlement itself was now exposed to the most imminent danger, they were finally compelled to give up the mission, and return to Goshen. Joshua, before and after being placed on the burning pile, prayed most fervently to God his Saviour, and continued either praying or singing praises to the Lord, until his strength was exhausted, and death terminated his sufferings. An Indian who witnessed the scene, testified that Joshua remained faithful to his God as long as life was in him.

Joshua's father was one of the two first Indians who were baptized at Bethlehem in 1742, Count Zinzendorf himself, together with the missionary Butner, officiating on the occasion.\*

Several other attempts were made by the brethren, within a few years, to disseminate the blessings of divine revelation among different tribes of the Indians in North America; particularly among the Chippeways, the Monsys, the Wyondats and Mingoes, and the Creeks; and with this view, settlements were formed in Upper Canada, at Pettquoting, in Upper

\* For very interesting particulars relative to this tragedy, the reader is referred to Heekewelder's Narrative, p. 413.

Sandusky, and on the banks of the river Flint. Various untoward circumstances, however, rendered it impracticable to retain these stations, and the whole of them were successively though most reluctantly abandoned.

On the 17th of November, the church of the United Brethren was deprived of one of its greatest ornaments, by the death of the excellent and laborious Zeisberger; who breathed his last, in the presence of his brethren and his beloved flock, at Goshen, having attained to the venerable age of eighty-seven years, seven months, and six days. His life, for upwards of sixty years, was devoted to the cause of God among the Indians; and when the infirmities of old age rapidly increased upon him, he appeared particularly anxious to complete his translations of portions of the Scriptures and of discourses into the Delaware language. He finished the hymn-book now used by the Indian congregation, which consists principally of hymns of his own translating, and occupies three hundred and fifty-eight pages in octavo. In addition to this, he also translated the Harmony of the Four Gospels, and many smaller pieces, which, at the time of his decease, were partly printed, and partly left in manuscript. He also published a second edition of his Delaware Spelling Book, and left behind him a valuable grammar in the same language.\*

\* "Mr. Zeisberger was a native of Moravia, in Germany, from whence he emigrated with his parents, at an early age, to Herrnhut, in Upper Lusatia, for the sake of obtaining religious liberty. In 1736, he came to this country, landed in Georgia, where at that time some of the United Brethren had begun a settlement for the purpose of preaching the gospel to the Creek nation. From thence he removed to Pennsylvania, and assisted at the commencement of the settlements of Bethlehem and Nazareth."—*Extracted from an obituary notice written for the Pittsburgh Gazette, by the Rev. B. Mortimer, his faithful fellow laborer, who yet survives, and is the well known and beloved minister of the congregation in New York.*

"As with the death of the Rev. David Zeisberger, who entered into the service of this mission shortly after its first commencement, a period is closed, highly interesting as to external incidents and occurrences relating to the mission, it may be proper summarily to state, that from the commencement of this mission among the Mohicans, in New York and Connecticut states, in 1740, and the Delawares in Pennsylvania, a year later, unto the year 1808, inclusive (a period of near seventy years), between thirteen and fourteen hundred souls were baptized by the brethren; of whom a considerable number departed this life in the Christian faith, rejoicing in the hope of soon being in the presence of their Redeemer; while others who were living in the same faith had been prematurely cut off from the land of the living by an inhuman, lawless band. Others, again, had, on account of troubles, persecutions and wars, been compelled to resort to places of safety, beyond the reach of their adversaries. The number of Christian Indians, under the special care of missionaries at these stations, exceeded two hundred souls, at the time their much beloved senior missionary, Zeisberger, departed this life. Exclusive of the ten brethren and sisters and one child, who, in November of the year 1755, were murdered, at their station on Mahony, near the Christian Indian village Gnadenhuetten, six missionaries have departed this life at their posts, viz. Gottlieb Buttner, in 1745, at Shskoneko, an Indian vil-

The congregation at Fairfield continued for several years in a flourishing state, both in respect to external prosperity and the consistency and spirituality of the greater part of its members. The missionaries were, indeed, occasionally alarmed for the morals of their young people, by the introduction of the rum trade into their immediate vicinity, and they had also to regret that few of the neighboring heathen appeared to be suitably affected by the word of divine truth; but, whilst they mourned over these circumstances, they were enabled to rejoice in the gradual illumination and genuine conversion of many who had been baptized, as children, in the settlement; and their joy was abundantly increased when others, who, for a time, had been seduced into sinful practices, returned with contrite hearts and weeping eyes to the foot of the cross, and humbly entreated that they might be re-admitted into the bosom of the church. In the autumn of 1813, however, in consequence of the war between America and Great Britain, the tranquil abodes at Fairfield became the resort of fugitives from the adjacent country; the church and school house were occupied by sick soldiers; and the Christian Indians were compelled to abandon the settlement.

In their removal from this spot, where they had enjoyed the blessings of repose for upwards of twenty years, they were to be accompanied by one of the

lage then in the province of New York, and bordering on the Connecticut river; David Bruce, in 1740, at Pachgatcoch, in Connecticut; John Hagen, about the year 1750, at Shiamokin, in Pennsylvania; Gottlob Senseman, in 1800, at Fairfield, in Upper Canada; William Edwards, aged about seventy, in 1801, at Goshen, on the Muskingum; and David Zeisberger, at the same place, in 1808; while at Bethlehem, in the same year, the two venerable missionaries, Grube and Youngman, were also called from hence to meet together in the presence of that Lord and Saviour, whom they so faithfully served here below, to receive their reward of him. It is remarkable that these last three venerable missionaries, who, at an early period of their lives, had entered into that service with the resolution to endure, for Christ's sake, all hardships, privations, persecutions and dangers, which might befall them—and who, indeed, had, during long services, given proof of their firmness, by the numerous hardships and trials they had endured—should live to such advanced ages as they did, and therewith enjoy, generally, good health to the last. Bernhard Adam Grube, who had been the first missionary to the Delawares, and spoke their language well, died at Bethlehem, on the 20th of March, 1808, aged ninety-three years and three months. John George Youngman, first a missionary to the Mohicans, in Connecticut, and afterwards, for a number of years, the same to the Delawares on the Susquehanna, in Pennsylvania, and in the western country, died also at Bethlehem, in July of the same year (1808), aged eighty-eight years and three months; and David Zeisberger died in November of the same year, at Goshen, on the Muskingum, aged eighty-seven years and seven months. I will only subjoin the names of such as were actually employed in the service at the close of this period of the mission, 1808. These are, Benjamin Mortimer, John Schnall, Abraham Lukenbach and Christian Frederic Denecke, with their wives; and Michael Young, Benjamin Haven and John Joachim Hagen, single brethren."—*Hockwelder's Narrative*, p. 418.

missionaries named Dencke; but two others, Messrs. Schnell and Jung, remained in the settlement, with the design of retiring as soon as possible to Bethlehem; the former being in an ill state of health, and the latter beginning to experience the infirmities of age. An engagement soon afterward took place, about a mile and a half from Fairfield, between the English and Americans, in which the latter proved victorious. In the evening, a number of their officers entered the town, and though at first they appeared friendly towards the missionaries, they soon began to treat them with great severity, under the pretence that they had secreted stores belonging to the British army. All the trunks and boxes of the brethren were examined, and even the roofs of the church and school house were searched with the most careful vigilance; and, the next morning, when the soldiers began to plunder the settlement, the missionaries were compelled to give up the whole of the provisions which they had purchased for their winter consumption, comprising six hundred pounds of flour, fifty bushels of potatoes, twelve bushels of apples, and various kinds of vegetables.

On the arrival of General Harrison, with several other officers, Mr. Schnell waited upon him, to implore his protection, and to solicit some compensation for the loss which he and his colleague had sustained. The only favor, however, which he could obtain, was that of being permitted to depart, with his coadjutor, and such part of their baggage as they could immediately pack up. The whole of their household furniture and live stock, amounting in value to several hundred dollars, were consequently left to the invaders, by whom the settlement was soon afterward laid in ashes.

The Christian Indians, on leaving Fairfield, determined to form an encampment about six Canadian miles higher up the river; but when Mr. Dencke, who had remained behind till he could ascertain the result of the engagement, reached that spot, he found it deserted, and was, for some time, at a loss how to act. At length, however, he providentially met with a man who agreed to convey him in his wagon to Delaware town; and, though he was attacked by a gang of robbers, who plundered him of all his books and manuscripts, together with the few articles of clothing which he had saved in his flight, his misfortunes seemed to be completely obliterated when, on reaching the place of his destination, a number of his Indian friends came flocking around him, and, with tears in their eyes, expressed their thankfulness to God for such an unexpected interview. It now appeared that some alarming intelligence had induced the congregation to break up their encampment, and to retire precipitately into the woods; but though much con-

fusion had ensued, and parents had been separated from their children, whilst solely intent on their personal preservation, the whole of the fugitives were happily collected in Delaware town, with the exception of one woman, who had been murdered at a short distance from Fairfield.

The Indians now proceeded towards Lake Ontario, and formed a temporary settlement in the woods, where they erected a number of huts, together with a house for the missionary, and a chapel; but as this situation was considered dangerous on account of its proximity to the American fleet, they removed, in the ensuing spring, farther toward the mountains.

On the termination of the war, they returned to their former station on the river Thames, and, after residing for some time in huts on the site of their old buildings, they erected a town on the opposite bank of the river, to which they gave the name of *New Fairfield*. To this place they removed in the autumn of 1815, when their numbers amounted to one hundred and nine persons. The following year, an Indian named Onim, who from his youth had evinced the most inveterate hatred against the missionaries, was savingly converted to God, was baptized in the name of the blessed Trinity, and died in the faith of the gospel; and by this circumstance an impression was made, both among the Indians and the white people, which afterward led to an extensive awakening in the neighborhood.

In the month of September, 1819, the excellent missionary John Schnell expired at New Fairfield, in the sixty-sixth year of his age, after devoting eighteen years of his life to the instruction of the Indians. A malignant fever had also previously broken out in the neighborhood; so that in almost every family some individuals were affected by it. Under this painful dispensation, however, the influence of the Holy Spirit was very conspicuous in the deportment of the sufferers; and the congregation generally appear to have afforded much satisfaction to their teachers by the consistency of their walk and conversation. The autumn of the ensuing year proved to be a sickly season; but, in 1821, the same period passed over without any appearance of disease, and the missionaries observe that the spiritual state of their congregation throughout the year had afforded them more cause for joy than regret.

In a letter dated January 17, 1822, Mr. Luckenbach says, "We cannot be sufficiently thankful to the Lord for the peace and quietness which we enjoy. During the late festival season, divine worship was well attended; the subject of our Saviour's birth was listened to with deep attention; and we had the satisfaction to hear some of the heathen who were present, express

themselves in such a manner as to cherish a hope that they are looking for something better than paganism. The re-admission of an Indian, on the 6th of January, who had been excluded many years back, seemed to make a favorable impression upon the careless among our young people, as he had, at one time, been foremost in every thing evil, but now appeared before the congregation as a weeping penitent suing for mercy. Between Christmas and the new year, a female Indian who had been taken ill in this settlement, was baptized on her death-bed, and several days afterward, she departed, as we have reason to believe, happily in the Lord."

On the 25th of June, the same correspondent writes that, though some circumstances of a painful nature had occurred, the missionaries were enabled to rejoice that by far the greater part of their congregation continued to be faithful followers of Christ, and that their confidence in the help of the Lord was frequently revived and strengthened by proofs of his mercy toward them. A new mission house was at this time partly erected; and it is stated that the Christian Indians most cheerfully lent their assistance towards the building, without any remuneration.

After three years had passed away without any of the heathen being publicly consecrated to God by the rite of baptism, the missionaries had the pleasure of baptizing three Indian females; one on Christmas day, 1822, a second on new year's day, 1823, and the third on the feast of the Epiphany. Two of these, an aged woman and her daughter about fourteen years old, had removed in the preceding spring from the upper Monsy town to New Fairfield, and here their hearts were opened to the word of the gospel, so that they earnestly desired to be made partakers of the privileges of the children of God. The other, who was sister-in-law to one of the female assistants, had resided four or five years in the settlement, and, during that time, had been a diligent attendant on the means of grace, but had not appeared to desire a closer connection with the church. Now, however, she entreated with tears, that she might be baptized; and as she made a satisfactory confession of her faith, and avowed her exclusive dependence for salvation on the all-sufficient sacrifice of Calvary, her request was granted, and the divine presence seemed to be enjoyed by all who witnessed the solemn ordinance.

In a communication, dated April 8, 1823, Mr. Luckenbach says, "We celebrated the Passion week and Easter holydays in peace, and with the blessing of our Lord, which was truly manifest in all our meetings. The sugar boiling season is about Easter, and, if this festival happen early, it is generally productive of much disturbance. It also creates considerable inconvenience to our Indians, and prevents them from

attending at church as they otherwise would; as they are obliged to take advantage of the time when the sap runs from the maple trees. We had no reason, however, to complain, but rather rejoiced to find that, with few exceptions, they were willing to submit to any trouble, rather than lose an opportunity of hearing the account of the sufferings, death and resurrection of our Saviour. An Indian named Simon, who had been baptized at Petquoting, but had afterwards left the congregation, and lived for more than ten years among the wild heathen, returned hither this spring, and begged most earnestly for re-admission. He was in a rapid consumption; and as we believed he had sought and obtained mercy from him who treats all returning prodigals with compassion, he was re-admitted, and assured of the forgiveness of the congregation on his sick bed.

"Many of the boys in the school have made good progress, and are able to read their own language well. They even begin to understand English, and read the three epistles of St. John in that language. After hearing single verses four or five times distinctly repeated, they learn them by heart, and appear delighted with this mode of instruction.

"The winter has been excessively severe, and the snow was so deep that the cattle belonging to the Indians, which, in general, fare but poorly during that season, could scarcely find any food, so that many of them perished. When it began to thaw, the river Thames rose to an extraordinary height, and if the ice in it had not floated off before the rise, much damage would have been done."

From this settlement, October 16, 1823, Mr. Luckenbach writes as follows:—"Since my last, the number of our inhabitants has been augmented by sixteen persons from Goshen, two from among the heathen at Sandusky, and four of the Monsy tribe. The latter is a family, consisting of an aged mother, who, four years ago, was baptized at Old Schoenbrunn, on the Muskingum, her son, grandson, and great-grandson. Her son is upwards of fifty years old, and has very indifferent health. Being asked why he wished to reside in our settlement, he replied, 'I have no greater wish than to lay down my bones in this place. All I long for is to experience the pardon of my sins, through the mercy of our Saviour, before I die, and to be received by baptism into the Christian church. I now believe all which I formerly heard at Schoenbrunn, concerning our incarnate God and Redeemer, who died upon the cross to save us from eternal death. In this place my poor soul derives comfort and good hope; and I am therefore come to dwell among the believers, and to die with them, because among the heathen I find neither rest nor peace!'

"On the 7th of September, we had a true festival day, when a heathen woman and her child were baptized, and a person, baptized as a child, was received into the congregation. The husband of the former was baptized a year and a half ago. They removed hither from the upper Mousy town, that, as they said, they might believe and be converted to Jesus. She is sister to a man named Simon, who departed this life last spring, rejoicing in the Lord. His end, as a believer, and that of her mother, who died among the heathen, made a deep and salutary impression upon her mind, insomuch that she began most seriously to be concerned about the salvation of her immortal soul. During her baptism a powerful sense of the presence of Jesus was felt by the whole congregation. Thus one after another finds the way to our Saviour, and we have reason to rejoice that, by the power of his word, some small additions are made to his church, and that the reward for the travail of his soul is increased from among the Indians. Painful occurrences are indeed not wanting; but, in general, we have much cause for thankfulness, seeing that our labor is not in vain in the Lord."

In the diary transmitted by the brethren Luckenbach and Haman, in May, 1824, they state that they were "requested to visit the well known Philip Ignatius. He wished to make free confession of his wicked life, and pray for pardon, and receive comfort. A few days ago, he had come hither from the settlement of the white people, where, at a drinking frolic, he had been so severely wounded by another Indian, that his recovery was very doubtful. He appeared contrite, and said, 'With shame I call to my mind my mis-spent years. I have lived in sin, and the unbridled pursuit of licentiousness, like a dog; for after I had left the believers, I repeatedly took wives and dismissed them again; by drinking I became so hardened, that I was no longer ashamed of any sin. There is no sin, mentioned in the word of God as punishable by death, which I have not committed. During the last war, I also committed murder, assisting in putting to death a whole family. Yet never could I entirely forget what I had heard in my youth of the Saviour, who died for the sins of men, to save them from hell. I have now turned to him, and entreated him to pardon my enormous crimes, believing that nothing but the blood of Christ can wash my guilty soul; and I hope that I may yet obtain pardon from him.'

"He was earnestly advised to examine himself well, as to the sincerity of his repentance, to continue to cry for mercy, and that, in case it should please God to restore him, if by his conduct he should give proof of his experience, he might expect to obtain the for-

giveness of the congregation. But his first duty was to seek perseveringly the assurance of the divine pardon.

"On the evening of the last day of the year, the whole congregation met, for the purpose of calling to mind the many favors, both external and internal, which, in the course of this year, our merciful and gracious God had granted unto them, and of uniting in heartfelt praise for the same. In every point of view, we have cause to declare to the praise of the faithful Head of his church, that we have lacked no good thing, but that he has done for us far more than we deserve. Blessed be his name for it!

"In the course of this year, four adults and ten children have been baptized. The whole congregation consists of two hundred and seven persons, one hundred and seventy-one of whom are baptized and thirty-six unbaptized; forty-four are communicant members. Including the missionary family, the whole number of inhabitants here, at the close of 1823, amounts to two hundred and twelve persons." In 1826, the government in Canada made the first payment to the brethren, of a sum designed as a remuneration for the loss sustained in the year 1813; in consequence of which it was deemed practicable to undertake the erection of a new church, an accommodation greatly needed.

Encouraging letters from New Fairfield, dated 9th January, 1828, state that new year's day had been signalized by the baptism of a young Chippeway woman named Deborah. The solemn rite had been attended with a great blessing. Three families of the heathen, who had been foreed to remove from their former residence, requested permission to remain for a period on the Fairfield lands.

At the close of 1827, the Indian congregation consisted of one hundred and eighty-four persons; thirty-six of whom are communicants, nine adults not baptized, and thirteen unbaptized children.

The missionaries at this station have had much difficulty in resisting the attempts of their pagan neighbors to introduce unchristian games and superstitions, and to prevent the traffic in ardent spirits. The more recent accounts, however, contain the glad intelligence, that many who have hitherto been addicted to intemperance, appear very desirous to reform, and that the critical season of sugar-boiling passed without any painful exhibitions; indeed, brother Luckenbach writes that "scenes of drunkenness had almost entirely ceased at New Fairfield, and that the meetings were assiduously attended by many of the heathen who have taken up their residence below the town, several of whom seem to be in a hopeful state of mind."

The new church was solemnly consecrated on the 17th of September 1823, the same day on which, thirteen years before, the old church had been dedicated. On this occasion, the Lord was implored in a most earnest manner to revive his work in the congregation. The edifice will accommodate three hundred persons. At this solemnity the Episcopalian minister from Chatham was invited, and preached upon the occasion.

At the close of 1829, this mission was deprived of the venerable assistant Stephen. He was more than ninety years of age, and had served his countrymen in this character upwards of half his life with usefulness and pleasure. Mr. Haman, also, was called to mourn the loss of his excellent wife, who had faithfully occupied the sphere allotted to her. The mission received a pleasing accession in the arrival of brother and sister Miksch.

Letters from brethren Haman and Miksch were received in the close of 1830, imparting very encouraging accounts of the Indian congregation. A spirit prevailed which greatly animated the missionaries. At the annual festival, two adults were admitted to holy baptism, three to the communion, and three others were absolved and readmitted. The whole number of Indians under the care of the brethren, at New Fairfield, at the close of 1830, amounted to two hundred and eighteen souls. Of these, thirty-eight are communicants, seventy-three baptized adults, sixty-eight baptized children, twenty unbaptized adults, and nineteen unbaptized children.

The settlement at *Goshen* was, for some time, in a languishing state; the Indians residing at that place being completely surrounded by white settlers, whose conduct and conversation were productive of the most injurious consequences; and so many of the professed converts had been seduced by their temptations, that the United Brethren were, at length, under the painful necessity of suspending the mission. In 1822, the last missionary, Mr. Bardil, who labored in that quarter, retired, with his assistant, to Bethlehem, and those of the Indians who seriously desired the benefit of the means of grace, removed to New Fairfield, in Canada, where they were received with every token of affection.

But whilst we regret the unavoidable suspension of this mission, we are constrained to rejoice in the success which, after an interval of many years, has attended the faithful labors of the servants of God among the Cherokee nation.\* In a communication from the Rev.

\* The mission in the Cherokee nation began in 1801, by the Rev. Abraham Steiner, of Salem, N. C., and was continued by him for a few years, with the assistance of Gottlieb Byhan, of the same place. It was afterwards served by brother John Gambold and his faithful wife.

L. D. Schweinitz, dated September 1, 1820, it is stated, that "The dawn of the day of the Lord has, of a truth, appeared, and the power of his Holy Spirit is so conspicuous, that numbers of the Cherokees, among whom are several who formerly evinced particular enmity to the word of the cross, now experience its salutary effects, and inquire what they must do to be saved." And, in respect to civilization, the same writer observes, "The Cherokee nation has, of late, formed its internal government, and the whole management of its public business, on a new plan. The English language has been adopted as the official one, in which the national records are kept, and is universally gaining ground. Not a few individuals, and those of influence, have discarded the Indian language and customs. Many of the more respectable have quitted hunting entirely, and become agriculturists; and their way of life is described as differing but little from that of the substantial planters in the United States. All the chiefs, and more especially the younger among them, zealously espouse the cause of civilization and instruction, for which a thirst has become nearly universal. They, at the same time, greatly favor the missionary and school establishments, which enjoy, in an eminent degree, the confidence and esteem of the nation."

Intelligence from the Cherokee country is contained in a letter from the Rev. J. R. Schmidt, dated Spring-place, September 22, 1822, in which he states that two married women who had, for some time, been candidates for baptism, had been lately received into the church by that sacred ordinance, and that about two hundred persons were present on the interesting occasion. Mr. Proske was, at this time, laboring at a station called *Oochgelogy*, in the absence of Mr. Gambold, who had been compelled, by an attack of fever, to return to Spring-place, for that assistance which his case required.

The brethren who have occupied this interesting field of labor have laudably turned their attention to the education of the young. In 1821, a new mission was begun at a station called *Oochgelogy*, under the care of Mr. Gambold, who, on this account, left Spring-place. The Cherokee mission, in 1823, passed into the hands of that branch of the Society for the Propagation of the Gospel which holds its meetings at Salem, North Carolina. A letter from brother Beuade, at Salem, dated Dec. 9, 1823, gives the pleasing intelligence of the solemn dedication of a newly built church for the negroes in the vicinity. About ninety were collected upon the occasion. The missionary Schmidt, in his communication to the society, mentioned the Christmas season for 1824, as peculiarly interesting. "An Indian woman was baptized, together

with her infant daughter and grandson. There was also a candidate for the holy communion. A Cherokee female, at the close of the year, departed this life in the hope of a glorious immortality. The management of religious instruction among the Cherokees has been rendered very embarrassing to the brethren, in consequence of the endeavors of the state of Georgia to remove the Cherokees. A continued refusal of the Indians, who are now educated and civilized, to sell their lands, leads to painful collisions between them and the authorities of the state. In 1825, the preaching of the gospel afforded promise of a more fruitful harvest than formerly, and furnished enlarged ground for hope, that here the dispersed sheep of Christ's flock would be gathered into the fold. A cheering revival of grace gladdened the hearts of the brethren. At Easter, an audience of one hundred and forty persons attended the public preaching; and the service was interpreted by a former scholar. November 13, a woman and her child were baptized, in the presence of a serious congregation; and the gospel is described as prospering to the salvation of souls." About this time the Cherokee nation resolved to establish an academy and printing office at New-Town, their principal settlement. On Christmas day, 1825, the place of worship at Oochgelogy was consecrated in the usual manner; and, early in 1826, the school was opened, with seven girls, in the new building, three of them residing in brother Gambold's family. Brother Proske has the charge of the young people for the present. The visit of inspection from brother Theodore Schulz, of Salem, was greatly blessed, and was the occasion of much joy to the missionary band, and the Christian Indians. Mr. Schulz baptized a man, Juijaka, into the death of Jesus, on which occasion he received the name of Jeremiah. His report of the mission was truly gladdening and hopeful.

The work of grace was carried on throughout this year, in a very interesting manner. Eight adults received the rite of baptism, and exhibited evident proof that they had become believers in him, who, by his death, has delivered from the power and dominion of sin. The Cherokee mission suffered a heavy bereavement by the departure of the Indian brother, Charles Renatus Hicks, the second chief of the nation. The self-denying and excellent Gambold was gratified, at Oochgelogy, by witnessing a display of grace in the conversion of an aged Indian woman, who was baptized; and the grandchild of whose grandchild received the solemn ordinance at the same time. On the 6th of November, 1827, the Lord of the harvest saw fit to release Mr. Gambold from his long continued suffering, and call him to his eternal reward.

This inroad was soon followed by the appointment of brother Eder, from Germany, to labor in the nation. At Salem, he was joined by the single brother Clauder, to act as his assistant, and who settled at Oochgelogy, in the place of brother Schmidt, recalled. Mr. Eder spent but a short period at this station before he was removed to the West Indies, and the care of the mission devolved upon brother Clauder, and brother Nathaniel Byam as his assistant.

The report of the directors at Bethlehem, for 1829—30, speaks of the trying situation of the Cherokees, as it regards their struggle for existence as a nation, and observes, "It is cheering to observe, that the consequences have not been more detrimental to the internal state of the mission. The gospel of Jesus is slowly, but steadily, progressing, and our brethren continue to see such fruits of their labors, as enable them, from time to time, to add a few new members to the church of Christ by baptism."

At the close of the year 1830, the congregation at Spring-place consisted of thirty-two adults, of whom twenty-nine were communicants; and of thirty-one baptized and unbaptized children; total, sixty-three souls;—at Oochgelogy, sixteen baptized adults, of whom twelve were communicants; twenty baptized children, and fifteen female scholars; total, fifty-one souls. In all, one hundred and fourteen Cherokees were under the special charge of the brethren.

The preaching of brother Steiner to the congregation of negroes, at Salem, is well attended. Thirteen persons had been admitted as members at the close of the year.

It is with grief that we record the following statement respecting the Cherokee mission, which is extracted from the report of the directors, at Bethlehem, for 1831:—

"The mission among the Cherokees, as has been before stated, has experienced a year of severe probation. The work of divine grace in the hearts of the believers, was, indeed, not suppressed, but it was evident that the progressing development of the political situation of the people, began to affect the hopeful state of the mission. Both at Spring-place and Oochgelogy, the schools were greatly interrupted; and, at the latter place, they had necessarily to cease, when the missionaries were removed. The above-mentioned law of Georgia having gone into operation early in the spring, our missionaries would have been obliged to abandon their field of labor long before now, had not brother Byham been postmaster at Spring-place, and thereby exempted from its operation; while the decision of the Supreme Court of Georgia, that missionaries who resided in the Cherokee territory, with the authorization of the general

government, might be considered as its agents, and therefore likewise exempted from the law, warranted the return of brother Clauder, who had already retired into the state of Tennessee, whence he intended, from time to time, to visit at Oochgelogy. The decision just alluded to, was, however, in the sequel, reversed. Accordingly, brother Clauder, along with other missionaries of different denominations, was arrested, but immediately liberated, on expressing his intention to remove, and ten days' notice promised him when that should actually become necessary. Preparatory to this removal, the cattle, harvest, and other property at Oochgelogy were sold, and the house and plantation committed to the care of William Abraham Hicks and his son, who removed thither.

On the 17th of July, brother Clauder preached his last sermon at Oochgelogy, to a respectable auditory, and then celebrated the communion, with feelings which can better be imagined than described. Having taken a mournful leave of the Cherokee brethren and sisters, and of all their neighbors, this missionary family, on the 22d of July, left Oochgelogy, and

arrived at Spring-place on the 23d, after having made arrangements for the continued edification of the converts at the former place, under the guidance of the faithful Indian brother, William Abraham Hicks, and his son, George Augustus. The promise was also given that brother Byhan, if permitted, would occasionally visit that little flock from Spring-place. Here the exiled missionary family stopped for a fortnight, and then, on the 17th of August, proceeded to Salem, in North Carolina. Brother Byhan continued his labors at Spring-place without interruption. How this complicated state of things will finally eventuate, we cannot see. Certain it is, however, that it enjoins upon us the duty of incessant prayer and heartfelt sympathy. We are aware that, in times past, the Lord has enabled us to thank him for his wondrous ways, and has, in a particular manner, heretofore protected our Indian missions, under trials which seemed insupportable. Can we then doubt, but that, in the present course of events, his purposes of peace will finally prevail? Let us implicitly trust to his all-wise guidance and his overruling power.

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## CHAPTER IV.

### MISSIONS IN SOUTH AMERICA.

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#### PILGERRHUT, ON THE RIO DE BERBICE.

A GENTLEMAN in Amsterdam having requested that some of the United Brethren would settle on one of his plantations in Berbice, for the purpose of instructing his negroes in the truths of Christianity, Messrs. Daehne and Guettner sailed from Holland in the month of June, 1738, and in about three months arrived at the place of their destination. But the stewards and managers of the estates viewed them with an eye of jealousy, and appeared determined to render their situation uncomfortable. The missionaries, therefore, were under the necessity of supporting themselves by their own labor; and the hopes which they had formed relative to the evangelization of the slaves appeared to be already crushed, as these poor creatures were treated with a degree of rigor which rendered it almost impracticable to have any

intercourse with them with a view to the attainment of their language. The all-seeing God, however, raised up a friend for his servants in the time of their distress; and, through the kindness of a gentleman belonging to the Surinam Trading Company, they obtained a tranquil residence in a small tenement surrounded by a piece of arable land, about a hundred miles distant from the sea-coast. To this little settlement they gave the name of *Pilgerrhut*; and, having conciliated the esteem and confidence of the Indians in the neighborhood, some of whom understood a little Dutch, they embraced every opportunity of instructing them in the great truths of Christianity. In this labor of love, however, they had to contend with many difficulties, in consequence of their ignorance of the Arawak language, and the occupation of

much of their time by manual labor; for at that period the congregation at Herrnhut had not the means of defraying the expenses attendant on the support of their missionaries.

In 1739 and 1741, their number was augmented by the arrival of some brethren and their wives; but they had still many difficulties and hardships to encounter. Considerable numbers of the Indians, indeed, were in the habit of passing frequently through the settlement, and by some of these the missionaries were visited almost every day. Many others, however, resided at great distances, and to them it was necessary that the tidings of salvation should be conveyed. No sooner, therefore, had the brethren begun to acquire a tolerable knowledge of the Arawak language, through the medium of a mulatto youth, who had been presented to them, and, through their instrumentality, had been converted to God, than they resolved to visit the savages in their own habitations; and, on this errand, they sometimes travelled from two to three hundred miles through the wilderness. On these occasions they were not only under the necessity of carrying their hammocks and provisions for several days with them, but they were frequently obliged to wade through broad rivers, and to sleep in the midst of a forest, exposed to all the pernicious effects of the night air. Nay, sometimes it happened, after all their toil and fatigue, that they unfortunately arrived at the Indian huts when the men were from home; and in this case their labor was rendered completely abortive, as the women were invariably seized with terror at their approach, and fled, with piercing shrieks, into the adjacent thicket.

Notwithstanding these severe trials of their faith and patience, they resolved to persevere in the work which they had undertaken; and toward the close of the year 1747, they perceived, with unspeakable joy, that a spirit of serious inquiry respecting the things of God began to appear among the heathen. Previously to this, the mulatto youth, who has been already mentioned, assisted them in translating into the Arawak language a compendious narrative of the life and sufferings of our Redeemer; and, in addition to this, he was himself enabled to proclaim the word of the cross to the benighted Indians in the most solemn and impressive manner. Much attention had been thus excited, and the good news of redemption by the blood of Christ was now hailed by those who had formerly been the most indifferent; so that the instructions of the missionaries, both at home and abroad, were received with eagerness, and by the end of June, 1748, thirty-nine persons had been received into the church by baptism, after affording the most

satisfactory proofs that their hearts had been renewed by the grace of the Holy Spirit.

Many of the converts now obtained permission to erect some huts at Pilgerhuth, and to cultivate a piece of ground in the vicinity; though, in consequence of this arrangement, the brethren were obliged to maintain them till the cassabi, sown on the new plantation, was ready to be reaped. The Rev. T. S. Schuman, formerly a tutor in the Protestant cloister of Bergen, arrived, about the same time, to undertake the superintendence of the mission; and, in the course of about twelve months, he acquired such a complete knowledge of the language, that he was enabled to address the natives without an interpreter.

The pleasing prospect of continued and extending usefulness, which excited in the breasts of the missionaries the most lively sensations of joy and gratitude, was suddenly overcast by a heavy and menacing cloud. On the arrival of a new governor, it appeared that some unfavorable representations of the mission had reached the Company at Amsterdam; and, by the express orders of the directors, the brethren were now summoned before the Council, and required to take an oath of allegiance to the government; being told, at the same time, that they would all be sent home to Europe, in case of refusal. On the representation of Mr. Schuman, however, with respect to their conscientious scruples, their simple declaration was accepted by the Council, and the snare so insidiously spread by their enemies was happily broken by the intervention of Divine Providence.

Early in the year 1750, a deputation of eleven Indians, from the Spanish settlement on the Oronoko, arrived at Pilgerhuth, in order to obtain a more correct knowledge of those truths which they had heard, in part, from a Christian Indian, by whom they had been recently visited; and, in consequence of the report which they made on their return, a considerable number of their countrymen were subsequently induced to cast in their lot with the brethren, and to embrace the gospel. A visit which some of the converts paid to their relations on the river Corentyn was productive of similar consequences; an embassy being sent to Pilgerhuth, to ascertain the truth of the "good news," which the believing Indians had announced in the name of their Redeemer; and several companies of fifteen or twenty heathen resolving to take up their future abode in the Christian settlement.

Whilst the Lord was thus carrying on his own work by the instrumentality of his faithful servants, the agents of Satan were busily employed in machinations, which were soon productive of new and unexpected troubles. The missionaries were, in consequence, peremptorily forbidden to collect the Indians around

their settlement, but were ordered to let them live dispersed in the woods, to clothe the converts, and to pay a tax for each of them. It was also required that the brethren should take the oath proscribed to them, and appear in arms on the parade, for the purpose of being exercised in military duty. And on one occasion two of the Christian Indians were forcibly taken from Pilgerhut, and compelled to serve as soldiers in the regency; a circumstance which struck such terror into their companions, that many of them fled precipitately into the woods, though they afterwards ventured by degrees to return.

In consequence of these circumstances, some of the missionaries returned to Europe, but the others preferred taking the oath of allegiance to bidding a final adieu to their beloved congregation.

For several succeeding years, the brethren pursued their labors without molestation; and they had the satisfaction of witnessing the invincible power of the gospel upon the minds of some of the most ferocious tribes, who were considered as barbarians, even by the Arawaks, in consequence of their feasting upon the flesh of their enemies taken captive in war. The triumphs of the cross were indeed most conspicuous among persons of this description; and the greater part of the congregation afforded decisive proofs that they were Christians in reality. The native assistants also rendered the most essential services to the missionaries, not only by occasionally visiting and discoursing with their savage countrymen, but by accompanying the converts on their hunting or fishing expeditions, and preserving among them the observance of daily religious exercises, during their temporary absence from the settlement.

At the close of the year 1756, the persons dwelling at Pilgerhut amounted to two hundred and thirty-three, exclusive of children not yet baptized; and upwards of sixty others resided in the vicinity. But whilst the missionaries were thankfully contemplating the success which had crowned their exertions, particularly within the last nine years, difficulties of the most painful nature awaited them, and events were permitted to occur, not only peculiarly afflictive in themselves, but essentially subversive of this important mission.

In 1758, Mr. Schuman was compelled to visit Europe, and the person intended to supply his place being disappointed of a passage to Surinam, the settlement at Pilgerhut was left without an ordained minister; and as the two missionaries who had hitherto acted as assistants in the ministry, could not presume to administer the sacraments of baptism and the Lord's supper, the spiritual enjoyments of the congregation were seriously impeded. In the course of the following year, a contagious distemper broke out, and raged

with uncommon violence, accompanied with a scarcity, which progressively increased to such a degree, that the Indians had no other food for months together than wild fruits and roots of the field. In consequence of these calamities, the recently flourishing settlement of Pilgerhut was comparatively deserted, its inhabitants being reduced to twenty-two persons; but as the missionaries fondly anticipated the return of more auspicious times, they resolved to continue at their post. An insurrection of the negroes in the colony, in 1763, however, during which the Fort was burnt, and the surrounding country laid waste, compelled them to quit their favorite residence, and to seek their safety in a precipitate flight. They accordingly retired to Demerara, whence several of the missionaries returned, by the first ship, to Europe; and two, who remained in expectation of instructions from home, were summoned into uterity before the determination of the directors could reach them.

#### SHARON, ON THE SARAMECA.

The congregation at Herrnhut having entered into an agreement with the Dutch Surinam Company for the establishment of a regular settlement in that colony, five of the brethren were sent thither in 1739; and, on their arrival at Paramaribo, they were providentially introduced to the notice of a pious citizen named Boemper, who kindly erected a small house for their temporary residence, and subsequently lent them three of his own negroes to assist in the cultivation of a piece of land which they purchased at a short distance from the town. Here they contrived to procure a subsistence by manual labor; but as they had neither time nor opportunity for visiting the native Indians, and as the attendance of their neighbors, both Jews and nominal Christians, at the time of their family devotions, was interdicted by the government, they determined to quit a spot where every door appeared to be closed against the accomplishment of their wishes, and, after some time, they transferred their settlement to a plantation on the banks of the Cottika. Here they were in the immediate vicinity of the heathen, to whom they longed to communicate the glad news of salvation; but as their acquaintance with the Arawak language was extremely imperfect, they could have but little intercourse with the natives, and, as the harmony which had hitherto subsisted among themselves was now unfortunately interrupted by dissension, this new station was abandoned in 1745, some of the brethren returning to Europe, and others removing either to Pilgerhut or Pennsylvania.

After a lapse of nine years, it was judged expedient that some attempts should be made for the renewal of the mission in Surinam, and two of the brethren, Messrs. Daalme and Ralls were accordingly sent thither with that design. The consent of the government in Holland was subsequently obtained for the formation of a missionary settlement in the colony; and, in November, 1756, a reinforcement of seven brethren arrived, and obtained a grant of two separate tracts of land, one on the Sarameen, and the other on the Corentyn. On the former of these they erected a new settlement, which they called *Sharon*; and though the missionaries were successively attacked with illness, in consequence of their arduous and unremitting labors, they considered themselves remunerated for all their sufferings, when they were joined by a number of the believing Indians from Pilgerhnt, and it appeared likely that a numerous congregation might, in process of time, be there gathered from among the heathen. Among the first settlers the grace of God appeared conspicuously in their unfeigned piety and fraternal affection; and among the native tribes who occasionally visited the settlement were many Caribbees, who listened with the most profound attention to the missionaries and their assistants, and, in some instances, took up their abode with them, and afforded the most satisfactory proofs that their minds had been divinely irradiated by the Holy Spirit.

These circumstances naturally inspired the cheering hope that the seed of divine truth sown on this consecrated spot, would progressively spring up and bring forth much fruit to the glory of God. Formidable enemies, however, were at hand in the Bush negroes, who, knowing that a reward of fifty florins was attached to the apprehension of any one of them by the Caribbees, not only viewed the increasing assemblage of these Indians on the Sarameen with jealousy and alarm, but resolved to disperse both the missionaries and their disciples, by completely destroying their settlement. Accordingly, on the 25th of January, 1761, a band of these runaway slaves, who had secreted themselves in a thicket near Sharon, rushed from their hiding place as the congregation was returning from worship, and commenced a furious attack both with arrows and fire-arms. Three of the Indians who had retired to their huts were killed almost immediately, and eleven were taken prisoners. The assailants, however, seemed apprehensive of entering the mission-house, as they perceived that some of the inmates were armed with muskets. They therefore placed themselves behind some trees, and from this ambush fired into the house, and wounded one of the brethren in the arm. They then contrived to set fire

to the premises, and whilst the missionaries and their little flock fled into the woods, they plundered the settlement, and retired in triumph with the spoils.

A short time only had elapsed after this calamity when two of the missionaries, named Schirmer and Clive, returned with a company of Indians to Sharon; and, as no fresh attack was anticipated from the negroes, their number was soon augmented. The governor also appointed an officer and fourteen private soldiers to guard the settlement; but the immediate proximity of military men proved injurious to the Indians, and was attended with many other inconveniences, particularly as they appropriated to themselves, without ceremony, the fruits of the plantations, when, in consequence of ill health, the Indians were unable either to hunt or fish, and were in want of the common necessaries of life. Sickness, indeed, appears to have prevailed, at this time, to an alarming degree, and both the missionaries were confined to their hammocks for weeks together, without any other provisions than cassabi and water. Their house was also in a most dilapidated state, and infested with frogs, toads, and other reptiles; so that their situation was truly distressing; and though, towards the end of the year, their hopes were revived by the arrival of three missionaries from Europe, they had scarcely welcomed these auxiliaries, before they had the melancholy task of committing two of them to the silent tomb.

The number of Indians who had resided with the brethren subsequently to their return had hitherto been very inconsiderable; and some of these, in consequence of alarming, though false reports, had repeatedly fled into the woods, and were consequently deprived, for a season, of the benefit of religious instruction. In the year 1762, however, most of them returned, and the congregation, now increased to sixty persons, enjoyed an interval of repose, and appeared to advance progressively in the knowledge of salvation, and the graces of the Holy Spirit. Peace was also re-established between the colonial government and the Bush negroes; so that the missionaries began to indulge the cheering hope that such of their converts as were still dispersed in the wilderness would speedily rejoin them. This anticipation, however, proved to be unfounded, and the congregation, instead of increasing, gradually diminished, partly from dread of the negroes, who evinced no favorable disposition toward the Christian Indians, and partly from the plantations being overrun with swarms of large ants, which completely destroyed the cassabi. In 1779, therefore, the missionaries were under the painful necessity of abandoning this unfortunate settlement.

## HOPE, ON THE CORENTYN.

It has been already stated, that a tract of land on the Corentyn was granted to the United Brethren, at the same time that a settlement was obtained on the Sarameca. To this station the excellent and indefatigable missionary L. C. Daehne went, in April, 1757, accompanied by a few Indians, who assisted him in erecting a hut, and clearing a small piece of ground. In a short time, however, they all forsook him, and he was left alone in a dreary wilderness, the haunt of tigers, serpents, and venomous reptiles. Here, however, he resolved to remain, in the hope of being made instrumental to the conversion of some of the Indians; though such as occasionally passed his lonely dwelling, assured him that some of their countrymen would kill him; and the soldiers in the Fort sent to warn him of his danger, and to invite him to place himself beneath their protection.

"In the month of November," says this intrepid and devoted herald of the cross, "the Caribbee Indians resolved to put their threats against me into execution; and one day, as I sat at dinner, about fifty of them arrived in canoes, and surrounded my hut. This was, indeed, a frightful sight; some of them being armed with swords, and others with tomahawks. I immediately went out to them, however, and, in the Arawak language, bade them welcome. They answered, in a surly tone, that I should speak the Caribbee language; but I assured them that I did not understand it. After talking with each other some time, they asked me, through the medium of their Arawak interpreter, who had given me permission to build on their land; and, on hearing that I had acted by the authority of the governor, they asked what views I had in coming hither. I then went up to their chief, and said, 'My brethren, on the other side of the great ocean, having heard that there are many Indians on this river who are ignorant of their Creator, have sent me hither, to tell you of your Creator's love, and what he has done for the salvation of your souls.' After inquiring whether I was a Frenchman or a Dutchman, he asked if I had never heard that the Indians intended to kill me? I replied, 'Yes, but I cannot believe it, for some of your nation have lived with me, and they can tell you that I am a real friend of the Indians.' He replied that he had heard so, and had also been informed that I was a different sort of Christian from the generality of the white people. I then said, 'I am your friend; how is it that you have come to kill me?' He answered, 'We have done wrong;' and upon his saying this, every countenance seemed altered, and the party dispersed. The chief,

however, remained some time with me, and inquired whether other people would come to live here. And when I assured him that none but my brethren would come, he appeared pleased, and behaved very kindly. When he was going away, I asked for some of the cassabi which I perceived in his pouch, observing that his people could easily procure more, and I was here alone and in want. He immediately gave me some cassabi and fish, and then took leave, with an assurance that he would often come to see me. Thus my Saviour delivered me from my foes, and preserved me amidst great dangers; so that, at the close of the year, I had constraining cause to thank and adore him."

Besides the danger to which he was exposed from the pagan Indians, this devoted missionary was also in imminent peril of his life from the serpents and wild beasts, by which his solitary abode was surrounded; as appears from the following particulars, narrated by himself, and published in the "Periodical Accounts relating to the Missions of the United Brethren."—"One evening, being unwell, and going to lie down in my hammock, I perceived a large serpent descending upon me from a shelf near the roof of my hut. In the scuffle which ensued, the creature stung or bit me two or three times, and, pursuing me closely, twined itself round my head and neck. Supposing that this would be the occasion of my death, I wrote with chalk upon the table, 'A serpent has killed me;' lest my brethren should charge the Indians with the deed. Suddenly, however, that promise of our Saviour was impressed upon my mind, 'They shall take up serpents, and it shall not hurt them.' And, seizing the reptile with great force, I tore it loose, and flung it out of the hut. I then laid down to rest, in the peace of God.

"There was also a tiger, which, for a long time, kept near my hut, watching an opportunity, perhaps, to seize upon its inhabitant. He roared dreadfully every evening; and, though I invariably kindled a large fire before I went to bed, it frequently went out, and would have proved but a poor defence, if the Lord had not protected me."

In addition to these perils, and the excruciating anguish which he sometimes endured from the stings of the black ants, whilst gathering wood for fuel, Daehne frequently suffered severely from hunger, and often arose in the morning without knowing whether he should taste a morsel of food during the whole day. In this extremity, however, some Indians were generally led by Divine Providence to visit him, and to relieve his pressing wants by sharing with him their little portion of cassabi; and, in some instances, when he was completely exhausted with labor, they kindly assisted in clearing the ground. Some of the Warau

Indians, indeed, listened attentively to the glad tidings which he was anxious to communicate to them, and even promised to come and reside with him; so that he was cheered under his heaviest afflictions, and encouraged, amidst all the gloom which surrounded him, to look forward to more prosperous times. His incessant toils, however, together with his scanty fare, and the insalubrity of the climate, brought on a serious attack of illness; and, though one of the brethren at Paramaribo resolved immediately to hasten to his assistance, a considerable time elapsed before he could persuade any of the Indians to convey him in one of their boats; as, in addition to their natural dread of approaching the habitation of a sick person, it was currently reported among them that Daehne and the devil resided beneath the same roof.

After spending nearly two years in this frightful solitude, Daehne, who was now restored to the enjoyment of health, was relieved, in 1759, by the arrival of three other missionaries; who erected a church and dwelling-house, laid out some new plantations, and called their little settlement *Ephraim*. They were now joined by some of the Indians who had taken up their abode in this part of the country, after leaving *Pilgerhut*; and they were occasionally visited by many of the Waraus and Caribbees, who listened to the wondrous tale of Christ's redeeming love with evident symptoms of interest and emotion. A rebellion of the negro slaves in Berbice, however, which broke out in 1763, occasioned the temporary abandonment of this place; and, though the missionaries and their converts afterwards returned, the unhealthiness of the spot, and its frequent exposure to inundations, induced them to seek for a more favorable situation. They accordingly purchased from government a house and a piece of ground well adapted for plantations, about twelve miles higher up the river; and, in February, 1765, they removed to this new station, to which they gave the name of *Hope*, in the pleasing anticipation that many of the scattered converts would here be collected under the vigilant and paternal care of the "Great Shepherd and Bishop of souls."

Many of those Indians who had been formerly received into the church by baptism, on hearing of this new settlement, hastened thither, and obtained permission to erect huts for their families, and to lay out fields in the neighborhood; and, though they had been so long deprived of the blessings of religious instruction, it was evident that the impressions which had been made upon their minds by the word of the gospel, were by no means obliterated. Some of the heathen, in the circumjacent country, who were frequently and affectionately visited by the brethren, also embraced the truths of Christianity; and at the close

of 1783, no less than one hundred and sixty-seven believing Indians were united with the missionaries at this place.

The prospect, now so pleasing and encouraging, was soon overcast by clouds of darkness. The roving habits of the Indians induced twenty of the male converts to quit the settlement at one time, and to remove to a very considerable distance; and even those who did not follow their example, spent so much of their time in their plantations, that, instead of attending regularly upon the public services, they did not make their appearance in the church for weeks and even months together. Many of them, indeed, seemed to sink into a state of complete supineness with respect to the things of God; and the heathen who occasionally came under the sound of the gospel appeared so indifferent to what they heard, that the brethren were frequently constrained to exclaim, whilst bowing before the throne of grace, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Whilst the affairs of the settlement were in this situation, one of the brethren, named Fischer, arrived there, and, by his ardent zeal and unwearied perseverance, re-animated the drooping spirits of the other missionaries. Possessing a vigorous constitution and a mind enriched with scientific knowledge, he was admirably qualified to labor among the Indians, and to strike out plans for conciliating their affections and securing their intellectual improvement. Shortly after his arrival he opened a school for the education of Indian children, which was productive of essential benefit; and, in a few months, he acquired sufficient knowledge of the Arawak language to preach in public. He also succeeded in obtaining permission for the Indians to plant in the territories of an aged chief on the Aulibissi Creek, as the sterility of the soil on the Corentyn had hitherto afforded a plausible excuse for their frequent wanderings. And by the prudence and excellence of his arrangements, so many families were induced to take up their abode in the settlement, that toward the close of 1793, it contained upwards of a hundred and fifty inhabitants, and about one hundred of the baptized Arawaks resided at a short distance.

In 1795, the brethren Kluge and Fischer, with four of the Indians, were in imminent danger of drowning; as the large boat, in which they were conveying some goods to Berbice, sprung a leak, and sunk before it was possible to run her ashore. At first, they clung to a cask which had been fastened to the boat, and afterwards to the upper part of the mast, and in this perilous state they remained eight hours, when they succeeded in escaping to the shore in a coryar, or small canoe, which they had providentially taken with them. And the following year, during the war between Great

Britain and Holland, Mr. Kluge had the misfortune, whilst returning from Paramaribo in the vessel belonging to the missionaries, to be captured by an English privateer, plundered of all his stores, and carried to Berbice, then occupied by a British force. Here he was attacked with a violent fit of sickness; but, by the kind attentions of the persons with whom he lodged, his health was restored, and he was afterwards permitted to ransom his vessel, and to return to the Corentyn.

The settlement of Hope had been visited, in the mean time, by a number of the Indians of the Warau tribe; and, notwithstanding the peculiar profligacy of their character, and the supposed limitation of their mental capacities, several of them were powerfully impressed with the truths of the gospel, and in the course of the year 1796, thirty-six of their number came to reside with the brethren, with a view to the benefit of their religious instructions. Many of the heathen were also led to this station from different parts, imploring advice and assistance, in consequence of an epidemical disease which prevailed about this time; and the missionaries gladly availed themselves of so favorable an opportunity of recommending Christianity as the only effectual antidote against the fear of death.

During the years 1797 and 1798, a scarcity prevailed in the country little short of absolute famine, in consequence of the plantations having been nearly destroyed by a prodigious swarm of large ants; and such terror was excited by a reported commencement of hostilities between some of the Indian tribes, that upwards of two hundred fugitives, including Arawaks and Waraus, took refuge among the brethren. By the good providence of God, however, both the missionaries and their flock were preserved in the season of dearth; and, though the savages did not appear to derive any benefit during their residence at Hope, the settlement was improved by their labors; as they cheerfully assisted in clearing the ground in the vicinity, for the purposes of building and for plantations.

Towards the close of 1799, the number of persons residing with the missionaries at this station amounted to nearly three hundred; but within the space of a few years, partly in consequence of the ravages produced by the small-pox, and partly owing to the roving disposition of the Indians, the population was materially reduced, and in December, 1804, it only consisted of one hundred and forty-six individuals. A considerable number of baptized persons, however, were living scattered among the woods.

In the month of August, 1806, the entire settlement, comprising the church, the mission-house, and all the Indian huts, was destroyed by fire; the flames

running along the thatched roofs with such impetuous fury that it was utterly impracticable to arrest their progress. The fire, which was supposed to have been kindled by incendiaries, broke out in the afternoon, whilst the missionaries were taking some refreshment; and, together with the buildings, destroyed all the implements of gardening and husbandry, the stores of the Indians, the tackle and rigging of the large boat, and various other articles. Providentially, however, the brethren succeeded in saving a quantity of gunpowder, two barrels of flour, the greater part of their clothes, and their books and manuscripts. They also felt peculiarly grateful that no individual sustained any personal injury.

This awful catastrophe was soon afterwards succeeded by an epidemic disorder, which swept off most, if not all, of those Indians whose hearts had been savingly changed by the power of divine grace, and whose deportment was consistent with the doctrines of the gospel. These expired with a satisfactory conviction that he in whom they had believed would receive their souls unto himself, and raise up their bodies at the last day; but, after their removal, the survivors became so refractory and dissolute, and even evinced such a spirit of enmity against the gospel, that, in 1808, the brethren were under the painful necessity of quitting a station where there was no longer any appearance of their labors being crowned with success.

About four years afterward the mission was renewed at a place about three miles distant from the site of the former settlement, by Messrs. Gend and Hafa, who had recently arrived in Surinam; and two or three families took up their abode with them, whilst about thirty baptized Indians resided within a short distance. As no particular success attended their labors on this spot, however, the brethren removed, in 1817, with five of the Arawaks, to a station on the river Neukeer, with the hope of proving instrumental to the conversion of the negroes on the adjacent plantations; but even this anticipation seems to have been disappointed, and the station was ultimately relinquished.

#### BAMBEY, ON THE SARAMECA.

The governor of Surinam, having concluded a peace, in 1764, with the Bush negroes on the river Sarameca, felt extremely anxious that some measures might be adopted with a view to the melioration of the character of that ferocious race, whose cruelties and depredations, in time past, had proved so alarming and injurious to the colonists; and, as he judiciously considered that nothing was so likely to accomplish this desirable

object as their conversion to Christianity, he requested the United Brethren to attempt the establishment of a mission among them. Messrs. Daehne, Jones, and Stoll, were accordingly sent out from Paramaribo in the month of December, 1765: and, on their arrival, they were presented to the chiefs of the negroes by the agent of government; who explained the object of their visit, and observed, that whatever treatment they might receive, he should consider as if applied to himself.

After a short time, the missionaries took up their abode on the Sinthea Creek; but Jones was summoned into the world of spirits on the 7th of February, 1766; and the survivors experienced another severe loss in the death of one of the chiefs, named Abini, who had erected a small house for their accommodation, and had uniformly acted towards them as a friend and benefactor.

In the autumn of the same year, a school was commenced with some of the young people; and when the brethren had acquired a tolerable knowledge of the language, they began to explain to the inhabitants of the village the important object which had brought them from a distant part; namely, the desire of explaining the way of salvation through Jesus Christ, the Creator and Redeemer of man. This, however, excited the jealousy of the idol priests and priestesses; who, perceiving that their diabolical arts were in danger of subversion, represented to their superstitious countrymen that their deities would be highly incensed with any who should dare to turn to the God of the white people. Some of them, indeed, were desirous that the missionaries should be put to death; but as Arabini, the son and successor of Abini, had taken them under his protection, no one thought proper to attack them.

Early in 1769, most of the negroes removed to Sebonue Creek, and the brethren settled on a small piece of land in the vicinity, which they called *Quama*, from the bamboo canes with which it abounded. Here their friend Arabini built a house for them; and as the doctrines of the gospel had, by this time, made a deep impression on his mind, he boldly avowed his sentiments among his countrymen, some of whom were induced to attend the preaching; though none of the women would expose themselves to the vengeance of their gods by such an act of temerity.

On the 6th of January, 1771, the brethren had the gratification of admitting their friend Arabini into the church by the rite of baptism, having been long and thoroughly satisfied of the reality of his conversion to God; and they naturally considered it as an auspicious circumstance that the most respectable chief of the nation should prove to be the first-fruit of their la-

bor among the negroes. He appears, indeed, to have possessed a very superior mind, as he had the fortitude to withstand the menaces of his countrymen, and to despise the vengeance of their idols, even before he avowed his conviction of the truth of the Christian religion. As a proof of this, the following anecdote has been related in the Periodical Accounts of the Missions of the United Brethren:—"Soon after the arrival of the missionaries, having heard them declare that the idols of the heathen could neither help nor injure them, he went one morning to the river where the crocodile or alligator, which was considered as the god of the village, had his haunt; and, on discovering the creature, he addressed it (holding his loaded gun in his hand) to the following effect:—"I intend to shoot thee. Now, if thou art a god, my bullet will do thee no harm; but if thou art merely a creature, it will kill thee." He then fired his piece, and shot the animal dead."

In 1772, the missionaries, who had hitherto performed divine service in their own house, erected a chapel; but toward the close of the ensuing year, they were under the necessity of removing with the negroes lower down the river, to a place which they called *Bambey*. Here, however, they had to endure many hardships, and, whilst they deeply regretted the indifference which the negroes evinced in respect to the tidings of salvation, they had frequently to mourn over the loss of those who were occasionally sent to assist them in their arduous undertaking, but who successively fell victims to the illness with which they were seized after their arrival.

In 1777, the excellent missionary Rudolph Stoll, who had spent more than eleven years among the negroes, was removed into the mansions of eternal rest; and C. L. Schuman, who was appointed to succeed him, was left alone for nearly twelve months, at *Bambey*, in consequence of the demise of one and the return of another of his coadjutors. Here he suffered severely from indisposition, and, having neither friends nor attendants near him, he was sometimes in a most pitiable situation. The ever watchful eye of his Redeemer, however, was upon him, and the interposition of Divine Providence on his behalf was sometimes peculiarly conspicuous; as will appear from the following remarkable circumstance, related in one of his own letters. After a most dangerous attack of what is termed the seasoning fever, his body was completely covered with boils and painful sores. In this state he lay in his hammock as helpless as an infant, and had no one to administer to his necessities but a poor old woman, who was often obliged to follow the other negroes to the plantations in the woods. On one occasion, whilst she was absent, he observed,

after passing a most restless night, that an immense swarm of ants had penetrated through the roof, and were rapidly spreading themselves over the interior of his chamber. In a short time they approached his bed, and by degrees covered his body, entering into his sores and causing the most intolerable pain. After a short time, however, they quitted him, and resumed their march; and from that time he gradually recovered his health.

Though, in consequence of the influence of their idol priestesses, the female negroes had, for a series of years, peremptorily refused to come under the sound of the gospel, the superstition of a few at length began to give way; and in the year 1780, the wife of Arabini and two other women were baptized, together with three men and two children. Indeed, a considerable change appears to have been wrought, about this time, in the sentiments of some of the heathen, among whom the converted chief labored most assiduously, in attempting to awaken their attention to the things connected with their everlasting peace.

In 1785, the roving disposition of the negroes induced them to remove to the mouth of the Wara Creek, and the missionaries were consequently obliged to fix on another settlement, to which they gave the name of *New Bambe*. Here two circumstances occurred which evinced that though the generality of the negroes had no desire to embrace the truths of the gospel, they were, in some degree, open to conviction, with regard to the exposure of their foolish and cruel superstitions. On the demise of one of Arabini's female relatives, who had been the priestess of an idol, the believing chief considered it his duty to prohibit the observance of any pagan rites at her funeral. In his absence, however, the heathen sorcerers pretended that the corpse would be immovable till the person should be discovered who had occasioned her death. They were accordingly proceeding to institute this inquiry, and would, no doubt, have soon fixed on some unfortunate creature, who must have suffered examination by torture and subsequent immolation for an imaginary crime; but, at this critical juncture, Arabini arrived, and confounded the idolatrous priests, by showing the assembled negroes with what facility the body might be removed.

The other instance occurred in 1791, when a woman pretended that she had repeatedly dreamed of a certain man coming to her with a firebrand in his hand; which she considered as an infallible token that he possessed the art of mixing poison, for the destruction of the negroes, and consequently ought to be committed to the flames. A council was accordingly summoned to decide the fate of the accused person, and the consequences might have proved fatal, had

not Arabini, in his official capacity, presided at the consultation. He, however, providentially succeeded in rescuing the intended victim from destruction, by pointing out the absurdity and injustice of condemning an individual upon no other evidence than the dreams of a distempered imagination.

Subsequently to this period the gospel seemed to make some progress in the highlands, or upper country; and it was remarked by the brethren, that in those villages where the sorcerers had formerly exercised the most commanding influence, the deepest impressions were now made by the promulgation of divine truth. It seems, however, after all the sacrifices of the missionaries, in respect of labor, suffering, and even life itself, that the whole number of negroes who had been baptized by them, from their first entrance into the country to the commencement of the nineteenth century, amounted only to fifty-nine; and at that period, no more than forty-nine persons, including catechumens, belonged to the congregation.

During some succeeding years, nothing occurred particularly worthy of relation; but in 1810, a refractory spirit began to appear among many of the negroes, who, by a host of Satanic emissaries, were alike excited against the brethren and the colonial government: and, about three years afterward, a variety of circumstances occasioned the relinquishment of a mission which had recently become exceedingly burdensome in point of expense, whilst its general aspect was more and more discouraging.

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#### PARAMARIBO.

When the United Brethren first visited the shores of South America, as the harbingers of redeeming love, the religious instruction of the slaves in this colony formed one part of their benevolent designs. In consequence of the circulation of some base and calumnious reports, however, the inhabitants were strongly prejudiced against them, and even the admission of their neighbors, at the time of family devotion, was prohibited by the governor. From these circumstances it might have been supposed that no good could have been effected in the capital of Surinam; but whilst the doors of the brethren were closed by authority against those who might have been inclined to listen occasionally to "the truth as it is in Jesus," Christopher Kersten and a few of his friends, who engaged in business in Paramaribo, embraced every opportunity of communicating instruction to the negroes whom they hired as journeymen; and, after a lapse of time, they had not only the satisfaction of perceiving

that three of these men were brought under conviction, but, in consequence of the success which had crowned their undertaking, they were enabled to purchase a house, with a spacious piece of ground, which they laid out partly in a garden and partly as a cemetery; their conduct, in the mean time, having been so prudent and unblamable, that they had literally lived down the prejudices of their fellow citizens, and conciliated the respect and esteem of the government.

In 1776, several of the negroes were solemnly dedicated to God by baptism, without any opposition from the European settlers; and on the subsequent arrival of two assistant missionaries, a church was erected for the celebration of divine worship, and considerable numbers flocked to hear the gospel, which, in many instances, was accompanied by the power of the Holy Spirit. Scarcely a month, indeed, passed over without some of the negroes being admitted to the baptismal font; and, at the close of the year 1779, the congregation consisted of more than a hundred persons. It is also peculiarly pleasing to state, that the individuals who professed to have laid aside their pagan vanities, and to have embraced the faith of the gospel, as the only way of salvation, afforded the most convincing proofs that the change in their religion had resulted from a thorough conviction of their judgment, and a genuine transformation of the heart. Of this fact the reader may be convinced, by a perusal of the following interesting and well authenticated anecdotes:—

In the year 1780, the governor, previously to his return to Europe, gave several elegant entertainments to the gentlemen of the colony, and, on those occasions, he requested the planters to oblige him with the services of such of their slaves as had embraced Christianity. A number of the heathen negroes were also necessarily engaged; and one day, whilst a party of these were diverting themselves with a dance, the governor perceived that a female slave, who had been formerly celebrated for her skill in dancing, but who had lately joined the Christian negroes, stood aloof, and evidently took no interest in what was passing. In order to try her sincerity, therefore, he entered into conversation with her, and pressed her to join in the amusement, promising her a present as a remuneration for her compliance. She declined the proposal, however, with respectful firmness, and appealed to himself, whether, after receiving in baptism the name of a Christian, her conduct should still be that of a heathen. Delighted with this proof of her sincerity, the governor replied in a friendly tone, "You are perfectly right: continue in the same mind till the end of your life, and it will be well for you."

On another occasion, two female slaves, who had

been united to the church of the brethren, were commanded by their mistress to perform some necromantic tricks for her amusement; and, on their representing the impossibility of obeying such an order, after they had made a solemn renunciation of their superstitions, she threatened them with the most exemplary punishment. Regardless of her menaces, however, they not only persisted in their conscientious refusal, but gave each other a solemn pledge that they would submit to the severest sufferings, and even to death itself, rather than dishonor the cause of their Redeemer, by engaging in the abominable practices of the heathen.

Another remarkable instance of pious fortitude was manifested in the conduct of a mulatto youth, about sixteen years of age. His master, who professed the Jewish religion, was so highly incensed on hearing of his admission into the church of Christ, that he threatened to have him bound and severely flogged. "That," replied the courageous lad, "you may do; but it is not in your power to separate me from the Lord Jesus, or to deprive me of the grace which he hath imparted to my soul." Providentially this poor boy found a friend and protector in an attorney, who prevented the Jew from putting his threats into execution, and took the young convert into his own service.

During the war which broke out between Great Britain and Holland, after the latter country had been revolutionized by the French, the missionaries at Paramaribo were placed in a very precarious situation; as all communication, both with Europe and North America, was suspended for many months, and it was consequently impossible that any auxiliaries could arrive to assist them, though at this time the want of aid was severely felt. They had the satisfaction to perceive, however, that their own labors were increasingly blessed to the conviction and conversion of immortal souls; and in the year 1800, three hundred and fifteen baptized negroes belonged to their congregation, besides a considerable number of catechumens, and regular attendants on the services of the sanctuary.

Nothing particular seems to have transpired for several years in the history of this mission; but it is pleasing to state, the work of the Lord continued to prosper, and, though painful occurrences sometimes happened in respect to the seduction or falling away of some of the converts, the missionaries had abundant cause of thankfulness, for the general consistency and piety which prevailed among their members, and for the continual accession of new people from among the heathen. The publication of a Summary of Christian doctrines, in what is called Negro-English, and of the Harmony of the Gospels in the vernacular

dialect of the negroes, was also productive of the best effects, in exciting both children and adults to learn to read; and a generous donation of Dutch Bibles and Testaments from the British and Foreign Bible Society, enabled many to peruse at leisure those blessed truths which they had previously heard from the lips of their teachers.

On the 21st of January, 1821, a dreadful conflagration took place at Paramaribo, which threatened complete destruction to the missionary settlement in that city. Respecting this awful calamity, the brethren observe, in one of their communications, "Between one and two o'clock in the afternoon, we were alarmed by the cry of fire, and saw an immense volume of smoke ascending from the east end of the city. The wind blowing violently from the north-east, with a clear sky, the conflagration spread with great rapidity, and no resistance could be made, as all the houses were built of wood, and the fire engines were out of order. About midnight, the most beautiful part of the city was laid in ashes, and both the Lutheran and Roman Catholic churches had become a prey to the flames. Amidst these terrific scenes we assembled in our church, and cried unto the Lord in fervent prayer, to save us and our neighbors from destruction. We then worked hard all night, to remove as many of our goods as possible, being zealously assisted by many negroes belonging to our congregation. Meanwhile the raging flames approached nearer and nearer to the mission-house, and on the 22d, in the morning, they had seized the houses opposite to us, the wind driving them with violence towards our premises. A flake of fire falling on the shingle roof of an outhouse at this moment, it began already to kindle; but just then the wind ceased, the fire began to subside, and our dwellings were mercifully preserved. In our evening worship we returned thanks to that God who alone could and did save us in the hour of danger; and we repeated our thanksgivings on the following Sunday, in the public service, which was very numerously attended.

"In less than twenty-four hours, above four hundred buildings, each comprising three or four dwellings, with outhouses, have been consumed. Many of our negro brothers and sisters have lost both their houses and all their goods. We have not heard, however, that any of them have lost their lives, though it is said that many others have perished in the flames."

The Rev. J. D. Lutz, in a letter dated May 29, 1821, observes,—“As to our mission, the consequences of this dreadful visitation have been rather salutary than hurtful. Many, who were previously indifferent about the concerns of their souls, have been led to serious reflection; and those who believe at all in the providence of a just and righteous God, consider it as

a chastisement received at his hands. The night before this event took place was spent in the most riotous and outrageous manner, with all kinds of heathenish games and dancing, as an after celebration of the entrance into the new year. The streets were thronged with people of all descriptions; the brightness of the moon favored their purpose; and the uproar, with shouting, singing, and knocking violently at the doors of quiet people, was really dreadful. On the following Sunday, when our church was crowded with attentive hearers, brother Genth, in his sermon, adverted to the behavior of the populace on that night, and observed that it precisely resembled that of the people of Sodom and Gomorrah, before their cities were destroyed by fire.

“At the end of the year 1820, the congregation at Paramaribo consisted of nine hundred and sixty-nine persons, including seven hundred and twenty-two communicants, ninety-three baptized adults not yet admitted to the Lord's table, and one hundred and fifty-four baptized children. Besides these there are forty-eight candidates for baptism; seventy-two new people belonging to us, and sixty-five at Fairfield estate; making a total of eleven hundred and fifty-four negroes under our care.”

In a subsequent communication from the missionaries, received at Herrnhut in 1822, they state that the anniversary of the late dreadful visitation had been observed by them as a day of public thanksgiving; and that the general emotion which seemed to prevail among the assembled negroes, excited the hope that a salutary impression had been made upon their hearts by the review of past mercies. They also observe, as a most remarkable fact, that on the day alluded to, and almost at the same hour in which the conflagration burst out in 1821, they were again alarmed by the cry of fire. The flames were, in fact, issuing from an apothecary's shop at no great distance, which threatened to involve the brethren once more in the deepest distress; but by the exertions of the citizens they were happily extinguished, before they had occasioned any considerable damage.

Intelligence from Paramaribo is contained in a letter dated March 1, 1824, in which the Rev. W. C. Genth writes to the following effect:—“Last year an epidemical disorder prevailed in this colony, attended with a convulsive kind of cough, fever, and, in some instances, with spitting of blood. It was introduced from Cayenne, and seemed to proceed along the coast from the eastward, nor did it spare the Indians and Bush negroes. In this city we fared pretty well, though many of the negroes were attacked by it; and, during its continuance, we were obliged to suspend our evening meetings, as very few persons could come out,

and the streets were almost deserted. Even after it had subsided, many persons were carried off by malignant fevers.

"The mission in this place proceeds, with the blessing of the Lord, in a quiet, uninterrupted course, and we experience that he is with us, and causes the power of the word of reconciliation to be made manifest in the hearts of the hearers. During the last year, seventy-six adults and twenty-six children were added to the church by the rite of baptism. The whole number of our negro congregation, at the close of 1823, amounted to one thousand and eighty-nine; of whom seven hundred and sixty-one are communicants; one hundred and thirty-six baptized, but not yet admitted to the communion; and one hundred and ninety-two baptized children. Besides these, there are one hundred and fifty candidates for baptism, and new people under instruction; making a total of twelve hundred and thirty-nine persons. There are also one hundred and twenty-one negroes, belonging to us, on the plantations of Fairfield, Klynhoop, and Mollhoop, where we are at full liberty to preach; and, in the course of the year 1823, seventeen persons were baptized on these estates.

"Some of the baptized Sarameca free negroes visit us now and then. A party of them called not long ago, and expressed a strong desire for religious instruction. They appeared sincere, and not without conviction and feeling. Christian Grego, a venerable and worthy man among them, whom the brethren formerly taught to read and write, and whose walk and conversation are conformable with the gospel, maintains Christian fellowship among the baptized, and edifies them, by reading to them the word of God. A few of the baptized Arawaks also occasionally pay us a visit, and their demeanor is always orderly and friendly."

In 1825, Mr. Genth reported that on two prayer days twenty adults had been added to the church by baptism; and the prospect for preaching the gospel on the plantations became increasingly encouraging. In the autumn of this year the single brother John Gottlieb Hartman received a call to serve the church in Surinam.

On July 21st, 1827, fifty years had elapsed since the first fruits of the brethren's labors in Paramaribo. The day was observed with much solemnity by a large congregation. A statement was made to the audience, showing what had been effected among them, when they were ignorant heathen, by the preaching of the gospel. In the course of fifty years, the brethren have baptized, at this place, two thousand four hundred and seventy-seven persons.

The increase of stated hearers seemed to render it desirable that a new church should be erected, and

friends to the missionary cause came forward to aid in the undertaking. A considerable sum was collected from the captains of Dutch and American vessels at anchor in the port. A large chandelier was presented by a resident merchant for the use of the new church, with the Dutch inscription on it, "To the praise and glory of God."

August 26th, the missionary Genth had the pleasure to baptize twenty-three converted negroes, and the general disposition of the hearers was devout and interesting.

In 1828, a letter from the same individual gives a detailed account of the mission and the manner in which its objects are accomplished:—

"During the year past, our Lord and Saviour has given us manifold proofs of his grace and mercy. New doors have also been opened for the entrance of the gospel into many plantations in this colony, fifteen of which are regularly visited by us. The instruction we give to the negroes is chiefly by conversation. To give you an idea of these visits, I will mention that we first wait for an invitation from the proprietor or attorney, who may express a wish that we would instruct their negroes in the word of God. If it is practicable for us to attend to their request, one or two days are appointed on the estate, on which we may meet the negroes. As all travelling is here performed by water, a tent-boat (covered boat) is employed, with six negroes as rowers, besides the helms-man, to bring the missionary from one estate to the other. To visit the fifteen plantations under our care, employs a missionary for three weeks, as the estates are situated on different rivers and creeks, and at a considerable distance from each other. The brethren Voigt and Böhmer make these voyages alternately, and leave Paramaribo for that purpose once a month. This, indeed, is but a small beginning; but it seems the dawn of a brighter day, as indicating, on the part of the planters, an increased conviction, that to enlighten their ignorant slaves, by Christian instruction, is not only not dangerous, but beneficial. Their external condition remains the same, though they are better treated than formerly. The most lamentable part of their condition is this, that they are blind heathen, buried in ignorance and wickedness. Should not every Christian rejoice, that the word of God is made known to them for their conversion, leading them from the service of sin and Satan to Jesus the Saviour of all men, whereby they are made happy in life, suffering, and in death itself. We have one hundred and forty-seven baptized negroes in the above-mentioned plantations. Here in this city, many persons have been added to the negro congregation; in 1827, one hundred and eighty-four adults and fifty-seven children

were baptized, and our congregation numbers one thousand four hundred and seventy-two baptized persons, among whom eight hundred and eighty-eight are communicants. To these may be added four hundred and twenty-four new people and candidates for baptism; in all, two thousand and forty-three negroes under our care. The preaching of the gospel in our mission church is attended by a great number of persons of all colors, and is made by the spirit of God life and power unto many hearts. We, who are weak instruments in the hand of the Lord, have been enabled to carry on our work uninterruptedly and in health. The schools with our negro children have been held with success, and many have been taught to read the Scriptures in their own language."

In consequence of the prosperous state of the mission in Surinam, the directors called Mr. Bute to its service, who, with his wife and child, embarked for Paramaribo from Gloucester, in Massachusetts. They arrived at their station on the 25th of May. In 1830, the congregation consisted of nearly one thousand eight hundred members; and Mr. Genth, who had made a journey of nineteen days, and visited thirteen plantations, found much to encourage him in his work of faith and labor of love.

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#### SOMMELSDYKE.

The laudable and unremitting exertions of the missionaries at Paramaribo, in attempting to extend the blessings of the gospel to the negroes employed on the plantations in different parts of the colony, were attentively observed and duly appreciated by government: and, in 1785, they received the grant of a tract of land, comprising about fifty acres, on the banks of the Commewyne, and near the site of an old fortification called *Sommelsdyke*.

Much time and money were necessarily expended in clearing and draining this district, the whole being a complete swamp, thickly covered with brush-wood; and the first two missionaries, Messrs. Haidt and Clausen, who went thither in the spring of 1786, fell victims to the unwholesomeness of the situation in the course of a few weeks. Other devoted men of God, however, were found to supply their places, and their faithful ministrations were so eminently owned and blessed, that a considerable number of negroes flocked from the circumjacent estates to hear the word of the cross; and before the expiration of the year, there were not only about a hundred and fifty catechumens under regular instruction, but upwards of forty persons had been admitted into the church by the sacred rite of baptism.

But whilst the brethren were affectionately directing their sable auditors to the Lord Jesus Christ, as the only medium of salvation, a formidable obstacle was thrown in the way of their work by several of the planters; some of whom considered all attempts to evangelize the heathen as superfluous and useless; whilst others desired that, if instruction were given to their slaves, the missionaries should visit them on their respective estates; as there was no way to *Sommelsdyke* but by water, and a boat could not always be procured for their conveyance. A circumstance also occurred in the month of March, 1788, which was calculated to increase these difficulties, and to check the progress of the mission.

Twelve negro women and one man, who longed, like the sweet singer of Israel, to appear in the courts of the Lord, having one day obtained permission to visit *Sommelsdyke*, set out for that settlement in an old crazy boat, alike regardless of the condition of their little vessel, and unmindful of the danger incurred by its being too heavily laden. They had the happiness of reaching their place of destination in safety; and once more united with the brethren in the delightful services of the sanctuary. On their return, however, the boat unfortunately sunk, and three of the females lost their lives, whilst the others escaped by swimming. One of the women, after having gained the shore, plunged thrice into the water, in order to rescue her beloved companions, but her last exertion was productive of complete exhaustion, and she fell a victim to the noble but unsuccessful efforts of sympathizing humanity.

In some instances, as the brethren had anticipated, the restrictions of the negroes were now increased, and on one estate particularly, they were not only prohibited from visiting the missionary station, but they were even compelled to labor during those hours of the sabbath in which they had formerly listened with avidity to the truths of the gospel. The proprietors and managers of other estates, however, acted with greater kindness; and some, who acknowledged the benefits resulting from Christian instruction, even promised to provide a boat for their slaves, that they might not be precluded from attending the house of God. The mission, therefore, still continued to make its way under the divine blessing, and at the close of 1789, upwards of a hundred baptized negroes belonged to the congregation at *Sommelsdyke*, besides a considerable number who were in the habit of attending regularly upon the means of grace.

For several succeeding years no circumstance of particular interest transpired; but the missionaries steadily persevered in their labors of faith and love, and the blessing and influence of the Holy Spirit effectually triumphed over the obstructions which were

occasionally placed in their path. Their hearers, also, for the most part, evinced a growing attachment to those blessed truths which had illuminated their dark understandings, and softened their adamant hearts; and notwithstanding the ravages which had been made a few years previous, by the introduction of the small

pox, the baptized members of the church, in 1816, amounted to one hundred and four persons. The illness of the missionaries, however, and other circumstances which occurred, after the cession of the colony to the king of the Netherlands, led to the suspension of the mission at this insalubrious station.

## CHAPTER V.

## MISSION IN LABRADOR.

THE first idea of sending out missionaries to the Esquimaux, appears to have originated in a conjecture that a national affinity subsisted between those people and the Greenlanders; and, though the excellent and devoted Matthew Stach did not succeed in his application to the Hudson's Bay Company, for permission to attempt the evangelization of the Indians belonging to their factories, a ship was fitted out in 1752, by some of the United Brethren, and several other merchants, for the purpose of trading on the coast of Labrador. Accordingly, four missionaries sailed from London on the 17th of May, taking with them the frame and materials of a house, a boat, various kinds of seeds, and different implements of agriculture; and on their arrival in a fine bay, which, in compliment to one of the ship-owners, they called Nisbet's Haven, they went on shore, and fixed on a spot for their future residence, to which they gave the name of *Hopedale*.

After the lapse of a few weeks, the vessel proceeded farther to the northward, with the design of opening a commercial intercourse with the natives on the coast; and as the Esquimaux were fearful of venturing on board, on account of the guns, a party of five mariners went among them in an unarmed boat, under the direction of the mate, Christian Erhardt, a member of the Moravian church, who, in his voyages to the shores of Greenland, had obtained a tolerable knowledge of the language, and naturally supposed he might make himself understood on the present occasion. Neither Erhardt nor his companions, however, returned; and, as the captain had no other boat, and consequently possessed no means of sending in search of them, he was under the painful necessity of sailing back to the missionaries, and of requesting

their assistance to work the ship in her return to Europe. As the best of his men were lost, and it was impracticable to accomplish the voyage without some aid, they acceded to his request; and as it appeared, the following season, that the persons who had so incautiously gone on shore, without any weapons of defence, had been cruelly murdered, the mission was for some time abandoned.

Notwithstanding these inauspicious circumstances, divine mercies were in store for the poor benighted Esquimaux; and Jens Haven, who had previously labored as a missionary in Greenland, sailed from England in the spring of 1764, with the hope of conveying the blessed intelligence of salvation to the inhabitants of Labrador. On the 4th of September, he obtained an interview with some of their chiefs, on the island of Quirpoint, and, to their great astonishment, addressed them in a language so analogous to their own, that they had but little difficulty in comprehending his meaning. After a short conversation, in which he professed himself their friend, and stated the important object of his visit, they persuaded him to accompany them to their huts on an adjacent island, and on his arrival he was greeted in the most amicable manner. Here he repeated his design of instructing them in the knowledge of God and the things connected with their everlasting happiness; and, on bidding them adieu, he promised to return in the ensuing spring with some of his brethren, in order to take up his residence among them.

On his arrival in Newfoundland, Haven was treated with the greatest kindness by Sir Hugh Palliser, to whom he had been recommended, and who assured him that the establishment of a mission among the Esquimaux would be equally agreeable to himself, as

governor, and to the board of trade. He, therefore, sailed again for Labrador, in May, 1765, accompanied by C. L. Drachart, formerly one of the Danish missionaries in Greenland, and two other brethren. On this occasion, they penetrated farther into the interior of the country, and on their return to the coast, they had an opportunity of addressing several hundreds of the natives, who seemed to listen to them with profound attention; but on several other occasions, they either evinced a total indifference to the truths which were sounded in their ears, or spoke in a way which demonstrated the hardness of their hearts, and the blindness of their understandings. Thus, when Drachart endeavored to explain the depravity of all mankind in an unconverted state, they acknowledged that his remarks might be very just in respect to foreigners, but considered them altogether inapplicable to themselves. When he attempted to direct their thoughts to the person, power, and victorious grace of Christ, they supposed he alluded to some distinguished warrior, who would save them from the aggressions of foreigners, and assist them in vanquishing their northern foes. And when he alluded to the important subjects of the atonement and regeneration, and told them that many of the Greenlanders had been washed from their sins in the Redeemer's blood, they coolly observed that those persons must have been extremely wicked to have rendered such a process necessary. On some occasions, indeed, the savages appeared to entertain feelings of great distrust toward their European visitors; and a variety of circumstances seemed to preclude, for the present, that regular formation of a mission which the brethren and their friends, both in England and Germany, so ardently desired.

In the year 1768, an Esquimaux woman and her two sons, who had been taken prisoners whilst on a predatory expedition, were sent to England by the governor of Newfoundland; and the eldest boy, a youth of about thirteen years of age, was placed in the seminary belonging to the United Brethren at Fulneck, in Yorkshire. Here he applied himself diligently to study, and soon made considerable proficiency, both in reading and writing. He also appeared to be seriously impressed by the religious instructions which he received; and, on most occasions, exhibited a remarkable quickness of apprehension, united with great docility. But whilst he was progressively acquiring a fund of knowledge, which it was fondly hoped might, at some future period, have proved of incalculable advantage to his countrymen, he was unfortunately seized with the small pox, and, after having been baptized, at his earnest request, in the name of a Triune God, his disembodied spirit was removed into those mansions where the inhabitant shall not say, "I am sick."

The mother of this youth was treated with great kindness by several persons of distinction in London; and, in consequence of her earnest and repeated solicitations, a tract of land in Esquimaux bay was granted, by an order in council, to the United Brethren, for the express purpose of establishing a mission among the heathen in that part of the world. A brig of about one hundred and twenty tons burthen was then purchased, with the design of annually visiting Labrador, and trading with the natives; and, in the month of May, 1770, Messrs. Haven, Drachart, and Jensen, sailed from England, in order to explore the coast, and to fix on a convenient situation for a settlement. On their arrival they availed themselves of the first opportunity of preaching the gospel; and, notwithstanding the grant which they had previously obtained from the British government, they deemed it advisable to purchase from the savages the piece of ground which they intended, by the divine permission, to occupy as a missionary station. They then returned to England, to make further preparations for the accomplishment of their benevolent design.

The interest excited by an attempt to introduce the cheering light of revelation among the wretched and benighted Esquimaux was very great; and several members of the Moravian church, both male and female, avowed their willingness to abandon all the comforts of civilized society, and to expose themselves to every species of inconvenience and privation for the furtherance of so truly important an object. Accordingly, in the spring of 1771, a company of fourteen persons, comprising three married couples, a widower, and seven single brethren, sailed for Labrador, and, after a tedious and hazardous voyage, arrived, on the ninth of August, at their place of destination.

The day after their arrival, they took possession of the spot which had been purchased by Haven in the preceding summer, and gave it the appellation of *Nain*. They also immediately commenced the erection of a mission-house, the frame and materials of which they had brought from England; but great exertions were required to complete it before the commencement of winter, which, in these northern regions, is so intensely cold, that rum placed in the open air freezes like water, and rectified spirits in a short time become as thick as oil.

In this situation the brethren could obtain but few of the necessaries of life; and, as a considerable delay occurred in the forwarding of supplies from England the ensuing year, their provisions were almost entirely exhausted, and they began to look forward with painful apprehensions, though with pious resignation, to all the sufferings connected with famine; as, in addition

to two pieces of meat, they had nothing left but a quantity of berries, which they had collected from the hills and dried for the winter. At this critical juncture, however, the brig Amity arrived safely in their harbor, and their sorrow was turned into joy, by the kind providence of that adorable Being who "feedeth the young ravens that call upon him," and without whose express permission not even a sparrow can fall to the ground.

The conduct of the Esquimaux had been uniformly friendly towards the brethren from their first arrival; and, as the latter acted, upon all occasions, in the most open and ingenuous manner, entire confidence was soon established between them. In former times no European could have passed a night among these savages, then characterized as thieves and murderers, without the most imminent danger; but now the missionaries, regardless of the inclemency of the season, travelled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights successively. These visits were afterwards returned; and, in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but even chose them as umpires in their disputes, and invariably submitted to their arbitration. They also listened with silence and attention to the preaching of the gospel, and in a few instances the hope was entertained that impressions were made which might, at a subsequent period, be productive of some fruit to the honor of the Redeemer. Generally speaking, however, they were too little acquainted with their own guilt and wretchedness to discover the necessity of salvation, or the suitability and preciousness of that Saviour who was represented to them as the only refuge from the wrath to come. Though devoted to the gratification of the most brutal passions, and habitually committing the grossest sins with delight, they were never destitute of excuses and causes of self-gratulation. Thus the man who was notoriously addicted to lying, consoled himself with the reflection that he had no propensity to thieving; the robber exulted because his hands had never been imbrued in human blood; and even murderers rejoiced that they were not foreigners, whom, it seems, they consider as the vilest of mankind. The angekokks, or sorcerers, also, as might naturally be expected, employed all their arts to prevent their countrymen from receiving the gospel.

Notwithstanding these sad proofs of intellectual darkness, the missionaries cheered themselves with the reflection that the word of the Lord could not return unto him void; and the following circumstance animated them to persevere, with redoubled zeal, in their attempts for the conversion of the perishing heathen.

A man named Anauke, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren, and, after hearing them repeatedly, he pitched his tent in their settlement, in 1772, and remained there till the month of November, when he removed to his winter house. Even then his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few days more with the heralds of the cross; though the Esquimaux are never accustomed to travel in that manner; as, in summer, they pass from one place to another in their kajaks, and in winter, they perform their journeys in sledges. From the time of his second departure, the missionaries heard nothing of him till February, 1773, when his wife came to Nain, and stated that he had died, calling on the name of the Lord Jesus. She said that, on his being first seized with the illness which terminated his mortal existence, he prayed fervently, and expressly stated that he had no wish to remain any longer on earth, but felt anxious to depart, that he might be with Christ. When his end was visibly approaching, his wife, according to the custom of the heathen, began to utter the most mournful lamentations, and exclaimed, "O! my dear husband! canst thou leave me, and thy beloved children?" But he calmly replied, "Do not weep for me: I am going to that dear Redeemer whose love is so great towards mankind." Though no Christian friend was present to direct or influence him, he would not permit one of the angekokks, who are considered as the physicians of the Esquimaux, to come near him; but committed himself unreservedly into the hands of that great Physician who descended from heaven to bind up the broken-hearted, and with whom he was enabled to hold sweet communion, even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives, as "the man whom the Saviour took to himself."

As this was a clear and satisfactory proof that the bow which had been drawn at a venture had not been drawn in vain, and as many of the heathen residing in the vicinity of Nain were remarkably attentive to the gospel, and expressed the most profound reverence for the name of Jesus, the brethren now resolved to select from among their hearers such as appeared the most seriously inclined, and to form them into a class of catechumens, in order to prepare them, by suitable instructions for the holy rite of baptism. At the same time they determined to erect a church capable of containing some hundreds of persons, as the apartment in the mission-house which had been hitherto used for the celebration of divine service could no longer contain the congregation.

In 1774, four of the missionaries formed the design

of exploring the coast to the northward, as the obtaining of provisions for the Esquimaux at Nain was attended with considerable difficulty. They accordingly embarked in a small vessel which had been sent to them from Newfoundland; but their expedition proved peculiarly unfortunate, as, after experiencing several disasters, and escaping some imminent perils, their little bark was driven among the rocks and dashed to pieces. After passing the night with the most anxious feelings, they betook themselves, early in the morning, to their boat; but this was soon wrecked, and two of the brethren, Brasen and Lehman, were unfortunately drowned, whilst their companions and the sailors saved their lives by swimming to a barren rock. Here they suffered severely from the cravings of hunger and the inclemency of the air; and in this situation they would, no doubt, have perished, had they not providentially succeeded in drawing their boat on the rock, and so far repairing its damages, as to enable them once more to venture themselves in it. In this shattered little vessel they embarked on the fourth day after their shipwreck, and were fortunately perceived by an Esquimaux in his kajak, who towed them into the harbor adjoining their settlement.

In the summer of 1775, in compliance with the instructions which they had received from Europe, Messrs. Haven and Jensen set out with the design of commencing a new settlement at a place called *Okkak*, about a hundred and fifty miles to the northward of Nain. As this spot appeared peculiarly eligible for the purposes of a mission, being abundantly furnished with wood and fresh water, contiguous to an excellent haven, and surrounded by a numerous population of the heathen, the land was immediately purchased from the Esquimaux; and as soon as the ensuing season permitted, the missionaries took up their residence here, and began to preach the glad tidings of salvation to the natives in the vicinity. At first they met with much discouragement; but, knowing the goodness of their cause, and the omnipotent power of their Divine Master, they proceeded, with unshaken resolution, in their work, till at length some indications of success began to appear, and, in 1781, they had the satisfaction of ministering among thirty-eight persons who had been baptized in the faith of Christ, besides ten others who, as catechumens, were receiving particular instruction.

In the journeys and voyages which the brethren had occasionally to perform in these inhospitable regions, they were necessarily exposed to many hardships and dangers, and the deliverances which they experienced on some occasions were truly remarkable. One instance of this kind is too replete with interest to be passed over in silence.

W. Turner and S. Liebisch, two of the missionaries, set out from Nain, one morning in the month of March, in a sledge drawn by dogs, and accompanied by another sledge containing two Esquimaux men, a woman, and a child, in order to visit the new settlement at *Okkak*. As the weather was fine, and the track over the frozen sea in excellent order, they travelled with facility at the rate of about six miles an hour, and had every reason to expect that they should arrive at the end of their journey in two or three days. After having passed the islands in the bay, they kept at a considerable distance from the shore, both to avoid a high and rocky promontory, and to gain the smoothest part of the ice. About eight o'clock, they met a party of Esquimaux driving their sledges towards the land, and were by them dissuaded from proceeding. The missionaries, however, discovering no cause of alarm, resolved to prosecute their design; and though some of their own companions soon afterward observed that there was a ground-swell under the ice, and that a grating, disagreeable noise might be heard on applying the ear to the surface, yet as the weather remained clear and the wind blew strong from the north-west, no sudden change was anticipated.

The travellers continued their progress till the sun had gained its greatest altitude, and scarcely any alteration had even then become visible in the aspect of the horizon; but, as the motion of the sea beneath the ice became more perceptible, it was judged advisable to keep near the shore. The ice also exhibited many cracks and chasms of more than a foot in width; but as these are very common, and the dogs leap over them without either fear or difficulty, the Esquimaux appeared to think nothing of their appearance on the present occasion. In the afternoon, as the sun declined, the sky was gradually overspread with clouds, the wind increased to a storm, and the snow, both on the ice and the summits of the adjacent mountains, was blown about by partial whirlwinds till it seemed to fill the atmosphere. The ground-swell had also increased, by this time, to such a degree, that its effects became equally extraordinary and terrific; for though the ice was, in some parts, ten or twelve feet in thickness, and several leagues square, yet the swell of the sea underneath gave it such an undulatory motion, that the sledges appeared, in some instances, to be drawn with immense difficulty over a rising acclivity, and shortly after rushed onward with a velocity which seemed to threaten destruction to the dogs and their drivers. Alarming noises, similar to the report of cannon, were also heard in different directions, occasioned by the bursting of the ice at a distance.

In this terrific situation, the Esquimaux, who now

perceived that their danger was increasing every moment, drove as hastily as possible toward the shore; but as they approached it, the scene became more and more appalling. The immense masses of ice which had detached themselves from the rocks, were tossed to and fro, and sometimes dashed to atoms against the precipices, with a noise which, in addition to the howling of the wind, the roaring of the waves, and the drifting of the snow, almost deprived our travellers of the senses both of hearing and seeing. The dogs were, also, so completely terrified, that it was scarcely possible to drive them forward; and as the only time for effecting a landing was the precise juncture when the rising and falling body of ice came to a level with the coast, the attempt was extremely hazardous. By the good providence of that Saviour, however, who is set forth in the Scriptures of truth, as "a hiding-place from the wind, and a covert from the tempest," both sledges reached the shore, and, by dint of persevering exertion, were safely drawn up on the beach.

Scarcely had the missionaries and their companions congratulated each other on their escape, when that part of the ice which they had so recently quitted, burst asunder, and the water, rushing up from beneath, precipitated it into the sea; and, in the course of a few seconds, as if in obedience to a preconcerted signal, the whole frozen mass, extending for several miles along the coast, began to break, and to disappear in large masses amidst the foaming waves. The spectacle which now presented itself was so truly sublime, and the noise which accompanied the disruption of the ice was so overpowering, that even the Esquimaux were deeply affected, and the brethren found it impossible to express, so fervently as they could have desired, their thankfulness to God for his gracious interposition on their behalf.

As night was now coming on, and the wind was piercingly cold, the Esquimaux constructed what is called a snow-house, about thirty paces from the beach; at nine o'clock the whole party crept into it, grateful for any place of refuge from the inclemency of the weather; and, after taking some slight refreshment and singing a hymn, they lay down to rest. Leibisch, however, was precluded from sleeping, partly by the violent pain arising from a sore throat, and partly by the terrific roaring of the storm; and it is a remarkable fact, that the wakefulness of this missionary saved the whole party from destruction. About two o'clock in the morning, some water fell from the roof of the snow-house on the lips of Mr. Leibisch, who was naturally alarmed at finding that it tasted salt. He remained quiet, however, till the dropping became more frequent, and, before he could give an alarm,

two tremendous waves broke successively near the house, forcing in a large quantity of water, and carrying away the slab of snow which had been placed, in lieu of a door, at the entrance. The Esquimaux, however, were soon roused to a sense of their danger, and one of them, with a large knife, opened a passage through the side of the house, which was carried away by an overwhelming body of surf, just as the inmates had escaped with their baggage to a higher part of the beach.

The travellers were thus delivered a second time from the most imminent peril, by the good hand of their Heavenly Father; yet as it was scarcely possible to stand against the wind, the sleet, and the snow, their situation was extremely painful during the remainder of the night. The woman and her child were wrapped up in a large skin, and before the dawn of day, the Esquimaux formed an excavation in the snow, to screen them and the two missionaries from the storm. Leibisch, however, suffered so severely from the affection in his throat, that he was unable to respire in such a confined situation, and was obliged to sit at the entrance, covered with skins, till daylight, when another snow-house was erected, about eight feet square, and from six to seven feet in height.

As the brethren, on setting out from Nain, had anticipated a safe and speedy journey to Okkak, their stock of provisions was very small, and the Esquimaux had brought nothing for their own sustenance; conceiving, no doubt, that their little wants would have been well and gratuitously supplied. But, as it was uncertain how long they might be detained in their present situation, it now became necessary to divide what remained into regular portions, and it was finally resolved that no more than a biscuit and a half should be consumed daily by each individual. In addition to the privations which they thus suffered, the roof of their snow-house was gradually melted by the breath of its inhabitants, and they were literally soaked with water, not having an article of clothing dry about them, nor a dry spot on which they could repose. These painful circumstances, together with the unfavorable state of the weather, and the uncertainty of their final escape, deeply depressed their spirits, and threatened to overwhelm them with despair. At length, however, the sea began to freeze again, and, after spending six days in this melancholy place, they set off to return to Nain, and happily arrived at that settlement in safety, to the unspeakable joy of their friends, who had suffered the most distressing anguish of mind during their absence.

In the month of August, 1782, the brethren proceeded to form a third settlement, at a place to the

southward of Nain, to which they gave the appellation of *Hopedale*. This spot had been formerly reconnoitred, and considered particularly eligible for a missionary station; and it was now hoped that great numbers of the Esquimaux would rejoice in the opportunity of receiving religious instruction. This pleasing anticipation was, for the present, disappointed; and for several years the preaching of the gospel on this spot appeared to be attended with so little success, that both the missionaries and the directors in Europe felt inclined to relinquish such an unprofitable station. The great Head of the church, however, had otherwise determined, and Hopedale, in the sequel, became the scene of an awakening which afterwards extended its blessed influence to the other settlements, and constrained the friends of the Redeemer to exclaim, "What hath God wrought!"

In 1796, an epidemical disease broke out in Labrador, and raged for several months with unabating severity; so that the brethren were under the painful necessity of suspending their public services for weeks together, as the Esquimaux were quite incapable of leaving their habitations. It was also a source of grief to the missionaries that the time of sickness proved a season of temptation to some of their converts, who, on finding that the medicines with which they were supplied did not immediately relieve them, had recourse to their old heathenish practices, with a view to their recovery. Most of these, however, were subsequently convinced of their sinful folly, and earnestly implored the pardon of the congregation. In the missionary settlements, but few persons fell victims to this disorder; but among the surrounding heathen, who still rejected the gospel of the Redeemer, it proved fatal in many instances.

In the month of December, 1800, an event occurred which it is impossible to record without sensations of sorrowful regret. The excellent missionary J. W. Reinan went out one morning from the settlement at Hopedale, with the design of procuring some fresh provisions by shooting; but as he did not return in the course of the day, his friends naturally began to entertain the most distressing apprehensions, particularly as the country was at this time completely covered with ice. About seven o'clock in the evening, four of the Esquimaux set off in quest of him, and, as the light of the moon was favorable to their object, they continued their search during the whole of the night, occasionally discharging their muskets, with the hope of directing him toward them. Their exertions, however, were unfortunately productive of no success; and though every part which could be thought of was subsequently explored, his brethren were never able to discover in what manner he had perished, though

of the certainty of his death not the vestige of a doubt could possibly exist.

At the commencement of 1804, the missionaries were much discouraged on a review of the small success which seemed to have attended their faithful ministration among the heathen in Labrador; but before the end of that year, it was their privilege to behold the dawn of a brighter day, and to witness effects which they were aware could only have been produced by the agency and influences of the Holy Spirit. In former times it had been a subject of deep regret that the instructions received by the Esquimaux in the different settlements, during the winter, were too generally forgotten in their summer excursions, when, by associating with their heathen countrymen, they laid themselves open to temptation, and in many instances relapsed into their former practices. On the return of the professing natives to Hopedale, however, in the year to which we are now alluding, the brethren were abundantly gratified to find, not only that they had been preserved from falling into outward sins, but that they had made the most important advances in knowledge, faith, and humility, and had become so deeply sensible of their own depravity as sinners, and of the power and preciousness of Christ as a Saviour, that they were enabled to speak experimentally of the things of God to those around them; and such an unction appeared to attend their artless but holy and energetic conversation, that many who had previously possessed nothing more than the form of religion, were now awakened to a sense of its vital importance, and began earnestly to inquire how they might be delivered from their offences and received into the divine favor.

The awakening so happily commenced at Hopedale, soon communicated its sacred influence to Nain, where it appears to have been promoted by a remarkable circumstance. A young man named Siksagak, who had formed the design of putting away his Christian wife, and marrying another who was attached to all the superstitious of the heathen, happened to arrive at his mother's house in Hopedale at the time that the family were engaged in their evening devotion. He appeared astonished at what he saw and heard, but no impression was at that time made upon his mind, neither could he be dissuaded, after the close of the domestic service, from his wicked purpose, either by the persuasions of his relations, or the advice and entreaties of the missionaries. The following day, however, a special prayer-meeting was held, in his presence, for his conversion to God; and on that occasion his mother, whilst pouring out her supplications before the throne of grace, exclaimed, with a pathos and fervor expressive of the intensity of her

feelings, "Lord Jesus, behold this my child, whom I now desire most solemnly to surrender to thee. O! condescend to accept him as thine own, and suffer not his immortal soul to be lost for ever." The prayer of faith was heard and answered; the young man was immediately convinced of the error of his ways; his heart was subsequently affected by the great doctrines of the gospel; and similar effects were produced on his favorite companion named Kapik; so that they not only exhibited an entire change of spirit, conduct, and conversation, but, on their return to Nain, they boldly proclaimed the preciousness of that gospel which they had found to be the power of God unto their own salvation. Their friends were naturally astonished at this unexpected change, and some of them treated the truths which dropped from their lips with derision and contempt; but on many of the inhabitants of the settlement an impression was made which led to the most beneficial results. Several persons who had formerly possessed nothing more of Christianity than its mere profession, were now convinced that they had hitherto been deceiving themselves and others; and whilst they contemplated, with feelings of true contrition, the hypocrisy of their conduct, and the treachery of their hearts, they confessed, with floods of penitential tears, the sins which they had once committed with impunity, but the recollection of which now humbled them to the dust.

The intelligence of these interesting events was soon conveyed to Okkak, and an awakening took place at that settlement, which proved to be of the Lord. This was principally owing to the visit of some Christian Esquimaux from Nain, who, in their fervent zeal for the salvation of their countrymen, went from one tent to another, testifying of the love of Christ to ruined sinners, and illustrating his willingness to save all that come unto him by relating their own experience. A sacred fire was thus kindled in the hearts of their auditors, who voluntarily hastened to the missionaries, acknowledging the formality and emptiness of their former professions, and imploring direction in the way of true and vital godliness. Even the heathen from the north, who occasionally passed through Okkak, were evidently struck with admiration at what they saw and heard, and those whose residences were more contiguous, felt so deeply interested in the *good news* which had produced such astonishing effects, that they resolved to take up their abode among the believers.

In allusion to a circumstance of this description, which occurred in 1805, the missionaries at Hopedale observe,—“As soon as it was known that some of the heathen had obtained permission to reside in the settlement, our Esquimaux exhibited a spirit of joy and gladness which it was truly affecting to witness. From

their first arrival our people had not failed to speak to them of the merey which the Lord had shown in their own conversion, and to preach Jesus to them as the only Saviour; and now, on perceiving that they were to be inhabitants of the place, they hardly knew how to contain themselves for joy. Both young and old ran to help them with their baggage, and to settle their little affairs. It also happened that, early in the morning, a party of heathen, who had declared that they would not live with the believers, had left a man with his wife and child, who was desirous of renouncing his pagan practices, and begged to be permitted to reside here. He had pitched his tent at some distance, but our people, filled with love, and anxious to serve all who wished to be converted, immediately took it down, and removed it into the midst of their own dwellings. The new comers were deeply affected by these proofs of affectionate attention on the part of their Christian countrymen, and declared that, for the first time in their lives, they had met with persons who loved them with disinterested sincerity.”

In order to ascertain the practicability of forming a new settlement in a more populous part of the country, the missionaries Knoch and Kohlmeister undertook the difficult and perilous task of exploring the northern coast, which had hitherto remained unknown to European navigators. Accordingly, in the month of June, 1811, they embarked in a two-masted shallop, belonging to one of the converts named Jonathan, who, though considered as chief of his nation at Hopedale, readily engaged in this arduous service, with the cheering hope that he might thus be made instrumental towards the introduction of the gospel into the Ungava country. He appears, indeed, to have been a man of superior understanding, and great personal courage; and when any of his countrymen represented the perils to which he would be exposed in his intended voyage, he would reply, “When I hear people talk about the danger of being killed, I recollect that the love of Jesus induced him to submit to death for us; and therefore it would be no great matter if we were to lose our lives in his service, should that be his pleasure concerning us.”

The reconnoitring party, which, besides the captain and the missionaries, consisted of four Esquimaux families from Hopedale, and a fifth from Okkak, who attended the shallop in a skin boat, proceeded with considerable difficulty, on account of the masses of floating ice, till they arrived at Nullatartek Bay, in the 59th degree of north latitude. Here they formed a little encampment, and remained on shore till the 15th of July, when they proceeded towards Nachvak Bay, where a party of about fifty Esquimaux had fixed their summer residence. By these natives they were cordially

welcomed, and some of them appeared deeply impressed with the truths of the gospel, particularly one of their chiefs, who expressed an ardent desire to be converted to the faith of Christ.

On their arrival at Oppernavik, on the 25th of July, the brethren had the satisfaction of meeting with an Esquimaux named Uttakiyok, who, together with his family, had waited for their arrival during the whole spring, and had erected signals on the heights around his tent, that they might not miss him. This was one of the first natives from whom the missionaries had received any distinct account of the Ungava country, and he now rendered them the most essential service, by acting as their guide during the remaining part of their voyage.

After passing the desert regions to the west of Cape Chudleigh, and escaping the imminent perils to which they were exposed by immense shoals of ice in some parts, and dangerous whirlpools in others, they discovered two places suitable for the formation of a missionary settlement. One of these was a verdant spot, overgrown with shrubs, and situate near the mouth of a river, to which they gave the name of George's River, in honor of his Britannic majesty. The other place was situated in what they called Unity Bay, near the estuary of the Koksoak, or Sand River, which is between six and seven hundred miles distant from Okkak, and about as broad as the Thames at Gravesend. The land is level and dry, watered by several rivulets, and producing a variety of trees, shrubs, plants, and flowers, well known in Europe.

The inhabitants, having never before seen a European, were, at first, rather reserved; but, after receiving a few trilling presents, they became familiar and communicative, and not only listened attentively to the conversation of their visitors, but expressed a strong desire that they would come and settle among them. After remaining at this place six days, for the purpose of exploring the circumjacent country, the brethren rewarded the services of their friendly pilot, Uttakiyok, by presenting him with their skin-bout, and, on the 4th of October, they arrived in safety at Okkak, after performing a voyage of between twelve and thirteen hundred miles.

The winter of 1815 commenced so early, and proved so extremely inclement, that the Esquimaux were precluded from obtaining their usual stock of provisions; and had it not been for the kind assistance of the missionaries, who cheerfully divided with them their own scanty store, they would have experienced all the horrors of absolute famine. The faith and patience of the brethren were also severely tried, in the same year, in consequence of the late arrival of their vessel with supplies from Europe; of which the following official

details are given in the sixth volume of the Periodical Accounts.—“On the 28th of October, 1816, the *Jemima* arrived in the river from Labrador, after one of the most dangerous and fatiguing passages ever known. She arrived at the drift-ice on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land, and, after attempting to get in, first at Hopedale, then at Nain, and lastly at Okkak, he was, at length, completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces; till, after very great exertions, he got towards the outer part of the ice. He was still beset by it, however, for forty-nine days, and did not reach Okkak till the 29th of August, to the astonishment of all our brethren, as well as the Esquimaux. The very next day the whole coast, as far as the eye could reach, was entirely choked up by ice; and, after lying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till the 22d of September. After staying the usual time, Captain Fraser proceeded, on the 3d of October, to Hopedale, with fine weather, yet, on account of the lateness of the season and the quantity of drift-ice, with little prospect of reaching that settlement. This circumstance he mentioned to the brethren at Nain. However, brother Knoch and his wife, and the two single brethren Koerner and Christensen, who were going to Hopedale, went on board, and they set sail; but the same evening it came on to blow exceedingly hard, with an immense fall of snow, and very foggy weather, so that they could not see the length of the ship; and, being within half a mile of a dangerous reef of rocks, the captain was obliged to carry a press of sail to clear them, which he did but just accomplish; for, after that, the gale increased to such a degree, the wind being right on shore, that he could not carry sail any longer, and was obliged to lay the ship to, when the sea often broke over her; and, at last, as every attempt to reach Hopedale proved unavailing, he was compelled to bear away for England. Another gale, equal to a hurricane, was experienced on the 8th, 9th and 10th of October; and, during the night between the 9th and 10th, it was so violent that the captain expected the ship would have foundered. She was, at one time, struck by a sea, which twisted her in such a manner, that the very seams on her larboard side opened, and the water gushed into the cabin, and into the mate's berth, as if it came from a pump, and every body at first supposed her side was stove in: the Lord, however, was pleased to protect every one from harm, and, considering all things, the vessel did not suffer materially, neither was any thing lost.

The brethren who had been so unexpectedly

brought to Europe, embarked, in the month of June, 1817, for the purpose of resuming their missionary labors; but after pursuing their voyage for about a month, they met with an unusual quantity of floating ice, the masses of which, in some parts, and particularly when illuminated by the sun, exhibited a variety of the most curious and grotesque appearances; and in a fortnight afterward, they encountered a furious storm, which drove them with fearful velocity towards an immense iceberg; but, by the good providence of God, they passed it in safety. The ensuing night was extremely dark, the whole face of the sky being obscured by heavy clouds; the sea was also violently agitated by the wind; and a feeling of horror was excited by the frequent crushing of the fields and mountains of ice against each other. Openings were made, indeed, in several places by the fury of the storm, but this circumstance only increased the peril of the voyagers; as whenever their vessel got into clear water, she naturally proceeded with greater rapidity, and the shocks which she received from coming into collision with the icebergs became more violent and alarming. In fact, both the missionaries and the crew anticipated that the ship would be eventually dashed to pieces; and when, after passing about ten hours in this awful situation, they perceived that they had got rid of the ice, and were at no great distance from the coast, they could scarcely believe the evidence of their senses. They had many other difficulties, however, to contend with, for nearly three weeks longer; their passage being frequently impeded, and sometimes apparently blocked up; and it was not till after the *Jemima* had sustained considerable damage, that they succeeded in reaching the harbor of Hopedale.

Some of the Esquimaux converts, in the mean time, had been seduced by their heathen visitors to quit the settlements of Okkak and Hopedale, and to accompany them to the residence of the Europeans in the south. In a letter from the former station, however, dated September 9, 1818, the missionaries observe, "We have seen several striking and encouraging instances of the faithfulness of the good Shepherd, in following his straying sheep, and causing them to turn unto him. Of those of our people who were last year induced to go to the south, three families have returned, and with true repentance have confessed their error, requesting to be re-admitted; as they say that they can find no rest for their souls but with Jesus, and in fellowship with his followers." And in a communication from Hopedale, received about the same time, the brethren write, "Many of the Esquimaux now find again that pasture for their souls, which, for a season, they had forsaken; having been seduced to prefer the husks

of this miserable world to that food which endureth for ever. It gave us inexpressible pleasure to see two strayed sheep with their families, consisting of fifteen persons, returning to us. They are now humbly thankful to the Lord, that he convinced them of their error, and brought them back to his fold.

"We have not had much snow during the winter, but the cold was very severe, and some of the heathen Esquimaux, who had endeavored to seduce their countrymen to go to the south, suffered by it. A violent storm overtook them; their large boat was dashed to pieces; and, being thrown on shore in an unknown and desert region, where no assistance could be obtained from the European settlers, they perished miserably by cold and hunger."

On the 9th of August, 1820, the missionaries at Nain had the satisfaction of seeing the new ship called the *Harmony* come to an anchor in their bay, just fifty years after the first vessel arrived there, with fourteen brethren and sisters on board, with the view of forming a Christian settlement in a land which, previously to that period, had been covered with thick darkness. They endeavored, therefore, to express their joy by hoisting two small flags, and a white one, on which some of the sisters had formed the number 50 with red riband, and surrounded it with a wreath of laurel. Their small cannons were also discharged and answered by the guns of the ship, and the Esquimaux fired their muskets as long as their powder lasted. Some tunes of hymns expressive of thanksgiving for divine mercies, were, in the mean time, played on wind instruments, which, altogether, made a suitable impression on the minds of the converts, and afforded them a tolerable idea of a jubilee rejoicing. The missionary Kohlmeister explained to them that the number on the flag was intended to denote that this was the fiftieth time that a ship had come safely to the settlement for their sakes, and that the gracious preservation which had been afforded during that long period was the cause of the present rejoicing. They listened to this with profound attention, and then exclaimed, "Yes! Jesus is worthy of thanks! Jesus is worthy of thanks, indeed!"

"In the public services of the day," the missionaries observe, "a spirit of joy and thanksgiving prevailed throughout the whole congregation, and the baptism of two adults tended greatly to solemnize this festival. We praised the Lord with heart and voice for all the wonders he hath wrought in behalf of the mission in Labrador, during half a century; in which he hath led, preserved and blessed us abundantly. His mighty arm hath protected us in many dangers, and the preaching of his cross hath been attended with power and with the demonstration of his own spirit; so that many

souls have thereby been brought in, as a reward for the travail of his soul. An account of the commencement of the mission, translated into the Esquimaux language, was communicated to the congregation, and heard with great attention and astonishment. They were, indeed, surprised at the recital of what had been done for so many years with a view to their benefit."

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the Esquimaux afterwards observed that it had been a most important and blessed season to their souls; as they had then been led to consider more seriously than on any previous occasion, what great things the Lord had done for them, in making them acquainted with himself and his glorious salvation.

At Hopedale, in the mean time, the brethren were much gratified by the return of one of their young Esquimaux, who had been for some time absent, and who now stated that he had experienced the most gracious preservation. It appears, that, on the 10th of June, 1819, he had been carried out to sea upon a flake of ice, which separated from the main mass in a terrible storm. In this situation he gave himself up for lost; but after some time, he gained a larger body of drift ice, and was carried towards an island, on which he landed. Here he remained about two months, supporting himself partly by the eggs of eider ducks, and partly by the ducks themselves, which he occasionally caught by some cords which he happened to have in his possession; and at night he slept beneath the shelter of an overhanging rock. At length he discovered a piece of wood floating towards the shore, and, having with considerable trouble formed it into a sort of oar with his pocket knife, he rowed himself to an island nearer to the main land, and thence proceeded to two other islands still more contiguous. Towards the end of August, or the beginning of September, he perceived two boats steering towards the south; and, on his signals being discovered, he was delivered from his forlorn and perilous situation, and carried to the habitation of the Southlanders, where he remained till the ice was sufficiently firm to admit of his travelling to Hopedale. Whilst relating these particulars, his eyes overflowed with joy and gratitude; and he observed that during his banishment from human society he never felt alone; as the Lord Jesus had invariably been his companion, his refuge, and his hope, notwithstanding the prospect before him was truly appalling.

The most important benefits appear to have resulted from the translation and printing of different parts of the New Testament in the Esquimaux language; and the following particulars, in illustration of the gratitude which was excited by the kind and repeated

donations of the British and Foreign Bible Society, will, no doubt, prove acceptable to the reader.—“Several of our Esquimaux at Nain,” says the Rev. B. Kohlmeister, “having been informed of the nature and aim of the Bible Society, began, of their own accord, to collect seal’s blubber, by way of making up a small contribution towards the expenses of that society. Some brought whole seals, or half a seal, or pieces, according to their ability. Others brought portions of blubber in the name of their children, requesting, with the most affecting expressions, that their little offerings might be accepted. Having been told that in some parts of the world, converts from among the heathen, who were poorer than they, had cheerfully contributed their mite towards the furtherance of the spread of God’s holy word, they exclaimed, ‘How long have we heard the pleasant and comfortable words respecting Jesus Christ our Saviour, and how many books have we received treating of him; and yet we have never known or considered whence they came! We have, indeed, sometimes observed among ourselves that so many books freely bestowed upon us, must cost a great deal somewhere; but we never knew till now that even poor people have contributed their little sums for our instruction and comfort. We are, indeed, poor; yet we may occasionally bring some blubber, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls; and may thereby be taught to find the way to Jesus.’ By these spontaneous declarations,” Mr. Kohlmeister observes, “a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God; and they now begged me to send their contributions to those generous friends who printed the Scriptures for them, that more heathen might be presented with a book so far more precious than any thing else in this world.”

At the settlement of Okkak, a very remarkable phenomenon took place on the 7th of July, 1821, of which the following account has been given by Mr. Jonathan Mentzell:—“On the preceding day the weather was extremely warm, with a singular and unpleasant smell in the air. In the morning of the 7th, about seven o’clock, the sky toward the west appeared quite black, as if a heavy thunder-storm were rising; and about half an hour afterwards it became so dark that we could not see to work, and were obliged to light candles. The darkness was equal to that of midnight, and continued till towards ten o’clock, when it grew lighter; but the sky now exhibited a red, fiery appearance, as if lighted by some great conflagration. During the whole time it was perfectly calm. Some of our Esquimaux, who had been at sea, told

us that something like ashes had fallen upon their kajaks. They were very much alarmed and affected, and said they believed that the last day was approaching, when our Saviour would appear in judgment."

One of the communicants, named Ephraim, belonging to Hopedale, experienced a peculiar preservation of his life, in the month of April, 1822. He went, with five other Esquimaux, to catch seals at the edge of the ice, about sixty miles from the settlement; but when he was at a considerable distance from his companions, the ice broke under him; and he had only time to grasp the rim of the aperture, to prevent his sinking. In this situation, hanging over the sea, the cold being intense, his fingers froze fast to the ice; and this circumstance appears to have been the means of his deliverance, as his immediate cries for assistance were not heard, and he remained about a quarter of an hour in the most dreadful suspense. At length, however, just when his voice began to fail, he was perceived by his countrymen, and rescued from destruction. His remarks on the divine mercy evinced in his deliverance appear to have been very spiritual and edifying; and he stated that, although his terror and anxiety were, at first, extremely great, yet he was soon enabled, with composure and resignation, to commit himself unreservedly into the hands of his Redeemer, and when the danger seemed most imminent, help was graciously afforded, for which he rendered unfeigned thanks to him who was alone able to succor him in such distressing circumstances.

The most recent intelligence relative to the mission in Labrador is contained in three letters, written at the respective settlements, and dated on the 10th, the 23d, and the 27th of August, 1823.

In the communication from Nain, the brethren observe,—“Many are the instances which we might adduce as proofs that the word of the cross is, indeed, the power of God unto salvation, to all them that hear and believe; and a few of these we will subjoin, by which you will be excited to extol the mercy and love of our Saviour towards poor repenting sinners. A communicant who had been prevented from coming to see us, expressed himself thus:—‘Whenever the day approaches that you celebrate the holy communion, and I cannot be with you, my spirit is sorrowful within me, but it seeks to be present among you; and I then feel the nearness of Jesus, and am truly thankful to him. Now that I am permitted to be with you this time, I am the more rejoiced to partake of his body and blood in the holy sacrament.’

“A widow, who had grown old in the abominations of heathenism, said, ‘I have been meditating on those words of the Saviour which I heard yesterday in the sermon, ‘They that be whole need not a physician,

but they that are sick;’ and I could not sleep last night, for admiration and joy.’ She then alluded to other texts which had been imprinted on her memory, and after repeating these passages, ‘I will have mercy and not sacrifice;’ and ‘I am come, not to call the righteous, but sinners to repentance,’ she burst into a flood of tears, and exclaimed, ‘Thus our Saviour has dealt with me; for I was dead in sin, but he has pardoned me, and graciously added me to his flock!’

“A communicant, who is the father of a large family, exclaimed, one day, ‘Who am I, and what are my children, that Jesus shows so much mercy unto us? Should we not be entirely devoted to him? Yes, indeed, I feel that he has compassion on the poor and fatherless, and provides them with needful subsistence. O! that we could but thank and praise him for it as he deserves! I was much distressed to think how I might provide for my own family, and that of my sister, who is a widow with four small children; but I have been enabled to catch no less than twenty seals, and thus have enough for some time. All this I desire to ascribe to the mercy and compassion of my Jesus!’

“Another man, who, after remaining long in the class of candidates for baptism, has, at length, been admitted to all the privileges of the church, said, ‘What thanks shall I render unto my Saviour that he has had mercy upon me, and drawn me to himself? I feel that I am still very deficient, but I am his. I pray that when, in spring, we go away to distant places, in quest of food, I may not be led astray, and forget him. Before I was a communicant I used to be glad of that time, that I might spend it uninterruptedly in catching seals; now, however, I do not care for them, but am desirous of obtaining food for my poor soul, and of receiving new and abiding impressions of the death and sufferings of Jesus for me.’

“During the last winter,” the missionaries continue, “we perceived with great gratitude the traces of renewed spiritual life among our dear Esquimaux. At the commencement of the season, the cry was contrived, by means of some insincere persons, to create confusion among our young people; but it pleased the Lord to open their hearts to receive admonition and direction from his holy word, and to consider what Christ had done and suffered to redeem them; inasmuch that we had cause to rejoice over the change effected in their walk and conversation. The schools and daily worship were well attended; the scholars showed an eagerness to learn, and great diligence; and at the examination held with them, they all afforded us much pleasure and edification. During the last year, three adults and seven children were baptized; five persons were admitted to the Lord’s supper; four were received into the congregation; and one departed

this life. The number of inhabitants in this settlement at present is one hundred and eighty-one."

From Okkak the missionaries write to the following effect:—"In the autumn of last year we were not a little concerned about the maintenance of our large congregation at this settlement, as very few seals were caught. Our Divine Preserver, however, on whom we exclusively rely, granted such success to the Esquimaux afterwards, that they were enabled to lay in a sufficient stock for the winter, and were not under the necessity of leaving us before Easter. None of them, indeed, suffered real want, though we had to relieve a few of the most indigent from our store. They acknowledged this with the more lively gratitude, as the heathen Esquimaux to the north of Okkak suffered exceedingly from famine, and one of them actually perished with hunger. In this distress, however, many were brought to a sense of their wretched state, and a great awakening took place among the heathen, who began to inquire what they must do to be saved. Since the commencement of the new year, fifty-nine persons have come to reside in this place, and among these there are several who appear truly desirous of being converted to God. A company of these poor people moved us to great compassion. Their emaciated forms exhibited a deplorable picture of the hunger they had suffered, and proved that they had been nigh unto death. O! that this visitation might tend to their genuine conversion and their deliverance from the power of Satan and of sin!

"Since the departure of the ship, in 1822, seven adults and fourteen children have been baptized; eight persons have been admitted to a participation of the Lord's supper, and three into the class of candidates for baptism. One, baptized as a child, was also received into the congregation. The inhabitants of our settlement amount to three hundred and forty-one; and the schools are diligently attended by one hundred and forty scholars, whose proficiency in reading the Holy Scriptures distinctly and with understanding is considerable, and affords us much pleasure."

In 1824, the missionaries write from Okkak,—  
"Since the new year, fifty-nine persons have come to live here; among whom are several truly desirous of obtaining pardon and peace with God through the merits of Jesus Christ."

Under the patronage of the British and Foreign Bible Society, the work of translating the Scriptures into the Esquimaux language has been actively pursued, and, during this year, more than sixty of the Psalms of David were completed; and from a letter received from one of the laborious brethren at this station, it appears that the Bible Society produces blessed effects. "In all the houses and tents of our Christian Esqui-

maux, a chapter is every day read from the New Testament. We wish you could see one of the congregations offering thanksgiving and praise to that adorable Saviour who suffered and died for them."

Perhaps a better idea cannot be formed of the faith of these missionaries, or of their temper and feelings, than may be gathered from the cheerfulness with which they encounter the privations to which they are exposed in that dreary climate.

From a journal of September, 1826, we read,—  
"January 19th was a day of joy and gladness, when we celebrated the forty-ninth anniversary of the mission here, at Okkak, a corner of the world the most rough and stormy, but where now the Lord our Saviour has fixed his standard." And after other details, they remark,—  
"Thus we may say we have spent the year happily together." And where was this happy year spent? In that dismal country, where the most common vegetables can scarcely arrive at maturity during the short summer. During this *happy year*, "the ice and fogs in July killed all the early plants." Certainly nothing but faith could enable a European to pass "a happy year" on the desolate coast of Labrador.

The latest intelligence from this interesting station is under date of August 3, 1830:—"During the past winter, we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord's supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls, and some have deviated from the right way. Their number, however, is comparatively small; and even such declare, that they yet hope to be truly converted. The number of inhabitants at Okkak is three hundred and eighty-eight Esquimaux, of whom three hundred and fourteen are members of the congregation. Thirteen adults, and two children above two years old, have been baptized; eight were received into the congregation; sixteen became partakers of the holy communion; six couple were married; fourteen children were born; and three adults and three children departed this life.

"We had many visitors last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts. A few of them appeared to pay attention to our exhortations, and the gospel of our crucified Saviour seemed to make an impression upon their minds. One family, consisting of four persons, remained with us."

In narrating the history of the mission at Hopedale, the brethren observe,—  
"Some of our Esquimaux

have experienced the especial protection of God in the preservation of their lives. On the 16th of November last year, a young man, named Amos, being in his kajak fishing, a species of whale, called a white fish, dashed against and overset his little bark. It providentially happened that several persons were near, by whom he was rescued from a watery grave, but his gun and all his other implements were irrecoverably lost, which to a poor Esquimaux is a very serious misfortune. Another of our people, named Nicodemus, was overset by a seal, and would, in all probability, have perished, had not the accident been observed, from an adjacent eminence, by a boy, who immediately gave information to some other brethren. Whilst he was floating on his overturned kajak, he did all in his power to adhere firmly to it, but the cold was so intense that he could scarcely grasp it, and on being brought on shore he exhibited but few signs of life. The means used for his restoration, however, were at length crowned with success, and he expressed his gratitude with a flood of tears.

"As to the spiritual course of our Esquimaux, we cannot find words sufficient to express our thankfulness for the mercy, truth and grace of our Saviour made manifest among them. Most of them have grown in grace, and in the knowledge and love of Jesus; they know that his atonement and meritorious death constitute the foundation of all their hopes; and they experience the power of the word of the cross in their souls. Of this not only their expressions, but their walk and conversation, have satisfactorily testified.

"The Esquimaux delight in music, and, as several of them can play hymn tunes on the violin, they accompany the singing of the congregation, and the performance of some short anthems, which the children and young people have learnt. This contributes to the solemnity and beauty of our worship, especially at festival seasons; and we have heard many pleasing and edifying remarks made upon it by our people.

"When we reflect on the proofs we have had of the faithfulness of Jesus, the good Shepherd; how he leads his sheep, and feeds them with the sweet pasturo of his word, bringing back such as have strayed; and how he blesses our feeble testimony of his love to mankind, and of his sufferings and death for our salvation,—we bow in the dust before him, with hearts filled with humble joy and gratitude. During the past year, two adults and nine children were baptized; one person partook, for the first time, of the Lord's supper; one was received into the congregation; two were appointed candidates for baptism, and five for the holy communion; and one child and one adult departed this life. The congregation at Hopedale now consists of fifty-six communicants, seven candi-

dates for admission to the Lord's table, twenty-one baptized, but not yet communicants, twelve candidates, and three unbaptized; forming a total, including eighty children, of one hundred and seventy-nine persons."

In August, 1824, brother Kohlmeister, his wife, and the widow sister Schmidman, returned to Europe. This excellent man had the pleasure to serve the mission in Labrador for thirty-four years. In his address to the society for the furtherance of the gospel, he reports—"The work of God in the hearts of our dear Esquimaux proceeds in the power of the Spirit, and with rich blessing; and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase."

In 1827, Amos the convert addressed a letter to the Unitas Fratrum in London, and the following extracts are literally translated from the Esquimaux. The letter is signed "Amos Ovangd Ajortulik."—"I am Amos, the most unworthy."

"To the dear congregation of the United Brethren in London do I presume to write, to tell them of my course on earth, and what I am doing now. This I will tell them just as it is.

"From my childhood, I have been in this congregation; but for almost a great many years, whether I should love Jesus as my Saviour, or not, darkness would not let me have any thoughts: the desire of my eyes was to the things of this world. In this state I was when Jesus looked upon me in mercy, and drew me out of my perishing condition to himself. He showed me the danger in which my heart was; then I perceived in what darkness, in what uncleanness I had my dwelling. Then, when I found I had no power, and that I was not able to help myself, I fell into very grievous trouble: the pleasure of the things of this world vanished away: and when I fully saw all the danger into which they had led me, I began to be greatly perplexed and sorrowful. I cried to the Saviour of mankind thus:—'My Jesus, have mercy upon me. Do away all my great sins, for I cannot do it; blot them out, though they are innumerable, with thy precious blood.' When, without ceasing, I thus cried unto him, and pleaded his mercy, he revealed it to me.

"I have had ten children; six are alive, and four are gone home to Jesus.

"We salute you all that are in London."

In 1823, the congregations at Hopedale and Nain were visited by a malignant disorder which carried off many of the society. In four weeks, upwards of one hundred and fifty of the members at Nain lay ill. A missionary writes—"The situation of these poor people was deplorable in the extreme. In such cases,

every thing is wanting ; nor could the patients assist one another. In many tents, all the families lay in a helpless state ; nor could any one give the other so much as a drop of water. Those who had recovered a little, walked about as shadows. We were employed early and late in preparing medicines, visiting and nursing the sick ; and all our spare time was occupied in making coffins, and burying the dead ; on some days we had two or three funerals. Our stock of medicine was all expended, and at one time, we feared we should lose the majority of our congregation."

"Our greatest comfort was the state of mind of those who departed this life. They all declared that they rejoiced at the prospect of soon seeing HIM, face to face, who, by sufferings and death, had redeemed them from the power of sin, and the fear of the grave. In watching the departure of many, we felt as though heaven was indeed opening upon them. Thus the Lord gathered in a rich harvest."

In August, 1830, the missionary from Hopedale writes—"The word of the cross, which we preach, has, in the past year, penetrated into the hearts of most of

those who heard it. Few have remained indifferent, and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait with patience for the time when the good Shepherd will find them, and bring them to his fold. In our schools, we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well, and turn to Scripture texts and hymns with great facility."

The signal success which has attended the labors of the brethren in Nain, Hopedale and Okkak, has determined the friends of the cause to undertake a fourth station, at a place called *Kangertluksoak*, about eighty miles to the north of Okkak. This measure was strongly urged by the Rev. F. J. Mueller, who returned to Europe in October, 1829, after a faithful service of thirty-five years.

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## CHAPTER VI.

### MISSION IN SOUTH AFRICA.

An application having been made to the congregation at Herrnhut, for a missionary to go out to the Cape of Good Hope, for the purpose of introducing the light of divine revelation among the benighted Hottentots, George Schmidt, a zealous and courageous herald of the cross, volunteered his services on that occasion ; and, having obtained the sanction of the directors of the Dutch East India Company, he sailed from Europe, and, after a tedious voyage, arrived at his place of destination on the 9th of July, 1737.

After waiting upon one of the governors, by whom he was treated with great kindness and urbanity, he fixed his abode about seventy miles from Cape-town ; where, with the assistance of two Hottentots, named Africo and Kibbodo, he erected a hut and laid out a garden. The following spring he removed to a spot near Serjeant's River, and there collected a number of the natives, to whom he frequently preached, through the

medium of an interpreter, the glad tidings of salvation. He also established a school for the instruction of children, which rapidly increased from a small beginning ; and the divine blessing evidently attended his labors. The Hottentots, who regarded him with sentiments of united respect and affection, listened with the most profound attention to his discourses, and, in some instances, the word preached was applied to the hearts of the hearers with irresistible power by the Holy Spirit ; so that, in the course of a few years, several of them were baptized in the faith of Christ.

In the autumn of 1743, circumstances rendered it expedient that Mr. Schmidt should visit Europe. He therefore placed his little congregation, consisting of forty-seven persons, under the care of one of the baptized Hottentots, and set sail for Holland ; but on his arrival in that country, he had the mortification to find that the East India Company would not permit him to return ; some persons having thrown out the absurd

and wicked insinuation that the interests of the colony would be injured by his missionary labors.

Various attempts were made by the United Brethren to procure the removal of the obstacle thus thrown in their way, and to obtain permission to send to the Hottentot converts, who continued for a considerable time to meet together, fondly anticipating the return of their revered minister; but nothing was effected for nearly half a century. At length, however, a new application was made to the directors of the company at Amsterdam, which was favorably received; and in the month of July, 1792, Messrs. Marsveld, Schwinn, and Kuchnel, sailed from Holland, for the purpose of renewing the mission in South Africa.

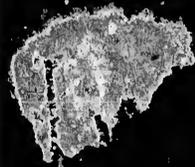
On their arrival in Cape-town, they were received with great condescension by the governor, who assured them of his protection, and expressed his anxious wish for their success. Many pious persons, also, congratulated them on the important service which they had undertaken, and fervently blessed God that a door was at length opened for the dissemination of divine truth among the ignorant and long neglected Hottentots.

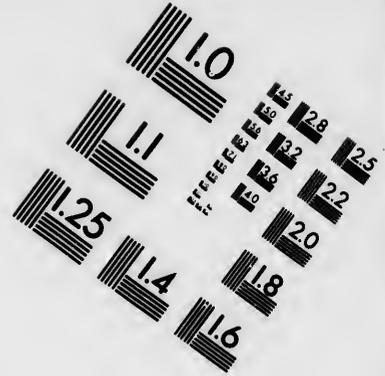
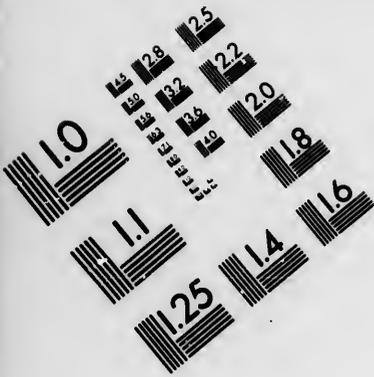
Having been recommended to take up their abode at Bavian's Kloof, about a hundred and twenty miles to the eastward of Cape-town, they set out for that place on the 20th of December, under the protection of a person named Tuenis, the *baas* or overseer of an extensive district, who had received orders from the governor to protect them from molestation, and to furnish them with all things requisite for their establishment. The journey was performed in about four days, their wagon being drawn by twelve oxen; and they had the satisfaction to find that the place which had been pointed out as the most eligible for a missionary settlement, was the identical spot where their excellent brother Schmidt had formerly resided. Part of the wall of his house, indeed, was still standing, and in the garden were several fruit trees planted by his hands; whilst various ruins of walls at a short distance marked the site of the lowly cottages which were once inhabited by his affectionate hearers. One of the females whom he had baptized by the name of Helena was also found out, and appeared to have a tolerable recollection of her former teacher; though, being now eighty years of age, and almost blind, she acknowledged, that she had forgotten his instructions. A New Testament in the Dutch language, however, with which he had presented her, had been carefully preserved as a precious relic, and was now taken out of a leather bag enclosed in two sheep-skins, to be exhibited to the missionaries.

Such of the Hottentots as remembered Mr. Schmidt, or had heard of his exertions for the benefit of their

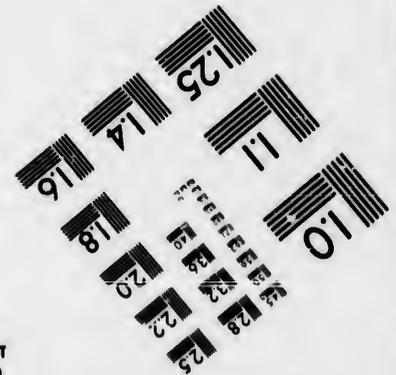
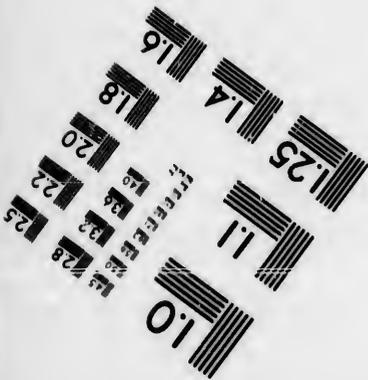
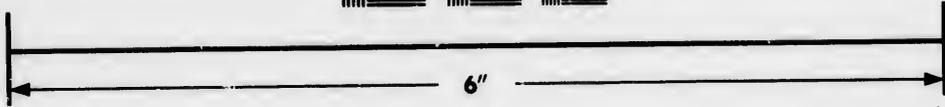
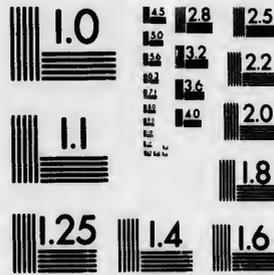
nation, welcomed the arrival of the brethren with every mark of innate satisfaction. Others, however, whose minds had been poisoned by the Dutch boors in the vicinity, viewed them with evident feelings of suspicion. "We have been told," said one of them, "that these teachers will treat us at first with great kindness; but if we listen to their instructions, more of their countrymen will come, and transport us as slaves to Batavia." Some other persons were gravely told that the missionaries were in the habit of beating their scholars with the most merciless severity, and that they had actually a chest filled with bamboos, which were intended to be used as instruments of chastisement. Notwithstanding these and other terrifying reports, however, which were industriously circulated by the agents and emissaries of Satan, the missionaries had no sooner erected their house and opened a school, than considerable numbers of the Hottentots flocked to hear the word of life from their lips; and, in a short time, their pupils amounted to upwards of forty adults and more than thirty children. Indeed, they all evinced the utmost anxiety to learn; and in the meetings which were held for divine worship, they listened with the most reverential silence, and evinced, by the emotion visible in their countenances, that serious impressions were made by the word of God upon their hearts. Some of them were accordingly placed under particular instruction, as preparatory to their admission into the church of Christ; and before the end of 1793, seven persons were baptized in the name of the Triune Jehovah.

But whilst the brethren were gratefully praising their adorable Master for the success with which he had been pleased to crown their attempts, some dark clouds were beginning to gather around them, and a variety of painful circumstances were permitted to exercise their faith and patience. The anticipation of an attack upon Cape-town by the French, induced the governor to order all persons in the colony, capable of bearing arms, to hasten to the defence of that place; and as the greater part of the male Hottentots at Bavian's Kloof were thus compelled to remove to the town, their wives and families were left in the greatest distress, and some of them experienced, for a season, all the horrors of famine; whilst others subsisted principally upon wild honey, found in hollow trees, to which they were fortunately directed by a certain bird called the *cuculus indicator*, or honey guide. Attempts were also made, about the same time, to circumscribe the limits of the land belonging to the settlement; Baas Tuenis, who had hitherto been considered decidedly friendly to the missionaries, now became their enemy; and Mr. Schwinn, in travelling to Cape-town, on one occasion, experienced the most





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unkind treatment from some of the colonists, who peremptorily refused him either lodging or refreshment; in consequence of which he was compelled to ride one night, attended by only a single Hottentot, through a desert part of the country, infested by runaway slaves, and too frequently the scene of depredation and murder.

These, however, were not the only difficulties which were thrown in the way of the mission; but in proportion as the Hottentots became attached to their teachers, the farmers, conceiving their temporal interests likely to be injured, became so violent in their opposition, that some of them actually menaced the brethren with death; and others, by preferring various unfounded complaints against them, induced the government to interdict them from building a church; to order the principal part of the cattle belonging to their hearers to be driven from the settlement; and to prohibit the missionaries, in future, from admitting any Hottentots among them who could not produce a certificate from the farmer with whom he had resided, that his term of servitude had expired. After some time, however, the orders relative to the removal of the cattle and the admission of natives at Bavian's Kloof were revoked; and though the brethren could not obtain permission to erect even a temporary place of worship, they consoled themselves by contemplating the work of the Holy Spirit as evinced in the conduct and conversation of their hearers, and by witnessing the beneficial effects which attended their exertions in the school, both among the adults and children.

In the month of June, 1795, a numerous body of the colonists rose in arms, with the view of obtaining by force the redress of certain grievances of which they complained, and among these the attempt to evangelize the Hottentots occupied a prominent place. Various alarming reports were consequently spread through the country, and the settlers at Bavian's Kloof were, for several weeks, kept in a state of the most fearful anxiety. One day it was reported that a large body of the rebels was advancing in order to take the missionaries and their people prisoners, and transport them to Batavia; another day it was said, that the insurgents had vowed to exterminate all who should decline to assist them, and that several of the farmers had, in consequence, retired precipitately to Cape-town; and on another occasion it was confidently asserted, that the settlement had been doomed to destruction, and in a few hours would be laid in ashes. The last account seemed very likely to be founded in fact; and the converted natives, terrified with apprehension, crowded around the mission-house, exclaiming, "O! that they would but spare our teachers!"

Many of them also declared their determination to remain with the brethren to the last extremity; and others who, yielding to the impulse of fear, resolved to flee for shelter to the mountains, took such an affecting farewell of their beloved instructors that the latter were scarcely able to return their parting benedictions.

On the 29th of July, two horsemen arrived at the mission-house, and stated that Pisani, the leader of the rebels, who was marching behind the mountains at the head of eight hundred men, had sent them to inform the brethren that they must quit Bavian's Kloof within three days, and remove either to Cape-town or to some other place inhabited by Dutch colonists, on pain of being severely punished in the event of refusal. As resistance in this case would have been little short of madness, and as delay might have proved extremely dangerous, the missionaries prepared, with heavy hearts, to set out for the Cape; whilst the Hottentots expressed their grief in the most affecting manner, and acknowledged that the removal of their teachers was a righteous judgment sent from God, in consequence of their unthankfulness and disobedience.

After loading two wagons with their goods, and making all other requisite arrangements for their removal, the brethren took an affectionate farewell of their beloved flock on the 31st of July; and, on the 3d of August, they arrived at Cape-town, where they were politely received by the commissary, to whom they explained the cause of their journey. He appeared equally surprised and indignant at the insolence of Pisani, whom he represented as the ringleader of only a small party of the insurgents; but as such a character might probably have proceeded to extremities in the event of his orders having been disobeyed, he said the missionaries had acted wisely in quitting their settlement. The appearance of a British force off Cape-town, however, and the anticipation of an immediate attack, had determined the rebels, for the present, to suspend their demands, and to unite in repelling the invaders. The missionaries, therefore, after the lapse of a few days, received permission to return to their converts, by whom they were received with every demonstration of gratitude and affection. The colony soon afterwards surrendered to the arms of his Britannic majesty, and the mission at Bavian's Kloof was kindly taken under the protection of the new government.

An interval of repose now succeeded the late trying circumstances, and, in many instances, the word of the cross was peculiarly owned and blessed by the great Head of the church, to the conviction and conversion of immortal souls. A considerable number of new people came to the settlement from great distances; the instructions given in the school

appeared to be diligently improved; a church was erected by the express permission of the English commandant; and before the close of the year, twenty adult converts were admitted to the rite of baptism.

In the month of February, 1796, the brethren had a new and convincing proof of the unwearied vigilance and merciful protection of that good Shepherd by whom all their concerns were graciously superintended. Some of the neighboring farmers, who were extremely inimical to the instruction of the Hottentots, had assembled about a hundred armed men, with the design of murdering the missionaries and destroying their settlement. Scarcely had they assembled, however, at their appointed place of rendezvous, when a notice arrived from the British general, stating that the plot had been discovered, and that the slightest attempt towards putting it in execution would subject the conspirators to the most exemplary punishment. Attempts were subsequently made to starve the brethren and their people, by withholding the needful supplies of provision; and, for a short time, the inhabitants of the settlement were severely harassed, in consequence of being unable to obtain either corn, salt, wine, or other necessaries from their neighbors. The all-wise God, however, in whose hands are the hearts of men, so overruled events, that those very persons who had recently been the most inveterate, gradually began to change their sentiments, and some of those who had formerly thirsted for the blood of the missionaries, now began to acknowledge the utility of their labors, and sent a wagon load of corn to the settlement, at a lower price than the same article would have produced in other parts of the country.

Several persons in the colony, and particularly those residing at Cape-town, were now led by curiosity to visit Bavian's Kloof; as the reports which had been circulated respecting that useful and improving settlement had excited a considerable degree of interest. And among those who were desirous of witnessing the improvement which had been effected in the character and conduct of a race formerly so ignorant and degraded as the Hottentots, was Mr. Barrow, from whose Travels in the Interior of Southern Africa the following account is extracted:—

"We halted, late in the evening, at a place called Bavian's Kloof, where there is a small establishment of Moravian missionaries. Early next morning, I was awakened by some of the finest voices I had ever heard; and, on looking out, I saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chant their morning hymn. They were all neatly dressed in printed cotton gowns.—A sight so very different from what

we had hitherto been in the habit of observing with regard to this unhappy class of beings, could not fail of proving grateful, and at the same time it excited a degree of curiosity as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons; of modest manners, meek and humble in their deportment, but intelligent and lively in conversation, zealous in the cause of their mission, yet free from bigotry or enthusiasm. Every thing in the place partook of that neatness and simplicity which were the strongest features in the outline of their character. The church which they had constructed was a plain, neat building; their mill for grinding corn was superior to any in the colony; and their garden produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labor of their own hands. Agreeably to the rules of the society of which they are members, each of them had learned some useful profession. One was skilled in every branch of smith's work, the second was a shoemaker, and the third a tailor.

"These missionaries have succeeded in bringing together into one society upwards of six hundred Hottentots, and their numbers are daily increasing. They live in small huts dispersed over the valleys, to each of which was attached a piece of ground for raising vegetables, and their houses and gardens were very neat and comfortable. Those Hottentots who chose to learn the respective trades of the missionaries were paid for their labor as soon as they could earn wages. Some hired themselves out, by the week, month, or year, to the neighboring peasantry; others made mats and brooms for sale; some had poultry, and others found means to subsist by their cattle, sheep and horses. Many of the women and children of soldiers belonging to the Hottentot corps reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

"On Sundays they all regularly attend the performance of divine service, and it is astonishing how ambitious they are to appear at church neat and clean. Of about three hundred that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first who had been brought within the pale of the church; a proof that their external circumstances at least had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons not only added much to

the comfort of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better applied in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessities, that they might justly be considered as the most pernicious evils.

"The deportment of the Hottentot congregation during divine service was truly devout. The discourse delivered by one of the fathers was short, but full of good sense, pathetic, and well suited to the occasion; and tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sang in a style that was plaintive and affecting, and their voices were, in general, sweet and harmonious."

The arrival of some fresh missionaries from Europe in 1798, induced the brethren to convert their place of worship into dwelling-rooms; and as the number of inhabitants in the settlement had now increased to upwards of twelve hundred and thirty persons, and many strangers came, at different times, to hear the gospel, they resolved to erect a new and spacious church, capable of containing fifteen hundred hearers. The foundation was accordingly laid on the 8th of January, 1799, and on the same day in the ensuing year it was solemnly consecrated for the celebration of divine worship. Three hundred and four individuals were, at this time, members of the congregation, and of these no less than eighty-four had been admitted to the rite of baptism within the space of twelve months.

In the month of July, 1800, an epidemical fever of a bilious nature made its appearance in Bavian's Kloof, and raged for several months with unremitting fury; and when it was at its height, six, eight, and even ten deaths occurred in the course of a week. This visitation was felt the more severely as the farmers in the neighborhood, from a natural dread of infection, were unwilling to employ any of the Hottentots belonging to the settlement, and these poor creatures were consequently precluded from obtaining the means of subsistence. The brethren, however, did every thing in their power to ameliorate the distressing situation of their afflicted people, as will appear from the following statement of the Rev. C. L. Rose, who had formerly resided at Labrador, but had been recently appointed to superintend the mission in South Africa.

"In order to be more regular in our attendance on the sick, we engaged in this duty by rotation, each missionary and his wife visiting a certain district every week. In doing this, we had to make a circuit of four or five miles, and our visits were attended with no little danger to ourselves, as the fever was

very infectious. Through the mercy of God, however, none of us were seriously affected by it. In performing this duty, grief and joy alternately possessed our hearts. When we crept into the Hottentot huts, and saw the poor people lying, in the greatest misery, upon nothing but a sheep-skin spread on the bare ground, without medical aid, and often without a morsel to eat, and the convalescent tormented by hunger, whilst a number of poor naked children were crying for food, we were overwhelmed with sorrow. We exerted ourselves, indeed, to the utmost of our power, to procure them nourishment, and the most necessary medicine; but our resources were soon exhausted, the number of those who needed relief being so great; for scarcely a cottage was without patients, and in some of them three or four persons were confined at once; and others, after recovering from the first attack, were seized a second and even a third time; in which case the disease mostly proved fatal. Then again, when, on discoursing to them of the love of Jesus, and setting before them the comforts of the gospel, we saw them listen with eagerness to our address, forget all their external wretchedness, and patiently resign themselves to the will of the Lord, declaring their confident hope that he would receive them into his everlasting kingdom, and extolling his goodness in sending teachers, to instruct them in the knowledge of their Redeemer; when we saw and heard all this, we were so greatly strengthened and encouraged in the performance of our duty, that we forgot all our pain and sorrow, and our hearts overflowed with thanksgivings to God."

The fame of Bavian's Kloof had spread, in the mean time, to very remote distances, and a thirst for instruction had begun to appear in various directions. In the month of January, 1801, a whole family came to the settlement from the confines of Caffraria, after a journey of six weeks; another party of twenty-three persons arrived, in June, from a very distant part of the country; and a man and his wife from the land of the Bushmen soon followed. Another woman, who subsequently arrived with her family, stated, that she understood Bavian's Kloof to be an asylum for poor distressed sinners like herself, who had become tired of the service of Satan, and were desirous of obtaining rest for their souls. The power of God, indeed, was evidently manifested at this time, and the missionaries had abundant cause to rejoice that they had not labored in vain, nor spent their strength for nought.

On the conclusion of peace, and the restoration of the colony to the Dutch, the brethren found a kind friend and patron in the new governor, General Jansen, at whose suggestion the name of their settlement was

changed from *Bavian's Kloof*, or Baboon's Glen, to *Gnadenthal*, or Gracevale. By his interference, also, and that of the commissary, M. de Mist, a tract of cultivated land, which had been unjustly wrested from the Hottentots by the neighboring farmers, was restored to its legitimate owners, and further encroachments were, in a great measure, prevented. One of the missionaries was likewise appointed chaplain to a Hottentot corps which had been raised for the defence of the colony; and in the discharge of his ministerial duties in that capacity, he obtained the entire approbation of the constituted authorities.

In the month of January, 1806, the Cape was once more attacked successfully by a British force; but, though the government was transferred into other hands, the missionaries continued to enjoy the same favor and protection which had formerly excited their warmest gratitude. Sir David Baird, and many English officers and gentlemen, visited Gnadenthal in the most condescending and friendly manner; and Lord Caledon, who was appointed governor in 1807, evinced the most friendly disposition towards the brethren, and encouraged them to form a second settlement at a place called *Gruenekloof*, or *Green-glen*, in the high road between Cape-town and *Saldanha Bay*.

To this spot Messrs. Schmitt and Kohrhammer removed, with their wives, in the month of March, 1808, and took up their residence in a farm-house, the lease of which had just expired. They then applied to the Hottentot captain of that district, explaining the object they had in view, and requesting him to convene his people, that the word of salvation might be addressed to them. About a hundred persons were accordingly assembled, and, after listening with the most profound attention to a solemn and pathetic discourse, several of them agreed to reside in the vicinity of the mission-house; and eighteen lots of ground were immediately measured off, for the erection of their huts, and the formation of their gardens. The subsequent labors of the brethren at this new station were evidently attended with the blessing of the Holy Spirit; as many of their hearers were constrained to acknowledge the depravity of their own hearts, and to cast themselves simply and unreservedly upon the grace and mercy of that compassionate Saviour, who hath been so appropriately styled "the receiver of sinners." One of them, in conversing with the missionaries on the state of his soul, observed, "Wherever I am, I cannot help thinking that all is not right with me. When I am working with other men who are speaking on subjects with which I should, in former times, have been highly gratified, I cannot bear to listen to their conversation, but am compelled to retire into the woods, and pray

to Christ for mercy; when I seem to obtain consolation." Another remarked, one day, with great energy, "I seem to be surrounded by my sins, like a man sitting in the midst of a fire, and am ready to be consumed by the anguish of my spirit; but in this situation I stretch out my arms toward heaven, and exclaim, Lord Jesus, suffer some drops of thy heavenly grace to quench the flame which threatens to destroy me!"

But whilst the brethren were contemplating with sacred delight these indications of the work of God upon the minds of the heathen, a circumstance occurred which threatened to be productive of the most disastrous consequences. One night, the slaves in a district called Hottentot Holland, rose in rebellion, to the number of three hundred, and resolved to set fire to Cape-town, to murder all the European males in the colony, and to reduce the females to slavery. They had actually seized and bound several of their masters; carried off arms, horses, and wagons; and committed a variety of depredations. By the prompt exertions of government, however, this formidable insurrection was crushed, and the ringleaders of the plot, with many of their deluded adherents, were made prisoners by the dragoons, who had been appointed by Lord Caledon to scour the country in every direction.

In 1811, an accident occurred at Gruenekloof, which cannot be related without feelings of sympathy towards the sufferers, mingled with sentiments of gratitude to that God who interfered on the behalf of his servants in the hour of imminent peril. The neighborhood having been lately annoyed by the depredations of wolves, a day was fixed for hunting and destroying those noxious animals. Accordingly, on the sixth of August, the brethren Schmitt and Bonatz, accompanied by about thirty Hottentots, set out in the morning, armed with loaded muskets. At a short distance from the settlement they discovered a wolf, and fired at him, but as he was only slightly wounded, he retreated among the bushes, and effectually eluded their pursuit. Perceiving, after some time, that there was no probability of discovering the fugitive, the missionaries determined on giving up the chase; but as they were returning homeward, some of the Hottentots, who had been left behind, exclaimed, that they saw the wolf in an adjacent thicket. Mr. Schmitt immediately rode back, dismounted from his horse, and followed the persons by whom he had been recalled through the almost impervious bushes. When they roached the middle of the thicket, one of their dogs started the animal, which proved to be a tiger. The Hottentots on the outside of the thicket immediately provided for their safety by a precipitate

fight, whilst the persons within proceeded slowly with their guns pointed, intending to shoot the animal as soon as it made its appearance; for though it had been distinctly seen by their companions, the thickness of the bushes had hitherto concealed it from their view. At length the ferocious creature sprang unawares upon the Hottentot by whom Mr. Schmitt was attended, and, throwing him down, began to lacerate his face. The missionary had scarcely time to aim his piece, when the monster quitted the Hottentot, and made a spring at him. As his musket was of no use at such close quarters, he prudently threw it from him, and shielded his face with his arm, which the tiger seized close to the elbow. Mr. Schmitt, however, was providentially enabled with the same hand to grasp the animal's fore feet, and, seizing him by the throat with the other, to throw him on the ground. He then held him firmly down, by kneeling on his body, till one of the Hottentots arrived to his assistance, and despatched the formidable savage by shooting him through the heart. The wounded missionary and the Hottentot were then conveyed to the settlement, where, by the blessing of God on the medical aid which was procured from the Cape, they were happily restored; though the inflammation produced by the teeth and claws of the tiger was, for some days, truly alarming.

The mission still continued to enjoy the patronage and protection of government, and, under the smile of the Almighty, the converts at each of the settlements appeared to make considerable progress in the knowledge of divine truth. Many of the heathen, also, who came from considerable distances, evinced, by their artless observations, that they had been led to the brethren by the immediate influence of that adorable Redeemer who had resolved to bring them under the sound of his precious gospel. One of them, in speaking to the missionaries on this subject, remarked, "God has led me in a wonderful way from the lower country to this settlement. I was first told about Bavian's Kloof by some travelling natives, who said that teachers had come across the great waters, for the express purpose of instructing the Hottentots, and that, in their discourses, they described an illustrious personage, who came down from heaven, in order to save poor sinners from the black kloof, of which we had heard such dismal accounts; and to introduce them, after death, into a most delightful country. From that time my thoughts were continually occupied with the necessity of visiting this place, but I could not accomplish my desire till God in his providence led me hither." On another occasion a woman stated that when she was a girl, her father one day called his family around him, and addressed them

to the following effect:—"My dear children, though you are Hottentots and despised by men, let it be your study to behave well; for I have a strong presentiment that God will, at some future time, send teachers to our nation from a distant country. As I am already advanced in years, it is probable that I may not live to see that day; but you, who are young, will hereafter discover that your father has told you the truth. As soon, therefore, as you are informed that such people have arrived in our land, hasten to them, reside wherever they take up their abode, and be obedient to their instructions." Shortly after the demise of this Hottentot, his prediction was fulfilled; and when the intelligence reached his daughter, she removed to Gnadenthal, where she was instructed in the way of salvation, and, after some time, was admitted into the church by the rite of baptism.

The Rev. C. I. Latrobe, the excellent and indefatigable secretary to the United Brethren's society, in England, for the furtherance of the gospel among the heathen, having been appointed to hold a visitation in this mission, arrived at the Cape on the 24th of December, 1815, accompanied by four male and two female missionaries. This visit appears to have been productive of much benefit, both in a spiritual and temporal sense; as the brethren were animated to proceed in their arduous labors with increasing zeal and diligence, and various disorders which had formerly occurred at Gnadenthal were effectually prevented for the future by the introduction of several salutary rules, and the establishment of a regular police, consisting principally of fathers of families in the settlement. Mr. Latrobe also assisted at the laying of the foundation of a church at Gruenekloof, and undertook a reconnoitring journey into the interior of the country, with a view to the establishment of a third settlement in South Africa. This expedition, in which he was attended by three of the missionaries, and the land surveyor to the colonial government, occupied rather more than two months; and they finally fixed on a tract of land situate on the banks of the *Witte Rivier*, near the frontiers of Caffraria, as the most eligible spot for a new missionary station. Having performed these and other important services, and having had various opportunities of witnessing the urbanity, condescension and benevolence of the governor, the colonial secretary, and other gentlemen in authority at the Cape, Mr. Latrobe quitted the shores of Africa about the end of October, and, after a pleasant and expeditious voyage, returned in safety to his beloved charge in London.

In the beginning of December, the inhabitants of Gnadenthal were suddenly involved in distress by the descent of a torrent from the mountains, which over-

whelmed great part of their premises with destructive violence. This calamity has been thus described by some of the brethren:—

"On the last day of November, it had rained without intermission, though not faster than it often does here; but on the 1st of December, the rain increased in an alarming degree, and continued, without cessation or abatement, till the ensuing morning. Our three brooks coming out of Bavian's Kloof, Siebenvonteyn valley, and Kornland's Kloof, swelled to a prodigious height, carrying with them trees and large stones, and threatening general desolation. The noise of the waters and the rolling stones was terrific, particularly in Bavian's Kloof, behind our dwellings. In the kloof itself, which is of considerable width, and through which the brook commonly winds in a gentle stream, all the bushy and rocky eminences were completely covered, and the whole glen becoming too narrow for the impetuous torrent, it tore away large parts of the rocks and earth on each side, with all the trees that had been planted on the slopes. The dike forming the mill-stream, was in the most imminent danger of being burst and carried away, as the water had made several large apertures in the ground, close to its foundation. The flood now rushed with surprising violence out of the opening of the glen, and meeting, on the left, with resistance from the projecting rocks, the whole mass of water fell upon a dike made several years ago, at the expense of government, of which there was still a part remaining; and carried off that and the greater part of the grove of trees planted by the missionaries, together with the gardens of the brethren Leitner and Beinbrech. From hence it turned, for a short space, into the old bed of Bavian's Revier, but soon spread and burst through the middle of the adjoining ground. Here it met the torrent rushing down from Siebenvonteyn, and uniting itself with that stream, inundated the whole valley, down to the river Sonderend, destroying all the grounds and gardens of the Hottentots in its course. The high foot-bridge leading from the main part of the settlement to the Caffre kraal, at least fifteen feet above the level of the brook in dry weather, was covered and carried away, and the place filled with stones and sand. To the right, behind the burying-ground, the small brook descending from Kornland's Kloof precipitated itself with equal violence into the settlement, covering the land with sand and stones, and wholly demolishing many of the gardens. The walls of many of the Hottentots' houses were already soaked through, and threatened to fall upon the inhabitants; and as the rain rather increased than diminished towards night, the poor people quitted them, and sought for safety in our premises, and in houses on more elevated

ground. We opened both the church and the school-house for their reception, and rendered them otherwise all the assistance in our power. Two men, however, unfortunately lost their lives.

"From the 9th to the 12th, men, women and children were busily employed in attempting to lead the Bavian's Revier into its old channel. This, however, proved a very difficult undertaking, partly for want of proper tools, and partly because many of the natives were at work with the farmers. The brook was, indeed, brought to flow within its former bed, but the banks were but imperfectly secured, and it was found necessary to leave the main work till after the harvest. On this occasion, we were much pleased to see such willingness and diligence as are not always met with among the people, and are by no means natural to the Hottentot nation; and when we spoke with them of the damage which had been done to their grounds, they replied, that they had cause to thank the Lord for his *mercy*, that, notwithstanding their great demerit, they had been chastised with so much lenity."

On the 29th of January, 1817, the governor, Lord C. Somerset, accompanied by his two daughters, Captain Sheridan, and Dr. Barry, paid a visit to the settlement at Gnadenthal, and expressed the highest gratification whilst surveying the various improvements in that district. In the evening the whole party attended the celebration of divine service in the church, and appeared much pleased with the singing of the Hottentots; and the following day, his excellency and suite visited the school, the smithy, the cutlery, and the joiner's shop; and, before they departed, his lordship presented the brethren, in the names of himself and his daughters, with three hundred rix dollars, for the use of the school;—an example which was generously followed by Captain Sheridan.

About the middle of July, the weather was very cold; it froze hard at night, and the mountains were completely covered with snow. "During the first four days of this month," the missionaries observe, "and especially in the nights, the hills afforded us a magnificent spectacle, though not without an alloy of anxiety. It is here customary to clear the land by setting the bushes and heath on fire, both for the destruction of serpents and other noxious vermin, and to produce a crop of good grass; and on this occasion, a fire had been kindled in a glen, to clear away the brush-wood, with a view to get at the larger trees. As combustibles were plentiful in the glen, the fire burnt very fiercely, and set all the heath in a flame, which ran along in various channels up and down the sides of the mountains, occasionally doubling the points of the rocks, and forming, at a distance, the most curious figures.

"As long as the wind blew off our place, and the fire kept in uncultivated regions, it was an amusing sight; but about noon, on the third day, the wind changed, and we began to entertain fears for our buildings. The fire now descended into Bavian's Kloof, close behind the settlement, and approached toward us. The Hottentots were summoned by messengers sent through the village, and by ringing the church bell, to help to extinguish the flames; and, after some hours of hard labor, a stop was put to their spreading in the glen, for which we were truly thankful to God; as it has sometimes happened that such fires have done great damage both to dwellings and plantations."

On the 7th of April, 1818, the Rev. H. Schmitt and his wife, together with three single brethren and the widow Kohrhammer, arrived at the Witte Revier; and with the assistance of the Hottentots who had accompanied them from Gruenekloof and Gnadenthal, they began, after a short time, to clear the ground assigned them by government, and to prepare materials for the erection of a mission-house, a church, and other buildings. Considerable numbers of the natives were also induced to attend the preaching of the gospel, and several Hottentot families obtained permission to reside in the new settlement. But whilst both the spiritual and temporal labors of the Redeemer's servants seemed likely to be crowned with the most complete success, a predatory irruption of the Caffres into the colony, involved the brethren on this spot in the greatest calamities, and excited in the breasts of their friends, both in Africa and Europe, the most painful anxiety on their behalf. The following particulars relative to this distressing event are extracted from a letter written by Mrs. Schmitt to the Rev. C. I. Labroze, and dated March 2, 1819.

"Toward the end of January, repeated reports of the approach of the Caffres began to make us uneasy respecting our own safety; and on the 6th of February, our anxiety was much increased by a message from Mr. Scheper, jun., at the Slagboom farm, informing us that a party of them had entered the Witte Revier glen, and had stolen one of his oxen in the night, notwithstanding twenty farmers belonging to a commando lay at his house. The commander of these men also sent us a message requesting that we would send twenty-two of our Hottentots well armed to his assistance. This we of course refused, as we had not so many effective men at our place, and could not think of leaving our own premises without protection. The commander, therefore, returned to Uitenhagen; and the following day, Mr. Scheper came to us, begging us to take him and his family into our houses for protection, as he considered it no longer safe to remain at his own residence. As

he had neither wagons nor men to effect his removal, we sent two wagons and six Hottentots, little thinking what would befall us before their return.

"The 9th was a day of terror, such as none of us had ever before experienced. In the afternoon, as we were sitting in our hut, we heard a plunging in the river. Thinking that our neighbor Scheper was coming back with his goods, we opened the door towards the fording place; but how were we shocked to see the Caffres issuing out of the thicket, about two minutes' walk distant from us, with a most horrid yell, and each carrying a bunch of assagays or javelins in his hand! At first we could think no other but that their design was to attack our persons, as the cattle were all out in the fields. My husband, therefore, called to the Hottentots to be on the alert, and I helped to make as much noise as I was able, though almost dead with fright. In a minute our people all ran together, and made towards the Caffres, whose intention, we soon saw, was to attack the cattle, which were on their way home. They met them in the river, which was so full, that our herdsmen could not cross it without undressing; nor did they perceive the Caffres approach till the latter had succeeded in separating two hundred and thirty-six head of cattle from the herd. They fired among the thieves, but we cannot tell with what effect.

"None but those who have experienced such troubles can form a correct idea of our situation. We stood as if fixed to the spot, looking after our lost cattle, as long as we could see them; and as we heard frequent shots, we were in doubt whether any of our herdsmen would return alive; but oh, how thankful were we to see them all coming in without having received any injury!

"We spent a most distressing night, starting at every sound, and expecting the Caffres to return and attack us. All the men kept watch, and all the women and children were assembled in the long building which we use as a temporary church. The condition of the poor Hottentots might have melted a heart of stone. It had rained heavily the whole day, and all was wet both within and out of doors. The children were crying for their usual evening supply of milk, but, as most of the cows were stolen, their distressed mothers had nothing to give them. Providentially, however, we had a good stock of rice, with which we helped them for the present.

"On the 10th, Mr. Scheper arrived, but without his property. The Caffres had, no doubt, watched the proceedings both at his and our places, and gave him the meeting in the glen. The cattle were driven before the wagons by his German servant, and one of our Hottentots. Suddenly a troop of Caffres rushed out of the bushes, took the man's gun out of his hand, and struck

him dead with their assagays. They also threw an assagay at our Hottentot, but it only pierced his jacket, and he made his escape to the wagons. It was in vain to attempt to save the cattle, without endangering more lives, the Caffres being too many for them.

"Yesterday (March 1), the Caffres paid us a second visit, and attacked the cattle so slyly, that they were not perceived till they had separated thirty from the herd. When they seized upon the first, they exclaimed in Dutch, 'You may take the rest home; we shall call for them another time.' To-day the Hottentots set out to recover the thirty, but they were driven too far into the woods."

From this period none of the Caffres were seen, during several weeks, in the vicinity of the Witte Revier; and though the brethren considered it necessary to keep strict watch around their premises, they resumed their former occupations with cheerfulness, and almost forgot the alarm and loss which they had suffered; being unfeignedly thankful to God for the preservation of their lives, and for the continued means of subsistence. In the evening of the 13th of April, however, after the celebration of the Lord's supper, it was stated that three Caffres had been seen between the huts, and the following morning five of those formidable enemies were observed to pass through the bushes near the mission-house. As it was naturally conjectured that they designed to steal some of the cattle, four of the Hottentots attempted to trace them, but failing in this, two of them returned, and the other two went on to the herd. There were now eleven men in charge of the herd, but whilst they were conversing on the appearance of the strangers in the settlement, they were most unexpectedly attacked by a numerous body of Caffres, who rushed upon them out of the bushes, in various directions, at the same moment. In opposing the removal of their cattle, the herdsman fired their muskets twice; but their ammunition being now exhausted, nine of them were overpowered and cruelly murdered by the robbers, whilst the other two escaped to the mission-house, with the intelligence of this sad catastrophe.

The excellent missionary, Mr. Schnpitt, alluding to this mournful event, and to other trying circumstances connected with it, observes, in a letter dated Uitenhagen, July 17, 1819, "It is out of my power to describe what we and our people have suffered from the beginning of February to the 17th of April, when we were obliged to quit the settlement; especially during the last week, when both our minds and bodies were harassed almost beyond the power of human strength to bear. The lamentations of the poor widows and children of the nine murdered Hottentots pierced our very hearts, and all our attempts to soothe

their grief, and administer comfort to them, were in vain. The fathers were dead;—the cattle, which had hitherto supplied them with meat and milk, were all stolen;—and they were reduced to the greatest extremity.

"We knew that the Caffres were still in possession of the adjacent woods and mountains, and were not sure but that every moment a murderous attack might be made upon us. Our Hottentots were, therefore, furnished with nine muskets, and a quantity of powder and shot; but they had now entirely lost their courage, and all our persuasions to make them seek and bury their brethren were of no avail; for they were apprehensive that if they entered the woods, they should all share the same fate. Countless, indeed, were the sighs, tears and prayers, which we offered up to our God and Saviour, during these days of horror and anguish.

"There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children; but on the very day on which the Caffres had visited us in such a terrible manner, two Hottentots were found willing, in spite of extreme danger, to set out for Uitenhagen, with the letters which we had written to Colonel Cuyler, the landrost, and to our brethren at Gnadenthal. The colonel was much affected on hearing what had befallen us, and despatched, without delay, fifty armed colonists and thirty Hottentots, to escort us and our congregation to Uitenhagen.

"After having, by God's mercy, survived that night of terror between the 14th and 15th of April, we began to pack up the most needful articles of clothing, &c.; and buried many of the heavy goods in the ground, or concealed them in the thicket; and on the 17th, we left the Witte Revier, with aching hearts and truly in deep mourning. Such silence prevailed as if no more than two or three were setting out. Having only five wagons, and those pretty well loaded, the little children could not sit in them, but their parents or friends carried them in their arms. Every one of the bigger children, as well as the rest of the people, took something to carry; as a young child, a sheep, or a small parcel.

"The Sunday river being swollen, and the ford very deep, it required no small skill and exertion to carry the old and infirm, the sick, the children, and the sheep, across the stream; but a party of peasants, who were deeply affected by the fate of the congregation, and showed great compassion for us, placed themselves in a row, standing up to their breasts in the water, and handed them to each other. Thus we crossed the river in safety, and encamped during the night on the plain. And on our arrival at Uitenhagen, Colonel Cuyler and his lady received us with much

compassion, and assisted us, in every way, to the utmost of their ability.

"On the 18th of May, brother Hoffman went again, with a company of Hottentots and some armed boors, to the Witte Rivier. He found every thing burnt by the Caffres, who had even thrown the doors into the fire, to get out the iron hinges and fastenings. The unripe corn, pumpkins, beans, and other vegetables, which we were compelled to leave behind us, were utterly destroyed, partly by the Caffres, and partly by the elephants."

It now appeared that the mission on the Witte Rivier, once so promising and replete with interest, must be finally abandoned. The great Head of the church, however, had designed otherwise; and though, in his inscrutable wisdom, he had permitted his servants to be driven for a season from that favorite spot, in the course of a few months his providence opened the way for their return. Accordingly, in the latter end of October, peace having been previously concluded between the Caffres and the colonial government, Mr. and Mrs. Schmitt, together with the brethren Hallbeck, Schulz, and Hoffman, thirty-four Hottentot men, and women, and a few children, set out from Uitenhagen, with the design of re-establishing a station, which, in former times, had been abundantly blessed by the presence and approving smile of their Redeemer. In speaking of their removal, and of the commencement of the new settlement, to which the brethren resolved to give the name of *Enon*, Mrs. Schmitt writes as follows:—

"From the moment of our leaving the Witte Rivier, I had always a firm belief that we should return and live here in peace; but when it was resolved that we and the single brethren, with all the Hottentot men, should return hither, I felt a dread which I shall not attempt to describe. During the whole journey, however, my heart was engaged in prayer, and the nearer we approached the place, the more peace of mind I felt. When we passed the ruins of our dwellings, I shut my eyes, fearing the sight of them might make me still more afraid. Here the Hottentots with the wagons made a halt, but brother Hallbeck and my husband ordered our drivers to proceed into the midst of the bushes, where we now live. They obeyed silently, and, leaving the oxen unyoked, we all assembled in a circle, on the spot where our house now stands, and falling on our knees, brother Hallbeck offered up a prayer. Never shall I forget this hour! Our hearts were filled with peace and confidence in God.

"As soon as this was ended, the brethren and the male Hottentots began to clear away the thorn-bushes, while I, with our maid Louisa, and two widows of the murdered men, who had come with us of their own

accord, were employed in pitching the tents and providing victuals.

"On the 24th of November we began to build our new house, and on this occasion, my husband, brother Hoffman and myself, with some of the Hottentots, all turned masons; and we began the new year within the walls, though the thatch was not yet put upon the roof. I may truly assert that I never spent a more happy new year's day. In the afternoon we treated all those Hottentots who had assisted at the building with tea and cakes. They set a table at one end for us, and brought benches in for themselves. Their conversation was unreserved and edifying; and the mercy of God in bringing us again in safety together, was extolled by them with humble joy and gratitude."

Of the rapid and interesting improvements which were subsequently effected at this settlement, a tolerably accurate idea may be formed from the following remarks of the Rev. H. P. Hallbeck, contained in a letter dated November 30, 1821.

"What I felt at the first sight of this village of the Lord no language is able to describe. I had, indeed, been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in brother Schmitt's letters presented things much more faintly than I now saw them with my own eyes. The wilderness and the impenetrable thicket of 1819 were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness transformed into fruitful gardens; that thicket extirpated, and a fine vineyard planted in its place; the lurking places of tigers destroyed, and, in their stead, the comfortable habitations of men erected! Imagine my heart-felt pleasure when, on the spot where, two years ago, we knelt down in the fresh track of an elephant, and offered up our first prayer for the prosperity of his establishment, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and when, shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenhal was an ornament, not only to the place, but to the gospel; and you may say, with equal truth, that every tree and thorn bush which is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word; for by its influence the work was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly three times as large as the great garden at Gnadenhal, cleared, leveled, and laid out, as a garden and vine-

yard for the missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, and even in the most distressing times."

At the settlements of Gnadenthal and Gruenekloof nothing particularly worthy of relation occurred till the month of July, 1822, when the inhabitants were involved in deep distress, by the rains and floods with which they were visited. Of the painful circumstances connected with this visitation, the following affecting details have been given by Mr. Hallbeck:—

"Not only are the gardens at Gruenekloof almost totally ruined, the large pond filled and turned into a sand-hillock, several Hottentot cottages thrown down, and their gardens swept away, but the north-west gable end of our beautiful church is changed into a heap of ruins. It was in the night of the 23d that this dreadful misfortune took place, without any of us perceiving it till the following morning, when we made the fatal discovery. Our consternation and distress you may more easily imagine than I can possibly describe; indeed we are so overwhelmed with care and trouble on all sides, that as yet we have not been able to think deliberately on the proper measures to be adopted in this general emergency. Many thousand dollars will be required to repair the damage sustained, and no time must be lost, in order that we may save the other walls and the roof. But at the present period we can hardly obtain provisions for money, and the expense and trouble of providing for a number of laborers will be very great. God only knows how we shall find our way through the surrounding darkness! But, after all, there is only one way for us open; which is, not to cast away our confidence, but to keep close to him who alone is able to heal the wounds which his hand has inflicted.

"At Gnadenthal, though none of the buildings belonging to the missionaries have fallen, our poor Hottentots have suffered most severely. Forty-eight houses have been so materially injured as to be rendered uninhabitable for some time, and of this number upwards of twenty lie in ruins. The rivulets which irrigate our valley have overflowed, and damaged some of the gardens; but the river Sonderend rose to an enormous height. All the boats belonging to the farms higher up the river were carried away, and picked up by our Hottentots. Great quantities of trees, bushes, roots and trunks were also brought down the stream, and collected at the foot of the bridge; the wood work of which was now dislodged, and some of the beams and planks were carried to the distance of several English miles.

"Besides the loss sustained by the falling of houses, our Hottentots have also lost a great many cattle, by wet

and cold. I have this morning made a list of all the oxen which remain, and by this means have discovered that of four hundred head which they possessed on the 26th of May, one half are either consumed in consequence of famine, or have perished by the severity of the weather, in the short space of three months. In fact we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the spirits of the missionaries, will be entirely blighted, unless God dispose the hearts of benevolent friends to grant us their assistance. Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was formerly only a faint picture in my imagination."

Whilst the brethren and their respective flocks were thus severely exercised at Gruenekloof and Gnadenthal, the settlers at Enon were also drinking deeply of the cup of affliction, as will appear from the following statement, extracted from a letter of the Rev. J. H. Schmitt, dated September 11, 1822:—

"For these two years past our people, generally speaking, have not tasted a morsel of bread; it was not to be procured in any way. Add to this, that from their gardens they reaped no vegetables last summer; nor could we assist them, in any material degree, from our stores. They did not lose their confidence, however, in their heavenly Father, but said, 'He who did not abandon us in our most dreadful distress, during the Caffre war, will not forsake us now.'

"You will say, 'If the Hottentots have no bread or garden-stuff to eat, by what do they support life?' They get buffaloes, by hunting in the woods; and sometimes an old worn-out bullock or cow is killed. They have, likewise, milk; but, in general, they live upon fruits growing wild in the fields and forests. The most nutritious among these is the *boer-bohnen*, a kind of wild bean, growing on a tree in the woods; but as the elephants happen to be very fond of this vegetable, they sometimes come and put the Hottentot intruders to flight. The root called *t'koe* is also found in plenty in the low grounds, among the bushes."

The 6th of January, 1823, was observed at Gnadenthal with peculiar solemnity, as being the festival of the Epiphany, and the twenty-third anniversary of the opening of the church in that settlement. On this occasion four adults were baptized, eight were received into the congregation, and of twenty-four persons who were present as spectators at the holy communion, eleven were intended to be confirmed previous to the next celebration of that interesting ordinance. It also appeared that from the 6th of January, 1800,

when the church was consecrated, till this anniversary, one thousand and five adults and eight hundred and eighty-nine children had here been admitted to the rite of baptism.

Towards the end of the same year the brethren at this station were visited by a Hottentot captain named Absalom Pommer, chief of a kraal at Sandvonteyn, situated beyond the mountains, about four days' journey from Gnadenthal. He earnestly entreated the missionaries to supply his people, amounting to about fifty persons, with a teacher; observing that, though they were blind heathen, they were desirous to hear the word of God, as their children were growing up in ignorance, and the parents were incapable of giving them any instruction. Two of the brethren, Messrs. Stein and Beinbreck, were accordingly deputed to visit Sandvonteyn, and the poor people appeared overjoyed at their arrival. On account of the scanty supply of water, however, and some other unfavorable circumstances, it was judged impracticable to form a settlement in that place; and the missionaries returned, leaving the poor Hottentots overwhelmed with disappointment.

The following account from Gnadenthal is contained in a letter of the Rev. H. P. Hallbeck, dated January 21, 1824, in which the writer observes, "We have celebrated a very happy Christmas and entrance into the new year. Many strangers attended our worship; and on new year's day there were so many Hottentots, slaves, and others, that a particular meeting was held with them, in which they were seriously and affectionately reminded not to neglect the day of grace, but to seek to obtain the one thing needful. A deep and salutary impression seemed to be made upon them. On the 6th of January, thirteen adults were admitted to the rite of baptism, and three baptized as children, were received into the congregation. At the celebration of the holy communion, on the 11th, thirty-two persons were present as spectators, of whom seventeen will be confirmed next month. It appears to us, and we are assured by some old and faithful members of our congregation, that during the solemn festivals lately celebrated, many have been stirred up to consider their ways, and to turn unto the Saviour for pardon and peace."

It is no uncommon thing to hear men assail Christian missions under the mask of friendship to science and civilization. But the attack is vain. Facts prove that the Bible is the sure harbinger of all the comforts and charities of life. In 1826, the missionary records in his Journal—"A new dwelling-house is building under the inspection of a Hottentot mason of Gnadenthal, and I am surprised at the accuracy, neatness and expedition with which the work is done. This Hot-

tentot has not his equal, as a mason, neither among the Europeans nor the Africans in the whole neighborhood. I am happy to add, that he is an excellent character, and a pattern of sobriety, industry, and Christian temper."

In July, 1828, Mr. Hallbeck mentions, that "three elderly people have departed this life in the faith of Christ, full of hope and happiness. Among them was a chapel servant and an overseer. It is a token for good, that when such faithful members of the congregation leave us, there is no scarcity of approved characters to supply their places, but a choice among many."

The latest account is from the same missionary, April, 1830: "Several members of our missionary family are at present suffering more or less from indisposition, though not of so serious a nature, as to unfit them for active exertion. Meanwhile, the work in which we are engaged continues to be abundantly blessed. We have just had the pleasure to see fifty-two persons of both sexes advanced in the privileges of the church, many of whom have afforded us much satisfaction by their simple and experimental declarations. An infant school has been opened with eighty children at this station. The instructors are young Hottentots, who have been trained by Mr. Hallbeck. The total of Hottentots and Caffres at this station is one thousand three hundred and twenty-two."

From Gruenekloof intelligence is furnished by Mr. Clemens, in a letter dated November 12, 1823, in which he remarks, "The character of the Hottentots belonging to this congregation differs somewhat from that of those at Gnadenthal, owing to their vicinity to the Cape, and their more frequent intercourse with Europeans. We therefore find them more liable to be seduced into irregularities, of which we had some painful instances in the beginning of the present year; but it pleased the Lord to bring the transgressors to repentance, and our sorrow was turned into joy, by the blessing which attended the celebration of the Passion week and Easter; when we truly felt the Redeemer's presence with us, and a renewed impression was made upon all our hearts of his love to sinners, and of what it cost him to deliver us from the power of sin and from eternal death. Six adults and one child were baptized, and twenty persons were added or re-admitted to the congregation."

In 1827, the same missionary writes—"The internal state of our mission varies, yet we often witness evidences of the power of divine grace among our poor Hottentots. The Passion and Easter seasons were periods of special blessing. Thirty-three were admitted to different congregational privileges, and on Easter Monday we had a very impressive service, at which eleven adults were baptized, the greatest number ever baptized at

once at Gruenekloof. Our settlement has considerably improved since you were here, and its appearance is not a little improved by the erection of several walled houses which do credit to the Hottentots."

In 1830, the mission had encouraging tokens of the divine presence and approbation. The inhabitants had increased to the number of five hundred and sixty.

At Enon, the circumstances of the brethren and their little flock continued to be very distressing in the latter end of 1823, as will appear from the following extract of a letter written by Mrs. Schmitt on the 2d of November: "On the 6th of October we had a fine rain at which there was general rejoicing; but when it continued, with little intermission, for four days and nights, we began to be alarmed about the rising of the river. Early on the morning of the 10th, brother Halter who had the charge of our recently erected mill, went to see whether the dam near the river was in order so as to stand against any body of water which might be expected to come down; but there was no dam to be seen, and he was obliged to flee as quickly as possible, that the flood might not overtake him. He had scarcely got into our room, before the river overflowed its banks, and we saw the mill in great danger, as the works were already under water.

"We now, as quickly as possible, and during torrents of rain, brought our corn, flour and all that was movable, into the loft over the church. We could then do no more than pray to our Saviour to give us resignation to his will, and wait the event. Our poor Hottentots fled to us; many of their houses being washed down by the flood. All our eyes were fixed on the mill, which stood in the midst of a fierce and rapid torrent. In about eight hours the water rose upwards of sixteen feet, and the breadth of the stream, in the smallest part, was upwards of six hundred feet. Our beautiful corn field was, I believe, more than five feet under water, and there was not a single bush or young tree to be seen. Large trees were torn up by the roots, and carried by the stream over our corn-land. One of these struck the north-west corner of the mill, and, giving entrance to the water, soon brought it to the ground. Part of the wall fell upon the water-wheel and broke it. The pump, however, remained standing, and no material damage is done to the mill-work inside the building. The house would probably have stood against the torrent, had it not been struck by the tree. The water was now only four feet from our dwellings, and we were alarmed for our own safety; but about three o'clock in the afternoon, it began to subside, so that we could spend the night at ease in our house. Most of the Hottentots, whose houses had been damaged, lodged in our church. Our own buildings have suffered no material injury, nor

our garden and vineyard; but the lower part of the Hottentots' gardens, which lie in a line with our corn-land, is entirely swept away. The poor people had been very diligent in planting, and it was a pleasure to see how every thing was thriving; but now all is carried away, and a bed of stones covers the ground! Much as these misfortunes afflict us, however, we have great reason to thank God that we have built just on this spot, for there is not so safe a place along the whole river, in case of floods. Had we built on the old place, we must have fled to the hills; for nearly all, from one hill to the other, was under water."

In a letter of the Rev. J. H. Schmitt, dated November 15, 1823, the writer observes, "We rejoice when, by the liberality of our friends in England, we are able to assist the poor people, and especially the children of the poor. In the beginning of this year, some very wretched families of the Gunna and Bushmen's tribes came hither; and out of mere pity we could not do otherwise than permit them to stay. We must provide them with nearly every article of subsistence; but we are rewarded by perceiving that there is a manifest work of the Holy Spirit in their souls, and that the word of the cross proves itself to be the power of God unto them. These poor people, and many beside them, give undeniable evidence, that men who have lived in darkness, and in the practice of every kind of iniquity, when they receive the gospel into their hearts, truly experience that Jesus has power to forgive sin, and to deliver the soul from its dominion. Often do we see these encouraging instances of the grace of God imparted to the vilest and most degraded of the human race. Thus they become Christians indeed, and show, in their lives and conversation, that they are truly converted. But till a poor ignorant heathen, by the grace of God and the teaching of his Spirit accompanying the word, begins to understand what Jesus has done and suffered, out of love to such wretched beings as we all are, and sees the necessity of turning to him for pardon and rest, all attempts to bring him into a decent course of life, and to civilize him, will be in vain. He remains dead in sin, and has neither inclination nor power to do what God has commanded, or what good men prescribe for his welfare. I may say this with regard to two Caffres living here. One is an old man, very feeble, and can work no longer;—the other a young, bold, heroic character, and in his best years. They are both the same, however, in their experience of the grace of God in their souls. The latter was formerly like a wolf, but has now become a lamb. He often makes me think of, and pray for, the nation to which he belongs, and of which I consider that in these two men, the Lord has given us the first-fruits."

In 1825, there was occasion to lament the conduct of some of the younger members of the congregation; but Mrs. Schmitt, in the following year, testified to their sincere repentance, and described her school as in a prosperous condition. On Easter Monday, ten adults were baptized; and on the following Lord's day, thirty, who had been baptized, and thirteen, admitted to the Lord's supper since 1825, attended the usual thanksgiving on that day.

In a communication made in 1828, by the same missionary, the state of the cause is represented as full of encouragement. He says,—“The longer I have been at Enon, the more clearly have I seen, that the Lord himself directed our steps to this place. The gospel of our Lord and Saviour is heard with eager attention and profit, of which we have encouraging proof, particularly among the *new people*. We wish that some of the older inhabitants showed more hunger and thirst after the experience of the grace of their Saviour.

“During this year, twenty-seven adults and sixteen children were baptized. Such days are to us, and our Hottentot congregation, truly festival days; when we see so many added to the church of Christ, and can believe that he receives them in mercy, as the reward of the travail of his soul.”

It may be necessary to observe, previously to closing the present chapter, that, in the latter end of 1822, the United Brethren in South Africa were solicited by government to undertake the religious instruction of a number of lepers, or persons afflicted with what is there termed the Lazarus disease, for whom the hospital of *Hemel en Aarde* had been erected, in a romantic situation, at the foot of a mountain, called the Tower of Babel, and at a moderate distance from the sea. The Rev. J. P. Lietner and his wife accordingly removed thither on the 21st of December, and had the satisfaction to find that most of the patients were overjoyed at their arrival. Some of them, who had been previously united to the church, at Gnadenthal or Groenekloof, exclaimed,—“Now we perceive that our Saviour has indeed heard our prayers, and sent us help; for we have often entreated him to send one of our teachers to us.” Others, who were formerly very wild, and who used to spend great part of their time in fiddling and dancing, when they heard that missionaries had arrived to instruct them in the way of salvation, in their joy broke their fiddles to pieces, and soon afterward became serious and attentive hearers, whenever the word of life was dispensed among them.

Intelligence from this scene of labor is contained in a communication from Mr. Lietner, dated January 9, 1824, in which he observes, “As to the preaching of

the gospel in this place, we should deny the power of our Saviour's grace, did we not gratefully declare, that he has granted his blessing to attend our feeble testimony. Many a poor Hottentot has thereby become convinced of his lost condition through sin, and been taught to seek forgiveness and deliverance from its thralldom, through the power and mercy of our Redeemer. Some of the patients have departed this life in reliance on the merits of Jesus, with a sure and joyful hope of everlasting rest and bliss. Thirteen adults and five children have been added to the church by holy baptism, and one person has been admitted to the Lord's supper. In short, we may with truth declare, that the word of atonement has not been preached here in vain, but has approved itself the power of God in the hearts of these wretched sufferers, who are, indeed, outcasts from human society. To him be all the glory.”

In December, 1824, Mr. Lietner writes,—“We have ventured to erect a temporary chapel for the use of the unfortunate patients. It is thirty-two feet long, and fifteen broad, and is built in the Hottentot manner, of stakes and unburnt brick. All the materials we have procured *ourselves*, except the timber, which was furnished by government; and the work was performed by our people without remuneration. The whole was completed within a month, so that we were able, on the 12th instant, to make a solemn dedication of it to the Lord, on which occasion four adults were baptized into the death of Jesus. It was truly a day of blessing and refreshment from his presence, and we were now convinced, that he, who is rich in mercy towards the meanest and most afflicted of his creatures, does not despise the outcasts among whom we are called to labor. Brother Lemmertz and his wife, and sister Beinbrech, were present with us at this solemnity. You will understand that our church is of the humblest description, when I mention that it is without doors, windows or benches. We trust, however, to obtain means for the purchase of these necessary accommodations. During the past year, seventeen adults have been baptized, four admitted to the holy communion, and twenty-two have become candidates for baptism; twenty-eight patients have departed this life, of whom eight had been baptized; fifty-one lepers have been brought hither from various parts of the colony; so that the whole number of inhabitants is at present one hundred and nineteen; of these, three adults and six children are in a healthy state. I can declare with truth, concerning the majority of those who compose our little flock, that it is their sincere desire to live to Jesus. The word of his patience is the daily spiritual food, by which their hungry souls are nourished, and they are enabled, amidst all their afflictions, to re-

joy in his salvation. Pray for us, that his precious word may continue to have free course and be glorified."

It is gratifying to hear that this leper institution has been extensively useful. In 1828, Mr. L. writes,— "Among the lepers are seventeen slaves; some of them are truly converted; their walk and conversation are an honor to the gospel. In 1827, we began to build a new church, the temporary one being ready to fall. The building will be eighty feet long, twenty-two wide. We have cause to rejoice at the manifest proofs we behold of the work of the Lord and his Spirit. Mr. J. E. Tietze informs a correspondent on the 6th July, 1830, that the members of the little flock at the institution walked worthy of their Christian profession, and proved, by their whole conversation, that *"they account the sufferings of the present time as not worthy to be compared with the glory that shall follow."*

In 1828, a mission was commenced among the Tambookkies, in a healthy region on the Klipplaats river. Some of the superabundant population at Enon was drafted off in the establishment of this new station. The brethren Hoffinan and Lemmertz, with their wives, were kindly received by the chief Bowana, and that part of the nation under his control. In 1829, an attack from the savage Fetkannas led the brethren to retire to the military post on Klaas Smit's

river, where they collected a congregation of about sixty Hottentots and others. The missionaries mention the following proof of a noble spirit in a Christian Hottentot:—"All the individuals composing our small flock, twenty-four in number, old and young, are steadfast in their determination to return to the Klipplaat as soon as possible. Hendrick Beukes, one of the most respectable of the Hottentots, who sustained a loss of nine hundred dollars, his whole stock of cattle having been carried off by the Fetkannas (nineteen oxen and six horses), being asked by brother Lemmertz whether he was willing to return, apparently astonished at the question, replied, 'Yes, sir; and not only to the Klipplaat, but I hope one day to assist in bringing the gospel to the Fetkannas themselves.' So speaks a Hottentot, with a wife and family, who narrowly escaped with his life, after losing nearly all his worldly substance." This is the true missionary spirit. Ought not such a spirit, displayed by a Hottentot, to speak loudly to many a professing Christian in civilized countries, who, from an excessive attachment to the things of this world, declines, or at least hesitates, to contribute, either in person or substance, to the advancement of Christ's kingdom?

The mission has subsequently been recommenced, and the faithful laborers are cheered with hope that the wilderness will soon blossom as the rose.

## CHAPTER VII.

### MISSION IN ASIATIC RUSSIA.

An imperial edict having been issued by Catharine the Great, empress of Russia, in behalf of the United Brethren, granting them free permission to settle in her dominions, and promising them complete liberty of conscience, five missionaries sailed from Germany in 1765, and proceeded to the banks of the Wolga, where, with the assistance of some Russians, they formed a settlement, to which they gave the name of *Sarepta*. In the course of a few years, this place, which was situated on the high road leading to Persia and India, by the way of Astrachan, became a flourishing and populous little town, and the discovery of a mineral spring within the distance of five miles, drew together a great number of visitors of different nations,

many of whom remained some time at the settlement, or in the vicinity, for the benefit of the water.

The primary object of the missionaries, however, in building Sarepta, was not the establishment of a flourishing colony, but the introduction of the gospel to the surrounding heathen, and the securing of an advantageous station for such of their brethren as might be subsequently induced to labor in the same department of the Lord's vineyard. They were accordingly very desirous of forming an acquaintance with the Calmuc Tartars, who occupy an immense tract of country on each side of the Wolga; and their wish, in this respect, was speedily fulfilled; as a numerous horde of that nation encamped in their immediate vicinity soon

after their arrival, and many of them became the patients of Dr. Joschim Wier, the practising physician in the settlement. Among these was a prince of the Derbet tribe, who, with his retinue, took up his winter quarters near Sarepta, in 1767; and on his removal, in the ensuing spring, he invited two of the brethren to accompany him to the immense plain called the *Great Steppe*, assuring them of his friendship and protection, and promising to facilitate, as far as he might be able, their attainment of the language. This proposal was, of course, gratefully accepted; and for a period of about two years, the missionaries who had been selected for this purpose resided with the Calmucs, following them, with their tents and cattle, in their occasional migrations, and cheerfully conforming to their mode of life. During the whole of this time they were treated with civility and kindness, and were permitted to preach the gospel, without even the slightest opposition from the priests; but as no benefit seemed likely to result from their continued residence with the horde, they relinquished their wanderings, and confined their missionary instructions to such of the Tartars as occasionally visited the settlement, or resided within a moderate distance.

In the summer of 1774, an event occurred which threatened complete destruction to the mission, but which was graciously overruled by the providence of that God who incessantly watches over the interests of his people. A formidable troop of insurgents, who had for some time excited terror and dismay by their devastations in various provinces of the Russian empire, made an irruption into the government of Astrachan, reduced the town of Saratof, and completely routed a party of the military, who attempted to check their progress at a place called Pralika, within sixty miles of Sarepta. The brethren were first apprized of these alarming facts by some fugitives, who arrived at the settlement on the 28th of August; and about the same time they received a message from the commandant of Czarizin, avowing his total inability to defend Sarepta, and recommending the inhabitants to provide for their safety by immediate flight. The whole of the women and children, accordingly, set out the same night, accompanied by several of the brethren, and proceeded, partly by land and partly by water, to Astrachan, where they arrived, after many hardships and perils, on the 7th of September. Sixty-five of their companions, in the mean time, remained at Sarepta, anxious to secure their most valuable property, and determined not to abandon their post till retreat should become indispensable. On the 1st of September, however, some very alarming reports reached the settlement, which induced them to flee for their lives; and it was not until the 9th that they

received the joyful intelligence of the complete discomfiture of the insurgents. When this was made known to the fugitives at Astrachan, they all returned, adoring the God of their mercies that no lives had been lost on this trying occasion, and that not an individual of their number had fallen into the hands of the rebels.

The brethren now resumed their benevolent labors among the Calmucs, and other pagans, who frequently visited the settlement, and embraced every opportunity of declaring and explaining the great truths of Christianity; but, though their auditors sometimes appeared to listen with pleasure to their conversation, no abiding impressions were made upon their minds. At length, however, they had the gratification of witnessing the conversion of a blind Calmuc girl, who had been educated at Sarepta, and who was not only admitted to the rite of baptism, but subsequently evinced the genuineness of her faith by the consistency of her life and conversation, and at length departed out of time into eternity, confidently relying on the all-sufficient atonement of the Son of God.

In the month of November, 1781, two of the brethren, Messrs. Grabsch and Gruhl, undertook a journey to Mount Caucasus, in order to ascertain the truth of some reports which they had heard relative to a tribe called the *Tschecks*, in that part of the country; who were said to have fled thither from Europe some centuries ago, and to have still retained their peculiar customs, and professed the Christian religion, though their churches were never occupied, as they were no longer capable of reading the books of their forefathers, which were there deposited: in fact, some of the missionaries were ready to conclude, as the name of *Tschecks* is assumed by the Bohemians, that the persons of whom they had thus heard were the descendants of their countrymen, who, on account of their religion, were cruelly banished from Moravia, towards the close of the fifteenth century, and are supposed to have retired to the vicinity of Mount Caucasus.

On their arrival at Astrachan, our travellers waited on the governor, who kindly furnished them with the necessary passports; and, after passing through several Tartar villages, they arrived at Beregu, the inhabitants of which are bigoted Mahometans, and inveterate enemies of Christianity. Here, therefore, they found considerable difficulty in procuring a lodging, till, at length, one man, to oblige their guide, consented to accommodate them in his house for the night. Usmei Khan, the prince of the country, happened to be in the town at this time, and as they had letters of recommendation to him, they took the earliest opportunity of apprizing him of the object of their journey.

It was some time before he could believe the account which Grabsch gave of himself and his companion; but being at length satisfied of its veracity, he took them in his retinue to his residence at Bashlu, and provided them with a guide to conduct them to the house of his friend Mahmud at Kubasha, the principal town belonging to the Tschecks.

On arriving at this place, the missionaries were equally grieved and disappointed to find that Mahometanism was the religion of the inhabitants. They resolved, however, to make every possible inquiry respecting their origin, their language, their former religion, and their sacred books; and, in the prosecution of his anxious research, Gottfried Grabseh actually visited all the houses, consisting of about five hundred. He also carefully examined all the public edifices, and discovered the remains of three well-built churches. Over the door of one of these was an inscription, but so nearly obliterated by the hand of time, that no part of it remained legible except the number 1215; and on the upper part of another ancient church, which had been originally embellished with a profusion of architectural ornaments, but now converted into dwelling-houses, several other inscriptions were visible; but the characters bore no resemblance to those of any alphabet which he had ever seen.

Mahmud, to whom the missionaries had been recommended by Usmei Khan, treated them with great kindness, and convened ten of the inhabitants of Kubasha, for the express purpose of procuring the information which they desired. From the united testimony of these persons it appeared, that their ancestors had originally professed the Christian religion, but that upwards of three centuries ago they had embraced the doctrines of the Koran; and also that they had now no books in their possession written in the characters used by their forefathers, as the Arabic alphabet was invariably used by them in writing either the Turkish, the Tartar, or their own language. In speaking on the subject of religion they expressed themselves grateful to God, that he had mercifully directed them into the right path; and assured Mr. Grabsch they could never acknowledge him as a brother, till he renounced the faith of Christ for that of Mahomet. The remarks of their visitor, however, seemed to make a favorable impression on their minds, and Mahmud assured him that, whenever he came to Kubasha, he would treat him with fraternal kindness. "What," said Grabsch, "though I should not turn Mussulman?" "O!" replied his host, "all that goes for nothing!"

On the 17th of March, 1782, Mr. Grabsch and his fellow traveller returned to Bashlu, and the same day proceeded to Derbent, where they were received with

the utmost kindness and hospitality by an Armenian to whom they had letters of recommendation; but on their attempting to leave that place for Teflis, two days afterward, they were arrested by order of Hashi Bek, a person superior to the khan in wealth and influence, and informed that they would be detained till a quantity of silk should be restored which had been recently confiscated in the Russian territory. They had the privilege, however, during their detention, of walking about the town; and, on the 18th of April, through the kind offices of a friend at Kislar, they were permitted to resume their journey, in company with a caravan.

On their arrival at the town of Samachia, they were informed that the adjacent village of Wartasehin contained a congregation of Christians, who were supposed to be the descendants of foreigners, and who had peremptorily refused, notwithstanding all the threats and persecutions of their priests, to embrace the doctrines of Mahomet. The brethren deeply regretted that they could not, under existing circumstances, visit these people; but, having met with one of the inhabitants of the village, he informed them, that the persons who had been described came originally from Georgia, and were members partly of the Georgian and partly of the Armenian church.

After a tedious and troublesome journey, in which they had been compelled to take a circuitous route, to avoid coming in contact with the Lesgians, who were returning from a predatory incursion, and marking their route with depredations, they arrived on the 26th of June at Teflis, where they were received with the most distinguished condescension and kindness by the czar or emperor, Heraclius; who not only entered into familiar conversation on the subject of the doctrine and constitution of the church of the United Brethren, but even wrote a letter to the directors of the missions in Europe, requesting that some of their members might be sent to reside in his dominions.

During their stay in Teflis, our travellers felt anxious to proceed across the mountains, in order to visit a people called the *Tshegemzes*, resident on the banks of the Tshogom, and conjectured, from the resemblance of their name to that of the Tschecks, to be lineally descended from the ancient brethron of Bohemia. In a conversation, however, with some persons from that part of the country, Mr. Grabsch was given to understand that they were the descendants of a Tartar tribe, who had fled from the Russians into the mountains in the neighborhood of Astrachan; though the ruins of Christian churches in their immediate vicinity intimated that a different race of people had formerly dwelt on the spot now occupied by them. Other testimonies, also, induced a belief that the idea

respecting the Bohemians was unfounded; and as the missionaries could not accomplish their intended visit without great inconvenience, they resolved to abandon it, and set out for Sarepta, where they arrived in safety after an absence of about ten months.

The brethren still continued to labor with unwearied patience and unremitting assiduity in their attempts to disseminate the knowledge of divine truth among the pagan hordes by whom they were surrounded; but as nothing seemed to have been effected among the adults, they resolved to direct their attention towards the children. Accordingly, in 1801, the missionary Wendling opened a school at Sarepta, to which one of the Calmuc princes was induced to send his son, named Makash, for the purpose of learning the German language; and the following year several other children were placed in the new seminary for the same purpose. In the instruction of these it was found extremely difficult to fix their attention, yet on some occasions they appeared to be impressed by those passages of Holy Writ which they were taught to read; and Makash, in particular, afforded proofs of deep reflection, if not of divine influence. Having one day learned a verse relative to the necessity of faith, he observed that he had offered up his petitions to our Redeemer for this inestimable gift, and the blessings connected with it, and he had found such enlargement of heart upon this occasion, that he hardly knew how to give over praying. Being once asked whether he considered it a duty to pray for our fellow creatures, he replied, "I have often prayed that our Saviour would lead my mother and relations to this place, that they might have an opportunity of hearing of the way of salvation; or that he would send a teacher to them with this good news." At another time he observed, that after he had been perusing the history of our Lord's temptations in the wilderness, he felt strongly inclined to absent himself from the celebration of divine service; but soon recollected that this was a temptation of the enemy, and prayed to Jesus to deliver him from it. "Afterwards," said he, "I rejoiced that I went to the preaching, particularly as the subject of temptations was introduced into the sermon, and I had cause to bless God that I had not been permitted to follow my evil inclination."

In the year 1808, the brethren were encouraged by the committee of the British and Foreign Bible Society to undertake the translation of the New Testament into the Calmuc language; and in the same year, they had the pleasure of ransoming from slavery four girls of the Kirgese nation; who, through the divine blessing upon the discourses of their teachers, were subsequently emancipated from the dominion of sin and Satan; brought to a saving acquaintance with the

things of God; and admitted, at Easter, 1810, into the pale of the church by the rite of baptism. These, however, with the blind Calmuc female, to whom we have already alluded, were the only individuals of that nation who had been considered proper subjects of baptism after a period of forty-five years, and the mission was, in consequence of this small success, soon afterwards abandoned. The encouragement and pecuniary assistance of the directors of the London Missionary Society, however, induced the brethren to recommence their labors among a people whose immense numbers, together with the blindness of their minds and the grossness of their superstitions, rendered them peculiar objects of commiseration.

The Calmucs, in what is called the Great Steppe, amount, according to the most authentic information, to upwards of sixty thousand. Beyond the limits of the Steppe, on the banks of the river Wolga, there are about ten thousand more, who have occasionally embraced the Christian faith, and are considered as belonging to the Greek church. And besides these, sixty-five thousand families, speaking the Calmuc language, live under the protection of China, having migrated from Russia in the year 1791.

With an ardent desire of proving instrumental to the eternal salvation of some individuals among this vast multitude, the brethren J. G. Schill and C. Huebner set out from Sarepta on the 20th of May, 1815, and, after a hazardous and difficult journey, they arrived among the Choschut horde, who inhabit a district about two hundred miles south-east of the missionary settlement, and fifty miles north-west of Astrachan, residing in kubitkes, or tents covered with skins, sometimes on one and sometimes on the other bank of the Wolga, and employing themselves in rearing and feeding of cattle.

Here they were introduced to the Calmuc prince Tuemmen, to whom they had a letter of recommendation from St. Petersburg, and whom they found sitting in his kubitke, on a rough skin spread on the ground, barefooted, clad in black horse fur, and a black silk cap on his head. He received them very kindly, and caused several dishes of food to be served up to them, with plates, knives, forks and spoons, in the European style. He also gave them free permission to reside in the horde, that they might become thoroughly acquainted with the religion and manners of the nation, and procured for them a competent teacher of the language, in the person of another prince, named Dschalzen, who had recently left his tribe on the Don, and had come to reside in this part of the country, as a private person.

Their next visit was to the *lama* or high-priest, who received them with the utmost courtesy, and readily

permitted them to cultivate an acquaintance with the inferior priests. These are very numerous, and, together with their disciples, are divided into three classes, called the Gellong, the Goczul, and the Manschi; the former being considered of superior rank. All these sacerdotal orders are profoundly revered by the laity, who are extremely ignorant; and every thing connected with religion is carefully enveloped with the veil of mystery. The priests, indeed, were extremely cautious in conversing with the missionaries, and soon began to suspect their real object in desiring to reside among them. Hence, on one occasion, a Gellong observed, "All that is necessary to enable you to transact business with the Calmucs who come to Sarepta, is that you should learn to read and write our language; you have no need to trouble yourselves about our gods; and would do better to spend your money at home, and rest satisfied with having a thorough knowledge of one religion."

This mistrust of the brethren was particularly apparent, when the Gospel of St. Matthew was published in the Mongolian language, at the expense of the Petersburg Bible Society. The first intelligence of this work was conveyed to prince Tuemmen by the Russian agent resident in the horde, and it appeared to give him much uneasiness. When two copies, elegantly bound, were presented to him, however, in the name of prince Galitzin, he received them with apparent satisfaction, and immediately sent for the missionaries, to inform them of the circumstance. He also stated, that they had been recommended to his protection in the letter which accompanied the imperial minister's present; and assured them, that no individual, either of the Russian, Calmuc, or Tartar nation, should be suffered to injure them with impunity.

On the 1st of January, 1816, prince Tuemmen requested an interview with Mr. Schill, and proposed several questions relative to the Christian religion; but the whole of these were unimportant, and evidently dictated by mere curiosity. "He likewise mentioned," say the brethren, "that he had sent a copy of St. Matthew's Gospel to the lama; but as he had very weak eyes, the writing would be too fine for him." This expression was perhaps intended to have a double meaning, as we were afterwards led to suppose, from a declaration made to us by two learned Calmucs. They asked us if we had any writings in their language; but upon our showing them the printed Gospel of St. Matthew, they observed, 'That is your doctrine, and it is too fine for our eyes.' Priests of the second and third class, however, continued to request copies of this work, and sometimes went so far as to approve of the doctrine of the gospel, though, in general, they remarked that it was very good for

Vol. I.—Nos. 13 & 14.

Christians, but not for Calmucs. One day a Gellong of some consequence expressed this opinion by an allegory. After he had read a portion of the gospel, and received from us the desired explanation of it, he wrote upon a piece of paper as follows:—"A goose flew to a fine, clear pond; but she could not find rest there, and as soon as she heard the voice of the hunter, she flew back again to the pond which she had left, but which she had not forgotten." We begged that he would explain this parable, but he was unwilling to do it: the meaning, however, was sufficiently intelligible."

Only ten copies of the gospel were, at first, sent to the missionaries from St. Petersburg, for distribution, and these remained some time in their hands; but on the subsequent reception of about ninety copies, they were sought after with such avidity, that nearly forty were disposed of in two hours, and in a few days not a single copy remained with the brethren. This demand for the word of divine revelation took place soon after an event which produced a deep sensation in the horde, viz. the demise of the prince, after a short illness. Various offerings of camels, horses, sheep and money had been made to the priests, in order to procure the removal of the patient's disorder, which was a pleurisy, but all proved ineffectual; and, though a German physician was afterwards brought from Astrachan, it appeared that proper assistance had been too long delayed.

"The prince breathed his last," say the missionaries, "in the night between the 10th and 11th of June, old style. To that moment an incessant uproar had been kept up in the idol temples; where vociferous prayers and unintermitting drumming indicated the anxiety of the people for the recovery of their prince; but now a universal stillness ensued, and all mourned the loss of the deceased; for, though he was severe in punishing crimes, he knew how to make allowances for faults and mistakes; and was consequently both beloved and feared by his subjects. Gladly would we have visited him during his last illness, but one of his attendants had advised us against the attempt, assuring us that we should not be admitted. In the visits which we had previously made to him, we had remarked a continual desire, on his part, to connect the gospel history with the fables of his own religion; but as soon as we endeavored to bring the fundamental truths of Scripture home to his conscience, he was seized with a kind of agitation, which induced him to turn the conversation upon other subjects, or to break it off altogether.

"On the second day after his decease, the interment took place. At a short distance from the encampment, a number of Gellongs constructed the

tomb in which the body was to be deposited. This was built of brick, of an oblong form, with a hole in each of the four sides. A large, iron, three-legged chair was then placed in the middle of the enclosure, and above it an iron ring secured by long poles, driven into the wall. A sufficient quantity of wood, and several kettles filled with melted butter, were likewise provided for the occasion.

"After these preparations had been completed, the funeral procession set out in the following order:—First, the Lama, seated in a covered car with two wheels, drawn by ten Gellongs and Goezuls. After him came the corpse, sitting upright on a litter, and borne by twelve of the principal servants of his household. The deceased was attired in a light blue gown, the head being bound with a yellow silk handkerchief, and covered with a Calmuc cap; and the body was kept in an erect position by some persons who walked on each side. Next to the corpse walked two sons of the prince, the one twenty, and the other seventeen years of age; the heir to the throne and another son being absent. A guard of honor, composed of fifteen young saisangs, or nobles, armed with spears and muskets, followed; and the rear was brought up by Gellongs with music; if, indeed, the noise of their drums and long copper horns may be dignified by that name.

"The procession having reached the place of sepulture, the deceased was conveyed into the tomb by some Gellongs, who, together with the corpse, were concealed from view, during this operation, by a large white cloth thrown over them. The body being placed on the three-legged chair, the iron ring was passed round the neck; and, the interstices being filled with wood, the Gellongs began to wall up the tomb, narrowing it as they advanced. At the top, instead of a key-stone, an iron kettle was placed, in the bottom of which was an aperture, and the whole building was daubed over with melted butter and chalk.

"While the work was thus proceeding, the Lama and the other Gellongs were busy in performing their devotions in a kikitke appointed for the purpose; the monotony of their prayers being relieved by the tinkling of little bells, of which each person held one in his hand. The sons of the prince, in the mean time, stood mourning over the grave, and behind them the saisangs, with a great concourse of the laity. Soon after, the Gellongs formed a circle round the tomb; set fire to the wood which it contained, by means of the four apertures already described; and poured repeated libations of melted butter through the upper opening to increase the strength of the flames. The whole of the contents being consumed, the company

dispersed. The Gellongs, however, first drank tea together, and some of them remained three days to watch the tomb. To beguile the time, they amused themselves by playing at cards;—a practice in which no one durst indulge during the life-time of the prince.

"The deceased was now, according to the idea prevalent among this people, translated to the company of the gods, from whom his soul, like that of every other chief, had originally proceeded. All that remained of his bones was, on the third day, carried to another place for preservation; and the tomb, containing his ashes, which had been damaged by the fire, was repaired, to serve as a place of prayer.

"Thus ended the government of this good-natured and respectable prince. He had placed no absolute impediment in the way of the gospel; but owing to a predilection for his own religion, he had beheld with concern the attempts to introduce it among his people. The distribution of the Gospel of St. Matthew, particularly, caused him uneasiness; and he considered all those who accepted copies of it as persons of a light and wavering character. On this account it was, that many who had refused to accept copies during his life-time, willingly received them when he was no more."

The brethren were now particularly anxious to distribute these sacred writings, which they knew, by personal experience, were able, under the influence of the Holy Spirit, to make men wise unto salvation; but various hindrances were opposed to the accomplishment of their pious wishes. One evening Mr. Schill paid a visit to a Gellong, in whose house several persons of the same rank were assembled, in consequence of the arrival of a venerable priest named Arschi, from the vicinity of Astrachan, who had acquired the appellation of *master* by his great learning. This person, on hearing that Schill was a native of Germany, remarked, "The Germans are very sensible and clever people, but they are not competent to understand the profound mysteries of our religion." He also stated he had received a copy of the Gospel of St. Matthew from Astrachan; but that he could by no means countenance the distribution of such writings among the Calmucs, and had therefore visited the horde for the express purpose of repressing it. Some days after a Gellong, who had accepted one of the first copies of the Gospel, called upon the missionaries, and, in the course of conversation, expressed a strong desire to return the volume which had been placed in his hands. The brethron observed, that it would by no means appear friendly to return a present which he had once received; and at the same

time assured him that they should feel happy in accepting any book illustrative of the Calmuc religion ; but he replied, " Our religious writings are principally Tangutish, and, as that language is sacred, we never commit them into the hands of laymen." Several other persons afterwards returned their copies of the Gospel ; yet it was pleasing to observe some instances in which this barbarous people appeared to thirst after the waters of salvation. One student, in particular, on obtaining the sacred volume, observed, " I have borne many blows for the sake of this book, but I am resolved to have it again ; though, in future, I will be very cautious how I permit a Gellong to see it."

As the missionaries were allowed to instruct some of the Calmuc children in reading, they invariably availed themselves of that opportunity of speaking of Christ and his great salvation. Sometimes they were joined on these occasions, by a few adults, but it too commonly happened that these, after listening for a short time, left the company, observing, " O ! it is only the history of Jesus !" In fact, the same persons who would lend their undivided attention to any story about the angels, seemed as if both their ears and hearts were closed, when the Lord of angels became the topic of conversation. The brethren seem, indeed, to have indulged a sanguine hope that an exception to this remark would have been found in an aged woman, the mother of a boy whom the late prince had appointed to attend on them. Being in an ill state of health, and particularly afflicted with sore eyes, and having heard from the narrations of St. Matthew, that all manner of diseases were healed by our Redeemer, she expressed an earnest desire to obtain relief from his wonder-working hand. The missionaries therefore embraced this favorable opportunity of explaining that the help of Jesus was principally needed by sinners for the cleansing of their souls by his precious blood ; and they stated, that if she experienced the healing power of his atonement in her heart, she would not only be enabled cheerfully to submit to her present afflictions, but would also be constrained to rejoice in the prospect of approaching dissolution, as the mean of her release from all pain and sorrow. These observations seemed very incredible to the person to whom they were addressed, yet they evidently made a deep impression on her mind ; and one day she remarked, " Whoever lives entirely without religion cannot expect any happiness in a future state ; and though we Calmucs are by no means the worst of people, yet it must be acknowledged that we sin frequently." She then proceeded to relate, that a great sinner once appeared before the judgment-seat of God, in the world of spirits. The good works and the sins of the individual being placed in the

balance, the latter immediately preponderated. Fortunately, however, for the culprit, he had brought with him a single letter of one of the sacred writings ; and upon this being added to the good works, the scale turned as much in his favor, as it had before been against him. " This story," say the missionaries, " gave us the most desirable opportunity of first making known to her the nature of sin, according to the word of God ; and then of bearing witness of Jesus, as the Saviour of sinners, who is ordained to be the Judge of the quick and the dead ; and whose precious blood alone can satisfy the demands of Divine Justice against every guilty transgressor. In consequence of this conversation she fell into great uneasiness of mind, but it seemed as if she were kept from us by some invisible hand. On another occasion, also, she appeared to be affected by our discourse, but we were unable to trace any abiding impression made upon her heart."

Early in September, Serbedshab, the eldest son of the late prince Tuemmen, arrived from St. Petersburg, to assume the reins of government ; and one of the first duties he had to perform was to offer a sacrifice in honor of his deceased father. This was attended with various ceremonies, and employed the priests for several days successively ; for which they received a handsome gratuity. Previous to the arrival of the prince, indeed, they had exacted a contribution of ten roubles from the inhabitants of each kubitke, without distinction of rank or possessions ; and the readiness with which the people came forward on this occasion would have done honor to more civilized nations, and to a better cause. It must be remarked, however, that it is a grand point with the priests to impress on the minds of the laity, that great liberality is prelude of everlasting happiness ; and from this doctrine they derive a considerable revenue, particularly at the celebration of a singular solemnity styled the Festival of Good Works, which has been thus described by the missionaries in their diary for the year 1816 :—

" The festival alluded to lasted eight days, during which the laity were expected to entertain the Gellongs. This required a great quantity of butcher's meat and mare's milk. Early in the morning, the guests, from four to five hundred in number, assembled under a wide-spreading tent. First they drank tea, and towards noon regaled themselves with sour mare's milk ; after which, tea and a supper of meat followed. The intervals between the feasting were filled with the murmuring of long Tangutish prayers, accompanied by the sound of drums and horns. This constituted the round of their devotions, every day, from morning till late at night. The conclusion of the festival, however, was particularly imposing. All the orders of the priesthood

assembled together in the great tent; the Lama and the Gellongs being clothed in a vest of red satin without sleeves. About the loins they wore a piece of dark red baize, fastened by a girdle, and over the shoulders a kind of mantle of yellow silk. They wore no shirt, so that the arms remained nearly bare. The Lama was only distinguished from the rest of the Gellongs by a high yellow cap, pointed at the top. The great tent stood near his dwelling; and five kibitkes, lifted up as temples, belonged to the sacred enclosure. Around this place an immense multitude of persons of both sexes, adults and children, kept incessantly moving; and whenever they passed the temples, they bowed down to the ground, with their heads uncovered. They then seated themselves, and listened for a time to the prayers of the Gellongs. Towards the end of the ceremonies, the various orders of the priesthood performed a similar revolution, the laity meanwhile standing round them in a close circle. The Lama was supported by two Gellongs, who held him under the arm-pits; for, as he generally remains in a sitting posture, or is supported by others, he finds walking very difficult. The procession being concluded, the Lama was brought back into his kibitke, and the whole multitude flocked around him, to receive his blessing, which he imparted with imposition of hands."

In the commencement of 1817, the brethren perceived a growing coldness and alienation in the conduct of the priests; few of whom now deigned to visit them, whilst others, on receiving visits from them, behaved with actual rudeness, and desired them to quit their kibitkes. Many of the laity, also, who had been warned against the missionaries, as seducers of the unwary, advised their neighbors to avoid all intercourse with them; and others asserted that all who had accepted of copies of St. Mathew's Gospel, would eventually be required to pay for them.

A Gellong, one day, asked the brethren, "Why do you expend so much money in translating, printing and gratuitously distributing a book, the doctrines of which we shall never receive? Such expense is entirely useless; for though many of us have your Gospel in our possession, we never peruse it; as it contains many Russian names which we cannot understand; and, besides this, we have a sufficient stock of religious writings of our own." At another time they were accosted in a more indecent manner, by a half-drunken Calmuc, who charged them, in the most insulting terms, with falsehood and imposture. "You have given out," said he, "that you reside in our horde in order to acquire the language, but I have sagacity enough to discern that your real design is to betray and sell us. You sneak into our kibitkes, to pry into

our religion and customs, and I have no doubt but you were sent hither by the emperor for this purpose." Unmoved by these base calumnies, and probably remembering the observation of the wise man, that "A soft answer turneth away wrath," the brethren mildly observed, that they had no other object in view than the temporal and eternal welfare of the people among whom they dwelt; and though the barbarian at first replied, that he only considered this as an empty profession, he gradually became more calm, solicited some tobacco, and said, on receiving it, that he had merely called on the missionaries to request that they would make a favorable report of the Calmucs to the court of St. Petersburg.

To the painful feelings excited by attacks of this kind were sometimes added the bitter pangs of disappointment in respect to those of whom the most lively hopes had been formed by the brethren. "By one Gellong in particular," say they, "we had been treated in a very friendly and confidential manner. He visited us frequently; and seemed attentive to what was said on the subject of the counsel of God concerning man's salvation; and confessed, at times, that the exercises prescribed by his religion, did not afford him true peace of mind. We, therefore, conceived hopes that he was not far from the kingdom of God; and were so much the more grieved to find that his opinion on this subject soon began to waver, and that he seemed to lose the impression formerly received. At length he declared that he visited us merely out of good-will, and that even if he discoursed on religious subjects, it was chiefly to afford us a little exercise in the language."

Prince Dschalzen appears to have rendered essential services to the brethren in their study of the Calmuc language, particularly by examining and correcting their lexicon. On visiting them one day, after a considerable interval, he apologized for his absence by saying, that he had been busily occupied in committing to memory a number of written tracts, with a view of obtaining the remission of his sins; as he felt anxious to secure his happiness after death. On hearing this, the missionaries offered him a small tract printed in the Calmuc language, and comprising a brief statement of the fundamental truths of Christianity. He desired them to read it to him, and listened to its contents with the most profound attention; but he appeared hurt at one passage, in which the wish is expressed that the Calmucs may abandon their *deceitful* religion; nor was he fully satisfied, though the brethren endeavored to explain the sense in which this expression was to be understood, and the reason why they were so anxious to make their fellow men acquainted with the faith of Christ, which they had,

by experience, found to be the only *true* way to eternal felicity. On hearing, however, that the tract had been printed at St. Petersburg, with the knowledge and approbation of prince Galitzin, he dropped the subject, and retired with an appearance of constrained friendship.

At his next visit, the prince requested to see the tract which had been previously read to him, and after turning to the passage which had wounded his feelings, he inquired whether this writing formed a part of the sacred books belonging to the Christians, or whether it had been written to express the ideas of some individual? The brethren replied that it was confessedly of human composition, but that it was nevertheless founded on the word of God; and, in proof of this assertion, they pointed out some quotations from the Gospel of St. Matthew. On hearing this, he read it from end to end, and appeared to treat it with all the reverence which the Calmucs are accustomed to manifest for their sacred writings. He also observed, "This Jesus seems to be a Burchan," (a person translated among the gods, and permitted to govern alternately with his companions,) "such as we have in our religion." The Christian reader will not be surprised, that the brethren should remark, "Both these interviews left a very mournful and discouraging impression on our minds."

The reigning prince Serbedshab, on his first arrival at the horde, had received the congratulations of the missionaries in the most courteous manner; and subsequently afforded them many opportunities of conversing with him. Availing themselves of this circumstance, they one day put into his hand a little tract relative to the fall of man, and his redemption by Jesus Christ; but, though he perused it with great attention, he merely remarked, on returning it, that, in respect to the language, it was written very correctly. He did them the honor, however, of inviting them to dinner, which consisted of beef and soup, horse-flesh with mustard, and a turkey with sour cucumbers.

A sister of the prince having been for some time afflicted with a swelling on her upper lip, she resolved to go to Sarepta in quest of medical assistance; and, on this occasion, her brother sent to inform the missionaries that any letters they might wish to send to their friends in the settlement should be duly delivered. This offer was, of course, accepted with thankfulness; and, after an absence of a few weeks, the princess, who had been accompanied in her journey by the venerable Gellong, Arschi, and four other Calmucs, returned home perfectly cured, and highly gratified by her visit.

The death of the lama, an event of great importance to the whole horde, occurred towards the close

of the year, and he was succeeded in his high dignity by an individual who came from a considerable distance, where he had acquired the appellation of "the Hermit." The ceremonies observed at his installation, which took place a few days after his arrival, are thus described by the brethren:—"A general assembly of the people having been convened in the open place where the temples are erected, the prince, with his brother and their relations, first entered into each of these temples, and bowed down before the idol images; and similar adorations were paid by the common people, though at a considerable distance. After several processions of the whole company round the sacred enclosure, the prince repaired to the great tent erected in the midst of the temples, and to which the Gellongs were likewise invited, together with the person to be installed into the vacant dignity. The reigning prince, turning to the latter, addressed him in the following words:—"I make thee lama, and bow down before thee." The new lama now showed himself to the people, all of whom prostrated themselves before him on the earth, and afterwards each individual approached him in the most reverential posture, to receive the blessings which he imparted by means of a species of rosary."

At St. Petersburg, in the mean time, an event had occurred which seemed likely, under the divine blessing, to open "a great door and effectual," for the diffusion of heavenly light among a people who had been long and awfully enveloped by the dense clouds of ignorance and the thick darkness of pagan superstition. Two *saisangs*, or nobles, of the Chorin-Buraet tribe of the Mongul nation, had come to the Russian capital, from the border of the sea of Baikal; for the purpose of translating the gospel of St. Matthew into their dialect and character, which differ, in some respect from those in use among the Calmucs. This journey had been undertaken at the request of the Petersburg Bible Society, and with the consent of the prince and lama of the tribe. Whilst they were engaged in this important work, it pleased God to enlighten their understanding, and to convince them so effectually of the truth, that they avowed the *necessity* which they felt of openly confessing Jesus as the Saviour of their souls; and, after a short time, they gave a public testimony of their conversion, by writing to the prince of their nation a letter, the perusal of which will, no doubt, afford peculiar gratification to the reader:—

"At all times, gracious and benevolent prince and father of the eleven tribes of the Chorin-Buraet people, DINGBIL GALSANG TAISCHI! we wish you to enjoy peace, joy and honor evermore.

"We have received from your exalted person a letter of friendship and kind greeting, together with

letters from the nobles in our chancery, and from other nobles among our people and our families.

"We rejoiced greatly, on reading the contents of your letter, in which you send us loving exhortations and words from your heart; expressing your wish that we might use all diligence in the translation of the sacred gospels. We have nothing further to reply to it.

"Of the words and doctrine of the most high God and Saviour, Jesus Christ, we have translated the first book, called the Gospel according to St. Matthew, into the Mongolian language and character; and we shall soon finish another book, called the Gospel according to St. John. As far as we know, we have perfectly well understood the words of the Calmuc-Mongol writing and doctrinal language, and have faithfully translated it into our Mongolian dialect. As the word of God is clear and plain, we can never be tired of reading it; and we feel that it is certain truth.

"The most high God and Saviour came into this world, as into a great wilderness, with the design to bring together, and unite in one fold, men who were walking in various ways, in darkness, like straying sheep, having no owner. It pleased his merciful love to save and deliver them; and, therefore, he left his divine majesty, and came as the Son of God into this world, being born in a mean condition, and was called **JESUS CHRIST**.

"That he might show us the most exalted Father's truth, mercy, and love, in all their clearness, he became our light, our trust, and our guide into all truth. He took on himself the grievous sins and trespasses of men, and, instead of them, gave us his easy and gentle yoke. Though he could declare to his cruel and savage enemies, that he might have twelve legions of holy angels ready, at his beck, to turn them into dust and ashes, yet he delivered himself up to these enemies, and suffered himself by them to be nailed to the cross; and all this he did for us, that we might be inseparably preserved in his faith, and that men might be united under his merciful hand. Before the cross, therefore, all the gods that had previously been on earth, all idol temples, and all traditions of men, must vanish. The prophecies have been fulfilled, and that tree has sprung up, which grows more and more glorious, under whose leaves those related to each other by religion, though widely differing in form, may assemble together and build their nests.

"Though eighteen hundred years have passed away, yet this vessel of a reasonable faith, this pearl of a devout heart, has not yet reached the ears of our Mongols and Buraets. According to our humble conception, our highly exalted and most gracious emperor is an instrument in the hand of God; and the society of

the sacred book of religion called the **BIBLE** is a true apostle of Jesus Christ.

"We hope to send you the translations of the gospels this summer; and we are of opinion, that you, exalted prince, according to the upright and sound judgment you possess, will receive them with joy. We likewise believe that the priests, the learned, and the nobles among our people, and the whole nation, will rejoice at it. We wish and hope, also, that these Tunguses on the river Onon, the Selengskian Mongols, and the Mongols beyond the frontier, may be converted by it.

"As to yourself, having already made most laudable attempts to comprehend this doctrine, do not any longer act according to the will of your old priests. As you well know the proper aim of religion, you will soon love the doctrine of Christ.

"When, by the grace of God, both our own people, and all who speak the Mongol language, shall leave their old belief, and receive the doctrine of Jesus Christ; and when they shall walk in the only way of salvation; then they will likewise adopt a godly conversation and good usages; God only can work faith within us.

"Thus have we, by this letter, laid before you the feelings and thoughts of our hearts in words of truth. We have made the same confession to the president of the society of this holy doctrine, and to other enlightened persons, but particularly to our most enlightened teacher, Jacob Isaac Schmidt.

"We are thoroughly and firmly resolved to adopt the doctrine of the Saviour and true God, Jesus Christ. Though we are as yet ignorant of the customs and rites of Christendom; and when we return home, shall neither find a teacher, on whose breast we may lean our heads, nor have a house of God; yet, after receiving such convictions of the truth, we can be satisfied no longer, but *must* remain true to this doctrine.

"We hope that our highly exalted and most gracious sovereign (the emperor), on hearing that his subjects in the uttermost parts of his empire will receive Christianity, will favor us with wise and worthy teachers."

A copy of this letter having been sent from St. Petersburg to the missionaries, they embraced every opportunity of distributing so interesting and important a document among the Calmucs of every rank in their neighborhood. Prince Serbedshab read it aloud, and with great seriousness, in the presence of old Arschi, whose countenance evinced the workings of his mind, particularly during the recital of that passage which warns the prince of the Buraets from suffering himself to be any longer guided by his old priests. After

Serbedshab had concluded the letter, he said, "It appears then that these Buraet saisangs are inclined to receive the religion of the Christians; but will the rest of their nation be of the same mind? Whoever embraces a new faith without a strong predilection for it, acts improperly, and to become a Christian merely in name will answer no purpose whatever." The brethren immediately replied, that this observation was extremely just; for it was indispensable that every one who made a profession of Christianity should be satisfactorily convinced of the truth of that system; they also stated that a change of religion should be perfectly voluntary, and that no object should be kept in view by the convert, but the obtaining of rest and salvation for the immortal soul. In respect to the saisangs, however, they observed, it was evident, from their own letter, that they had considered this subject maturely, and had acted in complete conformity with the principles laid down.

Soon after the letter had been put into the hands of the prince, an opportunity occurred for communicating its contents to a company of Gellongs. They listened to it with evident astonishment, and eagerly asked whether the converted Buraets designed to become Russians. As this question evidently referred to the loss of national character, which the Calmucs consider as one of the vilest degradations, the brethren reminded them that Jesus was the Saviour of sinners, without respect to national peculiarities and customs; and as no nation enjoyed any particular claim to his mercies, so, in like manner, none was excluded from participating in them.

Prince Dschalzen being, about this time, seized with a fever, the missionaries paid him a visit, and presented him with a copy of the letter from the Buraet nobles. He read it over several times, and endeavored to find some contradictions in it; but, failing in this attempt, he at length acknowledged that the writers were sensible and clever men. His wife advised him not to pay so much attention to a production which might be interesting to Germans, but was not designed for Calmucs. The brethren, however, reminded her, that the letter had been written by two distinguished individuals of the Mongolian nation, and explained to her, how these persons, who had vainly sought after rest in their own religion, had obtained peace and happiness for their souls, through faith in that gospel which teaches that Jesus shed his all-atoning blood for the remission of sins.

"This remarkable letter," say the brethren, "found its way even to the lama himself. Together with it we had received from Petersburg the Lord's prayer, in the Buraet character; and one day, whilst the lama was entertaining us with tea and sour mare's

milk, we presented him with both these documents. He invited brother Schill to sit down by him, and to read them aloud. This being done, he showed us an old book, written in the same character, and observed, 'That is the old Mongolian, which is no longer understood among our people; our characters being of later date.' To his question, 'Why the two Buraets remained in St. Petersburg?' we replied, that it was for the purpose of translating the remaining Scriptures into the Mongolian. After this he made no further inquiries in reference to the subject."

As it afterwards appeared that the new lama was desirous of receiving more frequent visits from the brethren, they called upon him several times before the close of the year 1818. It seemed, however, on these occasions, that he was more anxious to state his own religious views than to obtain any information relative to Christianity. One day he descanted at considerable length, and in an authoritative manner, upon the ten commandments of the religion of lama, concluding his remarks with an assurance that all who observed these precepts should hereafter obtain a *good birth*. In this expression he evidently alluded to the doctrine of transmigration; as the Calmucs believe that the soul of man, when it is not immediately doomed to hell, or translated among the gods, after death, passes into the body of some living creature, and in this new form of existence receives the reward of previous virtues, or the punishment of past vices, in the peculiar circumstances in which it is placed. The lama also remarked, that "before the creation nothing existed but the eternal Life of the world, by the operation of whose will all things were brought into being;" and when asked to whom or what he alluded as the Life, he replied, that every man and every living creature might be considered as a part of it. Having stated that the three greatest *jewels* were the Burchan, religion, and the priesthood, and that all these were united in the lama, he entered into a long dissertation respecting the cleansing of the heart from sin; and on being requested to state in whom this cleansing power was vested, he pompously exclaimed, "In whom but man himself?" The brethren, therefore, availed themselves of this opportunity of explaining, according to the doctrines of the Bible, that Jesus Christ, the incarnate Son of God, being altogether free from sin, had, by the shedding of his blood, procured remission of sins and eternal salvation for all who should believe in him. Likewise that by him were all things created that are in heaven and on earth, and consequently both the body and soul of man. On hearing this, he burst into loud laughter, and exclaimed, "What! is there any one who can create souls?" The conversation was here

interrupted by the arrival of some Gellongs; and the lama, after remarking that though unnecessary talking was sinful, it was right and profitable to speak upon religious subjects, dismissed the brethren with an exhortation to pray diligently and to visit him frequently.

"At our next visit," say the missionaries, "the lama gave us another well-meant admonition. He had observed that we were in the habit of killing gnats and other vermin that annoyed us. He remarked that we ought not to do this, but deal in a more gentle manner with such creatures; for though it was true that they deserved punishment for molesting us, yet some allowance ought to be made for their want of understanding. Upon our asking what was the reason that the Calmucs subsist almost entirely upon animal food, although killing cattle is absolutely forbidden by the principles of their religion, he returned for answer, that 'every thing in this world was growing worse and worse, and that it must be confessed the decline of true religion among his nation had been particularly great in this respect; for in earlier periods of their history, they had lived merely upon milk and water-gruel!' It is worthy of remark, however, that the Calmucs in this neighborhood always employ the Tartars, who reside among them, to slaughter their cattle.

Of the extreme darkness and wretched superstition of the people among whom the brethren were at this time laboring, a tolerably accurate idea may be formed from the following particulars extracted from the diary of 1818:—

"A saising died, leaving behind him considerable property. At his funeral the priests were very busily engaged. After they had finished some long prayers, the lama instructed the deceased at great length, how he must travel to the world of spirits. The best riding horse of the saising stood saddled before the door, provided with a drinking glass; and this animal, with other valuable perquisites, fell to the share of the lama. A Gellong afterwards observed to us, 'The saddle-horse belongs now as much as ever to the deceased; for though the lama takes possession of it, he makes an aerial horse, after the fashion of the other, that the saising may travel upon it to his new place of abode.' Concerning this shameful transaction, however, a man of rather low rank expressed his astonishment to us, in words to this effect: 'It is singular that our priesthood are solicitous merely to provide for the rich, and that the latter alone are put into the right way after death; but that, on the contrary, the poor are left unheeded, and are obliged to find the way as well as they can without a guide.'

"Another person asked advice of a Gellong in an affair of marriage, after he had himself asked upon the object of his choice, and obtained the consent of her

parents. The Gellong answered, 'There are great obstacles in the way of this match; and though they may certainly be removed, it will cost at least a hundred roubles.' The poor man, being unable to raise so large a sum, was consequently under the necessity of giving up all thoughts of the marriage."

To account for the application made in this instance, as well as for the abandonment of the intended union, it may be necessary to remark, that the Gellongs pretend to be perfectly acquainted with every thing relative to the stars, and plume themselves not a little on their skill in astrology. They are, of course, frequently consulted as to the result of various undertakings, and even the removal of the encampment must be regulated by their decision, drawn from the supposed aspects of the celestial bodies. In point of fact, however, they are so extremely ignorant on the subject of astronomy, that when the missionaries once asked a Gellong if he knew what occasioned an eclipse of the sun or moon, he replied, "It may be produced in different ways; as sometimes the Tengeri, or good spirits, hold a dance in these regions, and on other occasions the obscuration is caused by an evil spirit." They are also entirely unacquainted with the figure of the earth, and the most common phenomena of nature; and as a correct representation of the facts is of no utility in removing their errors, the brethren justly remark, "It is no matter of surprise that, if they shut their ears and understandings against facts which are intelligible to human reason, they are still more hardened against the reception of those divine truths which the Spirit of God alone can explain to man."

In one individual, however, the missionaries had the happiness of discovering an earnest desire to understand and embrace the truth of the gospel. To this man, named Sodnom, they were providentially led to present a copy of the letter written by the two Buraets at St. Petersburg, and its contents appeared to make an immediate and serious impression upon his mind. "This letter," said he, "is not to be slighted, for it has been evidently written from genuine conviction of heart. The authors have not acted like the generality of our Calmucs, who take no pains to examine into any thing, but are perfectly indifferent whether the doctrines which they believe be true or erroneous. We have, indeed, numerous writings on the subject of our religion, but they are either so dark or so contradictory, that it is impossible to obtain any clear ideas from perusing them. If an explanation be requested of our learned men, they merely reply, 'The meaning of religion is very deep.' But what benefit can I derive from writings, the sense of which is too mysterious for my comprehension? What I read I ought to understand, or there should, at least,

be some person able and willing to give me the needful explanation. I am not at all surprised that the two Buraets have adopted the resolution mentioned in their letter, and I sincerely wish they would come hither, that I might converse with them on the subject." After a short pause, during which he probably feared that he had gone too far, he added, "It would not indeed be right in me to disbelieve our own religion; yet it is very possible, that though the trunk of the tree be divine, some of the branches may be the work of human invention."

The readiness with which this man appeared to receive divine truth, and the frankness with which he avowed his convictions, excited the most lively hope, on his behalf, in the breasts of the missionaries, who resolved to spare no pains in his instruction. They accordingly explained to him the necessity of becoming experimentally acquainted with Jesus as a Saviour, of obtaining from him the remission of sins, of being united to him by faith, and of following his blessed example; and these subjects of discourse were so abundantly blessed by the Holy Spirit, that Sodnom never appeared so happy as when in the company of the brethren, notwithstanding the derision and persecution of his countrymen, who taunted him with his inclination to embrace the religion of the Germans.

On one occasion he expressed his deep regret that the prince was so indifferent to the great subject of Christianity, and that the generality of the Calmucs closed their ears against its momentous truths. The brethren, however, stated that these were circumstances which both the word of God and their own experience led them to anticipate, and reminded him that "not many wise men after the flesh, not many mighty, not many noble are called; but that God had chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence." They also stated that, in the commencement of their mission in Labrador, one of the brethren had even been murdered by the inhabitants; yet the mission had not been abandoned, as other laborers were found willing to risk their lives in attempting to convey the glad news of salvation to the heathen. This remark deeply affected him, and he exclaimed with evident emotion, "It must, indeed, be an easy thing to suffer death for the sake of Jesus!" Sodnom was consequently considered as the first-fruits of that precious seed which, since the renewal of the mission, had been hitherto sown in tears among the Calmucs; and the brethren were enabled to close the year 1818 with sensations of joyful gratitude and lively hope, to which, for a considerable time past, they had been almost strangers.

Vol. I.—Nos. 13 & 14.

The commencement of 1819 proved extremely severe, and the greater part of the Calmucs experienced much loss and trouble; as many of their cattle perished, and it was necessary every day to clear away a large quantity of the snow, in order to obtain even a scanty and unwholesome subsistence for those which survived, except in a few instances, where a sufficient stock of hay had been provided for the winter. Sodnom, though comparatively of low extraction, and consequently having but little to lose, had his full share of the general calamity. His heart, however, remained firmly fixed upon heavenly things, and his thirst after the enjoyment of divine grace was evidently unabated. He had, some time since, written to the two Buraets at St. Petersburg, stating the impression which a copy of their letter had made upon his mind, and explaining to them his views of the Christian religion; and the answer which he received tended greatly to his encouragement. The missionaries also rendered him an essential service by placing in his hands a copy of the Gospel according to St. John. He perused it with the most devout attention, and one day emphatically exclaimed, "This is the soap which must cleanse us from the defilement of our old system of religion!" He seemed greatly delighted with the seventeenth chapter, especially with the prayer which our blessed Lord offered up for his disciples, previous to his sufferings. He now longed ardently for that communion of heart with all believers which the Redeemer solicited, as the portion of his followers; and, as a proof of this, he addressed the brethren at Sarepta, in a letter to the following effect:—

"Herewith I approach you who live at a distance, wishing you rest and joy. Since by the instrumentality of the word of the most high God, who cannot lie, a small seed has fallen into my heart, I entreat most earnestly that you will afford me your assistance, in still further enlightening my mind, remembering me continually before the Most High, and commending me to his grace and favor."

About this time he gave the missionaries to understand that it would be impossible for him any longer to attend the religious exercises of the Calmucs; that on account of the change in his sentiments, he had already suffered much persecution from his wife and relatives, particularly since his neglected rosary had been devoured by the mice; and that he was aware his conduct would expose him to the hatred of the whole nation; yet he said it was his most earnest desire to be saved through faith in Jesus Christ, and he added, "I trust the dear Saviour, according to his great mercy, will grant me grace to remain faithful to my resolution of devoting myself to him."

On another occasion, whilst conversing with the

brethren respecting the difficulties which attended the conversion of the Calmucs, he endeavored to encourage them by saying, "When the sheep are to be washed, we find every one afraid to enter the water; but this is no longer the case, after the first has been washed."—A few days afterwards, he stated with evident delight, that he had at length met with a friend, in one of his countrymen, with whom he could converse freely upon spiritual subjects. This person had once observed to him, "I am in the service of the prince, and entirely dependent upon him; but I should not wish, on this account, to risk the salvation of my soul." Sodnom had also the pleasure to perceive that his daily practice of reading a portion of the gospel in his family, though formerly opposed and derided, was at length productive of the happiest consequences. One of his brethren, who, in time past, exhibited the utmost aversion to hearing the word of God, now began to listen to it with seriousness and interest; nor was it long before a similar change became apparent in his wife. In the commencement of the winter, when Sodnom had sometimes continued reading till a late hour, she used to express her impatience, and to remonstrate against a practice which she observed could be of no utility, though it occasioned an unnecessary consumption of fire-wood. Now, however, she appeared to give the most devout attention to what was read, and, if the slightest interruption were made by the children, she immediately suppressed it.

Sodnom, like many other converts, in the ardor of their first love to Christ, had, for some time, seemed anxious to preach to his countrymen; but having, on one occasion, received from the brethren a correct and judicious exposition of that passage, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven;" he observed, "I am now convinced that it is better for me at present, to be silent than to speak. Our people are well versed in asking questions, but if they are interrogated in turn, their answer is commonly an empty vapor. Perhaps it might be advisable for us to live at some distance from the rest of the horde; for how can the spark of truth which is enkindled in the heart, burst forth into a flame, if water be incessantly poured upon it?" But, notwithstanding his conviction on this subject, and the resolution which he formed, he was never backward to speak "a word in season" on behalf of the gospel, or with a view to the edification of the heathen with whom he happened to fall into conversation. Hence the brethren observe that a Calmuc having one day asked him, in a jeering manner, whether it were really true that he was desirous in his old age of becoming acquainted with a new religion, Sodnom replied by asking whether old age would ex-

empt him from *dying*. And, on another occasion, when a man of the Kirghese nation objected to the Christian religion, on the ground, that none of the nobles or the learned men had embraced it, he said, "If a friend were to offer you a costly present, would you ask why he did not bestow it upon a more wealthy or distinguished person? or if a quantity of gold were lying on the summit of a lofty precipice, and our teachers were to place a ladder, and invite you to ascend and take away so much of the treasure as you might think proper, would you wait till some one greater and wiser than yourself came and swept it all away?"

The appearance of a comet, in the month of July, was considered as indicative of some disaster to the Calmuc nation, and the Gellongs were busily employed in prayers and religious ceremonies, with a view to avert the evil threatened by the celestial stranger. This led to a conversation between the prince and the missionaries, in which the latter stated explicitly that such a phenomenon portended nothing relative to the concerns of mankind, but merely displayed, like the other heavenly bodies, the glory of the invisible Creator. The subject was then dropped, as Serbedshab never appeared inclined to speak of any thing connected with the Christian religion. On several occasions, however, he demonstrated a superiority to the prejudices of his own nation, which rendered it truly desirable that he might be led to examine for himself the truths of divine revelation. He even deposed the lama from his high dignity, and sent him back to the place from which he had originally come, in consequence of his having spoken with unbecoming freedom of the government; and on another occasion he reduced the number of Gellongs from upwards of six hundred to two hundred and fifty, and informed those that were dismissed, that they must, in future, pay tribute to him, like the rest of his subjects. No act of a similar nature had ever previously been heard of among the Calmucs; but though the greatest astonishment was excited, not the slightest opposition was made to the will of a prince, of whose wisdom and power the whole horde had the highest opinion.

Some time after the promulgation of these decrees, Serbedshab began to exhibit a decided hostility against the dissemination of the gospel, and would no longer permit the missionaries to reside among his people. By this time, however, the light of divine truth had dawned upon twenty-two of the Calmucs, who accordingly removed with Mr. Schill to a spot belonging to the brethren at Sarepta, and within about an hour's walk from that settlement.

The Rev. Benjamin Reichel, in allusion to this circumstance, observes, "I shall never forget the im-

pression made upon my mind, when I beheld these dear firstlings from a heathen nation thrust out from their own people and connections, arrive on our land, after a wearisome journey, accompanied by their faithful missionary, brother Schill. The weather was rather unfavorable, but I and some other brethren rode to meet them, and after the first cordial welcome, we stopped to see them pass. Brother Schill proceeded on horseback, accompanied by a division of the men; another division went up the Wolga in a boat; and the main body of the people proceeded along the high banks of the river. Then followed, at a short distance, the camels, loaded, after the oriental manner, with the various parts of the *kibitkes*, or skin-tents, upon which the women were seated. These were followed by two Calmuc carts, drawn by horses, and one by a bullock, loaded, likewise, with tents and their furniture, on which the young children were placed. After the carts followed two loaded bullocks, as they had only three camels; the herd of horned cattle; and, lastly, the sheep and goats, driven by the bigger children. There might be altogether about seventy head of cattle belonging to them.

"In the countenances of the people, who are mostly, as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus, we observed marks of mildness, thoughtfulness, and deep reflection, rather than indications of joy and gladness of heart. The countenance of *Sodnom*, whose features are those of a genuine Calmuc, but manly and expressive, seems to show a gentle and contemplative mind. The Lord has granted him true grace and a living faith. He is truly humble in heart; and with his humility he combines a truly apostolical zeal, fearing neither reproach nor danger, but ever desirous to promote the deliverance of his countrymen from the chains of darkness, and to show them the same way to the Saviour which he himself has found. As the next to him in experience and grace, I may mention his wife. She is of a very mild and quiet disposition, and does not speak much; but her expressions remind us of what is recorded of Mary, 'She kept all these things, and pondered them in her heart.' Indeed, there are several among them who, when they walk with their teacher along the coast of their island, might say to him, as the nuneh said to Philip, 'Here is water, what doth hinder us to be baptized?'

"During the first days after their arrival, almost the whole congregation of Sarepta went to see these dear emigrants, and to bid them welcome. As the weather proved remarkably fine, aged brethren and sisters, widows and hoary-headed men, were seen grasping once more their pilgrim's staff, and creeping along the road, towards the *kibitkes*, which stood about three

English miles from hence, that they might, with their own eyes, behold this work of God. We were particularly affected with what happened to a venerable brother named Steinman, eighty-three years of age, and one of the first settlers at Sarepta. He, like others of the aged fathers of this place, never forgot its pristine destination to be the means of introducing the gospel to the Calmucs. For this he had offered up his daily prayers, and he now desired to see the firstlings of that heathen nation. He, therefore, seized his staff, which he had long ago laid aside, and, by the help of a friendly conductor, reached their camp. After beholding them, and hearing them, in their own language, sing verses relative to the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and two days afterward he closed his eyes and departed in peace."

The *kibitkes* of the Calmucs were, at first, erected on the bank of the Wolga, but they were subsequently removed to an island in that river, in order to obtain better pasturage for their cattle, and to avoid the troublesome visits of their pagan countrymen, of whom there are many in the vicinity of Sarepta.

"It has been but seldom," adds Mr. Reichel, "that the ice in the Wolga was sufficiently strong to allow us to walk across it, the winter being unusually mild. I have attempted it only twice, in company with some other brethren, before the block-house, which the missionaries are to inhabit, was put up. *Sodnom* entertained us very hospitably in his *kibitke*, with Calmuc tea. This, however, is not to be compared with that in use among us. It is brought from China, and is of a very coarse kind, being pressed into hard cakes, something like oil-cake, and thus sold. A piece being cut off, is thrown into an iron pot, and boiled. The tea by itself yields an unpleasant decoction, like soap-lees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the color of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be cleanly, and the fat, which is commonly mutton, be fresh, the taste is not disagreeable. Though I had never tasted it before, I was able to drink a whole cup of it without disgust. The wooden bowls, out of which the Calmucs drink this tea, hold about three or four cups of the common size.

"We had not been long with *Sodnom* before the other inhabitants came out of their *kibitkes* to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins to sit on. During our friendly

meal, men, women and children were engaged in smoking tobacco, and much conversation took place; but when the repast was finished, they all laid down their pipes, folded their hands with great devotion, and sang several hymns in the Calmuc language. We were deeply affected by the simplicity and earnestness with which the whole was conducted, and took an affectionate leave of the dear people.

"O! what a contrast was this to a meal at which I was once present, when I visited a heathen Calmuc family in the Steppe! Brandy having been distilled in a sort of kettle, plastered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies. First, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all evil spirits. His grimaces filled me with such disgust, that I lost almost all appetite, and the little that remained entirely quitted me, when the filthy mess was put to my lips, the smell of which annoyed me all the day.

"The presence of the Calmucs has been the means of much blessing and refreshment to this congregation. When, on the second Christmas holyday, a report was made of the manner in which these firstlings had celebrated the incarnation of our Lord, with their teachers, and thus for the first time the Saviour of the world, manifest in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving by a portion of the Calmuc nation, all present were deeply affected. In all the solemnities of this blessed season, and those of the new year, these dear people were remembered before the Lord with fervent supplication, that he would complete the work begun in their souls."

From this pleasing and truly interesting scene, and from the contemplation of that dawning of heavenly light, which had been so long anticipated, and so anxiously desired, on behalf of the Calmuc nation, it is now our painful task to direct the reader's attention to an event of a peculiarly calamitous nature, and to a disappointment which must be poignantly felt and deeply deplored by all who are solicitous that the heathen may be given to our adorable Jesus for his inheritance, and the uttermost parts of the earth for his possession.

On the 9th of August, 1823, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the tobacco manufactory at Sarepta, and spread with such rapidity that no human efforts could arrest its progress. Within about four hours and a half, the whole of the buildings belonging to the manufactory, the apothecary's shop, the warden's house, the two large houses of the single brethren, with all their shops

and farming premises, and twenty-four dwelling-houses, were laid in ashes. About three fourths of the settlement were thus destroyed; and twenty-eight families, seventy single brethren, and about twenty families of workmen and servants, were deprived of their habitations. It is worthy of remark, however, that when the fire had reached the most dangerous place, and had nearly caught the out-buildings of the minister's house, the progress of the devouring element was providentially arrested, or it is probable that in half an hour more the whole settlement would have been converted into a heap of ruins, and its inhabitants left without a home. "But our gracious God," says the Rev. B. Reichel, "who found it needful to treat us with paternal severity, would yet, according to the purposes of his love, not lay a heavier burden upon us than we were able to bear, but preserved to us our beautiful church, and so many dwelling-houses, that, on the 10th of August, all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge."

Though it is impossible either to narrate or to peruse so dreadful a catastrophe without feelings of deep regret and tender sympathy, the rising sigh is checked and the starting tear is dried up, by the recollection, that in cases such as this, appeals can never be made in vain to the benevolence of Christians, who, however differing in names or modes of worship, are all united in attachment to our blessed Redeemer, and in a zealous desire for the eternal salvation of their fellow creatures. The *disappointment*, however, to which allusion has been made, is unfortunately accompanied by no immediate consolation. The missionaries at Sarepta, whilst rejoicing that the power of the gospel had, at length, been felt and acknowledged by some individuals of the Calmuc nation, among whom they had previously labored for so many years in vain, naturally conceived that a government so beneficent and paternal as that of the present emperor of Russia, would readily grant them permission to baptize their converts; and, in future, to instruct and collect congregations of such of the heathen as might be made willing to enlist beneath the standard of the cross. This, however, to their surprise and bitter disappointment, was refused; on the ground that his imperial majesty, notwithstanding his good will toward the United Brethren, has no power to alter an old ecclesiastical law, which ordains that none of the heathen within the Russian dominions shall be permitted to receive the rite of baptism from any other than the clergy of the Greek church. In consequence of this decision, the few Calmucs who were brought to the knowledge of the truth, have submitted to be baptized by the Greek priests.

Concerning the missionaries, who formerly occupied this field of labor, the following may yet be mentioned : Mr. Schili received an appointment to serve the mission in Antigua. Of his colleagues, one, Mr. Loos, being advanced in years, has retired to Sarepta : the other, Mr. Dehm, is actively engaged in the service of the brethren's church in Livonia. Of all, it may

be said, that they would most cheerfully return to the work, to which they were formerly appointed, and in which, amidst trials and hardships, their hearts delighted, if the door of usefulness, which is for the present closed, should be again opened, by him *who openeth and no man shutteth, and who also shutteth and no man openeth.*

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## CHAPTER VIII.

### UNSUCCESSFUL MISSIONS.

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#### LAPLAND.

IN the year 1734, three of the United Brethren, who had, for some time, felt anxious to convey the glad news of the gospel to the Laplanders, set out from Herrnhut with that design ; and, after spending a few months in the city of Stockholm, they proceeded to Tornea, and travelled through the whole of Swedish Lapland ; but, on discovering that arrangements had already been made for the instruction of the natives in the Christian religion, they directed their route to that part of the country belonging to Russia.

On their arrival at Archangel they met with a party of Samoiedes, and, after some conversation, it was agreed that they should accompany them to their residence ; but no sooner had they applied for the necessary passports, than they were arrested, on suspicion of being spies in the pay of Sweden, and were confined in separate apartments in the prison, for five weeks ; at the expiration of which time they were placed under a military escort, in order to be conveyed to St. Petersburg. In the course of this journey they had occasion to cross a lake ; but before they had proceeded far, the ice gave way, and two of the brethren, with their soldiers who guarded them, were suddenly precipitated into the water. By the prompt exertions of the third missionary, however, they were all happily rescued from destruction, and the esteem of the soldiers was so effectually conciliated by an act to which they were indebted for the preservation of their lives, that the former roughness and brutality of their manners were now exchanged for comparative kindness. The brethren were once

more thrown into confinement ; but at the end of five weeks they obtained a passport to return to their own country.

In 1741, Messrs. Behr and Ostergreen resolved to attempt a renewal of the Lapland mission ; but this, like the former, proved to be of no avail. On reaching Tornea, they engaged a native herdsman to conduct them across the mountains to Finmark ; and he accordingly brought them to a bay in the Frozen sea, where they were received with great hospitality by an aged man, who appeared to possess a considerable share of piety. Here they remained nearly three months, and then set out, in a boat, for Norwegian Lapland. The distance which they had to sail was about two hundred and thirty miles, and the voyage was extremely dangerous ; as, in the open sea, they were liable to be upset by whales, and the rocky islands along the coast, to which they were compelled to retire when the wind blew high, might have proved fatal to their little bark. Towards the latter end of June, 1742, however, they arrived at an island, lying in the 71st degree of north latitude, and belonging to Norwegian Lapland, where they had the good fortune to meet with a pious host in the person of a justice of the peace. The minister also treated them very kindly, and offered Mr. Ostergreen the situation of schoolmaster ; but as it appeared that divine worship was regularly performed in this part of the country every sabbath, and that instruction was given to the rising generation, the brethren considered that no necessity existed for the establishment

of a mission, and with this impression they returned to their native land, after an absence of two years.

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### GUINEA.

A converted mulatto, named Christian Protten, who had come over from Guinea to Copenhagen, and there applied himself to the study of divinity, having become acquainted with count Zinzendorf, expressed an inclination to return to his native country in the character of a missionary. One of the brethren named Hukuff was accordingly appointed to accompany him, and they soon afterwards set sail for the coast of Guinea, where they arrived in 1737. A short time, however, after their landing, Mr. Hukuff was summoned out of time into eternity; and though his colleague remained there a considerable time, and paid two visits to Europe previous to his death, which occurred in 1769, no particular success appears to have attended his labors.

Previous to his demise, however, the Guinea Company at Copenhagen requested the church of the United Brethren to form a settlement in the vicinity of one of their factories. Accordingly, on obtaining the royal sanction, the Rev. Jacob Meder and four assistants proceeded to Guinea in 1768; but before they could commence a regular establishment, Meder and two of his colleagues were conveyed to the silent tomb. The news of this mournful event was no sooner received in Germany than several other persons volunteered their services to fill up the chasm which had been thus unexpectedly made by death, and four of them set sail for Guinea. These, however, all died before the end of the year 1770, and as the two survivors of the former party were also carried off, it was judged expedient to abandon this truly unfortunate mission.

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### ALGIERS.

Count Zinzendorf having been solicited, by the Dutch admiral Schryver, to send a minister to the Christian slaves in Algiers, the request was communicated to the congregation at Herrnhut, and A. C. Richter immediately consented to undertake a mission which seemed to unite in itself the great and truly interesting objects of Christianity and humanity. On his arrival in 1739, this devoted herald of the cross received the alarming intelligence that the plague was raging in the city. Unappalled, however, by this cir-

cumstance, and solely intent on the glory of his great Master and the edification and consolation of his suffering fellow creatures, he visited the slaves in the barracks; relieved, according to his ability, their temporal wants; preached to them the gospel of that adorable Jesus who was anointed to proclaim liberty to the captives, and the opening of the prison to those that are bound; and in the season of sickness and the hour of death, pointed them to the atonement of Calvary, as an unfailing refuge from the wrath to come. Thus for a time he walked, as it were, in the midst of the pestilence uninjured, and even when seized by the plague, it was his mercy to recover. A second attack of that disorder, however, proved the messenger to convey him to those bright and peaceful abodes, where the inhabitants are pure from sin, and consequently exempt from sickness and death.

In 1749, this invaluable missionary was succeeded by Mr. Charles Notbek, who seems to have made it his study to walk in the footsteps of his amiable and philanthropic predecessor. He remained about three years in the city; and though, after his departure, the mission was suspended, it seems that he was not permitted to labor in vain or spend his strength for nought; as some of the slaves to whom he had faithfully preached the gospel, on obtaining their liberty, cast in their lot with the brethren, as members of their paternal union; and, after a life of consistent profession, died rejoicing in the faith of our once crucified but now risen and exalted Saviour.

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### CEYLON.

In the year 1740, Messrs. Eller and Nitschmann, junior, visited the island of Ceylon, with an ardent hope that their labors might be rendered, in some degree, effectual to the turning of the natives from darkness to light, and from the power of Satan unto God. On their arrival at Columbo, every thing appeared auspicious to their undertaking, as Mr. Imhoff, the governor, received them with the greatest kindness, and readily agreed to facilitate their journey into the interior of the country. The Cingaleses to whom they addressed themselves were, at first, very reserved, in consequence of having been cautioned against them, as men whose principles were completely atheistical. The absurdity of this idea, however, became sufficiently obvious when they began to speak on religious subjects; and, after a short time, the natives appeared to listen to their discourse both with attention and pleasure. It unfortunately happened, however, at this juncture, that Mr. Imhoff retired from his situation)

and as some persons at Columbo had begun to hold devotional meetings in their houses, the new government was persuaded to issue an order for the removal of the missionaries from the island. Short, however, as was their stay at Ceylon, they had a pleasing illustration of Jehovah's promise that "his word shall not return unto him void, but shall accomplish his pleasure, and prosper in the thing whereunto he sent it;" as, through their instrumentality, a surgeon named Christian Dober was brought to a saving acquaintance with divine truth, and afterwards removed to one of the brethren's European settlements, accompanied by a Malabar, who was also instructed in the things pertaining to his everlasting peace, and was admitted into the church by baptism in 1746.

### PERSIA.

The United Brethren at Herrnhut had for some time entertained the idea of sending the glad tidings of salvation to a race of people called the Gaures, or Gebri, residing in that part of Persia which borders on Hindoostan, and supposed by some to be the descendants of the Magi or wise men, who presented their gifts of gold, frankincense, and myrrh, to the divine Infant at Bethlehem. And in the spring of 1747, Messrs. Hoeker and Rueffer, the former a physician, and the latter a surgeon, sailed from Europe with the view of commencing the intended mission. On their arrival at Aleppo they waited upon the British consul, who readily took them under his protection, and treated them with the greatest urbanity and kindness; but both he and several other European gentlemen strongly dissuaded them from proceeding any farther, on account of the anarchy and misery in which the country had been recently plunged by the ravages of the celebrated usurper Nadir Shah, who, among other acts of barbarity, had caused several Jews and Armenians to be burnt alive, for no other crime than that of being unable to satisfy his unparalleled rapacity for money. The missionaries, however, appeared firmly resolved on prosecuting their journey; and though they were subsequently alarmed by intelligence that Nadir had plundered Ispahan, the capital of Persia, and Kerman, the principal seat of the Gaures, and that in the latter place he had caused three pyramids to be erected, consisting entirely of human heads, they finally resolved on advancing to Bagdad, in order to ascertain the practicability of travelling from thence into Persia.

On the 24th of August they quitted Aleppo in company with a caravan destined for the east, and comprising fifteen hundred camels. In crossing the desert

they usually commenced their march with the rising of the sun, and continued their progress till noon, when they halted for about an hour, and refreshed themselves with coffee. They afterwards travelled till sunset, when they again stopped till a little after midnight. They generally supped on boiled rice, and their beverage was muddy water, which it was necessary to filter through a cloth before it could be drank.

After travelling about thirteen days, they arrived at a place called Cowis, where the caravans usually separate into two bodies, one proceeding to Bagdad, and the other taking the road to Bassora; but, to the great surprise and disappointment of the missionaries, the whole body, on this occasion, took the latter direction. Messrs. Hoeker and Rueffer were consequently under the necessity of leaving the caravan. They were enabled to proceed to Bagdad, however, by joining a party of four Jews, who were travelling thither; and after remaining a couple of days in that city, they proceeded with a caravan of two thousand persons to Shermachan, a frontier town of Persia, where they halted about three weeks, in consequence of having heard that the road to Ispahan was infested by a numerous gang of banditti. During their stay at this place, the brethren were enabled to administer medical assistance to many invalids, and one of their patients presented them with two beautiful asses for the prosecution of their journey, as a token of his gratitude for the recovery of his health. Such, indeed, was the fame resulting from their cures, that the governor, whose eyes had been put out by command of Nadir Shah, actually applied to them for the restoration of his sight; but they convinced him without difficulty that what he requested was beyond the power of man, and could only be effected by the immediate finger of God.

On the 21st of October, our travellers resumed their journey in company with a caravan of about six hundred persons, many of whom were well mounted and furnished with arms and ammunition; but before the expiration of the third day, they were suddenly attacked by a tribe of robbers called Curdes, armed with sabres, clubs and javelins. Their road, that day, was at first over a lofty eminence, and then through a valley at the foot of the hills. A party of the banditti, to the number of fifty or sixty, awaited the arrival of the caravan in the valley, and as soon as they thought proper to show themselves, a numerous band of their comrades came running from an adjacent hill towards the travellers. As their united numbers, however, did not exceed two hundred, and most of them were on foot, they might have been repulsed by the armed horsemen; but, after firing a few shots, they retreated at full gallop, leaving their unfortunate companions to

shift for themselves. These were, of course, an easy prey to the robbers, who not only plundered them of their property, but treated them with the greatest cruelty, fracturing the skulls, cutting off the ears, and otherwise severely wounding several of them. Dr. Hocker was pierced in the back and stabbed in his right side by a javelin; he was also wounded in the chin and on the hinder part of his neck; and for some time lay senseless on the ground, whilst the marauders stripped him of his money, watch, clothes, boots, and stockings, leaving him nothing but his drawers; and from the spot where this occurred, he had to walk fifteen miles, through the burning heat of the sun, and over a stony road; so that his body was almost roasted, and his feet were completely covered with blisters. On his arrival at the next town, he found many of his fatigued and terrified fellow travellers, and among the rest his friend and colleague Rueffer, who had been left completely naked by the handitti. Both he and Hocker now were furnished with a few articles of clothing by a Persian, who conducted them to his house, and gave them some bread and grapes for their supper; but, though they were truly thankful for this accommodation, and congratulated themselves on being once more under a friendly shelter, they were so severely bruised and blistered, that they could scarcely close their eyes during the night.

On the 1st of November, after travelling for some days on foot, they were again attacked by a gang of robbers, who stripped them of the few articles with which they had been recently supplied, leaving only a pair of drawers to Dr. Hocker and an old waistcoat to his companion. They had still a journey of nine days to accomplish, and the hardships which they suffered were so great, that nothing but the power of God and the consolations of their holy religion could have supported their spirits under them. Their only sustenance consisted of bread and water; the heat of the sun by day and the coldness of the night air affected their health; and, in respect of lodging, they considered themselves fortunate when they were permitted to repose their weary bodies in a stable. At length, however, they arrived at Ispahan, where the British resident received them into his house, and kindly supplied all their necessities.

On their explaining to this gentleman the object of their journey, he strongly dissuaded them from attempting to visit the Gaures at that time, as the whole country was in a state of distress and confusion, and all the roads in that district were infested with banditti. He also observed that though the Gaures were an inoffensive and industrious race of people, most of them had been either massacred or driven from their abodes; and that Kerinan, their principal place of residence,

had been twice ransacked and plundered, first by Nadir Shah, and afterwards by the Afghans. In consequence of these representations, the brethren remained about six months at Ispahan, anxiously hoping for the restoration of tranquillity; but on hearing from every quarter that there was no likelihood of the existing impediments being removed, they resolved to return to Egypt.

In the month of June, 1748, the brethren left Ispahan; but they had not travelled far before the caravan was attacked and plundered by another gang of robbers. They were now, therefore, stripped, for the third time, of all their money and most of their clothes, and on their arrival at Bender Busher they were ragged and involved in debt. The Dutch agent in this place, however, received them in the most hospitable manner, discharged their debts, and kindly forwarded them to Bassora. From hence they proceeded to Damietta, in Egypt, where Mr. Rueffer died, after a short illness, on the 26th of July, 1749, and was interred in the cemetery belonging to the Greeks. And in the month of February, 1750, his friend and companion, Hocker, returned to Europe, convinced of the impracticability, under existing circumstances, of establishing a mission among the Gaures.

#### EGYPT.

Notwithstanding the disappointment which he had experienced and the hardships which he had endured in Persia, Dr. Hocker, on his return from that country, volunteered his services to accomplish an object which had been for some time contemplated by the United Brethren; namely, that of opening a friendly correspondence with the Christian church in Abyssinia. This offer being accepted, he left England in the spring of 1752, and proceeded to Grand Cairo, where he practised in his professional capacity, whilst all his leisure hours were devoted to the acquisition of the Arabic language, and to the collecting of such information as might eventually subserve the object of his mission. Here he introduced himself to the patriarch of the Copts, by whom the *Abuna* or metropolitan of Abyssinia is consecrated, and had several opportunities of conversing with him, relative to the church of the United Brethren, and the state of the Coptic and Abyssinian churches. He also presented a letter written by count Zinzendorf to the patriarch, who returned an answer, of which the following is an extract:—

“In the name of the merciful and gracious God, in whom is salvation. From Mark, the servant of the

servants of the Lord. The peace of our Lord God, and the Captain of our salvation, Jesus Christ, which he, in an upper room at Zion, poured forth upon the assembly of excellent disciples and apostles. May he pour out this peace upon the beloved, excellent, and experienced brother the venerable bishop, our father Aloysius, the liturgist of the Unity of the Brethren. This is to testify, beloved brother, that the blessed son and venerable deacon, Ireneus Hocker, has delivered unto us your letter, which was full of affectionate cordial love. We have read it, and it became unto us a taste of your love to all Christians. We, in like manner, pray God for you, and for all his people, that he may exalt the glory of all the Christians in the habitable world, through the nutrition of his life-giving cross."

In order to explain some parts of this letter, it may be necessary to inform the reader, that the patriarchs of the Copts, who are also styled patriarchs of Alexandria, Jerusalem, Abyssinia, and Nubia, are all called after the evangelist *Mark*, who is supposed to have founded the first Christian church at Alexandria, and the writer of this document was Mark the hundred and sixth. By *Aloysius* is intended Lewis, count Zinzendorf; and *Ireneus* is used to express the name Frederic, or, in German, Friederich, which implies *rich in peace*.

Encouraged by the kind treatment which he received from the patriarch, Dr. Hocker went, in the spring of 1754, to Constantinople, for the purpose of obtaining a firman, or pass, from the grand signior; as all the ports of the Red sea, by which it was necessary to enter Abyssinia, were in the possession of the Turks, and Europeans were not permitted to sail from any of them without orders from government. The plague was, at this time, raging in the Turkish capital; yet our traveller succeeded in his application, and in addition to the firman, he procured a recommendatory letter from the British ambassador to the prime minister of Abyssinia, who had at one time been in the service of the English. With these documents, and some letters of introduction from other European ambassadors to the consuls of their respective nations, Dr. Hocker returned to Egypt, with the design of commencing his voyage as soon as possible. The death of the grand signior, however, rendered the firman which had been obtained entirely useless, and, as Egypt soon afterwards became the theatre of violent political disturbances, our missionary considered it advisable to return to Europe.

But, though the prosecution of his favorite object was thus retarded, Hocker was by no means disposed to abandon it. On the contrary, he persuaded a student of divinity, named George Pilder, to quit the

brethren's college in Saxony, and to return with him, in 1756, to Grand Cairo. Here they were informed that the king of Abyssinia was dead; that the crown had devolved on a child of only seven years old; and that all the Greeks had been under the necessity of quitting the country. The patriarch of the Copts, however, treated them with the most distinguished kindness, and, on one occasion, when he had invited them to attend what is called a love-feast of the clergy, at his house, he stated explicitly, that he considered the brethren as an ancient apostolical church, which had adhered to the pure doctrine of the apostles, without engaging in those controversies which arose in later times.

After remaining at Cairo till the autumn of 1758, Dr. Hocker and his companion, having procured from the patriarch a letter of recommendation to the Abuna of Abyssinia, crossed the country to Suez, and embarked on board a Turkish vessel on the Red sea. After a tedious and dangerous voyage of eleven days, however, the ship struck on a rock near the island of Hassanee, and immediate destruction appeared to be inevitable. The sailors, indeed, effected their escape in a boat, but the missionaries were left on the wreck, which was almost entirely submerged beneath the water, and were compelled to remain in this alarming situation till, after a considerable lapse of time, they were taken on shore. And though they were now delivered from a watery grave, their condition was truly distressing during twenty days which they spent on the island; as they were not only tormented with hunger and thirst, and severely affected by the extreme difference in the temperature of the air by day and by night, but they were in imminent peril of their lives, from the rapacious Arabs, and even from some of their fellow travellers, who seemed to suspect that they had very considerable property with them. At length, however, they had the good fortune to reach the port of Jidda, on the coast of Arabia.

At this place they were introduced to two Turkish merchants, who informed them that the prime minister of Abyssinia was dangerously ill, and that the regent had commissioned them to bring a physician to his assistance. A most favorable opportunity, therefore, appeared to present itself to the brethren for obtaining the accomplishment of their wishes; but as they had unfortunately lost their medicine-chest when the vessel was wrecked near Hassanee, they considered it advisable to return to Cairo, in order to obtain a fresh supply of drugs. They availed themselves, however, of the kindness of the merchants so far as to transmit by them a letter to the Abuna of Abyssinia, together with a copy of the epistle addressed to him by count Zinzendorf.

On arriving at Limbo, in their return to Egypt, the

missionaries found some of the articles which had been lost when their vessel was wrecked, but the redeeming of them was attended with a heavy expense. They then proceeded to Cosseir, in Upper Egypt, where they were informed that the caravan had departed, and had been attacked and plundered by a gang of banditti. They, of course, recognized the hand of divine Providence in the delay which they had experienced; and they had, soon afterwards, an opportunity of travelling with a smaller caravan to a place called Guena, whence they returned in safety to Cairo. Here Mr. Pilder was seized with a dangerous illness, which induced him to return to Europe in 1759; and, about two years after, he was followed by his friend and companion, who had been a second time disappointed in his hope of penetrating into Abyssinia.

Unshaken in his views and resolutions by these repeated failures, Dr. Hocker returned once more to Egypt, in 1769, accompanied by another of the brethren, named John Danke; but on their arrival they found that Ali Bey had thrown the country into a state of anarchy and distraction, by his rebellion against the Porte, and his attempt to place himself on the throne of Egypt. Hocker, however, was received in the most hospitable manner by his former friends, and in particular by the clergy of the Greek and Coptic churches.

In the autumn of 1769, John Antes, one of the United Brethren, sailed from London, in order to join the missionaries in Egypt; and after a voyage of between six and seven weeks, he arrived at Larnica, on the island of Cyprus. Here he was seized with a violent ague and fever; but on hearing that a vessel bound for Alexandria was lying at the port of Limasol, about fifteen leagues distant, he resolved to proceed thither, and actually rose from his bed, and packed up his luggage, during a paroxysm of the disorder. As his guide understood no language but Greek, the British consul procured a muleteer, to carry his baggage and provision, who could speak Italian. This gentleman, however, charged him to be on his guard, as neither of his attendants would shrink from embroiling their hands in the blood of their own parents, if, by the perpetration of such an act, they were likely to obtain a considerable booty. Mr. Antes accordingly loaded a pair of pocket-pistols in the presence of the muleteer, and placed them in his belt, before he quitted Larnica. It was already the dusk of the evening, and our traveller had not proceeded more than a mile, when a heavy shower of rain came on, accompanied with vivid flashes of lightning and terrific peals of thunder. As he happened to have a bed-quilt in his saddle, he threw it over his head, to shield himself from the storm, and thus, almost blind-folded, followed

his conductors through a desert tract of country, for three or four hours. The muleteer, in the mean time, having unfortunately discovered a bottle of spirituous liquor among the provisions, applied it so frequently to his lips, that he soon became incapable of guiding his mule; and the animal, finding itself no longer under restraint, ran back with its burden to the place whence it came. The other guide immediately set off in pursuit of the fugitive, and Mr. Antes was consequently left alone; though, on account of the envelope around his head, he did not at first perceive that he was thus deserted. At length, however, he discovered his solitary situation, and, dismounting, tied his mule by the bridle to some shrubs which grew near the road, and began to walk back, with the hope of finding one, at least, of his conductors. It was so extremely dark, however, that, except at the intervals when the lightning gleamed around him, he could see nothing even at the distance of a few feet: he therefore returned towards the spot where he had left his mule, but, just as he reached it, the animal, by a sudden spring, snapped her bridle, and ran off in the direction for Limasol. Mr. Antes was now in a state of complete perplexity, not knowing how to act. After some time, however, his conductor returned, and though, in consequence of his ignorance of our traveller's language, he could give him no intelligence as to the muleteer or the luggage, he guided him safely through a deep and miry road, and had the good fortune to secure the runaway mule, which happened to be quietly feeding by the side of the path.

About midnight they reached a mud-built cottage, which, though merely a shed, and open on one side, presented a welcome shelter from the rain, which still fell heavily and without intermission. After warming himself at the fire, and partaking of some refreshment, our missionary was furnished with a great coat, and conducted into a place where a clean sheet spread upon a large chest supplied the want of a bed. Truly thankful for such an accommodation, he laid himself down, and, being completely exhausted with fatigue and anxiety, he fell into a profound sleep, from which he was only awakened by his guide, about eight o'clock the next morning.

On resuming their journey the travellers found the weather extremely cold and uncomfortable, and, in consequence of the recent storm, the sea was still violently agitated; a circumstance which for them was very unfortunate, as part of their road ran along the sands, and the billows rolled so far over the shore, that, notwithstanding they were mounted on their mules, their legs were sometimes literally drenched with the sea water. Their situation now was truly pitiable, and Mr. Antes was almost overwhelm-

ed with despair; particularly when, on getting clear of the waves, he alighted with the design of warming himself by walking, but was unable, from exhaustion, to proceed more than two or three hundred yards. With the assistance of his guide, however, he remounted his mule; and, by the kind providence of his heavenly Father, he arrived, about nine o'clock at night, at his place of destination; where he took up his abode with a Greek, who performed the duties of an English consul at Limasol. He had also the satisfaction, two days afterwards, of receiving his luggage, with the exception of a few trifling articles which had excited the cupidity of the muleteer.

After devoting a few days to repose and refreshment, Mr. Antes set sail for Egypt, but on his arrival at Alexandria, he found that the plague had just broken out in that city. He therefore proceeded without loss of time to Rosetta, from which place to Grand Cairo the voyage is generally performed in about four days. The wind, however, proving contrary, our unfortunate missionary was detained on board nearly three weeks in circumstances of the most trying and painful nature. The vessel in which he embarked was so old and crazy, that the rain penetrated through the deck into the cabin, and even fell upon his bed, which he was under the necessity of suspending by a cord, in order to drain off the water; the provisions which had been laid in for the voyage were nearly consumed, and the bread had become mouldy; the sailors, convinced that all their calamities were indelibly written in the book of fate, refused to make the slightest exertion with a view to expedite their progress; and on their arriving before the harbor of Cairo, the vessel grounded on a sand-bank in the middle of the river. Mr. Antes, however, fortunately obtained a boat to take him on shore, and had, soon afterwards, the gratification of meeting with his brethren Hocker and Danke, whose kind attentions were well calculated to obliterate the recollection of his recent sufferings.

In the beginning of 1773, the celebrated traveller, Mr. Bruce, who had spent some time in Abyssinia, returned safely to Cairo, and thus afforded the missionaries an opportunity of obtaining correct intelligence respecting that country; and, in consequence of the information which they now obtained, they perceived clearly, that their long-cherished hope of establishing a mission in that part of the world must be abandoned. Mr. Bruce, indeed, assured them that the natives were so bigoted to the faith of their own church, and so inveterate against Europeans, that the moment a missionary were to open his lips on the subject of religion, he would fall a sacrifice to their resentment.

But though the views of the brethren on behalf of the Abyssinians were thus completely frustrated, they

resolved, if possible, to promote the interests of Christianity among the Copts in Egypt, and with this design Mr. Danke sailed in the month of August, 1770, for Girge, in Upper Egypt; but he was precluded at this time from commencing his evangelic labors by the arrival of a party of Turkish soldiers, who fixed their quarters in the same inn where he lodged. By these men, however, he was treated with every mark of civility, and was not only permitted to take his meals with them, but even his expenses were defrayed by the express orders of their captain, whose friendship, on one occasion, proved of great importance. Mr. Danke, being in the habit of perusing an Arabic translation of the book of Psalms and the New Testament, was, one day, accused of reading works inimical to the faith of the Koran. The captain, on hearing this charge, sternly demanded to see the books; but after perusing them attentively for a considerable time, he returned them to our missionary with these words—"I find nothing here but the pure word of God; you may therefore read in these books without fear, either by day or night." And, turning to the persons by whom the accusation had been preferred, he added, "I feel a regard for this Christian; and whatever injury he may receive, I shall consider as done to myself."

In the latter end of September, Mr. Danke visited Behnesse, an ancient town on the western bank of the Nile; and both there and in the adjacent villages he endeavored to illuminate the minds of the Copts, by affectionately pointing out the insufficiency of their fasts, alms, and superstitious ceremonies, as means of salvation; and by assuring them that the sufferings and death of the Redeemer must be considered as the only foundation of hope for lost and ruined sinners. Some of them, as might have been expected, violently opposed such a serious attack upon their preconceived opinions; whilst others listened with attention to his arguments, and, in some instances, appeared pleased with the doctrines which he inculcated. The faithful herald of the cross was naturally led to hope, that the good seed of the gospel would not be scattered here in vain; but, after some time, he had reason to fear that those who professed to enter into his views, were in reality utter strangers to the truths which he delivered; and whilst he was bewailing the hardness of their hearts and the blindness of their understanding, he was called to exchange the disappointments of earth for the joys of heaven, on the 6th of October, 1772.

In 1774, Messrs. Roller and Wieniger, two of the United Brethren, arrived at Alexandria, and were cordially welcomed by Mr. Antes, who had proceeded thither to meet them. Here they were unavoidably detained for several weeks, and, during that time, they

lodged in the same house with some English travellers, one of whom, a medical man, embraced every opportunity of displaying his wit and humor at the expense of religion and revelation. As this person had been formerly acquainted with Mr. Antes, he frequently visited the brethren, and appeared to watch them with the most anxious attention, though he never attempted to conceal his infidel principles. At length, as he was sitting, one evening, with Mr. Antes, he addressed him in language to the following effect:—"For some weeks past I have narrowly observed your conduct and that of your friends, and I perceive that, though you will never join in the diversions or conversation of myself and my companions, you are perfectly free from that gloom and reserve which characterize many persons who call themselves religious, and that, on the contrary, you always appear happy and cheerful. It seems, in fact, as if there were something which enables you to withstand all temptations, and I must now request that you will have the kindness to explain what the secret is, and in what manner you became possessed of it."—Mr. Antes immediately replied, "Though I carefully abstained from intruding my sentiments upon you, whilst I had reason to suppose they would have been unfavorably received, yet as you have now proposed a serious question, I will readily answer it in the most frank and ingenuous manner. Permit me, then, to state, that I have, for some time, watched you with close attention, and my sincere commiseration has been excited by a conviction that you are laboring under the same disease with which I was afflicted at a former period of my life. I have listened to your objections against the Christian religion, and have heard your reasons for refusing to give credit to the Scriptures; yet you have told me nothing but what passed through my own mind in the days of my youth. I must add, however, that with all my specious reasoning, I could, at that time, obtain no rest for my soul; and I am fully persuaded this is the case with you." As he did not attempt to deny this fact, our missionary proceeded to state, that it was by faith in the Son of God that he had obtained tranquillity of mind, and that by strength derived from him, he was enabled to withstand and overcome the evil propensities of a corrupt nature. "I still feel," said he, "that in me dwelleth no good thing, yet whenever my natural depravity rises and struggles for an ascendancy, I apply to the same source where I first obtained succor, and am never suffered to apply in vain. This is the sole cause of that cheerfulness which you have remarked in me and my brethren; as no one has such abundant cause to be cheerful, as he who possesses the peace of God in his own soul." The skeptic listened attentively to this candid statement, and ex-

claimed with a heavy sigh, "I fear there is some truth in what you have said." He subsequently behaved to the missionaries with great respect and attention, and assured Mr. Antes, previously to their leaving Alexandria, that he would write to him. This promise, however, was never fulfilled, nor did Mr. Antes hear any more of him by whom it was made, till several years afterward, when an English gentleman informed him that he was thrown from his horse and killed in the vicinity of Naples.

Whilst the brethren remained in Egypt, that unfortunate country was almost constantly involved in anarchy and confusion, and the beys, who alternately gained an ascendancy in their political struggles, exercised the most cruel oppressions on the inhabitants at large, and on European residents in particular. A striking illustration of this disgraceful fact will appear in the sufferings inflicted upon Mr. Antes, with the design of extorting money from him. As this faithful servant of God resided in a confined part of the town, and his employment was principally of a sedentary nature, he was under the necessity of taking frequent exercise in the open air, for the preservation of his health. He was, accordingly, in the habit of walking out every day into the fields, and in winter, when there was generally plenty of game, he sometimes took a fowling-piece with him, as the inhabitants of all classes are at perfect liberty to shoot, such exertion being too fatiguing for the indolent Turks. On these occasions, indeed, it was considered dangerous to meet the beys, or other persons in power, as they were known to be always ready, from their insatiable avarice, to extort money under some pretence or other; but as they were usually attended by a numerous retinue, and the country was level to a considerable distance, they were in general easily seen and avoided. In this manner Mr. Antes had fortunately eluded them for some years; but one day, in the month of November, 1779, whilst he was out shooting with the secretary to the Venetian consul, he and his friend were perceived by some mamelukes in the service of Osman Bey, who happened to be returning home behind some hillocks of rubbish which concealed them from the view of our missionary. Two of the mamelukes immediately advanced towards the Europeans, at full gallop, with drawn sabres; and, after stripping them of their fur coats, shawls, and every thing of value connected with their dress, they demanded one hundred zechins, equal to about thirty-five pounds sterling. Mr. Antes replied that they had not so much money about them, at the same time offering them his purse. As this, however, contained no more than about twenty-five shillings, in small silver coins, they threw it from them disdainfully, exclaim-

ing, at the same time, "Give us gold;" and ten of their comrades coming up at this juncture, enforced the demand, swearing that unless he complied immediately, he should be carried before their master. Mr. Antes assured them that he had no gold with him, but stated his willingness to give them some, provided they would accompany him to his lodgings. One of them, who appeared the leader of the rest, told him to go home and fetch it, adding, "We shall detain your companion, and if you do not return speedily, his head shall be severed from his body." As the Venetian could not understand a single sentence of Arabic, and appeared to be already half dead with terror, our missionary could not bear the thought of leaving him at the mercy of such unfeeling barbarians; he therefore generously replied that he would remain with them, whilst his friend went for the money. Scarcely, however, had the unfortunate man proceeded a few yards, when the ruffians rushed upon him, and stripped him of his few remaining clothes, so that he was compelled to flee into the city almost naked. The sun had now set, and as the mamelukes durst not remain at a distance from their master any longer, one of them rode up to the bey, and stated that they had seized a European from whom a considerable sum might be easily obtained. Orders were, of course, given to bring the prisoner forward, and Mr. Antes was immediately dragged to the spot where Osman was sitting, surrounded by his train of attendants. Our missionary addressed the tyrant with the usual salutation, "I place myself under your protection;" but, without deigning to give any answer, the bey darted a furious look at him, and demanded who he was, and what he was doing in the night? observing, at the same time, that he was most probably the thief who had committed certain depredations a few days since. Mr. Antes explained that he was returning into the city half an hour before sunset, when he was seized by the mamelukes; and added, that, notwithstanding they had detained him till it was dark, it was not yet the regular time for closing the gates. Notwithstanding this explanation, our missionary was ordered to be conveyed, as a prisoner, to a castle, situate in a sandy plain at some distance from the town. To this place he was literally dragged by a rope made of the filaments of the date tree; and, on his arrival, he was thrown into a dungeon half under ground, where he remained for some time, with a heavy iron chain about his neck, fastened at one end to a piece of timber, and secured at the other by a large padlock. On his being, afterward, introduced into the presence of the bey, that tyrant commanded his attendants to throw him down and inflict the punishment of the bastinado. He was accordingly thrown

on a small carpet, by the servants; who, with a strong staff about two yards long, having a piece of an iron chain at each end, confined his legs above the ankles, and afterwards twisted the staff and chain together in such a manner as to turn up the soles of his feet. At this juncture, whilst the servants stood ready to strike, with a strap of about three feet in length, formed of the skin of the hippopotamus, and about the thickness of a man's finger, an officer approached our missionary and whispered in his ear, "Give the bey a thousand dollars, and you will escape this punishment, and be restored to liberty." Mr. Antes, however, naturally concluded that, in the event of his offering such a sum, he would be under the necessity of opening his strong box in the presence of an officer, and not only his own property, but some large sums which he had received for different merchants, would become the prey of insatiable avarice. He therefore replied, "I have no money here," and resolved to submit to the most cruel treatment, or even death itself, rather than involve other persons in his misfortunes. The bastinado was then applied, by command of Osman; and, after a second intimation from the officer had proved in vain, the blows were so severe, that the pain which they inflicted was excruciating in the extreme, every stroke being like the application of a red-hot poker. At length when the bey found that no money could be obtained by this cruelty, he remanded the sufferer to his dungeon, where the ponderous chain was again passed round his neck. In about half an hour, however, he was once more brought before the bey, who, on perceiving the prisoner enter his apartment, said to one of his officers, "Is this the man of whom you have been speaking?" The fellow having advanced towards our missionary, and looked steadfastly in his face, as if to recognize his features, suddenly exclaimed, with uplifted hands, and an air of the greatest astonishment, "By Allah, this is my friend, and one of the best men in Grand Cairo. O! how sorry I am that I was not here sooner to tell you so!" To this Osman replied, "Then I liberate him for your sake; take him away, and if he have lost anything, exert yourself to get it restored." Mr. Antes was naturally astonished at this circumstance, as the man who called himself his friend was, in fact, a total stranger; however, he soon discovered that the whole was a manoeuvre to get rid of him decently, and to put some cash into the pocket of the officer. On leaving the bey he was carried to the house of his pretended deliverer, and the next day, after paying fees to the amount of about twenty pounds sterling, he was conveyed to his own chamber, where he remained confined to his bed about six weeks, before he could walk even with the aid of crutches. He felt thankful

to God, however, that he had escaped with his life from a tyrant to whose capricious cruelty many others had been previously sacrificed; the bastinado having been repeated for two or three days successively to the number of one or two thousand strokes.\* This dreadful punishment had sometimes, indeed, been survived by persons of a peculiarly strong constitution; but, in most instances, blood had gushed from the mouth and nostrils of the sufferer, after the infliction of five or six hundred strokes, and death ensued shortly afterwards.

The missionaries not only followed the example of their deceased friend and brother Danke, in repeatedly visiting the Copts in the neighborhood of Behnesse, but they even erected a small house in that place, for their occasional residence, and for the accommodation of those who seemed inclined to attend to their instructions. All their exertions, however, were attended with so little success, the idea of penetrating into Abyssinia was demonstrated to be so impracticable, and the political state of Egypt became so alarming, that the mission in this distracted country was, at length, relinquished, and in 1782 and 1783 the brethren returned to Europe.

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#### NICOBAR ISLANDS.

A commercial establishment having been commenced by the Danes, about the year 1756, on the Nicobar islands, in the bay of Bengal, a person of considerable rank in Copenhagen intimated to some of the United Brethren, that his Danish majesty was desirous of their sending out missionaries to that part of the world, in order to instruct the natives in the truths of Christianity. This proposal was cheerfully embraced; and though it was soon afterwards announced that the attempt to form a settlement on these islands had proved unfortunate, and that most of the colonists had sunk into an untimely grave, the brethren were by no means inclined to abandon a project so closely connected with the best interests of their fellow men. It was considered advisable, however, that they should have a settlement at Tranquebar, on the coast of Coromandel, in order to support the mission in the islands. Permission was accordingly obtained from the court of Denmark for that purpose, and a royal edict was issued, securing to the missionaries all the

civil and religious privileges which had been solicited on their behalf.

Several of the brethren now volunteered their services in this new undertaking, and in the month of November, 1759, Messrs. Stahlman, Voelker, and Butler, with eleven other persons, sailed from Copenhagen. On their arrival at Tranquebar, they purchased a piece of ground about a mile distant from the town, and began to erect a large dwelling-house, with workshops, out-houses, &c. At this place, which they called the *Brethren's Garden*, they applied themselves diligently to the prosecution of their respective trades and to the cultivation of their land, and the different articles which they manufactured found a ready sale in Tranquebar and the adjacent settlements. No opportunity occurred, however, for the introduction of the gospel into the Nicobar islands till the year 1768, when the Danish Asiatic Company formed a new commercial establishment on the island of Nancawery, and six of the brethren immediately removed thither. Several officers of the company subsequently arrived from Tranquebar, bringing with them a large quantity of merchandise, a retinue of black servants, and a small detachment of soldiers. To most of these, however, the climate soon proved fatal, and, at the expiration of a year and a half, only two European soldiers, and four Malabar servants, remained out of the whole party. These were, of course, withdrawn by the company, and the project of establishing a factory on such an insalubrious spot was finally abandoned.

As the missionaries were now left alone, and all communication between them and their brethren at Tranquebar was suspended, it became necessary to charter a vessel for the purpose of supplying them with provisions and other articles from the coast of Coromandel. On this occasion an English gentleman, named Holford, kindly assisted in fitting out a small ship, which sailed for Nancawery, and brought back the natural productions of that island. The sale of them, however, proved insufficient to cover the expense of the undertaking; and as it was often extremely difficult to gain the entrance to the Nicobar islands, the maintaining of an intercourse with them was attended with considerable trouble.

In the month of September, 1778, Messrs. Wangerman and Haensel sailed for Nancawery, but the former was summoned into eternity shortly after his arrival; and the latter was attacked, in less than a month, with what is called the seasoning-fever, and was so extremely ill that no hopes were entertained of his recovery. One day he arose from his bed in a state of complete delirium, and attempted to quit the house; and, on being led back to his apartment, he fell into

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\* This excellent man was called from his sufferings, Dec. 17, 1811. He died at Bristol, England. The fruits of the spirit of Jesus which dwelt in him, were manifest to all who were intimately acquainted with him.

strong convulsions, and appeared to be dying. The brethren, therefore, with prayers and tears, commended his soul to their heavenly Father; and, after some time, judging from his appearance that he had given up the ghost, they laid him out, and retired to dig a grave for his interment: but, on their return from this melancholy task, Mr. Haensel recovered from his state of insensibility, and, to their unspeakable astonishment, inquired the cause of their tears. They then informed him of all that had transpired, and expressed their gratitude that the preparations for his funeral had proved to be premature. A considerable time elapsed, however, before he recovered from this attack, and, in fact, his health was so seriously affected, that even after his removal to a more wholesome climate, he was the subject of intermittent fever, in a greater or less degree, at regular intervals, till the day of his death.

During their residence on the Nicobar islands, the brethren felt extremely anxious, by every means in their power, to diminish the expenses connected with the mission; and, therefore, in addition to their agricultural labors, they devoted part of their time to the collecting of serpents, shells, and other natural curiosities, for which, at that time, there was a ready sale in different parts of Europe. Mr. Haensel, in particular, employed himself in this business, and acquired such skill in his favorite pursuit, that he could catch the most dangerous reptiles without any risk of personal injury; though the venomous nature of some of the serpents which he was in the habit of taking, is such, that a wound inflicted by their fangs, even after they are dead, is sometimes attended with fatal consequences. It appears, also, that on one occasion he was himself bitten by a small serpent called the split-snake, which is extremely slender, and capable of insinuating itself into the smallest hole or crevice. In speaking of his work-room at the Brethren's Garden, where he usually stuffed, or preserved in spirits, these and other remarkable animals, Mr. Haensel observes, "There was a door in a dark part of my room, with a large clumsy lock upon it. One evening as I was attempting to open it, I suddenly felt a prick in my finger, and, at the same instant, a violent electrical shock, as if I had been split asunder. Not thinking of a serpent, I at first imagined that my Malabar boys had, in play, wound some wire about the handle, and that it was by this I was hurt. I therefore asked them sharply what they had done to the door; but they denied that they had meddled with it; and when I made a second attempt to open it, I was attacked still more violently, and perceived the blood trickling down my finger. I then returned into my room, and sucked the wound till

I could draw no more blood from it; after which I applied to it some spirits of turpentine, and tied it up with a bandage; but, being hurried that evening with other business, I took no further notice of it. In the night, however, it swelled and was extremely painful. In the morning, when I went into the work-room, I thought I perceived an unpleasant musky smell; and on approaching the door already mentioned, the stench was intolerable. I therefore asked the boys what nasty stuff they had brought into the room; but they denied that they knew any thing of the matter. Having procured a candle, I then discovered the cause of all the mischief. About six inches of the body of a young split-snake hung out of the key-hole, perfectly dead; and on taking off the lock, I found the creature twisted into it, and so much wounded by the turn of the bolt, from my attempt to open the door, that it had died in consequence. It had been entering the room through the key-hole, when I accidentally stopped its progress and was bitten by it; and, considering the deadly nature of this serpent's poison, I felt thankful to God, that, though ignorant of the cause of the wound, I applied proper remedies to it, in consequence of which my life was not endangered. I have been told that the bite of every serpent is accompanied, in a greater or less degree, by a sensation similar to an electrical shock. The name of split-snake, which is given to this animal, we considered as descriptive not so much of its appearance, as of the singular sensation occasioned by its bite."

It sometimes happened, in his excursions and searches along the coast, that Mr. Haensel was overtaken by the night, when at a considerable distance from the abode of his brethren. In this case, however, he seems to have experienced but little inconvenience from the want of a bed, as he was in the habit of forming an excavation in the fine white sand which forms the greater part of the beach above high-water mark, and then lying down to rest, guarded by his faithful dog. And as the open part of the coast was never infested by crocodiles, kaymans, or wild beasts, he incurred no danger by his exposed situation, though his slumbers were sometimes interrupted by the perambulations of large quantities of crabs, or by the barking of his vigilant guardian, when these wanderers did not keep at a sufficient distance.

With respect to religion, though the natives of the Nicobar islands are not professed idolaters, they are in a state of the most deplorable blindness, and they have so little notion of the nature or attributes of a Supreme Being, that they have no word in their language which is particularly designed to express the name of God; the term *knallen*, which they use in speaking of him, merely signifying *above*, or *on high*,

and being frequently applied to other objects. They acknowledge, indeed, that such a Being does exist, and is not inclined to injure them; but of his goodness they have no consistent ideas, and they seem to think it perfectly unnecessary to make any inquiries on the subject. But though they pay so little regard to the Deity, they believe that they are surrounded by a variety of devils, all of whom are extremely malignant, and disposed to injure them, though happily restrained, on some occasions, by the superior abilities of the sorcerers. To these demons, therefore, they seem to direct all their religious ceremonies, and they consider even the creation of the world to have been effected by the *Eewee* or evil spirit, and to his influence they invariably ascribe whatever they do amiss.

In attempting to communicate the glad tidings of salvation to these poor, benighted creatures, the missionaries had to contend with difficulties of the most discouraging nature; as they were not only destitute of grammars, dictionaries, or elementary books of any description, which might have facilitated the attainment of the language, but the natives themselves are, in general, so extremely indolent, that even common conversation seems to fatigue them, and they are but seldom inclined to talk whilst they can contrive to make themselves understood by signs. And, in addition to this, both sexes are so fond of chewing betel, or the areca nut, that they are seldom seen without a large piece in their mouths, and this renders their speech so indistinct, that it is by no means easy to understand them. Notwithstanding all these obstacles, however, the brethren contrived to converse with some of the inhabitants, and endeavored to explain to them, in the best manner they were able, the love of God to helpless sinners, and the way of salvation through the atonement of Christ. To these important truths they seemed to listen attentively, but had evidently no conception that they themselves were interested in them. When the missionaries stated, that they had come from a distant country for the express purpose of making them acquainted with the Creator and Redeemer of man, they laughed at the assertion, either considering it incredible, or deeming a visit for such a purpose very unnecessary. Sometimes, when they were induced to hold a little conversation on the subject, they said it was not likely that the sufferings of one individual could atone for the transgressions of others, and therefore if it were admitted that they were sinners, they could derive no benefit from all that was stated relative to a crucified Redeemer; but they asserted, at the same time, that they were naturally good, and never committed any thing wrong. When the brethren observed, in reply, that it was but

recently they had murdered certain persons, and abused and mutilated their dead bodies in the most wanton manner; and asked whether this were to be considered as a proof of their natural goodness;—they very coolly answered, “You speak of what you do not understand: those people were cannibals, and not fit to live.”

Notwithstanding their opposition to the truths of the gospel, these islanders evinced the most friendly disposition towards the missionaries, and in some instances behaved with a degree of generosity which would have reflected honor upon a civilized people. The brethren were in the habit of purchasing various necessary articles from them, and paying them in tobacco at the current price. In some instances, however, the natives would apply for their usual portion of tobacco, though they had nothing to barter for it, and the missionaries never refused to supply them, until, in consequence of an unexpected delay of their vessel, their stock was completely exhausted. They then informed the chief, or captain of the village, that his people would not be expected to bring any more provisions for the present, as they had nothing to give in return. This message was duly communicated to the natives, yet they not only brought in the usual supplies of meat, fruit, &c., but hung them up about the mission-house, and went away without waiting to hear any thing about payment; and when the brethren called after them, and began to explain the circumstances in which they were placed, their purveyors generously answered, “Whilst you had plenty of tobacco, you were always willing to give us as much as you could spare; and now that you have none left, we will supply you with provisions till your stock is recruited.” And this promise they faithfully performed.

In 1781, three of the brethren, Messrs. Fleckner, Raäbs, and Heinrich sailed from Tranquebar for Nancawery; but as the captain could not succeed in making that island, he proceeded to Jinceylon, where the vessel was seized by a French privateer, and the missionaries were detained about five months, as the Malay prince refused his permission for their departure. At the expiration of this time, however, they contrived to purchase a prow for seventy-five dollars, and, under cover of the night, they stole away, and proceeded to Nancawery; where they were cordially welcomed by their brethren, though their arrival, at this juncture, caused them to feel more severely the want of those supplies of which they had unfortunately been hitherto disappointed. They also cheerfully gave up the whole stock of their linen and sail-cloth, in order to supply new sails for the prow, and thus enabled two of their visitors to return to Tranquebar.

In the month of September, 1783, J. Staal set out from the Brethren's Garden, in order to visit the missionaries on the Nicobar islands, and to supply them with various necessaries. He accordingly embarked in a ship which had been sent to Tranquebar by the king of Queda, the captain engaging to set him on shore at Nancawery. In consequence of the state of the wind and the current, however, this engagement could not be fulfilled, and Staal had the mortification of being carried to Queda, where he was compelled, during a delay of three months, to sell part of the goods intended for his brethren, as he found it impossible to defend them from the rats. And though, after many fruitless attempts, he prevailed on a captain to take him to Nancawery, they could not succeed in reaching the island, and he was under the painful necessity of returning to the coast of Coromandel, without having accomplished any part of his original design.

The missionaries on the Nicobar islands, in the mean time, were most painfully and distressingly circumstanced. Completely separated from their brethren, destitute of intelligence from their friends, surrounded by savages, and compelled, by the exhaustion of their provisions, to eat rice which was hardly fit for the consumption of animals, they were literally destitute of all the comforts of life. The climate, as has been already hinted, was very insalubrious; the house occupied by the missionaries was so extremely damp, that their beds and mattresses rotted beneath them; their clothes were old and ragged; and their boots and shoes being completely worn out, they were under the necessity of going barefooted. Under all these circumstances, it is not surprising that they were so ill and emaciated, as to resemble skeletons covered with a pale skin, and that they were frequently confined to their wretched abode.

In compliance with the wishes of his Danish majesty, the governor of Tranquebar despatched a vessel, in the month of August, 1784, to the Nicobar islands, to supply the necessities of the missionaries, and to enable them to maintain the post which they had hitherto occupied. And notwithstanding the extreme difficulty which had formerly been experienced in attempting to land at Nancawery, the captain, in this instance, made the island with the greatest facility, and proved equally fortunate in two other voyages which he made to the same place within a short period of time. This circumstance naturally enlivened the spirits of the brethren, who resolved to apply themselves with renewed vigor to their important labors; and, having removed a wooden house of two stories, which had been left by some European settlers in the adjacent island of Sambrecio, they began to hope that their health would be mate-

rially improved by their residing in the upper story, and thus avoiding those unwholesome damps by which they had been so long and so seriously affected. Notwithstanding the improvement in their external circumstances, however, there seemed no probability of inducing the natives to attend to the truths of the gospel. It was, therefore, deemed advisable to abandon the mission; and in the month of September, 1787, Mr. Haensel, who had now returned to the settlement in Tranquebar, was requested to fetch away the only missionary remaining on the island, and to deliver up the mission-house and premises to a small party of military by whom he was accompanied. His feelings on this occasion were poignant in the extreme, particularly when visiting the burial-ground, where eleven of his beloved brethren had found an untimely grave, whilst thirteen others had died, after their return to Tranquebar, of diseases contracted in this unfortunate island. The natives were also deeply affected when he came to pronounce a final adieu, and with many tears they begged that he or his friends would once more return and take up their abode among them.

On the continent of India, the mission, though not attended with such painful circumstances as on the Nicobar islands, was almost equally discouraging; for, though the brethren at Tranquebar preached regularly, both in the Malabar and Portuguese languages, but few persons attended on the means of grace, and they had no satisfactory evidence that their labors were productive of any permanent benefit. At the request of the Danish Asiatic Society, some of the brethren removed to Serampore and Calcutta, and took up their abode in those places, with the anxious hope of leading some of the Hindoos from their wretched superstitions to the knowledge and worship of the true God. Here, however, they were doomed to experience fresh disappointments; and as the maintenance of the settlement on the coast of Coromandel was attended with a considerable expense, without the slightest appearance of advantage to the neighboring heathen, the brethren were gradually recalled to Europe; and in 1803 the last two, who had been left to dispose of the houses, land, &c., bade adieu to a country in which they had afforded the most abundant proofs of piety, zeal, and devotedness to the Lord of missions, though, for reasons only to be comprehended by his unlimited wisdom, they were not permitted to see the accomplishment of their ardent desires in the illumination and conversion of a people literally "dead in trespasses and sins."\*

\* The reader who wishes to obtain more particular information respecting the Nicobar mission, is referred to an interesting work, entitled, 'Letters on the Nicobar Islands, by C. J. Lalrope,' in which the manners, customs, and character of the islanders are described. This

## ISLAND OF TOBAGO.

A gentleman of considerable property and influence in Tobago having expressed an earnest wish that a mission might be commenced among the negroes on that island, Mr. Montgomery,\* one of the brethren in Barbadoes, went thither in the month of August, 1789, in order to ascertain whether such a measure were likely to be attended with success. On his arrival he was received with every demonstration of respect and hospitality, and several of the planters avowed their intention of giving him their decided patronage and support. He therefore readily acceded to their pressing solicitations, and after going to Barbadoes, in order to settle his affairs, he returned, in 1790, with his wife, and took up his abode among them.

For some time the slaves flocked in considerable numbers to hear his sermons; but as this was the result of a desire to please their masters, rather than of any anxiety to profit from the truths of the gospel, they gradually declined in their attendance, and finally absented themselves from the preaching altogether. In addition to this discouraging circumstance, Mrs. Montgomery was, in a short time, summoned into the unseen world, and her mourning husband was, soon afterwards, attacked with a disease which compelled him to return to Barbadoes, where he closed both his labors and his life.

The mission, which was thus unavoidably suspended so soon after its commencement by this estimable servant of God, was renewed by one of the brethren named Schirmer, who, together with his wife, arrived in Tobago on the 23d January, 1799, and met with a most encouraging reception from several of the proprietors of the estates. The slaves also now appeared to be desirous of receiving religious instruction, and the general aspect of affairs soon became so promising, that it was deemed expedient to strengthen the mission by a reinforcement of laborers. Accordingly, the Rev. John Church, of Bath, quitted his beloved flock in that city, and sailed with his wife for Tobago in 1800; Mr. Schirmer having, in the mean time, removed from his first habitation to a more eligible spot, where, in addition to a comfortable house for the missionaries, a building was fitted up for a chapel.

Every thing now appeared favorable to the great cause in which the brethren had cheerfully embarked.

little work was compiled chiefly from the MSS. of the venerable Haensel. He departed this life February 17, 1813, at Niskey, in St. Thomas.

\* The father of James Montgomery, Esq., the distinguished Christian poet.

Their labors were patronized by the colonial government; most of the planters and proprietors were desirous that their negroes might be instructed in the Christian religion; and the missionaries were not only numerously attended whenever they dispensed the word of life, but, in the course of about twelve months, no less than twenty of their sable auditors were admitted into the church by the rite of baptism. After some time, however, the slaves became more remiss in their attendance, and even among those who had been baptized, there were several who appeared to have contented themselves with the adoption of a new religion in form, whilst they remained utterly unacquainted with that renewal of the heart which our blessed Lord hath declared to be indispensable to the attainment of eternal life.

In 1801, the negroes on several of the plantations concerted a plan for murdering all the white inhabitants of Tobago, together with all the mulattoes and free negroes, who might not be inclined to make common cause with them. The appointed signal for the commencement of this horrid massacre was the firing of the gun on Christmas eve; but, by the kind intervention of Divine Providence, the whole conspiracy was discovered, and, by the prompt and energetic measures of the government, it was happily prevented from being carried into execution. It was peculiarly gratifying to the brethren, on this occasion, to find, after the strictest investigation, that none of the negroes under their care were implicated in this sanguinary plot.

A serious fit of illness which attacked Mr. Church, and into which he relapsed after a partial recovery, compelled that gentleman to return to England in 1803, and the subsequent demise of several of the planters who had been the warmest friends of the gospel in Tobago, together with other unfavorable circumstances, occasioned the suspension of the mission, after the brethren had baptized between fifty and sixty of the negroes, during their residence on the island.

In consequence of a resolution passed by the missionary directors to renew their labors on this island, the Rev. Peter Ricksecker, of Lancaster, Pennsylvania, received a call to enter upon that service, and embarked from Bridgeport, Connecticut, October 9, 1826. With the kind assistance of Mr. Hamilton and other friends, a new missionary establishment has been erected. Early in 1829, Mr. Ricksecker entertained the hope that he should soon see the reward of the Saviour's sufferings. He preached the gospel upon six plantations, and had the satisfaction to cheer the departing hours of those who died in the full confidence of a Saviour's mercy. The congregation consisted of eighteen negroes, two of whom had been recently baptized.

In the month of July, the mission was strengthened by the addition of Mr. and Mrs. Eberman from Barbadoes, and the operations of the brethren were greatly facilitated in the extension of religious instruction among the children. One hundred children from five

estates were visited twice a week. The attention to public worship now became so great, that the house would not receive all the worshippers, and the missionary, on some occasions, had to repeat his discourses.

We extract an article from the Missionary Intelligencer, which gives an interesting view of the principles upon which the brethren conduct their evangelical labors:—

“The internal regulations of the missionary settlements of the United Brethren are the same in every country. The gospel is preached to all heathen to whom the missionaries can gain access, and every one is invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the gospel, the missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If any are awakened to a sense of their spiritual depravity, and of their want of a Saviour, and come to the missionaries for further instruction, giving in their names, they are called *new applicants*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be introduced into the Christian church by holy baptism, they are considered as *candidates for baptism*, and, after previous instruction, and a convenient time of probation, are *baptized*. If they then prove, by their walk and conversation, that they have not received the grace of God in vain, they are *received* as approved *members of the congregation*; and when they desire to be admitted to the holy communion, they are first permitted to be once present, as spectators, and then considered as *candidates for the communion*. After some time, they are *confirmed*, and admitted as *communicants*. All of these classes have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life. Separate meetings are also held with other divisions of the congregation,—with the children, the single men, the single women, the married people, the widowers, and the widows,—in which the admonitions and precepts given in the Holy Scriptures, for each state of life, are inculcated. The baptized and communicants come at stated seasons to converse individually with the missionaries—the men with the missionary himself, and the women with his wife—by which a

more perfect knowledge of the congregation is obtained, and an opportunity given for special advice.

“As the brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the missionaries to do their duty in any manner satisfactory to themselves, in large missions, unless *assistants* were found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people, in their houses or huts, attend to the sick and infirm, preserve order, endeavor to remove dissensions, and promote harmony among the flock. These assistants meet the missionaries in conference at stated times, at least once a month, and report on the state of the congregation. The missionaries are thereby enabled to know whether their people walk in conformity to the rules of the gospel, and where their personal aid may be most essential. In some missions, the assistants are also employed occasionally to address the congregation on a week-day, but not to preach in public, and a special blessing has attended their simple testimony. Other persons, of good character, and exemplary conversation, are used as *servants* in the chapel, and meet also in conference, to consult on subjects belonging to outward order in the congregation. At stated times, in some missions, a *council* is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

“As to external regulations, they cannot, in all places, be exactly uniform. Among free heathen settlements, like those of the brethren in Europe and the United States, are more easily formed; but among slaves, this is impracticable. Yet every thing that tends to promote good order, and prevent injury, is every where inculcated, and the discipline of the church uniformly exercised. A free man or a slave, who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper,

or the meetings of the baptized, or even, in certain cases, from all fellowship with the congregation ; for no situation or prevalency of custom can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not re-admitted, until they have given satisfactory proofs of true repentance. *Schools* are established in all the brethren's settlements among free heathen, as in Greenland, Labrador, among the Indians in North America, and among the Hottentots. Though in the West India islands this is not generally practicable, the children not being under the immediate control of the parents, yet, by persuasion of some planters, attention has been paid to their instruction in reading, and Sunday schools have been instituted in the island of Antigua. For the use of the schools, spelling-books, a catechism, or summary of Christian doctrine, and hymn-books, are printed in the Greenland, Esquimaux, Delaware, and Creol languages ; and by the liberality of the British and Foreign Bible Society, the four Gospels, the Acts of the Apostles, and the Epistles, were printed for the use of the brethren's missions in Labrador ; a Harmony of the four Evangelists, in use in the brethren's church, is also printed in the Greenland and Esquimaux languages ; the Epistles of St. John have been printed in the Delaware language by the American Bible Society, and a Harmony of the four Gospels, in the same language, by the Female Missionary Society at Bethlehem, Pennsylvania. Other parts of the Scriptures, translated into different tongues, but yet only in manuscript, are in constant use. In all the brethren's settlements, the congregations meet daily, either in the morning or evening, for social worship ; and on Sundays, the missionaries are employed, from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days ; as visiting the sick, or such as cannot attend them on Sundays, employs a great part of their time.

"The missions of the brethren are supported by the voluntary contributions of the members of the church, and of other friends, who have become acquainted with our institutions. It would be impossible to maintain so large an establishment, were it not for the generous support of friends in other denominations ; the congregations of the brethren being but few in number, and the greater part of the poorer class. Without the greatest economy, used both by the brethren at home, who care for the missions, and by the missionaries abroad, the sums subscribed or contributed would fall far short of the expenditure. The expense of the brethren's missions has greatly increas-

ed. When the expenses attending journeys and voyages, building and repairs of churches and dwellings, unforeseen occurrences, &c., are taken into consideration, the sum expended is comparatively small ; though large, when compared with the number and abilities of the contributors. The brethren are therefore the more thankful to God, that he inclines the hearts of many, who have become acquainted with their missions, to assist in their support. From the beginning, they sought to put all their missions upon such a footing, that the expenses might be lessened, and thus the practicability of extending them become greater. This, by the blessing of God, has, in some instances, succeeded, especially in the Danish West India islands, in Surinam, and at the Cape of Good Hope, through the zeal and diligence of some brethren, who went out to serve these missions by the work of their hands ; and, in their various occupations, earned so much as to be able to contribute considerably towards their support ; but circumstances will not admit of this method in every place. The vessel annually sent to the coast of Labrador, to convey provisions, and keep up a communication with the missionaries, returns with skins, bones and oil, the sale of which, of late years, has nearly covered the expenses of the voyage. The missionaries receive no stated salaries, but a list of necessaries is sent from each place annually to the brethren appointed to take care for the missions, and, after revision and approbation, the articles wanted are procured and sent. For the children and widows, and for missionaries retired from service, provision is made in the best way the committee are enabled to fulfil this obligation.

"Of late years, several associations have been formed in the brethren's congregations, in aid of the missions, chiefly by sisters, in conjunction with their female friends in other denominations. They have been blessed by the Lord in their benevolent exertions, and assisted the cause by considerable contributions. Particular thanks are likewise due to the associations formed at Glasgow, London, Edinburgh, and other places, by friends not belonging to our church, whose liberality, embracing all attempts to spread the gospel among the heathen, made them consider the brethren's missions as demanding their particular assistance in their present impoverished state. Though actively engaged in every good work, to promote the cause of God in their own connections, they have of late years most generously stepped in for our relief. Without this assistance, we should have been utterly unable to continue our exertions.

"The brethren have, by long experience, found that 'the word of the cross is the power of God unto salvation to every one that believeth.' They therefore

immediately preach Christ, and him crucified, sowing the word in tears, with patience and in faith, knowing that they shall hereafter reap with joy. But there is no part of the doctrines of the Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate, both before and after baptism; and, through the mercy and power of God, the most blessed effects have attended their labors, and have become conspicuous in the lives and conversation of most of their converts.

"But who is sufficient for these things? Truly not man; no, not the wisest, best, and most zealous of men. Our sufficiency is of God, to whom be all the glory for ever and ever!"

In reluctantly taking his leave of the United Brethren, whose labors, sufferings, zeal, and successes have immortalized their names, and merited the admiration of "all who love our Lord Jesus Christ in sincerity," the editor gratefully acknowledges the assistance which he has received from the Rev. C. I. Latrobe, the excellent secretary of the missions of the Unitas Fratrum in England.

The following tabular statement is subjoined, which will present the reader with a comprehensive view of the various stations now occupied by the brethren among the heathen, together with the period when each mission was commenced, and the number of laborers now employed, comprising the wives of the missionaries, who take an important share in the spiritual concerns of the female converts.

*Enumeration of all the Missionary Stations of the United Brethren's Church, together with the Names of the Missionaries employed, towards the close of the year 1830.*

#### I. IN GREENLAND.—(Commenced 1733.)

New Herrnhut.—The brethren Lehman and Grillich, with their wives, and the single brethren Tietzen and Herbrich.

Lichtenfels.—The brethren Eberle and Melihose, with their wives, and the single brother Caspar Kocgel.

Lichtennau.—The brethren Mueller and John Kocgel, with their wives, and the single brethren Baus and Ulbricht.

Fredericsthal.—The brethren Kleinschmidt and Ihrer, with their wives, and the single brother De Fries.—22 persons.

#### II. IN LABRADOR.—(1770.)

Nain.—The brethren Lundberg, Morhardt and Henn, with their wives, and the single brother Herzberg.

Hopedale.—The brethren Meisner, Kunath and Koenner, with their wives, and the single brother Fritsche.

Okkak.—The brethren Stock, Knoch, and Knaus, with their wives, and the single brother Glitsch.

Hebron.—The single brethren Beck and Kruth. Brother Stürman and his wife, and brother Mentzel, on a visit in Europe.—26 persons.

#### III. IN NORTH AMERICA.—(1734.)

New Fairfield, (U. C.)—The brethren Luckenbach and Miksch, with their wives, and brother Haman, a widower.

Spring-place, (Cherokee.)—Brother Byhan and his wife.

Oochgelogy, (Cherokee.)—Brother Clauder and his wife, and the widow sister Gambold.—10 persons.

#### IV. IN THE DANISH WEST INDIA ISLANDS.—(1732.)

##### *St. Thomas.*

New Herrnhut and Nicsky.—The brethren Sybrecht, Damus, H. Wied, Boenhof, Staude, and Schmidt, with their wives.

##### *St. Croix.*

Friedensthal, Friedenberg, and Friedensfeld.—The brethren Klingenberg, Mueller, Eder, Sparmeyer, Keil, Blitt, and Plaettner, with their wives; the widowed brother Freytag, and the widow sisters Jung and Weber.

##### *St. John's.*

Bethany and Emmaus.—The brethren Junghaus, Kleint, Schmitz, and Duelberg, with their wives. On their way thither, the brethren Popp and H. Meyer, with their wives, and the single sister Gotting.—42 persons.

#### V. IN THE BRITISH WEST INDIA ISLANDS.

##### *Jamaica.—(1754.)*

Fairfield, New Eden, Irwinhill, New Carmel, New Fulnee, and Mesopotamia.—The brethren Ellis, Pemsel, Pfeifer, Light, Scholefield, Renkewitz, Zorn, and Ricksecker, with their wives.—16 persons.

*Antigua.*—(1756.)

St. John's, Newfield, Grace-bay, Cedar-hall, Grace-hill.—The brethren Newby, Kochte, Coleman, Thraen, Muenzer, Zellner, Brunner, Simon, Wright, and Baine, with their wives. On their way thither, the brethren Harvey and Coates, with their wives.—24 persons.

*St. Kitt's.*—(1775.)

Basseterre and Bethesda.—The brethren Robbins, Schick, Hoch, and Seitz, with their wives.—8 persons.

*Barbadoes.*—(1765.)

Sharon and Mount Tabor.—The brethren Taylor and Zippel, with their wives. In Europe, on account of illness, brother and sister Klose.—6 persons.

*Tbbago.*—(1790, resumed 1826.)

Montgomery.—Brother Eberman and his wife. Called thither, brother and sister Zetzche.—4 persons.

## VI. IN SURINAM, S. America.—(1735.)

Paramaribo and Voorzorg.—The brethren Passavant, Genth, Graf, Boehmer, Hartman, Schmidt, and Voigt, with their wives.—14 persons.

## VII. IN SOUTH AFRICA.—(1736, resumed 1792.)

Gnadenhal.—The brethren Hallbeck, Thomsen, Luttringshausen, Stein, Voigt, Schulz, and Sonderman, with their wives, and the widow sister Kohrhammer. Groenekloof.—The brethren Clemens, Lehman, and Meyer, with their wives.

Hemel-en-Aarde.—Brother Tietze and his wife.

Elim.—The brethren Teutsch and Nauhaus, with their wives.

Enon.—The brethren Fritsche, Lemmerz, and Hornig, with their wives.

Shiloh.—The brethren Hoffman and Halter, with their wives.—37 persons.

According to the above, 209 persons labor in 42 different stations; being an increase of 3 stations and 9 missionaries in the course of the last year.

## HISTORY OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

### CHAPTER I.

#### FORMATION OF THE SOCIETY, SENDING OUT OF ITS FIRST MISSIONARIES, WITH ITS SUBSEQUENT PROCEEDINGS AT HOME.

It is worthy of remark, that whenever the great Head of the church has been about to accomplish some peculiar purpose of mercy towards mankind, he has invariably poured out a spirit of prayer and supplication upon his faithful people; who, like the disciples on the day of Pentecost, have, "with one accord," presented their petitions before the footstool of the throne of grace, and pleaded the promises on which their divine and exalted Master had previously encouraged them to trust. This was literally the fact, in respect to the ministers and churches of that denomination, whose ardent zeal for the glory of a crucified Saviour, and whose patient and unremitting attempts to convert the slaves of sin and superstition from the error of their ways, are to be narrated in the following pages.

In the year 1784, at a Baptist association held at Nottingham, it was determined that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion and the extension of the Redeemer's kingdom throughout the earth; and, about three years afterwards, the providence of God brought forward an individual to assist in this holy cause, who was destined, in after-times, to render the most important and invaluable services, both to the Christian and the Pagan world. This was the Rev. William Carey, of Moulton, in Northamptonshire, and afterwards of Leicester; whose mind, from his first entrance on the work of the ministry, appears to have been deeply imbued with commiseration for the state of the heathen, and who, from the geographical knowledge which he had obtained, and the peculiar facility which he possessed in respect to the attainment of languages, seemed designed by the all-wise God for some undertaking of more than ordinary interest.

In the spring of 1791, at a meeting of ministers held

at Clipstone, in Northamptonshire, the Rev. Messrs. Sutcliff and Fuller delivered two discourses which were admirably adapted to fan even the latent sparks of missionary zeal into a holy flame; and Mr. Carey, whose soul was always alive to this important object, earnestly pressed his brethren, after the conclusion of the services, to adopt some resolution with a view to the formation of a society for the evangelization of the heathen. In this attempt he did not succeed, but as he was known to have a manuscript in his possession, entitled, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," he was requested to revise and publish it, that it might be laid before the religious public.

The next annual association was held at Nottingham, and as Mr. Carey was, on that occasion, appointed to preach before his brethren, it was natural to suppose that he would bring forward the subject which lay nearest to his heart, and that his remarks and exhortations would be productive of the happiest effects. This anticipation, so reasonable in itself, was abundantly verified. The preacher selected for his subject that beautiful passage in the fifty-fourth chapter of Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And, after stating in his introduction, that the church was here addressed as a desolate widow, residing in a small cottage; that the command to enlarge her tent clearly intimated an increase of her family; and that, to account for this unexpected change, she was reminded that "her Maker was her husband," who should be "called the God of the whole earth;"—he took up the passage as affording legitimate ground for two im-

portant exhortations, viz. "Expect great things from God,—and Attempt great things for God." The truths advanced in this sermon appear to have been attended with a peculiar unction of the Holy Spirit; and in the course of the day, it was resolved that a plan should be prepared against the next meeting of ministers at Kettering, for forming a society with a view to the propagation of the gospel among the heathen. Mr. Carey also kindly promised that whatever profits might arise from his new publication on the subject, should be applied to the use of the projected society.

"In agreeing upon a plan," says the writer of a Brief Narrative of the Baptist Mission in India, "we had no difficulties to encounter from diversity of opinion; for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission. Hence the name by which we at first chose to designate ourselves was, 'The Particular (or Calvinistic) Baptist Society for Propagating the Gospel among the Heathen.' But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and the Moravians.

"Some of the greatest difficulties which we had to encounter were the following. We were inexperienced in the work;—we knew of no opening for a mission in any one part of the world more than another;—we had no funds to meet the expense that must attend an undertaking of the kind;—our situation in an inland part of the country was inconvenient for foreign correspondence;—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable;—and finally, in forming a society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

On the 2d of October, 1792, the ministers met at

Kettering, and, after the public services of the day were ended, retired for prayer. They then solemnly pledged themselves to God, and to each other, to make a trial for introducing the gospel amongst the heathen. "And though," as the writer we have just quoted observes, "they were not insensible to their want of experience, they hoped that He whose cause it was would endue them with wisdom, as occasion might require, and vouchsafe to guide them with his eye."—As to funds, they opened a subscription at the time, the amount of which, though only £13 2s. 6d., was considered sufficient for present purposes: and they had no intention of appealing to the public till a more specific object could be proposed to their consideration. In respect of foreign correspondence, they hoped to find friends at the different seaports who would be willing to assist them: and, as to the difficulty of a number of persons acting in concert, though residing in different parts of the kingdom, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it would be impracticable to nominate a large acting committee; or, that the members of it should go out at certain periods, and others be chosen in their stead.—Finally; with respect to preserving the society from irreligious influence, though every person who should subscribe ten pounds at once, or half a guinea annually, was considered a member; yet, as the committee, to whom the management was entrusted, consisted either of ministers or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up at a general meeting, by others of like character, it was thought as great a preservative as human means could suggest. The Rev. Messrs. Ryland, Hogg, Carey, Sutcliff and Fuller were chosen to form the first committee, and Messrs. Hogg and Fuller were requested to act as the treasurer and secretary of the infant society.

In the month of November, the committee were informed that Mr. John Thomas, who had been several years in Bengal,\* preaching the gospel to the natives, was then in the metropolis, endeavoring to establish a fund for the support of a mission in that benighted

\* The following is a brief view of the principal agents employed antecedently to the English Baptist mission, to introduce the religion of the Bible into Eastern Asia:—

1. The Black and White Jews.—In the interior of Malabar are multitudes of Black Jews, who removed to India after the destruction of the first temple. They have received so deep a complexion from an Indian sun, as to be hardly distinguishable from the Hindoos. They possess synagogues, and have obtained from the White Jews some copies of the Old Testament. They have one synagogue at Jews' Town, near Cochin. At the same place is a small settlement of White Jews, who, according to their own account, are the remains of a large body that removed to India after

country, and that he was desirous of procuring some pious and zealous person as a coadjutor in his important work. This was considered as an opening in Divine Providence, and it was resolved that inquiries should be set on foot, in respect to his character, principles, abilities and success; in order that, if satisfacto-

the destruction of the second temple. They first settled at Cranganore, where their numbers were increased by gradual accessions from Judee, Spain and other places. Here they continued one thousand years. They were at last overcomen by an Indian prince. Some exiles fled to Cochin, and they have received large additions from Egypt and other parts. They have the Old Testament and many Hebrew MSS. It was this colony which excited the curiosity of the learned president Stiles, and it was to investigate their copy of the Pentateuch that he addressed sir William Jones.

2. The Syrian Christians, who are also known as St. Thomas's Christians, inhabit the interior of Malabar and Travancore, in the south-west of India, and have been there probably from the apostolic age. Tradition says that the gospel was planted there by the apostle Thomas, and that he was put to death at Thomas's mount, near Madras. His tomb for ages was an object of veneration. At Paroor, near Cranganore, there is a church, supposed to be the oldest in Malabar, that yet bears the name of this apostle. "I am satisfied," says Dr. Buchanan, "that we have as good authority for believing that the apostle Thomas died in India, as that Peter died at Rome." A primate of India was present at the council of Nice in the year 325. When Vasco de Gama arrived at Cochin, in 1503, he discovered on the Malabar coast more than one hundred Christian churches. Many of these societies were compelled by the Portuguese, in 1559, to admit the supremacy of the pope. These churches are called the Syro-Roman Christians. The churches in the interior preserved their books, and fled to the mountains. These are called the Syrian Christians. In 1805, Dr. Buchanan stated that there were fifty-five churches, and about fifty thousand people. From the long influence of Christianity on the habits of the people, they are more polished and improved than the inhabitants of the northern parts of Hindostan.

3. The Christians of Western Asia, who, from time immemorial, have travelled into the East in the pursuits of commerce.—Many of these have, at different periods, settled in the country. There are now in India seven Armenian, and two Greek churches. The Armenian churches are at Bombay, Surat, Madras, Calcutta, and three other places in Bengal. The Greek churches are at Calcutta and Dacca in Bengal.

4. The Roman Catholics.—After Vasco de Gama had discovered the passage by the cape of Good Hope, the Portuguese, in about half a century, obtained possession of a large number of the ports in Persia and India, and established a line of factories from the cape of Good Hope to the river of Canton. To these conquests they added the numerous islands in the Indian Archipelago. Wherever they came, they brought not only their commerce, but their religion. That vast extent of sea-board, reaching more than four thousand leagues, is peopled by their descendants; and in all this long line of country, their language is spoken and their religion is known.—There are also many Catholic missions established in Asia. Muratori remarks with triumph, "that amongst all the marks that serve to distinguish the Catholic church from sects delivered over to error, the ardent zeal she has ever shown for the propagation of the gospel is one that strikes us most."

5. The Dutch, who established themselves in Asia about a century after the Portuguese.—Many of the islands fell into their possession. They labored with success to convert the natives to the Christian faith, and to form Protestant churches. They translated parts of the Bible into the Malay and Cingalose languages. These churches are now in an ignominious and formal state; but English missionaries are obtaining access to them, and there is

Vol. I.—Nos. 15 & 16.

ry answers were obtained, he might be solicited to go out under the patronage of the Baptist Society.

From a statement which Mr. Thomas transmitted to the committee, it appeared that he had first sailed to Bengal in the year 1783, as surgeon of the Oxford East Indiaman, and that, shortly after his arrival, he

reason to hope that the present laborers will reap a rich harvest where Dutch reformers sowed the precious seed.

6. The English East India Company.—This association was incorporated by queen Elizabeth in the year 1600; and in 1616, they had settlements and factories at Bantem, Jacatra, Surat, Agra, Brampore, Celecut, Siam, Macassar, Achen, and many other places. In 1639, they removed their factory in Bengal from Hoogly to the spot on which Calcutta, the present capital of British India, has since been built. Within the last forty years, the dominions of this company have been greatly extended. About the year 1795, the earl of Mornington, an Irish nobleman of an ancient family of the name of Wellesley, and now marquis Wellesley, went out to India in the character of governor-general. During the few years in which he administered the government of India, the territorial possessions of the company were almost doubled. His war with Tippoo Saib, king of Mysore, issued in the destruction of the Mysorean empire, and the extinction of the Mahometan power in Hindostan. He overwhelmed the hitherto invincible Mahrattes, and greatly reduced their empire. In this war, the provinces of Orissa, containing the far-famed temple of Juggernaut, the Mecca of India, fell under the dominion of the British. Besides these immense territorial acquisitions, he formed, on the frontier of the empire, a league of strength, by alliance with other nations. The comprehensive mind of this great statesman, in connection with his patron at home, the illustrious Pitt, formed great and generous designs for India. Among other plans which they jointly devised, was an *ecclesiastical establishment*. This has since been carried into effect, at an enormous expense; and it remains to be seen how far this experiment will confirm the experience of all past observation, that religious establishments are a dead weight upon religion, or whether it will subserve the advancement of that kingdom which is "not of this world." When we look at the past, we see enough to lead us to entertain fears for the future. An establishment with magnificent resources, splendid patronage, and mitred pomp, may charm and dazzle the poor Hindoo, and the parade and pageantry of an episcopal progress through the land may please multitudes; but there is no converting power, no soul-subduing process in all this! Rather do these appendages *reneed* the simple truth, which the preacher carries, and divert attention from the solemn concerns of the eternal state. But the measure which reflects the highest honor on this nobleman's administration was the erection of the college at Fort William, and the collection of one hundred learned men, from different parts of India, Persia and Arabia, to assist in unlocking the numerous languages of Asia, and in diffusing the light of religion and science throughout the East. To the little band at Sorampore the governor was a Meconas. Neither with Mahratta nor Mysore, are his honors chiefly inscribed, but with the *translations* of eternal truth, which are one day to effect the civilization and salvation of half the world. By this entrance of the English into Asia, a wide door has been opened for the extension of Christian knowledge. But commerce has been extended without a proportionate enlargement to the Messiah's kingdom. The chaplains employed by the company have not always been such men as Brown, Martyn and Corrie. We would rather recognize these worthies as *true missionaries*.

7. In unenumerating what had been done for India, previous to the formation of the Baptist mission, it should be stated, that a Danish mission was also founded, about a century after the Dutch and English had obtained a footing; for the particulars of which see the Introduction.

felt anxious to devise some plan for the promulgation of the gospel in that part of the world; but his attempts proved unsuccessful at that time, and, having returned with the vessel to England, he was baptized in London in 1785. He now began to exhort in private societies, and to preach occasionally both in town and country. By the advice of a friend, however, he sailed a second time for Bengal, in 1786, and on reaching Calcutta he had the happiness of meeting with a few serious persons, with whom he held meetings for prayer, and, after some time, he preached to them every Lord's day in the evening. One of these Christian friends, a gentleman who has since filled one of the most honorable offices in the service of the East India Company, expressed a wish that Mr. Thomas should remain in the country, apply himself to the study of the language, and endeavor to communicate the glad tidings of salvation to the natives. This proposal, however, was by no means agreeable; for, notwithstanding the ardent desire which the surgeon felt for the evangelization of the Hindoos, he had no idea of engaging personally in that work: he was also averse to the climate, and dreaded the idea of a protracted separation from his family; and in addition to these objections, he considered, as he had the charge, in his professional character, of a ship's company, it would be impossible to obtain the captain's permission for him to remain in India, or to find another surgeon to supply his place. "Yet," he observes, "though I could not accede to the proposal, it would often recur to my mind, and after a few weeks, I became greatly concerned about the condition of those multitudes of pagans who were perishing in utter darkness, and was inflamed with fervent desires to go and declare the glory of Christ among them. After much prayer and many tears, therefore, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission and comforting me by adding two seals (both Europeans) to my first labors, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing.

"I trust, also," continues Mr. Thomas, "that the door of faith has been opened to the natives, by the conversion of two or more Hindoos, and by other striking effects, which, though short of real conversion, may, in the Lord's own time, prove a great blessing to many. One of these converts, named *Boshoo*, is about thirty-five years of age, possessed of more than an ordinary capacity, and well educated in the Persian language. He was recommended to me by an eminent Persian scholar, and I employed him in the office of my *moonshce*, or teacher, all the time I remained in Bengal. It was he who chiefly labored with me in

translating the Gospels of Matthew and Mark, the Epistle of James, &c., and he often disputes with and confounds the Bramins, both learned and unlearned, though he is not a Bramin himself, but of the writer caste or tribe. This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many.

"Of *Mohun Chund*, a Bramin of some repute, I once hoped well, though his heart failed him at last; and even now, I cannot say that I have given up all hopes of him. This man resides at Boolahant, about six miles from Malda, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. When he came to hear me, he was easily to be distinguished in the crowd, by his fixed attention; and, one day, after I had been discoursing on the subject of prayer, he very gravely asked me, 'When a man prays to God, how many days must elapse before he receives an answer?' I then repeated the account of the woman of Canaan, and other cases, and he continued to attend and converse on sacred subjects, till, at length, he seemed to be convinced that he was a great sinner, that there was no refuge for him in the Hindoo shasters, and that the gospel alone was of God, discovering the way of salvation. He now came frequently to see me, and was considered by his countrymen as a convert to Christianity; as he laid aside his former religious ceremonies, and absolutely forbade that superstitious homage which had been previously paid to him by the people. He also talked publicly, in the most persuasive manner, to other Bramins in favor of the Scriptures.

"On the 28th of June, 1790, Mohun Chund had been to pay me a visit, and on returning to his own house, he found there the Bramin *Parbotee*, who was a man of title and elevated rank. He was also a very strict observer of the Hindoo laws and customs, and was, in fact, a devotee, unequaled in all the neighborhood for zeal and accuracy. This man, having heard of our new shaster, the Bible, was not a little displeased; and when he understood that Mohun Chund had been to see me, he desired him to go and wash his clothes; as, having been in the company of an Englishman, he must be necessarily defiled, and liable to defile others. He also observed, in order to enforce obedience to his request, that I was *unclean*, if not *filthy*. The other Bramin replied, that filthy persons committed filthy actions; but he could never say so of the Englishman whom he had been to visit, and therefore he should not wash his clothes. Parbotee, however, continued to insist upon it, and, finding that his injunctions were not obeyed, he proceeded to do a thing which may appear trivial to Europeans, but is a very formidable action in the estimation of the Hindoos.

"The natives of India are much addicted to smoking, and their tobacco is made up into a sort of paste, with spices, &c. This paste they place on one side of a copper-plate, and coals of fire on the other side. The tobacco being lighted, they then put it on the upper extremity of a tube, while the lower end runs down into a shell or other vessel, containing cold water, and sometimes rose-water, which is very common there. The smoke is agreeably drawn through the cooling water, by means of another flexible tube, which is the pipe, and is generally about twelve feet long. Now, when Bramins, or others of equal caste, meet together, it is a constant mark of friendship and good understanding for the master of the house to offer this *hookah*, or pipe, to his visitor, and it is passed on from one to the other. But when the Bramin of whom I am speaking gave the *hookah* to Parbotee, *he emptied the water out of it*;—an action which is a kind of formal disgrace among the Hindoos, and proves a forerunner to the *loss of caste*, which is considered worse than death.

"Such a proceeding, before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonor of Mohun Chund. He therefore left the company, and went and poured out his complaint to God in prayer; and, as the day was far gone, he returned no more, but retired with his family to rest.

"About two o'clock in the morning, he was called up by Parbotee with vehement cries, and, on opening the door, he found him in great agitation, earnestly desiring to hear *the gospel*; and entreating that Mohun Chund would go and pray for him. The latter replied as well as he could, and took his visitor to the house of Boshoo the moonshee, where they spent their time till day-light, in reading, praying, and singing. But matters were not yet explained. Parbotee did not go to his usual ceremonies, but returned to the moonshee's house in great trouble of mind, about noon, making his former requests; and in answer to repeated inquiries, he related a very remarkable dream, which bore a near resemblance to the history of Paul's conversion, and in which he seemed to have received divine admonition and instruction.

"The effects of this dream were visible on the body and mind of Parbotee for several days; and, as I found it very difficult to administer any consolation to him, I was afraid the consequences might soon prove fatal. He continued daily, however, to hear the gospel, and began to join the rest in singing and praying; confessing to all his former folly, and professing to believe that the Bible was the only word of God, and Jesus Christ the only Saviour of sinners. When I left Bengal, he continued to walk in an or-

derly, becoming manner, and gave me and others great satisfaction."

Encouraged by these cheering statements, and satisfactorily convinced that "a great door and effectual" was now opened for introducing the gospel of salvation to the inhabitants of the East Indies, the committee invited Mr. Thomas to return to Bengal under their patronage; and, on their soliciting the Rev. W. Carey to go out as his colleague, that devoted servant of God acceded, without hesitation, to their request. The church at Leicester, also, though sensibly affected by the prospect of losing so faithful and beloved a pastor, appeared willing to sacrifice their own feelings and interests to the great cause of evangelizing the heathen; and though Mr. Carey's heart was deeply wounded by the supposed necessity of leaving his family behind him for a season, the Supreme Disposer of all events interposed most unexpectedly to remove this cause of affliction, and the objects of his tender solicitude consented to accompany him to the scene of his intended labors.

The next object was to calculate the probable expense of sending out the missionaries, and of obtaining the means of defraying it. The expense was estimated at five hundred pounds, and it was necessary that this sum should be raised within three or four months. An appeal was, therefore, made to the religious public, and letters were addressed to the most active ministers of the Baptist denomination throughout the kingdom, requesting their assistance; and the following extract from an "Address of the Ministers and Messengers of the Northampton Association to the associated Churches," will convince the reader that these measures were not adopted in vain:—

"With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has stirred up their hearts to concur with our design, and to send us generous aid from the distant extremities of the land. You know, already, how early and how liberally we received encouragement from Birmingham, where a corresponding society was immediately established in aid of the mission; and, by the instrumentality of our active friends, we soon derived further assistance from several churches in Warwickshire, Shropshire, and other adjacent counties. From Yorkshire and its borders, where our brethren had chosen the subject of *Christian zeal* for their last year's letter, we soon received a noble evidence that they had not been meditating on a topic which they did not feel. The establishment of a society there, which sent us £200 in proof of their fraternity, caused our hearts to rejoice in that union which flows from the love of Christ. From many of our sister churches, both in the neighborhood of this

association, and in more remote parts of the island, we have received substantial succor; in some instances unsolicited, and in many beyond our expectations. From Newcastle and Plymouth-Dock, Cambridge and Luton, Devizes, Bath, and Frome; from several places in Hampshire, Suffolk, Essex, and Kent, have kind and considerable donations been transmitted. Bristol and the great metropolis of our land have, also, lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress.

"Nor have our encouragements been received merely from our own denomination. Though this society honestly acknowledged that its founders were of the Particular Baptist persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed, at first, if no opening were soon found for a Baptist mission, to have requested the Presbyterian and the Moravian brethren, who had been already employed in laboring among the heathen, to accept some assistance from our subscriptions; as, by the divine permission, we were determined to do something toward propagating the gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of our brotherly love for the present; but He who knew our hearts in the request, has inclined our brethren to show us favor. Our pedobaptist brethren have not looked upon us with a jealous eye; evangelical *Episcopoltians*, as well as different classes of *dissenters*, notwithstanding their difference of judgment and practice respecting one of the institutions of the New Testament, have befriended our design; and some friends belonging to the people called *Quakers*, who suppose the ordinance from which we are denominated has ceased, have sent in unsolicited aid. One of the ministers of the *Unitas Fratrum* sent us pecuniary assistance; and another, in a most friendly letter, expressed his earnest wishes for our success, and, with great candor and piety, answered some of our printed inquiries respecting the needful qualifications of missionaries, and the advice proper to be given them."

On the 20th of March, 1793, the missionaries were solemnly designated for their important work, in a meeting held at Leicester; and on the 13th of June, they set sail, on board the *Princessa Maria*, a Danish East Indiaman. The captain treated them with the utmost attention and politeness, and ordered his own cabin to be divided into two for their accommodation. The wind and weather proving favorable, they crossed the line

on the 21st of July, and on the 20th of the ensuing month they came within sight of the cape of Good Hope; but on the night of the 25th, an accident occurred, which threatened to be productive of the most disastrous consequences. From cape des Aquilas, the southernmost part of Africa, a bank extends into the sea for about eighty leagues, and when the current which runs upon this bank happens to meet the wind, the waves are agitated in a tremendous manner. "We were in latitude 38 degrees south," says Mr. Carey, "and thought ourselves secure from danger; but early in the morning I was awakened by the violent motion of the ship, and found tables, stools, and every thing which was not secured, rolling about the cabin, whilst the glass and earthenware articles were literally crushed to pieces. Mr. Thomas called at the door, to inform me, that we had carried away our fore and main-top-masts. I arose and went upon the deck, where the gloom of the night;—the sea, like mountains, beating the ship in all directions;—the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavoring to unrig them and let them loose, formed a tremendous scene. All on board declared that they had never been in such a situation before; and at one time we concluded that the vessel was going to the bottom. Our ship was about 130 feet long, and was mounted on an immense wave, at least fifty or sixty yards high, from which she plunged head foremost, with incredible velocity. I saw her going,—I knew her weight was six hundred tons,—and concluded, with others, that she could never recover it. I had but a moment to reflect; yet I felt composed and resigned to die. That I might not be thrown overboard, I caught hold of what was next to me. The plunge was dreadful;—the bow-sprit was under water, and the gib-boom was carried away; but in a moment I saw the vessel rise again, mounted on another wave, without having shipped a single hoghead of water. At last we cleared the wreck; in eleven days we were refitted; and, except one squall, which carried away our new main-top-mast, we had nothing to alarm us since. The carpenter, however, in consequence of the exertions which he was obliged to make, on account of our misfortune, caught a cold, which was succeeded first by a pleurisy, and afterwards by the scurvy, of which he died, when we were within six days' sail of Bengal."

"After the departure of our brethren," says the editor of the 'Brief Narrative of the Baptist Mission,' "we had time for reflection. In reviewing the events of a few preceding months, we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possess-

ed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad, also, to see the people of God offering so willingly: some leaving their country, others pouring in their property, and all uniting in prayers to Heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God, were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and, instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

As it is perfectly natural that those who examine the history of a missionary society should, when they are reading the proceedings of the first institution of the kind of later ages, inquire as to the constitution of the society, this will probably be the most suitable place to introduce the plan by which this society regulates its proceedings. It has undergone, at different times, some slight modifications, but in spirit it has always been the same. The following document is extracted from the last annual publication of the society:—

#### "PLAN OF THE SOCIETY.

"I. The name by which the society has been, and still is, designated, is, 'The Particular Baptist Society for propagating the Gospel among the Heathen;' or, 'The Baptist Missionary Society.'

"II. The great object of this society is the diffusion of the knowledge of the religion of Jesus Christ through the heathen world, by means of the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

"III. All persons subscribing 10s. 6d. per annum, donors of £10 or upwards, and ministers making annual collections on behalf of the society, are considered as members thereof.

"IV. A general meeting of the society shall be annually held; at which the committee and officers shall be chosen for the year ensuing, the auditors of accounts appointed, and any other business pertaining to the society transacted.

"V. A general committee, consisting of eighty members, shall be appointed for the purpose of circulating missionary intelligence, and promoting the interests of the society in their respective neighborhoods; nine tenths of whom shall be eligible for re-election for the ensuing year.

"VI. A central committee shall be formed out of the general committee, more immediately to conduct the affairs of the society; which committee shall meet monthly, in London, on a fixed day, for the despatch of business.

"VII. Besides the treasurer and secretaries of the society, who shall be considered members, *ex officio*, the central committee shall consist of *twenty-five* persons; of whom *sixteen* shall be resident in London, or its immediate vicinity, and nine in the country; five members to be deemed a quorum. The committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation.

"VIII. All members of the general committee shall be entitled to attend and vote at the meetings of the central committee; and, whenever the attendance of any member or members shall be particularly desirable, the central committee shall be empowered to request such attendance; in which case, the member or members so invited shall be considered as part of the quorum.

"IX. All moneys received on behalf of the society shall be lodged in the hands of the treasurer; and, when the amount shall exceed £300, it shall be invested in the public funds, in the names of four trustees, to be chosen by the society, until required for the use of the mission."

To proceed now with our history. A more distinct reference than can here be made, will be found in the history of the Bengal mission, to the fire which, in 1812, consumed the missionary premises at Serampore. It is mentioned here principally to afford us the opportunity of remarking the firm hold which the Baptist mission had now obtained on the regard of the religious public in every part of the British empire. To repair the loss of £10,000, more than £12,000 was raised in the course of about two months; every class of Christians, both in the established church and out of it, appeared to vie with each other in the promptitude, the efficiency, and the kindness of Christian zeal towards their brethren. Little doubt can be entertained that this fire attracted the public attention, and excited a large degree of interest in the proceedings of this mission, both in England and India.

The year 1815 was one which must ever distinguish the annals of the society, on account of the very severe loss it sustained by the death of the Rev. Andrew Fuller, its estimable secretary, who, on the 7th of May, after a short illness, entered into his rest. He had sustained this arduous and important office from the commencement of the society, and at length fell a sacrifice to its accumulated labors and cares. He was admirably qualified for the office, and zealously and faithfully discharged its duties. At the next meeting of the committee, Dr. Ryland, of Bristol, was requested to undertake the office, *pro tempore*; and, at the annual meeting in October, this appointment was confirmed, and the Rev. James Hinton, of Oxford, associated with him as joint secretary.

In the year 1819, the business of the society having become far more extensive than formerly, some alterations were made in the manner of conducting it. At the annual meeting, held at Cambridge, it was resolved that a central committee should meet monthly, in London, for the transaction of business; and from that time the annual meeting of the society has been held also in the metropolis, in the month of June. Mr. Hinton, in consequence of his other numerous and important engagements, had resigned his office as joint secretary, and the Rev. John Dyer, then of Reading, was chosen assistant secretary, and, in the following year, requested to devote himself entirely to the mission as joint secretary with Dr. Ryland. In 1820, premises were engaged for the use of the society in London, and at length a suitable house purchased, at No. 6 Fen court, Fenchurch street, where its still increasing business is now carried on. In the year 1825, Dr. Ryland was removed by death, since which period Mr. Dyer has been the only secretary.

The year 1827 was marked by an event which, on several accounts, has been a source of pain to many of the friends of the society. This was nothing less than the withdrawal of the brethren at Serampore, and the stations immediately connected with it, from the society at home. Some misunderstanding existed between the brethren at Serampore and the committee in England, in reference to the tenure on which the premises at the former place were held, the college which the brethren there had erected, chiefly for literary objects, and the support required for the out-stations connected with Serampore. A long correspondence took place at different times. Mr. Ward and Mr. John Marshman visited Britain to compose the differences; but subsequent changes of views taking place on the part of the Serampore brethren, Dr. Marshman at length visited England, partly with the view of proceeding to Denmark to obtain a charter for the Serampore college, and partly to bring the affair we

have referred to, to a close. After long and patient discussion, at the end of which it was found impracticable to harmonize the views of the parties, it was mutually resolved to publish the following

“NOTICE.

“*Fen Court, March 23, 1827.*

“Several years ago,\* it was officially announced, that, as the missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel, by funds which they had themselves originated, a material change had resulted in their relation to the society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

“Subsequent experience has shown, that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the society and their brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a special meeting of the committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the society at home and the missionaries at Serampore should be publicly understood to constitute two distinct and independent missionary bodies.

“Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed)

“On behalf of the Committee of the  
Baptist Missionary Society,  
JOHN DYER.”

“On behalf of the Serampore brethren,  
JOSHUA MARSHMAN.”

From this period, two societies may be said to have existed in England, as the friends of the Serampore brethren soon after formed a committee to collect the support of British Christians; and have, in connection with the missionaries themselves, appealed forcibly to the public on their behalf. The following table exhibits the contributions of the British public to the Serampore cause, since 1827, to June, 1831, and the succeeding statement will show the present list of their stations:

\* Preface to periodical Accounts of the Serampore Mission. No. ix. October, 1822.

BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS MADE IN GREAT BRITAIN FOR THE BAPTIST MISSIONARIES AT SERAMPORE.

For the Missionary Stations.

	£	s.	d.
From March, 1827, to November, 1828,	658	9	6½
From December 1, 1828, to December 31, 1829, . . . . .	646	12	5½
From January to December, 1830, . . . . .	1134	2	0½
From December, 1830, to June, 1831, . . . . .	2779	12	6½

For the Translations.

	£	s.	d.
From March, 1827, to November, 1828,	1391	7	6
From December 1, 1828, to December 31, 1829, . . . . .	463	0	0½
From January to December, 1830, . . . . .	879	7	6
From December, 1830, to June, 1831, . . . . .	416	13	8

For the Native Schools.

	£	s.	d.
From March, 1827, to November, 1828,	404	3	2
From December 1, 1828, to December 31, 1829, . . . . .	178	2	0

	£	s.	d.
From January to December, 1830, . . . . .	135	3	11
From December, 1830, to June, 1831, . . . . .	41	8	6

For the College at Serampore.

	£	s.	d.
From March, 1827, to November, 1828,	743	13	7½
From December 1, 1828, to December 31, 1829, . . . . .	89	3	0
From January to December, 1830, . . . . .	10	8	6
From December, 1830, to June, 1831, . . . . .	6	11	6

We would have gladly furnished our readers with the accounts of the expenditure of these sums, but that they must necessarily be imperfect, as nothing has been published in England of the disbursements, of a later date than 1829. The receipts, however, do not meet the expenditure; the deficiency is made up, in part at least, by the exertions of the missionaries themselves.

The following table can need no explanation. It was drawn up and dated at Serampore, June 17, 1830, and published in England at the close of that year:—

SERAMPORE MISSIONARY STATIONS.

Stations.	Subordinate Stations.	European and Indo-British Brethren.	Native Preachers.	Baptized in 1829.		Average Monthly Expenses.	Annual Expenses.
				Natives.	Others.		
Serampore, . . . . .		{ Dr. Carey, . . . . . Dr. Marshallman, . . . . . J. C. Marshman, . . . . . J. Mack, . . . . . Joshua Rowe, . . . . . }	Pran-krishna, . . . . .	1	2	25 0 0	300 0 0
Dum-Dum, . . . . .		{ H. Smylie, . . . . . C. C. Rabeholm, . . . . . }	Soobhroo, . . . . .	4	7	56 0 0	672 0 0
Barriepore, . . . . .	Two, . . . . .	{ W. Buckingham, . . . . . J. Smith, . . . . . O. Leonard, . . . . . James Rea, . . . . . J. Johannes, . . . . . }	Ram-soondur and Shurun, . . . . . Mut'hoor, . . . . .	11	2	120 0 0 92 0 0	1440 0 0 1104 0 0
Jessore, . . . . .		{ J. C. Fink, . . . . . Ignatius Fernandez, . . . . . W. Smith, . . . . . L. Mackintosh, . . . . . J. T. Thompson, . . . . . }	Keepoo, Kullafree, Mee-arung, Kongong, Ong-see-ying, and Kyo-lo-rhee, . . . . . Niamut-Ulla, and Bhoodoo, . . . . . Rau-das, . . . . . Seetul-das, . . . . .	1	1	10 0 0 154 6 0 112 0 0 101 0 0	120 0 0 1852 8 0 1344 0 0 1212 0 0
Burissaul, . . . . .				5	3	244 0 0	2928 0 0
Dacca, . . . . .	{ Akyab, Pragu-aling, Kinky-won and Arrakan Town, . . . . . Sadamahli, . . . . . }			4	4	103 0 0 65 0 0	1236 0 0 780 0 0
Assam, . . . . .				5		195 9 0	2340 12 0
Chittagong, . . . . .							
Arrakan, . . . . .							
Dinagepore, . . . . .							
Benares, . . . . .							
Allahabad, . . . . .							
Delhi, . . . . .							
13	7	17	15	26	20	1277 15 0	15,335 4 0
				46			

In returning to the review of the operations of the society which must henceforth be considered the parent institution, we cannot but be gratified in recording the attachment manifested by the religious public towards it. The extension of its operations, especially in Jamaica, had largely increased its expenditure; while, owing probably, in part, to the separation we have just referred to, there had been a slight defalcation in its income. When this had been the case on former occasions, they had honestly stated the fact, and always found the British public ready to relieve

them; but never had this disposition been so remarkably manifested as at the annual meeting of the society in June, 1829. No sooner had a statement proceeded from the committee of a great want of funds, and an urgent appeal been made for help, than a spirit of ardent love to the cause at once manifested itself to a degree that no one had ventured to anticipate. Each appeared emulous to excel his brethren in the work of holy love; the regular business of the assembly was nearly forgotten, and money and engagements were handed up in quick succession to the

platform, till about £3,000 had been subscribed by the meeting, which then separated with the liveliest expressions of praise to God, each appearing to say to the Author of their joys, "Of thine own have we given thee." This sum was increased by the kindness of absent friends, chiefly in the country, to about £4,800, which more than relieved the society of its embarrassments, and enabled the committee, the following year, to report an increase of their gross receipts to the amount of nearly £7,000, about £1,200 of which had been raised at a public meeting at Manchester, a few months after the noble example had been set in the metropolis.

Interesting as many other facts, in reference to the domestic proceedings of this society are, we must draw this part of its history to a close, by presenting tables, first of its income and expenditure for the last fourteen years, the only part of its history during which its accounts have been *annually* drawn out. It may be of importance to observe, that the society has never possessed funded property, but is entirely dependent on the public for the means of providing for its current expenses.

By way of explaining the table we now lay before our readers, we would observe, that, under the head of *receipts*, we have included whatever sums may have been given, whether subscriptions, donations, or legacies, for the mission, or its particular branches, the translations and schools. The *expenditure* for *missions* comprehends all sums laid out in educating, equipping, sending out, and supporting missionaries; all remittances to them, their expenses when they have returned, and all payments made to their widows and orphans; in short, every thing relating to the missionaries and their work, whether preaching, trans-

lation or education: and under the general head of *incidentals*, we have included all rents, taxes, salaries, printing, stationery, journeys, advertising, &c.; every thing, indeed, relating to the *home management* of the society. A part of the money expended in printing, &c., falls again into the funds of the institution by the sale of its publications.

Year.	RECEIPTS.						EXPENDITURE.					
	Missions.		Translations.		Education.		Missions, &c.			Incidentals.		
	L.	s. d.	L.	s. d.	L.	s. d.	L.	s. d.	L.	s. d.	L.	s. d.
1818	7123	19 6	2065	11 5½			8451	19 6	1231	8 11½		
1819	8018	7 7½	1200	10 10	459	13 0	6641	5 3½	1386	8 10½		
1820	4800	19 7	700	5 7	228	14 5½	11280	3 4	1021	4 3½		
1821	10916	4 11	1929	5 3	662	13 10	15025	17 1	1968	1 9½		
1822	10184	6 16	1396	2 0	711	8 2½	10726	1 10½	1610	17 6		
1823	11248	0 3	2451	17 6	1122	0 6	14293	17 0	1996	5 5		
1824	9737	18 9	1391	8 11	1023	18 6	10029	14 6	1808	2 9		
1825	12807	6 10	2315	0 7	873	3 9	11876	15 8	2146	8 7		
1826	3250	13 4	1305	4 2	483	7 4	11020	6 7	1459	2 11		
1827	10512	1 7	1262	16 10	529	12 5	12001	13 11	1610	16 11		
1828	10551	8 3	440	8 6	819	6 4	10334	14 5	1954	15 3		
1829	9633	7 6	73	3 7	686	16 3	10544	16 1	1921	17 7		
1830	16925	4 0	56	8 9	304	1 0	13116	17 8	1440	13 6		
1831	11492	3 2	623	4 6	686	4 4	11694	15 8	1624	7 4		

\* The sums given for education this year cannot be separated from those given for the translations, and are, therefore, included under that head.  
 † In this year, it was judged desirable to alter the time for making up the annual accounts, so that this line only includes the receipts and expenditure from October 1, 1819, to June 1, 1830, being a period of eight months.

The annexed table will show the exertions at present making by the English Baptist Missionary Society, and the recent state of their missionary churches throughout the world. We have extracted it from the *Missionary Herald* of March, 1831. It is pleasing to know that, in four years, that is, from 1827 to 1831, the stations of the society were more than doubled. The expenses of each station were calculated from those of the two preceding years.

TABLE OF STATIONS CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

No.	Station.	Missionary.	Native Teachers, Catechists, &c.	Schools.	Added last year.	Inquirers.	Members.	Annual Expense.
1	EAST INDIES, CALCUTTA, Circular Rd....	William Yates,..... W. H. Pearce,..... James Penney,.....	C. C. Aratoon,.. Gorachund,..... Soojantallee,....	M. F. S.	2 23 1	8		L. s.
2	Do. Lal Bazar,.....	W. Robinson,.....	Chodron,.....			43		495 0
3	Doorgapore,.....	George Pearce,.....						346 0
4	Howrah,.....	James Thomas,.....		1				284 0
5	Bonstollah,.....							292 0
6	Cutwa,.....	W. Carey, jun.....			4	9		326 10
7	Sewry,.....	J. Williamsou,.....		4 4	4			338 10
8	Mouhyr,.....	Andrew Leslie,..... William Moore,.....	Sonaton. Muthoor. Narayan. Two,.....	Se ve ral		0		
9	Digah,.....							206 10
10	Ajmere,.....					29		377 0
11	Ceylon, Colombo,.....	Jabez Cary,.....		Se ve ral		sup	ported by	governm't.
12	Do. Hangwell,.....	Ebenezer Daniel,.... Handrick Siers,.....		8 3				767 10

BAPTIST MISSIONARY SOCIETY.

TABLE CONTINUED.

No.	Station.	Ministry.	Native Teachers, Catechists, &c.	Schools.	Added last year.	Agri-culture.	Members.	Annual Expenses.
13	Java, .....	G. Bruckner,*						
14	Sumatra, Padang, .....	N. M. Ward.						
15	West Indies (Jamaica) ..	James Coulhart, .....						
16	Kingston, E. Queen Street, ..	Joshua Thomas, .....	1	1	190		3626	
17	Do. Hanover Street, ..				67		730	
18	Yallahs, 19 miles, .....							
19	Papaya, 8 miles, .....							
20	Port Royal, .....	John Clarke, .....						
21	Spanish Town, .....	J. M. Philippo, .....			13		171	
22	Garden Hill, .....	John Andrews, .....	1	1			1100	
23	Passage Fort, .....							
24	Kingwood, .....							
25	Old Harbour, .....	H. C. Taylor, .....						
26	Stony Hill, .....							
27	Staple, Port, .....							
28	Mount Charles, .....							
29	Rice Hill, .....							
30	Montage Bay, .....	Thomas Burshell, .....						
31	Staple's Hill, 10 miles, .....	Francis Gardner, .....						
32	Palmyra, 16 miles, .....							
33	Greeny's Mount, 16 miles, ..							
34	Dyno's Mount, 19 miles, .....							
35	Starwood, .....							
36	Crooked Spring, .....	W. W. Cantlow, .....						
37	Savannah, 10 miles, .....							
38	Ridgeland, 10 miles, .....							
39	Palmetto, .....	William Kuhn, .....						
40	Rio Duane, 16 miles, .....							
41	Stewart's Town, 19 miles, ..							
42	Oxford & Cambridge, 8 m., ..							
43	Aradua, .....							
44	Lanes, .....	Supplied for the present by Messrs. Burshell, Cantlow and Kuhn, .....						
45	Port Maria, .....	Edward Baylis, .....						
46	Ora Cayes, .....							
47	Bray Head, 11 miles, .....							
48	Do. 10 miles, .....							
49	Arnot Bay, .....	James Flood, .....						
50	Charles Town, .....							
51	Red Bay, .....							
52	St. Ann's Bay, .....							
53	Ocho Rios, .....	Samuel Nichols, .....						
54	Brown's Town, .....							
55	Manchester, .....	Joseph Burton, .....						
56	Bolton, Honduras, .....	Joseph Bourne, .....						
		Robertshaw, .....						

\* Mr. Bruckner is now at Serampore, superintending the printing of the *Javans New Testament*, but is very anxious to return to Java.  
 † The stations printed in italics are subordinate to those which precede them; the figures denote the distance.

**VOL. I.—Nos. 17 & 18.**

Annual Expenses.

L. s. d.
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Incidentals.

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## CHAPTER II.

## MISSION IN BENGAL.

On their arrival in Balasore roads, on the 10th of November, the missionaries landed at a bazaar or market, and Mr. Thomas soon began to enter into serious discourse with the Hindoos. The people immediately left their merchandise, and assembled under a large hovel, for the express purpose of hearing the gospel, to which they listened with fixed attention and apparent pleasure for about three hours. One of them prepared a dinner for the preacher and his colleague, a plantain leaf serving instead of dishes and plates; and, previous to their departure, the Europeans were earnestly entreated to build a house and take up their abode in the neighborhood.

On their arrival at Calcutta, they had an interview with Ram Boshoo, but were greatly distressed by the intelligence which he gave them. Soon after Mr. Thomas had quitted India, he went from place to place, deserted by Englishmen, persecuted by his own countrymen, and afflicted by a disease which brought him almost to the borders of the grave. "In this state," said he, "whilst I was destitute of support for myself or my family, one of my relations offered to save me from perishing, on condition of my bowing down to an idol. I knew that the Roman Catholic Christians were in the habit of worshipping images, and I supposed there might be a command for that practice in some part of the Bible which I had not seen. After some hesitation, therefore, I complied; but I am still attached to the Christian religion." As a proof of the attachment which he professed, he remained with the missionaries, and Mr. Carey, who seems to have entertained sanguine hopes as to his conversion, notwithstanding his lamentable fall, resolved to employ him in correcting the translation of the book of Genesis, which had been completed during the voyage from England.

As it had been settled, before the brethren Thomas and Carey embarked for India, that the society should grant them an annual stipend till they were able to provide for themselves, the former took up his abode in Calcutta, with the view of maintaining himself by his professional practice, while his colleague hoped to

support himself and his family by the cultivation of a few acres of land at a place called Hashnabad, upon the river Jubana. Both of the missionaries, however, had a variety of difficulties to contend with in the commencement of their labors; and Mr. Carey, in addition to severe domestic affliction, was, for the first three or four months, involved in a state of complete embarrassment. Owing to a variety of unforeseen and unavoidable circumstances, the investment of money taken out for his immediate support was sunk, and both he and his family were consequently left in a strange land without the means of subsistence. This painful circumstance, together with personal illness, the sickness of his wife and children, the irreligion of the Europeans by whom he was surrounded, and the moral degradation of the Hindoos, for whose conversion he ardently longed, pressed heavily upon his spirits, and sometimes threatened to overwhelm him in despair. The blessed power of religion, however, supported him under all his accumulated sorrows; and early in 1794, the providence of God appeared conspicuously on behalf of him and his coadjutor. A gentleman, who afterwards filled some of the most important offices in the government of India, offered them the superintendence of two indigo manufactories, which he was, at that time, establishing in the vicinity of Malda. A proposal which opened the way to the effectual removal of all pecuniary difficulties, and was likely to be productive of the most beneficial results, by affording each of the missionaries influence over more than a thousand persons, was, of course, accepted without hesitation. Accordingly, Mr. Carey fixed his residence at Mucknabatty, a place about thirty miles from Malda, and Mr. Thomas settled at Moypauldiggly, sixteen or seventeen miles farther to the north.

In a letter addressed to the directors of the society, and dated January 6, 1795, Mr. Carey observes, "The wonderful providence of God, which placed us in the situation where we now are, must, I conceive, afford pleasure to all who love the cause of Christ; as we may now be enabled to lend pecuniary aid to

the work of God. It has indeed retarded us in our principal work, on account of the corrupt language spoken here; but this is not unconquerable, for, with the assistance of my moonshee, or interpreter (Ram Boshoo,) I am enabled to go out, especially on the Lord's day, and preach the gospel to the natives. As the villages in this neighborhood contain but few inhabitants, my congregations are consequently small; though, in general, composed of *all* the villagers. I have preached already in four or five places, and am extending my sphere of action almost every week. Of success, however, I can as yet say nothing; for often, through the want of a more perfect acquaintance with the language, I have not been able to obtain the attention of the people. Last Lord's day, indeed, was more pleasing. I went to a village inhabited wholly by professed Mussulmen, but who intermix some pagan notions with Mahometanism. After discoursing with them upon the evil and universality of sin, together with the holiness of God, I inquired, if these things were so, how they could possibly escape the wrath to come. They appeared confounded, and said they had never heard such things before, as their teacher had merely told them what were the duties of the Mahometan religion. I then drew a parallel between certain parts of the Bible and of the Koran, and inquired whether the injunction to pray for our enemies, or the command to exterminate all unbelievers, were most consistent with the true character of God. They confessed that the preference must be given to the Bible, and then promised to abandon their practices of lying, stealing, offering to departed souls, &c.

"I have been visited with severe illness, both in my own person and my family. My wife and eldest son are just recovered from a dysentery of twelve months' continuance. I have had two attacks of an intermittent fever, which was attended with a dysentery also, and reduced me very much; and one little boy of five years old has been removed from us by death. He lay ill about a fortnight, and died of a mortification in his bowels, caused by a flux and fever; but God is infinitely wise, and I feel a sacred pleasure in acquiescing in his will."

In another letter, dated the same month, Mr. Carey says, "When my dear boy died, I could not prevail upon any one to make him a coffin, though we had carpenters in our own employ; and it was with difficulty that I engaged four Mussulmen to dig a grave for him. No one would undertake it alone, and therefore so many of them went together, that they might all participate equally in the shame. We sent seven or eight miles for two persons to carry him to the place of interment, but in vain; and my wife and

I had agreed to do it ourselves, when a lad who had lost *caste*, and our *mater* (a servant who performs the most servile offices), were induced to relieve us from this painful service. This was on Saturday, and on Monday the four Mussulmen came; and told us that they had lost caste for digging the grave, and that the head man in their village had forbidden any of the people to eat, drink, or smoke with them.

"It is well known that Mahometans have no caste; but they imagine they have, and the loss of it is to them as serious a thing as to the Hindoos. I therefore sent for the man, and told him that he must eat, drink, and smoke with them, or wait till I had sent to the judge at Dinagepore. After some prevarication, he agreed, and so the affair ended. By this instance you may judge of our difficulties. Divine power, however, can subdue all things; and without the Holy Spirit, nothing effectual can be done any where, or under any circumstances."

Shortly after his arrival in India, Mr. Carey, as is usual with strangers, began to form a very favorable opinion of the character and manners of the natives. A little observation, however, convinced him that his impressions were deceptive, and that the persons whom he had considered as characterized by a variety of moral excellences were, in point of fact, a covetous, cruel, and deceitful race of men. The following particulars, therefore, have been collected for the information of the reader, who will thus be enabled to form a pretty accurate idea of the people among whom the missionaries had undertaken, in humble dependence on the aid and blessing of their adorable Master, to preach the glad tidings of salvation:

The natives of Bengal are about the size of Europeans; though, generally speaking, they are rather shorter. Their complexions are various; those who are exposed to the sun, and employed in laborious avocations, being very black; whilst others, whose caste exempts them from servile occupations, are as white as many Europeans, and, if dressed in a different manner, would scarcely be distinguished from natives of the south of France.

The clothing of the poor consists of a small piece of cloth, tied as an apron, passed under the body, and fastened by a piece of packthread, which surrounds the waist. Some of them have a small turban; and in cold weather they wear an additional piece of cloth, which is thrown over the shoulders, and wrapped round the body. Those in better circumstances have a longer piece of cloth; and the Mahometans who can afford it have *jamas*, or frocks, which hang to the ground like petticoats. They are all fond

of ear-rings and other ornaments, and the Hindoos distinguish themselves from Mussulmen by wearing a bracelet round the neck: they also leave a small lock of hair on the crown of the head, which they form into a tail, whilst the disciples of Mahomet shave their heads entirely. The ladies wear a piece of cloth wrapped round them, almost in the form of a petticoat, and another piece is thrown loosely over their shoulders. They have, also, a number of ornaments on the neck, wrists, and ankles, and, when full dressed, they have a large ring in the nose.

Their marriages are contracted in very early life, sometimes from the age of three or four years, but generally about the age of ten or twelve; and, on these occasions, it is customary for the father of the wife to make considerable gifts to the father of the husband. The consent of the parties is not supposed necessary, as it is merely a bargain between the parents; and the principal object of every father is to get his children married, and to expend a large sum on that important business. In poor families, however, the young people are obliged to wait till they can save money enough to defray the expenses of the nuptial ceremony.

The origin of the Hindoos is concealed by a veil of impenetrable darkness; and their own accounts are too fabulous to demand notice. Some persons of intelligence, however, have supposed that the *Hill People*, as they are called, are the aborigines of the country, who, by former wars, have been driven into the mountainous district of Bahar. They are said to be a small people, and utterly distinct in their language, manners, and way of thinking; yet they are surrounded by Hindoos on every side.

A striking similarity exists between many of the practices of the Hindoos and the institutions of the Levitical law. Their ideas of contracting uncleanness by touching a dead person, a bone, a grave, or any unclean animal, are very analogous to the Jewish precepts respecting those things; and it is particularly worthy of remark that, after contracting any accidental defilement, they invariably bathe, and change their clothes. The caste, also, seems to bear some resemblance to that law which required the tribes to keep separate, and not to intermarry, lest they should mar their inheritance; and the distinction of the Levites from the rest of the people for holy purposes, and their division into different orders, seem to bear some affinity to the proper employment of the Bramins, and to the different classes of that tribe. The Bramins are entirely separated to the maintenance of literature and the performance of religious ceremonies; but they are divided into several orders, all of whom are attached to the different tribes of Hindoos, and are

ranked accordingly: No one of an inferior caste can personally make any offering to their gods; but the common people bring their offerings to the Bramin, who presents it to the *Debita* or demi-god; and the sacerdotal offices, particularly those connected with sacrifice, are not performed even by every Bramin. Neither is every Bramin qualified to be a *geroo*, or teacher; but this privilege belongs exclusively to certain persons, and is hereditary in their families.

The houses of the Hindoos are erected on each side a square court which occupies the centre. All the doors of these four buildings open into the court, and the houses are designed, one for the wife and other female relations; a second for servants and visitors; a third for culinary purposes; and the fourth as a cow-house. The materials with which they are constructed vary according to the circumstances of the owners; some being of brick, but the generality of mud, straw, or mat walls. Bamboos, in India, serve for almost every purpose, and of these the posts of many houses, the roofs, and the mats which compose the walls, consist. The floors are earthen, raised two or three feet above the level, and smeared over with cow-dung, as are also the mud walls, which makes them look very smooth and neat. They have only a ground-floor, but the roofs are, in general, ten or twelve feet high.

With respect to furniture, the common people have nothing more than a piece of sackcloth for a bed, and a pillow stuffed with cotton; but those of superior rank have a bedstead made of bamboo and laced with packthread. Some also have a metal dish in which their food is served up, but the greatest number eat off a plantain-leaf, or a leaf of the water-lily; and the Bramins have copper spoons, without handles, something like an English butter-boat. These, however, are only used to take up water, in their religious ceremonies. Their lamps are small earthen vessels, in the form of oyster-shells, but rather deeper. These are filled with mustard-oil, and a piece of cloth rolled up forms the wick.

Their cooking is performed in coarse, unglazed earthen-ware, and the principal vessel used for this purpose is called a *kurry*. This is nearly of the form of an iron pot, and is set over the fire, either on bricks, which are so contrived as that the vessel may rest on them in three places, the remainder being open to admit the air, or over a hole in the earth, contrived in the same form; and this is most common, as it is very soon prepared. A large jug, of the same ware, called a *koolsee*, and capable of containing about four quarts, serves for a bucket, and a vessel in which water is usually kept. The women are employed to fetch

water, and generally in the evening, as in the time of the patriarch Abraham. They often carry two of these vessels full, one resting on each hip. Another vessel found in most houses is the *lota*, containing about a pint and a half, and commonly made of brass. In this they keep milk, water, or any other liquid.

A *hookah*, or smoking tube, is considered so indispensable, that no house is without it; but its form varies according to the circumstances of its possessor. The sort used by the highest class of the natives has been already described in the account of Parbotee's visit to Mohun Chund; but the hookah in common use is made of a cocoa-nut shell, with a hole in the top, and another small one in the side. A wooden tube, about twelve inches long, is fixed into the aperture at the top, and a small earthen vessel, like the bowl of a tobacco-pipe, is fixed in that, for the purpose of containing the tobacco and fire. The cocoa-nut shell is then half filled with water, the mouth is applied to the hole in the side, and the smoke of the tobacco is drawn through the water.

With respect to the character of the Hindoos, Mr. Carey observes, "The stories of their benevolence, humanity, and meekness are all false, and exist only in the doctrines of the shasters, which have been neither seen nor heard by the thousandth part of the people. The very reverse is the case. Lying, avarice, perfidiousness, cruelty to animals, and servility, are the most prominent features in their character; and though it is taught in their shasters that it is the same crime to kill a cow or a Bramin, great numbers of cows are annually starved to death in the dry season, merely through the avarice and neglect of their owners. Covetousness and servility are so closely united in almost every individual, that cheating, lying, and juggling are esteemed no sins with them; and the best among them, though they utter ever so great a falsehood, do not consider it as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly reply, 'It is the custom of the country.' Most of the Hindoos, indeed, believe themselves to be merely a sort of automaton, upon which God acts in a physical manner, and that, consequently, they are not accountable for their own actions. Hence, if they be charged with murder, or detected in thieving, they will generally answer that their *kopal* or forehead is bad. By this they mean, that they were destined to commit such crimes; for it is a common opinion among them, that the fate of every man is written in his forehead; and as they include in that opinion all moral actions, as well as their providential situations, they consider that the whole of their conduct is to be

attributed to God, and not to themselves. This doctrine is almost constantly avowed when we attempt to press on them the malignity of sin and the guilt of their actions. In a conversation which I had, one day, with a man on this subject, he roundly asserted that he had never committed a sin in his life; for, though many of his actions were unjustifiable, yet it was not him that committed them, but God. This notion prevails among them almost universally; and to clear themselves of the inconsistency of charging sin upon a holy Deity, which I have often pressed them with, they say that no act of God can be sinful, however great an enormity it might be, if committed by a man.

"Though the genius of the people in India is as inventive as that of any other nation, yet they all travel on in the beaten road of antiquity; and every thing new is generally condemned without a trial. The *caste* is the great obstacle to improvement and knowledge; for whatever employment the fathers followed, the same is pursued by their posterity from generation to generation, nor can they possibly exchange it for any other. All motives to exertion, inquiry, or mental improvement, are thus, of necessity, cut off; for the most honorable actions, the most beneficial discoveries, or the most virtuous conduct, would secure neither honor nor advantage to a person of a low caste; and those of a higher caste, being universally revered as a sort of demi-gods, lose none of their reputation through their vice or ignorance. The consequence is, a stupid contentment to remain as they are, a total want of curiosity, and complete inattention to the improvement of the mind. Vacant and indifferent, they plod on in the path of their forefathers; and even truths in philosophy, geography, astronomy, or any other science, if out of their beaten track, make no more impression on their minds, than the sublimer truths of religion. They suppose the different castes to be distinct species of animals, and therefore conclude that it is as possible for them to become some other kind of animal as to become Christians; and that the different forms of worship and habits of life, observed by particular castes, are as necessary to that caste, as eating grass is to the support of an ox, or flesh to the subsistence of a tiger."

The superstition of these people appears particularly in their profound veneration for the Bramins, and the implicit obedience which they yield to all their commands. This probably arose, in the first instance, from the power assumed by that tribe, to whom even sovereign princes are commanded to be obedient. They also still exercise the prerogative of imposing fines upon persons of every other caste, for offences very trivial

in themselves, and arising, in point of fact, out of their own superstitions. The British government, indeed, prohibits the imposition of these fines; but, notwithstanding this, they are constantly exacted, under the name of atonements; and as no complaint is ever made, from a dread of incurring the curse of the Bramins, the offenders escape with impunity.

"The Bramins," says Mr. Carey, "are much feared, because the shasters affirm, that if a Bramin curse any one, the vengeance imprecated will infallibly take place. They even record that the sea became salt, and the sun and moon spotted, by the curse of a Bramin. They have also an account, which I have read, of a king, who one day went a hunting into a thick wood, where he left all his attendants; and, being very thirsty, he wandered to the abode of a Bramin, who had retired into the forest for devotion. The holy man was at his worship, and so completely absorbed, that he paid no attention to the monarch, who repeatedly asked him for some water. On this, the king, seeing a dead serpent near, put it round the neck of the devotee, and was going away. At this juncture, however, the son of the Bramin coming in, and seeing the snake on his father's neck, was very angry, and pronounced a curse, intimating that a fabled serpent, called *Tyshak*, should bite and kill the aggressor. The old Bramin, though desirous of reversing the boy's sentence, was unable to do it; and, though every precaution was taken, the king was bitten and killed by *Tyshak*."

The Hindoos appear to acknowledge only one God, whom they call *Eshar* or *Bhogabon*; and from whom, they say, proceeded three personal virtues or powers; namely, *Birmmha*, the creator; *Veeshnoo*, the preserver; and *Seeb*, the destroyer, who will, at last, destroy all things. *Birmmha* is not worshipped at all; *Veeshnoo* only by a few; but *Seeb* almost universally. But though the Hindoos and Mahometans seem perfectly unanimous in the acknowledgment of one Supreme Deity, yet, in all parts of India, divine honors are paid by these different people to demi-gods, or departed saints; so that under every great tree and in every high place may be seen the signs of a *dehta* or *peer*; the former being the name given to the idol of the Hindoos, and the latter the appellation bestowed on the object of Mahometan devotion. The residences of the *dehtas* are generally marked by a stone set up on one end, and daubed with a little scarlet coloring, and flowers are daily offered and strewed about the place. The *peer* is distinguished by a little pile of bricks and mortar, two or three feet high, a lamp, that is occasionally lighted, and little images of burnt clay somewhat resembling horses and elephants. These images are supposed to afford

pleasure to the *peer*, who is the spirit of some devout person that has been buried near the spot, and where two roads intersect each other. The devotees bring offerings of cakes, fruits, and spices to the *peer*; and, having got some person, who, perhaps, can neither read nor write, to repeat some sentence of the Koran, they fall to, and eat them up. Sometimes the residence of a *peer* is formed into a little temple, which is kept very clean, and, when viewed from a distance, has a picturesque appearance.

In alluding to the deplorable state both of the Hindoos and Mussulmen, Mr. Carey observes, "Though the land is full of idols, I do not know that the bulk of the people ever worship them with an expectation of obtaining any thing for the *soul*. They universally tell me, that their *dehtas*, whose images they worship, have a power to afflict their persons, to spoil their crops, and to kill their children, and will infallibly do this, if they neglect to make offerings to them; so that, from what I can learn, bodily or carnal fear is the only spring of all their worship.

"The sun," says the same pious and intelligent missionary, in another part of his correspondence, "is supposed to be the governor of all bodily diseases, and is therefore worshipped, in order to avert his anger, and to prevent diseases. Some valetudinarians worship him every Sunday by fasting and offerings; but he is annually worshipped on the first Sunday in the month of *Mäg*, which was last Lord's day, January 14. The name of this worship is *Dhormma Bhäu*, or *Soorjya Bhäu*. The manner, it seems, varies in some respects in different places; but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even Mussulmen have so far Hindooized as to join in the idolatry, which is thus conducted:—

"At the dawn of the morning, a great number of offerings, consisting of fruits, sweetmeats, pigeons, kids, &c. are carried into the open field, and placed in a row. A small pot, containing about a pint and a half of water, is placed by each person's offering. A device made of a certain water plant, and formed so as to resemble the sun, is placed on the edge of the pot, and a small twig of mango tree with a few leaves on it, is put into it, as people in England put flowers in water. The pot, with its appendages, is perhaps intended to represent the sun, as the vivifier of nature. By each offering is also placed a *dhoonackee*, a sort of incense altar, or censer, made of copper. It resembles a chaffing dish, and stands upon a pedestal about twelve inches high. This contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the tree here called *dhoons*.

By each offering likewise stands a lamp which is kept burning all day; and the women who offer, take their station by the offerings. At sun-rise, they walk four times round the whole row of offerings, with the smoking censers on their heads, and then return to their former station, where they continue in an erect posture, fasting the whole day, and occasionally throwing a little incense into the fire. Towards evening, the Bramin who attends the ceremony throws the pigeons up into the air; but these, being too young to fly far, are scrambled for, and carried away by any one who gets them, for the purpose of eating. The Bramin also perforates the ears of the kids with a packing-needle, after which they become the property of the first person who touches them. About sun-set, the offerers again take up the smoking censers, and make three more circuits round the row of offerings, thus making the whole number seven times in the day. After this, each person takes up his or her offering and the lighted lamp, when the lamps are thrown into a pond, and each one takes his offering home, and eats it."

On the three last days of the year, and on new year's day, a variety of ceremonies are performed by the Hindoos in honor of Seeb, the destroyer. Some persons consider the preparations, which commence seven or eight days earlier, as part of the worship itself. This, however, is incorrect, as the time is then chiefly occupied by beating of drums, and other instruments, and by the dancing and grotesque gesticulations of a number of people, called Bhoktears, or believers, who go about begging money to defray the expenses attendant on the ceremonies which are to follow, and which have been thus described by the Rev. W. Carey:—

"On the first of the three last days of their year, or of the month Chytre, the dead bodies of men, if they can be procured, or if they are not to be had, dead men's skulls, and pieces of the wood which was employed in burning the dead, are brought near to a house of Seeb and Kalle; where they are placed in the form of an offering. After a little time, a number of the Bhoktears appear, dressed some as women; others with a kind of horrid vizors, like digitated crowns put over their faces; others disfigured with paint; and some with artificial hair, or hemp, or a bunch of ropes like a mop on their heads. Some have artificial tongues, made of sackcloth, reaching to their feet; and others go with their tongues put out of their mouths as far as possible. Some of these men have swords; others *khorgos*, a kind of crooked weapon of war; some take up a piece of the wood before-mentioned; others a skull; and others have earthen pots on their bare hands, containing a small quantity

of wood, which is oiled and kindled. Taking oil into their mouths, they spit it, at intervals, into these pots of fire, which makes a horrid blaze, and is thus kept up for some hours. It is accounted a wonderful interposition of Seeb, that their hands are not burnt, nor even the wood in the pots; but I suppose the oil preserves both the one and the other, as they are well oiled all the time. After thus parading about, the dead bodies, bones and wood are carried to a river or other water, where they are thrown in. The people then bathe and go home; but toward the close of the night, they meet again, make a large fire, and dance upon the coals.

"On the second day, they fast more severely than on any of the other days; for though on all these days they eat nothing boiled, on this they eat nothing but meal of wheat or barley, and abstain from drinking entirely. In the evening, a burnt offering is presented to Seeb, of sefamum seed and ghee, or leaves of the beal tree mixed with ghee, which concludes the worship of the day.

"The third day is employed in various kinds of torture, as falling from a stage on iron spikes,—dancing with threads or bamboos drawn through their sides, or with spits through their tongues. But as none of these modes are practised in this neighborhood (Mudnabatty), the people here end the worship by swinging, which is not performed till the next day, in the southern parts.

"The trees are first erected in an open place, and the bamboo, which turns horizontally, is fixed on them so as to turn freely, and a rope is suspended from each end. After this, an offering is made to Seeb, at the bottom of the tree, by a man who, though not a Bramin, acts as a priest on this occasion. He begins by laying the different articles in order at the foot of the tree. These consist of rice, beaten from the husk, but unboiled; a wild edible herb, called *sanchee*; a branch of plantain; some water, and two young pigeons. A coal of fire is then procured, and a small quantity of dhoona or Indian pitch thrown upon it. On this they place a small quantity of the rice and herb; and the man who officiates as priest, after appearing to be for some time engaged in silent prayer, puts a sprig of the plant upon his own head, where he lets it remain about the space of a minute. The person who is to swing is all this time apparently occupied in prayer, with the hooks under his feet. The heads of the pigeons are then pulled off, one after the other, by the priest, and the blood is made to run down the bottom of the tree, which concludes the consecrative offering.

"The man who is to swing now prostrates himself before the tree, and a person makes a mark, with his dusty fingers, where the hooks are to be put. Another

person gives him a smart clap on one side of the back, and pinc'es up the skin hard with his thumb and fingers; while a third passes the hook through, taking hold of about an inch of the skin. The other hook is, in like manner, put through the skin of the other side of the back, and the man gets upon his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or on some other eminence, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo; and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope, the machine is turned. In swinging, the man describes a circle of about thirty feet diameter, and he holds a basket containing the herbs previously offered to Seeb, which are thrown down by handfuls, but I saw nobody pick them up.

"Only two men swung this year at this place, and one of them only five minutes. The other swung a quarter of an hour, and smoked his hookah as he whirled round. In less than two days, I examined his back, which was quite well, and scarcely the marks of the hooks were left. When he descended, I saw a man chew some leaves of the *piper betel*, the juice of which he injected from his mouth into the wounds; he then applied two leaves of the same plant, and tied on a cloth: no other application was used, except a squeezing up of the wounds with the hand, and setting the knee of another man against his breast, which he pushed hard, holding his shoulders by his hands. I asked the man who swung, if the pain were not severe. He said, No; it was much like the bite of an ant.

"I have endeavored to investigate the origin and design of this custom, but nearly in vain. I am informed by the Bramins that it is not commanded by any of the shasters, and the end it is designed to answer is equally unknown. Some say it is done for the happiness of those who perform it; and others, that it is for the happiness of the rajahs, or other great men, who have given certain portions of land for its support. It is not considered in the light of an atonement, but merely as a custom or show; yet it is generally done in consequence of a vow made in distress.

"The most common account of its origin, and that which the generality of the natives seem to credit, is as follows:—A rajah named Bân, whose daughter was married to the son of Kristno, was the occasion of it. It is said that he was a giant, with a terrible form and a thousand hands; but in consequence of his having treated his son-in-law very unworthily, Kristno made war upon him, conquered him, cut off his hands, and imposed this torture upon him. The last fact,

however, is said to be uncertain, as it is questionable whether Kristno inflicted this as a punishment, or whether Bân imposed it on himself as a penance.

"The ruins of Bân's house are still shown, close to the river Purnabobbha, and his daughter's house is said to be on the other side of the river. Some pillars still remaining on the spot, and the large roads which go near it, especially a high road by his house, from Gour to Assam, and two stone bridges over the Tanguan river, the ruins of which are in the vicinity, are all considered as indicative of the greatness of Bân. The numerous quantity of large stones sculptured with representations of Hindoo *debtas*, show that these bridges were very magnificent; and every stone must have been brought either from Bootan or from the mountains in Bahar; an astonishing distance!"

The Hindoos usually burn their dead by the side of a river, and always leave a vessel filled with water by the spot. The poor people, however, only throw their dead into the river, where they are devoured by kites, crows, and various animals. If an opulent Hindoo be taken ill, and his disease be considered dangerous, he is conveyed to the banks of the Gunga, or holy river: for Mr. Carey states, that the whole of the Ganges is not accounted sacred, but merely some parts of it; and the holy water, after leaving the great river, runs into smaller streams, one of which is called the Hoogly. The sick and dying, therefore, are carried to these holy places, where they are carefully watched till they expire. The Mussulmen in India bury their dead, and regularly mourn over their graves once a month.

There were originally four castes among the Hindoos, namely, the Bramin, the ketra, the bice, and the soodra. Of these, the first were worshippers or theologians; the second, kings and soldiers; the third, merchants and husbandmen; and the fourth, servants and mechanics. Of these castes or tribes, however, only the first and the last now remain; the ketra and the bice having been extinct ever since the commencement of the present age, which was nearly as far back as the time of the creation, according to the Mosaic account. There are, however, many inferior branches in each of the divisions, and even some of these are again subdivided. Thus the lowest order of the soodras is divided into several classes, as mat-makers, shoemakers (comprising skinners, tanners, and curriers), bird and snake catchers, and many others. The derivation of the term *caste* has not been satisfactorily explained. It does not appear, however, to have any thing in it of a religious nature, but merely expresses a distinction of the tribes, as connected with certain avocations and trades. Nor does it extend any further than to eating and drinking, intermeddling with each other's employments,

and intermarrying among each other. Persons of one caste, indeed, may eat the food of another, if no water have touched it. Thus a Bramin may purchase rice of a Sudra, or even of a Mussulman, but none except one of his own tribe may cook it for him. A Hindoo also may smoke the same tobacco which a Mahometan has just been using; but he must take off part of the hookah which contains the tobacco, and must not smoke through the same water.

The loss of caste, though sometimes occasioned by the most trifling incidents, is attended with the most serious consequences; as not only the individual himself is viewed with contempt and abhorrence, but it sometimes happens that his wife and children lose caste themselves, in consequence of his misfortune, and are thus involved in his disgrace and ruin. Nor is it possible to remedy the evil thus sustained; for though, in one instance which came under Mr. Carey's notice, a man who had forfeited his caste through a woman in the family being obliged to live with a Mussulman, offered a lack of ropes, or about ten thousand pounds, to have it restored, his application was unavailing.

As soon as the missionaries were completely settled in their respective factories, they established schools for the education of the children belonging to the workmen under their inspection, and to other natives in the vicinity; but the extreme ignorance and poverty of the parents induced them to take away their offspring on the slightest occasion, and in some instances it became necessary to remunerate the pupils for their attendance. Regardless of these discouraging circumstances, however, the brethren persisted in their benevolent attempt of instructing the rising generation. They also continued to preach the gospel every sabbath, and frequently on week-days, to a considerable number of persons, and in a manner particularly adapted to their circumstances and superstitions; as will appear from the following description, communicated by the Rev. W. Carey to the committee of the Baptist Missionary Society:

"I wish to say something about the manner of my preaching, but scarcely know how. As a specimen, however, I will describe one season at a large village called Chinsurah, about four miles from Mudnabatty. When I arrived, I saw an idolatrous temple finely built with bricks; and, in order to excite attention, I asked what place that was. They said it was a *thakoorane*, or female deity. I asked if it were alive; and, on their replying in the affirmative, I said, 'Well, I will go and see her;' but on my advancing towards the place, they all cried out, 'No, sir, no; it is only a stone.' I then removed to a little distance under a tamarind tree, and we began singing a Bengalee hymn. By this time a pretty large concourse of people had

Vol. I.—Nos. 17 & 18.

assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who had never heard a word of the Bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon at the expense of the honor of divine justice. I then inquired what way of salvation, consistent with the righteousness of God, was proposed in any of their shasters. 'They speak,' said I, 'of nine incarnations of Veeshnoo past, and one to come; but not one of them is pretended to be for the salvation of a sinner. They were only to preserve a family, to kill a giant, to make war against tyrants, &c., all of which God could have accomplished without these incarnations.' I then observed how miserable they must be whose whole religion only respected the body, and whose shasters could point out no salvation for the soul; at the same time setting before them the way of life by the sufferings and death of Christ.

"At another place, in preaching from Christ being sent to bless, in turning every one from their iniquities, I observed the superiority of the gospel to all other writings, and of Christ to all pretended saviours, in that particular point, that *believing in Christ was universally accompanied with turning from iniquity*; and I contended that their worship must be false; for they made images, and presented offerings to them, and were abundant in their religious ceremonies, but not a man among them had turned from his iniquity. 'There are,' said I, 'among you liars, thieves, whore-mongers, and men filled with deceit, and as you were last year, so are you this; nor can you be more holy till you renounce your wicked worship and idolatrous practices, and embrace the gospel of our Lord Jesus Christ.'

"This is the method of preaching that I use among them; and nothing of this kind appears to give them offence. Many, indeed, wish to hear; but many others abhor the thoughts of the gospel. The Bramins fear to lose their gain, the higher castes dread the loss of their honor, and the poor tremble at the vengeance of their debts."

Whilst the brethren thus faithfully exposed the deceitfulness of pagan worship, and pointed to the Lamb of God as the only unfailing refuge from the wrath to come, they evinced the most compassionate and benevolent disposition towards the poor by whom they were surrounded. Mr. Thomas was particularly attentive to such as were afflicted with illness, and in many instances, under the divine blessing, effected the most surprising cures. To him, indeed, the performance of an act of mercy was evidently the highest

gratification, and the following circumstance, related by himself, will serve to depict, in glowing colors, the sympathetic tenderness of his heart:

"A few days ago, a young woman came to my door, complaining of being very ill; and it appeared that she had come twelve or fourteen miles, by degrees, from the city of Dinagepore, to ask relief of me. I saw her bloated in the face and hands, as though she had that sort of dropsy called *anasarca*. I also understood she had a fever, with a variety of other pains and diseases; and she told me that she had neither food to eat nor a home to go to. I gave her what she wanted, and in a few days she appeared much better. About three days ago, however, as I was riding out, she called to me, and seemed to be in a more languishing way than before. I found her hut was too cold, and rode up to another, where a crippled Mussulman and all his family are living on what little they get from me. I begged them to let this poor creature come in to sleep, as the nights are cold; but they said, no, she was not a Mahometan, and, therefore, if she came in, they must turn out. I rode back and asked her, 'Are you a Mahometan?' 'No.' 'A Hindoo?' 'No.' 'What are you then?' With indescribable anguish she replied, 'I am a child of a common prostitute.' I now pitied her more than ever, knowing that no native of this country would pity or relieve her in her complicated distress, because she was of *no caste*. I then told the family that *her* distress was the greatest, and *they* must remove into some of the more distant houses, and she must be admitted immediately, as the day was far gone; so they parted off one end of the house, and let her come in; and, as she was of no caste, she gladly partook of food which was dressed by us; so I sent her some fowl and chicken broth, and she was visited by Mrs. Thomas and Mrs. Carey, who acquainted me more particularly with her diseased situation. The evening before the last, she complained of cold, and I sent her some warm broth, and a person to make her a fire. I thought, however, she could hardly survive the night, and the first word I heard the next morning was that the poor creature was dead.

"Yesterday morning, I called a Mahometan servant, and told him this poor woman must be buried, and I committed the interment to him, telling him that I would pay whatever charges were necessary. He said, 'Very well,' and went out; but soon returned, saying that no Mussulman would bury her, because she was not of their religion. I then sent him out among the lowest of the Hindoos, but they also refused. At last, one man undertook it, on condition of being well paid; but in a short time he returned and stated that he could not dig a grave for her; as by so doing he should lose his *caste*, and no one, afterwards, would

either eat or drink with him. He wished the body to be thrown into an adjacent pond; or into the next field, where the jackals might devour it in the night. However, at last I prevailed; a grave was dug, the poor woman was buried, and I find I have secured the man his *caste*."

On the first of November, 1795, the missionaries formed a church at Mudnabatty, consisting of themselves, and two Englishmen named Long and Powell, who had come over, with the design of settling in Bengal, and had submitted to the rite of baptism. They were now, therefore, enabled to commemorate the death of their adorable Redeemer at the sacramental table; and whilst inquiring with the prophet, "Who hath despised the day of small things?" they were encouraged to look forward, with the cheering hope, that, in the time of God's appointment, "the little one should become a thousand."

In the spring of 1796, Mr. John Fountain, a member of the church at Eagle street, London, was recommended to the directors of the society, as a young man whose heart was engaged in the work of missions; and, after the most satisfactory investigation of his character and abilities, he was taken under the patronage of the committee, and sent out to the assistance of the brethren in Bengal, where he arrived in safety on the 5th of September.

About this time, some encouraging appearances began to cheer the spirits of the missionaries, who previously seemed to have labored almost in vain. "The first sabbath I spent at Mudnabatty," says Mr. Fountain, "was a very affecting one; a relation of which may not be unacceptable. But I must first tell you that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights, but this evening it was to be thrown into the river. Brother Carey went among them, and spoke, for some time, respecting the folly and sinfulness of their practice; but not being able to procure their attention, he addressed himself to the officiating Bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating that he hoped a good work was begun at Moy-pauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the sabbath, at sun-rise, worship began, when nearly a hundred people were assembled. After prayer, brother Thomas preached from Ezekiel, xxxvi. 27, 'I will put my Spirit within you;' and brother Carey preached from Acts, iv. 12, 'Neither is there salvation in any other.' Great attention was paid by all present, and, after breakfast, three persons

came to converse with our brethren, concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. One of them, named *Yardee*, is a man of good natural abilities, and seems to possess much Christian simplicity. They appeared deeply affected when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. What I said they, "do they pray for us?"

At half past three o'clock, the natives assembled more numerous than in the morning. The brethren Thomas and Carey preached, the former from Acts, xvii. 30, and the latter from Psalm lxxxix. 15; and they both declared that I had witnessed more attention and seriousness, my first sabbath, than they had seen all the three years they had spent in India.

In the month of March, 1797, the missionaries set out on an expedition to the Bootan country, and in about four days arrived at that part of it which is below the hills. They then went to a place called Gopalgunge, and waited on a Bootea officer called the *Jinkof*, who received them very kindly, and appeared much pleased with the different articles which they had brought for his acceptance. They found that it would be necessary to see some other officer, and to get a regular permission to ascend the hills. During the greatest part of the day, however, they remained in the *jinkof's* house, which consisted of two stories, and was constructed of bamboos and mats, with pillars of what is called the *saul tree*. He presented them with some pieces of bacon about twelve inches long; but these were so stale as to be offensive at a considerable distance. After this, he treated them with a tea called *ruaga*, which seems to have been nearly similar to the *Cilmue* tea, already noticed in our account of the missions of the United Brethren; as it is made into cakes with some composition, and, when used, is mixed with boiling water, salt, and *ghee*, or butter melted down, and thus preserved for use. The missionaries found it impossible to swallow this beverage, though the Bootea drank copiously of it; and whilst they were sensible of the kind intentions of their host, they were fearful lest he should injure himself by his repeated applications to their rum bottle. His countrymen, indeed, profess to consider drunkenness as highly disgraceful; yet they are taught to drink ardent spirits almost as soon as they can talk, and in all their houses it is common to see pitchers of Bengal arrack, of which they drink as freely as if it were water.

The Bootea or Botes, as they call themselves, are a short, robust people, and, in respect to their complexion, dress and appearance, have a pretty near resemblance to a weather-beaten and athletic English

wagoner. The higher ranks, however, have a garment something like a gentleman's morning gown, made of red, blue, or green stuff, with large figures wrought in it like diaper. The dress of the women consists of a petticoat, and a cloth fastened from the shoulders to the waist, in such a manner, that, over the breast, it forms a large pouch, which they use for the purposes of a pocket. Their complexion is tolerably fair; their hair is parted on the top of the head; and they invariably go without caps; though different coverings for the head are worn by the men, at least by those in official situations.

From Gopalgunge the missionaries went to Botehaut, to see the Soobah, who is a kind of viceroy, and the greatest officer in these parts. A letter having been forwarded to him by the *jinkof*, he sent two horses for them, and the *jinkof* himself accompanied them. "The procession," says Mr. Carey, "was the most curious that could well be imagined, yet it strongly proved their great attention to us. A band of Bengal music, if such it can be called, preceded us. We had six horsemen, and servants, and a number of spectators, besides people to convey our tents and baggage, which, in travelling by land in this country, must be carried on men's shoulders. On one horse was the *jinkof*, led by two men; notwithstanding which, he was sometimes first, sometimes last, and sometimes turning round; his horse being ungovernable; and every mile or two, he was stopping to drink spirits. A Hindoo on another horse was much like him, except in drinking; and we had enough to do to keep our horses out of the way; to effect which, we were always wheeling either to the right or the left.

On our approaching the town, a number of females met us and made their *salaam*, by putting their hands to their beads and gently bowing; after which they ran before the horses; and all the inhabitants of the place, I should suppose to the number of two or three thousand, joined the procession."

In this manner the missionaries went to the house of the soobah, who received them with great politeness, and presented them with a white silk scarf, in the name of the grand lama, a red one in his own name, and another red one in the name of a friend. After receiving these presents, they ascended, by a ladder, to his house, which was something like that of the *jinkof*, but larger and more elegant; comprising four rooms on the upper story, which were entirely covered with mats. At the farther end of the principal room was the seat of the soobah, elevated about two feet from the floor, covered with red cloth, and hung round with curtains of thin gauze. Here the missionaries were seated by the side of the soobah. On two sides of the same apartment were seats for the servants, made with

planks of saul timber, but covered with sackcloth. A window of about twelve inches deep, made of lattice work, ran throughout the sides on which the seats of the servants were placed; and just above the window was a curtain of white cotton, on which were hung a variety of shields, helmets, bows, and arrows. The lower part of the building appeared to be occupied as stabling, &c.

The distinguished urbanity of the soobah is said to have exceeded every thing which our European visitors could have imagined, and his generosity was equally striking. "He insisted," says Mr. Carey, "on supplying all our people with every thing they wanted; and if we did but cast our eyes on any object in the room, he immediately presented us with one of the same sort. Indeed, he seemed to interpret our looks before we were aware, and in this manner he presented each of us, that night, with a sword, shield, and helmet; also with a cup made of a very light, beautiful wood, used by all the Bootees in drinking.

"In eating, the soobah imitated our manners so quickly and exactly, that he appeared as free as if he had spent his life with Europeans, though he had never seen any of them before. We partook of his food; though I confess the idea of the jinkof's bacon made me eat rather sparingly.

"We then talked about Bootan and respecting the gospel; and the appellation of *lama* was given to us, which appears to mean *teacher*, and which title is emphatically given to the grand lama.

"We found that the soobah had determined to give the people a testimony of his friendship for us in a public manner; and the next day was fixed for the performance of the ceremony in our tent in the market place. Accordingly, we got instructed in the necessary etiquette, and informed him that, as we had only come a short journey, to see the country, we were not provided with English cloths, &c., for presents. The time being come, however, we were waited on by the soobah, followed by all his servants, both Bootees and Hindoos. Being seated, we exchanged each five rupees, and five pieces of betel, in sight of the whole town; and having *chewed betel* for the first time in our lives, we embraced three times in the oriental manner, and afterwards shook hands in the English manner. The soobah then made each of us a present of a piece of rich *debang* wrought with gold, a Bootan blanket, and the tail of an animal called the Chot cow.

"When the ceremony was over, we were conducted to the soobah's house, where we found another officer; I believe the *vakeel*, or attorney of the court below the hills. This man was just the reverse of all we

had seen. He sat on the soobah's seat like a statue, not rising when we entered; though the soobah, a much greater man, always did. When we sat down, he began a long discourse with the others in the Bootan language; and, as we could not understand him, we also conversed with each other in English. All this time, a servant, by his orders, held a lighted torch just in our faces, that he might stare at us. He then asked how many servants we kept, and whether we had a tent; this was to ascertain whether we were great men or not. Our answers, however, were very brief, and did not give him satisfaction.

"After exchanging a few angry words with the soobah, he took his leave abruptly; and when he was gone, the soobah appeared transported with rage, and threatened him dreadfully. He tore off his upper garment, seized a kind of dagger, called a *creve*, stuck it into the table, beat his breast, and threatened to go after him and kill him. We endeavored to appease him, however, and were successful.

"Our people were now much afraid; for though the Hindoos had hitherto expressed the greatest confidence in the gentleness of the natives, they now began to propagate a number of sanguinary tales, and nothing was talked of but the insincerity of the Bootees. As for ourselves, we were not quite so timid, though we were not without our cogitations. We told them, however, to run away for their lives if any danger appeared. For fear of wild elephants, we had taken a gun or two; but we ordered that no piece should be loaded, nor any additional precaution manifested, though we were certain the people could not sleep much that night. We then commended ourselves to God in prayer, and retired to rest.

"The next morning, the soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He then sent us away with every honor, that he could heap upon us; as a band of music, guides to show us the way, &c. In short, the whole of his conduct toward us was invariably as generous, polite, and friendly as I ever witnessed. I suppose the conduct of the *vakeel* arose from his thinking himself to be a great man, and somewhat slighted, in not receiving any present from us; but in truth we had nothing to present. The soobah proposed paying us a visit in a short time. Should he do this, I hope to improve the interview, for the great end of settling a mission in that country.

"So great a contrast I have never before seen between two neighboring nations, as the Hindoos and Bootees. The former are a small, puny, timid people; the latter, athletic and fearless. They have a written language, and, I am informed, many books written in

its. The names of the letters are the same as the Bengalee, with a few exceptions, and are written in the same order, with only this difference, that the Bengalees have five letters in a line of the alphabet, but the Booteas have only four.

Bootan is a very large country, subject to the dibrajah. The *Jama-goroo*, as they call him, is, I think, only considered as a representative of God; and they have his image in their houses, about the size of a large man's thumb. The soobah said, "there was a greater object of worship, who could only be seen by the mind."

Besides preaching steadily in their respective villages, the missionaries made frequent excursions into the circumjacent country, for the purpose of instructing the inhabitants in the way of salvation. "I have a district," says Mr. Carey, "of about twenty miles square, where I am continually going from place to place, to publish the gospel; and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place, namely, a chair, a table, a bed, and a lamp, but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling."

From the city of Dinagopore, about thirty miles distant from Mudnabatty, and containing a population equal to that of Birmingham or Manchester, a letter was received signed by five Hindoos, intimating that, about three years before that time, the Bramin Mohun Ghund had been there, and had told them a little about the gospel of Christ; promising also to send them certain parts of the translation, but which had not been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries were given to understand that a Mr. Ignatius Fernandez, a gentleman of Portuguese extraction, residing in Dinagopore; was extremely desirous of hearing the gospel. Messrs. Fountain and Powell accordingly visited him, and read and explained several parts of Scripture at his request; and the next sabbath he spent with them at Moyypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection; and shortly afterwards, he erected a place of worship, at his own expense, in Dinagopore; and exerted himself as much as possible, by conversing with the Hindoos in that city, to prepossess them with favorable sentiments of Christianity. Here, also, the missionaries were introduced to several gentlemen, whose treatment toward

them was peculiarly kind and respectful, and whose acquaintance promised to prove highly advantageous; on account of their eminent knowledge of the Shanscrit language.

In a letter dated Mudnabatty, July 4, 1798, Mr. Carey says, "At this time all my attention is called to do what I can to repair the ravages of a very calamitous flood, which has just swept away all the prospects of this year; and of which you can scarcely form a conception. About ten days ago, I went all over this neighborhood, when the prospects were charming; the fields being covered with rice, hemp, indigo, gourds, and cucumbers; but on Friday last, I went over the same parts in a boat, when not a vestige of any thing appeared; all being a level plain of water from two to twenty feet deep. On the west of our house the rivers Tanguan and Kankir form an island, of about three miles broad and ten long; whilst a similar island is formed on the east by the Brohmanni and Purnabobha. These four rivers may be seen from our house; and from October to May, are all insignificant streams, about three feet and a half deep. Now, however, a boat of a hundred tons will not only go down the rivers, but over all the islands formed by them, and to an extent far below the conflux of the rivers; so that two large lakes of three miles wide, and at least fifty miles long, are formed by this flood. They are both within sight of our house, and will dry up in October. The ground will then be resown and produce fine crops. There are several villages in which the waters have risen to the eaves of the houses."

As the brethren in India had repeatedly and earnestly requested that more missionaries might be sent out to their assistance, the directors of the society felt peculiarly anxious to engage some persons of piety, prudence, and intelligence, for that purpose; and, in the autumn of 1798, they fixed their attention on Mr. William Ward, a member of the Baptist church in George street, Hull; who, being engaged in the printing business, was thus addressed, on one occasion, by the Rev. W. Carey, previous to his embarkation for Bengal:—"If the Lord bless our attempts, we shall want a person in your line, to enable us to print the Scriptures; and I hope you will come after us." This hint seems to have made an indelible impression on the mind of Mr. Ward; and though, after his introduction to the ministry, he had various invitations to settle in England, his mind seems to have been invariably directed toward India. The committee, therefore, applied to the Rev. Mr. Fawcett, of Ewood Hall, under whose tuition he had been placed, and, after receiving the most satisfactory answers to the queries which they proposed relative to his character and qualifications, they invited him to preach at Kettering

before a meeting of ministers in the month of October; and subsequently determined that he should be sent out in the ensuing spring.

About the same time, another suitable person for the mission was brought under the notice of the committee. This was Mr. Daniel Brunson, who came originally from the neighborhood of Pershore, in Worcestershire, but afterwards fixed his residence in Bristol, and, in 1795, became a member of the church at Broadmead in that city. Here he heard a discourse, in the month of July, 1798, which excited a strong desire in his mind to devote his life to the service of the perishing heathen; and this wish was communicated to the committee; who, after conversing with him on the subject, placed him under the care of the Rev. Mr. Sutcliffe, of Olney, that his qualifications might be more fully ascertained, and suitable instructions communicated. In that situation he remained about seven months; during which period he not only made considerable proficiency in various branches of knowledge, but occasionally preached in the neighborhood with acceptance, and conducted himself with such piety, prudence and modesty, that his approaching departure was anticipated with feelings of general regret.

A third candidate for the office of a missionary to India, was Mr. William Grant, who also was a member of the Baptist church at Broadmead, Bristol, and whose history is well worthy of attention.

At the early age of sixteen years, he had the misfortune to become acquainted with a young man of deistical principles, who succeeded but too well in inspiring him with a contempt for the truths of Christianity, and with an attachment to the opinions and writings of that abominable infidel, Voltaire. And though, after remaining a professed deist for about two years, he was partially reclaimed by the perusal of a work which an acquaintance put into his hands, he soon relapsed into his former principles, and even proceeded still further; being fully prepared for the adoption of atheism, and solicitous to read every thing he could meet with in its favor. He could now, of course, commit the grossest sins without any feeling of compunction, and it was only the ill state of his health which prevented him from serving the prince of darkness with unbounded devotedness, both of soul and body.

Notwithstanding the lengths which he went in iniquity, however, and the exertions which he used to bring all his acquaintance into the same state of mind, he was frequently convinced of the inconsistency of his atheistical principles, and, by looking closely into the writings from which he had imbibed them, he gradually discovered their falsehood. At the same time, by devoting his attention to subjects of anatomy and natural philosophy, he perceived such obvious

vestiges of an intelligent first cause in all the works of creation, that he was irresistibly compelled once more to recognize the existence of a God.

Soon after this, he became acquainted with Mr. Marshman, a member of the church at Broadmead, and by him he was induced, after some time, to attend on the public means of grace. The conversations, also, which his new friend held with him, at different times, on the spirituality of the divine law, the necessity of God's discountenancing transgression, and the indispensability of an atonement for transgression, were so abundantly blessed to his soul, that he was gradually brought to acknowledge the inspiration of the Holy Scriptures, to abhor himself as a sinner before God, and to cast himself unreservedly on the Lord Jesus Christ for life and salvation.

After he had been baptized and received as a member of the church at Broadmead, he felt an ardent desire to devote himself to the service of the Redeemer in Bengal; and his views and feelings on this occasion will be most suitably expressed in his own words:—"I have earnestly prayed," says he, "that God would enable both me and my wife to give ourselves wholly unto him. I am conscious of no other motive than a view to the glory of God, and compassion for my fellow creatures, especially for the poor heathen, who are daily perishing by thousands for the lack of knowledge. My greatest discouragement arises from a sense of own unfitness; but I beseech the Almighty that he would enlighten my mind by his Holy Spirit, and give me more enlarged views of his character and government; but more especially that I may continually be making fresh discoveries of that wisdom and providence wherein he has abounded in the plan of redemption toward miserable sinners: so that, from a view of the riches of divine grace, in having rescued my soul from destruction, I may feel increasing compassion for those who are strangers to the glorious truths of the gospel."

Scarcely had Mr. Grant expressed his desire to unfurl the standard of the cross among the benighted and superstitious inhabitants of India, when his friend, Mr. Marshman, was actuated by a similar wish; and though his wife at first appeared reluctant to quit her native land, yet, after mature deliberation and earnest prayer, she cordially acquiesced. Mr. M. received his first religious impressions in the vicinity of Westbury Leigh; but after his removal to Bristol, he was chosen master of a charity school supported by the congregation at Broadmead, and in June, 1794, he became a member of the church. After this, he evinced a peculiar thirst for useful knowledge, and an inclination to the work of the ministry; and in consequence of his attending an hour every day at the

Baptist academy, he obtained a tolerable acquaintance with the Latin, Greek, and Hebrew languages, and, after he entertained the idea of going out as a missionary, he transcribed the substance of some Asiatic grammars.

In the month of April, 1799, the Rev. A. Fuller, being in London, engaged with the supercargo of an American ship, the *Criterion*, for the passage of eight missionaries, namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunson, Mr. Ward, and Miss Tidd; the latter of whom had for some time corresponded with Mr. Fountain with the approbation of her friends, and now designed to bestow her hand upon that faithful and zealous servant of the Redeemer. The master of the ship, captain Wickes, was not present at the agreement with the supercargo, but, on hearing of it, he wrote to one of the committee as follows:—"When I was informed that the passengers we are to take out were Christian missionaries, truly my heart rejoiced. It brought strongly to my mind a desire which I had felt some years past, that I might have the command of a ship which should convey some of these messengers of peace to the heathen; and now it seems that God is about to grant me my desire. I am the master of the *Criterion*, and am not ashamed to confess myself a lover of the gospel, and of them that preach it; provided they preach not themselves, but Christ Jesus the Lord, of whatever denomination they may be. I have been several days preparing the ship for the reception of these passengers, but little thought who they were. Tell them I will have every thing as comfortable as possible, and that they may be entirely separate from every other person in the vessel, if they choose it, except myself and two mates, who will be in the same apartment."

The missionaries had now but a short time to take leave of their friends, and to prepare for the voyage; and as they were so distantly situated, they could not all meet together in the country without a considerable and unnecessary expense. Two distinct meetings were held, therefore, one at Bristol, and the other at Olney, in which the brethren residing in those places were solemnly designated to their important service, by prayer and imposition of hands. And in the instructions which they received on that occasion, they were charged to "beware, both from a principle of conscience, and from a regard to their own interest and that of the mission, of intermeddling with any political concerns; to be obedient to the laws in all civil affairs; to respect magistrates, both supreme and subordinate, and teach the same things to others; and, finally, to apply themselves wholly to the all-important concerns of that evangelical service to which they had professed solemnly to devote themselves." They were also reminded that, however gross might

be the idolatries and heathenish superstitions which might fall under their notice, it would be their duty sedulously to avoid all rudeness, insult, or interruption, during the observance of such superstitions; observing no other methods but those of Christ and his apostles, namely, the persevering use of Scripture, reason, prayer, meekness and love.

During these transactions at home, the Rev. W. Carey had an opportunity, in returning one day from Calcutta, of witnessing, for the first time, the dreadful ceremony of a woman burning herself with the corpse of her husband. He observes, "We were near the village of Noyai Seraj, and, as it was evening, we got out of our boat to walk; when we saw a number of people assembled on the river side. I asked for what purpose they were met; and they told me to burn the body of a dead man. I inquired whether his widow would burn with him; they replied in the affirmative, and pointed to the woman. She was standing by the pile, which was made of large billets of wood, about two feet and a half high; four feet long, and two wide; on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats. I asked whether this were the woman's choice, or whether she were brought to it by any improper influence; they answered that it was perfectly voluntary. I talked till reasoning was of no use; and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added, in a surly tone, that if I did not like to witness it, I might go farther off. I told them, however, that I was resolved to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God.

"I next addressed myself to the woman, entreating her not to throw away her life, and assuring her that no evil would result from her refusing to burn. But she, in the calmest manner, ascended the pile, and danced on it, with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile, the relation whose office it was to set fire to it, led her six times round it, at two intervals; that is, thrice at each circumambulation. As she went round, she scattered the sweetmeats among the people, who picked them up, and ate them, as very holy things. This being ended, and she having mounted the pile and danced as above-mentioned, in order to show her contempt of death, and that her sacrifice was voluntary, she lay down by the corpse, putting one arm under its neck and the other over it. A quantity of dry cocoa leaves and other substances were then heaped over the bodies to a considerable height, and ghee, or melted preserved butter, was poured on the top. Two bam

boos were next put over them and held firmly down, and fire was put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed.

"No sooner were the flames kindled, than all the people set up a loud shout, so that it was impossible to have heard the woman, had she groaned or even cried aloud; and she could not move or struggle, on account of the bamboos, which are held down like the levers of a press. We strongly objected to their using these bamboos, and insisted that it was employing force to prevent the woman from getting up when the fire reached her. But they declared it was only done to keep the pile from falling down. We could not bear to see any more, and left the spot, exclaiming loudly against the murder, and filled with horror at what we had witnessed."

On the 25th of May, the missionaries and their wives set sail from London, and were peculiarly happy in finding that the captain was not only inclined to attend their morning and evening devotions, but even consented to take his turn with them in addressing the Lord of missions on their behalf. He also encouraged them to preach on the sabbath to the ship's crew; and, with tears in his eyes, entreated the men to listen with seriousness and attention to the word of the gospel.

Off Margate, on the 26th May, Mr. Ward composed the following verses:—

"O charge the waves to bear our friends,  
In safety o'er the deep;  
Let the rough tempest speed their way,  
Or bid its fury sleep.

When'er thy sons proclaim good news,  
Beneath the banian's shade,  
Let the poor Hindoo feel its power,  
And grace his soul pervade.

O let the heavenly abaster spread;  
Bid Bramins preach the word;  
And may all India's tribes become  
One caste to serve the Lord!"

After some time, the brethren set up a school, for the gratuitous instruction of the poor sailors, in reading, writing and arithmetic; and every man and boy in the vessel, who wished to avail themselves of the opportunity, were taken under tuition. "Among these," says Mr. Marshman, "are six negro mariners; all of whom are learning to read; and it is truly affecting to see their assiduity and solicitude to learn; particularly the cook, a stout black, about thirty, who comes running in with his spelling-book all over dirt and grease, and seems never tired of reading. We are in hope that this may pave the way to something better; and on the Lord's day afternoon, some of us

talk and read to as many of the sailors between decks as choose to attend. Yesterday I spoke familiarly with them about divine things for more than an hour; almost all of them being present, and some very attentive."

In passing St. Jago, one of the cape de Verd islands; a singular interposition of Divine Providence was manifested on the behalf of our missionaries; which is thus noticed by Mr. Marshman, in his journal: "We had for some days been looking out for land; but the weather being hazy, the captain had not been able to take any observations for the two preceding days, so that we were obliged to steer entirely by guess, though it was necessary to pass between several small islands. Our situation was, therefore, extremely critical, especially as we were in the middle of the night; yet our ship was providentially guided into the widest and clearest part of the channel, and when we came within sight of the land, we found ourselves just where we should have been, had we gone by the most exact observations. We saw land, too, at the most seasonable time of the day, about one o'clock in the afternoon. The weather being hazy, we did not discover it till we were within the distance of about two leagues, and we were steering, as it were, just through the midst of the islands. Had we not, therefore, instantly altered our course, we must have been on shore quickly; but had it been in the night instead of the day, we should have been in a very perilous situation. Hence, we could not but consider the hand of our God as immediately displayed on our behalf, in the whole of this circumstance."

The following verses, composed by the Rev. W. Ward, soon after this occurrence, are creditable to the pious gratitude of that invaluable missionary; and will, no doubt, prove acceptable to the reader:—

"Thus far our Saviour's tender care  
Has brought us safely o'er the deep;  
And charged the winds and waves to spare  
A few, the meanest of his sheep.

O! let our souls with praise record  
The thousand mercies we enjoy,  
Beneath the safeguard of our Lord,  
Kept as the apple of his eye.

The burning heat, the threatening foe,  
The tempest's rage, the lightning's power;  
Each his eternal Godhead show,  
And wait on him through every hour.

Yes, we are safe beneath thy shade,  
And so shall be 'midst India's heat:  
What should a missionary dread,  
Since devils crouch at Jesus' feet?

There, sweetest Saviour! let thy cross  
Win many Hindoo hearts to thee:  
This shall make up for every loss,  
Whilst thou art ours eternally."

On the 13th of October, the missionaries arrived at Serampore, in good health and spirits; and after spending a few days at an inn, they took a house, where they awaited a communication from Mr. Carey; as they could not, at present, obtain permission to go into the interior of the country.

As the weather happened to be extremely pleasant, Mr. Ward occasionally amused himself with walking in the town; and one evening followed his India conductor to the hut of a Portuguese, where he found an old man of seventy-three stretched on his bed, calling on the name of Jesus, and speaking of his dolorous sufferings and precious blood. "I did not obtain satisfaction," says Mr. Ward, "respecting his real Christianity; but the name of Jesus on the tongue of a copper-colored man here, is like the unexpected meeting of a friend. We went forward in our walk, and came to a place in the open air, where the natives were assembled to worship their god Ram, whose history is too long for me to narrate. In this worship, the priest stood in the midst of a number of natives, who sat on the grass. In one hand he held a kind of brush made of buffalo's hair; and in the other, two pieces of brass, which, on being shaken together, sounded like bells. His face was painted, and two or three chains, made of shells, &c., were suspended from his neck. During very short intervals of singing by five young men standing at his back, he addressed two or three sentences to his hearers, exhorting them to repeat the name of Ram, and to avoid that which was bad. Some of the natives, however, were at work, making nets, while they professed to be worshipping their god."

On the 27th of October, Mr. Grant appeared to be indisposed with a cold, attended with a kind of stupor; and four days afterward, on being raised from his bed, a fit seized him, "or rather," as it has been well expressed, "Death struck him with his dart, and claimed him as his prisoner."

"When the physician came," says Mr. Brunson, "he ordered hot water in bottles to be applied to his hands and feet, which the warmth of life had in a great measure forsaken. He said he was in no pain, and could feel the heat of the water. He spoke but little, however, all the time of his illness, and the interval of reason, from Monday to Thursday, was very short, he being generally in a kind of stupor. I sat by him whilst the rest were gone to dinner, and gave him some roasted fowl, which he chewed whilst laboring for breath, but was unable to swallow it. I then gave

VOL. I.—Nos. 17 & 18.

29

him something to drink, which he took out of the spoon very eagerly. I felt his hand lying on a bottle of water, but it was still cold: he raised it slightly, pressed my hand, and laid it down again, looking at me with a placid countenance, but unable, through weakness, to speak to me. I left the room for a few minutes, and on returning he appeared much the same as in a former fit. The doctor then arrived, and told us he was dying; and a few minutes afterward he breathed his last, without a sigh, a groan or a struggle, except the trembling of his limbs from the convulsive throbs. His wife, poor woman, was greatly distressed, yet she was supported far beyond what could have been expected. It was, indeed, a mournful stroke to us all, yet we were not left to sorrow as those without hope.

"In the night, our captain arrived, and in the morning, brother Forsyth, one of the missionaries employed by the London Society. About eleven o'clock, we proceeded to the Danish burial-ground. Brother Forsyth walked before the corpse, which was borne by Portuguese men; my wife and sister Tidd followed next; then the captain and brother Marshman; and brother Ward and myself closed the short and simple train of mourners. At the grave, brother Forsyth gave out an appropriate hymn, read the fifteenth chapter of Paul's first epistle to the Corinthians, and closed in prayer."

The next sabbath, Mr. Ward preached in the morning, from 1 Cor. xv. 54, *Death is swallowed up in victory*; and in the evening, he preached from Isaiah iv. 6, 7, *Jonah was exceeding glad of the gourd, but God prepared a worm, when the morning rose the next day, and it smote the gourd, that it withered*. At the former of these services, the governor and two other European gentlemen attended; and both the discourses were admirably adapted to console and animate the bereaved friends and fellow laborers of the deceased.

On the ninth of November, Mr. Fountain arrived at Serampore, and three days afterwards was married, at Calcutta, to Miss Tidd, by the Rev. Mr. Buchanan, who treated them in the most friendly manner, and declined accepting the usual fees.

"Circumstances at this time," says the editor of the *Brief Narrative*, "were difficult and delicate. Mr. Carey had made all the interest he could, that the missionaries and their wives might be permitted to proceed and settle in the neighborhood of Malda; but without effect. As they could not come to him, therefore, the only alternative was, whether he should go to them, or whether they should labor separately. The decision of this question was the object of Mr. Ward's visiting Mudnabatty, in company with Mr. and Mrs. Fountain.

"In respect of Mudnabatty," continues the same writer, "the factory at that place had, owing to the failure of the crops, been given up; and Mr. Carey, with a view to provide for the mission, had taken a small place at Kidderpore, about twelve miles distant; where he intended to carry on a little business, and to erect some dwellings for the other missionaries. The relinquishing of this undertaking would be a loss of five hundred pounds. They had also formed a church; God had given them some Europeans for their hire; a degree of light had been diffused among the natives; a school was established; the state of things at Dinagopore was promising; and, in the event of a removal, the society would be burdened with new expenses, &c. On the other hand, Mr. Carey's engagements at Mudnabatty were within a few weeks of terminating; at Serampore the missionaries would meet with protection and accommodation; the great ends of the mission were likely to be answered in that situation rather than in the other; and the country was more populous. All things considered, therefore, Mr. Carey determined to remove, as a necessity seemed to be laid upon him; and on the tenth of January, 1800, he arrived at Serampore, where he was introduced to the governor, and received in the most friendly manner."

Having purchased a house with a tolerably spacious piece of ground by the river side, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and one was appointed to superintend the domestic concerns for a month, and then another. Mr. Carey was appointed treasurer, and keeper of the medicine chest; and Mr. Fountain consented to accept the office of librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was finally resolved that no one should engage in any private trade; but that whatever was done by any member of the family, should be considered as done for the general benefit of the mission.

Mr. Carey's translation of the Old and New Testament was now nearly completed; and as he had recently purchased a press, and agreed with a letter-founder at Calcutta for a supply of types, advertisements were issued for subscribers to the Bengalee Bible. It was also announced, that the missionaries, with a view to their support, designed to attend to printing in general; and that they also intended to open a school, under the superintendance of Mr. and Mrs. Marshman. This plan appeared likely to be crowned with success; and, as an encouragement at the commencement of their undertaking, they were promised the printing of the official papers for the Danish government, and the teaching of the governor's

children. The first sheet of the Bengalee New Testament was struck off about the middle of May; and by the 20th of July, forty pupils were collected in the school, the children of natives being taught gratuitously.

On the 20th of August, the mission sustained a severe loss in the removal of Mr. Fountain, who was one of the only three brethren who could preach to the natives, and in consequence of his knowledge of music, he usually led the singing in worship. "He died," says Mr. Powell, "at the house of Mr. Fernandez, at Dinagopore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine. Having been requested to make indigo for a worthy friend at this place (Moypauldiggy), he wrote to me in July last, stating that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceedingly ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagopore, where the assistance of one of the company's surgeons was procured; but after experiencing a few favorable symptoms, his disorder assumed a threatening appearance. Death, however, presented no terrors to him, but Dr. Young's description of a dying Christian was completely realized:—

'The chamber where the good man meets his fate  
Is privileg'd above the common walk  
Of virtuous life; just on the verge of heav'n.'

"The doctor who attended him said, that he never saw a person so composed, resigned, and prepared for death as Mr. Fountain; and expressed an earnest wish that he might die like him. And it was indeed evident, as our dear friend one day expressed himself with peculiar emphasis, that he was safe, and happy, and going to his heavenly Father. He desired that all the natives who knew him might be informed that he was not afraid to die;—that there was no saviour but Christ;—and that if they did not believe in him, they must perish forever. The peaceful state of his mind appears to have been truly profitable. Two gentlemen in particular, who are in the habit of visiting him three or four times every day, professed to have derived great benefit from witnessing such tranquillity in a dying believer. 'Surely,' said one of them, 'this must be genuine religion, which sticks so firmly by a man in his dying moments!' Mr. Fernandez, also, who behaved towards him with the greatest kindness and tenderness, is much established in faith by seeing his happy departure. He ordered a coffin to be made for him, and the corpse was escorted to the grave by a guard of the company's soldiers called sepoys, and the

judge and chief magistrate of the place attended the funeral."

When the reader is reminded that this truly valuable missionary left behind him a widow, to whom he had been married little more than nine months; and who shortly afterwards gave birth to a fatherless infant in a strange land, the following remarks of the Rev. Joshua Marshman will, no doubt, be deemed truly appropriate:—"O! what a dispensation is this! To his disconsolate widow,—to us,—and to our dear friends in England:—how mysterious! A man in the prime of life, only thirty-three years of age, who had just acquired the language, and of whose usefulness we had formed considerable expectations. Yet he is taken away from his work, his brethren, and his spouse! We have a Saviour, however, who still lives; and we desire to bow in silent submission to his wise and righteous will."

Early in the month of November, an afflicted lady came up the river from Calcutta. She intended to have gone farther; but, her strength being exhausted, she stopped at Serampore, and engaged apartments at the hotel. Here she inquired for an English prayer-book; but nothing of that description was in the house. Her desire was then communicated to the missionaries; but they had not the means of furnishing her with what she wanted. Mr. Marshman, however, wrote her a friendly note, and accompanied it with two books, illustrative of that salvation which is only to be found in Jesus. The next morning, she came in her palanquin to the mission-house, apparently in great distress of mind. She said that she had been a great sinner, and had long resisted conviction;—that, in affliction, she had often resolved to amend her ways, but had as often relapsed into folly again;—and that lately, in particular, she had been attempting to pray, but was much discouraged, having no one to converse with on such subjects. She stated, however, that she had been induced, by Mr. Marshman's note, to make her case known to the missionaries; and she now begged to be allowed to remain during family worship. This request was, of course, granted. She was, also, affectionately directed to Jesus, as the only refuge from the wrath to come, and one of the brethren gave out that beautiful and appropriate hymn, "Come, ye sinners, poor and wretched," with which she appeared to be deeply affected. After this, she regularly repeated her visits every day, and seemed more and more desirous of ascertaining the scriptural way of salvation; and she appeared to drink in the words which fell from Mr. Marshman's lips, as he discoursed on the sufferings and atonement of the Redeemer, as the only ground of a sinner's acceptance before God. In a short time, she returned to Calcutta,

where she died, it is hoped, in the faith of the gospel; and her decease appears to have been blessed to her widowed husband, who afterwards joined the Baptist church in Bengal, and married, for his second wife, the widow of one of the missionaries.

Mr. Thomas, who had for some time been preaching at Bheerbhoom, now paid a visit to Serampore, and brought with him a Hindoo named Fakira, of whom he entertained the most sanguine hopes. Fakira of his own accord proposed to be baptized; and on being examined before the church, all were fully satisfied with the profession which he made; but before the time appointed for the ceremony, he left Serampore, and went among his relations, in order, as he said, to fetch away his child. There it is probable his resolution failed him, or his friends detained him by force, as the missionaries neither saw nor heard any more of him.

During this visit, the conversations and devotional exercises of Mr. Thomas were observed to be more than usually solemn and impressive. He himself observes in his journal, "On hearing of the out-pouring of the Holy Spirit in America, it became very desirable that the Lord should remember us; and it appeared most exceedingly necessary to me, the vilest of all: I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his desire, a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed that not only Mr. Carey, but all the missionaries, seemed particularly led to discourse on the sufferings and death of Jesus; a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

On the 25th of November, Mr. Thomas was called to attend a Hindoo named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days afterward, Kristno was anxious to go to the mission-house for instruction, for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool, accordingly, went together and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself, and on being subsequently visited and instructed by the missionaries, they avowed their in-

tion of casting in their lot with the people of God.

On the 23d of December, Kristno and Gokool came and ate publicly with the missionaries, and thus voluntarily renounced their caste; which had hitherto been considered as an almost impregnable fortress. "All our servants," says Mr. Ward, "were completely astonished; so many persons had confidently said that no Hindoo would ever lose his caste for the gospel. Our brother Thomas has waited fifteen years, and thrown away much upon deceitful characters; brother Carey has, also, waited till hope of his own success has nearly expired; and after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles: Who shall shut it? The chain of the caste is broken: Who shall mend it?"

"This evening, Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ, in order to be baptized. Gokool said, before the missionaries came to India, he had spent years in searching for a way of happiness, in poojahs, holy places in the river, &c. but all in vain. When he heard the gospel, he could not rest, but conversed with Kristno respecting the agitation of his mind; and, on one occasion, he and another man sat up a whole night talking about it. He said he had had great fears about his sins, but these had left him whilst he was employed in musing upon Christ. He now renounced all dependence on his former worship and all connection with it; stating that he considered himself as the servant of Jesus, and only felt anxious to obey his commands. When asked whether he thought the Hindoo shasters were true or false, he said he could not tell decidedly what part of them might be founded in truth or otherwise; but he was well convinced that they did not point out the way of salvation.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple, and, considering how little time she had heard, it astonished us all. Her sister, whom we expected would say but little, pleased us much. They both acknowledged that the words of Christ had softened their hearts, had removed their sins, and had become all in all to them. Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." On hearing these testimonies to the power and success of the gospel, Mr. Thomas was almost overcome with joy; and at the close of the meeting, the whole of the missionaries, with their relatives and friends, stood up,

and sang the hymn which begins with "Salvation, O, the joyful sound!"

No sooner was it noised abroad that these persons had lost caste, than the whole neighborhood was in a complete uproar. About two thousand people, animated with indignation against the new converts, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. He, however, instead of censuring their conduct, dismissed them with commendations for having chosen the way of truth. Being defeated in this attempt, the mob preferred a fresh charge against Kristno, stating that he had refused to deliver up his daughter to a young Hindoo, to whom she had been contracted in marriage about four years before, but had been sent back to her parents, for a certain time, on account of her tender age. The parties having all appeared before the governor, the girl avowed her intention of embracing Christianity along with her father; whilst the young man who claimed her, positively refused to change his religion. The governor, therefore, told him explicitly, that he could not think of delivering up a Christian female to a heathen man, and there was, consequently, no way for him to obtain his wishes but by renouncing his idolatrous worship and practices. He also sent a sepoy to watch at Kristno's house during the night, and kindly assured the missionaries that no one should be permitted to molest them whilst they were administering the rite of baptism to their converts.

Notwithstanding the tumult which had been thus excited, Kristno remained firm and immovable in his resolution; but his female relatives and Gokool were so far intimidated by the violence of the mob, or overcome by the representations and entreaties of their friends, that they sent to the mission-house, requesting that their baptism might be delayed for a few weeks. The next day, which happened to be the last sabbath in the year, was appointed for the baptismal ceremony; and the governor, together with a considerable number of Europeans, Portuguese, Hindoos, and Mussulmen, attended on the bank of the Hoogly, in front of the mission-house. The service having commenced with a Bengalee hymn, Mr. Carey spoke, for a short time, in the same language, disclaiming the idea of any virtue being attached to the river, and stating that the Hindoo about to be baptized professed, by this act, to renounce all his debts and sinful practices, and to put on the Lord Jesus. He then went down into the water, with his son Felix, a youth of about fifteen, whom he immersed with the usual English form; and the same ceremony was afterwards repeated with Kristno, in Bengalee. The spectators, on this occasion, behaved with the greatest decency and decorum;

many, indeed, seemed to be impressed with peculiar solemnity; and the governor was so much affected that he could not restrain his tears. "When Kristno came from dressing," says Mr. Ward, "a German lady, who had witnessed the ceremony, took him by the hand, and held him for some moments; and, though unable to make him understand a single word, I could see that she thanked him from her heart for having renounced the worship of devils.—It was, indeed, an interesting spectacle to see brother Carey leading down into the water his eldest son, a missionary in early youth, and the first native who had fortitude sufficient to renounce his caste. In the afternoon, the Lord's supper was celebrated in Bengalee for the first time, and, at the termination of solemn ordinance, Kristno stated that his heart was full of joy."

The subsequent conversations which this convert held with his family, and the fervent prayers which he offered on their behalf, appear to have been productive of the happiest results; and on the 18th of January, 1801, his wife's sister, named Joymoon, was baptized, together with Mr. Fernandez, and joined the church. On this occasion, the converted female remarked that she had discovered a treasure in Christ incomparably greater than every thing else in the world; whilst Kristno observed, that, having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

About this time, Mr. Ward called on a Scottish gentleman who had met with some severe temporal losses. He had received a religious education, and this had operated to a considerable degree as a restraint, till he arrived in India, when he unfortunately became like too many other Europeans. "Ten years ago," says Mr. Ward, "his troubles came on; but they failed of producing any good effect upon him. Five years since, he came to Serampore, but he still continued without God, till he attended our worship; when he felt a new species of joy, and a union of affection to us. Since that time, he has read the most valuable books in our library, and has been a constant attendant on our ministry. Now he states that his Bible is a new book, the law being new, and the plan of salvation precious;—that his afflictions appear in a different and interesting light;—and that his happiest hours are those which are spent before the throne of grace."

One day, whilst Mr. Ward was speaking about the things of God in Kristno's house, a widow named Unna, who resided in the family, was observed to listen with the most profound attention, and tears were

seen to roll down her cheeks; she, soon afterward, visited the mission-house, in company with the other females, and said to Mr. Carey, "I was formerly totally unmindful of my sins, but I now perceive that I am a sea of sin." On the 13th of February, she made an open profession of the Redeemer's name; and as Kristno's wife, Rasoo, appeared to be decidedly of the same mind, they were both baptized on the ensuing sabbath.

In consequence of these repeated baptizings, the parents of those children who had been placed in the Bengalee school, removed them as soon as possible, lest they also should be induced to adopt the Christian religion. The only native children left for instruction, therefore, were those of Kristno, to whom the missionaries paid the greatest possible attention, with the pleasing anticipation that they might, at a future period, be induced to enlist beneath the same banner which was now the joy and rejoicing of their father's heart.

The piety, prudence, and circumspection of the Hindoo converts afforded great consolation to the missionaries; one of whom observes respecting them, "Though they are plain, simple people, and the greater part of them women, yet they have been enabled to despise caste; to withstand the reproaches, ridicule, and persecution of their neighbors and countrymen; and to speak boldly the word of our Lord Jesus to them that know not the truth." Their manner of speaking also on spiritual subjects appears to have been equally singular and impressive. "Christ," said one of them, "is my joy, my hope, my all! If worldly concerns draw my mind from him, I say, 'Mind, why dost thou leave Christ? There is no other Saviour, and if thou leave him, thou must fall into hell. I charge thee, therefore, Mind, that thou adhere closely to Christ.'"—Another of these converts observed, one day, "I was formerly in prison; but the light of the gospel came to the prison door, and I obtained my liberty. My prayer now is, that Satan may never be permitted to imprison me again."

About this time, the missionaries had the high gratification of publishing the Bengalee New Testament, an object which had long been near their hearts; as they were perfectly aware of the vast importance of presenting the Holy Scriptures to the Hindoos in their native language. Copies were presented to the governor, and the governor-general, which were received in the most friendly and condescending manner; and the missionaries had now abundant encouragement to sing the following verses, composed by the Rev. J. Marshman:—

"Hail, precious book divine!  
Illumined by thy rays,  
We rise from death and sin,  
And tune a Saviour's praise!  
The shades of error, dark as night,  
Vanish before thy radiant light.

We bless the God of grace  
Who hath his word revealed  
To this bewildered race,  
So long in darkness held;  
His love designs; his people pray;  
His providence prepares the way!

Now shall the Hindoos learn  
The glories of our King;  
Nor to blind *gorees* turn,  
Nor idol praises sing:  
Diffusing heavenly light around,  
This book their *shasters* shall confound.

Deign, gracious Saviour, deign,  
To smile upon thy word;  
Let millions now obtain  
Salvation from the Lord:  
Nor let its growing conquests stay,  
Till earth exult to own its way!"

Soon after the publication of the Testament, Mr. Carey was appointed, by marquis Wellesley, as teacher of the Bengalee and Sanscrit languages in the college of Fort William. This appointment was altogether unexpected; and when the application was made to him, Mr. Carey had some hesitation in acceding to it, under the idea that it might interfere with his proper work as a missionary; nor did he accept of it till he had consulted with his brethren; who were unanimously of opinion that it was more likely to promote than to obstruct the great design of the mission. He was subsequently raised to the rank of a professor in the college, with a salary of a thousand rupees a month, or about fifteen hundred pounds per annum; and the whole of this sum, in conformity with the rules laid down by himself and his coadjutors, he generously added to the missionary stock.

On the 10th of April, Kristno's eldest daughter, Golok, was seized, at a short distance from her father's house, and carried off by two men, one of whom was the Hindoo to whom she had been contracted in marriage. On an alarm being given, Kristno pursued, and overtook the men; but they beat him unmercifully, and crossed the river on their way to Calcutta. In passing a police station, Golok cried out for justice, and the persons who were carrying her off were, of course, detained. On being brought before a magistrate, she said, "I have heard of the love and sufferings of Christ, and these things have fastened upon my mind. I am, therefore, a Christian from choice, and am not

willing to go with this man." The magistrate replied, that he could not separate her from her husband, but he would take care that she should be at liberty to profess what religion she thought proper. This promise, however, he either could not or did not perform; and the young woman was left, sorely against her own will, and much to the regret of Kristno and his family, in the hands of an idolater.

On the 8th of May, whilst the inhabitants were wrapped in profound slumber, a party of military entered Serampore, and hoisted the British flag, without a gun firing, or a drum beating. "At ten o'clock," says Mr. Ward, "we and others were desired to appear at the government-house. In the governor's hall we found several British officers, and in an adjoining room, the new English governor, with colonel Bie standing by his side. When we presented ourselves, the colonel assured us we might go on with our school and our preaching in the same peaceful way as when under his government. The English commissioner also politely assured us that we were at liberty to follow our avocations as usual. We then withdrew, contrasting our situation with what it might have been, and acknowledging how exceedingly divine mercies were multiplied toward us."

On the 29th, Gokool, who had given in his experience before the church with Kristno, but who had drawn back, in consequence of the severe opposition which he had met with from his wife and his other relatives, now resolved to join the gospel standard, let the consequences be what they might. Accordingly, after the missionaries had repeatedly conversed with him, and felt convinced of his sincerity, he was admitted to the rite of baptism; and his wife, who had formerly evinced a most determined spirit of persecution, came, of her own accord, to witness the ceremony, and, to the surprise and joy of the brethren, seemed to express some approbation of the gospel.

The following day, Mr. Carey accompanied Kristno to Calcutta, to see his daughter; and after conversing affectionately with the family, he proceeded to speak of the way of salvation to a crowd of people who had assembled on the outside of the house. In a short time, however, he heard one of them, who had learned a little English, exclaim, "A rascal! a rascal!" and clearly perceived that something mischievous was in agitation. He, therefore, closed his discourse, stepped into his palanquin, and desired the bearers to carry him away. This, however, was opposed by the mob; and had not our missionary acted on the occasion with great decision and intrepidity, it is highly probable that he would have been assassinated.

The apostolic injunction to be "not slothful in business, but fervent in spirit, serving the Lord,"

seems to have been engraven on the heart and illustrated in the conduct of Kristno; who, whilst diligently applying himself to his occupation as a carpenter, embraced every opportunity of addressing some serious and profitable observations to such of the natives as happened to come within hearing, whilst he was at work; and the following remarks may be considered as a specimen of his colloquial divinity: "In all your worship there is no fruit. None of the dehtas died for sinners; but I have heard from English people, in my own language, that the Son of God became incarnate, to die for guilty men, and suffered indescribable agonies in their stead. This is the greatest love of which I ever heard; and at the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ, he receives a new mind; for this is the fruit of becoming a Christian." Nor did he confine his religious conversations to his own countrymen, for when attacked by Europeans or Americans, he always proved himself "valiant for the truth." "Being at work lately," says Mr. Ward, "at the house of a Danish gentleman, the lady asked him whether he had not become a Christian; on his replying in the affirmative, she laughed in his face, and asked him how many *rupees* he had got; he replied that he had weightier reasons than rupees, and then spoke of the love and salvation of Christ. His answers have always put to silence the ignorance of these foolish people." Another day, whilst he was doing some work at the hotel, two Englishmen derided him on his having embraced Christianity; but when he began to speak to them of the unparalleled love of Christ, of salvation by him, and of the wickedness of Europeans in India, they were confounded and speechless before this newly-converted Hindoo! He one day addressed an aged Portuguese, whose conduct was inconsistent, telling him that he had laid hold of nothing but the name of Christ; and at another time, seeing one of the same nation in a violent passion, he gently reminded him, that if he had laid hold of the Redeemer's love instead of his name only, he could not have acted in so intemperate a manner.

In the beginning of July, the mission sustained a severe loss in the death of Mr. Brunsdon, of whom the following interesting account has been given by the Rev. W. Ward, in a letter dated July 22, 1801:—

"About the 7th of December, our brother began to feel very poorly, with what we thought to be a cold, contracted by standing on the damp floor of the printing office, where we were employed in composing the Bengalee Testament. He seemed to have a great deal of bile on his stomach, and, shortly afterwards, had a bad cough, attended with a considerable degree of fever. We called in medical assistance; but he

continued growing worse, so that we anticipated fatal consequences. On the arrival of brother Thomas, however, the prescribed use of the warm bath produced a surprising alteration for the better, and from this period the patient began gradually to amend, though he still labored under a slow fever.

"Whilst his health seemed gradually improving, he sometimes appeared apprehensive of losing that happy frame of mind, and those peculiar enjoyments, which he had possessed when more severely afflicted. As soon as he was able, he went almost daily to the house of Kristno, to read the Scriptures and converse a little; and this he evidently enjoyed very much. Kristno's wife, who at that time was led aside to idolatry, and felt averse to the gospel, told me, the other day, that she should always remember Mr. Brunsdon, who used to read the word of God, and speak to her, when her mind was hardened; as by these means she was convinced of her error, and constrained to unite with the church of the Redeemer.

"Towards the end of February, our brother became worse again; and on the 1st of March, he went with his wife to Calcutta, to consult an eminent physician, whose benevolent attention to our departed colleague has left an indelible sense of obligation on our minds. He now learned that his principal complaint was an enlargement of the spleen, which had been coming on for some time; and on this being stated to him, he recollected that he had been long troubled with a pain in his side, for which he could not account.

"On the 8th of March, I went to Calcutta, when he was so much reduced, that I was alarmed and shocked to see him. From the 14th, he appeared to be getting worse, and on the 28th, some shivering fits excited very painful apprehensions concerning him. Through the greater part of the next month, however, he appeared to be recovering; and towards the end of it, he returned home with his wife, who was near the time of her confinement. At this time he supposed that he caught cold, as his throat became sore; and on his return to Calcutta, about the 16th of June, it was so severely ulcerated that he could with difficulty swallow either food or liquid. This impediment increased, till one day, on going to see him, I procured a pipe to convey liquid down his throat; and with this instrument he made incessant efforts to swallow, but all proved ineffectual. The ulcer in his throat was now inaccessible to medicine, and injections of bark became necessary to keep him alive. I continued with him till midnight; and, after taking a little rest, returned to Serampore in the morning, not expecting any sudden change for the better or the worse.

"Two days after, we received a letter informing us of his departure. He died between twelve and one

o'clock in the morning of July 3, in the twenty-fourth year of his age. For some hours before his death, he appeared to suffer severely, and his cries were truly distressing. His last moments, however, were tranquil, though he was quite insensible. Indeed, such a degree of derangement existed during the greater part of his last affliction, that he was unable either to think upon or feel his situation. The day before his death, he was unwilling that his wife should leave him at all; saying, 'I shall go—I shall go!' He also called the servants to his bed-side, and bade them adieu, but seemed much discomposed.

"As soon as we received intelligence of his death, brother Carey and I went to Calcutta; and, in the evening, the brethren Carey, Marshman, and myself, the friend at whose house our coadjutor had breathed his last, and sisters Brunson and Grant, followed his remains to the grave. Brother Carey went through the religious exercises of the interment, in Bengalee and in English; which consisted of singing, exhortation, and prayer. And a number of natives were present, who seemed somewhat affected with the word, and with the solemnity of the scene."

Komal, the wife of Gokool, had now become an attentive hearer of the gospel, and appeared anxious to make an open profession of her attachment to the cause of the Redeemer; and the substance of her experience, as communicated to the church, was to the following effect:—She had eloped from her husband on account of his inclination to embrace Christianity; and when her adopted son went after her, and earnestly besought her to return, she rejected all his entreaties with anger, though, at the same time, her conscience intimated that she was acting wrong. When she came back, and heard her husband talk more about the gospel, she seemed struck with the surprising love of Christ in giving himself a ransom for guilty and perishing creatures, and began to feel, for the first time, that she was a sinner. When Gokool was baptized, she felt a secret pleasure in contemplating the ceremony, which she was incapable of explaining. At length, after experiencing much distress about the state of her soul, she resolved to cast herself unreservedly upon the Lord Jesus for eternal salvation, and determined to be publicly baptized in his name, let her countrymen say what they would. As she was always considered of a frank and open temper, and the missionaries had no reason to apprehend being imposed upon by her statement, they gladly admitted her into their community, and on the 4th of October, she made a formal renunciation, in baptism, of all her idolatrous tenets and practices. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the

universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

About the same time, the house and garden adjoining the mission-house, and occupying about four acres of land, were offered for sale, and purchased by the brethren; who, by this addition to their premises, had sufficient room, not only for their schools and the business which they carried on in printing and book-binding, but they had also sufficient accommodation for any new missionaries that might be sent out from Europe.

In the same month, the number of the missionaries was once more reduced by the removal of the Rev. John Thomas; and as he is distinguished by his having been the first person, who, in modern ages, introduced the gospel to the Hindoos, a brief sketch of his peculiar, yet interesting character, may probably be acceptable to the reader.

"From the first interview that took place between him and the society," says the writer of a memoir published in the *Periodical Accounts*, "we perceived in him a great degree of sensibility, mixed with seriousness and deep devotion; and every letter that has been received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realizing application of the strong consolations of the gospel. He seldom walked in an even path; but either appeared full of cheerful and active love, or as if destitute of hope. His joys bordered on ecstasy, his sorrows on despondency. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself; and it was evident that almost every thing which dropped from his lips came directly from his heart.

"His talents were exactly adapted to that kind of preaching to which he was called, namely, a lively, metaphorical, and pointed address, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a pagan audience." In order to illustrate this fact, the author of the memoir observes, "A large company of Bramins, pundits, and others, having one day assembled to hear him, one of the most learned, named Mahashoi, offered to dispute with him, and began by saying, 'God is in every thing, and therefore every thing is God. You are God, and I am God!' 'Fiel Mahashoi,' exclaimed Mr. Thomas, 'why do you utter such words? Sahaib (meaning himself) is in your clothes: therefore

(pulling off his hat, and throwing it on the ground) this hat is Sabaib! No, Mahashoi, you and I are dying men; but God liveth for ever.' This short answer completely silenced his opponent, and fixed the attention of the people; while, as he expressed it, he went on to proclaim *one God, one Saviour, one way*, and *one caste*; without, and beside which, all the inventions of men were to be esteemed as nothing.

"Another time, when he was warning the natives of their sin and danger, a subtle Bramin interrupted him by inquiring, 'Who created good and evil?' 'I know your question of old,' said the preacher; 'and I understand your meaning too. If a man revile his father or mother, you consider him a wicked wretch; and if he revile his goroo, or teacher, you reckon him still more profligate. But what is *this*,' continued he, turning and appealing to the people, 'what is this in comparison with the words of this Bramin, who reviles God? That adorable Being is not only holy himself, but all his works are holy also. Both men and devils were created in a state of holiness, though they have rendered themselves vile. He, therefore, who imputes their sin to God is a wretch, who reproaches his Maker.

"On another occasion, whilst travelling through the country, he saw a concourse of people assembling for the worship of one of their gods, and, passing through the crowd, placed himself on an elevated spot, by the side of the idol. The attention of all the worshippers was immediately fixed on him, wondering what he, being a European, intended to do. After beckoning for silence, he gravely pointed with his finger to the image, and then turning his face to the people, as if by way of appeal, he exclaimed, 'It has eyes . . . but it cannot see!'—And, proceeding to point out the different parts which he named, he added, 'It has ears . . . but it cannot hear!—It has hands . . . but it cannot handle!—It has a mouth . . . but it cannot speak; neither is there any breath in it!' At this juncture, an old man in the crowd, stung by these self-evident truths, exclaimed, 'It has feet, but it cannot run away!' This unexpected exclamation was received with a general shout; the officiating Bramins were covered with shame; and the worship for that time was given up.

"He had a mode of speaking and writing to persons in genteel life that generally succeeded in reaching their consciences without giving them offence. One day, as he was sitting in a gentleman's house at Calcutta, the captain of an Indiaman came in, and began to curse and swear in the most dreadful manner. Mr. Thomas, turning himself to his friend, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left

VOL. I.—Nos. 19 & 20.

off. 'Now,' said Mr. Thomas, 'he did this merely for his own sake, and from the fear of man: how much more easy,' continued he, 'would it be to refrain from such a practice, if we feared God!'—The captain swore no more while in his company; and on meeting him the next day by himself, he introduced the subject, confessing that he was the most wicked of men, though he had been taught better; but attempting to excuse himself by saying it was a habit, and he could not help it. 'That, sir,' replied Mr. Thomas, 'makes your case worse. If a man get intoxicated once, that is bad; but if, by a succession of acts, he have contracted a habit of drunkenness, and cannot avoid it, his case is bad indeed! You should confess your sin to God, rather than to man: this he has directed you to do, and this is the way to forsake it and to find mercy.'

"Mr. Thomas was a man to whom no one who knew him could feel indifferent. He must be either esteemed or disliked. In most cases, his social and affectionate deportment excited attachment; and even in instances where he has given offence to his friends, a single interview was generally sufficient to dissipate resentment, and to rekindle former affection.

"His sympathy and generosity, as a medical man, toward the afflicted Hindoos, though a luxury to his mind, often affected his health; and, unless gratitude be unknown among them (as it is said they have no word in their language which expresses the idea), his name will, for some time at least, be gratefully remembered."

Respecting the death of this warm-hearted and excellent missionary, Mr. Powell writes as follows:—"You have been accustomed, of late, to receive gloomy tidings from India; that the plains of Hindoostan have been the graves of the missionaries. Soon after one messenger had announced the death of Mr. Grant, another claimed the attention of your listening ear, and declared the departure of Mr. Fountain. A third followed his steps, and repeated the mournful tale, that Mr. Brunson was taken away; and now I have to tell you, that Mr. Thomas has put off his armor, and quitted the field of action! In October, 1799, we exulted that the missionary cause was so well supported and strengthened; that there were *seven* brethren engaged in this glorious undertaking. Little did we then suppose that the period was so near when their number would be reduced to *three*!

"You knew enough of Mr. Thomas to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy that rest which remaineth for the people of God.' Appalling as the king of terrors is to the wicked, his frowns were seldom

exhibited to our departed friend. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures which he was soon permitted to enjoy.

"Toward the close of his illness, his pains were exceedingly great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to the friends about him. His mind, however, was divinely supported; as all his hopes centred in Christ, and he knew no rock but the Rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition; and once, when in extreme pain, he cried out, 'O death! where is thy sting?' At length, after languishing about a fortnight, he breathed his last on the 13th of October, and was buried by the side of Mr. Fountain." The Rev. W. Carey preached a sermon on the occasion of his removal, from John xxi. 19, "*This spake he, signifying by what death he should glorify God.*"

Whilst death was thus thinning the ranks of the missionaries, the survivors continued to labor in their holy and important vocation with inextinguishable zeal and unremitting diligence. In the evening, they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with derision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the Bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible. During one of these excursions, Mr. Ward was one day detained by a police officer on the ground that he was acting in opposition to the views and wishes of the East India Company, in causing the natives to lose caste. Our missionary assured him, however, that the papers which he distributed were entirely religious; and on his offering to sign them with his own name, he was immediately liberated. The tracts thus signed were sent for examination to Calcutta; where some

persons alleged that it was improper to attack the religion of the natives; whilst others contended that there was nothing more in the papers than had been invariably tolerated in the Roman Catholics, residing in the company's territories. The subject was, therefore, dropped, and, during the administration of marquis Wellesley, nothing more was heard respecting it.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and with the baptizing of a Hindoo of the writer caste, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footepore to the mission-house, a distance of forty miles, in order to find out the author and to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the Bramins, or in the Hindoo system; he had, therefore, long since abandoned his idolatrous worship; and in the truths contained in this paper, he had found the way of life. A few days after this explanation, he threw away his caste by eating with the missionaries, and subsequently to his baptism he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year, there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmen, came to the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "*Letters on the Evidences of Christianity,*" which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore. On the other hand, some difficulties arose with respect to finding employment for the new converts; and, in some instances, the wives of those who had renounced their pagan religion, refused to live with them any longer, and some unpleasant circumstances in the conduct of the baptized called imperatively for the exercise of faithful and wholesome discipline. Well might Mr. Carey say, in a communication addressed to the Rev. Andrew Fuller, "With regard to the native converts, you must not suppose they are without faults, or that their knowledge and steadiness are equal to those of Christians in England. We have

to contend with the versatility of their minds, to bear with their precipitancy, to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present; sometimes to expostulate, sometimes to entreat; and often to carry all to the throne of grace, and there pour out our complaints before God. I sometimes compare our situation to that of a parent who has a numerous family. He must work hard to maintain them; is often full of anxious care about them; and has much to endure from their dulness, indolence, or perverseness; yet still he loves them, because they are his children, and his affection and anxiety for their future welfare, mingle pleasure and enjoyment with all his labors and with all his cares."

On the 4th of April, the brethren had the satisfaction of baptizing a native who had previously lost caste, of the name of Syam Doss. He had occasionally heard the gospel in the streets and lanes of Serampore, and was, at length, induced to come to the mission-house, where he confessed himself to be a great sinner, and stated his conviction that salvation was not to be found in the religion of the Hindoos. On his appearing before the church, he said that he was born a *casto*, but lost his caste in consequence of having become acquainted with a *feringa* woman, with whom he had lived about thirty-five years in an improper intercourse; but since his arrival at Serampore, he had been publicly married. After hearing preaching in the streets two or three times, he was led to muse continually upon the death of Christ as suffered for sinners, and this sacrifice he now avowed as his only hope and plea for salvation. Subsequently to his baptism, he proved to be a simple-hearted and truly pious character, and was made instrumental to the conversion of one of his countrymen. It is, therefore, with painful emotion, the historian is compelled to add, that, in the autumn of the same year in which he solemnly dedicated himself to the service of the true God, he was cruelly murdered, in returning from a part of the country where it was hoped that the Sun of Righteousness had begun to rise upon the benighted population, with healing under his wings.

About the same time that this convert was admitted into the church, a Bramin came to Serampore, stating that he lived with Dulol, the famous leader of a new Hindoo sect, of the origin of which the following particulars have been communicated by Mr. Marshman:—

"About forty years ago, a man, by birth a cow-keeper, gradually attained to considerable reputation by pretending to cure diseases. The natives are surprisingly credulous on this subject; charms, incantations, holy water, &c. being in the highest reputa-

among them. This man, pretending to much sanctity, drew a great number of people to him, who were afflicted with various disorders. To these he gave his *choron amreeta*, or *amreeta* of his foot, taken, no doubt, from some neighboring ditch; and with this potion he added his blessing, telling his patients to disregard all *debtas*, to believe in one God, and to obey their *goroo*, as he took it for granted that they would henceforth regard him in that character. Among the great number of those who drank the water of immortality from his foot, some individuals, of course, recovered. This appearing to them as the evident effect of the man's benediction, attached them completely to his interest; hence they chose him for their *goroo* or teacher, and were liberal in their presents to him. His fame, gradually increasing, drew people from all parts of the country, and laid the foundation of a sect which now includes some thousands. The leader died; but his widow, desirous of preserving so lucrative a concern for her son, dispensed the *choron amreeta* herself, till he attained to years of maturity. This son, named Ram Dulol, has settled at the village of Ghospara, on the opposite side of the river, about eight miles beyond Chinsurah, and twenty above us. Here he lives almost in the style and splendor of a rajah, liberally supported by his devotees, who assemble there from all parts of the country, several times in the year, and seldom come empty-handed. I have heard that some of them present him with a hundred rupees at once.

"His disciples seem to have but few distinguishing tenets: the principal are, that caste is nothing, that the *debtas* are nothing, and that the Bramins are nothing. To the power and influence of the latter, Dulol has succeeded; but in the first two points they are by no means consistent; for though they assemble and eat together every year, yet they dissemble the fact, and retain their rank in their respective castes and families; and, while they profess to despise the *debtas*, they continue their worship, to which they give the name of *outward work*. They retain the horrid idea, that God, being in us, is the author of every motion, and consequently of all sin. This sect, however, may be considered, in some degree, as a furtherance to the gospel; as the chains of superstition are, to a certain extent, loosened by them."

The Bramin, who had been sent to Serampore by Dulol, informed the missionaries that his master had desired him to get baptized first, and then to inform them that he himself would follow, and bring with him several thousands of his disciples. The brethren, therefore, though disregarding this idle tale, resolved to pay him a visit; particularly as Kristno, Gokool, and some others, who were formerly of this sect, gave it as their opinion that if the gospel were only preached

at Ghospata, it would be embraced with cheerfulness. Accordingly, on the 15th of April, Messrs. Carey and Marshman, accompanied by Kristno, set off in a boat on this expedition, and the following day, about noon, arrived at the creek leading to the house of this far-famed personage.

Going on shore whilst their dinner was preparing in the boat, the missionaries met with a Bramin accompanied by a few husbandmen; and one of the latter availed himself of this opportunity of asking Mr. Carey whether it were reasonable that, in consequence of a cow dying, he should be obliged to give a rupee to his own Bramin, and to be put to the additional expense of feasting four others. Mr. Carey of course replied in the negative, and proceeded not only to invalidate the assumed authority of the Bramins, but also to demonstrate the insufficiency and absurdity of the Hindoo religion, and to point out the revealed will of God, in the Scriptures of truth, as the only way of eternal salvation. He also distributed papers to such of the party as were capable of reading them, and Kristno undertook to explain their contents.

About three o'clock in the afternoon, they came within sight of Dulol's house, which proved to be a stately edifice, exceeding that of many rajahs, and surrounded by garners filled with grain, which, having been presented by his deluded followers, evinced the profitableness of his trade. At a short distance was a large post erected for swinging; and a little farther was a *rowl*, or carriage with several wheels, made in imitation of that of Juggernaut, and designed for the same purposes. Dulol had been on a visit to Calcutta; but whilst our missionaries were conversing with a considerable number of his followers, it was announced that he had just returned, and would grant them an audience.

"In a few moments," says Mr. Marshman, "we were ushered into his garden, where chairs were set for us, and a pink satin cushion for him. The great man appeared a figure no less plump than Bacchus, about twenty years of age. Kristno stood behind us, facing his former master, with the New Testament in his hand. A few of Dulol's select followers were admitted, and the rest disappeared at a nod. The conversation was opened by brother Carey, who stated our visit to be for the purpose of having some discourse on the important subject of salvation. Dulol, in the most insinuating manner, asked what we meant by sin and hell, denying their existence, and inquiring, as God was in us, how sin could be there, since none were capable of resisting him; much time was thus spent, in interrogations on one side, and in explanations on the other. The moment was important; for,

though aware that we could not be confuted, we were fearful of his evading us; which would have been construed, by him and his disciples throughout the country, into a triumph over the gospel.

"After some time, we said, You are a master. 'Yes.' If your servants disobey you, how do you act? 'I punish them.' Then God is our master, and will punish our disobedience. 'God is not like man; he lives in us.' It is true, in a certain sense, that he lives in us; as the life, reason, and understanding which we possess are his gifts; but these have been bestowed upon us that we may serve, and not disobey him. Suppose you send a servant to Calcutta, with a large sum, to purchase a variety of articles for your use, and he go to a house of ill fame and live there on your money. Any person seeing him, and recognizing him as your servant, might say, What a profligate man is Dulol! he actually keeps one of his servants at a house of infamy! But if this were said in your hearing, you would naturally reply, It is true he lives there on my money; but I gave it to him for a very different purpose, and will punish him when he returns home. 'God is not like us; he can sway the mind; and, therefore, it is impossible to draw a parallel.' We grant it; but for the sake of argument, we will suppose you equally capable of influencing the mind of your servant. If, then, you, after solemnly warning him of the consequences of disobedience, turn his mind, which was not previously disobedient, and incline him, who would otherwise have been unwilling, to spend your money in lewdness and intemperance, will not people naturally exclaim, What a villain is his master! Now, it is in this way that you represent the Deity, when you assert, that he, being within us, causes us to commit those very crimes which he has forbidden under the severest penalties.

"This statement quite disconcerted Dulol; who, indeed, attempted several evasions, but altogether in vain. Brother Carey then told him, that God had sent his word hither to reveal the true way of salvation, and that we had brought a copy for his acceptance. At this, he was evidently disconcerted; as if convinced that the mere taking of the book would be a virtual abandonment of all his pretensions. He, therefore, said, 'This is the first time I have seen you; and though your words are very good, we must be better acquainted before I can receive your book.' Seeing it would be in vain to press him, we withdrew; telling him that we should be happy to see him at Serampore; that our wish was only to examine, in a free and candid manner, for the sake of discovering divine truth; and that, as we had found the word of God a sovereign remedy when we ourselves were sick unto death, we were naturally solicitous to introduce it to others, whom

we knew to be laboring under the same disease. And thus, in mutual good humor, we parted."

On the 10th of May, Mr. Ward was married to Mrs. Fountain; and for the first time the nuptial ceremony was performed by the missionaries; all their previous marriages having been solemnized by an English clergyman. Mr. Carey introduced the business by a few words, and read a form of marriage agreement, which had been drawn up with the concurrence of the civil authorities. Mr. Ward then took the bride by her hand, and walked up to the table, saying, "We sign this our solemn covenant to each other." They then signed it, and about a dozen friends, European and Bengalee, added their signatures. After this, Mr. Carey delivered a very appropriate address on the relative duties of husband and wife, and made an interesting allusion to the situation of the missionary family, in which all personal and individual interests were swallowed up in the general interest of the whole. A short prayer concluded the service, and some fruit and other articles were distributed among the native friends by the bridegroom.

About a fortnight after this, three Mussulmen came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries: and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c., they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candor and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

The evening preceding their departure, Kristno's eldest daughter, Golok, having previously returned to her father's house, and expressed an earnest desire for baptism, gave in her experience before the church. The substance of it was, that she had first heard the gospel from her father, soon after the missionaries had removed to Serampore, and was then convinced that she needed such a Saviour as was revealed therein. When carried off by her husband, she still remained attached to Christianity, and was, on one occasion, overheard whilst pouring out her soul in prayer before Jesus. This procured her a severe beating from her husband; and she was afterwards under the necessity of praying silently. When repeatedly urged to eat things offered to the Hindoo gods, she constantly and peremptorily refused, saying that dumb idols could do nothing towards the salvation of the soul. She appeared suitably affected by the idea of being admitted into fellowship with the people of God; and on the first sabbath in June, was baptized by Mr. Carey. On the 13th

of the same month, Miss Rumohr, a German lady residing at Serampore, went through the same religious ceremony; and on the 4th of July, four more natives were baptized; namely, Peroo, a Mussulman; Bharut, a Hindoo; Petumber Mitre, a kaist from Jessore, and Dropodee, his wife.

Towards the latter end of July, one of the Mussulmen, who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable of undertaking so long a journey was Mr. Marshman. He, however, readily consented, and took with him the new converts, Petumber Mitre and Bharut.

On their arrival at the place of their destination, situated in the district of Jessore, near the river Isamuty, they found about two hundred persons, comprising Mussulmen and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of caste altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mahometan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some refreshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water side, and, whilst he lay down to sleep, they entered into close conversation with Petumber Mitre. In about two hours, our missionary arose, and renewed his pleasing and truly important work. Taking as the basis of his discourse those beautiful words of the apostle, "We pray you, in Christ's stead, be ye reconciled to God," he described the awful distance which sin had placed between God and man, and showed the utter insufficiency of all other ways of reconciliation than that pointed out

in the gospel. After this, the hearers retired to a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years, begun to dislike the idolatry of the country; and, attaching themselves to a grave, elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them that there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the Brahmans, and very friendly to the gospel, as opposed to it; recommending the latter, also, to his people, as the revelation which he had encouraged them to expect.

After our missionary had set out on his return, Petumber Mitre told him of another famous goroo, named Seeb Ram Dass, who had rejected idolatry, and had drawn to himself nearly twenty thousand disciples, Hindoos and Mussulmen. Petumber added that he had once been among the number of his followers, and seemed to think it probable that both the goroo and his adherents might be now inclined to hear the gospel. He, therefore, despatched a note to his former teacher, accompanied with a written intimation from Mr. Marshman, that he was coming to preach the word of the living God to all who might feel inclined to assemble and hear it.

"Being now within ten miles of Juggerdundakatty, the residence of this man," says Mr. Marshman, "I thought it would not be time thrown away to call there. But the road was exceeding difficult. By land, the kolls of water rendered it almost impassable; and by water, it was a long and tedious way. However, on the 18th of August, we set off, about three o'clock in the morning, with our boats, and wandered in the rice fields. Here it was truly curious to see the boats making their way, with comparative ease, though the corn was so high, that it was scarcely possible to perceive any water. As we were proceeding, we saw two Brahmans at a distance, and one of them came up to us. We told him, in a few words, that his shastors were false, and his debtas wicked, and, consequently, that he could never be saved by consulting or wor-

shipping them. We also told him of the death of Christ, as the only atonement for sin, and gave him some papers to take home with him.

"About two o'clock in the afternoon, there being not more than twelve inches of water in the field, we were obliged to stop, near something like a bazaar, where Petumber met with some of Ram Dass's people. They appeared pleased with our errand; led us by a passable way; and sent one of their number before, to provide a boat, that we might go up a small river called the Byetna, to the habitation of Ram Dass. We arrived about six o'clock; but the aspect of Juggerdundakatty was widely different from that of Ghospara. Here, indeed, were storehouses well filled, and heaps of grain in the yard, which I suppose they had been cleaning; but, though every thing wore the appearance of plenty, here was no magnificence; nothing but mud walls.

"The old man was sitting in the shade, on a blanket, surrounded by a number of his followers. He ordered a mat for me, and in a few moments nearly a hundred of his disciples seated themselves on the ground around us. We now entered on the subject of the gospel, and the goroo, who listened with apparent approbation, said that my words were true, and frequently conversed with his attendants. After a conversation of more than two hours, in which I described the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement, I presented him with a Testament, which he received kindly; and, in return, treated me with milk, plantains, and sweetmeats; requesting me to remain with him a few days. His son, named Sonaton, a fine youth about twenty years of age, now took me into a room resembling an out-house in a farm-yard in England, only the floor and mud walls were rather smoother. Here he spread a mat for me to sleep on; whilst the old man continued conversing with Bharut and Petumber till nearly midnight.

"The next morning, at sun-rising, the old gentleman had a place swept in his orchard, where a blanket was spread for himself, mats were brought for the people, and a chair was placed for me. Two Brahmans, who reside in the vicinity, and who, I afterwards found, had imbibed something of the old man's sentiments, joined our party, and proved to be very pleasant and sensible men. As the goroo was busily employed in snoking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations; but when I asked whether they rejected idolatry, they appeared unwilling to answer. When they understood that I had papers with me, they wished to be made acquainted

with their contents; and on my reading one of them, containing a summary of the gospel, they seemed much pleased, and spoke highly of it, as containing 'good words.'

"We now retired to the house, and they gave me milk and plantains for breakfast; whilst Sonaton, the goroo's son, sat down in the yard, with a circle around him, and read one of the tracts of twenty pages quite through. I afterwards committed about three hundred of these tracts, and three Testaments, to the care of Sonaton, to be distributed as he thought proper among his father's followers. After I had dined on rice, fish, butter, and plantains, the old gentleman took me aside, and desired that what God had given us to do might be done quickly; and Sonaton, with six or seven other persons, accompanied me down the Byetna in my way home."

On the 27th of September, three of Neelo's friends arrived at Serampore, with the intelligence that the Bramins of Luckphool (the place of their residence) had raised a violent persecution against them, subsequently to Mr. Marshman's visit. That faithful servant of God had been hung in effigy soon after his departure; the papers which had been distributed by him were torn in pieces, and hung up near the houses of those who had received them; other papers of a scurrilous tendency had been exhibited; and the messengers, on setting out for Serampore, were hissed away by a deluded mob. Notwithstanding these discouraging circumstances, however, Messrs. Ward and Carey visited the scene of persecution in the following months, and had much conversation with Neelo and his friends, who agreed to set up a school, and even proposed building a place for the celebration of Christian worship.

The year 1803 was introduced with some unpleasant occurrences among the native converts, and Kristno, though an upright character, by giving way to an irritability of temper, produced a schism in the church, which, without the most prudent management, might have led to very serious consequences. The particulars are thus related by Mr. Ward:—"When Felix Carey, Petumber, Ram Dass and I went, on Lord's-day morning, January 2, to worship at Kristno's house, we found that he had already commenced the service himself. After singing, I expected he would have left the management to me or Felix; but he engaged in prayer, and afterwards began a kind of sermon, observing that, as this was the beginning of the year, he intended to begin to preach. After the sermon, they joined in singing, and Kristno prayed again. I was grieved at this irregularity, and withdrew in silence. In the afternoon, Kristno proceeded still further: he administered the Lord's supper, and the native mem-

bers attended. His zeal appears to have been excited by a feeling of jealousy, in consequence of our having sent Petumber to preach at a place called Sooksaur." It is pleasing to add that, by the forbearance and friendly expostulations of the missionaries, Kristno was soon convinced of his error, and all was happily rectified.

About the same time, symptoms of repentance were discovered in Gokool, who had been previously excluded from the church for intemperate conduct; and two new visitors, Boodhessa and Kristno Presaud, arrived at Serampore, anxiously inquiring after the way of salvation. The former was a Mussulman, who, having seen one of the printed tracts, and conferred with his acquaintance respecting its contents, had come an eight days' journey, in quest of further intelligence. The latter was a young Bramin from Dahatta. On the 22d of January, they were both baptized; and as Boodhessa was extremely anxious that some person might go with him to his part of the country, where he stated that there were some thousands who had totally renounced the Koran, and the Hindoo shasters, Kristno was appointed for that purpose.

A few days afterward, Mr. Chamberlain, who had been solemnly designated as a missionary to India, in the preceding year, arrived with his wife at Serampore. Here he and his beloved partner received a truly cordial welcome from the missionaries, and the native converts (who anxiously inquired whether their new brother and sister had left father, mother, brothers, or sisters) evinced a peculiar degree of interest and attachment on this occasion. "They cannot speak our language," said one of them, "but we perceive that all our hearts are one, and that we are completely united in the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mahometans, Armenians, and Europeans. After praying for a short time with fervor and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour, with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

On the 4th of April, Kristno Presaud was married to Onunda, Kristno's second daughter, and the nuptial ceremony was performed much in the same way as Mr. Ward's had been. The day following, the new married couple and the missionaries had a supper at Kristno's house, consisting of curry, fried fish, vegetables, &c.; and whilst they all sat down together,

without distinction of color or country, some of the neighbors looked on with the greatest astonishment. It was, indeed, a new and singular sight in a land where the difference between clean and unclean is so scrupulously regarded, and might be justly considered as a glorious triumph over the caste.

On the fourth sabbath in April, Kristno Presaud, Ram Rotun, and some other converts, attempted to communicate the glad tidings of salvation to the inhabitants of Budabatty; but, though some persons listened to them with seriousness and attention, they met with the most violent opposition from the mob, who abused and threatened them, as seringas, as destroyers of caste, and as having eaten fowls, eggs, and other prohibited articles of food. On their attempting to return, some of the populace began to beat them, putting their hands on the back of their necks, and ferociously pushing them forward; and a man who was a civil officer grazed the point of a spear against the body of one of them. Finding that all these insults were endured with patience and meekness, the deluded idolaters threw cow-dung mixed with gunga water at them; talked of making them a necklace of old shoes; and threatened that if ever they appeared there again, their lives should be sacrificed. As they were preparing to depart, the converted natives attempted to pray; but the infuriated multitude began, with one consent, to hoot and clap their hands, in order to drown their voices; so that they were compelled to desist.

The native convert Gokool had, for some time, appeared to be drawing near his end, and, on the 7th of October, he entered into that "rest which remaineth for the people of God." About two hours before, he called his professing countrymen around him to sing and pray, and appeared to be perfectly resigned and tranquil. "Some of the neighbors," says Mr. Marshman, "had been persuading him, the day before, to employ a native doctor; but he preemptorily refused, saying, he would have no physician but Jesus Christ. On their asking, 'How is it that you, who have turned to Christ, should be thus afflicted?' he replied, 'My affliction is on account of my sins: my Lord does all things well!' Observing Komul (who was a most affectionate wife) in tears, he said, 'Why do you weep for me?' From the beginning of his illness he had little hope of recovery; yet he never murmured, nor appeared at all anxious for medicine. His patience, indeed, was astonishing, and his tranquil and happy end has made a deep impression on our friends, who frequently say to each other, '*May my mind be as Gokool's was!*'"

As this was the first converted native who had died, the missionaries felt anxious to set such an example of Christian burial as might be favorable to the gospel.

Accordingly, they ordered some carpenters in their employ to make a decent coffin, and this was covered, both within and on the outside, by Kristno, at his own expense, with white muslin. A great number of people having assembled to witness the interment, two of the brethren and two of the professing natives took up the corpse, and, with the assistance of two others, carried it to the grave. "Here," says Mr. Marshman, "we sang two appropriate hymns; and, as the crowd was still accumulating, I endeavored to show the grounds of our joyful hope, even in death, referring to the deceased for a proof of its efficacy. I told the spectators that he had been a great sinner, as they all knew, and therefore could find no way of salvation in the Hindoo system; but when he heard of Jesus Christ, he received him as a suitable and all-sufficient Saviour, and, putting his trust in him, died full of a tranquil hope. After entreating them to consider their own state, I offered up a prayer, sang a Bengalee hymn, and distributed some papers among the people, who probably amounted to about five hundred. They seemed much struck with the novelty of the scene, and with the love which Christians manifest toward each other, even in death; so widely different from their practice of throwing their relations half dead into the river, or burning their bodies, with, perhaps, a solitary attendant."

In the course of this year (1803), the directors presented a copy of the Bengalee New Testament and of the Pentateuch to his late majesty, by whom they were graciously accepted; and about the same time, measures were adopted for translating the Holy Scriptures into various other oriental languages.

In the month of January, 1804, Mr. Chamberlain and Felix Carey, accompanied by two of the native converts, went to Saugur island, for the purpose of distributing Testaments and religious tracts among the Hindoos, who assemble there in immense crowds, at that season of the year, to bathe in the Gunga Saugor, or the confluence of the river Hoogley and the sea. As they approached the island, they were overwhelmed with astonishment at the prodigious number of boats, which seemed jammed together for a vast extent, whilst multitudes upon multitudes of people had pitched their tents on shore, partly on a large sand-bank, and partly in the jungle. Here an immensely populous town had been raised in a very few days, full of streets, lanes, and bazaars; in which many sorts of trade were going on, with all the hurry and bustle of the most flourishing city. On our visitors leaving the boats and going among the people, they witnessed the works of idolatry and blind superstition. Crowds of infatuated men, women, and children, high and low, rich and poor, were bathing in the river and worshipping

Gunga, by making salaams, and spreading offerings of rice, flowers, and cowries, for the goddess to take on the return of the tide. Formerly it was customary for many of the devotees to sacrifice themselves or their children to the sharks and alligators, which abound in this part of the river; but the East India Company have now prohibited this horrid practice, and have stationed sepoy along the side of the water, effectually to prevent it. The mud and water of this place are accounted so sacred, that they are carried, in large quantities, on men's shoulders, to a distance of some hundreds of miles; and the worshippers who resort hither carefully daub themselves with the former, and sprinkle their bodies with the latter, under the idea that they are thus cleansed from all moral defilement. Many of the boats were filled with people, some of whom presented the most disgusting sight that can be easily imagined. Their hair and beards had been suffered to grow to an enormous length; their clothing was scarcely sufficient for the purpose of decency; and their bodies were covered with figures of the most odious and abominable description. Some of these wretched creatures had performed a journey of four or five months, with no other view than that of bathing in the Gunga Saugor!

"As we passed along," says Mr. Chamberlain, "I began our work by asking a man why he was come hither, and then desiring Felix to carry on the conversation; and, though the people were, at first, greatly surprised to see *Sahibs* or Europeans among them, they made their salaams to us, and were very attentive, whilst Felix and Kristno addressed some of them, and I endeavored to speak to many more. Never, indeed, had I greater satisfaction than whilst engaged in conversing seriously with them, and distributing tracts and Testaments. The seriousness with which the people listened to that which was spoken, their eagerness for the books, and the peculiarity of their circumstances, never having heard of the Saviour before, gave me such pleasure as I am unable to express. Two respectable persons, to whom I spoke with some liberty respecting the death of our blessed Lord, heard with great attention, and the oldest man was so much affected, that tears gushed into his eyes and rolled down his cheeks." The multitude assembled on this occasion was computed at upwards of a hundred thousand persons; and most of those to whom books or tracts were given, had come from distant parts of the country, where the way of salvation had never been explained, and the blessings of the gospel were utterly unknown.

A few days afterward, Mr. Fernandez, who had been distributing some tracts and Testaments at a place called Culna, had an opportunity, on his return,

of witnessing some of the melancholy effects of superstition and the Hindoo shasters. About ten o'clock at night, hearing the groans of some person on shore, apparently in great distress, this gentleman sent some of his rowers to ascertain what was the matter; and they returned with the intelligence that a poor sick man, afflicted with the bloody flux, and considered incurable, had been brought to the side of the river, and there left to expire by himself. "On being informed of this," says Mr. Fernandez, "I wished to give him some castor oil; but while I was preparing the medicine, we saw a pack of dogs and jackals dragging and voraciously devouring something near the little hut where this poor creature lay. I immediately despatched some of my people, with a light, to see what it was; and on their return they brought the melancholy news that the man was actually killed, and partly devoured by these ferocious animals; and in about two hours more, the whole body was completely consumed! My heart ached exceedingly whilst musing on this shocking occurrence, and I felt acutely for the poor, unenlightened Hindoos!"

Early in February, Kristno and Petumber Shingo were solemnly set apart for the work of the ministry, with prayer and imposition of hands, and on the same day, a prayer-meeting was held for imploring a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about to remove to Cutwa, where they afterwards took a piece of ground for a new missionary station. Two more schools were also opened, in the month of May, under the superintendance of native teachers, one at Bishoohurry, and the other at Arenda; where adults, as well as children, were encouraged to attend for instruction.

On the 7th of July, one of the converted natives, named Totaram, was called to exchange worlds, after a short illness; and all who knew him, both Europeans and heathen, were constrained to bear testimony to the correctness of his walk and conversation. He was buried in the cemetery belonging to the missionaries, and those who had been made the happy instruments of instructing him in the things of God, cheerfully assisted in conveying his mortal remains to their long home. "Carrying the corpse of a brother on our shoulders," says Mr. Ward, "would probably shock any European who should hear of it; but the natives said it was great love, and proved that we did not forsake those who joined themselves unto us, even to the last. We sang at the grave; brother Marshman addressed the spectators; and I closed with prayer."

Towards the latter end of August, a most tender and affecting scene, which has been appropriately styled "a missionary conflict," was exhibited at Serain-

pore, and has been thus described in the journal of the Rev. W. Ward :—

“ I was, one day, sitting among our native brethren at the Bengalee school, hearing them read and explain a portion of the Scriptures in turn, when a venerable, gray-headed, and well-dressed Bramin came in ; and, standing before me, said, with joined hands, and in a supplicating tone of voice, ‘ Sahib ! I am come to ask an alms. Yes !’ said he hastily, and beginning to weep, ‘ I am come to solicit an . . . alms.’ As he continued standing, with his hands in a supplicating posture, and tears falling from his eyes, I requested him to explain his meaning, observing that his appearance did not convey the idea of his wanting any pecuniary assistance. Being pressed on this subject, he at length entreated me to give him his son, pointing, at the same time, into the midst of our native brethren. On asking to which of the pupils he alluded, he pointed out a young Bramin named Soroop, and, setting up a plaintive cry, said, ‘ *That* is my son !’ We now endeavored to console the old man, and at length persuaded him to sit down upon the viranda. Here, however, he began to weep again, and said, that the youth’s mother was dying with grief, and that if he would only go home and see her, he should be at liberty either to remain there, or to return again, according to his own inclination. I asked his name and place of abode ; and he said he lived about twenty-eight miles off, mentioning the name of the village. I told him, that since his son had come among us, no control had been exercised over him, and that he was now at full liberty to act according to the dictates of his own mind. On my saying this, he appeared completely overcome, and threw himself at my feet, thanking me with a flood of tears. I prevailed upon him to rise, and endeavored to assuage his grief ; but, at the same time, asked him how he could bear the thought of taking his son back into Hindooism, and leading him to hell, now he had begun to think about Christ, and was learning the way to heaven. At all events, I told him, Soroop must remain with us during the night, that his mind might become perfectly calm, and that he might pray for divine direction ; and then, in the morning, if he would come, and his son chose to go with him, no obstacle should be thrown in his way. The old Bramin, however, seemed very reluctant to agree to this proposal ; observing that Soroop’s poor old mother was really dying with grief, . . . and if he would but go, . . . and, if he did not like to stay, he might write a deed of separation for the preservation of their caste, and that then he might do as he thought proper. I told him, if his son were a child, he might lay his commands upon him ; but that, having attained to the age of nearly twenty years,

he ought to be allowed to choose a religion for himself. To this the old man assented, observing that it was certainly not in his power now to effect any thing by force.

“ After some time, the Bramin called his son aside, and set up a lamentable cry, weeping over him, and earnestly entreating him to comply with his request ; so that I was much afraid lest the tenderness and excessive grief of the old man should overcome our pupil. He, however, appeared firmly resolved not to go, and when his father was going out, after consenting that he should remain with us during the night, he went up to one of our aged brethren, and fell at his feet, assuring him that he would not return home ; for that, if he did, he should inevitably go to hell. Going out at the door of the school-house, I found that the old man had fallen down in an agony of grief, and that some of his disciples were raising him up, and endeavoring to persuade him to go with them. I also tried to moderate his grief, and at length he got up and walked away with his disciples.

“ The next morning a number of people assembled at the school with Soroop’s father : the son, however, persisted that he would not return home now, but said he would go soon, meaning after he should have been baptized. At length a person, who seemed to be a particular friend of the old Bramin, inquired whether Soroop had eaten among our brethren, and was answered in the affirmative. Finding, therefore, that he would not go, and that he had already lost caste, they were under the necessity of departing without him ; though the old man declared that he would never return to his habitation without his son, but would rather lie down and die in Serampore.”—Soroop was admitted into the church, by the rite of baptism, in the month of September, with two other young natives of the writer caste. And there is reason to suppose that the illness of his mother, so affectingly described by the old Bramin, was a mere pretence to inveigle the son once more into the snares of idolatry.

In the month of October, Ram Mohun, a converted native, who had been baptized in the spring, preached to about forty of his countrymen at Calcutta, with great freedom and consistency, declaring unto them the atonement of Christ as the only mean of salvation. The husband of Golok, Kristno’s eldest daughter, also came to reside with her in her father’s house, and consented to come under the sound of the gospel ; and Mr. Felix Carey was married to a young woman at Calcutta, by the Rev. Mr. Buchanan.

The 14th of November was marked by the death of Mrs. Chamberlain, whose amiable spirit and character had endeared her to all with whom she was acquainted.

It seems to have been the mutual wish of herself and the sisters at Serampore, that she should have returned from Cutwa, previously to her confinement. This, however, was rendered impracticable; and, notwithstanding the merciful deliverance which she experienced in the hour of nature's sorrow; it appeared that Death had been permitted to mark her out as one of his victims; and in a few days she expired, with unshaken confidence in that blessed Redeemer, on whom she had been previously enabled to cast all her concerns and to centre all her hopes.

In alluding to this melancholy subject, Mr. Marshman, who had been deputed by the female friends at Serampore to conduct Mrs. Chamberlain thither, remarks, "The agony of her dear, bereaved partner I must leave you to figure to yourself; it is too much for me to write. Indeed it pierces me to the soul, even now, to think of his hanging over the lifeless clay, and exclaiming, 'O! my dear Hannah! Speak to me once more, my beloved Hannah!' By the promise of a handsome reward, I got some carpenters to make a coffin, and by the same motive induced the gardener and another man to assist me in digging a grave; but though this was just at the top of the garden, and only about thirty yards distant from the house, I could not prevail on any of the servants to assist me in conveying the corpse thither. My dear afflicted brother and myself, therefore, by slow degrees, conveyed the precious remains of the deceased to the spot destined for their repose till the resurrection of the just; and a short prayer in the Bengalee concluded the mournful scene."

At the close of 1804, the missionaries speak of having baptized seventeen persons in the course of the year; and though some irregularities and defections had occurred among their members, they were by no means disheartened; on the contrary, Mr. Carey, in a letter dated December 12, says that, notwithstanding their disappointments from individuals, he conceives the church to be, upon the whole, in a more promising state than it had been at any former period since the commencement of the mission.

The year 1805 was introduced with a plan for erecting a new place of worship at Calcutta, where the gospel had been hitherto preached in a private house; and at a meeting held on the subject, on the first of January, four thousand eight hundred rupees were advanced, as the commencement of a subscription toward carrying so desirable an object into effect.

Towards the latter end of February, four new missionaries, Messrs. Biss, Marlon, Moore, and Rowe, who had been designated for this important work in the autumn of 1803, and had set sail for India, by way of America, early in the ensuing year, arrived in safety

at Serampore, after a tedious and perilous voyage; and were taken into the church in a very solemn and affectionate manner. Mr. Moore, in communicating this intelligence to a friend in England, gives a concise description of the mission-house, to which he and his brethren were now introduced, and which will, no doubt, be acceptable to the reader:—

"The mission-house is pleasantly situated on the banks of a river, about half a mile wide. As soon as we ascend the bank, which is rather steep, we pass through a gate into a lawn, one hundred and twenty feet by ninety. The first apartment we enter by a flight of steps from the green is the museum, which is about sixty feet by twenty-four; and at each end there is a room of the same dimensions. The apartment used for preaching is of the same size as the museum, with a room at each end, twenty-four feet square. The next is the hall, or dining-room, ninety-five feet by twenty-one. The houses belonging to the brethren Carey and Ward, form the two wings in front adjoining the hall. We occupy one of the rooms at the end of the museum, and have a full view of lord Wellesley's park. Brother Marshman's habitation is not quite so large as the mission-house, and is about a hundred yards farther up the river. The girls' school is kept in it; but the boys' school is situated between the two houses, as are also the printing and binding office, and the foundery for the types. There are several other buildings on the premises, which consist of about eight acres of land."

On the 28th of March, an extensive piece of ground, with several buildings upon it, adjoining the mission premises, being put up to auction, it was deemed advisable to secure it; and accordingly it was purchased by the brethren, for the sum of fourteen thousand rupees, or about eighteen hundred pounds sterling. The missionaries state, that they were under the necessity of borrowing money to effect this purchase; but one warehouse belonging to the estate was let for nearly sufficient to pay the interest.

On the 18th of May, colonel Bie died, in the seventy-fifth year of his age, universally respected and lamented as a governor. His mind had been cultivated by a liberal education; his sentiments were noble and enlarged; and he revered good men of all denominations; whilst modern infidelity was the object of his contempt and detestation. A ray of divine light appears to have cheered his dying hours, and for a great part of the night preceding his dissolution, he seemed fully engaged in pouring out his supplications before the blessed Redeemer. The next morning, he was solemnly interred by the Rev. W. Carey; and his funeral was attended by all the missionaries, and

by most of the Europeans resident in the settlement. The natives seemed to be overwhelmed with grief on this solemn occasion, and affectingly observed to each other, "Never shall we see another such a master!"

The venerable native convert, Petumber Shingo, had, for some time, been extremely ill, and on the 21st of August, he was permitted to enter into those peaceful mansions, "where the wicked cease from troubling, and where the weary are at rest." On being visited by Mr. Ward, the good old man observed, "I do not attribute it to my own wisdom, or to my own goodness; that I became a Christian. O! no; it is all of grace! I have used means for my recovery, but in vain. God is my only hope. Life is good, but to be wholly emancipated is much better." On Mr. Ward reminding him that one grand design of affliction is that of weaning the heart from the world, he replied, "I have a wife, a daughter, and a son-in-law; and I have endeavored, by the most earnest persuasions, to induce them to embrace the gospel; but, as they have refused, I am weaned from them all, and the only way in which I can now demonstrate my affection towards them is by praying for their salvation." By his lingering illness his body was reduced almost to a skeleton, but his soul was filled with the hope of a glorious immortality, and his reason was in full exercise to the last. A little before his departure, he called the native brethren who were at hand, and requested them to sing a Bengalee hymn composed by Kristno, and entitled, "Salvation by the blood and righteousness of Christ." Whilst they were thus engaged, tears of joy bedewed his placid countenance, and in this happy frame of mind he breathed out his soul into the hands of that dear Redeemer, in whom, as he expressed himself, he had found that *peace* which Paul so devoutly wished on behalf of the churches to whom he addressed his epistles.

The next morning, the remains of this excellent man were conveyed to the grave, by three native and three European brethren, whilst the rest walked in procession, singing his favorite hymn. A considerable number of spectators attended the funeral solemnity; and in the course of the day, two persons called upon the missionaries, and stated that their minds had been so deeply impressed with what they had seen and heard on the occasion, that they had resolved to abjure the Hindoo system, and to embrace the doctrines of the gospel. It is pleasing to add, that the widow of Petumber was afterwards inclined to profess the faith of Christ, and to cast in her lot among his disciples. She stated that, for a considerable time, her mind had been hardened against the gospel; but that her husband's patient resignation under his affliction, and his happy death, had convinced her of the excellence

of the religion which he had professed, and had finally determined her to embrace the same gospel which he had found so unspeakably precious.

In the month of September, Messrs. Moore, W. Carey, jun., and three of the native brethren, set out on a missionary tour through the country to Dhacca, stopping occasionally in their voyage, at different villages, where they conversed with the natives, and distributed religious tracts. In the first sixty or seventy miles, it appeared that many of the people had either received printed papers or heard something about "the new way" before; and this, in some instances, rendered them averse to reading or hearing any thing more on the subject; but others evinced a spirit of inquiry. On their arrival at Dhacca, their boat was surrounded by such a concourse of natives, that they were under the necessity of putting off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets; but on removing their station toward the centre of the city, they were interrupted, first by a collector, and afterwards by a magistrate, who alleged that the tracts had excited uneasiness among the Bramins, and, therefore, insisted on their proceeding no further in distributing them. On their return, they called upon a congregation of Hindoo Catholics, and went into their chapel, which exhibited many vestiges of gross idolatry. As the priest was absent, the people would not venture to receive a New Testament which was offered to them. Some individuals, however, were willing to take the tracts, and they all appeared pleased with the visit of the missionaries, with whom they entered into familiar conversation. On hearing that some of their countrymen, whom they saw with the brethren, not only believed in Christ, but were in the habit of preaching his gospel, they were evidently astonished, and one of them emphatically exclaimed, "They have the *true* shaster." Though there did not appear to be any thing like true religion among these people, the missionaries were struck with the difference observable in their manners when compared with those of the pagan natives.

In the beginning of October, the Rev. Messrs. Marshman and Ward were chosen co-pastors with the Rev. W. Carey, over the church at Serampore, and Messrs. Mardon, Moore, Biss, and Rowe, with Kristno and Kristno Presaud, were set apart to the office of deacons. During this and the two following months, twenty-one persons were baptized, seven of whom came from Kreeshnapore, and appear to have been first led to inquire after the way of salvation, in consequence of some tracts and a New Testament having been left at that place. One of them, referring to

Mr. Ward's having declared concerning the Testament, that it was designed for the use of the inhabitants at large, but that he who could read the best should keep it, and communicate its contents to all who wished to hear them, said he had got it; and that the perusal of it had so completely changed his ideas, that he was compelled to abandon idolatry, and to place all his confidence in a crucified Redeemer. Ten out of the twenty-one converts were baptized on the third of November, on which occasion Mr. Biss observes, "A solemn seriousness pervaded the company; and some who seemed to know nothing of the power of religion shed tears at the sight. When Onunda, the wife of Kristno Presaud, went into the water, her husband was so much affected, that he had scarcely sufficient strength to sustain it. Unable to stand any longer, he sat down in the midst of his brethren, and burst into a flood of tears; whilst he seemed to be pouring out his soul before God, in thankfulness for his mercy, and in prayer for his wife's future preservation."

Captain Wickes having visited London in the autumn of this year, the committee requested him to convey to their missionaries in India the sum of one thousand guineas, which had been collected in England, Scotland, and Ireland, towards the translation of the Scriptures into various oriental languages. On the captain's arrival in America, he expressed a wish, through the medium of the public papers, that the friends of religion in his country would lend their assistance to this important work; and, in consequence of this intimation, the ministers and congregations of different denominations came forward with such cheerfulness, that the original sum was more than doubled, and transmitted in dollars to Serampore.

In January, 1806, a new church of eight members was constituted for Dinagepore, and Mr. Fernandez was chosen and ordained their pastor. "Two of the members," says Mr. Carey, "are the first-fruits of that part of the country where brother Thomas and I labored so long and without success. Their names are Heduran and Nundakeshur, and they were baptized by brother Ward on the Lord's day previous to the ordination. This is the *second* Baptist church formed in Bengal, and one in which we greatly delight."

A piece of ground having been purchased for the erection of a new chapel in what is called the Loll Bazaar, at Calcutta, it was deemed advisable to construct a shed or temporary mat-house, previous to the commencement of the intended edifice. A place of this description was, accordingly, opened on the 1st of June, when a crowd of natives attended, and large quantities of tracts were distributed among them. But

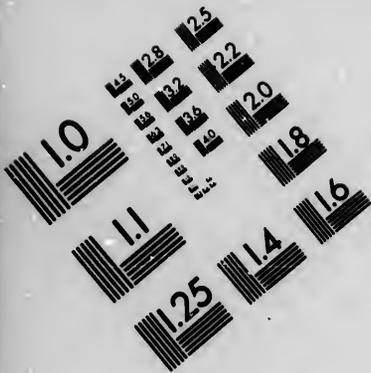
though many appeared to listen with seriousness to the word of salvation, a spirit of decided hostility was excited in the breasts of others; and, before the end of the month, the brethren, in walking through the streets, were followed by multitudes of people, clapping their hands, and assailing them with the coarsest invectives. "Some," says Mr. Ward, "abuse them as foreigners, others for losing caste; some call them Yesoo Khriest, alluding to the name of our Redeemer, and, bowing to them, say, 'Salaam, Yesoo Khriest!' whilst others point at them as they pass along, and exclaim, 'There goes Salla, Yesoo Khriest!' When they see me walking by, they cry out, 'That is him—that is the Hindoo padree!' And others ask the native brethren why they did not go a begging to their houses, rather than become *feringas*."

The greatest possible anxiety was also evinced by some idolatrous parents to withdraw their children from the tuition and protection of the missionaries at Serampore, and, in some instances, where persuasion proved ineffectual, coercive measures were employed for the accomplishment of this purpose, as will appear from the following anecdote:—

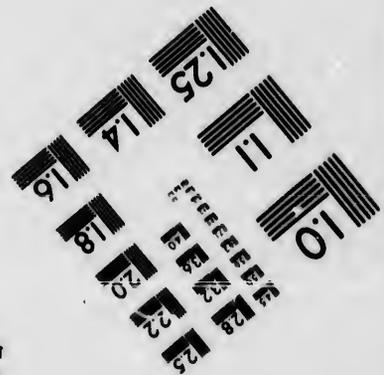
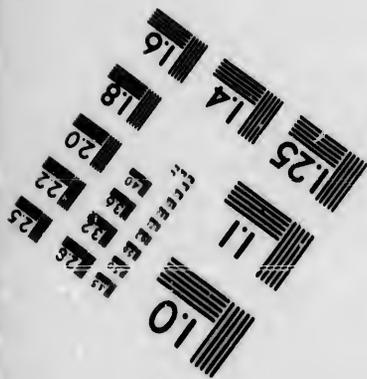
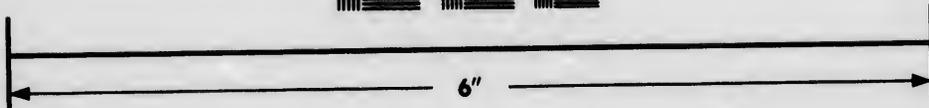
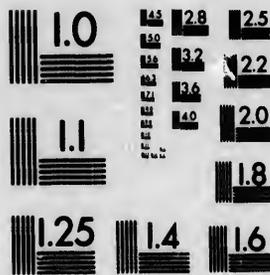
The mother of a youth named Ghorachund came, one day, to the school, bathed in tears, and apparently in a state of distraction, claiming her son. He was desired to go aside and comfort his mother; and one of the native brethren explained to her that he was perfectly happy, and employed in learning the way to heaven. The lad also assured her that he had fully made up his mind to embrace Christianity, and, therefore, would not return home till he had been baptized. The woman still appeared quite irreconcilable, and, after threatening to drown herself in the Gunga, she laid a formal complaint before the Danish magistrate. Ghorachund was accordingly sent for, and strictly questioned; but as he stated explicitly that it was his own desire to become a Christian, and as the fact was elicited, during the examination, that if the boy were given up to his relatives, they intended to put him in irons, and confine him to the house, the magistrate decided that he should be left to act according to his own inclinations.

Though foiled in this attempt, the mother and her friends were still resolutely bent on accomplishing their design; and the next morning, whilst Mr. Ward was sitting in the printing-office, he received the intelligence that some persons were carrying off Ghorachund by force. "I went out," says he, "and saw the boat passing by our house, with this lad in it, held down by several persons, who appeared to be pinching him by the neck. The boy was crying out bitterly. I roused brother Marshman from his Chinese reverie,





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and in a minute the whole family, school and servants were on the banks of the river. William Carey jumped into our boat, which was floating by the side opposite our house; and the boatmen and other servants put it off, and began to pursue the other, in which they were carrying off Ghorachund; whilst we all followed by the side, anxiously watching the chase. William and his companions rowed as if life and death were depending, and the fugitives were not less active. Our boat being much heavier than the other, the chase seemed very doubtful. We followed the boats as far as the eye could reach; but our friends gained very little distance on the objects of their pursuit. I then obtained a telescope, and, after looking some time, perceived William come up with the enemy, and rescue the young man. A scuffle ensued; but the idolaters were very much frightened, particularly a Bramin, under whose directions they had probably acted. The mother also appeared in a distracted state, and struck her head against the bottom of the boat, when she found that further resistance was in vain. Ghorachund, however, was full of joy at his happy deliverance, and was brought back, in our boat, in triumph."

After their return to Serampore, the missionaries discovered that two of the native brethren had been ill-treated and thrown into prison, on a charge of having beaten a Bramin in the struggle, when Ghorachund was carried off. It seems that this youth was going from the mission-house to the Bengalee school, in company with a baptized native, called Kassenaut, and an inquirer named Bhyrub. As they were passing a flight of steps adjoining the guard-house, some persons from a boat came up, and seized on Ghorachund; when a scuffle ensued, and a numerous mob collected. The soldiers on guard and the populace assisted the idolaters, and the youth was finally conveyed into the boat. A man then preferred a charge against Bhyrub and Kassenaut, for beating a Bramin; and, in consequence of this, they were not only committed to prison, but were very roughly handled by the mob, in their way thither. Mr. Ward, however, on being apprized of the circumstance, addressed a letter to Mr. Otta Bie, the nephew of the late governor; and, in the course of the evening, the native brethren were set at liberty.

About this time, an event occurred, which threatened the serious interruption, if not the complete subversion, of the Baptist mission in India. On the arrival of two new missionaries, Messrs. Chater and Robinson, with their wives, at Calcutta, some demur was made, at the police office, as to being permitted to proceed to Serampore; and on Mr. Carey's inquiring into the business, the next day, he was informed, by one of

the magistrates, that, "as the East India Company did not think proper to interfere with the prejudices of the natives, it was the express desire of the governor-general that Mr. Carey and his colleagues would not." The request thus communicated, as explained by the magistrates, amounted to this:—"The missionaries were neither to preach to the Hindoos, nor to suffer the native converts to preach; they were not to distribute religious tracts, nor to employ other persons with a view to their distribution; in short, they were not to adopt any measures, by conversation or otherwise, for persuading the natives to embrace Christianity." Some of these restrictions, however, were subsequently softened, in a conversation between a friend of the missionaries and the magistrates. "It was not meant," they said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta, only they must not preach in the Loll Bazaar. It was not intended to prevent their circulating the Scriptures, but merely the tracts abusing the Hindoo religion. And, finally, it was not designed to prohibit the native converts from conversing with their countrymen on the subject of Christianity; only they must not go out under the sanction of the missionaries."

This interference, on the part of the British government, seems to have been occasioned by a feeling of alarm which had been recently excited in the country, by an account of a disastrous mutiny which had broken out among the native troops at Vellore. It was not insinuated, however, that the preaching or writing of the Baptist brethren had, in any way, contributed to that tragical event. On the contrary, the magistrates frankly acknowledged, that they were perfectly satisfied both with the character and conduct of the missionaries, and that no complaint had ever been preferred against them.

The missionaries now went on much as usual, though devoting less of their time to itinerant excursions, and precluded, by the prohibition of government, from preaching in the Loll Bazaar. Several Americans and Portuguese, however, then residing in Calcutta, were no sooner apprized of this circumstance, than they cheerfully came forward, and fitted up places for their accommodation on their own premises. Messrs. Mardou and Chamberlain were, also, diligently engaged in promulgating the truths of Christianity in the interior of the country; but, in the month of September, the latter sustained a most heavy affliction in the death of his second wife. The melancholy tale is thus narrated by himself: "As my dear wife began to look forward to the period of her confinement, she was earnestly solicited to go down to Serampore; and to this she felt partly inclined; but in consideration

of the distance, the state of the river at that time of the year, and her own timidity on the water, she feared it might be a hazardous attempt, and for a time had composed her mind to wait the event at Cutwa. At length, however, the budgerow arrived from Serampore, accompanied with a pressing request that she would return with it to the mission family; and she therefore resolved to go down.

"On the 17th, we went on board, with two of our children, and sailed for Serampore; and, though the river was very rough, she did not appear so timorous as I had expected. We went on till evening, when, alas! she found the trying hour was at hand! We were now so far from home, that it was in vain to think of returning, especially as the stream was against us; and Serampore was still at a great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking boat; and about three hours afterwards, the birth of a fine infant filled our hearts with thankfulness. Dangerous symptoms, however, subsequently ensued, and about six o'clock the next morning, I perceived a sudden alteration in her countenance. I spoke to her . . . but received no answer. She breathed gently a few moments . . . then closed her eyes . . . and fell asleep in Jesus! O! what a night, and what a dismal day! We were now between Culna and Santipore, and had yet a long distance to go. Foreseeing the event, I had previously ordered the boat to go out into the stream, and to make all speed, so that in the evening we arrived at Serampore; and, the next morning, the remains of my dear departed were conveyed, by the brethren, to the mission burial ground, and committed to their kindred dust!"

Towards the close of the year, an event occurred more than ordinarily solemn and impressive. Three persons from Luckphool, who had long professed to believe the doctrines of Christianity, but who had hitherto declined an open profession of them, came on a visit to Serampore. In conversing with one of them, named Sookur Bishess, the brethren solemnly warned him of the danger of temporizing in a matter of such vast importance, and assured him that if he were ashamed of the gospel before men, Christ would be ashamed of him before his Father and the holy angels. He said he was fully convinced that there was no other way to heaven, but by the stonement of Jesus, and that if he thought himself near death, he would immediately and openly avow himself as his disciple. He was then reminded of the uncertainty of life, and earnestly entreated to consider whether his unwillingness to make a public profession of the truth did not proceed from a secret attachment to his sins, or to his fearing the ridicule of men more than the wrath of

God. Little, however, did those who expostulated with him so faithfully, imagine that he would so soon and so awfully realize the truth of their observations. Only six days after his return, he was murdered in his own village, with circumstances of peculiar barbarity. It seems he had for some time been carrying on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers who infested that part of the country, and seemed to bid defiance to the constituted authorities. Such, indeed, was their consummate audacity, that when one of them, who had been taken and brought to trial, was asked by a magistrate, how many men he had killed in his life-time, the ruffian impudently replied, "Ask a fisherman how many fish he has caught in his life-time!" These men had been long determined to take an ample revenge on Sookur Bishess, and on hearing that he had just come back from Serampore, where they conceived he had obtained a sum of money from the missionaries, they, one night, beset the house where he and the woman were, and, after bringing them out bound, set fire to the premises, and threatened to throw him into the flames, unless he would instantly show them where his treasure was concealed. Hoping, probably, to make his escape, he led them to a tree at some distance, and told them to dig beneath it. After laboring for some time, they discovered that he had deceived them, and immediately resolved to sacrifice his life to their resentment. Accordingly, one of them pierced him through with a spear, and shed out his bowels; a second wounded him severely across his breast; and a third completed this tragical catastrophe, by severing his head from his body!

On the 9th of January, 1807, the missionaries received the painful intelligence that a woman was to be burnt with the corpse of her husband, at a short distance from their premises. Several of them, therefore, hastened to the spot; but, before their arrival, the funeral pile was in flames, and exhibited a horrible spectacle. The spectators also evinced the most brutal indifference and levity, whilst the poor creature was burning alive before their eyes; so that it appeared as if every spark of humanity had been completely extinguished in their breasts by this horrid and revolting superstition. "That," says Mr. Marshman, "which added to the cruelty was the smallness of the fire, which did not consist of so much wood as we consume in dressing a dinner! I saw the legs of the unfortunate victim hanging out of the fire whilst her body was in flames. After some time, they took a bamboo, ten or twelve feet long, with which they pushed and beat the unconsumed corpses, as we would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they struck

them repeatedly with the bamboo, in order to break the ligatures which fastened them at the knees. At length they succeeded in bending them upwards into the fire; and the skin and muscles giving way, and discovering the knee sockets bare, with the balls of the leg bones!—A sight which I need not say made me thrill with horror.

“Turning to a young Bramin, who was the principal actor in this horrid tragedy, I told him that the system which allowed of these cruelties could no more proceed from God than darkness from the sun; and solemnly warned him that he must hereafter appear at the bar of God, to answer for this inhuman murder. With a savage and contemptuous grin, he replied, that he gloried in it, and felt the highest pleasure in performing such a ceremony. I then turned to the people, and on my beginning to expostulate with them, one person remarked, that the woman had sacrificed herself of her own accord, and had ascended the pile as a matter of pleasure. ‘Why, then, did you confine her down with that large bamboo?’ It was replied, that this was necessary, to prevent her from running away. ‘What!’ said I, ‘would she have run away from that which she considered a pleasure?’ I next addressed a youth of about nineteen, who had been induced to set fire to the funeral pile that was to consume both his parents. ‘You have murdered your mother,’ said I; ‘your sin is, therefore, very great, though the guilt of the Bramin who urged you to the perpetration of such a deed is still greater. How will you bear the reflection that you have destroyed your only surviving parent?’ He seemed to feel the force of what was said to him, as his eyes were suffused with tears; but just at this instant that hardened wretch, the Bramin, rushed in and drew him away.

“You expect, perhaps, to hear that the unhappy woman thus immolated was the widow of some Bramin of high rank. She was, however, merely the wife of a barber at Serampore, who had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this vile superstition aggravated the common miseries of life, and left these children stripped of both their parents in one day! Nor is this an uncommon case. It often happens to children far more helpless than these, and in some instances to children possessed of property, which is then left, as well as themselves, to the mercy of those who have decoyed their mother to their father’s funeral pile!”

About the same time, a Hindoo, named Seeboo Roy, was summoned out of time into eternity, and appears to have died with unshaken reliance on the doctrines of the gospel. His attention to divine things was excited, in the first instance, by some tracts, which

he had obtained at one of the great assemblies of his countrymen, and he afterwards went for further instruction to the missionary station at Cutwa. Here he seems to have been satisfactorily convinced of the truth of the Christian religion; and, as he possessed considerable influence in his own village, on his return thither he opened his house for the worship of Christ, and affectionately recommended the word of God to his neighbors, as containing the only consistent scheme of salvation. Being suddenly taken ill with a violent cold and vomiting, his friends came to see him, and earnestly exhorted him to call upon Doorga, and other heathen gods; but he gave them to understand that he neither could nor would do any such thing. He earnestly entreated that they would take him to Cutwa, saying, “If I do not go thither, I shall never be well.” He also begged of his wife that his remains might be buried; and, in discoursing with those who had been in the habit of meeting with him on the Lord’s day, he solemnly charged them not to forsake the assembling of themselves together, nor to cease from proclaiming the glories of the Redeemer. “I am going,” said he, “but we shall soon see each other again.” He also spoke to his wife concerning the satisfactory nature of his hope in Christ, and the vanity of all other ways of salvation; and in consequence of listening attentively to his observations, she was enabled to bear the moment of separation with a degree of calmness and fortitude, instead of beating her forehead and uttering the most piercing cries, according to the custom of her countrywomen. After the death of Seeboo, however, his relations insisted on burning the body, threatening that, if the widow refused, they would have nothing more to do with her; and, as she had nowhere to go, and no resource, she was compelled to submit, notwithstanding her husband’s solemn injunction to the contrary.

Towards the end of January, the missionaries received some cheering accounts from Malda, where the native preachers, who had for some time been laboring in that district, were heard with considerable interest, and treated with the greatest kindness by their countrymen, who sometimes attended their religious services in bodies of five or six hundred, when no Europeans were present. At Jessore, the converts were formed into a regular church, of which two natives, named Ram Mohan and Kawnee, were chosen deacons. At Cutwa, Mr. Chamberlain, and several of the Christian natives, labored with unremitting diligence and considerable success, and the brethren were formed into a church. The aspect of affairs at Dinapore was also promising. And though, at Serampore, the missionaries lamented that they were placed under some

restrictions, yet they proceeded, with unabated ardor, in translating and printing the Holy Scriptures, and, upon the whole, their efforts to promulgate the glad tidings of salvation were but little diminished.

In the month of May, a petition to government for leave to erect a new chapel in Calcutta was signed by one hundred and fifteen of the inhabitants of that city, and was favorably received. The utmost exertions were, therefore, used to complete this edifice, which (including the veranda or portico, designed for the accommodation of the natives, whose religious scruples would not permit them to enter the building itself) was designed to be seventy feet square, and to have galleries on three sides. In April and May, ten persons were baptized; among whom were a highly respectable Portuguese family of Calcutta; viz. Mr. and Mrs. Derosio, and two of their daughters.

In the months of June and July, several Europeans corresponded with the missionaries, and afforded pleasing hope, that a work of divine grace had been commenced among them. One of these had been reproved for his profane language by a converted Hindoo in Calcutta, and from that time he became seriously anxious concerning his salvation. Another, on visiting Serampore, and going with Mr. Chater to see some of the baptized natives, was overwhelmed with shame, whilst contrasting their attainments in divine knowledge with his own ignorance. And a third was led to see and confess the necessity of a change of heart, in consequence of his conversation with a serious young lady, whom he afterwards married. "We are acquainted," says Mr. Moore, "with other persons in Calcutta, most of whom we knew not four months ago, but who now afford us sanguine hope."

"Soon after this," says the editor of the *Brief Narrative*, "an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract, which had been printed in Bengalee, and which, in that language, contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed, without being first inspected by the missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c., which, it was alleged, would irritate his followers; and, though no such effects had been produced, yet, a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but, being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object

of the party been merely to prevent the disturbance of the public tranquillity, things would have terminated here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and the presentation of a respectful memorial to the governor-general, the most serious part of the proceedings was formally revoked. On this occasion, two of the missionaries waited on his lordship, to thank him for the candor with which he had attended to their memorial; to which he replied, that nothing more was necessary than a mere examination of the subject; on which, every thing appeared in a clear and favorable light."

As two other tracts, however, besides that in Persic, had been considered objectionable, it was requested that the missionaries should print nothing of the sort in future, without previously submitting the copy to the inspection of government. Considerable difficulties were also experienced, during the whole month of September, by the missionaries, who were prohibited from preaching to the Armenians and Portuguese in Calcutta, and were no longer permitted, even occasionally, to officiate among the soldiers in Fort William. The enemies of religion, of course, hogan to triumph; its friends were discouraged; and it was currently reported that the Baptist brethren would be driven out of India. By the good providence of God, however, these heavy clouds were gradually dispersed, and the concerns of the mission went on much as before.

Towards the latter end of the year, several of the native brethren were diligently employed in preaching the gospel in the neighborhood of Goamalty; and from the journal of two of the laborers, named Deep Chund and Ranj Pressaud, it appears that, travelling through a considerable number of villages, they daily addressed their countrymen on the great concerns of salvation. At a place called Purneah, they preached two days successively, in the market-place, to great multitudes, some of whom listened with the most serious attention, whilst others slighted and derided the word of life. "In the latter part of our journey," they observe, "the gospel was a new sound, and vast numbers heard it who never heard before, and may never hear again, or know its intrinsic value, till they see the Son of man coming in the clouds of heaven. We suffered much affliction; but God supported us, and enabled us to proclaim the Saviour's love to many thousands. May he give it success, so that we may

meet some with joy hereafter, to whom it may have proved good news indeed!"

About this time, the friends of the mission sustained a severe loss in the death of Mr. Creighton of Goamalty, and Mr. Grant of Miniary, whose indefatigable labors in establishing schools, circulating the Scriptures, and otherwise promoting the cause of Christianity, were of great importance. The former had drawn up some valuable thoughts on the establishment of schools, and the latter bequeathed twenty thousand rupees (about £2500) to the Baptist mission; ten thousand to the translations, and ten thousand for the support of an evangelical ministry in what is called the mission church in Calcutta. In consequence of the removal of these excellent men, Mr. Mardon was subsequently stationed at Goamalty, and Mr. Moore at Miniary.

Toward the latter end of January, 1808, Serampore was taken by the English, on the ground of a rupture between Great Britain and Denmark; but this event made no difference in the situation of the missionaries, who observe, "During the course of this month, we have had a considerable addition to our audience, not only on the sabbath, but at our family worship. This has induced us several times to add a serious exhortation to our daily regular exercises; and it has been truly pleasing to observe the attention of those who have been present."

On the 25th of April, an eminent Hindoo Christian, whose name was Futick, and who had been instrumental in the conversion of his mother, his sister, and three of his neighbors, died at Serampore, with a hope full of immortality, and afforded another blessed proof that the missionaries in Bengal had not been permitted to labor in vain, or to spend their strength for nought.

"Futick came down from Dinagepore," says Mr. Ward, "with a disorder upon him, which was never wholly removed, though he was better at some times than at others. For many months before his death, he was much afflicted; yet, in all his afflictions, he never appeared to think worse of the gospel, nor was his faith in the saving power of Christ diminished by any of them. We have recently witnessed a case, however, the very reverse of this. A female who had professed to believe in Christ, but who had, for some time, appeared to be a suspicious character, attributed the severity of her sufferings, in a protracted illness, to the anger of the gods whom she had abandoned, and at last put a period to her own existence!"

"A little before the last heavy return of his affliction, he seemed considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the Bramins, and oth-

ers employed in the office, warning them against persisting in their rejection of the gospel. Some who heard him supposed that he might be bearing his last testimony for God to these hardened men; and this proved to be the fact; as in a day or two afterward, he was taken ill, and every one who saw him perceived the most unequivocal symptoms of his approaching dissolution.

"On the evening before his death, I called upon him; and found him conversing with his mother on the subject of worldly-mindedness; warning her against it, and urging the necessity of her being prepared to die. Not being able to stay long, I went home, but, according to promise, returned between nine and ten o'clock the same evening. Futick was then worse, and the rattling in his throat might be heard to a considerable distance; yet he was sitting up, and on seeing me, he briefly recapitulated the incidents of his life, subsequent to his conversion.

"After a short pause, I asked him respecting his present prospects and his hope of salvation. The dear man, collecting all the breath he could, said, with peculiar force and emphasis, 'I have not a doubt of obtaining salvation by the death of Christ.' On my inquiring if he had any uneasiness about leaving the world, he replied by quoting that beautiful passage, 'Blessed are the pure in heart, for they shall see God!' and added some very appropriate reflections on the vanity of all creature enjoyments.

"Some of the native brethren sat up with him during the night, and about one o'clock in the morning, he was asked whether they should sing; he answered in the affirmative, and they continued singing for some time. About half past five, Kristno engaged in prayer, and, almost immediately afterward, Futick's happy spirit was wafted to the realms of bliss."

During the summer of this year, the members of the infant church at Goamalty had a large portion of affliction. Mr. Mardon, for some time, was deprived of his voice: and both he and Mrs. Mardon were very ill for a long time, and obliged to leave the station, in order to obtain medical assistance. The natives wept on their departure. There was also much affliction among them; so that, for the greater part of the season, they were unable to engage in any active labors. "But to show," as Mr. Mardon says, "that success does not depend on the strength and exertions of poor mortals, the Lord continued to work among the heathen for his great name's sake." They had begun with only seven members; but Mr. Ephraim Burford, who had engaged in the indigo business, in the neighborhood of Goamalty, joined them by dismission from the church at Serampore; and, on Lord's day, June 13, four others were baptized, viz. Mr. Johnson

(an assistant in the indigo works) and three natives; which made their number twelve. Mr. Mardon also speaks of several more, of whose conversion he entertained great hopes, and of two persons in particular, who had died, and whose death was attended with some circumstances peculiarly affecting.

One of these was a byraggee, of the name of Subhasingha, of the rajpoot caste, who was going on a pilgrimage to the temple of Juggernaut. Mr. Mardon, observing him to stop under a tree at Goamaly, and being unable, at that time, to speak much himself, requested Kristno Dass to go and converse with him. He accordingly went, and told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said, he would take Christ for his refuge, and, instead of prosecuting his journey to Juggernaut, would stop and hear more of the word of God; believing that by this his soul would be purified. "On hearing this," says Mr. Mardon, "Kristno came to me, almost in raptures, to know what he should do. I requested him to take the man to his house, and instruct him in the way of salvation. I went over shortly after, and spoke to him a little myself. He was very attentive. In the course of the day, the native brethren, especially Kristno, conversed with him freely, and in the evening, directed their prayers particularly on his behalf. He ate with them without hesitation, seemingly regardless of his caste; and even threw off his poita and necklace, as useless things. His body was in a very weak state. The next morning, he appeared as usual, but in a few hours lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was Heeradee. "Nearly two months ago," says Mr. Mardon, in a letter dated September 6, "he was bitten by a mad jackal in the corner of his mouth. It is only a week yesterday since I heard of it; when the natives brought him hither, to get some medicines for him. On Monday last, he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much engaged in prayer the following night. Yesterday he began to exhibit such strong symptoms of madness, that the native brethren were afraid to approach him, and, in the evening, it became necessary to fasten him down to the bedstead. Towards morning, the fits of frenzy occasionally subsided, and

he sedulously improved every lucid interval by engaging in prayer, or talking about the Redeemer. He was, also, manifestly favored with the exercise of reason in his departing moments, and expired with the language of supplication on his lips. He has left a widow and two children to lament his loss."

During three of the summer months, twelve members were added to the church at Serampore; and Deep Chund, who, for a season, had been inveigled by his countrymen into idolatrous practices, came back with every symptom of contrition, and was again received into communion, after an appropriate and affectionate address, in which he was warned to walk more warily for the future. The account which he gave of his temporary apostasy, the state of his mind under it, and the effects which had been produced by several visits from his brethren, and by a letter from the church, were extremely affecting, and proved to demonstration that conscience had not been altogether silent, whilst he was engaging in the abominations of the heathen.

On the demise of the Danish clergyman at Serampore, the majority of the inhabitants expressed a strong desire that the missionaries might be permitted to succeed him. A petition to that effect was, accordingly, presented to the governor-general, and, by his lordship's permission, the parish church was, from that time, occupied by some of the Baptist brethren; who, however, declined accepting any pecuniary compensation for their services. In a letter dated November 29, the missionaries state, that Kristno, the first Christian convert, was stationed at Calcutta, where he found constant employment, in preaching and conversing about the things of God, sometimes to the natives, and sometimes to Europeans. They also mention their having obtained access to the prison and the dispensary, where they had the most favorable opportunities of explaining the way of salvation to the afflicted and wretched inmates.

On the 1st of January, 1809, the new chapel was opened at Calcutta; and though, including the purchase of the ground, the erection of this spacious edifice amounted to upwards of thirty thousand rupees, or nearly four thousand pounds, the greater part of that sum had been raised by private contributions. Indeed, Calcutta had now become to the missionaries one of their most important spheres of labor, and the principal scene of their success; and the improvement of a religious nature, which had there taken place within a few years, was highly gratifying to the friends of the Redeemer. When the brethren first attempted to erect the standard of the cross in this large and populous city, it was literally the seat of irreligion and infidelity; and when they preached their first sermons,

they were seldom attended by more than ten or a dozen hearsemen. Now, however, partly through the instrumentality of the Baptists, and partly in consequence of the faithful labors of some evangelical clergymen who were settled in this part, the light of divine truth had been happily diffused, and there were now several hundreds of serious Christians in Calcutta.

During the month of January, Mr. Chamberlain took a journey, on horseback, into Bheerboon and Burdwan, preaching the gospel to considerable numbers of peaceable and attentive hearers, and sleeping frequently on a mat, spread beneath the branches of some umbrageous tree. He first went to a fair at a place called Kendula, where he was engaged in preaching nearly a whole day, and found such peculiar pleasure in the work, that he observes, "he never spent a happier day in his life." Having distributed several thousands of religious tracts, and a considerable number of Testaments, he felt inclined to spend the sabbath at Lakorakoonda, where it seems there were several persons favorably disposed to the gospel, and with whom he had formed a previous acquaintance. Here he spent four days, and was constantly employed, during that time, in explaining to the people the way of salvation through Jesus Christ.

Soon after the return of this faithful and laborious missionary, Messrs. Robinson and W. Carey, jun., accompanied by two of the native converts, Schuk-ram and Ghorachund, made a second attempt at forming a settlement at or near Botehaut, near the Bootan country, on the borders of Thibet. On the 25th of March, they arrived, after a fatiguing journey on horseback, at Barbaree, where they passed the sabbath; and on Monday evening they arrived within two miles of Botehaut. Here they were desirous of procuring an eligible spot of ground for the erection of a house, but could find none that was secure from inundation in the rainy season. On the 28th, a large market being held at Botehaut, they sent their two native companions thither, in quest of intelligence. These were treated with the utmost civility both by the Bootees and Bengalees; and the *katma*, or chief magistrate of the place, said that if the missionaries chose to write him a letter, expressing their wish to visit Botehaut, he would send them an invitation. This hint was of course attended to by the brethren, who addressed a note to the *katma* the following day; and in the course of a few hours they received a reply, in which the magistrate invited them to "come and stay with him a few days, and tell him all their joys and sorrows," adding, that "the next morning he would send his musicians and dancing girls to meet them."

"On the 30th, after breakfast," says Mr. Robinson, "we set off, and arrived at Botehaut before we were

met either by the musicians or the dancing girls, with whose company we could very willingly dispense. Going into the market-place, a seat was prepared for us, under a tree, with another for the *katma*, whose house was at a short distance. After we had waited a few minutes, the *katma* came to receive us, and on his approach we advanced a few steps toward him, respectfully taking off our hats. He also took off his hat, which was made of bamboo or cane, and appeared large enough to serve as an umbrella. He then presented us with two dirty Bootan handkerchiefs, and we, in return, gave him a spy-glass. After shaking hands with both of us at once, and requesting us to be seated, he asked us to take a cup of his tea, which we accepted. A few walnuts, which the Bootees had brought from the mountains, were afterwards presented to us, and the *katma* conducted us to a Bengalee house, which he had prepared for our reception, and gave orders, before he left us, that we, our attendants, and our horses, should be supplied with provisions.

"After he was gone, the Bootees came to see us, and expressed much admiration at perceiving that we were clothed from head to foot, which, however, they acknowledged was a good preservative from being bitten by flies. But the grand object of their inquiry was, whether we had any liquor. We, therefore, gave them a little rum, well diluted with water, of which they drank eagerly.

"After dinner, we received another visit from the *katma*, to whom we presented a watch. He liked it very well, but had evidently no idea of its value; and on applying it to his ear, he asked if it were not a charm. We embraced this opportunity of intimating our wish to live in the vicinity of Botehaut, and asked if we might come to the market when we pleased. To this he readily agreed, but gave no hint that we might reside there; and on our inquiring whether we might go up the mountains, he said, 'Not till we had obtained a pass from the king.' After tea, we discoursed with him about learning the Bootan language, that we might ascertain whether he had any feeling of jealousy on that subject; but he appeared perfectly free, telling us the names of several things in that language, and observing that we should be able to learn it by a few months' application. Before he left us, he gave strict orders that guards should be placed round the house, and told the people that if they stole the least article belonging to us, he would send them to the king, and have them beheaded."

The next day, the missionaries were formally received into the *friendship* of the *katma*, by a ceremony like that which took place between the jinkof and Messrs. Thomas and Carey in 1797; and, after taking leave, they returned to Barbaree, where a spot of ground was promised for the erection of a habitation.

Here, however, the two native converts were taken so ill, that Mr. W. Carey was under the necessity of returning with them to Dinagore; and Mr. Robinson himself, in consequence of fatigue, and an imprudent exposure to the sun, was afterwards seized with a fever, which endangered his life; though, by the divine blessing on the means prescribed, he was mercifully restored to health.

In the month of July, Dr. Carey completed his translation of the whole Bible into the Bengalee language. On the day he finished it, he felt unwell, but to finish his prescribed task, he exerted himself more than ordinary. Whilst sitting with his colleagues at dinner, they were speaking of what he had been enabled to accomplish since his arrival in India, and one of them inquired how much more he thought of doing. He replied, that the work which he had already allotted himself in the different translations would take him upwards of twenty years, at the rate he now went on. The same evening, he was seized with a fever, which rose to such an alarming height, that, for several days, his friends entertained scarcely any hopes of his recovery. At length, however, the united prayers of the church on his behalf were graciously heard and answered, and he was once more enabled to resume his important avocations.

Towards the close of the year, the receipt of some interesting intelligence from Birmingham, relative to the schools established in that town, induced the missionaries to make a similar attempt at Calcutta, where thousands of poor children, belonging to the Portuguese Catholics, were wandering about the streets, exposed to every species of vice, and in a state of complete wretchedness. Accordingly, Mr. Marshman preached a sermon on the occasion, and made a collection for the purpose of immediately commencing a school, to be supported by voluntary contributions, and to be called the "Benevolent Institution for instructing the children of indigent Christians."

On the 21st of March, 1810, Mr. Robinson returned to Barbaree, from which he had, for some time, been absent, on account of severe indisposition; and, in a letter addressed to Mr. Marshman, he says, "Our situation here is pleasant and healthy; we have a fine circulation of air; and, on the whole, a good prospect, which is improved by a view of the mountains. The weather, also, is much cooler than at Serampore, in consequence of the frequent breezes from the north-east. The surrounding country is not thinly peopled; on the contrary, I suppose there may be two thousand persons who attend our market twice a week, and there are several other large markets at no great distance. I have now had preaching at my house three sabbaths. On the first, my hearers were few

and inattentive; on the next, I suppose there were forty men present, besides a number of women, and some heard with attention. On the Lord's day, we had more, both males and females; so that the house was filled, and before I had done, numbers had collected about the door.

In a subsequent communication, dated June 16, the same writer observes: "Some of my hearers listen with attention, and talk of the discourse afterwards; but others are more indifferent. The most that any of them have understood is, that it is wrong to worship their gods. One day, just as I had done preaching, four men, from a distant place, came to inquire what this new doctrine was. I talked with them a considerable time, and they seemed interested. I also gave them a few tracts; but the number of people capable of reading, in this part of the country, is extremely small." The following month, Mrs. Robinson was summoned into the world of spirits, and her children were taken, under the protection of Mrs. Marshman, to Serampore. On this occasion, her widowed husband observes to one of the missionaries, "I am like a man amazed, and can scarcely credit the reality of my own situation. Never could any passage of Scripture be more applicable than that of Isaiah is to my case, 'He that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay himself upon his God.' I am, indeed, without any light, except that which faith affords; and my faith is so weak that, like a glimmering taper, it only serves to prevent total darkness. I must now come to Serampore; and I hope you will look out for somebody to return with me, as I do not think I can live by myself at a place where, but a few days ago, I had a wife and two children!"

In other stations, the aspect of affairs, during this year, was very encouraging. At Dinagore and Goamaly, things went on happily; in Jessore, the church had increased to nearly sixty members; at Lakra Kroonda, an opulent Hindoo merchant, who had formerly kept a house of gods, cast them all away; and, with others like-minded, met on the sabbath day, for the purposes of reading the Scriptures, and worshipping, as well as they knew how, the living and true God. At Calcutta, also, the word of the gospel appeared to have free course, and to be attended with considerable success. "Kristno," says a pious member of the church in that city, "appears to gather strength of body from his unremitting exertions. He spares no labor, exhibits no symptoms of fatigue, but flies wherever duty calls, and actually preaches at fourteen different places in the course of the week, besides regularly visiting several private families. He seems, indeed, to have all the zeal of a young convert, with all the experience of a father. When I think of

your labors, and those of the other missionaries, preaching the gospel here seven times in a week; the monthly prayer and weekly experience meetings, the catechizing of children after morning worship, the meeting on sabbath evenings for imparting religious intelligence, seven established prayer-meetings in different parts of the city, and the many family altars recently erected; I cannot but conclude that these are earnest of what we hope for,—the conversion of multitudes of our fellow sinners."

In January, 1811, Mr. Robinson returned to Barabree, accompanied by Mr. and Mrs. Cornish, two members of the Baptist church at Calcutta. They arrived on Saturday the 19th, and during the following Monday and Tuesday, they were employed in arranging various articles, and in writing to the Soobah of Chemerchee, requesting permission to pay him a visit. The letter was to have been sent off the next morning, and they hoped, in about a fortnight, to have obtained an introduction into Bootan. "But," as Mr. Robinson justly remarks, "we know not what a day may bring forth!"

On Tuesday night, about twelve o'clock, the watchman awoke Mr. Cornish, and told him that he had seen a man of suspicious appearance about the premises. On receiving this intelligence, Mr. Cornish arose, and, supposing that there was only a single thief, fired his gun, and again lay down to rest. Just as he was falling asleep, however, he was roused by a band of fifty or sixty robbers, armed with spears, attacking the house. His windows were instantly forced open, and his portable desk pulled out; and on his aiming a blow at one of the ruffians with the butt-end of his gun, two spears were immediately aimed at him from the windows, and he received a slight wound in the side. Meanwhile, Mr. Robinson, whose apartment had not yet been attacked, put on a few of his clothes, and, not knowing the number of the robbers, nor how they were armed, formed the intention of resisting them. He, accordingly, passed them in the dark, and went into the pantry, for the purpose of arming himself with a knife. At that instant, the robbers set fire to some straw, for the sake of light, and, on seeing the knife in his hand, two of them struck at him with their spears, hut, happily, without effect. Perceiving, by this time, that resistance would be in vain, he opened the back door, and went to the room of Mr. and Mrs. Cornish, hoping to get them out of the windows, and entreating them to come away, lest they should be murdered. "O! Mr. Robinson!" exclaimed Mrs. Cornish, "do take my poor child!" He did so; and the others immediately followed. Mrs. Cornish ran towards the stable; and, in following her, they found the cook lying on the ground. Thinking

he might be asleep, they shook him; but he answered with a deep, hollow groan. They now made the best of their way over a ditch which surrounded the premises; and, having wandered to a place about a mile distant, where there was no foot-path, they sat down on the cold ground till the morning.

Shortly after day-break, they ventured to return to their habitation, where they beheld a tragical scene indeed. A few yards from the front door lay the mangled corpse of the man who had the care of the horses, and at a short distance from the back door lay the murdered cook. The washer-man, also, had received several severe wounds, of which he afterwards died. On the outside of the house a variety of books, papers, boxes, and other articles, were scattered about, and stained with blood; and within, all was confusion and destruction. Things capable of being broken were literally dashed to atoms; the books were thrown in heaps, or scattered about the apartments; and the clothes, excepting a few articles which the robbers had probably dropped in their haste, were all carried away. The total loss in property of different kinds was supposed to amount to two thousand rupees, or about two hundred and fifty pounds.

Dreadful and appalling, however, as was this disaster, the providence of God was clearly manifested on behalf of his servants; as, in making their escape from the house, they were mercifully directed into the only way by which it was possible to elude destruction. "In that corner of the garden where the stable was," says Mr. Cornish, "there was no gateway, which at every other corner there was, and at each of these three gateways ruffians were placed, to guard the entrance; so that, if we had attempted to pass through any of them, we must, in all probability, have been murdered." Mr. Cornish adds, "After getting over the ditch, we first made our way to a few adjoining houses, where we knelt down, and returned thanks to God for our marvellous escape; and in a short but earnest prayer, implored his protection for the remainder of the night. We then wandered into the fields, and sat down under a hush, with scarcely any clothing. Even here our fears were not at an end. The shaking of a leaf made us tremble; and, to render it still worse, my little boy was so cold that it was with much difficulty we could keep him from crying, which might have discovered the place of our retreat to the robbers, had they passed in that direction.

"My little apprentice girl, Jannetta, on the first alarm, ran out of our bed-room into the pantry; so that she knew nothing of our escaping through the window. She says, the murderers, coming into the pantry, and seeing her, exclaimed, 'Here is one of the Sahib's people.' One of them searched her bosom

for money, but, finding none, he was going to put her to death; when, holding up her hands to another of the ruffians, she said, 'I am but a poor little girl: do not kill me.' The fellow replied, 'Show us where the money is, and you shall not be hurt.' She accordingly directed them to the two bed-rooms, into which they all rushed; whilst she embraced the opportunity of escaping out at the back door, and concealed herself in the store room."

In addition to the loss of his property, Mr. Robinson had, on this melancholy occasion, received no fewer than five wounds; one on his right knee, one on his left arm, one on the abdomen, and another on the breast; and had not the spear struck against the bone, the last of these would probably have proved mortal. The wound in Mr. Cornish's side might, also, have been fatal, had it not been for a similar circumstance. In this distressed state, and with scarcely sufficient clothes to cover them, they set out, on Wednesday morning, for Dinagopore, and were three days on their journey. "During the first two days," says Mr. Cornish, "my poor wife walked thirty-two miles, as we could procure no conveyance for her; and being lame, in consequence of having wounded her foot on Tuesday night, she sat down and wept, toward the last, almost every quarter of a mile. I tied my little child to the back of a native man who accompanied us; and thus we proceeded till we came to a canvass manufactory, where we procured a palanquin and bearers." On their arrival at Dinagopore, they were received in the most affectionate manner by Mr. and Mrs. Fernandez and other friends, who supplied their wants with the utmost promptitude, and exerted themselves unremittingly to soothe their distresses. The reader will, no doubt, be gratified to find that, though the robbers for some time eluded the arm of justice, they were at length taken and brought to punishment. Three of them were hanged; several were condemned to perpetual imprisonment, and thirty-nine lashes with the kora; the others were imprisoned for a stipulated time, and scourged in the same manner; and all of them were to be employed in hard labor.

In the month of April, the plan suggested by Dr. Bell, and afterwards improved by Mr. Lancaster, was introduced into the school at Calcutta; by which it became practicable at once to increase the number of pupils and to diminish the expense. A piece of ground was, also, purchased, and a new school-house erected, capable of accommodating eight hundred children; and among the pupils subsequently admitted was a poor Malay boy, who had been stolen from a neighboring island, for the purpose of being sold for food to the Battas, a nation of cannibals; and who was actually fattening for sale, when he was

provisionally rescued from his awful situation by captain Williams, one of the subscribers to the institution.

In Fort William an opposition was raised against the gospel by one of the officers, and the religious meetings which had been formerly held there, in the house of an English serjeant, were interdicted. The native preachers, however, continued to visit the Fort, without interruption; and in Calcutta and the vicinity, many were constantly coming forward, awakened by the instrumentality of these faithful servants of God. "Not having time to visit the people," says Dr. Carey, "I appropriate every Thursday evening to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confession of their sinful state,—the unvarnished declaration of their former ignorance,—their expressions of trust in Christ, and gratitude towards him,—together with the accounts of their spiritual conflicts, often attended with tears, which almost choke their utterance,—presents a scene of which you can scarcely form an adequate idea."

In March, 1812, a calamitous event occurred at Serampore, which, for a short season, retarded the progress of the missionaries in their great and truly important work of publishing the Holy Scriptures in the different languages of the East; and which excited the most lively feelings of regret and commiseration in the bosoms of all good men, without regard to sect or denomination. One evening, about six o'clock, a fire was discovered in the printing-office, in a large range of shelves, filled with paper of various descriptions. At this time there were only one or two servants remaining in the office. Mr. Ward, who was writing in an adjoining room, was no sooner apprized of the accident, than he hastened to the spot where the fire had broken out, and called for water to quench it: the flames, however, had now reached the middle of the shelves, and resisted all the efforts that could be made by the few persons on the spot. In a few minutes, the office was so completely filled with smoke, that Mr. Ward was almost suffocated in endeavoring to get out, and one of the servants who was with him actually fell down senseless before he could reach the door, and was saved from death only by being dragged into the open air. The whole of the window-shutters, twenty-four in number, were fastened with iron bars, placed across, and pinned within; so that it was extremely difficult to force them open. It seemed advisable, indeed, to keep all the doors and windows shut, in order to exclude the air, and thus to smother the flames as much as possible. Mr. Ward now ascended the roof, pierced it above the part where the fire was burning, and poured in an abundance of water. This plan so far succeeded, that four hours

after the first alarm was given, the flames were confined to the shelves whence they had originally issued, and even there they were materially diminished. The quantity of water which was thrown in where it was practicable was so great, that in the adjoining press-room it was as high as the ankles, and the steam and smoke which filled the office were so thick, that a candle would not burn there even for a few seconds. The heat, also, was so intense, that it was impossible for any one to stand a moment within the walls. At this juncture, some persons violently urged the opening of all the windows, in order to get out the tables, frames for the cases, and other articles; but as hours would have been occupied in doing this, and as the opening of one or two only, would have given fresh vigor to the flames, which were now languid and confined to the lower part of the office, the missionaries objected to it. This, however, did not prevent some well-meaning but injudicious friends from breaking open one of the windows opposite the fire, whilst Messrs. Marshman and Ward were busily employed in other places. In a few minutes, Mr. Marshman perceived, through the cloud of steam and smoke, a flake of fire blown into the middle of the office; and he instantly conveyed the alarming intelligence to his colleague, who was superintending the pouring of water through the roof on the shelves. Mr. Ward now ran to the room at the entrance of the office, and the most remote from the fire; and, by the active assistance of several European friends, succeeded in cutting open the windows, and dragging out his writing-table, which contained the deeds of the premises, together with many other valuable writings. Then going to the opposite room, he cut open the windows there, and dragged out the enclosed shelves, containing a complete series of accounts, from the commencement of the mission. This last attempt was made in the very face of the fire; and before it was fully accomplished, the whole building, two hundred feet in length, exhibited one mass of conflagration. About midnight, the roof fell in; and as the wind, which had previously blown pretty hard, was now calm, the fire ascended in a straight line, like the flame of a candle on a table, and happily terminated without injuring any of the contiguous buildings, though some of them were not more than twelve feet distant. When it was evident that the fire would extend no farther, all the members of the mission family, old and young, sat down in front of the office, and continued till near two o'clock in the morning, condoling with each other on their dreadful misfortune, yet acknowledging the goodness of their heavenly Father, in preventing the conflagration from spreading farther.

Though the door which separated the press-room

from the other part of the office was burnt, and though the beams in that room were scorched, such was the activity of the people in pulling out the presses, that they were all preserved. The paper-mill, also, with the matrices, moulds and apparatus for letter-founding, were in a place adjoining the office, which the fire did not enter, and were all happily saved. In the printing-office, the frames, cases, tables for stones, and consumable articles of all descriptions, were destroyed; various brass and copper utensils were melted; the thick Chunar imposing stones were split asunder by the intense heat; and the melted types ran like a stream of water along the plaster floor. On clearing away some of the ruins, however, Mr. Ward had the satisfaction to find that the steel punches for the different founts in all the Indian languages, which had occupied more than ten years in fabricating, were neither destroyed nor injured. About eight thousand pounds of type metal were also recovered from the general wreck; so that on the third day after the fire, the letter founders and pundits were set to work in a large building, which, for several years past, had been let as a warehouse, and of which the keys had been given up only a few days before. In about a fortnight afterwards, the casting of types was regularly resumed; and such were the energy and zeal of the missionaries, that, in the course of a few months, no less than eight different versions of the Scriptures were again in the press. The loss sustained, including the building, amounted to nearly ten thousand pounds; but this was more than supplied by the contributions of the friends of religion, at home and abroad, as soon as the disaster was publicly known.

In the course of this year (1812), several of the children of the missionaries were removed by death; and Mr. Mardon, after losing his wife and his youngest son and daughter, within the space of a few months, was himself summoned, very unexpectedly, into the world of spirits, on the 23d of May. In the evening of that day, he was walking, by moonlight, in the garden, from nine to ten o'clock; after which he took a little bread and milk for his supper, and retired to bed about eleven. He had previously fastened all the doors; but, after a few minutes, he called for his young servant Roopa, who, with the watchman, came to the window, and told him they could not get in, as he had secured the gate. Mr. Mardon desired them to break it open, and, after explaining to them that he felt extremely ill, he despatched the watchman in quest of his friend Mr. Ellerton. "On my arrival," says that gentleman, in a letter to Mr. Ward, "I found our brother sweating profusely, and his hands somewhat cold. He told me that he felt very strangely, or rather as if he had lost his feelings, but had no pain.

He had vomited a little, and I proposed his taking an emetic, to clear his stomach; but he expressed a dislike to that measure. Not knowing what else to give him, I made him a basin of warm tea, which he drank; and we both began to hope that the disorder was merely some accidental attack, which would pass off in a few hours. About two in the morning, I left my people with him, and returned home to get a little sleep; but I had scarcely closed my eyes when a messenger came to inform me that Mr. Mardon had grown worse. I accordingly hastened to dress myself and go to him; but before I could reach the house, he had breathed his last.

"Thus," observes another correspondent, "it has pleased God, in the midst of a useful course, to arrest our fellow-laborer. His disease was so rapid, that on his death-bed he could say but little: yet what he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship toward him, in his last moments, it was evident, that, in the midst of his sufferings, he was occupied in thinking of Him who had redeemed his soul with inconceivable agonies on the cross. To the society his loss is great: he was cordially attached to the doctrines of divine grace, and may with justice be reckoned amongst the most upright of men."

An opening for the gospel had, in the mean time, presented itself in the eastern part of Bengal. Mr. Cornish, who, with his friend Robinson, so narrowly escaped assassination on the borders of Bootan, had the offer of a situation in an indigo manufactory in the vicinity of Dacca; and the brethren at Serampore, conceiving it might be subservient to the diffusion of divine truth, advised him to accept of it. He did so, and took with him a converted young Bramin, named Bhagvat, whom he engaged to support out of his own salary. "The first Lord's day," says Mr. Cornish, "was a pleasant one, and such as many of the good people in England would have enjoyed. It was spent mostly in the open air, under the shade of a large tree, where we had chairs for the accommodation of our guests, who amounted to about sixty. Bhagvat preached an excellent sermon from John i. 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The audience appeared to be well pleased; and since that time, Bhagvat has made several excursions round the country, with considerable effect."

"In Calcutta," say the missionaries, at the close of 1812, "the word of life appears to grow exceedingly; and a desire to make known the gospel, in a greater or less degree, seems to prevail there throughout the church. Many, in consequence, have been wrought upon in the course of the year. A great

work appears to be silently going forward in the twenty-fourth regiment, now in the fort; and our native brethren continue steadily to labor in the gospel, making it known both to small assemblies and from house to house. Calcutta, indeed, is become one of the most favored spots to be found in India; as it is either steadily or occasionally the scene of the labors of no less than ten European evangelical ministers, besides the native preachers, whose exertions are, perhaps, equal to those of all the others."

The year 1813 commenced with an occurrence which, for a season, assumed a very menacing aspect, and occasioned much anxiety to the Baptist brethren in India. In the month of January, inquiries were made by the Bengal government, why Messrs. Lawson, Johns, and Robinson (the first two of whom had recently arrived at Serampore) had proceeded by way of America, instead of coming direct from England, with the permission of the court of directors. Several letters were exchanged on this subject; but at length, on the 12th of March, the missionaries received a communication, in the name of the governor-general in council, stating that these new missionaries must return to Europe by the fleet then under despatch. Mr. Robinson had previously sailed for Java; and as Mr. Lawson had begun to prepare a font of Chinese types at the mission-house, the governor-general was induced, by this circumstance, to relax the severity of the mandate, in his favor. No attention, however, was paid to the applications on behalf of Mr. Johns; on the contrary, the order for his return was peremptorily confirmed, and he was given to understand that, in case of non-compliance, he would be apprehended and carried forcibly on board. He was, of course, obliged to submit, and returned to England, after spending only a few months in Bengal.

The state of the mission, however, was, at this time, extremely prosperous. In various parts of the country, the gospel had attracted increasing attention, and in some instances it appeared to impress the minds of natives of the highest rank. Early in the spring, several Hindoos of respectability, from Gundulpara and Vans-variya, visited the missionaries, and attended the Bengalee worship on the sabbath, lodging at the house of Kristno. That zealous preacher, also, who had for some time expressed a wish to plant the standard of the cross in the north-eastern extremity of Bengal, was sent, with the native brother Ghorachund, to a place called Silhet, in that part of the country; and both there and at Pandooa, still farther distant, he was favorably received, and published the glad tidings of salvation with considerable success.

In the month of May, the superstition called the

churuk, or swinging festival, was duly observed, according to annual custom, at Serampore and Calcutta. At the former place, there were fewer posts erected than usual, but amongst the swingers was one female. A man fell from a stage thirty cubits high, and broke his back; and another fell from one of the swinging posts, but was not severely injured. Some days after the first swinging, certain natives revive the ceremonies; and as Mr. Ward was, at this last period, passing through Calcutta, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. To prove, however, that these poor creatures do not expose themselves to such torments by their own choice, it is only necessary to state, that, in the year to which we are now alluding, several of the natives employed in the missionary printing-office entreated Mr. Ward to protect them from being dragged into these pretended voluntary practices. "This application," says Mr. Ward, "brought before us facts which we were by no means aware of. It seems that the Hindoo landlords, and other persons of property, insist upon certain of their tenants and dependants performing these ceremonies, and that they expect, and even forcibly compel, multitudes, every year, to join the processions of the *snyasees*, as they are called, who parade the streets, piercing their sides, tongues, &c. To avoid this compulsion, many indigent young men leave their houses and conceal themselves; but they are sure of being beaten when they are caught, or of having their huts pulled down. When the lands and riches of the country were in few hands, this influence of the great carried all before it; and it is still widely felt in compelling dependants to assist in public shows, and to contribute toward the expense of splendid ceremonies. Through divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are gradually raising the Hindoos from this state of abject dependence on their spiritual tyrants; and thus providential events are operating, together with the gospel, to produce a happy change in the great mass of the population, particularly in the more enlightened parts of Bengal."

In the month of September, a public disputation of the students in the college of Fort William, at Calcutta, was held before the right honorable lord Minto, as visitor of the college; and on that occasion his lordship was pleased to observe, "I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other reverend members of the Serampore mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labors, which constancy and energy in their numerous and various occupations, have enabled this modest

and respectable community to accomplish. I am also equally gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives; and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves."

About this time, the missionaries were deprived, by the stroke of death, of one of their itinerant natives, Deep Chund, who has been already introduced to the notice of our readers. As a specimen of his determined perseverance in his sacred labors and his patience under persecution, the following anecdote was related to Mr. Ward, by another native, after his exertions on earth were terminated, and he had reached the haven of eternal rest. Having gone, on a certain occasion, with two of his converted countrymen, Deep Chund found a Portuguese man sitting at his door on a chair, and, entering into conversation with him, proposed that he and his friends should be allowed to smoke out of his hookah. The man, greatly astonished, turned around and inquired what they meant; and asked whether they, as being Bengalees, would really smoke with him. They replied that they were Christians, and despised no man, considering all to be children of one father. Pleased with this frankness, and agreeably surprised to hear that Hindoos were the professors of Christianity, the Portuguese gave them his hookah, and ordered three chairs to be brought for them: this, however, they declined, and sat down on the ground. Several of the villagers had, by this time, arrived on the spot, and great numbers more were speedily collected, when they began to sing a hymn in Bengalee. At the close of the hymn, a prayer was offered up, and Deep Chund, with the Testament in his hand, proceeded to address the listening strangers, in a manner which evidently riveted their attention, and excited the admiration of the two native brethren. After some time, however, a Bramin interrupted the speaker with some opprobrious language, and, being mortified at the reply which he received, he began beating Deep Chund, who received this ill usage without any resistance. One of his companions, being of a more irascible temper, was provoked to utter some threats; but Deep Chund immediately restrained him by saying, "My brother, let us remember that we are the disciples of Him who was 'led as a lamb to the slaughter;' and who, in the midst of his cruel murderers, looked steadfastly toward heaven, praying that they might be forgiven, when it was only necessary for him to have looked upon them in anger, in order to have reduced them to ashes." The Portuguese man was so delighted with this observation, that he appeared ready to clasp the

itinerant in his arms, and most of the auditors were evidently struck with this new thing in the land—men praying for their persecutors!

During his last and long-protracted illness, Deep Chund invariably avowed his rejection of every refuge, but that which God hath set forth in the gospel; and in his last moments, when visited by Messrs. Ward and Marshman, he appeared to be sweetly supported by his hope in Christ. Many pleasing expressions had also dropped from his lips, during several preceding days, all tending to demonstrate his allegiance and attachment to that adorable Redeemer who was “delivered for his offences, and raised again for his justification.”

Towards the close of the year, one of the clerks in the mission printing-office stated, one day, that he had seen three females burnt to death in a pit at a place called Vidya-vatee, about three miles to the northward of Serampore. When the flames had ascended to a considerable height, the women leaped into the pit, amidst the clangor of Hindoo music, and the shouts of the surrounding multitude, and were immediately covered by the burning combustibles. They were the wives of a Telinga rajah, who had left his family at this place, whilst he went on a pilgrimago to Benares, where he died. At the time they plunged into the burning pit, they wore all adorned with a profusion of gold ornaments, and each of the widows held in her hand some trifling article which had belonged to the deceased rajah.

The progress of the translations during this year is thus described in a letter by Dr. Carey, dated December 14:—“We are, at this time, engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week we obtained a person to assist in the translation of the Scriptures into the Kassas’ language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern frontier of the Burman empire. About a fortnight ago, we obtained help for the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, about five hundred miles from the sea; and that of Wuch continues along the same shore till it joins the Punjab. I believe we have now all the languages in that part, except that of Kutch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Muni-poor, Siam, and about five or six tribes of mountaineers; but, besides these, I am not acquainted with any language on the continent of India, into which the word of God is not under translation.”

On the 2d of June, 1814, some of the missionaries had an opportunity of witnessing the bathing of Juggernaut, at the village of Mubhesha, adjoining Serampore, where is a celebrated image of that idol. On this occasion, all the landing places were crowded with Hindoo bathers, anticipating the most important benefits from the ablutions performed on such an interesting occasion. At the appointed hour, the god was brought out of his temple, in the arms of five or six stout Bramins, and carried to a brick elevation at a short distance, where he was drawn up by cords, and placed on a seat. The Bramins then waited the arrival of the land owner; and, on his coming forward, they commenced the ceremony of ablution, pouring water on the head of their god, from the sacred conch, through a cylinder having a thousand perforations. This was attended with the repetition of certain formulas; and during the act of bathing, thousands of spectators were seen testifying their homage and adoration; some with their hands raised to the head, others stretching out their arms toward heaven, and others prostrating themselves on the ground. After a short time, however, they all retired, and the idol was carried back to his temple.

On the 19th, the same god was placed in his monstrous car, and dragged, by the crowd, about a quarter of a mile. There the car remains eight days, for the mob to gaze at, whilst the deity is carried, in the arms of the Bramins, to the temple of his nephew Radha-Bullubha. “This year,” says one of the brethren, “on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud;—a disaster which was attributed by some of the devotees to the prayers of the native Christians. At length, the Bramins hit upon a most fortunate expedient. They brought out Radha-Bullubha, and as soon as Juggernaut saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who were too much delighted with this new miracle to attribute it to their own increased efforts. On the 28th, the god returned in the same order as he came out, and this was the termination of the festival; by the annual observance of which, the proprietors of the two temples realize the sum of about two thousand rupees.”

At the total wane of the moon, in the same month, the idol is exhibited to the populace, after having been newly painted; and, on this occasion, great numbers of Hindoos visit his temple with a variety of offerings. It is a fact, however, equally singular and ludicrous, that for fourteen days preceding, in consequence of having been touched by a soodra painter, the god is considered to be in a state of uncleanness, and during that time is neither fed nor worshipped.

About the same time, a native of Shiraz, in Persia, named Muhummud Bakur, was baptized at Serampore,

after experiencing the most severe treatment in consequence of his professed conviction of the truth of the Christian religion. Happening to be at Dacca, about fourteen months previous to his baptism, he met with a gentleman who talked seriously with him respecting Christianity, and the false pretensions of the Arabian impostor. Bakur, who was at this time about twenty years of age, was at first strongly prejudiced against the truth; but, on perusing part of the New Testament, his opinions were shaken, and the light of conviction began to dawn upon his mind. He shortly afterwards removed from Dacca, and came to Serampore, where he remained nearly three months under instruction. At the expiration of this time, he had occasion to go to Calcutta, to recover a trifling sum of money, and was under the necessity of calling at the house of an opulent Mussulman. Here he was treated with every mark of external respect, but in the tobacco which he smoked was mixed some intoxicating drug, which rendered him completely insensible. Whilst in this state, his clothes were cut to pieces, and he was conveyed on board a ship lying off Calcutta, and just on the point of sailing for Muscat. After some time, he recovered his senses, and found himself in the hold of the vessel. He then attempted to go upon deck, and complain to the pilot that the captain was carrying him away without his consent; but he was beaten on the head, and in various parts of his body, in the most violent manner. His hands and feet were also tied, and in this state he was kept till the pilot left the vessel and they were out at sea. He was then brought on deck, and compelled to assist in working the ship, with no other allowance than three biscuits and some water every day. He was also three times tied up by the arms in the burning sun, and ordered, under pain of more severe tortures, to renounce Christ. His resolution, however, was invincible, and he boldly defied their menaces, telling them that he was no longer a Mahometan, but a Christian. After sailing sixteen days, a violent storm obliged them to put in at Goa. Here, during the darkness of the night, Bakur let himself down into a small boat, and got safely to land; where he prevailed on a Portuguese man to afford him an asylum till the departure of the ship. He then had a passage given him to Bombay, by a European who was desirous of obtaining some instruction in the Persian language. From thence he worked his passage to Madras; and on his arrival in that city, he was introduced to the Rev. Mr. Loveless, by whom he was treated with the greatest possible kindness, and at whose recommendation the "Friend in Need Society," at that place, paid his passage to Calcutta; whence he hastened to Serampore, to inform the brethren of his joyful deliverance,

and to make a public profession of that gospel which had supported and comforted his mind under all his afflictions.

Various demands for assistance in other quarters having left the station at Serampore very destitute of itinerant preachers, the missionaries procured the discharge from the army of Mr. William Smith, a young man of remarkably promising gifts, whose distinguished piety and blameless conduct had invariably rendered him beloved and respected wherever his lot had been cast. The church were also much gratified by the restoration of three of the native members, who had been for some time excluded on account of some gross improprieties; but who, having evinced unequivocal symptoms of repentance, were now, with the consent of the whole body, restored to a participation in those important privileges which they had unhappily forfeited by their own imprudence.

In Calcutta, the most beneficial effects continued to attend the preaching of the gospel, and a considerable number both of natives and Europeans were added to the church. Here, also, a circumstance altogether unprecedented occurred, which was well calculated to excite the attention of the natives, and to place the Christian religion in an interesting light. "Certain Hindoos," say the brethren, "had committed a robbery to a very considerable amount, and the evidence against them was so clear, that their condemnation and execution were inevitable. During their confinement in the prison, however, one of the native converts, named Kanta, visited them repeatedly, read to them the news of pardoning mercy through a crucified Redeemer, and occasionally prayed with them. By one or two of them these attentions were received with pleasure; and, as they became seriously attentive, it is possible that divine mercy may have reached their hearts, as it did that of the thief on the cross. At all events, two of them requested Kanta to attend them to the place of execution, and with this request he cheerfully complied. This was, indeed, a novel spectacle to the crowds of Hindoos who were present; and the conduct of one of their converted countrymen thus attending dying criminals, with the anxious wish of proving instrumental to their salvation, contrasted with that of a Bramin conducting a hapless mother to the funeral pile, for the sake of securing her death,—we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel, and whose number appears to be gradually increasing."

Early in 1815, Mr. Smith was fully employed in preaching daily in Serampore or the adjacent villages, accompanied by one of the native brethren from the printing-office. In many instances, he found attentive

crowds, who appeared much gratified with what they heard. Certain parts of the Testament were distributed among the hearers; and, on some days, Mr. Smith and his colleague held conversations in different places, and had separate groups of auditors.

About the same time, the native convert Neelo visited several places in the vicinity of Serampore. At a place called Chatra, he, one day, found some mendicants, to whom he communicated the doctrines of the gospel. Expressing their admiration at that stupendous love which induced God to give his only begotten Son to die as a substitute for sinners, they asked, "Are all our works and sacrifices unavailing to our salvation? Are they all done away by this great sacrifice?" The preacher, in reply, stated the all-sufficiency of the Redeemer's atonement, and the way in which it was accepted by his Father; and they retired apparently thankful for the intelligence which they had received. At Bhudreshwura, he met with two men who had obtained some rice which had been rendered sacred by having been offered to the great idol in Orissa; and, as a considerable number of persons assembled about them, this afforded him a favorable opportunity of directing their attention towards "the true bread that cometh down from heaven, and giveth life unto the world." And he had the satisfaction to perceive that several females were bathed in tears whilst he was describing the salvation of sinners as having been effected by the dolorous agonies and death of the Son of God. At another place, called Chundra-Nugura, an oilman listened to his conversation till a crowd collected, when Neelo drew their attention to the oilman's bullock, which, with a bandage over its eyes, patiently went its daily rounds. "This," said he, "is an exact representation of your state under the Bramins: they first blind you, and then make you perform your rounds of service, like this poor animal." On his way back to Serampore, he met some people carrying loads to the market, and thus accosted them: "These loads you will soon lay down; but there is another load which you know not how to get rid of." On their asking to what load he alluded, he replied, "The burden of your sins;" and then, in the most pathetic and affectionate manner, directed them to that compassionate Saviour who hath said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The word spoken, on this occasion, seemed to make a deep impression on the persons to whom it was addressed, and some of them even promised to call at Serampore, for the purpose of receiving further instruction.

On the 27th of November, the mission premises at Serampore were visited by the right honorable earl Moira, lady Loudoun, the bishop of Calcutta, captain

Fitzclarence, and several ladies and gentlemen belonging to lord Moira's suite. These distinguished personages went over the different parts of the establishment, examining every thing with attention, and remarking that, though they had heard very favorable accounts of the institution, yet it greatly exceeded their expectations. The most pleasing sensations, however, were evidently enjoyed by the visitors when they entered the room appropriated to those learned natives who are employed in the translation of the Holy Scriptures. The sight of Hindoos of profound erudition, from almost every province in India, engaged in the great work of preparing translations of this blessed book for all these countries, appeared greatly to interest his lordship, lady Loudoun, and the learned prelate. When the Afghan pundit was recognized, he was immediately pronounced to be a Jew, and his own declaration that he was Beni Israel, proved that the opinion formed by the company was well founded. Another of the pundits, called the Mit'hilee, afforded a striking example of the powers of memory; as it appeared that he was capable of repeating the whole of Panini's grammar, and some of the works of his commentators, amounting in the whole to eighty-six thousand lines! After spending about two hours at the mission-house, the noble party retired, evidently gratified with their visit; and on his return to Barrackpore, earl Moira wrote to Dr. Carey, enclosing an order for two hundred rupees, as a present to the workmen.

The following month, a public examination of the children educated in the Benevolent Institution in Calcutta, was held before a considerable number of the friends of that excellent charity. "It was truly interesting," says an eye-witness, "to see the progress of these poor children, of six, seven, and ten years of age, who went through various exercises in reading, spelling, writing from dictation, and accounts, in a manner that would have done credit to any school in India: but when between two and three hundred boys and girls, taken from the poor hovels of Calcutta, stood up to sing one of Watts's inimitable hymns, and especially when these lines occurred,—

'While others early learn to swear,  
And curse, and lie, and steal,  
Lord, I am taught thy name to fear,  
And do thy holy will,—'

every heart seemed melted with those charming emotions which benevolent minds alone are privileged to feel."

After a concise address from the Rev. W. Ward, thanking the masters and monitors for their care and attention, and exhorting the children to behave with propriety, and to attend on the means of grace during the holidays, Dr. Carey offered up an appropriate prayer, and the school was dismissed for the vacation.

On the 11th of January, 1816, Messrs. Lawson and Eustace Carey were installed as co-pastors over the Baptist church at Calcutta. After an appropriate hymn and an introductory prayer, Mr. Ward explained the different forms of church government, and particularly of that under which the members present were then acting. This was followed by questions respecting the choice of the pastors, and by a confession of faith from each of them. After the imposition of hands by the three senior ministers, Dr. Carey offered up the installation prayer, and gave an excellent charge to the brethren from Col. iv. 17. Dr. Marshall then addressed the church from Philippians ii. 16; and Mr. Ward, in fervent prayer, closed the solemn service, which was equally interesting and impressive.

Early in the spring of this year, Kristno took a journey from Goamaly to Mandaroo, where it appears the gospel had never previously been heard, nor had any portion of the Scriptures been seen by the inhabitants. At the fair held at this place, where about twenty thousand persons were assembled, multitudes listened to his discourses with deep attention, and he had a favorable opportunity of giving away religious tracts. He also entered into conversation with two men of influence, one of whom accepted some of the books, and promised that he would not only peruse them attentively himself, but that he would also read them to his followers. Another man, a viragee, placed himself under the instruction of Kristno, and even expressed a desire to be baptized; but, for the present, he seemed intimidated, lest, on publicly avowing his profession of the Christian religion, he should be deprived of the means of obtaining a subsistence.

At Dinagepore, Mr. Fernandez had, about the same time, no less than seven inquirers from Purneah; who appeared much gratified with the information they received relative to the way of salvation, and expressed the greatest thankfulness when he presented each of them with a copy of St. Luke's Gospel, together with seven other copies in the Nagaree character, and two in Persic, for their friends at home. Some time after, a man, two women, and a girl about ten years old, having renounced their castes, came over to Dinagepore. The man, having left behind him a wife and three children, was questioned as to the motive which had induced him to leave both his family and his caste; and he ingenuously replied that he had no other object in view than the salvation of his soul. He afterwards endeavored, though in vain, to persuade his wife to come over and join him. Mr. Fernandez, also, sent for her, and used every argument to induce her to comply with her husband's request; but all proved unavailing, and she left the place in evident

displeasure, taking the children with her. As the situation of this district was found to be very insalubrious, the missionary station was subsequently removed, by government, to a more healthy spot, called English Bazaar.

In Cutwa and its vicinity, the aspect of affairs was increasingly encouraging, and both Mr. W. Carey and the native preachers appear to have labored with unremitting ardor, in carrying the news of salvation to a considerable distance around this station. At Jessore, also, several members were added to the church, and others, who, for a season, had deviated from the paths of truth or rectitude, were happily restored. Mr. Smith, in addition to his arduous labors in the different villages near Serampore, carried the glad tidings of the gospel to Berhampore, where he preached and distributed tracts to a considerable number of persons; and then proceeded to Moorshedabad, the ancient capital of Bengal. Here he collected a great crowd of Mussulmen, many of whom appeared greatly astonished at what they heard, and gladly received certain portions of the Scriptures in the Persic and Bengalee languages, together with a considerable number of tracts. Some of the most respectable Mahometans reasoned with the preacher for a considerable time, and said they could prove, from the Koran, that both the Old and the New Testaments were abolished. Mr. Smith then repeated that declaration of our blessed Lord, "Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This put them to silence, and they willingly received the books which were offered for their acceptance.

Toward the close of the year, Mr. W. Carey undertook a long journey, for the purpose of visiting the distant settlement of Chittagong. "I found," says he, "the brethren De Bruyn and Baudry in good health, and warm in the cause of our divine Master. They go out almost every day, when it is not too hot, to the circumjacent markets, and there testify of Christ: they have, also, frequent visits from their neighbors, and, in various ways, appear to be spreading the light of the gospel around. On my way to Chittagong, I heard, from the natives, that they are in the habit of giving away books and instructing the people; and I have no doubt but they are truly active and diligent in their work. One of De Bruyn's members is a drummer, named Domingo Reveiro, who received a tract and the Psalms of David, at Dacca, some years ago. This poor man used to go from place to place, and from house to house, with the Psalms, to obtain some instruction; but could find no one capable of giving him the information which he required. About eight years ago, he removed from Dacca to Chittagong;

but wandered about as before, thirsting for instruction, till at last he met with De Bruyn, who gave him the satisfaction which he had so long and earnestly desired. He has since joined the church, and is now a warm-hearted Christian. In the month of January, 1817, the native preacher Bhagvat ceased from his labors, and entered into rest, after having uniformly maintained the utmost consistency in his Christian character. He had, for some time past, been stationed at Silhet, among a number of poor, destitute Portuguese, who were formerly so deeply sunk in ignorance, that they were in the habit of worshipping an old tattered copy of a Popish catechism, which is now deposited in the museum of the Baptist academy at Bristol. Upon some of these poor creatures, however, the light of divine truth appears to have dawned; and on the decease of Bhagvat, a Mr. De Silvas took upon himself the charge of their instruction.

Some native brethren who visited Dacca in the course of the spring, were cordially received in that city; and had frequent opportunities of conversing with the natives in the school-house, and distributing among them copies of the sacred Scriptures, both in the Persic and Bengalee languages. On the first sabbath which they spent here, one of them, named Ramaprusad, preached, in Hindoe, to a congregation of about forty people, mostly respectable Greeks and Armenians, with a few persons of caste. Few, if any, of these had ever heard a sermon before: however, as they perfectly understood the language, they all listened with the most profound attention; some of them, indeed, appeared to be deeply affected, as tears were seen to roll down their cheeks during the discourse, and, on their departure, they shook the preacher heartily by the hand, using a term which implies "excellent, excellent!" A Greek priest, also, expressed the most lively joy at hearing, for the first time, a converted Hindoo preach Jesus Christ, according to the Scriptures. On his leaving the school, he observed, "Solomon says, 'There is nothing new under the sun;' but I have seen a new thing to-day;—an idolater preaching Christ, in a manner which has not only excited my astonishment, but charmed my heart. I have, therefore, been blessed on this occasion."

During their residence at this place, the native brethren received some information relative to a body of Hindoos, a few miles from Dacca, who have entirely rejected the laws of the Bramins, and, in a great measure, the practice of idolatry; but they still retain many of their prejudices respecting caste, and still more of those which connect sin with the use of certain kinds of food. On receiving this intelligence, the brethren hastened to convey to them the glad tidings

of the gospel, and in several instances; they appeared to lend a favorable ear to the great truths which, for the first time, were submitted to their attention.

At Chittagong, affairs appeared to be peculiarly prosperous, this year, till an event occurred, which rendered that station the scene of mourning, and deprived the missionaries of a faithful brother and an invaluable assistant. Upon the borders of this place is an extensive tract of country, inhabited by an intelligent and ingenuous race of people called Mugs; in reality, natives of Arakan, whose language, manners and habits are nearly similar to those of the Burmans, under whose government they formerly were; but, about thirty years ago, they placed themselves beneath the protection of the British government. Some of these people having visited Chittagong about the year 1815, in the way of business, heard of De Bruyn, who was zealously laboring among the inhabitants, and highly esteemed by them for the mildness and integrity of his conduct. This led them to seek an interview with him, in order to ascertain the nature of the doctrine which he was teaching. What they heard from his lips excited their attention; and the communications which they made, on their return, to their countrymen, induced others to visit Chittagong, for the purpose of receiving instruction. The word of God was now attended with a divine unction, so that two or three of the Mugs made an open confession of their faith in Christ, and, notwithstanding the opposition of their own priests, the sacred work proceeded till between sixty and seventy of these foreigners had submitted to the rite of baptism, and there were satisfactory grounds for anticipating a still wider diffusion of heavenly knowledge among their nation.

"The great enemy of souls, however," say the missionaries, "beheld, with an evil eye, these attempts to rescue from his grasp those over whom he had so long tyrannized without opposition, and meditated a blow in a way little expected. Among those who came to De Bruyn for instruction, was a young man, born at Rangoon, the son of a native of France and a Burman woman. This individual our brother had taken into his house, and treated as his own son; laboring to instruct him in the knowledge of Christianity, with the pleasing hope of his being hereafter a useful instrument in promulgating the gospel. Latterly, however, this young man had given much concern to his preceptor, by the impropriety of his conduct; and, in the month of September, a circumstance occurred, which seems to have induced brother De Bruyn to reprove him with more severity than usual. Satan, watching his opportunity, immediately inflamed the passion of this headstrong youth to such a degree, that he seized a knife, and plunged it into the side of

his pious benefactor; who, after languishing a day and a night, expired; not, however, before he had written to the judge of the district, excusing the rash deed of his murderer, and entreating that he might not be punished. His remains were accompanied to the grave, the next day, by nearly all the European inhabitants, by whom he was held in high estimation, and who expressed the most feeling regret at his untimely end. Thus, in about the fiftieth year of his age, were we suddenly deprived of a most useful and esteemed brother, who had patiently persevered in his work, through evil report and good report, till, at length, it pleased God to crown his labors, beyond those of almost any other brother yet engaged in the mission."

In allusion to the state of affairs in this part of the vineyard, and to those converts, who, by the barbarous assassination of De Bruyn, were left as sheep without a shepherd, one of the missionaries writes thus, in a letter addressed to the Rev. Dr. Ryland, and dated July 23, 1818:—"There are now, in the province of Chittagong, not less than ninety-one persons who have made a public profession of their attachment to Christ; and amongst these individuals, who constitute the church, there are five who act as instructors of their brethren. These, however, having so recently been converted from heathenism, and not yet possessing the Scriptures in their own language, must be exceedingly ignorant, and their ideas very confused. The people, therefore, cannot at present be adequately supplied with the waters of life; and as the members reside at three distinct places, I conceive the station will be an arduous one, from the difficulty there will be in keeping up a communication between them. I do not think, however, that the circumstances attending De Bruyn's death should at all discourage any missionary from going thither."

At the annual drawing forth of Juggernaut's car, at Muhesha, an obstruction occurred this year similar to that which has been already narrated; but on this occasion, the proprietor of the sacred vehicle lamented, in the most bitter terms, the ruin which this unfortunate event was supposed to have entailed on one of his ancestors, by whom the car had been built. The Hindoos imagine that a man continues immortal so long as any important work which he may have executed continues to flourish; but as the stopping of the car defeated the purpose for which it was made, it was taken for granted that the workman by whom it had been built had now fallen from his immortality.

After Juggernaut had remained stationary during the whole of the night, and the renewed efforts of the populace, in the morning, proved ineffectual to advance his progress even a single step, some persons alluded to the success which had attended the bringing

forth of Radha-Bullubha, on a former occasion, and suggested the propriety of again resorting to the same expedient. This advice was adopted; but when the idol had come to a certain distance, the priests who supported him on their shoulders declared that he would proceed no farther; as he had never gone to a greater distance from his own temple, and he was not inclined to deviate from his usual course. This, however, as the reader may easily suppose, was a mere artifice to obtain money; and, after a long and warm debate between the owner of the car and the proprietors of Radha-Bullubha's temple, the priests consented, for fifty rupees counted down upon the spot, that their god should pass the limits prescribed by their avarice. On the advance of the idol, the populace, who had the honor of drawing Juggernaut, made such a violent effort, that the car began to move, and the air resounded with acclamations. This enthusiasm of joy, however, soon subsided, as the ponderous vehicle, after advancing a few yards, again became immovable, and Radha-Bullubha was obliged to return home without his relative.

In consequence of Juggernaut's absence, the visits to the temple of Radha-Bullubha were very few, and the offerings extremely trifling. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his nephew's temple on the evening of the third day. The devotees, however, were filled with anxiety at the misfortune which had taken place, and a variety of opinions were expressed respecting the cause of so great a calamity. Some said that the proprietor of the car, contrary to his usual custom, had partaken of food before the car was drawn forth; others affirmed that their deity was incensed at the temerity of one of the proprietors, who had touched it, whilst in a state of defilement from a dead body; and a third class insisted that the wrath of the god had been excited by his hands having been made of silver instead of gold. One of the Bramins, in the mean time, pretended to have dreamed that Juggernaut had appeared to him, and told him that his car must not be expected to move, unless a number of human victims were immolated by being thrown under the wheels. Alarmed at the rumor of this pretended dream, and knowing the dreadful consequences to which it might lead, if insisted on by the Bramins, the missionaries at Serampore immediately drew up and printed a tract of eight pages, in which they explained that the car had been merely impeded by the state of the ground, and entreated the natives to consider what they could gain by worshipping, as the "Lord of the World," a senseless log of wood; pointing them, at the same time, to the living and true God, as waiting to be gracious to

all in every nation, who turn to him, through his dear Son. This tract was quietly circulated among the people; and nothing more was heard of the sacrifice of human victims.

In the month of August, a plot of ground adjoining the mission premises at Serampore was purchased for the erection of a college, the plan of which had already been published in different parts of India, and had received the sanction and patronage of the most noble the marquis of Hastings and other distinguished personages. In order, however, that the designs of this new and important institution may be clearly understood, we shall take the liberty of laying before the reader an extract of a letter published by the Rev. W. Ward on this interesting subject:—

“Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English missionaries, who may be the subject of saving influences, and may be called to the work of the mission, will find in this college that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

“It is further intended, that a respectable but inferior education should be given at this college, to a number of the children of converted Hindoos and Mussulmen; so as to qualify them for situations in life by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of caste; and thus will be wiped away the dreadful reproach common throughout every part of India, that the seringas (the Christians) are sunk the lowest of all castes in vice and ignorance.

“Finally, this college is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.”

In the same spirit of candor and liberality, Dr. Marshman observes, in allusion to this institution,

Vol. I.—No. 21 & 22.

“Our college will be open to all; and no Paganist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic, will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every native youth, of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Bramins; while he is also instructed in the Scriptures; and enable him to defend and do honor to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of native translators will be formed, which will improve the translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the college and live out of it, according to his own ideas of caste, as long as he complies with its rules in point of morality and diligent attendance.”

Towards the close of this year (1818), the missionaries opened three new places of worship, built in the simple Hindoo style, in different parts of the city, called Entally, Molungah, and Kalingah. At the former, the attendance was generally small, the population in this part being scattered, and of a low description; in the second, the congregation, which almost exclusively consisted of Hindoos, sometimes exceeded a hundred persons; and in the last, the attendance was sometimes very numerous. “We meet with little or no interruption,” say the missionaries, “either in our regular places of worship or in the open air. But what we have most to lament is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes, out of fifty or a hundred people, there are many who, judging from appearances, might be considered as engaged in serious reflection; but all in an instant, some of them will toss up their heads, turn it off with a sneer or jest, start from the place, and take with them ten or fifteen others.”

“A Bengalee of some respectability, hearing the gospel at this place, expressed an earnest desire, one day, to obtain a New Testament, which we readily gave him. A few days afterward, he came to our house, and begged another for one of his friends.

He, likewise, took away an assortment of tracts, and expressed his conviction of the truth of all he had read. In about a fortnight, he came again, and informed us that five or six more Bengalees, residing in a village a few miles from Calcutta, were thoroughly satisfied as to the truth of Christianity, and were willing to come among us. We requested him to return home, and bring them to us, and he departed with the fairest professions; but we have heard no more of him or his friends. This circumstance is but a solitary instance of the trials to which we, as missionaries, are exposed, and which demand the affectionate sympathy and unremitting prayers of our Christian brethren."

In the spring of 1819, a piece of ground was taken by the missionaries, at a place called Doorgapoor, between three and four miles from their residence in Calcutta, for the purpose of forming a station as completely native as possible. A bungalow and a chapel for Bengalee worship were accordingly erected, and it was determined that the brethren should reside there alternately for the period of six months. "The situation," says one of the missionaries, "is highly advantageous; as it is so far out of the city as to possess all the quiet of the country, and yet so contiguous, that in about ten minutes we can get into the thickest of the population. The front of the chapel is on the edge of a road which serves as a great thoroughfare between Calcutta and a number of very populous villages; here, therefore, numerous congregations are collected every day, and tracts are distributed to considerable numbers."

Mr. Adam, who first engaged to spend a portion of his time at this new station, informs us, that, one day, three respectable natives came, according to appointment, to converse with him on the subject of religion; and, after some time, they professed to feel interested in the propagation of Christianity in India, and earnestly recommended the establishment of schools for the instruction of youth in the English language. But on Mr. Adam remarking that the instruction of Hindoo females in their own language appeared peculiarly desirable, the oldest and most intelligent of the visitors carelessly replied, "What have we to do with *them*? let them remain as they are." "I reminded him," says our missionary, "that they, as well as we, had souls, which must be saved or lost for ever; but that they were, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation,—shut out from the society of Europeans, by whom they might be instructed,—and entirely neglected by their own countrymen, who did not allow them even to learn to read. 'They do not know how to go to heaven,' said he, 'but they know how to go to hell, and let *them* go.'" Surely, whilst our readers exclaim, with Mr. Adam,

"How hard is the heart of man until it is softened by the grace of God!" they will rejoice to recollect: that, by the unremitting exertions of the missionaries, and the cheerful contributions of the religious public, schools for the instruction of native females have been subsequently established in India, and have been attended with the most beneficial consequences.

Among the inquirers at Calcutta, in the commencement of 1820, was a very singular character, who had resided at Kalee Ghaut for four years, having engaged in a vow of perpetual silence, which he had scrupulously observed during the whole of that time. At length, however, a religious tract was introduced to his notice, which so far convinced his judgment as to put an end to this ridiculous penance. "When I first saw him," says Dr. Carey, "he had as many superstitious ideas as ever I knew a man to possess; but now he appears to have parted with his nostrums, and to trust wholly on Christ. When he first walked in the streets of Calcutta, with our friend John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He formerly wore a number of necklaces made of snakes' bones; but all of these, with other external appearances of superstition, he has now cast off, and is, in my opinion, truly a partaker of the grace of God."

Having already noticed that ground had been purchased at Serampore, for the erection of a college, it would be almost inexcusable to omit the following interesting particulars relative to the progress of the edifice, as communicated, in 1820, by Dr. Marshman to a gentleman at Liverpool:—

"The college is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose, as in England; and when these are completed, I have little doubt that the institution will be fully supported. We have been hitherto exceedingly favored of Providence in the steps we have taken. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the college in the presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot, on the banks of the river, and precisely opposite the country residence of the governor-general of India, from which the river parts it, which is there about six hundred yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the

thorough and perpetual superintendence of the college is thereby secured; it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language; a measure which will carry the savor of the truths discussed there from year to year throughout the country. We have, therefore, nearly completed a building which contains a library and museum below, a hall for examination above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be sixty-six feet wide, and ninety-five long, terminating in a bow of a semicircular form, thirty-one feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are fifteen feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is one hundred and thirty-one feet, the plinth is four feet, the library twenty in height, and the hall will be twenty-four. The whole height will be nearly sixty feet. The entrance will contain a viranda, supported by six pillars of the Doric order, five feet at the base. The number of doors and windows in the whole building will be one hundred and thirty-two. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto twenty thousand rupees, but on carefully weighing the vast importance of the object, we determined, if it appeared necessary, to meet the whole, though it should be eighty thousand rupees, or ten thousand pounds, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, that he will enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the college premises will, I think, include eight acres, which leaves abundant room for the erection of apartments for the students, numerous as they may be, and the principal buildings being finished, the cost of these will be a trifle."

In the month of March, 1821, a new chapel for English worship was opened at Calcutta, the expense of the building, amounting to about £3000, having been nearly defrayed by voluntary contributions in the vicinity. A chapel for Bengalee worship, which had been erected at the expense of a pious female servant, having been found too distant from the road, was taken

down, about the same time, and ground procured for rebuilding it in a more populous neighborhood. A new station was also occupied in the suburb called Howrah, inhabited by a considerable number of Englishmen, and by thousands of nations who were all previously destitute of the means of grace; and a subscription was set on foot for the purpose of erecting a new place of worship at Dum-dum, a military station some miles distant from Calcutta, where pleasing evidences were afforded of the blessed effects of divine truth. In allusion to this circumstance, the brethren observe, "That a number of poor soldiers, who rejected all the calls of the gospel in their youth, and left their native country, generally speaking, destitute of any religious attachment, should be arrested by the voice of the Good Shepherd, and thus induced to relinquish revelings and dissipation, and to attach themselves to the self-denying duties of piety in this heathen country, must be contemplated with deep and pleasing interest by all who wait and pray for the progress of divine truth in these regions. For, as the example of thousands of our countrymen has hitherto proved one of the principal stumbling-blocks in the way of disseminating the gospel, so we may hope that the conduct, the prayers, and probably the personal exertions of these people, may, in some measure, help to repair the injury done to the cause of God in former years, and finally entail a blessing upon many who are ready to perish."

On the 30th of May, the pious and amiable wife of Dr. Carey was removed into the "house not made with hands, eternal in the heavens," after an illness of five days, in which her mind was so graciously supported, that death appeared to be completely disarmed of all its terrors.

In a brief memoir of this excellent woman, published by the Baptist brethren, it is said, "She in general enjoyed much of the consolations of religion, and, though greatly afflicted, a pleasing cheerfulness generally pervaded her conversation. She, indeed, possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage, drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of threescore years (twenty-one of them spent in India), notwithstanding the weakness of her constitution.

"About three weeks before her death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once, without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the

approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening sittings; but on the twenty-fifth of May, as she was returning in the evening, within a few hundred yards of her own house, she was seized with a kind of fit which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely conscious. About five, in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On Lord's day, the 27th, she seemed so well as to give hopes of her recovery. But on Monday, she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection; but they evidently left her memory and perception more and more impaired. During Monday night, she had two more attacks, and one on Tuesday morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on Wednesday morning.

"On the Lord's day and Monday, she appeared quite sensible that this was the breaking up of her earthly tabernacle; but to her husband, who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ. In this serene and happy state she continued, sensation gradually lessening, without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. She was interred on Wednesday evening, in the mission burying-ground at Serampore. At the grave, Dr. Marshman gave out that hymn of Watts, 'Why do we mourn departed friends?' and addressed the spectators; and the Rev. Mr. Hough concluded in prayer. Dr. Marshman afterwards preached a funeral sermon for her from 2 Cor. v. 1: 'For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens,' selected by Dr. Carey for the occasion. Most of the members of the Danish government attended, with other gentlemen of Serampore, to testify their respect for her memory."

The aspect of affairs, during the remainder of this year, seems to have been very encouraging at the different stations in Bengal.

At *Dinagore*, such considerable additions had been made to the church, that its members now amounted to seventy-two persons, and others were expected shortly to join it. Idolatry, also, appeared to be rapidly declining among the natives of that district;

in proof of which Mr. Fernandes tells us, that one of them, some time ago, sold a whole cluster of Seeh's temples, about ten or twelve in number, with their idols, to a person who has converted part of the gods into stones for grinding paint. There are, also, some large temples," says he, "built by former rajahs, and dedicated to their favorite idols, which are now in a dilapidated state, and some of them already fallen to the ground; but the present rajah neither troubles himself to repair these or to erect new ones. The establishment allowed by the late and former rajah amounted annually to about twenty-five thousand rupees; but it is now reduced to a few hundreds, and even this is rapidly diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel."

In the district of *Jessore*, four Hindoos had been recently baptized; and Mr. Thomas and five native assistants seem to have been constantly engaged in itinerating among the numerous villages, and communicating the glad tidings of salvation to all who were inclined to listen to the joyful sound. At *Moorshedabad*, Mr. Sutton had assembled about two hundred children in the schools under his direction; and embraced every opportunity of distributing tracts, and of preaching the gospel in the streets and markets of that populous city. And at *Dacca*, Mr. Leonard, who had been mercifully restored from severe indisposition, continued to labor with unremitting zeal and energy in the cause of God and truth. A public examination of the Bengalee and Persian schools under the superintendence of this missionary, afforded a most gratifying proof of the improvement of the pupils, and evinced that a degree of interest had been excited in their minds which was likely to be productive of the most beneficial effects. "Many of the boys," says Mr. Leonard, "had to come nearly three miles fasting; they were collected before eight o'clock, and were detained till three in the afternoon; yet the only regret that appeared upon any of their countenances, arose from not being favored with an opportunity of reading before the committee, whilst those who were so happy as to obtain a hearing could scarcely be persuaded to leave off, and in the end went away in triumph."

Another incident may be mentioned, to show that the desire for information was not confined to the youth training in the schools. At the celebration of one of the Hindoo idolatrous festivals, when it was computed that nearly two hundred thousand persons were assembled, some members of Mr. Leonard's family (he being absent at the time) ventured to commence the distribution of tracts, which, it would appear, had not been attempted on such an occasion before. No sooner was this known, than thousands

of natives assembled about the gate, filled the garden and the house, and would not depart till each had received a book. The distribution occupied five successive days, on the first of which alone, more than three thousand individuals were supplied. In the month of March, 1822, a kind of *sattee* or voluntary sacrifice of a widow took place in Bengal, which corroborates the account given by the Rev. W. Ward in his "Farewell Letters," of the horrid custom of females being, in some instances, *buried alive* with their deceased husbands. The facts are thus detailed in a Bengalee newspaper:—"On the morning of the 27th of March, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger, with which she drew a circle on the spot she fixed upon, and, turning round, she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals, and men, with their bodies painted in the most hideous manner, danced before her, during which time she distributed betle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot-path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth, so as to cover her shoulders. A man then came forward and placed a cocoa-nut under her chin, on which her head rested, inclining a little forward. A large basket full of fine river sand was placed, so that, on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand, therefore, fell gradually upon her. At this moment, there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no entreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment imaginable, and quite indifferent to the fate that awaited her!"

About two months after this painful occurrence, the missionaries at Doorgapore had an opportunity of witnessing some of the miseries endured by the deluded

Hindoo, in the performance of their religious pilgrimages; which are too interesting to be passed over in silence:—"One poor man," say the brethren, "who set out last year to visit Juggernaut, has made his way to us in very great distress, after losing his wife upon the way, and spending all his money. He has scarcely a bit of cloth to cover him; and has two infant children, one of which was born upon the road, and for want of suitable accommodation, and through the fatigue of the journey, caused the mother's death. The poor man is grievously emaciated, and the babes are almost lost for want of care and food. The younger child, however, has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak."

"Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but, being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succor. When he reached this station, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of Satan, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep destined to the slaughter! The above instances are related not because they are rare, but because they chanced to fall under our notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten *his* blessed dominion, who 'delivereth the needy when he crieth; the poor, also, and him that hath no helper.'"

On the 12th of August, the brethren at Calcutta sustained a severe loss in the death of Mr. Harle, a young missionary of great promise, who appears to have been esteemed and beloved by all who knew him. During his illness, he manifested much resignation and heavenly-mindedness; and the last words he was heard to utter were, "All is well! All is well!"

This bereavement was followed, soon after, by the death of Anunda, a most interesting young Bramin, who had evidently received the truth in the love thereof. He died of the *cholera morbus*, and his case affords a striking proof of the rapidity with which that terrible disease hurries away its victims. The preceding evening he preached at a place about a mile from his resi-

dence with his usual vigor and animation; and, after supper, retired to rest apparently in perfect health. About three o'clock in the morning, however, he was attacked by this awful malady, and in six hours was a lifeless corpse. "It is singular," say the brethren, "that about the same time, poor old Kristo died; and thus the first and last of the native converts in this country, finished their course nearly together, rejoicing in a well-grounded hope of eternal life."

In the month of January, 1823, Dr. Carey remarks, that the reports from the different stations in Bengal were as gratifying as they ever had been at any former period of the mission. "In Jessore," says he, "all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train toward it. Several villages near Dacca are full of inquirers. Many persons have been added to the churches at Dinagore, Chittagong, Calcutta, Serampore, and other places. Schools are also much encouraged, and generally well attended; and female education, especially in Calcutta, is carried on with great success."

Scarcely was this pleasing intelligence transmitted to England, when a circumstance occurred, which inflicted a poignant wound on the mission family at Serampore, and excited a feeling of deep and mournful regret in the bosoms of all the Redeemer's friends who were made acquainted with the "heavy tidings." This was the sudden and most unexpected death of the Rev. W. Ward, who had recently visited the shores of Great Britain and America, as an angel of mercy, pleading on behalf of the perishing heathen; and who was engaged in writing an appeal to European Christians in favor of missionary exertions, when his pen was laid aside for ever!

On the Monday preceding his demise, he was at the monthly prayer-meeting held at the Loll Bazaar chapel in Calcutta; and on that occasion he used the following expression, strongly indicative of unfeigned humility, and an ardent desire for the success of the gospel: "O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room; but let thy kingdom come, and thy will be done on earth, whoever be the instruments." The following Wednesday, he preached a very impressive sermon; and the next day, was busily occupied in the printing-office till one o'clock, when he went in to his dinner, and complained of drowsiness. About two hours afterward, Dr. Carey was sent for, and found him extremely ill, with an attack of that dreadful disease, the epidemic cholera. Two medical gentlemen were immediately called in,

and throughout the night hopes were entertained that the patient would recover. The all-wise God, however, had determined otherwise; and about a quarter before five o'clock on Friday evening, this invaluable missionary was called to exchange the toils and sorrows of time for the repose and joys of eternity. His funeral was attended by a large concourse of people, and the address delivered at the grave by the venerable founder of the mission, who had been recently deprived, by death, of his son Felix, was more than ordinarily affecting. A funeral sermon was also preached by Mr. Sutton, from Numbers xxiii. 10, "Let me die the death of the righteous; and let my last end be like his."

In the month of April, a very neat and commodious chapel was opened at Howrah, in the neighborhood of Calcutta; and though the expense amounted to about ten thousand rupees, nearly the whole had been already defrayed by private subscriptions. A great spirit of hearing, also, appeared to have been excited among the inhabitants, of whom it is remarked that the major part were in the habit of assembling on the Lord's day, to visit his holy sanctuary; though only three years previous, this place was without a gleam of gospel light, except when any of the brethren came to the house of a friend, and spoke to a few individuals that could be collected together. Pleasing, however, as was the present aspect of affairs, in respect to attendance on the means of grace, the state of the unconverted Hindoos, at this place, excited emotions of the most painful description in the breasts of those who longed for their eternal salvation; and one instance of their extreme apathy to the misfortunes of their fellow creatures, as related by an eye-witness, will prove to demonstration how much the influences of the gospel are needed to introduce a spirit of affection and sympathy among this idolatrous and unfeeling nation. A small native hut had accidentally taken fire; and as it was situated to windward of the village, comprising about twenty thatched huts, these were in imminent danger of being all destroyed. "The fire," says Mr. Statham, the resident missionary at this station, "was very brilliant, from the nature of the materials,—bamboos, mats and straw. I perceived it from the viranda where I was sitting, and immediately mounted my horse and rode towards it. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighboring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to arrest the progress of the con-

agration, except by those wretched creatures whose huts were on fire. On my remonstrating with the spectators, and entreating them to lend a helping hand to their neighbors, these were the answers: 'My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts, which had just taken fire, a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor, decrepit old woman: I urged them to fly to her rescue, Oh the horrid feelings they evinced! She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them gifts if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them; for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved for that time; but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Bramins stood unconcerned spectators, and reprobated the conduct of some lascars from the ships, whom I had prevailed on to endeavor to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication with the others. With regard to the poor woman thus saved, she had been so terrified, that her illness was increased, and her merciless sons conveyed her to the river-side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour:—*it was evident that mud had been put into her mouth.* Oh, when, when shall we behold the glorious day of deliverance approach? Nothing but the rays of heavenly light can dispel such horrid clouds of superstition!"

In the month of October, a most alarming inundation occurred at Howrah, in consequence of the embankments of a large river, about twenty miles to the westward of that station, giving way; so that the waters, suddenly rushing into the circumjacent country, swept all before them. In the compound, or yard, belonging to Mr. Statham's house, the water rose three feet in six hours, and the inmates were obliged to procure boats and flee for their lives. The roads were crowded with poor natives, wading through the flood, breast high, carrying their few movables upon their heads, and uttering the most piteous lamentations. On being questioned as to the probable cause of this afflictive visitation, some of them said that Kreeshna had again assumed the shape of a fish, and occasioned the inundation by lashing the waters with his tail;

others said the calamity had been procured by the curse of a celebrated fakere, or religious mendicant, who had been recently ill treated by some coolies in the neighborhood; but the greater part contented themselves with observing that it was the result of fate. The missionary was under the necessity of removing to a house about two miles distant; but, in a few days, the waters subsided, and owing to the exertions of the magistrates in causing drains to be dug in various directions, the country became dry sooner than had been anticipated. Much and severe calamity, however, had been endured, in the mean time, by some of the natives. "I, one day, took a boat," says Mr. Statham, "and went into the jungles, fearing that some poor creatures might have been left behind, and it soon appeared that my fears were too well founded. As we approached a thick clump of bamboos, we heard a feeble voice calling for help. It was that of an old man, who, with his wife, was up to the chin in water, and, as neither of them could swim, they were afraid to stir from the top of their thatched roof, the mud walls of their house having fallen. We took them into our boat; but they were so completely exhausted, that it was with great difficulty they were restored to any thing like animation. We found a young man, in a similar manner, upon his fallen roof, but no entreaties could induce him to get into the boat; as he said all his property, consisting of two skins of oil and a box with a few clothes, lay beneath the ruins, and he would lose his life rather than abandon them. Opposite my dwelling, the Mussulmen have a small mosque, and about fifty of them surrounded it, up to their waists in water, crying out incessantly, for about six hours, Allah! Allah! I was naturally reminded of these words of Christ, 'Use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking.' On their quitting the mosque, I sent a number of tracts to them; but though some received them, they were rejected by others, whose countenances indicated their disappointment and displeasure that the waters had not retired. When, at length, the inundation subsided, a mournful sight presented itself; hundreds of habitations having been completely swept away, and the country deserted. The inhabitants, however, are now returning, and have nearly rebuilt all their houses."

The following extract of a letter, written by the Rev. Dr. Carey, towards the close of December, 1823, contains much interesting intelligence:—  
"I once more address you from the land of the living; a mercy which, about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October, I went to Calcutta to preach, and

returned with a friend about midnight. When I got out of the boat, close to our own premises, my foot slipped and fell. My friend also fell in the same place. I perceived, however, that I could not get up, nor make the smallest effort to rise. The boatmen, therefore, carried me into the house, and my friend, who was a medical man, examined my hurt. In the mean time, the Danish surgeon was called in, and it was feared that the hip joint had received a violent contusion, if it were not luxated. This, however, proved not to be the case.

"The day after the hurt, and the two succeeding days, one hundred and ten leeches were applied to the thigh, and, except excruciating agony, all appeared favorable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a most alarming fever, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe, on the liver; and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; but I am still very weak, and the injured limb is very painful, so that I am unable to walk two steps without crutches. My strength, however, is sensibly increasing, and the physician, who attended me during the illness, says he has no doubt of my perfect recovery.

"During my confinement in October, such a quantity of water came down from the western hills that it completely inundated the whole country, for about one hundred miles in length, and the same in breadth. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives, in all that vast extent of country, fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the church missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

"This inundation was very destructive to the mission premises. A slip of the earth took place on the bank of the river, near my house, and gradually ap-

proached it, till only about ten feet were left, and that cracked. At last, two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the college being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the independent and church brethren, and many who make no profession of religion at all.

"Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the translations is now going forward, almost as usual; but I have not yet been able to attend to my duties in college, and only one day to those of translator of the laws and regulations of the governor-general in council; an office to which I was this year appointed.

"The affairs of the mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have sixteen, containing two hundred and twenty children, at Serampore and its neighborhood, all regularly visited by brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state; and the aspect of the mission is, in every respect, encouraging."

In the letter just presented to the reader from the pen of Dr. Carey, it is very properly remarked that the missions in Bengal had become extended. On this account, and that our readers may be able more readily to refer to the history of any important station in which they may feel interested, it appears desirable that we should somewhat minutely state the facts connected with each of the more important places, and then generally glance at the others.

#### SERAMPORE.

The station at Serampore, then, both because of its long standing, and of its being the principal seat of the translations, appears to claim the priority. It is probably known to the majority of our readers, that

Serampore is a Danish settlement, by the Danes frequently called *Fredericksnagore*; and is situated on the western banks of the Hoogly, a branch of the Ganges, fifteen miles north of Calcutta. Amidst many discouraging circumstances which occurred about the time of Mr. Ward's death, there were some of a very different kind. "A valuable addition," says the Report of 1824, "has been made to the number of laborers there, in the person of a Mr. Williamson, a native of Scotland, who, after receiving a liberal education in his own country, went out to India in the medical profession; but having there experienced the power of the gospel for himself, he has relinquished all other pursuits to engage in making it known to others. Several additions have been made to the church, and the efforts used by the various native preachers connected with the station, are said to be far more regular and extensive than formerly. Besides visiting the villages around, three little chapels have lately been erected in the town of Serampore. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival. Various means are employed to promote the edification and usefulness of the native converts at large. Once a week, they assemble for improvement in scriptural knowledge, when they are encouraged to express their own sentiments on chosen passages of the sacred volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the publication of a small monthly work in Bengalee, entitled, "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

"The success of the experiments in female education, first made by our junior missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke, (now Mrs. Wilson,) having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also, and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction."

About the close of the year 1824, the brethren at this station, among other interesting communications, forwarded to the committee at home the following pleasing account of the death of a native Christian:—

"It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the college. He was a youth of superior abilities, of exemplary diligence in his studies,

Vol. I.—Nos. 21 & 22.

35

and, what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long laboring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly-minded, not morose or melancholy. He died suddenly on the 17th of July, and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow Christians, and accompanied by the brethren of the mission then at home, as well as by his fellow students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellence of character, and of his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious Disposer of all events, and not the horrible insult of living sacrifices. Even heathens could not fail to mark the difference between the Christian and the heathen funeral: the one decent and solemn, full of joyful hope and tender sympathy; the other without hope and without sympathy, the most unfeeling indifference marking the countenances of the few individuals who witness the scene."

About three months after the death of Komul, the brethren were called to commit to the grave Mr. Albrecht, a valuable missionary, who had accompanied Mr. John Marshman to India. He was educated at the missionary seminary at Basle, under the pious Dr. Blumhardt, and from his more recent connections in India, as well as from the continent of Europe, the society had many high testimonies to his learning and piety.

The Report of 1825 furnishes a pleasing account of two examinations, one of the students in the college, and the other of the pupils in the female schools; both of which presented an interesting prospect in reference to the rising generation.

"The former of these examinations was conducted by Dr. Carey, in January, in the presence of his excellency the governor of Serampore, and many other respectable persons, both European and native. The proficiency made by the students in the Sungskrit and English languages, astronomy, geography, and other branches of knowledge, was highly satisfactory. Nor was the examination of the female schools less encouraging. Two hundred and thirty little girls were present, many of whom received rewards for their improvement; and the cheerfulness and animation visible in their counte-

nances, seemed almost insensibly to fill the company with pleasure and delight. From a statement of the female schools established in India, by benevolent individuals of different denominations, drawn up and published by our brethren in June last, it appears that the whole number was seventy-five, containing one thousand three hundred ninety-four pupils; a number which, though small compared with the vast population of the country, sufficiently proves that the system is making sure and steady progress."

At the beginning of this year, the stations more immediately in connection with Serampore were placed under the direction of the council of the college, but continued to receive, for some time longer, direct aid from the society at home; in each of the years 1824 and 1825, £1000 being remitted towards their support.

From an account drawn up by the brethren at Serampore, and dated January 1st, 1827, we present the following extract:—"The church that has been, through the mercy of God, planted at this station, consists at present of sixty-seven members in full communion. Nineteen of these are Europeans, or descendants of such, and include a few friends resident in the settlement, in addition to the members of the different families connected with the mission. Four more reside at Barraekpore, on the opposite side of the river; and the remainder are natives of the country, turned from idols to serve the living and true God. The accessions to the church during the past year, have been such as to fill our hearts with the liveliest gratitude. Of thirteen who have been baptized and received into the church, one is an elderly gentleman residing in the town; two others, the daughters of Mr. Ward and Mr. F. Carey; three more, English students in Serampore college, viz. John Smith, son of brother Smith of Benares, Joshua Rowe, eldest son of our late brother Rowe of Digah, and James Domingo; five others are native students in the college, of Christian parentage; another was for years a student also, but has recently been taken into employment in the printing-office; and the last was long a servant in the college, and has since been engaged as a domestic in the mission family. It is highly gratifying that all the senior students in the college are now members of the church, and that their general deportment is such as becomes their profession."

In the year 1823, the missionaries at Serampore were called to mourn over the death of the honorable Jacob Kresting, the venerable governor of the settlement. Not merely had he always manifested the most kind and obliging conduct towards all the members of the mission, from its very commencement; but, under

God, it might be said that it owed its continued existence to him. On one occasion, when it was considered necessary to the security of the British government in India, to expel the missionaries from the country, colonel Kresting was desired to withdraw his protection from the members of the mission, and send them to Calcutta, that they might be at the disposal of their own government; but he generously and firmly refused, on the solid plea that the missionaries had received protection directly from the Danish court, who alone could revoke it. By his influence the mission always stood in high favor with the court of Denmark, and in every thing he proved himself a kind and efficient friend.

From this period up to the end of 1830, no very striking events appear to have occurred at Serampore. The services of religion have been continued, and the blessing of Heaven has rested upon them; the Scriptures and religious tracts continued to be extensively circulated; the college was increasing in the number of its students, and the inferior schools appear to have been prosperous. The college at Fort William, however, having been closed by the government, Dr. Carey's income had been very considerably lessened, and a strong appeal has been successfully addressed to the British public for additional aid.

#### TRANSLATIONS.

This appears to be the most suitable place to introduce a brief reference to the translations of the sacred volume, which have proceeded from the missionaries at Serampore, and those immediately connected with them. We furnish this account from the "*Ninth Memoir of the Translations and Editions of the Sacred Scriptures, conducted by the Serampore Missionaries,*" dated Serampore, December 31, 1822, and published in England the following year. We believe this is the last published document on the subject, and are given to understand that the period since its publication has been principally devoted to the improvement of the versions therein referred to. We are sure that this part of our work will be perused with interest, as the translations carried on at Serampore formed, for many years, the prominent feature of the English Baptist Missionary Society.

This Report states that, exclusive of the *Chinese*, the *NEW TESTAMENT* is published in *twenty* of the languages of India. They are,

	Commenced.	Finished at Press.
1. The Bengalee; 6th edition in the press . . . . .	1794	1801
The Hindoe; 2d edition in the press	1802	1811

	Commenced.	Finished at Press.
The <i>Sungskrit</i> ; 2d edition in the press . . . . .	1803	1810
The Orissa; 2d edition in the press . . . . .	1803	1811
5. The <i>Mahratta</i> ; 2d edition in the press . . . . .	1804	1811
The <i>Telinga</i> . . . . .	1805	1818
The <i>Sikh</i> . . . . .	1807	1815
The <i>Gujuratee</i> . . . . .	1807	1820
The <i>Kunkuna</i> . . . . .	1808	1819
10. The <i>Kurnata</i> . . . . .	1808	1822
The <i>Pushtoo</i> or <i>Affghan</i> . . . . .	1811	1819
The <i>Assamee</i> . . . . .	1811	1819
The <i>Wutch</i> or <i>Multanee</i> . . . . .	1812	1819
The <i>Bikaneer</i> . . . . .	1813	1820
15. The <i>Kashmeer</i> . . . . .	1810	1820
The <i>Bhugulkhund</i> . . . . .	1814	1821
The <i>Maruwar</i> . . . . .	1814	1821
The <i>Nepalee</i> . . . . .	1812	1821
The <i>Harotee</i> . . . . .	1815	1822
20. The <i>Kanoja</i> . . . . .	1814	1822
The <i>Chinese</i> ; 2d edition of the gospels printed . . . . .	1806	1817

Of the accuracy of these translations abundant evidence is afforded in the document from which these tables are given, in a variety of testimonials from learned natives in different parts of India.

The following list exhibits the ten versions now in the press, with the period of their commencement, and the state of their progress at press:

	Begun.	Printed to
The <i>Jumboo</i> , . . . . .	1814	Phil. iii. 9
The <i>Munipoor</i> , . . . . .	1814	2 Cor. xiii. 4
The <i>Mugudh</i> , . . . . .	1814	Rom. xiii. 4
The <i>Khasee</i> , . . . . .	1814	Aets xix. 29
The <i>Oojjuyunee</i> , . . . . .	1815	Phil. i. 10
The <i>Bruj</i> , . . . . .	1815	2 Cor. ii. 9
The <i>Kumaoun</i> , . . . . .	1815	Luke x. 23
The <i>Bhutneer</i> , . . . . .	1816	Rom. xiv. 13
The <i>Sree-mugur</i> , or <i>Gurwal</i> , . . . . .	1816	Luke xi. 21
The <i>Palpa</i> , . . . . .	1817	Matt. xxvii. 8

To these may be added the *Kythee* edition, which is the Hindee in the *current* Naguree character, chiefly used by the mercantile and trading classes, and which had advanced at press as far as the Acts of the Apostles.

The Second Part of this Memoir includes the four translations of the Old Testament now proceeding; two second editions of the Old Testament, and four of the New. It may not be improper if we here submit to the reader a brief view of what has been done relative to the OLD TESTAMENT, as well as the New.

*State of the Versions of the Old Testament.*

The *Bengalee*; second edition advanced to 1 Sam. xx.  
 The *Sungskrit*; second edition advanced to Exod. xxxi.  
 The *Orissa*; first edition finished at press in 1819.  
 The *Mahratta*; first edition printed off in 1820.  
 The *Chinese*; finished at press April, 1822.  
 The *Sikh*; Pentateuch and Historical Books printed; Prophetic printed to Jer. xiii.  
 The *Assamee*; Pentateuch finished, Historical Books begun.  
 The *Pushtoo* or *Affghan*; Pentateuch advanced to Deut. xxx.  
 The *Kashmeer*; Pentateuch advanced to Gen. xxxvi.  
 The *Telinga*; Pentateuch printed; and the version resigned to the Madras Bible Society.

The missionaries add, "The Old Testament, now printed off in Chinese, forms the *Sixth* version completed here of the whole Scriptures in the different Indian languages. This was finished at press in April this year; and thus, after sixteen years of unremitting labor, we have been enabled, through the good hand of our God upon us, to redeem our pledge to the Christian public by presenting them with a *Chinese Bible* complete."

The other translations of the sacred volume, in which our English Baptist brethren have been engaged, will be found referred to under the places in which they have been carried on.

CALCUTTA.

We are not aware that we can proceed better in our continuation of the history of this most important station, than by introducing the following important document, drawn up by Mr. Yates of Calcutta, at the request of the committee, when on a visit to England, for the benefit of his health; and published in the *Missionary Herald* for February, 1828.

"I. REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

"The missionaries now resident in Calcutta commenced their united operations there in the year 1817; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the missionaries at Serampore, in asserting their independence of the society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship. They, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having perse-

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vered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the gospel. The first consideration led them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan, proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta; so that there are now many places raised by the liberality of Christians on the spot, where the gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapet, Kirkpatrick, and Panchoo, are constantly employed in preaching in them to numerous congregations.

"After some time, the missionaries commenced worship in their own private house on a sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members; and, though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle; they have, therefore, lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray the current expenses of their own chapel, and of the native places of worship in the city. They have, also, lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

"When the missionaries had entered on their labors among the natives, they found the great need of a press, to print tracts and various portions of the Scrip-

tures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was, indeed, a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty\* languages or dialects. In addition to these, a foundery is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospels has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the secretary of that institution at the time expressed his hopes that these labors might be extended to the other parts of the sacred volume, the society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

"The following is a complete list of the works hitherto published at this press:—

*Sanscrit.*

- "1. A Grammar of the Sanscrit Language on a new plan.
- "2. Vocabulary, with Interpretations in Bengalee and English.
- "3. Sanscrit Reader.
- "4. Elements of Natural History.
- "5. Harmony of the Four Gospels.

*Bengalee.*

- "1. Epitome of Natural Philosophy and Natural History, in Bengalee, and also in Bengalee and English.
- "2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.
- "3. A new Translation of the Psalms of David.

*Arabic.*

- "1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

\* "In explanation of so large a number, it may be necessary to state, that one fount of types will, in some instances, serve for several of the dialects. In a few instances, again, however, several founts of different sizes are needed for one language."

*Hindoostanee.*

- "1. Introduction to the Hindoostanee Language, in three parts.  
 "2. Idiomatic Exercises, or Student's Assistant.  
 "3. Harmony of the Gospels.  
 "4. Pleasing Instructor.

*English.*

- "1. Life of Chamberlain.  
 "2. Essays on Important Subjects.  
 "3. Lawson's Funeral Sermon and Memoir.  
 "4. Three Essays on the Burning of Widows.

"The above were prepared by Mr. Yates, and to them may be added the following works in Bengalee:

- "1. A Geography, and Geographical Copy Books, by Mr. Pearce.  
 "2. Natural History of remarkable Animals, by Messrs. Lawson and Pearce.  
 "3. A Commentary on the Epistle to the Romans, by Mr. Carey.  
 "4. Harmony of the Gospels, chiefly by Mr. Carey.  
 "5. A number of Tracts, in which all the missionaries have taken a part.

"Besides preparing the preceding, the missionaries have also edited a considerable number of other works.

"Being furnished with the means requisite for carrying on their work amongst the natives, the missionaries now began to think of extending their labors from the city to the suburbs of Calcutta. Their first attempts were made by going out a week at a time in rotation. Finding, by this experiment, that the plan afforded great opportunities of usefulness, they became anxious to find out a spot where they could reside and continue their exertions for a longer period. Through the influence of one of their pundits, they succeeded in renting of a native a large piece of ground at Doorgapore, for two hundred rupees a year, on which they immediately commenced building a bungalow for the residence of the European missionary, a house for the native preacher, and a chapel near the road. Besides its local advantages, this place is contiguous to several others of importance, particularly Burehnugur and Chitpore. In the former place, a chapel has been built, and in the latter, a congregation can almost at any time be obtained under a tree. The method of supplying Doorgapore, at first, was by each brother going thither in turn for six months; but this afterwards being found inconvenient, brother Carey occupied it altogether, having Panchoo for his assistant, and it is now occupied by Mr. G. Pearce. That interesting young

Bramin, Anunda, who, it is confidently, hoped is now in glory, was one of the first fruits of the gospel at this station; and while it can supply some pleasing instances of conversion, it has also for some time past exhibited an appearance of general improvement. The neighbors were heretofore much addicted to intoxication and quarreling, but they have latterly been much reformed, and many of them have, at their own request, had preaching in the chapel once a week, in the evening, after they had finished the labors of the day, and have paid the expense of lighting the place themselves. At Burehnugur, too, the word is heard with great attention.

"Not long after the missionaries had established the station at Doorgapore, a new scene of labor presented itself to their view at Howrah; which, being the great thoroughfare between Calcutta and the upper provinces, afforded the best opportunities for diffusing religious knowledge, and for the exercise of talent, both native and European. Messrs. Townley and Keith used to go over and preach there on the sabbath to the English, while they themselves frequently went over in the week to address the natives. But neither the Independent missionaries nor themselves were able to continue these labors. About this period, Mr. Statham came down to Calcutta, and the Independent brethren having stated that they did not intend further to occupy the station, it was agreed, at the particular request of a number of friends at Howrah, that he should reside there. By his exertions, an English chapel was raised: a large burying-ground was also procured, which has since been walled in, at considerable expense, by the government. A church was formed, of which he became the pastor, and which is now supplied by Mr. G. Pearce and Mr. Kirkpatrick, though both of them are more particularly devoted to the natives, for whose use two places of worship have been raised.

"While their prospects of usefulness were thus extending, it appeared to the missionaries desirable that the society should have some fixed establishment in Calcutta, particularly as great inconvenience was experienced in the printing department for want of room. This subject, therefore, was pressed upon the attention of the committee, by whom it was proposed that the missionaries should devote the 20,000 rupees which they had acquired to this object, and that to this sum they would add 10,000 more. These instructions being received, the brethren proceeded immediately to look out for a convenient site; and, through the kind offices of Mr. Jonathan Carey, they were enabled to obtain of a native four beegahs of ground adjoining the English chapel to the south, which cost between 19 and 20,000 rupees; a sum which, considering the extent and situation of the ground, was reckoned very reasonable.

After employing an architect, and receiving an estimate of the expense of the proposed buildings, they found that, including the ground, they would come to between 50 and 60,000 rupees. They proposed, therefore, to the committee, that instead of 10,000 rupees, one half of the aggregate expense should be furnished by the society, leaving the missionaries to pay the other. Not doubting that this proposal would be acceded to, the building was commenced, and a large house and printing-office have been erected. The deeds of this property are now in the hands of the committee, who will, of course, adopt such measures as they may deem necessary to secure it to the use of the society in perpetuity.

“Another object of importance, which occupied the attention of the Calcutta missionaries, was the education of young men for the work of the mission in India. They deemed it unadvisable to send out young men as missionaries, who had received no previous instruction for the work; or to educate youths for this important office, who were not members of a Christian church. They chose, therefore, for several years, rather to attempt nothing than to act on either of these plans. For the last three years, however, they have had opportunities of engaging in this work, upon a system altogether compatible with their own views, and have now a prospect, with the assistance of the society, of carrying it to a much greater extent. It is true, that, had they possessed more time and strength, they might have extended their labors in this department; because the committee engaged, that if the 20,000 rupees, the interest of which the missionaries had appropriated to this object, should be expended on missionary premises, they would support any young men as students, that were members of a Christian church, and appeared to possess abilities for the work of the ministry. One such young man (Mr. Kirkpatrick) has been educated, and is now settled at Howrah; another is under a course of instruction, and several more have offered themselves as candidates: indeed, there are so many pious youth now in Calcutta, capable of being employed in the society's service, that it is only necessary for the committee to determine what number they shall be able to support.

“With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which missionaries had access were supported by them; but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This im-

pression being general, two societies were formed for this specific purpose—the ‘School’ and the ‘School-Book Society.’ The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos' houses. There are now in Calcutta more than three thousand youths under the influence of this society. The books which they read being printed by the School-Book Society, all come under the revision of the missionaries, and are printed at the mission press. Still, however, as these societies provide only for the *moral* instruction of the natives, it belongs to the friends of the gospel to make more decided efforts for their *religious* improvement. Under this conviction, the missionaries in Calcutta formed another society, denominated the ‘Christian School Society;’ but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist mission in Calcutta. In these the boys learn the Scriptures, catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Bramin Seeboo, at Cutwa, who, after having been educated in a school of this description, became a decided Christian, and an eloquent preacher of the gospel.

“In the native female schools, the missionaries have succeeded beyond their most sanguine expectations. They had the honor of first entering into this field of labor, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come

forward with 20,000 rupees to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your missionaries bless God; that, though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

**"II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.**

"It is proposed that the missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labor; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

*Preaching.*

"Under this head there are three departments of labor:—

"1. Native Preaching.—To supply the native chapels, and the wants of from six to eight hundred thousand people, our society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

"2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular road; because the church is increasing in numbers, and in the possession of those means by which it can serve the mission.

"3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by a European brother, accompanied by one or two native assistants.

*Translations.*

"Under this head are included Versions of the Scriptures, Tracts, and School-books. Of these, the two latter being provided for by the Tract and School-book Societies, it is necessary to notice only the former; and in doing so, there are two things which merit consideration—the work to be done, and the means to be used for its execution.

"I. *The work to be done* consists of two parts—the improvement of versions which require new editions, and the completion of those which have not yet gone through the first edition. The latter belong

properly to Dr. Carey, who has commenced them; and the former must devolve upon those who succeed him in this work. On this it may be remarked:—

"1. The improvement of the versions already executed, is a work which must appear obviously necessary and important in the view of all who pay the slightest attention to the subject. Every one knows that this has been requisite for the translations of the sacred Scriptures made into the European languages; and the Serampore missionaries have recorded their conviction of the same truth, in the seventh report of their Translations, in the following terms:

"Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend that there can be but one opinion on the subject, among all those who feel interested in the planting of the gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published, as they may be required, *till the version be rendered complete*, and the country evangelized."

"2. Acting under this conviction, the former translators have already encouraged others to engage in this work, when they have found persons competent for it, as may be learned from the seventh memoir, already quoted, in which it is stated—"The edition of the Hindee New Testament being nearly exhausted, and the Rev. J. Chamberlain having prepared *another version* in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved in this edition to *print his version of the New Testament instead of their own*; as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version."

"3. The Bible Society in Calcutta expressed, in their last report, their willingness to encourage new translations undertaken by competent persons, as the only means of obtaining complete versions of the Scriptures in the Eastern languages.

"II. *The means for its execution.*—Here it is necessary to inquire, how far present means are inefficient, and what additional means are requisite. The following considerations may serve to explain both these points:—

"1. The advanced age of Dr. Carey, and the number of *new* versions which he has yet to complete, render it impossible for him to pay much attention to the improvement of *old* ones; especially as death has long since deprived him of the assistance of his son

Felix, who was a very good Oriental scholar, and rendered his father material aid in preparing the last edition of the Bengalee Bible.

"2. This work cannot be intrusted to the natives. It has been suggested that the college students might be ultimately fitted for it, but this can never be, for two obvious reasons: first, because they will never be sufficiently acquainted with the original languages; and secondly, if they were, such is the character of the natives, that the most learned among them are not to be depended upon, without strict European superintendence.

"3. No person can be fitted for this work without going through several years of previous study and preparation for it. It may be set down as a general rule, that no person ought to engage alone in a translation of the Scriptures into any language, until he has studied that language with close attention for at least seven years.

"4. The plan, therefore, which seems most desirable for the society to adopt, is to encourage all their missionaries in this work. Let any one who is possessed of suitable qualifications, and who has studied a language for a sufficient time on the spot where it is spoken, be encouraged to give in it an improved version of the Scriptures, if he thinks it absolutely necessary. This has been done partially, and why should it not be adopted as a general principle?

"5. All the expense required of the society, till any version was finished, would be the support of a learned native in connection with the missionary; and after it was completed, if the Bible Society should not print it, it could be printed at the lowest rate possible at their own press in Calcutta, and the expense might be further lessened by their sending out a quantity of paper for the purpose.

#### *Instruction for the Ministry.*

"The great expense attending European missionaries, and the unfriendliness of the climate to their constitutions, renders it highly desirable that diligent attention should be paid to the cultivation of all such talent as may be found on the spot, adapted to the purposes of the Christian ministry among the heathen.

"1. All individuals of this description, who have been received into church fellowship, should be considered eligible for instruction, whether natives, Indians, or Europeans.

"2. In some cases, the students may be able, wholly or partially, to support themselves, and then nothing would be required *gratis* but education; but more generally they must be entirely supported, either on the mission premises, or by allowing them a sum sufficient to live upon among their friends, and requiring their attendance at stated hours.

"3. The expense must devolve entirely on the society, but perhaps benevolent individuals may be found in England and in India, who would be disposed each to support an individual student at their own expense; in which case, the student so supported might correspond with his patron.

"4. The plan of studies should include, besides the ordinary branches of scientific information, a regular and diligent attention to theology; the English, Sanscrit, Bengalee, Arabic, Hindoostanee, Latin, Greek, and Hebrew languages; and an examination of the Hindoo sacred literature. By the last, the students will acquire a knowledge of all the ideas of the natives on the most important subjects of religion, and on the best modes of combating the popular arguments in favor of the shastras and against Christianity.

"5. A select library will be required for the use of the students, and they may be engaged in useful preparatory labors among the natives, and otherwise during the period in which they are receiving instruction.

#### *Schools.*

"These necessarily divide themselves into two branches, boys and girls.

"I. Boys' Schools.—These may be classed under three distinct heads:—

"1. Common schools.—These are supported by the natives, and partially by the government and the Indian public. They need no more support.

"2. Christian schools.—Of these there are at present too few; but they may be increased, provided the religious public will encourage them.

"3. Private instruction.—Some children have been given up by their idolatrous parents entirely, and educated privately under the immediate superintendence of missionaries. This plan has been adopted with success by the American missionaries in Ceylon; but has not yet been tried in Calcutta.

"II. Girls' Schools.—Those in Calcutta will in future come under two heads:—

"1. General schools.—In these, religious instruction is introduced. Their numbers may be increased according to the contributions raised for them. They are, most of them, supported by small associations formed for the purpose in England and elsewhere. The sum furnished for each school has been sufficient for its support, but something further is needed to meet the expense of ground rent and building, which, in Calcutta, is very great.

"2. Central schools.—A central school is to be formed on the mission premises, in which a number of girls, taken from their idolatrous connections, are to

be taught more extensively, and fitted to become teachers of the general schools.

"The preceding plan has been carried into active operation in most of its parts. To complete it, the following additional aid will be needed:—

"1. A person who can officiate as minister of the Circular Road Chapel, and as divinity tutor to the young men.

"2. An allowance for yearly itineracies among the natives.

"3. A sum for translation sufficient to enable the missionaries to print some important parts of the Scriptures, which might be turned into immediate use, and serve as specimens of what a complete edition would be, and what it would cost. After this, it is probable that the Bible Society might print the complete edition.

"4. Support for a certain number of students. Supposing the expense for each, taken one with another, to be the same as in England, what shall the number be, and what period of time shall they continue their studies?

"5. A small annual contribution of books to the library.

"6. Something under the head of Female Education, to support the Central school, and to assist in the erection of that and others."

If we may now be allowed, for a moment or two, to go back for the three or four past years, to glean up a few fragments of information, we may remark, that many pleasing circumstances occurred to comfort the hearts and hands of our brethren in this city. Much of the noisy and unbecoming clamor, which formerly prevailed in their religious assemblies, subsided; Bramins, Hindoos and Catholics were converted; and genuine piety was observed among the young. At Howrah, Mr. Statham mentions a pleasing instance illustrative of the value of the Bengalee Bible:—

"One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will.' And then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers.'"

VOL. I.—Nos. 23 & 24.

In addition to these facts, it was evident that, on the whole, the spirit of opposition to missions was dying away, female instruction was becoming popular, and additional missionaries were arriving from England. All these things inspired the hopes of the Calcutta brethren, and enabled them with new zeal to persevere in their labors. In addition to the assistance derived from England, Mr. Robinson had been compelled by affliction to remove from Sumatra, and had settled as pastor with the brethren already sustaining that office; Dr. Carey, in consequence of his multiplied engagements, especially in connection with the translations, having resigned.

But, while favored with all these encouragements, and many more, and amidst their increasing labors, and manifold calls for the extension of the great work, our brethren were visited by death. Several natives, who promised fair for great usefulness, were removed, and one of the European missionaries, Mr. John Lawson, a man of eminent piety, talent, and usefulness, was cut off in the prime of life, and in the midst of his useful labors. Men of piety, of every denomination, felt that in him they had lost a brother and a friend; while an affectionate widow and numerous family had still greater reason to mourn over the painful stroke. Nor was even this all. Mr. Eustace Carey, who, for many years, had successfully labored in Bengal, was compelled to revisit his native land, from which his health has not even yet allowed him to return. These were events eminently adapted to impress the minds of good men with the sovereignty of Jehovah in the progress of his own work, and we doubt not that they accomplished this object.

We now feel ourselves at liberty to pursue the history of the station at Calcutta from the period to which Mr. Yates's account relates; and proceed therefore to remark, that the report of the society, for the year ending with June, 1828, states that the removal of Mr. Boardman, "a valuable missionary from our American brethren, to Burmah, the sphere for which he was originally destined," with the temporary illness of several other brethren, had lessened the work which would otherwise have been done, but that yet, both in the church in the Circular Road, and among the soldiers in the Fort, much good had been effected. In the six chapels erected for the use of the natives, it was calculated that more than a thousand persons, every month, heard the word of life. An auxiliary society was this year formed among the ladies of the Circular Road Chapel, and liberal contributions made to the object; and female education continued to extend itself. The Report adds:—

"Before we close our account of this station, it may be remarked, that a patient perseverance in mis-

sionary efforts discloses new obstacles to the progress of divine truth. One of a very serious description exists in the present state of the Hindoo law of inheritance. This code, established in remote times, ratified by the Mussulmans, and still in force, enacts, that all who forfeit their caste, lose, at the same time, all patrimonial rights; so that no man of respectable station in society can profess himself a Christian, without being plunged at once into utter destitution. There is reason to suppose, that several Bengalees of property and influence are convinced of the truth and excellence of the Christian faith, but fear to avow their sentiments, because of the inevitable consequence. While we know that he who cordially receives the gospel, and lives under the vital influence of its power, will count all things but loss, for the excellence of the knowledge of Christ, it is most earnestly to be desired that the day may speedily arrive, when such obstacles as these to its fair and unprejudiced examination shall for ever disappear."

In passing on to the report of 1829, we are gratified to learn that the church at *Lal Bazaar* chapel, under the care of Mr. Robinson, contained 102 members, and that many circumstances were encouraging his labors. The native church, the care of which devolved on Mr. C. C. Aratoon, during Mr. Yates's return to England, was not without evidence of the divine regard. Arrangements were then making for the erection of a new chapel for these native Christians; and though less had been done in direct preaching to the heathen than could have been desired, yet all had labored in proportion to their strength, and the smiles of Heaven had rested upon them.

The Report of 1830 states that, during the preceding year, no less than forty-three persons had been added to Mr. Robinson's church, twenty-seven of whom had been idolaters; by the help of two native preachers, who were employed under the direction of Mr. Robinson, considerable attention was paid to several villages; Mr. Yates, who returned to Calcutta the beginning of this year, had become pastor of the church in the Circular Road; while *Aratoon* and others were preaching to the natives. This report further states, that types were prepared for a new and greatly improved edition of the Bengalee New Testament; and that the Mission Boarding School, intended as an asylum for the children of native Christians, and others whose destitute condition seems to require it, appears to go on well, though as yet on a contracted scale.

"With reference to the character of the native converts generally, the following remarks deserve attention:—'Amongst all their imperfections,' say our brethren, 'we, who see every part of their character, often find in them occasion for the liveliest emotions

of gratitude and praise; so as to exclaim, 'What has God wrought!' especially when they are seen collected together on the Lord's day, in the house of God, listening to the glad tidings of mercy, bending prostrate in the presence of the invisible Jehovah, and in harmonious strains hymning his sacred praises. At such times, the mind is involuntarily led to call to remembrance the comparative difference of their former vile, disgusting, and soul-destructive worship before hideous idols. The native Christians, like ourselves, are far from being perfect. If the gospel has not wrought in them perfect purity, however, it has proved the power of God in delivering them from Hindooism. In their houses, not a vestige of idolatry is to be seen. They are not to be found mixing with the idolatrous processions, nor are the great holidays of the heathen regarded by them. Resort to the conjurer in sickness, the observance of lucky and unlucky days, the making vows for the obtaining of favors, the pretended extravagant and noisy grief of those who have lost their relatives, with many other superstitious, heathenish customs and vices, do not pollute their characters. In observing this difference between their present and their former condition, it cannot fail to afford us the purest joy; and enable us to bear with their deficiencies with more patience, hoping that increased knowledge of the Word of God will eventually redeem them from all their remaining imperfections.'"

The latest Report of the society, read in June last, informs us, that both the churches in Calcutta had, during the past year, received pleasing additions; that four native assistants had been added to those previously employed; that Mr. W. H. Pearce had become pastor of the native church, and that the Bengalee New Testament was by that time, probably, published;—the female schools and benevolent institutions continued to prosper, and the missionaries at Calcutta had been enabled, from the profits of the printing-office, to present 10,000 rupees or £1000 to the committee of the society, who directed it to be spent in missionary operations.

Our space will not allow us to enter into the details of all these facts, nor to notice the many deaths constantly occurring in the missionary field; but the following account of the decease of a member of one of these churches appears too interesting to be omitted. It is furnished by Mr. W. H. Pearce, and with its relation we shall close our account of the churches in the city of Calcutta.

"The native brother referred to was ill for several weeks, during which I observed, in my visits, a very perceptible meetening for the change, which, as afterwards appeared, it was the will of God that he should undergo. His conscience was tender, so that he wept

over his sinfulness and hardness of heart; he became more indifferent to the world, and more anxious about eternal realities; manifested much desire for prayer and religious conversation, and exhibited more gratitude to God for his mercy in calling him to the knowledge of his gospel, and a more entire reliance on Christ as the Saviour of his soul. For some days before his death, he lay in a kind of stupor; and seemed conscious only for a short time, when roused. But, on the night of his departure, he appeared to awake as from sleep, and very wonderfully to revive. He sat up and conversed with the greatest self-possession with his wife and child, and a native preacher, who were attending him; by the latter of whom the following relation of the conversation was given. The wife of the dying man (who is herself a member of the church, and was the means of his conversion) said to him, 'Well, do you put faith in Christ as the Saviour?' He replied very emphatically, 'Undoubtedly, undoubtedly, yes, *undoubtedly*, I believe in him entirely for salvation.' At one time he said repeatedly, 'Come, Lord Jesus; why dost thou delay? I am ready; open unto me the door of life.' His wife said to him, 'Alas! you are dying; what will become of me?' He replied, 'I have committed you into the hands of God our Father.' She said, 'But what will become of *the boy*?' (an interesting youth of nine years of age.) He said, 'Christ our Saviour will take care of him.' He then called the little boy to him, and embraced him; when his wife said, 'Ah! what right have we to treasures that are only lent?' Soon after this, he called her to him, laid hold of her hand affectionately, and said, 'We are yet united in affection.' She replied, 'Yes, not in life only, but *for ever*.' Then, taking her hand, he prayed for her and the child, and said to his wife, 'Then can you let me depart *to-day*?' She replied, 'Yes, I can; why should I prevent you from going to the Saviour? I will not hinder your entering the gate of life everlasting.' At his desire, his attendants then began singing the Evening Hymn, in Bengalee; and, when that was concluded, they commenced, at his request, another on death, of which the chorus is, 'Every thing on earth is but vanity, O brother; but the love of Christ, that alone is substance.' While they were singing this hymn, he fell back on his bed, breathed a gentle sigh, and expired."

DINAGEPORE.

In this town, situated nearly two hundred and thirty miles north of Serampore, and containing a population of about forty thousand persons, the *second* Baptist

church in Bengal was formed, of eight members, in January, 1806, and Mr. Ignatius Fernandez, one of the earliest native converts to the mission, was at the same time ordained as its pastor. This worthy man established a manufactory here of coarse paper, by which means the families of many of the members of the church have been supported. In addition to the information already communicated in reference to this station, we are gratified to add, that the schools have continued to prosper; that several of the natives have, at different times, been raised up to assist their aged pastor in his beloved work; a Bungalow chapel has been built in the western part of the town, which is well attended; and the church consists of nearly one hundred members. Mr. Fernandez, who was not only the pastor of this church, but met its expenses, died at Serampore on December 26, 1830, in his 74th year, and is succeeded by Mr. Hugh Smylie, who was raised up in India.

CUTWA.

The station in this place, situated in the district of Burdwan, seventy-five miles N. W. of Calcutta, dates its origin, in 1804, from the labors of Mr. Chamberlain, as an itinerant. For many years past, it has been under the care of Mr. W. Carey, Jr., whose labors, and those of the native assistants under his direction, have been very useful. By his instrumentality, a foundation was laid for the present church at *Beerbhoom*, of which Mr. Williamson is the valued and useful pastor. After many discouragements, for the two or three last years, Mr. Carey has been gratified to see an increased attention to the gospel, frequent additions to his church, and an interest excited in the cause of female education. The schools under the care of Mrs. Carey contained in 1830 one hundred and twenty girls.

For the other stations in this province, we must refer to the tabular statements.

Before, however, we leave this part of the world, we feel constrained to introduce the following animated sketch of the results of missionary labors, as furnished by Mr. George Pearce, who left England in the year 1826,—written soon after his arrival in India:—

"It has struck me, from what I have observed during the short time I have been in this country, that much more is doing here than the generality of people in England are aware of. I have heard persons there use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labor bestowed, or afforded encouragement to proceed. But could such persons see what is now visible in India—

in the removal of European prejudice—the number of European Christians—the readiness with which this part of society aid the cause of Christian benevolence in every form—could they see the natives crowding to hear the word of life, inviting the preachers to visit them again—prejudice fleeing before the truth—schools filled with children, male and female—the press pouring forth the Scriptures and religious tracts

in many languages, and to all parts of this extensive country;—and finally, were they privileged to surround the table of the Lord, with numbers of native Christians, of whose conversion, if they knew them, they could have no doubt—they would then see in all this the finger of God, as evidently as Belshazzar saw the hand-writing upon the wall.”

### CHAPTER III.

#### MISSION IN THE BURMAN EMPIRE.

WHEN the labors of the Baptist brethren in Bengal were unexpectedly placed under various restrictions, those zealous and devoted servants of God were induced to direct their attention to other parts of the East; and, in the month of January, 1807, Messrs. Chater and Mardon, having consented to undertake an exploratory visit to the Burman empire, with a view to the commencement of a new mission, set sail for Rangoon, one of the principal cities of that country.

After a voyage of about eighteen days, they arrived in safety at the place of destination, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend in Calcutta. They were also treated with great civility by the shawbunder or intendant of the port; and by one of the Catholic priests, who resided in the vicinity of the town, and appeared much pleased with their conversation; and after a few days, they had an opportunity of gratifying their curiosity with a view of the pagodas to which the natives pay their adorations. These were of various dimensions, in a pyramidal form, and the upper part covered with gold. They had likewise an opportunity of seeing various kinds of images; one of which, placed in a recumbent posture, appeared to be nearly thirty feet long, richly gilded, and having eyes of glass.

In a communication, dated February 20, the missionaries observe, “The Burmans, with a number of Siamese, who traffic in the country, have, for several days past, held a great festival, in what is called the golden temple, nearly three miles from town; bringing a quantity of images made of bamboo, variously orna-

mented with wax and flowers, and presenting them to the pagoda. One of the largest of these was an octagonal spire, about fifty feet high, covered with colored paper, borne on the shoulders of twelve men round the pagoda, accompanied by a train of people, and several *telapoy*s or priests, who held wax candles and small pendants in their hands. These were distributed among the populace; and afterwards they all bowed down towards the pagoda, whilst the priests repeated a few words. On rising from the ground, they stuck the pendants about the figure, and the candles round the pagoda, which they immediately lighted. This was all that had any appearance of devotion; as the rest of the ceremony consisted of a display of fire-works, and multitudes of people running about with lamps and candles in their hands.”

A few weeks afterward, the missionaries had an opportunity of witnessing the ceremonies of a Burman funeral. The corpse was deposited in a coffin of decent appearance, covered with a white cloth, and carried, by means of a large bier, on the shoulders of about a dozen men, to the appointed place, preceded by a band of music. On their arrival at the scene of the last obsequies, the bearers removed the bier from their shoulders, and, waving it to and fro several times, lowered it gradually to the ground. The coffin was then placed on some large billets of wood, which had been previously laid in order, and a yellow cloth was thrown over it. Various offerings of fruit were next presented, and a priest was brought forward in a palanquin, in which he performed a short ceremony. Two other priests followed, and apparently repeated the same formula as their predecessor; the

music having previously ceased, and all present, except the officiating priest, preserving the most solemn silence. The temporary covering was then removed from the coffin; a portion of wood was placed over the body, and fire was applied to the funeral pile. It appeared, however, that it is the custom in this country to inter the ashes of the deceased after the flames which have consumed the corpse are extinguished.

On the 23d of May, the two brethren returned to Serampore, and expressed the most sanguine hopes in respect to the establishment of a mission in the Burman empire. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill health, Mr. Felix Carey volunteered his services, and was chosen as his successor.

In the month of November, Messrs. Chater and Felix Carey, with their respective families, were affectionately dismissed by the brethren at Serampore, for the purpose of forming themselves into a church previously to their embarkation; and on Mr. Chater being chosen as the pastor of the new interest, a solemn charge was delivered to him, by the founder of the Bengal mission, from those words of the apostle, "Take heed unto thyself, and thy doctrine." The most appropriate and affectionate instructions were also delivered to him and to his colleague; and, before they went on board, at Calcutta, a special meeting was held for the express purpose of commending them and theirs to the favor and protection of the Almighty.

Shortly after his arrival at Rangoon, Mr. Carey, who had previously studied medicine, and walked the hospital at Calcutta, introduced the practice of vaccination into Burmah; and, after inoculating several persons in the city, he was sent for by the maywoon, or viceroy, to perform the operation on his children. He, accordingly, proceeded to the palace, accompanied by an English shawbunder as his interpreter, and, in compliance with the custom of the country, took off his shoes at the upper steps, before he entered the inner apartment. He then approached the maywoon, as all the officers of government, and all who wait upon him, do, upon his hands and knees, and sat down on a carpet, by the side of his interpreter. After the governor had made several inquiries concerning the nature of the cow-pox, Mr. Carey vaccinated three of his children, and six other persons belonging to the family. The wife of the maywoon, at first, appeared extremely averse to the wish of her husband; but, after a short time, she sat quietly down by Mr. Carey, and surveyed attentively the whole process, with which she seemed entirely satisfied.

The missionaries and their families were, for some time, involved in considerable difficulty, for want of a

suitable habitation, and in consequence of their inability to procure bread; as that article of food could not, at this juncture, be obtained in Rangoon; and though a supply subsequently arrived from Calcutta, the health of Mrs. Chater and Mrs. F. Carey was so seriously affected, that they were under the necessity of returning, with their two children, to Serampore, about the middle of May, 1808.

A short time previous to their return, the following article, relative to the dreadful punishments inflicted for various offences, in the Burman dominions, had been inserted in one of the Calcutta newspapers, on the authority of an English gentleman recently arrived from that country:—

"A man, for chewing opium, was put to death by crucifixion, in which red-hot nails were used: in this position his belly was ripped open, and in that horrid situation he was left to expire. His entrails, lying at his feet, were devoured by crows and vultures, a considerable time before the unfortunate creature ceased to breathe; and of this circumstance he appeared to be sensible!—Another unhappy wretch, for getting intoxicated, had hot lead poured down his throat, in small quantities, of about half a glass full: the first two caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an immediate termination to his existence. Two deserters from the Burman army, after having their legs cut off above the knees, were nailed up by their hands with red-hot nails, and the hair of their heads being tied firmly to a pole, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their shrieks and cries were so distressing, that no person in the adjacent houses could obtain any repose during the night. It was also stated that the wives and children of these sufferers were, on a future day, to be blown up with gunpowder.

"It appears that the viceroy who ordered these unparalleled tortures, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence; screening many offenders from the rigor of the laws; but in consequence of his own son having been decapitated at the court of Ava, for having chewed opium, he solemnly vowed, in a fit of desperation, that the sanguinary criminal code of his country should henceforth be enforced without mitigation."

The reader, whose feelings have, no doubt, been shocked by this terrific statement, is probably inclined both to think and to hope that the facts alluded to must have been greatly exaggerated. The missionaries, however, in writing to their friends, observe, "What you have heard of the punishments in this

country is true;" and Mr. F. Carey, alluding to the maywoon, says, "His time is much taken up in giving orders for executions. Five or six persons convicted of murder have been crucified, and their bellies ripped up while alive. One had his legs cut off, for running away from the army; one for drinking a glass of brandy (which is considered an offence against their gods, as well as against the laws of the empire,) had boiling lead poured down his throat; and two women, who have committed murder, are doomed to be devoured by a tiger."

The medical skill of Mr. Carey procured him such high reputation among the Burmans, and his introduction of vaccination had so completely conciliated the esteem of the maywoon, that he was one day encouraged to try his interest with that personage on the score of humanity. Accordingly, having seen a poor creature suspended on a cross, for an offence which appeared to have been comparatively trivial, he hastened to the palace, and though the viceroy had forbidden any one to speak on the behalf of this criminal, he not only ventured to implore a remission of his sentence, but actually refused to quit the viceroy's presence till he granted his petition. After much reluctance, the maywoon granted the boon of mercy, and an order was given for the culprit's liberation. This, however, had still to pass through various forms of office, and when Mr. Carey, at length, repaired with it to the cross, not one of the officers in attendance upon the execution would read it without a reward. Our missionary, therefore, was under the necessity of promising them a piece of cloth to induce them to take down the poor bleeding sufferer, who, having been nailed to the cross nearly seven hours, seemed to have merely strength enough left to thank his humane deliverer. Mr. Carey then took him to his own house, carefully dressed his wounds, and treated him with the utmost attention until his health was completely restored. The fellow, however, proved to be a thoroughly depraved character; as, after his recovery, he was again detected in thieving, and taken into custody. "The agonies of a cross," says Mr. Carey, "were insufficient to reclaim him."

A dwelling-house for the missionaries, and a place of worship, were erected at Rangoon, and a handsome sum was subscribed by the merchants residing in the neighborhood towards the expense. Towards the end of 1809, however, Mr. Chater observes, that so little inclination towards the things of God was evinced even by the European inhabitants, that though the new chapel had been open for worship on three successive sabbaths, not an individual residing in the place came near it. At the same time he speaks of the aspect of affairs as very gloomy and discouraging,

in consequence of the Burman government being embroiled in hostilities with the Siamese, and the country being, in consequence, involved in confusion. Soon afterwards, the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the city of Munipoor, the capital of the empire, shared a similar fate. It is stated by a British captain, who happened to be there at the time, that forty thousand houses were destroyed, and before he came away it was ascertained that no fewer than two hundred and fifty persons had lost their lives. It seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. The fort, the royal palace, the palaces of the princes, and the public buildings, were all laid in ashes.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater observes, "The country is completely torn to pieces, as the Mugs and Rachmurs have revolted and cut off the Burman government; and the Burmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this communication, Mr. Chater relinquished his situation at Rangoon, and pitched upon Columbo, in the island of Ceylon, as the scene of his future labors.

Mr. Carey was now left alone at the mission-house, busily employed in translating the scriptures into the Burman language, till the autumn of 1812, when he visited his friends at Serampore, in order to put one or two of the gospels to press, and to consult his venerable father and the other brethren on some subjects connected with the mission. Here he remained till the latter end of November, and then returned with a new and respectable colleague, named Kerr, who was likely to prove a great acquisition as an instrument in the evangelizing of the heathen. The state of his health, however, precluded him from remaining in Burnah, and in less than twelve months he was under the necessity of returning to Serampore.

The differences with the Siamese having been adjusted, and the Burman government re-established, Mr. Carey was ordered, in the summer of 1813, to proceed to the court at Ava, for the purpose of inoculating some of the royal family; and though he happened to have none of the vaccine virus in his possession, he was received with the greatest kindness, both by his Burman majesty and the prince, and was assured that all the expenses of his journey and voyage should be defrayed. He had the honor, indeed, of spending several hours with the king and prince, conversing on various subjects, and occasionally venturing to suggest

some things by which the empire might be improved. When speaking of the missionaries, his majesty asked why they, and the Christians in connection with them, did not worship images, like the Portuguese? Mr. Carey, in reply, quoted a sentence from some of the Burman writings, and hinted that it was impracticable to form an image of an invisible spirit. The king immediately turned to his courtiers, saying, "He is right;" and, as a token of his royal favor, he gave our missionary a gold medal, with an honorary title; at the same time suggesting, that if he thought proper to adopt the Burman dress, he would present him with several costly suits of apparel. This honor, however, Mr. Carey declined, respectfully stating that he was ready to serve his majesty on all occasions, but that he could not change his dress nor his religion.

Mr. Carey was sent back to Rangoon in a gilded boat, and a ship was ordered to convey him to Bengal, in order to obtain a new supply of virus for the purpose of vaccination. This was accordingly procured; and, in August, 1814, he embarked with his wife and family, on board the viceroy's pleasure boat, to join a brig which was waiting in the Great River to convey him again to Ava. After some days, he reached this vessel in safety; but scarcely had she got under weigh, when the sky began to assume a very menacing appearance; a severe squall came on, while she was stemming a rapid current; and in a few minutes she upset and soon filled with water. "Perceiving our condition," says Mr. Carey, "I rushed into the cabin, to save, if possible, my wife and children, with the other females. The cabin windows, however, were open, and the moment I entered, the impetus of the water from without closed the door upon me. I now expected nothing less than instant death; as the water was gushing in from all sides, and I knew not by what means to extricate myself. During this short period, (for the fatal scene was closed in the space of five minutes,) I could hear the screams of my wife and children, who were only separated from me by a canvass screen, but could find no opening till the water made one. I then sprang forward, and handed my wife and children, with two other little girls, and the nurse, out of the cabin window, upon the broadside of the vessel. In the confusion of the moment, I had some hope that the vessel would float; but no sooner had I got through the window, than I perceived she was already going down. Now all my hopes failed; my wife clinging to me on one side,—a dear child on the other,—a rapid current underneath,—and the rest of the crew shrieking in every direction! Had the jolly-boat been near us at this instant, not a soul had been lost; but she was not. The vessel began to sink under us, and we were all out of our depth,

amidst a heavy sea. My wife still clung to me; but as I sunk, she quitted her hold, and I saw her no more. I again rose to the surface of the water, and thought I saw my little boy floating at a distance, but could not get to him. I also perceived the heads of some of the crew in various directions, but no appearance of the vessel. In this state of perturbation, I gave myself up for lost, whilst the waves were rolling over my head. By some means, however, I contrived to tear off my shirt, and to disentangle myself from my pantaloons; and thus, through the mercy of God, I was enabled to float on shore, though with the utmost difficulty. When I reached the land, I was too much exhausted to get upon my feet: providentially, however, one of the lascars, who had floated ashore at the same place, drew me up into a grass jungle, where I sat, up to my breast in water, till a boat came to my assistance. I was then taken to a town called Dhunoobhoo, but hardly in my senses. As soon as I was somewhat recovered, I made every inquiry about my wife and children, but could learn nothing concerning them, except that one of my servants, with the assistance of an officer, had picked up the body of my little girl, and buried it in the jungles opposite to the town. I afterwards found that my wife and two children, with the two little girls, the nurse, the cook, the gunner, and two lascars, had all lost their lives; and though boats were sent out, in every direction, in quest of the bodies and the wreck, not a single vestige was to be seen or heard of!

"I have lost all that I was worth in this vain world and can say, *let it go*: but the loss of my beloved wife and my dear infants lies near my heart. Yet what can I say? It is the hand of the Lord, and none can say unto him, 'Why doest thou thus?' Only this one thing I crave, that the remainder of my days may be devoted, with a single eye, to his glory, in the establishment of his cause among the heathen."

The pious wish expressed by this unfortunate young man, who, in less than one hour, had been deprived of the partner of his affection, his little boy, and his infant daughter, was never realized; as the snares of a heathen court proved more injurious to the spirituality of his mind than all his severe afflictions. On his return to Ava, both the king and the prince appeared to sympathize deeply with his misfortune, and made him a most liberal compensation for the loss of his property. His majesty also appointed him his ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments; and conferred on him the equipage of a prince, consisting of a red umbrella with an ivory top, a gold betel box, a gold cup, and a sword of state.

Dazzled by the honors thus lavishly conferred upon him, Mr. Felix Carey now relinquished the humble character of a missionary, and proceeded on his embassy to Calcutta, to the deep regret of his pious and venerable father. His connection with the Burman government, however, was of short duration; and after being subsequently employed by an eastern rajah, he returned to Serampore, where he was employed in translating and compiling various literary works till the time of his death. The superintendence of the mission in the Burman empire had, in the mean time, been transferred to some brethren connected with a

society in America; and though nothing appears to have been effected, in the way of conversion, by the persons sent out from Serampore, the translations which they made of certain parts of the Holy Scriptures, and the compilation of a grammar of the Burman language, by Mr. F. Carey, would, no doubt, render the most important service to their successors, and, it is hoped, to the natives themselves, at a future period. We dare not say, therefore, that either their time or the money of the society to which they belonged was spent in vain.

## CHAPTER IV.

### MISSION IN ORISSA.

In the spring of 1809, the Baptist brethren had in contemplation a new mission to the province of Orissa, in which Mr. John Peter, formerly a member of the Armenian church, was to be engaged as a principal; and early in January, 1810, that zealous and eloquent Bengalee preacher, accompanied by his family, set out for the town of Balasore, which had been selected as the most suitable place for the commencement of his labors.

The voyage was attended with considerable difficulty and danger, and one day the vessel struck upon the sands, where it remained about seven hours. By the good providence of God, however, our missionary reached his place of destination in perfect safety; and, though he frankly acknowledged the purport of his visit, he met with no opposition. On the contrary, between one and two hundred persons, comprising several opulent Bengalees and Orissa bankers and merchants, with a few Portuguese, attended the celebration of divine service in his house, on the ensuing sabbath, and all behaved with the utmost decorum. A spirit of inquiry, indeed, appeared to have been excited, in consequence of some of them having previously heard and embraced the gospel at Calcutta; and several individuals, after conversing with the preacher till ten o'clock at night, requested to be furnished with some of the tracts or Testaments, of which he had brought an ample supply, both in the Bengalee and Orissa languages. The country at

large, however, in a religious point of view, was found to be truly deplorable; and Mr. Peter observes, "The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets, especially on the river side; whilst hundreds of survivors are going almost every day to perform their devotions before this great idol. I endeavor, however, to make known to them the incarnation, life, and death of our Lord Jesus Christ; showing that he came into the world for the express purpose of saving sinners; pointing out their absolute need of such a Saviour; and assuring them that without his atonement there can be no forgiveness."

As our missionary preached occasionally in English, many of the European officers and ladies at Balasore were sometimes induced to attend worship in his house; and the word spoken appears to have been owned and blessed, by the Holy Spirit, to several soldiers in the service of the East India Company; six of whom, in the course of a few months, were publicly baptized, with several other persons resident in the neighborhood, and seemed to evince, by their conduct and conversation, that they were really under the divine influence of the gospel. Mr. Peter also speaks of an Orissa lady, who had "a good report through the whole town of Balasore," and who died in the faith of the gospel. "She continued her attendance on the word," says he, "as long as she was able, and was, at the time of her decease, a candidate

for baptism. We used to go and pray with her frequently, and one of her last expressions was, 'Yes, I am going to Jesus!' She was interred in a coffin in the English burial ground, and all the country-born native infantry of the eighth regiment respectfully attended her remains to the grave."

In the spring of 1811, the worship of Juggernaut, in Orissa, seems to have been more numerously attended than usual; as Mr. Peter speaks of four or five thousand devotees from Bengal having passed through Balasore, in their way to the idol's temple; and two of his members, Messrs. Smith and Green, residing at Cuttack, observe, in a letter to Mr. Ward, "You would have been astonished had you seen the immense number of pilgrims crossing the river at this place. As far as the eye could reach, we could see no end of the ranks, the appearance of which reminded us of an army going to battle. If they could not procure boats, they would cross the river in some other way, though in so doing they incurred the risk of losing their lives. They seemed, in fact, to be regardless of danger, and to have no fear of being carried away by the rapidity of the stream. You may easily conceive what a multitude of men, women, and children, must have assembled at the temple, when you are told that they literally trod upon each other in approaching the gate, and that about a hundred and fifty persons were killed in the crowd! Ten sepoy from each company, of all the battalions from Barackpore to this station, had permission to visit the temple. A temporary famine was produced in the country, and great numbers of the pilgrims perished with hunger and thirst. We attempted to reason with some of them, but it was all in vain, and they cut short the conversation by exclaiming, 'Whether we survive or not, we are resolved to see the temple of Juggernaut before we die.' Many individuals also sacrificed themselves to their imaginary deity, in the hope of obtaining eternal life, by laying themselves flat on their backs, for the express purpose of being crushed to death beneath the wheels of the idol's ponderous car."

In some instances, however, the exertions of the brethren appear to have produced a considerable effect. "A sepoy," says Mr. Smith, "took me to his habitation, that I might explain the way of salvation to some men who were then on their way to the temple; and, after they had listened attentively to my observations respecting the dying love of our Lord Jesus, one of the principal men among them observed, 'You speak the word of truth, and all that you have said has struck into my heart.' And another exclaimed, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.'"

In the month of November, Mr. Peter undertook a journey to Cuttack, a distance of more than a hundred miles; and at every place which afforded an opportunity, he preached the absolute necessity of fleeing to Jesus, as the only Saviour from the wrath to come. At a place called Soora he preached twice, in the public market, to upwards of two hundred Oriyas; and, after worship, a considerable number of them, comprising both Bramins and Soodras, came to the room which he had hired for the night, and gladly received some religious tracts, together with three Testaments, and four Psalters. They made many inquiries concerning the gospel, and some of them conceived such an exalted idea of the wisdom and sanctity of their new teacher, that they actually fell down to worship him. He, however, immediately raised them, and directed their attention to that God who is alone entitled to receive the adoration of his creatures.

In an adjacent village, occupied by a large population of Bramins, Soodras, and Mussulmen, the inhabitants not only listened with seriousness and attention to our missionary, but earnestly entreated him to remain with them, and explain more fully the way of salvation by Jesus Christ. "I was so fully employed," says he, "in explaining the word, and answering questions, that I could scarcely find time to take any refreshment; as from eight o'clock in the morning till nine in the evening, I had, at different times, more than fifty persons in my apartment. Some sat down with me for two hours at a time, reading the scriptures, or hearing them explained; whilst others earnestly solicited me for a Testament or a tract; and when they had succeeded in their application, appeared as joyful as if they had obtained some prize of immense value. Others, after listening attentively for some time, expressed their conviction, by exclaiming, 'All this is true—it is certainly true. We have been completely blind; our religion is false, our debtas are unclean, and this is the only way of salvation!'"

Early in February, 1812, this faithful laborer in the Lord's vineyard had an opportunity of introducing the New Testament, in the Orissa language, into the very temple of Juggernaut. He accordingly distributed several copies among the principal persons belonging to that place, and gave one of them into the hands of one of the purichas, or principal ministers of the idol; accompanying his gift with an ardent prayer, that the intense darkness of superstition might be speedily dispersed by the glorious light of divine revelation. In the autumn of the same year, he and his friend Kristno Dass, who had recently become his coadjutor, went to a place called Poorooha-pota, and preached from Romans i. 21, 22, 23. "It being the

last day of the festival of Juggernaut," says Mr. Peter, "more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd I stood upon a chair, and preached the everlasting gospel. The people, almost to a man, left the cars, and, surrounding me, heard the word with attention. We sang three hymns; preached and prayed twice; and distributed fifteen Orissa New Testaments and Psalters, besides many tracts. One Oriya was insulted by his countrymen for accepting a Testament: their derision, however, made no impression on him; he received the book, and went his way. On this occasion, several military officers, with their ladies, were present, upon elephants."

In January, 1813, Mr. Peter visited the brethren at Calcutta, travelling by land, and preaching the gospel in various places; at first in the Orissa language, which he now spoke with tolerable fluency, and, as he drew near to Bengal, in the Bengalee. At one place he found a great number of persons assembled to bathe in the river; and the sons of the rajah were present in palanquins, surrounded by a numerous retinue. "In the midst of the crowd," says he, "I ascended the bridge on horseback, and asked several of the natives to explain the object of their bathing. They said it was the Magheefestival, or the first of the month, and therefore they were going to bathe, in order to obtain the remission of their sins. Perceiving that I was about to address the people, the whole crowd surrounded me, and the rajah's sons came and stood near my horse, listening with great attention. A pundit observing that I preached an *invisible* God, demanded some *proof* of his existence. I immediately asked him whether he could *see* his soul, and whether, because of its invisibility, he doubted whether he possessed one. He frankly answered, 'Certainly not.' 'Such, then,' rejoined I, 'is the living and true God: he is invisible to us, though every where present.'" The people expressed themselves satisfied with this familiar illustration, and readily received a great many Orissa tracts and New Testaments, which were offered for their acceptance. In the month of April, Mr. Peter returned to Balasore; and, some time after, his valuable assistant, Kristno Dass, entered into the "rest which remaineth for the people of God."

On the last day of August, a tiger made its appearance in the town, about half a mile from Mr. Peter's house, on the way to Old Balasore. The European gentlemen, the troops, and a body of natives, amounting in the whole to about a thousand men, assembled for the purpose of hunting it, and, after some time, the ferocious animal was killed by half a dozen balls. Before this was effected, however, nine persons were severely wounded, and one of them, a Mussulman, died on the

following day. A tigress, accompanied by one of her cubs, afterwards entered the town from a neighboring jungle; but though she was heard to roar during the night, she appears to have retired without doing any particular mischief.

The following month great numbers of people assembled at an idolatrous festival, held at a certain house in Balasore. Mr. Peter considered such an opportunity too precious to be lost; and accordingly stood for some hours at the door, preaching the gospel, and distributing religious tracts to about two hundred persons, who listened to his observations with the utmost seriousness and attention. On the company leaving the house, and proceeding with their idols to the side of the river, our missionary went with them; and, in the midst of about ten thousand people, kept on his horse, bearing testimony against their idolatry; declaring that there was but one true God; and proclaiming Jesus as the only and precious Saviour of poor and perishing sinners. He succeeded in gaining the attention of the greater part of the multitude, and might have distributed thousands of tracts, if he had had them; as the populace appeared anxious to receive and peruse them. At length he retired, with the assistance of three Europeans, who cleared the way; and when the shades of night closed around him, he had the satisfaction of reflecting that the gospel had obtained a hearing among so great a multitude of the idolaters of Orissa, and that many had been constrained to acknowledge the only true God, and his coequal Son, Jesus Christ, whom to know aright is life eternal.

In the month of January, 1814, great astonishment was excited in Balasore, by the conversion of a Bramin of high rank, named Jugunat'ha Mookhoojya, to the Christian religion. This man, who was of a rich family, and well versed both in the Orissa and Bengalee languages, was so thoroughly convinced of the truth of the gospel, that he renounced his caste,—threw away his *poita*, or sacred thread,—and ate publicly with Mr. Peter, to whom he expressed an earnest desire for baptism. One evening, whilst our missionary was reading and explaining to him part of the Bengalee Testament, he expressed his joy that Christ was able to dispossess Satan even of his strong holds; and observed, "The *debtas* are evil spirits; and the followers of Jesus have power from him to overcome the devil and all his temptations. I am growing fearless of the power of *debtas*, and all persecutors. I know that God alone has the power to kill and to give life, and that without his permission neither good nor evil can befall me. If he be my Redeemer, therefore, I will not fear what man can do. Should the people of my caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus, the Son of God.

From this time may I appear before all men a decided follower of Christ. I hope the Lord will receive me, and keep me for ever, as his own child: for though I am the greatest of sinners, I bless the Almighty, and will thank him for ever, that he has brought me out of darkness into his marvellous light."

Language such as this was calculated to inflame the resentment of his idolatrous countrymen, and he soon became an object of their persecution; so that, on his passing by the bazaar, the populace pelted him with dust and stones; and one night he was beaten severely in the street by a gentleman's servant. It was, also, rumored that his relatives intended to kill him. None of these things, however, were sufficient to shake his faith in the gospel; on the contrary, he afforded such satisfactory proofs of genuine attachment to the Redeemer, that Mr. Peter considered himself fully justified in proposing him as a candidate for admission into the little church at Balasore; and in the meeting held on that occasion, the converted Bramin gave the following account of himself:—

"In my youth I learned the Bengalee language well, so as to gain the esteem of my father and friends; and at twenty years of age, I began to instruct the children of Diaram-baboo, giving my earnings to my father. At this time I worshipped Doorga, and was superstitiously attached to my goroo, or spiritual teacher; but on meeting with some vishnuvas, I was persuaded to abandon the former object of my adoration, and to take refuge in the power of Radha Krishna. I now wandered about with the viragees for three years, visiting the holy places; but during the whole of this time I was in a state of the deepest profligacy; and to add to my misery, a grievous sickness fell upon me.

"I had returned home; but again left my father's house, wandering to Guya and other places. My relations prevailed upon me to return to the worship of the goddess Doorga, and I again entered into the employment of Diaram-baboo. I had previously heard of Mr. Peter's teaching the doctrine of one God and one Saviour; but I found that the person embracing this religion must lose caste; and for some time I inquired no further respecting the gospel, though my mind was agitated with many anxious thoughts about salvation, and the great First Cause of all things. At length, however, after conversing, at a gentleman's house, with Kristno Dass, I was induced to call upon Mr. Peter; who gave me an account of God, the creation, the fall and general depravity of man, and the way of salvation by Christ. I went home and thought much of this new way. A few days afterward, I called again on Mr. Peter, who was explaining to another person the stupendous love of Jesus, as displayed in

his incarnation, miracles, death, resurrection, and ascension; observing, at the same time, that salvation was secured for all who should believe in him; but that the Hindoo writings were false and deceptive. I was much affected by this discourse, but was afraid of the anger of the gods and of my friends. Mr. Peter, however, removed some of my fears, and at length I came to this conclusion:—There is no certainty of salvation in the Hindoo shasters, which are full of contradictions. I must answer for myself before God. If my friends and countrymen do not embrace the gospel, it is because they do not understand it. I will lead the way, and possibly they may follow. After this, I remained in a state of suspense about a fortnight. But at last I called again upon Mr. Peter, and remained in conversation with him till the dinner was served up. I then sat down and dined with him, regarding no longer the loss of caste, nor fearing the anger either of gods or friends. I soon offered myself as a candidate for baptism; but he put me off, and from that time I have remained with him, reading and hearing the word of God, and going with my instructor from village to village."

This statement being considered satisfactory, Jugunat'ha Mookhoojya was baptized, on the first sabbath in March, in the presence of all Mr. Peter's congregation and about a hundred natives. And after the conclusion of the service, an Oriya, named Khosalee, told his countrymen, both near the tank where the baptismal rite was administered, and on his way home, that their shasters were all false; but that the shaster of Jesus was certainly true.

A few weeks after the baptism of this native, Mr. Peter was afflicted with a disorder which brought him almost to the borders of the grave. Some of the Oriyas immediately asserted that he had fallen under the displeasure of their gods for presuming to despise them, and to take away the caste of a Bramin; at the same time expressing a confident expectation that his crimes would be punished with death. Others, however, were heard to say, "None of our deities can punish him: he belongs to the great invisible God, who will protect him in sickness, and afterwards restore him to health."

When our missionary was so far recovered as to walk about the town, he called two or three times upon a respectable Mussulman in the company's service, who received him with the greatest respect; entered freely into conversation on the subject of religion; and twice sent a present to the house of his new acquaintance. He also gave him permission to smoke in his silver hookah; at the same time quoting the authority of certain writings, to convince his friends that Mahometans might eat with persons of a different

religion, provided they did not join them in eating pork or drinking wine. Some of his friends objected that Mr. Peter had eaten pork, but the Mussulman got rid of this obstacle by saying, "He has washed his mouth since then." Speaking of this man, Mr. Peter observes, "He opens his Arabic Koran, and I open to him the treasures of the gospel. He is very devout in his way, praying, and reading five times daily. He has, also, a *Peer Sahab*, a native of Arabia, with him, and his two followers. He has a New Testament of his own in Persic, but in manuscript; and I have placed in his hands the Old Testament, which he is now perusing. He says, however, that according to the Koran, he cannot believe God has a Son, though he considers Jesus to have been a holy prophet, miraculously born of a virgin."

As his bodily health increased, Mr. Peter resumed his public labors among the heathen; and early in December he preached in four different places on the same day. Whilst he was closing the last of these services with prayer, some of the hearers appeared to be deeply affected; and eleven men, with the same number of women, and four children, accompanied him home for further instruction. He gave them a place in the grounds belonging to his house, where they might cook and eat their provisions; and generously supplied them with some rice, split peas, milk, spices, tobacco, fire-pots and fuel; at the same time permitting them to sleep beneath the shade of the trees. They appeared truly sensible of this kindness, and observed to each other, "This man not only instructs us in the way of salvation, but also supplies our temporal wants!" When they had supped, Mr. Peter and his wife sang a hymn with them; and the former, after engaging in prayer, inquired whether they believed in that Jesus whom he had preached to them as the only Redeemer from sin and hell. They replied, one by one, in the affirmative, and repeated his sacred name. The next morning they set out, on the road

leading to Juggernaut's temple, but assured their host they should no longer worship that idol.

In a letter dated January 6, 1816, Mr. Peter writes, "I have distributed a number of Testaments and tracts in the course of the last year; and have recently visited several new villages, where the people heard with attention, and received books. There are some Brahmans who peruse the Scriptures every week; and two others appear to be anxiously seeking the salvation of their souls, as they are in the habit of reading the New Testament, and Dr. Guise's Explanation, every day; and they assure me that they pray in secret to Jehovah, through Jesus Christ, to open their understandings. When I call upon them, they will even forsake their dinner to listen to my conversation, or to ask me something connected with the subject of eternal life. Since my first arrival at Balasore, thirty-four persons, natives and Europeans, have been baptized; some of whom have been taken to heaven, and several others are now residing at Allahabad, Chunar, Dumdum, and other places. I am informed there is a dreadful sickness at Ganjam, like the plague, of which nearly three hundred persons die every day. The magistrates and officers have all left the district, and only a few of the natives remain.

In the commencement of 1817, the province of Orissa was thrown into a state of great alarm by the approach of the Pindarees; which, together with the very indifferent state of his health, compelled Mr. Peter to remove to Calcutta; and since that time the mission in this part of the country has been suspended. Sufficient proof, however, has been afforded, by the facts already related, that, during the promulgation of the gospel in this land of idolatry, that animating promise was literally accomplished which declares, "The word that goeth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## CHAPTER V.

## MISSION IN HINDOOSTAN.

THE Rev. Mr. Moore and his wife having been for some time at Patna, and it being considered expedient that an attempt should be made to introduce the gospel into Agra, it was resolved, in the commencement of 1811, to form a regular mission in Hindoostan, which should comprise each of these important places. Accordingly, on the 21st of January, Messrs. Chamberlain and Peacock, with their families, and a baptized Hindoo, named Vrundavun, set out from Serampore, to occupy the new station; for which purpose it was necessary to perform a journey up the Ganges of about a thousand miles.

On the 18th of March, Mr. Chamberlain addressed a letter to his friends from Ghazepoor, in which he says, "We have proceeded upwards of six hundred miles in two months, without any storm to incommode us; and, till within these few days, the weather has been rather too cold than too hot. Indeed, both my hands and feet have ached with cold, for the first time since I left Europe. So far as I can judge of Hindoostan, the climate is preferable to that of Bengal. The air seems clearer; and, though the heat may be more intense in the middle of the day, yet, hitherto, the mornings and evenings have been very pleasant. The country produces very little rice, but wheat, barley and peas are in great abundance. The natives are different from the Bengalees in their appearance. The men, though equally superstitious, are less complaisant; and the women differ from those of Bengal in their clothing, which seems to be cumbersome. I have also remarked, what is not much to the honor of the men, that the females here are in greater subjection, and the lower classes work much harder than in Bengal."

On the arrival of the missionaries at Allahabad, their boatmen refused to proceed any farther without receiving a larger sum of money than they had previously demanded. As they persisted in this resolution for the whole of the day, they were given into custody, and a letter was despatched to the nearest magistrate; but before an answer could be received, the men became conscious of their error, and consented to

abide by their original agreement. This unexpected delay seems to have been the occasion of the introduction of the gospel into the city, which the brethren, in their anxiety to reach the place of their destination, would otherwise have passed by. "Being detained here till the Lord's day," says Mr. Chamberlain, "brother Peacock, myself, and Vrundavun, went, after breakfast, into the more populous part of the city, and were fully employed during the remainder of the morning. The news of our going to Agra appears to have preceded our progress; as, in different places, we met with people inquiring for the sahibs who gave away the *new shaster*. Hence, on making our appearance in this city, the people came about us in great numbers. In the evening, I stood by the river-side, and preached to several hundreds, among whom I also distributed many tracts and parts of the New Testament. In general, they heard with attention, and received the books with eagerness.

"On Monday morning, Vrundavun and I went out early, and conversed with a number of people, and, before we had returned to our boat, many were waiting for us by the river-side. After breakfast, I preached to them the glad tidings of the kingdom of God; and, when the sun became too hot, I went into the boat, where I was engaged, without intermission, till the evening, in reading, exhorting, and distributing books to those who were anxious to obtain them. I have been in many places where the word of God has excited much attention; but never saw a greater spirit of inquiry after the *new way* than was discovered at Allahabad. Hindoos and Mussulmen, learned and unlearned, all seemed eager to hear the word of salvation; and, even after we had left the city, several persons followed us, in quest of books, to a distance of eight or nine miles."

On the 17th of May, our missionaries arrived at Agra, which they describe as a large city, with an increasing population; though exhibiting, in many parts, a mere heap of ruins. Here they were kindly received by the person to whom they had been recommended by their brethren at Serampore; and, after a

short time, a sergeant-major in the Fort, accommodated them with the use of his quarters for the celebration of divine service on the Lord's day, and on Thursday evenings. Severe afflictions, however, were permitted to exercise the faith and patience of those who had undertaken to erect the banner of the cross on a spot where Satan had so long held undisturbed dominion. Mr. Chamberlain was attacked with a disorder which confined him to the house nearly sixteen weeks; two of his children were snatched from him, in the interim, by the icy hand of death; and the friend who had so kindly furnished a temporary place for the preaching of the gospel, and with whom the brethren had taken sweet counsel, whilst conversing together on the things of God, fell down, one day, and almost instantly expired!

Early in 1812, the missionaries were prohibited, by a military order, from preaching in the Fort; and, in consequence of Mr. Chamberlain addressing a note on the subject to the commanding officer, a communication was made by that gentleman to government, and an order arrived for Mr. Chamberlain to be sent down to the presidency. The Agra magistrate, however, who was intrusted with the execution of this order, behaved with the utmost kindness and urbanity, ordering the persons who should have had the charge of him, to attend him to Calcutta as his servants. It is also pleasing to add, that on his arrival and appearance at the office of the police, nothing more was said to him than that *he was at liberty*.

Notwithstanding this occurrence, and the trying dispensations by which it was preceded, the aspect of affairs at Agra began to brighten. Mr. Peacock remained at the station, regularly keeping up family prayer, and performing public worship in the mission-house; a pleasing change became apparent in the conduct and deportment of several of the neighbors, who exchanged their former amusements of cards, backgammon, &c. for the perusal of the Scriptures, and the worship of God; one lady set up a school on her own premises and at her own expense, besides contributing, in the space of a few months, the sum of five hundred and fifty rupees towards the support of the mission; and, though the gospel had been excluded from the Fort, one of the soldiers was baptized, and others seemed inclined to follow his example.

Mr. Moore having, in the mean time, removed with Mr. Rowe, and two native brethren, to a new station at Digah, about fifteen miles from his former residence, it became necessary to place the superintendence of affairs at Patna in other hands. A young man named Thompson, of promising talents and character, born in the country, and united to the church at Calcutta, was selected for this purpose, and on the 25th of

April, after being affectionately commended to God, by his former pastors and brethren, he set out for the scene of his intended labors, accompanied by his wife, his mother, and two friends, who, previously to their quitting the presidency, had formed themselves into a distinct church.

On his arrival at Patna, he took a house in a populous neighborhood, and in the vicinity of the great bazaars; and before the expiration of three days, he commenced his evangelical labors, reasoning and expostulating with all who chose to visit him at his hours of family worship; and in the other parts of the day, conversing with the inhabitants in their shops, or publicly preaching Christ to the people, many of whom listened with streaming eyes to his discourses, and expressed the most earnest desire to hear something more of the way of salvation. In the space of a few weeks, indeed, such attention was excited, and the labors of our young missionary became so acceptable, that he was invited to preach at the houses of four different persons who had attended his ministry; a plot of ground was generously offered for erecting a new place of worship; both Bramins and Mussulmen began to read the New Testament with lively interest; even some of his Roman Catholic hearers expressed a wish to be baptized; and a Hindoostanee school was opened with sixteen children and some adults.

Of the affairs of Digah the following account is given by Mr. Moore, in a communication dated January 26, 1813, and addressed to the Rev. Dr. Ryland: "Digah is a central situation between Calcutta and the upper provinces, and begins to be known as such by the religious people in this country; as English merchants and others, travelling to and fro, often spend their sabbaths with us. The mission premises are well situated, having the public road as a boundary on one side, and the Ganges on the other. The ground on which the bungalow stands, which is the property of the mission, measures four thousand one hundred and ninety-seven feet by six hundred and forty-four; and, at a moderate computation, is worth seven thousand rupees, or eight hundred and seventy-five pounds sterling. The original cost was three thousand rupees, and we have laid out much of the profits of our school (in which we have now sixteen boarders and three day scholars) in repairing and improving the buildings. Our native free school has about forty boys, and I hope soon to increase it to a hundred. A worthy young friend in the army, who has spent most of his spare time with us for several months past, has given fifty rupees towards building a new school-room for the native children, which is now erecting."

The same writer then alludes to a religious murder

of which he had been an eye-witness in one of his itinerating excursions, and which he relates as follows : "On hearing the people belonging to the boat observe that a leper was going to be drowned, I looked out, and saw, on the bank of the river, a poor creature without fingers or toes, but, in other respects, apparently healthy. He was eating very heartily, and was surrounded by several people, who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we had proceeded to a considerable distance from the place where he was. I then landed, and began running towards the spot; but, at this juncture, the people in the boat called out, 'He is drowned! he is drowned!' His attendants, who seemed to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell. The bank, however, was so precipitous that he could not possibly get out again. He made great efforts, at first, to reach the opposite side; but had he been a good swimmer, he could not have got out, the stream was so rapid. I saw him struggle much before he sank to rise no more a living man. I endeavored to impress on the persons who attended him the heinousness of the crime which they had perpetrated; but they only smiled at the concern which I evinced, and said they had merely complied with the wishes of the deceased, who, they added, had lost both his hands and his feet."

The following anecdote was related to Mr. Moore by a military officer, who had had the gratification of rescuing a fellow creature from a watery grave.

"Perceiving a man in the Ganges, in the dusk of the evening, I called out to the boatmen to render him some assistance; but they coolly replied, 'Sir, he is gone;—he belongs to God.'—'Well,' said I, 'get him out of the water, and God may have him hereafter.' The poor creature was then taken up, almost at the last gasp, and I gave him some brandy, calling it physic. As soon as he could speak, he piteously exclaimed, 'O! sir, my caste is gone!' 'No, no,' I rejoined, 'it is medicine.'—'Ah, sir! it is not that to which I allude. My family will never receive me! I am an outcast!' 'What!' said I, 'because your life has been preserved?' 'Yes.' 'Then such a family is not worthy your attention.'"

Towards the close of the same year, Mr. Thompson was an eye-witness of the drowning of a leprous Hindoo woman, in the deepest part of the river at Patna. On the 12th of November, about one o'clock in the afternoon, a person came running to the mission-house with the intelligence that this poor creature was then going by, amidst the noise of drums and trumpets, and accompanied by a large concourse of natives.

Mr. Thompson and one of his friends immediately went to the great road, where they saw the woman, seated in a sort of palanquin, made of slit bamboos, ornamented with colored paper, and supported partly by men and partly by women. She appeared to be in great pain during the procession. On her arriving at the ghaut, or landing-place, where a boat was waiting to receive her, our missionary approached her palanquin, and inquired whether she were acting in compliance with her own inclinations. She immediately answered in the affirmative. "How long," said he, "have you been afflicted?" "Three years." "What time has elapsed since you formed the determination to act thus?" "About three months." "Have you any relatives surviving?" "No, none." Mr. Thompson then observed, that if he had been previously acquainted with her intention, he should certainly have endeavored to have shown her the folly and impiety of it. But she repeated that the intended sacrifice was perfectly voluntary on her part, and the result of cool deliberation; though when questioned on the nature of her expectations in thus destroying herself, she was unable to give any satisfactory reply, and evinced the most awful ignorance of a future state. Mr. Thompson then addressed her in the most solemn and pathetic manner, on the duty of submitting to the will of God in all things, and the dreadful consequences of provoking his justice by an act of suicide. This seemed to produce a temporary effect on her mind, as she hung down her head and appeared to hesitate. The attendants, however, began to exclaim, "God has called her; let her depart:" and the poor creature immediately added, "Do not dissuade me, but permit me to execute my purpose." Scarcely had she uttered these words, when she was hurried into the boat, and, on reaching the deepest part of the stream, she was let down with her palanquin into the river. "I distinctly saw her," says Mr. Thompson, "before she was drowned, and fixed my eyes on her about half a minute, when she disappeared; and, in less than a minute afterwards, the box or palanquin in which she had been placed, was seen floating down the stream."

In the mean time a door seemed to be providentially opened for the introduction of the gospel into Sirdhana, a small independent state, about sixty miles north of Delhi, and twelve days' journey above Agra. The begum or native princess of this state, who had some years before embraced the Roman Catholic religion, without imbibing the bigoted and intolerant sentiments of its adherents, invited Mr. Chamberlain to visit her territories, and intrusted him with the education of her adopted son, a youth of between five and six years old. "I am, most of the morning,"

says Mr. Chamberlain, "engaged with this charge ; and during the rest of the day and evening, I have to attend to the education of two scholars at home, and to the translation of the Scriptures into the Hindee language, in which I have great delight. I have, also, two or three native schools, for the instruction of children ; and, though most of the Catholics are more averse to reading the Scriptures than the Hindoos, one of these appears to be effectually convinced of his errors, and carefully peruses the word of God for himself : and one of my servants, a Hindoo of the writer class, has avowed himself a Christian ; so that even here some gleamings of hope appear to encourage me." After some time, however, Mr. Chamberlain was under the necessity of relinquishing this station, and of returning to Serampore.

In the month of January, 1814, Norman Kerr, and a native brother named Kureem, with the family of the latter, left Serampore, with the design of forming a missionary station in the city of Allahabad, situate about half way between Patna and Agra. On the 21st of March, they arrived at the place of their destination, and met with a very favorable reception ; many of the inhabitants expressing themselves gratified by their visit, and applying with evident eagerness for copies of the Holy Scriptures. A nabob of Lucknow, and several other persons of respectability, residing at a distance, sent to them for the same purpose, and several Mussulmen not only solicited that some portion of the word of God might be put into their hands, but that the nature and design of its contents might be explained to them. The brethren having found two or three friends at this station who had been baptized by Mr. John Peter, formed themselves into a church, and received them into communion : and two Hindoos, convinced of the veracity and preciousness of the gospel, were subsequently added to them by the rite of baptism.

In a communication from Patna, dated March 31, 1815, Mr. Thompson writes :—" Having heard that multitudes of Hindoos were to assemble at a place called Bikut-poorā for the purpose of bathing and of pouring water on a stone contained in the temple,—I went thither ; and having obtained a seat on part of the trunk of a shady tree of immense thickness, raised about five feet from the ground, vast numbers of people soon flocked together ; and encouraged me greatly by their attention, their ability to read, and their readiness in accepting my books. I was so completely occupied with declaring the incarnation, life, death, resurrection, and ascension of the Lord Jesus, that I was questioned but little respecting Hindooism. A poor viragee, who had held up one of his arms for several years, as an act of merit, appeared very desirous of hearing me, but could not come sufficiently near on

account of the crowd. Observing this, I desired the people to make way for him, and when he came close, I asked whether it were the word of God which he wished to hear. He nodded assent ; and after I had spoken to him on the subjects of the atonement, unbelief, and self-righteousness, he requested me to give him a book. One of the by-standers (on being asked by a friend what benefit was to be derived from reading those books) said, ' What is obtained by a thousand years' penance, you will obtain by reading and believing the words of wisdom which these books contain.' "

On the 4th of April, a native of Bootan, named Kiaba, whose mind had been gradually enlightened, in consequence of his attentive perusal of the Scriptures and the kind explanations of Mr. Thompson, was publicly baptized ; and he afterwards proved a useful auxiliary to his instructor, in distributing books and tracts to those who were anxious to receive them.

About this time, Mr. Kerr, who had hitherto labored diligently, with the native convert Kureem, at Allahabad, was engaged by a son of the emperor of Delhi to instruct him in the English language ; and, a short time afterwards, in the prospect of a situation in which he might be able to provide for himself, he resigned the salary hitherto allowed him by the society ; though designing still to employ himself as a missionary, and, also, to superintend the exertions of three or four converted natives, whose conversations with their countrymen, in some instances, appear to have been productive of much benefit. Some pleasing instances of this fact occur in the journal of one of them, named At'haram, which was transmitted by Mr. Kerr to the brethren at Serampore. On one occasion, a viragee, who had listened attentively to his discourse, exclaimed, " I cordially approve of your words," and added (casting away his images), " I will henceforth worship God, who is a spirit." On another occasion, a Bramin said, " It is, indeed, in vain to look for salvation, except to Christ." Another Bramin observed, " The world is in darkness, but your words are certainly true. I am aware that Juggernaut is merely a log of wood, but my subsistence is obtained by misleading others." And two natives, after attending to a simple and pathetic account of the Redeemer's life and death, cried out, " Blessed incarnation ! blessed death ! and blessed be the person who instructed you in these great truths ! "

In a letter, dated Patna, April 16, 1816, Mr. Thompson informs one of his correspondents at Serampore, that three instances had recently come under his observation, which serve to demonstrate that the translation of the Holy Scriptures into the Hindee language is well understood by the Hindoos, both learned and illiterate.

"The first instance," says he, "is that of a well-informed and aged gosacee; who, after having travelled much, has, for the last five years, taken up his residence in Patna. Some things I heard of this man, induced me to visit him about three weeks ago; when, in the course of our conversation, he made such frequent and apt allusions, and with such a serious spirit, to the words of Christ,—to the gospel history,—to the Acts of the Apostles,—and to the Epistles, as rejoiced my heart, and convinced me that this man, if he did not really believe in the Redeemer, had, at least, a good theoretical knowledge of the great truths of revelation; and which he certainly obtained from the simple perusal of the Hindee New Testament, without ever consulting a single Christian on the subject. As he is very grave and reserved, I did not, before my third or fourth visit, obtain a sight of the book to which he owes all the light and knowledge he enjoys, and the separation from idolatry, which he is proud to profess. It appears, that one of his disciples having obtained from me (about four years ago) a copy of the New Testament in Hindce, carried it to his goroo for approval: the old man had, for thirty years, entertained doubts relative to the Hindoo system; and this book came most opportunely to his help, and he received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through: then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the word of God, to from ten to seventy of them; some of whom, after a time, said to him, 'Father, you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our caste.' Unhappily, this hint had some effect on the mind of the old man; for, on my first visiting him, I perceived he was 'loath to forego the world's applause,' by resigning his gosaceship, and sitting as an humble disciple at the feet of Jesus. This made me apply our Lord's expression to him, 'How can ye believe, which receive honor one of another, and seek not the honor which cometh from God?'

"The second instance is a rajpoot living at Ghutura, fourteen miles north of Patna. This man, under distress of mind, occasioned by bodily affliction, read the Hindee New Testament through, and also a tract and the hymn-book; all of which he met with at the house of an old gosacee in his village. Being desirous of conversing with a Christian, and of opening his mind to him, he often put himself in the way of gentlemen, but failed to attract attention: once, he sat under the shade of a tamarind tree, and sang several hymns, and repeated great part of the tract; but the tree being near a gentleman's bungalow, his servants bade him be quiet. When this expedient failed, he came to

Patna, and found out my house, but I was then up the country; however, after he had called two or three times, he saw me, and would have fallen at my feet, but I prevented him. He staid a few days, and, without hesitation, ate with us. He seemed much to enjoy the seasons of worship, but in prayer he delighted most. Having a family, he returned to his village with his friends, but they have promised to return.

"The last instance is that of the gosacee, at whose house the rajpoot read the New Testament. He obtained it from me two years since; and has both read it himself, and caused others to read it. I saw him at Hajee-poorā about a fortnight ago, and was much pleased with his knowledge of the word of God. He reproved a rich Bramin for having dances at the bathing festival, to allure people into sin. He has requested me to go over to Ghutura, and spend a few days, for the purpose of satisfying his mind in certain particulars about the religion of Christ.

"These silent and stated readings of the New Testament are, in all probability, very numerous, and may, in the end, be attended with a greater degree of success than we can at present conceive."

The same missionary observes, in another communication, "Some time since, a lady desired a copy of the New Testament, in Hindce, for the Romish priest then at Bettia; she obtained the book, and lost no time in sending it over, with three servants; but, most unfortunately, the boat was overtaken with a storm, and every soul perished in the midst of the river. I encouraged her to make another attempt to put the word of God into the hands of the priest; and, an opportunity soon offering, I sent her the large Hindee New Testament: the priest is now removed to Lucknow, and thither the book is sent. At this lady's, I lately saw a Hindoo Christian from Bettia, named Philip: the simplicity of manners, and love of the truth, which this man manifested, induced me to spend several hours with him. He, with others, had asked the priest for a copy of the New Testament; but, to their mortification and astonishment, none of their priests would allow them to read the book. With the most lively gratitude did this hungry soul accept the Pentateuch, the New Testament, and the Scripture-selection, with tracts, catechisms, and hymn-books: he departed, with promises to give the books a wide circulation among his brethren, some of whom, he is certain, will rejoice to search the Scriptures for themselves."

In the spring of this year (1816), Mr. Mackintosh, who had previously labored with much zeal and diligence at Agra, removed to the populous city of Allahabad; and in the month of August he was joined by a native preacher named Nripūta Sing, who, after remaining there some time, proceeded to Lucknow.

Early in 1817, Mr. Thompson undertook some itinerating journeys, in order to extend the knowledge of the crucified Redeemer; and at one place, where he preached, on his return from the city of Lucknow, a land-owner made the following remark, which is too important in itself, and too replete with encouragement to the friends of missions, to be passed over in silence:—"It may be very true that the East India Company, and the gentlemen residing here, have nothing to do with your work; but you have adopted the *most certain method* of making the people of this country Christians. For instance, I accept one of your books, and peruse it at my leisure, and, whether I adopt the sentiments which it contains or not, *I leave the book in my family*. After my decease, my son, conceiving that I would have nothing useless or improper in my possession, will look into the volume, understand its contents, consider it as his father's bequest, and eventually embrace the Christian religion."

At Allahabad, in the month of January, 1818, a cruel and revolting scene was witnessed by the native preacher Nriputa. Two Mahratta women consigned themselves to the Ganges, after worshipping the river, in the presence of an immense crowd of people. Nriputa spoke to them, and, in the most feeling manner, pointed out the absurdity and the delusive nature of the intended sacrifice, as a mean of obtaining salvation. He faithfully warned the spectators, also, of the horrid nature of this self-murder, and assured them that all who should be concerned in it would draw upon themselves the just vengeance of the Almighty. Regardless of all his arguments and warnings, however, the two females got into a boat, with three women of the same caste; who, without evincing the slightest appearance of feeling, deliberately tied two large pots filled with water round the waist of each, and thus helped them to sink! "It is astonishing," say the brethren, "that though a man, by the Hindoo law, is brought to account for killing an animal, the property of another, they have not prohibited this barbarous practice!"

In communicating a detail of his missionary labors, in this city, to the Rev. W. Ward, Mr. Mackintosh observes, in a letter dated April 15,—“A devotee called an Ughorpunt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship; he was desirous of becoming an inquirer, and promised to come over to us when an opportunity offered, but he was then with his goroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man, on the 22d of March. I found him near the

Fort, with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles were environed with a heavy iron chain; he was stark naked, and his body appeared to be much emaciated. I asked him what was the object of his worship. He said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. 'Then,' I said, 'it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances.' He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

The state of these deluded and unhappy creatures was, at this time, rendered peculiarly affecting by a calamitous disease, which had, for some months, been raging among them, and which, in the wide range of its infection, is supposed to have swept away not less than a million of victims to an untimely grave. "God has been pleased," says Mr. Mackintosh, "to send the axe into this part of the country, and numbers are daily hewn down by the stroke of death. The Bramins are busily employed in imposing upon the inhabitants, by exacting offerings to appease the goddess Kalee; and a man is frequently sent through the streets, to excite attention by beating a drum, and to enjoin the populace to present offerings of rice, cowries, or flour, in order to obtain a removal of the plague. And the drowning of Hindoos at the junction of the two rivers is so common, that no one seems inclined to prevent these shocking instances of self-murder."

Mr. Thompson, in the mean time, had removed from Patna to Delhi; embracing every opportunity which occurred, during his journey, of communicating the tidings of salvation to the inhabitants of the villages through which he passed. Soon after his arrival in the imperial city, the disease which has already been noticed broke out there, and almost immediately selected as its victims five members of the royal family, whilst many of inferior rank were also numbered with the dead. "O! what multitudes," exclaims Mr. Thompson, "are dying hourly! In one day, twenty-five corpses were carried past our house; and

yet only a fourth or fifth part of the deceased are brought this way. The emperor, affected to the last degree for his subjects, has visited the chief masjid, or place of prayer, with the hope of averting the wrath which seems to have gone forth among all descriptions of people." Here this faithful missionary had an opportunity of distributing many copies of the gospels among the Afghans, who, though now professing the religion of Mahomet, are supposed to be lineally descended from the ten tribes of Israel. Some of them, indeed, admitted this fact, and strongly solicited Mr. Thompson to accompany them to the place of their residence; assuring him that their countrymen would gladly receive and attentively peruse the word of divine inspiration.

In the year 1819, some persons appear to have been benefited by Mr. Thompson's ministry at Delhi; and several gentlemen residing in that city not only expressed an earnest desire for the moral improvement of the natives, but evinced the sincerity of that expression by transmitting a handsome donation towards the support of the college at Serampore. At Digah, in the same year, the preaching of the gospel was more numerous attended than formerly, and the native schools were as prosperous as might be expected from the limited scale on which they were conducted. In Allahabad and its vicinity, the light of divine truth was gradually diffused by the unwearied exertions of Mr. Mackintosh; and at Benares, which, for many ages, had been the strong hold of superstition, a Mr. Smith labored with such success, that several of the inhabitants were publicly baptized in the faith of the gospel; and, among others, two Bramins, one of whom occasionally attended his teacher in his itinerating excursions, and confirmed his testimony respecting the way of salvation.

In 1820, the station at Digah sustained a loss in the death of a Mr. Stewart, who had been studying the Hindoostanee language, with the hope of being employed in promulgating the truths of the everlasting gospel among the benighted heathen. Some other circumstances also occurred to try the faith and patience of the brethren at this place. Still, however, they had reason to hope that their labor would not be in vain in the Lord. "Some time since," say they, "a man named Narion came to us from Chandpore, a village about sixty miles north of Digah. He then expressed a wish to be baptized, and appeared equally anxious to be employed as an itinerant. Thinking the latter desire rather premature, we were induced to question the sincerity of his profession; and therefore advised him to return to his native village, to resume his occupation, and to do all in his power for the spiritual benefit of his neighbors; promising that

one of our native brethren should call on him after the expiration of a few months, and that we would subsequently consider the propriety of his baptism. With this advice he readily complied, and we have since been informed, that, notwithstanding he works hard at his trade, he spends a part of every day in reading and explaining the Scriptures to his relatives and neighbors. In some instances, as might have been expected, Narion has become an object of persecution among those of his own caste. It seems, however, that he is fully determined to persevere; and in this resolution he has been encouraged by the pleasing circumstance that no less than ten individuals of his own family have been induced, by his instrumentality, to make a complete renunciation of their idolatrous practices, and to avow themselves of one mind respecting the gospel."

In the course of the following year, considerable progress appears to have been made in the important work of native education at this place; as the number of schools had now increased to seven, and contained, in the whole, one hundred and seventy-eight boys and forty-eight girls. Even at this period, however, serious obstacles continued to be thrown in the way of the order and improvement of these seminaries, in consequence of the extreme ignorance and mercenary character of the parents of many of the pupils. In one instance, a female school was actually deserted in consequence of a report that all the scholars were to be shipped off for England; and another was broken up, because, after the children had attended for some time, it was discovered that they were to receive no pecuniary compensation for their trouble!

In the same year, the native preacher Vrinda-vunda bade adieu to the changing scenes of time, and entered into the blissful realities of the unseen world. "Our respected brother," says Mr. Rowe, "has finished his course, and is gone to receive his crown. He has, indeed, died in a good old age; but we, notwithstanding, wished and hoped that his valuable life might have been spared to a more distant period. I could never ascertain his age, but suppose it must have been upwards of fourscore years. He used to say that he was more than a hundred; but the data on which he made his calculations were uncertain. Our departed friend was a precious fruit of the labors of brother Chamberlain at Cutwa, and I trust he will be his joy and crown in the day of the Lord Jesus. He was not without his imperfections; but a love to God, and an ardent concern for the prosperity of the cause of Christ, were predominant in his soul. Few men have labored so diligently among the heathen. I have often been surprised, charmed, and humbled, when witnessing his labors in the gospel. He was here

a few months ago, on an itinerant excursion, and I thought he then seemed to be more alive than ever. His companions in travel told me, he would then walk from twenty to thirty miles a day; and after taking some refreshment, would converse, with much life, about divine subjects, till midnight. I have seldom heard him utter a sentence which had not some reference to spiritual things; and, indeed, to spiritualize on every thing he saw and heard, was habitual to him. Thus, for instance, if he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock, and those who have the word of God and the means of grace at hand, but know nothing of their sweetness. In short, his whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in death; but in the great day, he will appear as an awful witness against thousands who have heard the gospel from his lips in vain."

Mr. Thompson in the mean time had been diligently engaged in different itinerating excursions, to a considerable distance beyond Delhi, for the purpose of more widely disseminating the blessed truths of the everlasting gospel; and the following incidents, which occurred in one of his journeys to the northward, are too interesting to be passed over in silence.

An aged Bramin who, in consequence of a four years' leprosy, had worms literally crawling upon him, was brought to a place called Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations, who were tired of him, and his neighbors, who thought it a merit to persuade him to such an act, as well as the E.amins, who were interested in the poor man's immolating himself, all seemed anxious that he should destroy himself. The Bramins and pundits even repeated verses in Sungskrit, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, the poor creature, hearing of Mr. Thompson, sent a message requiring his sanction to the intended suicide, and promising to abide by his counsel, whether it were to desist from, or prosecute his purpose. "I went," says our missionary, "and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I then held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first, the old man would listen to nothing,

but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection, by asking who was to support him; his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to weep. After this, he listened with great attention, and suddenly exclaimed, with joy in his countenance, 'Blessed, blessed be your instruction! Blessed be the God who sent you! Blessed be your father and mother! Blessed be you and the instructions you have given me! I will not drown myself, but return to my village, and wait, as you have advised, till my time comes to be freed from this suffering by death.' An hour or two after this interview, he returned to his village, Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavored to interest the Mahometan tahseeldar of the district in the preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him."

The other incident relates to the fate of a Hindee gospel of St. Luke, and a religious tract, called The Gospel Messenger, given away at Hurdwar fair. "A respectable Hindoo of Ray-poora," says Mr. Thompson, "brought a letter of introduction, from a gentleman, and a Hindee gospel of Luke, of which, on my asking him, he gave the following account:—Two Bramins coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's slanders, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused; but this did not abate his desire for the book. In the mean time, a viragee, who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the feringas. 'The instant,' said he, 'any one reads the book, he is sure to lose his caste, and become a feringa; what have you to do with such a wicked book? Throw it into the Ganges.' Such an account of the book and its effects stunned all present, and had its effect with the most ignorant of the two Bramins, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, 'Take it, sir; I have no occasion for this book.' The latter, as he was a person of some consideration, perhaps did not like to be influenced

entirely by a wandering stranger, and therefore took the book without hesitation; on which the viragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the viragee, 'What is it to you, if we take and read the book?' 'Go, go,' replied the viragee, 'and become a Mussulman and a feringa, and lose your holiness.' The son, who had read the tract, replied, 'How do I lose my holiness? If this book had taught me to lie, steal, and commit every iniquity, I should then have thought it bad, and have thrown it away; but instead of this, it teaches the way to heaven.' Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoostan whom he will one day call forth to declare his praise. Surely it was not in vain that he said, when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad."

In a letter dated Digah, July 4, 1822, Mr. Rowe observes,—“A native rajah is now living in one of the bungalows belonging to the society; and there are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The rajah lives in the eastern style, and of course is surrounded with Bramins, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep; a few for eating and attending to the necessary business of life; and the remainder he occupies in his devotions. Indeed, he seems to labor, in his way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions, the Bramins in attendance usually form themselves into a circle outside of him. I know not why they do this, unless it be that the rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Sugskrit, Hindoostanee, and Persian; as also with a number of tracts, catechisms, &c. Among those who have been perusing the word of life, is the rajah's family physician; he often calls, and sometimes brings a Bramin or two with him; but he has latterly become exceedingly cautious. He one day told us that he had commenced reading our Scriptures, but on perceiving that

what he read tended to a change of mind, he left off. 'If I were to become a Christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight.' Another man, who is one of the rajah's body-guard, professes to have his mind much affected by what he has read; and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindoostanee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life and miracles of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the shasters and the Koran; they contain a great deal of unreasonable stuff: but' (putting his hand on the New Testament), he emphatically exclaimed, 'THIS is truth!' This man openly professes to have undergone a change of mind, and, in consequence of his profession, is exposed to a considerable degree of persecution. He says, the rajah himself possesses much liberality of mind, and that he one day evinced it by saying to his opposers, 'All religions are good; let him alone.' Some of the Bramins, however, and particularly a Mussulman in the rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading or having any conversation with us. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a Christian, refusing to eat with him, and not allowing him to touch any of their things; though he has done nothing to forfeit his caste, except professing his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally contrives to attend our Hindoostanee worship on Lord's day evening."

In 1823, on Mr. Thompson's return from a visit to Serampore, a circumstance occurred at Delhi, highly gratifying to that devoted servant of Christ, and which excited a considerable sensation in the imperial city. An aged Bramin, held in the highest estimation among his neighbors for his attainments in Sungskrit literature, after hearing the gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made, both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized in the presence of many spectators. On this occurrence, the Serampore brethren remark, "This renunciation of Hindoicism by an aged Bramin, eminent for his knowledge of the shasters, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doc-

trine of the gospel. It seems to show, among other things, the *safety* with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of Christianity, ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared, and by sustaining the whole in the spirit of genuine Christianity, he in a great measure disarmed the resentment of his neighbors and acquaintance. So completely quiet were they, indeed, in the expression of their dislike, that, at the time of his baptism, the attention of the lowest person in the native police was not officially called to the transaction."

At Benares, the church, under the care of Mr. Smith, consisted at this time of twelve members, among whom several Bramins were included. Ram-dass, a native itinerant, was employed as a coadjutor with the pastor; and the European inhabitants of the city had lately subscribed, almost without solicitation, a thousand rupees to assist in erecting a small place of worship.

At Allahabad, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the aspect of affairs was unfavorable; as Mr. Mackintosh and his native companion, Rughoo, seemed unable to make much impression upon the Hindoo population of that large city. An English friend, however, in token of gratitude for the benefit derived from the preaching of the European missionary, generously presented him with two thousand rupees, to build a house for the worship of the living God.

Intelligence connected with the mission to Digah, details another of those affecting dispensations by which the friends of the gospel are taught to bow in humble submission to the will of Him who hath said, "What I do thou knowest not now, but thou shalt know hereafter." Mr. Rowe, who had long and diligently labored at this station, was removed by death, on the 11th of October, after a short illness, attributed to a cold taken in returning at night from a neighboring village, where he had been preaching. "Thus," the brethren observe, "our society has been suddenly deprived of an able and diligent coadjutor, who had for twenty years been actively engaged in promoting its object in India. His time of life might have afforded a reasonable hope of prolonged activity; as he was only forty-two years of age; but 'God seeth not as man seeth.' By such dispensations as these he exhorts us, in the most impressive manner, to fix our hopes and expectations on Himself alone."

We propose adverting now, for a few moments, to

some two or three of the principal stations in this part of the eastern world, and then referring our readers, for additional particulars, to the tabular statements in p. 192.

Our first reference, then, will be to Digah.

#### DIGAH.

For a while after the death of Mr. Rowe, the station was maintained by the vigorous and persevering exertions of his widow; who superintended the schools, and directed the proceedings of the native itinerants. After a while, Mr. Burton, who had been under the painful necessity of leaving Java, removed here, and was soon after called to mourn over the death of his excellent wife. She was, in the true sense of the word, a female missionary; and after having been useful in the holy cause, she expired in the full possession of the peace and hope which the gospel alone can impart. The Report of 1828 says, "From Digah intelligence has been received, extending to the close of 1827, which is of a very gratifying nature. Amidst the sorrows of bereavement, Mr. Burton has been cheered by evident indications of a divine blessing on his labors. Twenty-nine individuals have been baptized and added to the church, among whom was one whole household, nominally professors of the Roman Catholic faith. Among the native itinerants associated with Mr. Burton in missionary work, one, called Hurry Das, was baptized eleven years ago by Mr. Chamberlain, and continues to this day to adorn the gospel he has so long professed. There are eight boys' schools at this station, containing about two hundred and fifty children; but those for native females have, since the death of Mrs. Burton, been of necessity discontinued. Some English gentlemen in the neighborhood have kindly subscribed towards the expense of the schools."

But this happy prospect of the prosperity of the cause of Christ at Digah was destined soon to be blighted. In the next annual Report of the society, its committee were called on to say, "We have been recently visited with a very afflictive dispensation, in the unexpected removal of our faithful and laborious missionary brother, Mr. Burton, who expired, after a few days' illness, at Bankipore, near Digah, on the sixth of September last. Of his diligent application to the duties of his office, we have had to make honorable mention in our former Reports; and these representations are fully borne out by those who had the opportunity of closer observation. 'From the time of his arrival at the station,' say our Calcutta brethren, 'he had applied himself with much ardor to the acquisition of the language, and the prosecution of missionary objects; nor was he

without the high satisfaction of seeing his efforts crowned with success, having had many seals to his ministry among the European soldiers and others. Between caring for the English congregation, laboring among the natives himself, and directing the exertions of others in the same department of service, and attending to eight schools, his hands and his time were fully occupied. His heart, however, was in the work, and his desire for the salvation of the heathen led him to project other plans of usefulness, and he was waiting till the cold season to carry them into effect. It was well that it was in his heart to do such things, though He whom he served thought good to call him home before he could accomplish his designs.' "

Such was the respect in which this good man was held, that a medical gentleman in the neighborhood accommodated him during his illness in his own house, and rendered him every assistance which professional skill, combined with anxious and affectionate solicitude, could suggest. The soldiers, also, to whom he had been accustomed to preach, evinced the high estimation in which they held him, by coming out of their cantonments, and requesting permission to carry his body to the grave, a distance of not less than four miles.

After this affecting removal of Mr. Burton, Mr. Leslie, of Monghyr, though residing at a distance of more than a hundred miles, frequently visited Digali, and had the pleasure of seeing the work of the Lord prospering there, notwithstanding all the disadvantages under which it labored for the want of an European missionary. Twenty-nine persons were in one year added to the church, some of whom had been bigoted Catholics. Mr. Lawrence, from England, embarked in June last for this interesting station.

#### MONGHYR.

In this large city, which has long been a place visited by invalids of the British army, for the benefit of their health, the standard of the gospel was first erected by the late Rev. John Chamberlain, who, after devoting many years to itinerant labors, settled here in the year 1816, and remained pastor of the church he formed till his death. In preaching and translating, he was indefatigable; he employed two native assistants, and with them his days were frequently given to preaching, and his evenings to the Hinduwee translation; but in the midst of his usefulness, the Report of 1822, after referring to the declining state of his health for several preceding years, announces his death on the sixth of December preceding, on his voyage homewards; and adds, "By

the death of Mr. Chamberlain, the society has lost a zealous and disinterested missionary, who, for nearly twenty years, has made full proof of his ministry. He was eminent for decision of character; for an inflexible adherence to what he considered to be truth; and for such a warm attachment to missionary labors, as led him often to exert himself beyond what his frame could well sustain. As a preacher to the natives, he was probably the most impressive ever heard in India; and his translation of the New Testament into the Brij Basha dialect, which is now printing at Serampore, is understood to exhibit ample proof of his superior proficiency as an oriental scholar." Mrs. Chamberlain continued for a while to reside at Monghyr, and to regulate the movements of the three native itinerants who labored on the station; and evidences continued to be given that the work of God did not end at Mr. Chamberlain's death.

In 1824, Mr. Andrew Leslie, an able minister, who had been educated at the Bristol college under the care of the Rev. Dr. Ryland, arrived at Monghyr from England, and found things, both in the church and the schools, in a very encouraging state; and, having applied with great assiduity to the study of Hindoostanee on the voyage, he was able, within six months after his arrival, to address the natives in their own language. In 1825, he could report that nine persons had been added to his church, and that thirteen schools were under his care. In the following year, however, amidst all the pleasing scenes which cheered his heart, he had to commit to the grave, after but one day's illness, his beloved and amiable wife, of whom an interesting memoir has since been published in England.

The Report of 1828 states:—"Though it does not appear that any considerable accession has been made of late to the church at Monghyr, and not a few of the European members have been removed by the fluctuations to which Indian society is so subject, yet the prospect is so encouraging, as to lead Mr. Leslie gratefully to remark, that 'things never looked so well as at present.' The steady and persevering exertions of our missionary brethren, Leslie and Moore, and of the native assistants under their direction, seem to have produced a very powerful excitement among Hindoos and Mussulmen, in various classes of society, both in Monghyr itself, and to a considerable distance around it. One incident, which may be quoted in illustration of this statement, will prove that the conscience may sometimes be powerfully affected with alarm and disquietude, even after a long life has been spent under the hardening and debasing influence of heathen idolatry. 'A very old man,' says Mr. Leslie, 'seeing one of our native Christians, called to

him to come to his door and speak with him. The Christian went. The old man began by saying, 'I am very poor, and have no money in my house; I am anxious to ask you some questions, but I cannot pay you.' The Christian said, 'I wish for no money; please propose your questions.' The old man then said, 'I have seen with my own eyes my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see them all again in another world.' The Christian having answered this question, the old man further said—'Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than they all.' This question being also answered, the old man said, 'I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it.' Jesus then being made known to him as the bearer of his burden, he was very much affected—if I mistake not, even to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour?'"

In this same year, Mr. L., in order to facilitate the attendance of the natives on the gospel, erected a neat and substantial place of worship, in the fashion of the country, in the very centre of the population, on ground given for the purpose by the authorities of the station. The result far exceeded his expectation; he was soon compelled to enlarge it; and several persons declared their attachment to Christ and his gospel, under circumstances of opposition and danger which strongly attested the depth of their convictions, and the sincerity of their professions. The following year he was compelled to build an additional chapel, and every thing has since contributed to encourage him.

The last Report says, "Although it does not appear that any recent additions have been made to the church at Monghyr, Mr. Leslie speaks with grateful satisfaction of the encouragement he derives from the general appearances around him. He is much assisted in his itinerant exertions; at the fairs and other places of large resort, by the native Christians, whom he employs in distributing tracts and gospels, and in conversing with their countrymen about the gospel. One of those whom he last baptized is thus engaged, and discovers indications of superior talents for usefulness, combined with great humility. Since the erection of his new place for native worship, the name of Christ has become very widely known. The inhabitants of villages distant three days' journey from Monghyr have heard the gospel, and its contents have become the theme of frequent conversation among them. The schools at this station prosper much. Seventy, at least, of the pupils can read the Scriptures well, and more than a hundred can repeat great portions of Watts's Catechism. Instances frequently occur to prove that idolatry is losing its hold on the minds of the children; while a spirit of prayer seems increasingly to prevail among the members of the church."

#### BENARES.

In addition to the statements we have already given, in reference to the proceedings of the missionaries at this ancient seat of Braminical learning, four hundred and sixty miles west of Calcutta, with a population of 200,000 souls, we can now add that, in 1827, Mr. Smith opened a place of worship at Hunnooman-gunj. He has been active in his itinerant labors; has promoted the establishment of schools with pleasing success; but notwithstanding all this, his church is very small.

## CHAPTER VI.

## MISSIONS IN THE ASIATIC ISLANDS.

## CEYLON.

IN the month of February, 1812, Mr. Chater was recommended to attempt the establishment of a missionary station in the city of Colombo, the capital of this island; as it was stated that there were, at that time, no missionaries in that part of the country, nor any one nearer than Point de Galle, about a hundred miles distant; though Colombo and its vicinity were represented as containing a population of nearly fifty thousand souls, generally bearing the Christian name, but literally perishing for lack of spiritual knowledge. One circumstance particularly favorable to the undertaking was, that a fount of Cingalese types, for printing an edition of the New Testament in that language, was then casting, under the patronage of the Calcutta Auxiliary Bible Society at Serampore; and the president and secretary of that society expressed their decided approbation of the projected mission, as tending to bring their new type into operation and effect.

On the 20th of March, Mr. and Mrs. Chater embarked for the island of Ceylon, and, after a voyage of about twenty-six days, arrived in safety at Colombo, where they were received with much kindness by the governor, and some other gentlemen of the colony; and though no immediate opening appeared in respect to their principal object, their proposal of establishing a school was cordially approved. The periodical accounts of the Baptist Missionary Society were also introduced among some respectable persons, who appeared rather friendly to the object; and on the first of August, an Auxiliary Bible Society was formed in the city of Colombo. In addition to these pleasing circumstances, our missionary soon afterwards obtained permission to preach in English, previously to his acquiring the Cingalese language; and three friends agreed to purchase a warehouse, and to put it in decent repair, for the celebration of divine worship. It should likewise be remarked, that on the demise of the minister of the Dutch church in Colombo, the Rev. Mr. Palm was appointed to the care of the congregation; and in this excellent servant of Christ, Mr. Chater found an agreeable neighbor and a cordial friend.

VOL. I.—Nos. 25 & 26.

In the month of August, 1813, our missionary observes, in a communication to the society, "I preach twice a week in English, on Lord's day evening and Wednesday evening. And though our congregation, at present, is but small, I entertain hopes that I shall live to see the day when our place of worship, which is capable of accommodating about two hundred hearers, will need enlargement. At present, Colombo is, indeed, a valley of dry bones; but unpromising as appearances now are, it is my prayer and my expectation that a church will be formed here, which will be a nursery for missionaries who may go forth and preach 'Christ crucified,' not to the Cingalese only, but to the Candians also. It is the hope of such things that makes preaching in English a work of tenfold more delight than it otherwise possibly could be."

In the ensuing spring, Mr. Chater began to preach to the Cingalese, through the medium of an interpreter. "I have been directing one of my Dutch friends," says he, "to try if he could not find out some Cingalese families, to whom I might endeavor to impart some spiritual benefit. He has accordingly found a *mahandaram*, who is a well-disposed man, and much wishes for religious instruction, for himself, his family, and his neighbors. I go to his house, which is two miles from the Fort, every sabbath morning at seven o'clock, and he welcomes me in the most cordial manner. On the first occasion, only his own family were present; but on the following sabbath, he had collected fourteen or fifteen grown persons, besides children, of whom eight or nine were females. The *mahandaram* can speak no English; but he has brought a nephew to me, who speaks it better than almost any Cingalese I have heard; and it is he who acts as my interpreter. This, whilst it is an immediate attempt at doing good, will help me forward in the language more than almost any thing else. But I earnestly long for the time when I shall be able to preach to them, in their own language, without any such assistance."

On the last sabbath in May, a young man, named Sierce, formerly a member of the Dutch church, was

publicly baptized by Mr. Chater; and, as a little Baptist church had now been formed in Columbo, the ordinance of the Lord's supper was solemnly administered on that day week. About the same time, some pious soldiers belonging to the seventy-third regiment, who had recently come from New South Wales, obtained leave to attend the services of the sanctuary, and appeared likely to strengthen the infant cause.

Mr. Chater now seems to have turned his attention to the attainment of the Portuguese language, which, he observes, is more generally used in Columbo than any other. A friend, named Armour, had previously preached in our missionary's place of worship in that tongue, and had a good attendance; and the first time Mr. Chater undertook to preach in Portuguese, seats could not be obtained by more than one half of the persons who flocked together to hear the gospel. The services in English, however, and the preaching in Cingalese, by an interpreter, seem to have been but very thinly attended.

Among the most attentive and apparently serious of Mr. Chater's hearers, in the spring of 1815, was an Irish Catholic soldier, who, some time previous, had been condemned to be shot, but received a pardon at the awful moment when, as he supposed, his eyes were closed for ever upon all sublunary objects. "I visited him," says our missionary, "once or twice in the condemned cell, before I was capable of making the least impression on his mind, though he considered himself, even at that time, to be a penitent. When I left him, on the Saturday, I told him I could not entertain the least hope respecting his state; as it appeared to me that he was, to that moment, an entire stranger to genuine repentance, and that if he were not immediately constrained to mourn for his sins, I feared he would weep and wail over the consequences of them for ever. On visiting him the next morning, however, I found him in a very different state,—deeply sensible of his guilt, misery and helplessness; and I then began to direct his attention to the Lamb of God, whose blood cleanseth from all sin; and though he was deplorably ignorant, I hoped that he was enabled to place his entire trust in the great atoning sacrifice. On Monday morning, the time appointed for his execution, he appeared prepared to meet death, and, on leaving his cell, he exclaimed, 'This is a blessed day! the best I have ever seen!' In proceeding to the spot where he expected to exchange time for eternity, I earnestly warned him against all false dependencies, and pointed him to Jesus, as the only Saviour, Advocate, and Intercessor. He returned appropriate answers to all my observations, and appeared composed and happy. In the course of the same week, we con-

menced a prayer-meeting at our house in the Fort; at which the pardoned culprit attended, though he was obliged to march for Candy at two o'clock the next morning; and as he has been brought to attend regularly upon the means of grace, we hope and pray that it may not prove in vain."

A circumstance now occurred which was, indeed, calculated to put the faith and patience of our excellent missionary and his wife to a severe test, and which, like many other events already narrated, serves to demonstrate the absolute necessity of holding all our earthly blessings with a loose hand, whilst our best and warmest affections are placed on things above, where Christ, our never-failing friend, sitteth at the right hand of God.

In a letter, dated March 7, 1815, Mr. Chater observes to a friend at Calcutta, "As we have now five sons, and the means of educating and providing for them in this country are so scanty, we have embraced a favorable opportunity that offered, of sending the two eldest home to the care of my wife's father. You will conclude that with the fear of God before our eyes, we could not take a step of so much importance without mature deliberation and much prayer. We have only to pay two hundred rix dollars each for their mess; for, as the vessel is a transport, chartered by government, the passage is free. We have also met with a suitable person, who will take care of them without requiring any other recompense than her provisions while on board, which will be readily granted her from the mess. Should they never become missionaries, we shall be more pleased with the idea of their being in England than here. And if they are designed by the Head of the Church to labor for him, we conceive that they will gain much more than they will lose, by going home. They will have to learn the languages of this country as we do; but they will obtain an enlargement of idea, a store of knowledge, and energies of body and mind to do good, such as they could not acquire here. And if they are qualified and disposed to become missionaries, their parents being engaged in the work, will be, we may suppose, an additional inducement to lead them on." Such were the views and feelings of this affectionate parent, when preparing to bid adieu, for a short season, to two of his beloved children, with whom he informs us he took 'a pleasant trip' to Point de Gallo, previous to their embarkation in the Arniston. He, however, who dwelleth in the thick darkness, and whose mysterious providences are far beyond the reach of human comprehension, rendered the separation final till the morning of the resurrection. The vessel in which the dear youths embarked, with lord and lady Molesworth, and other passengers, unfortunately struck

on a rock in Black Bay, near the Cape, and with the exception of the carpenter and six seamen, every soul on board perished!

In a letter addressed to Dr. Carey on this mournful subject, the bereaved father writes as follows:—"With respect to myself, I am confident, that with the sensibility I possess (which I believe religion has had a considerable share in producing), no hand but that which inflicted the stroke could have supported me under it. But if it came with so much weight upon me, in what way must it be supposed to have fallen upon my dear wife? All who are acquainted with her know that her sensibility is at all times acute, and her present circumstances must render it more so. What, then, must have been her feelings, on hearing tidings which, with all the self-possession I am master of, I could communicate only in broken sentences! Half an hour before the heavy news was made known to me, we had been talking about the dear fellows, and concluding that they must then be near our native land. Two kind friends came and informed me of the calamity in the best manner they could have done. I conceived that I was the most proper person to break the matter to my dear wife, and accordingly undertook to do it. But owing to the distress I felt on hearing of our loss, and what I feared might be the sad consequence of it to her, my feelings were such as imagination can but faintly represent. I was able to say, with some composure, 'My dear, we must prepare for trials.' A pale countenance and a trembling frame convinced her, that the trial for which we had to prepare was no ordinary one. She conceived I had been seized with such a fit of fainting as at the commencement of a severe affliction, more than two years ago, and that I thought it would be fatal. During the time that a full heart prevented me from proceeding, she continued saying, 'Oh! what is the matter? Tell me, tell me, do tell me!' At length, I uttered the words, 'My dear,—the Arniston!' This was enough. All that she could say for nearly a quarter of an hour after that, was, 'Oh! don't tell me—I cannot hear it—I cannot bear it!' Oh! how did my heart overflow with gratitude, when, without the occurrence of the event I so much dreaded, she began to feel so much composure, as to enable me to converse and reason with her. Never did I feel the need of the consolations of religion before, as on that day; nor did I ever so sensibly experience them. We spent the whole day together; and the perusal of Stennett's excellent sermon, on the words, 'Be still, and know that I am God,' was made of the most essential service to us. My dear wife was supported, and has been thus far brought through the trial, in a manner that has exceeded my expectations.

We have found, in our affliction, a fulfilment of that exceeding great and precious promise, 'When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee;' when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.'

"From other sources of information you will perceive that, great as our loss is, it was not the greatest that was sustained. Colonel Giels, of his majesty's seventy-third regiment, lost four fine boys; all the sons he had. The daughter of the honorable and reverend Mr. Twisleton that perished, was a fine young lady, quite doted upon by her parents. Mrs. Twisleton has been so overwhelmed with sorrow, that there is reason to fear, she will never be the same person again. Had I not enjoyed the peculiar supports of religion, I believe I should have watered my bed with tears every night. As it is, I have pursued my work without any interruption."

In alluding to the affairs of the mission in 1817, this tried and devoted servant of the Redeemer observes, "I still find life a chequered scene, but I have several sources of encouragement and consolation; and it is with no small pleasure I inform you, that translating into Cingalese, with the aid of a Bramin named Dhun, is become an easy and pleasant work to me. Our congregations, in general, are small, but the Lord does not seem to have forsaken us. On the contrary, one after another is reclaimed from a life of sin, and, so far as we can judge, they appear to become new creatures in Christ Jesus. When we recollect what a glorious change this is, both in its cause and consequences, how can we think of it, but with joy and gratitude? Two of our members, who appear to be Christians of the right stamp, recently left this place for England; and it is truly satisfactory to reflect that they found 'the pearl of great price' whilst in Columbo. Since their departure, three more have proposed themselves for baptism, and a fourth has joined our experience-meeting, who affords good evidence that he has 'received with meekness the engrafted word.' Some others, also, are under serious impressions, which we hope will terminate well."

In 1818, new stations were occupied by a Mr. Griffith and by Mr. Sierce (the latter of whom had, for some time, given himself up to the missionary cause), at Point de Galle, and at a village called Hurgwell, about twenty miles from Columbo, on the road to Candia. At each of these places schools were established for the instruction of the rising generation, and the respective missionaries exerted themselves, both in local and itinerant labors, to make known the way of salvation among a people who are represented as

completely surrounded by the clouds of ignorance and superstition.

Towards the latter end of 1819, the labors of Mr. Chater, at Columbo, were considerably impeded, in consequence of the alarming prevalence of the small-pox in that part of the island. "Of this disease," he observes, in a letter dated November 12, "five thousand persons are said to have been already carried off in this city, and it still continues to rage. It is called in Cingalese the *great sickness*, and nothing is so much dreaded by the natives. Among them, especially in villages, if a person discover any symptoms of it, even his nearest relatives instantly abandon him, and leave him to his fate. One reason assigned for this is, that the smell of the disorder is peculiarly attractive to the tigers, and that the persons who are affected with it are almost sure to be carried off by them. Before this alarming disease broke out, several of my Cingalese acquaintance seemed desirous of joining our church, and concerning two of them I had reason to hope the best; but, at present, every thing of this kind is completely at a stand, and several plans which I had begun to form, relative to our schools, have been entirely disconcerted." In the course of the same year, Mr. Griffith was compelled, by extreme ill health, to quit his station at Point de Galle, and to return to England.

Early in the ensuing year, the aspect of affairs at Columbo began to brighten; as the attendance on public worship, both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past; new openings presented themselves for the introduction of the gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Boodhist priests, expressed an inclination to make a public avowal of their change of faith by submitting to the rite of baptism.

But whilst these circumstances were calculated to cheer and encourage the spirits of Mr. Chater, the dark clouds of affliction were already gathering in the distant horizon, and a storm was shortly to assail him, which once more compelled him to exclaim, with the psalmist, "Lead me to the rock that is higher than I." The health of Mrs. Chater, which had, for a considerable time, been evidently declining, became, at length, so seriously impaired, that she was advised, by her physician, to undertake a voyage, as the only probable means of recovery. She accordingly embarked, early in 1820, with her seven children, designing to revisit her native land; but on reaching St. Helena, on the 12th of May, she found herself too ill to proceed any farther. She, therefore, sent her five eldest children to England, and determined to remain some time where she was, with the two youngest. In the course

of a few days, she gave birth to two infants, and after languishing till the 5th of June, her disembodied spirit was removed to those celestial mansions of which it is recorded, "The inhabitant shall not say I am sick." It is pleasing to add, that during her trying illness she received the most humane and sympathetic attentions from his excellency the governor, the junior chaplain of the colony, and their ladies, and many other inhabitants; and after her decease, the most affectionate care was taken of her motherless infants, till they could be safely conveyed to England.

When the intelligence of this distressing event reached Columbo, it required all the fortitude of Mr. Chater to sustain so severe a shock. The same God, however, who had poured the wine and oil of heavenly consolation into the wounds inflicted by the shipwreck of his beloved sons, now soothed the pangs produced by this new and heart-rending bereavement. The blessed oracles of truth, also, as is usual in the day of severe affliction, presented a variety of supports in appropriate and animating promises; whilst Christian friends of various denominations affectionately hastened to the 'house of mourning,' and literally vied with each other in attempting to administer relief to the wounded spirit of their afflicted brother.

The following extract is from the Report of the Baptist Missionary Society for 1824:—"No additions have recently been made to the little church under the care of Mr. Chater; on the contrary, he has been called to the painful duty of separating two persons from its communion, on account of conduct inconsistent with their profession. Under these discouragements, it has been peculiarly gratifying to him, that, in the course of the last year, he and his associates in that important work have completed the translation of the whole Bible into the Cingalese language. After a strict examination by intelligent natives, this translation has been highly approved; and it is now undergoing a careful revision, that, in a second edition, it may issue from the press in a form still more adapted for general circulation. Since his active engagements in this department have terminated, Mr. Chater has revised his Cingalese grammar. He has also published a tract in that language, and another in the Portuguese; which are well received by the natives, and will, we trust, contribute, in some degree, under the divine blessing, to rouse them from that lamentable indifference to religion which now so generally prevails."

It is gratifying to state that, in 1825, the accounts were more encouraging. Mr. Chater had enjoyed the pleasure of baptizing eight persons, who were most of them young, and saw several others anxiously intent on their eternal welfare. A new place of worship was completed at Hangwell, in which Mr. Siers of-

faciated, while he continued to conduct the schools in that and other villages. For two or three subsequent years, most of the statements received from Ceylon were of a very encouraging kind. The churches, both at Columbo and Hangwell, continued to increase; several female schools were established, which, with those previously formed for boys, flourished; native Cingalese were successfully employed to read the Scriptures to their neighbors; one or two native youths were called to the ministry; a threatened illness appeared to be removed; and it was hoped that the harmony in which this devoted missionary lived with his brethren of different denominations would remain long uninterrupted.

But, alas! we have often seen, that, as soon as the great Head of the church has deeply impressed the minds of his people with the peculiar adaptation of an instrument to accomplish his purposes, it is removed, to show them how easily he can do his work without it. In 1829, intelligence was received in England, that, in the hope of re-invigorating a frame worn out by the unremitting labors of two-and-twenty years in a tropical clime, Mr. Chater had set sail for his native country; but the disease had made so fatal a progress, that when he had been on board but eight days, he was removed to receive the reward of his zealous and successful labors.

It may be readily imagined, that, deprived of the labors of so indefatigable a missionary, the station at Colombo would greatly suffer. Mr. Siers, however, did his utmost to supply the place of his deceased friend, in which he was kindly assisted by the Rev. B. Clough, of the Wesleyan connection; and pleasing additions were made to the churches. Still urgent entreaties were made for another European agent, and the committee at home were desirous of sending one. Under these circumstances, they were highly gratified to receive an offer from one of their own number to fill the vacant post. The Rev. Ebenezer Daniel had, for many years, very efficiently occupied an important station at Luton, in Bedfordshire; but feeling the superior claims of the heathen world, amidst the tears of an affectionate people he resigned his office, to bear the glad tidings to distant lands. "After a favorable and speedy voyage," says the Report of 1831, "Mr. Daniel and his family arrived at their destined port on the 14th of August, 1830. They were received with the greatest kindness by all the Christian friends in Columbo, and with the liveliest joy by those more immediately connected with ourselves. Mr. Daniel began his labors by preaching twice in the Fort on the day of his landing, and proceeded without delay to examine into the state of affairs, both at Columbo and at Hangwell. After having been so long without a

resident missionary, it was to be expected that the concerns of the mission would be found in a declining state; but much, under God, may be hoped for from the strenuous efforts of our respected brother to revive the cause. Having devoted some little time to the study of the Cingalese previously to his embarkation, and pursued it on his voyage, he was the better prepared to avail himself of the services of a native teacher; but, without waiting till he was able to address the people in their own tongue, he has preached very frequently among them, by means of an interpreter, in the different places of worship belonging to the society, and in the open air. Two persons are engaged as readers of the Scriptures, in the Cingalese and Portuguese languages, who go from house to house to read the Word of God to all who are willing to hear it. Ten native schools, seven for boys, and three for girls, containing in the whole nearly four hundred children, are inspected by a constant visitor, who not only superintends the schools, but in the villages talks to the adults on the way of salvation by Jesus Christ. Many of the Cingalese children in the schools, it is stated, have answered the questions proposed to them in a way which would have done credit to children in England. In addition to these schools, Mr. Daniel has established, with the assistance of his family, Sunday-schools in each of his three congregations in Colombo, the number of pupils in which was about one hundred. In the midst of these exertions, Mr. Daniel was cheered with the evidence that his ministry had already been rendered useful. Several persons appeared to receive hopeful impressions under the very first sermons he delivered; and at the date of his last letters—about three months after his landing—sixteen members had been added to the church. On the whole, we have great reason to rejoice in the revival which has taken place at this important station."

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 JAVA.

On the 2d of March, 1813, Mr. and Mrs. Robinson left Calcutta, with a view to form a missionary station on the isle of Java; and on the 1st of May, they anchored in Batavia roads, after a safe and pleasant voyage. At Weltevreden they were taken into the house of a prior friend, who appeared truly anxious to render them comfortable; and their arrival was hailed with peculiar pleasure by a considerable number of the soldiers, some of whom had been in the habit of holding religious meetings among themselves, and now avowed their willingness to submit to the rite of baptism. Accordingly, after preaching repeatedly in

the cantonments, Mr. Robinson baptized eight persons on the 30th of May, in the presence of a few Malays, who were perfectly attentive and decorous in their conduct, though no one could explain to them the nature of the ceremony, by which their curiosity was strongly excited. A Christian church was, afterwards, regularly formed, and the Lord's supper was celebrated with more than ordinary solemnity. An old sergeant, who happened to be present as a spectator on that occasion, was subsequently heard to say to some of his friends, that he had been to a place where he had kneeled more than he had ever done in all the former part of his life. "Never," said he, "did I witness such a solemn ordinance before! and as for those fellows who partook of it, I am determined to keep a strict eye upon them; and if they go back from their profession, or do any thing that is wrong, I will run them through the body!"

Elated by the first impressions which appeared to attend the preaching of the gospel among the military, our missionary was led to observe, in a letter, dated June 24, and addressed to Dr. Marshman, "Almost every sermon among the soldiers seems to be blessed, either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is, indeed, a pleasure to preach; for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight:—you would scarcely perceive an individual move hand or foot, during the discourse;—all seeming to hear as for eternity!" Circumstances, however, afterwards occurred which called loudly for the exercise of severe discipline; and, early in April, 1814, Mr. Robinson states, "I have now no more employment among the soldiers; the whole regiment, with the exception of one company, having been sent on an expedition, and when that business is finished, they will, most probably, be stationed at Samarang."

"Since the departure of the soldiers," he adds, "I have been employed in seeking out some new friends among the Malay Christians; and on the sabbath before last, I found about six or seven met together in a house where they expected a visit from me. I asked for the Malay Bible, read a few verses, and took courage, for the first time, to speak a few words to them from what I had read. When I had finished my remarks, I engaged in prayer for a few minutes, and thus concluded the first meeting I ever held in the Malay language. Finding that this attempt was well received, I went again, the next sabbath evening; and though I was, at first, considerably abashed,

by finding the number of my hearers much increased, I was enabled to speak for about half an hour; and, if the testimony of my auditors may be believed, the greater part of what I said was understood."

In the month of May, Mr. Robinson received permission to preach in the Malay church; which he considered as opening a prospect of great usefulness, as the congregation frequently exceeded one hundred and fifty persons, including people of all ranks, from the most opulent inhabitant to the humble slave, and consisting partly of Dutch, partly of country-born, and partly of what are called the native Christians. He also applied himself sedulously to the instruction of the children whom he had collected in a school of his own establishing; and, on some occasions, he carried the good news of salvation to a village about ten miles distant, where the poor ignorant people (though possessing a place of worship) had received no visit of a religious tendency for the long period of ten years.

In the summer of 1815, Mr. Robinson appears to have suffered severely from illness, and another missionary, named Trowt, who had, some time since, arrived to his assistance, was similarly affected, though in a slighter degree. By the good hand of God, however, they were both raised up to pursue their truly important labors; and the latter, with the consent of the brethren at Serampore, undertook the formation of a new station at Samarang; whilst Mr. Robinson removed to a more salubrious situation than that which he had recently occupied.

A few weeks after his arrival at Samarang, Mr. Trowt received a visit from the *udhiputi* of the place, accompanied by his two sons, who had been for some time at Serampore, and the old *oji*, their uncle. Mr. Trowt stated the object of his mission to be the general dissemination of knowledge and the spread of the gospel; and gave his visitors some account of the Bible and missionary societies, and of the system of education pursued in England. The noble chief listened with attentive admiration, and often placed his hand upon his heart, while he expressed his pleasure and delight. He also declared unequivocally, that the introduction of knowledge among his people was an object so congenial with the feelings of his soul, that he would encourage those persons to the utmost who would engage in the work, and would even devote *one quarter of his income* towards its support! On being shown an Arabic Bible, he said he was not perfectly acquainted with the language, but he thought he could translate from it into Javanese. "I entreated him," says Mr. Trowt, "to receive it from me, as a testimony of respect; which he did, with expressions of the deepest obligation. On my mentioning a press, he entered, at once, on an enumeration of the benefits

that would result from it, and compared books to seeds, which, being planted in the school, would in a few years produce teachers, who might be scattered over all the country. On telling him how our society and other societies were supported, and that I had, at one time, collected a penny a week from children and servants, to enable missionaries to instruct the poor heathen, he was uncommonly affected. I then proposed his writing a letter to the society, to request more missionaries, and to state his willingness to render them assistance. This he readily promised to do; and after spending some considerable time in the discussion of religious subjects, he left me with an intimation that he wished to place his youngest son under my care, and observed, that if he had not to attend the sittings of the government, he would visit me almost every day."

The excellent and devoted missionary, to whom we are indebted for this relation of a visit which evidently cheered his own heart, and inspired in his breast the most sanguine hopes, was only permitted for a short period to continue his labors at Samarang. His almost unremitting application to his studies so seriously affected his constitution, as ultimately to cause him to fall a prey to a liver and bowel complaint, with which he had previously struggled for a considerable time. He was carried off on the 25th of October, 1816, rather in an unexpected manner; his ardor in his work not suffering him to pay that attention to the state of his disease which it indispensably required. "His labors, however," as the editor of the 'Periodical Accounts' observes, "tended to encourage and invigorate his brother Bruckner, whom he left to follow in his footsteps, and to carry forward that translation of the sacred Scriptures into the Javanese language, on which the heart of the deceased was so intently fixed." On the 27th of December, also, Mr. and Mrs. Philips, who had been despatched from London, for the purpose of strengthening the Samarang station in the island of Java, arrived safely at Batavia, and proceeded, soon afterwards, to the place of their destination.

In the course of this year (1816), Mr. Bruckner paid a visit to a place called *Prembanan*, which he considers to have been, in ancient times, the principal seat of idolatry in Java, and of which he has given the following interesting account:—

"On first approaching the place, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the ascent, and I saw it was a large temple composed altogether of hewn stones, about fourteen cubic inches each, and every stone had a tenon by which it was fastened to another. In this manner the whole temple was built up, from its foundation to its top, without any cement. It must

have been a huge edifice when it flourished, for all the bill on which this temple stood was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head were a crown and other ornaments; the upper half of the body was naked, and the lower part dressed in royal apparel. It was hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colors. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I then went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no further indulgence; except that I went on from those parts, for about ten minutes, farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the edifice itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance sit two colossal images in human shape, of hewn stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese in which such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in the vicinity; so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

"Besides these, I have seen several images scattered abroad in different places. I saw lately one huge image like a man, whose crown and other apparel consisted of human skulls, and his seat was composed of similar emblems of mortality. Another I saw at the same time, of the same bigness as the first, arrayed

like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon; also some which had but one head and many arms. To these I observed the sepoys paid great reverence."

From this period the three missionaries, Messrs. Robinson, Bruckner and Philips, proceeded with equal zeal and assiduity in endeavoring, by all the means within their power, to spread abroad the savor of the Redeemer's name, in their respective spheres of operation. In the month of July, 1817, however, Mr. Philips was attacked with a fever, and a cold on the lungs, which gave a most severe shock to his constitution; and though (in consequence of removing to a more salubrious situation, and adhering strictly to the advice of the medical man by whom he was attended) his cough abated, and his strength appeared, for a short period, to increase; yet, on his resuming his labors, his former complaints returned with increased violence, and by the commencement of March, 1818, he was compelled to desist from his work altogether. The case of our missionary was now pronounced hopeless, without a speedy removal from the island; and in these circumstances he was under the necessity of returning to England, just at the time, as he expresses it, when he had begun, in some measure, to realize his expectations. "I had learned the Malay language," says he, "sufficiently to be able to read and converse fluently, and to conduct worship in it; and I had so far overcome the difficulties of the Javanese, as to be able to translate into it with some degree of readiness. The English gentlemen residing at Samarang had also been stirred up, by a circular which I had addressed to them, at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. Thus to relinquish my prospects of success, therefore, was a painful task; yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared to be tottering on the brink of the grave; and the united voice of the few friends who knew my situation, and who saw me struggling with a disease which threatened speedily to put a stop to my exertions, urged me, while the spark of life remained, to adopt the only probable means of restoring me to health."

In a communication from Weltevreden, dated September 28, 1818, and addressed to the Rev. Dr. Ryland, Mr. Robinson writes, "After preaching the word for

a long period, with scarcely any success, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's day, in the presence of a great concourse of spectators. The place of baptism was a river which runs just on the outside of the old fortifications of Batavia, and opposite to that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Chinamen and Malays. After we came up out of the water, we went into the house of a Malay to change our clothes, and it was with difficulty the crowd were prevented from forcing their way in at the door; for they had an idea that I was going to cut off the Chinaman's tail, and dress him in the European fashion, and they were exceedingly anxious to see this wonderful ceremony. I had, indeed, told them, in my address at the water-side, that he would neither change his dress nor his name; but they could not believe that he would appear in his Chinese habit again, till they were convinced by ocular demonstration. His name is The'an, which, in the Chinese language, signifies *heaven*, a name by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. Several of his countrymen have recently attended the means of grace; but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be induced to become Dutchmen. There are still two Chinamen, however, who have not taken the alarm; and they both say that were they fit subjects for baptism, they would not scruple to be baptized."

Nothing worthy of relation occurs in the history of the mission till the month of June, 1821, when Mr. Robinson, by the advice of his friends, and with the decided approbation of the committee in London, relinquished his engagements at Batavia, and removed to Bencoolen. To account for this step, it may be proper to state, that from the period of the restoration of Java to the Dutch government, the missionaries on that island had been subject to considerable restrictions in the prosecution of their important labors; and, though hopes had been entertained, in consequence of an application to the king of the Netherlands, in 1818, that such restrictions would have been removed, these hopes were not realized. The situation of Mr. Robinson had, therefore, for some time been rendered unpleasant, and the dawning prospect of his usefulness was almost entirely overcast. About the same time, he received an invitation to Bencoolen, where a more extensive field for his exertions presented itself; and, after mature delibera-

tion and earnest prayer, he acceded to the proposed arrangement.

This year (1821) appears to have been a season of peculiar distress to the inhabitants of Java. In consequence of a complete failure in the crop of rice, owing to want of rain, provisions rose to an enormous price; and many of the poor, rendered desperate by want, had recourse to a system of nocturnal depredation. Through the negligence of the people and the dryness of the weather, about thirty fires also occurred at Samarang and in the adjacent villages, within a period of six months; and as the houses of the natives are all constructed of bamboo and straw, it may be easily conceived that when a conflagration breaks out, hundreds of such buildings must necessarily fall a prey to the devouring flames. In addition to these calamities, the *cholera morbus* broke out in the island, and raged so awfully, that Mr. Bruckner remarks, upwards of fifty bodies were, for a long period, carried daily to the grave by the road adjoining his premises, exclusive of all which were taken in other directions. "Thousands," says he, in a letter, dated September 11, "have been carried off; and, though the sickness is abated in a considerable measure, it does not yet cease, but, in some districts, continues to rage violently. Several persons have been carried off, with whom I used to meet occasionally, and some of whom I entertained a hope that they might, one day, give themselves up to the Saviour. Four have died on my premises, within a short period, who were either lodgers or servants of mine. The Lord has been so merciful to me and my family, however, that we have been still preserved in the midst of danger. Even my little ones, who are now five in number, have, on the whole, enjoyed tolerably good health all the time; and I have been enabled, though occasionally feeling a little inconvenience, to go on with my work."

In the course of the ensuing year, Mr. Bruckner removed from Samarang to a place called Sulatiga, about forty miles distant inland. This measure was adopted at the suggestion of several European friends, who were decidedly of opinion that the change would be beneficial to the health of our missionary and his family, the climate being more salubrious than that of Samarang. He was also encouraged to suppose that he might here prosecute his labors with a better prospect of success; as the inhabitants of this district seemed to be less bigoted to the dogmas of Mahomet than those with whom he had been formerly conversant, and, in some instances, they listened to the great truths of the gospel with the utmost seriousness and attention.

Intelligence relative to this mission is contained in the Annual Report for 1824, and is as follows: "From the island of Java we have no very encouraging details

to communicate. Still it must not be forgotten that one important measure has been effected, which alone would be an ample recompense for the exertions made by the society in this quarter. We allude to the translation of the New Testament into the Javanese language, happily completed by Mr. Bruckner, our laborious missionary at Sulatiga; some portions of which, we have reason to believe, have, ere now, been printed at the lithographic press, forwarded for that purpose to Bencoolen. In exertions to communicate religious instruction, Mr. Bruckner has been "instant in season, and out of season;" and he appears to be much respected by his Mahometan neighbors, though he has not yet perceived those higher results of his labors, which would constitute their most gratifying recompense."

The Javanese translation of the Scriptures, already alluded to, attracted the friendly notice and aid of the Netherlands Bible Society, and other similar institutions on the continent of Europe. Mr. Bruckner was, shortly after this, by a formidable insurrection of the natives against their Dutch masters, driven from the eastern side of the island; when he repaired to Batavia, where he hoped to be able more efficiently to superintend the printing of his New Testament. Even this work, however, was soon suspended, and he removed to the adjoining island of Sumatra, and ultimately to Serampore, where his translation has since been printed. Thus, though the society has not been able to maintain a living missionary in this important country, it has proved an auxiliary to future efforts, and we trust will prove a signal blessing to its benighted inhabitants, by furnishing them with the lively oracles of God.

#### SUMATRA.

The island of Sumatra being considered as a station of peculiar importance, not only as affording access to great numbers of heathen, but as a central spot in which some acquaintance may be gained with the numerous languages spoken in the eastern Archipelago, Mr. Nathaniel Ward was sent thither from Calcutta with a printing-press, in the spring of 1819; and Messrs. Evans and Burton having been designated in London for the same station, arrived in safety at the place of their destination, on the 9th of June, 1820, after experiencing the greatest possible kindness from the junior chaplain at St. Helena, his amiable lady, and other pious friends in that island.

The morning after their arrival in Bencoolen roads, they received an intimation from the governor, sir

Thomas Stamford Raffles (to whom they had transmitted their letters of recommendation), that he would be glad to see them on shore as soon as convenient, assuring them that preparations had been made for their immediate accommodation. Shortly after, the Rev. Mr. Winter, the chaplain, came on board, to invite them to his house, and informed them that Mr. N. Ward had been for some months absent, on a visit to Batavia; but that, previously to his departure, he had purchased a large house for the purposes of the mission; and that the governor had ordered it to be prepared for their reception.

After passing a couple of days beneath the hospitable roof of Mr. Winter, our missionaries were accompanied by that gentleman to the government house, and introduced to sir T. S. Raffles, with whom they had a short but very pleasant interview. He received them in the most friendly manner; welcomed them to the settlement; and told them that their exertions were much needed; observing that a wide field of usefulness lay open before them, and promising to facilitate their endeavors as much as possible.

In a subsequent interview, when Messrs. Evans and Burton ventured to ask his excellency's opinion as to the number of missionaries necessary for the island, he said he had written to the Rev. Dr. Ryland, requesting him to send as many as he could; adding, that there should not be fewer than two or three at any place, to render their labors effective; particularly at Sumatra, where, he observed, there were three millions of souls perishing in ignorance and misery, none of whom were strongly prejudiced in favor of their false religion, and by far the greater part were completely destitute of all ideas of a religious nature.

The governor having hinted the expediency of visiting some of the northern parts, on the same side the island as Fort Marlborough,—particularly Padang, Nattal, Tapanooly, and the small island of Nias, with a view of ascertaining the most eligible place for the establishment of a second missionary station,—Mr. Burton obtained a passage in a gentleman's boat to Nattal, and, in his way, touched at Padang, which he reached in five days.

"This place," says he, "was taken by the English during the war, but was restored to the Dutch by the late treaty. The interior from hence is much superior to any other part of the island, in point of cultivation, population, and traffic. It is the grand entrance to the Mengamencow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people; and presents, I should suppose, a much more extensive and interesting field for a Malayan mission than any other part of the Archipelago.

"The European population of Padang are principally English, and Dutch persons educated in England. The resident and most of the civil servants were under sir T. S. Raffles, in Java, and show that they have not attended such a master in vain. There is here a Dutch minister; but as he can only preach in his own language, which few of the people understand, he cannot be very extensively useful. I attended church on the Sabbath, and should have preached after the Dutch service, had we not expected, at the time I was asked, to sail early on that morning. I promised to do so on my return, should I be there on a Sunday.

"We staid at Padang six days, during which time I was more than hospitably entertained at the house of captain Kemp, a Scotch gentleman and Madras merchant. I left the place, hoping that a field so apparently 'white unto harvest,' would not long want an arduous and godly laborer. I endeavored to obtain the average price of most necessary articles of consumption, and am of opinion that a missionary might live for half the sum at Padang that he would require at Marlborough.

"After leaving Padang, three days' delightful sailing brought us to Nattal, the quiet and retired residence of John Prince, Esq. a man whose uprightness, benevolence, misfortunes, and hospitality, have gained him the sympathy and admiration of the east. Here is a small fort, similar to those of the other English residences of the coast, in the midst of which stands Mr. Prince's house. Near him are a few Europeans, and descendants of Europeans, whom he has taken under his protection, who, with all the natives in the vicinity, look up to him as their father and best friend. He is now forty-five years of age, and has lived in this seclusion since the age of fifteen; yet he is so much the gentleman in his manners, that good judges have said, the first society in Europe could not improve him. It is certain that his admirable conduct towards the natives, both in his dealings with them as a merchant, and his treatment of those immediately in his service, has been attended with such happy effects, that the Malays of Nattal are much superior to any others. His influence among the chiefs is so great, that when they have disagreed among themselves and declared war, he has often, by bringing them together and mere persuasion, completely reconciled them, and left them friends.

"You will not wonder that from such a man a missionary should receive a cordial welcome. He entertained me in the kindest manner, and expressed his wish to afford me whatever assistance he could, in the formation and prosecution of my plans. I was happy, and I trust grateful, in the assurance of the

friendship of one so experienced and capable of affording such efficient aid to the mission.

"On one occasion, sir T. S. Raffles recommended us to direct our attention particularly to the Batta people; and Mr. Prince agreed with him and many others, in thinking that they afford a most promising field for missionary exertions. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a missionary among them a most encouraging fact, that of a people who are fully proved to be *cannibals*, more than one half should be able to *read and write*! With such a door already open, what might not be effected amongst them? At how many quarters, in how many ways, do the strong holds of Satan lie here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print.

"We were not long in coming to the conclusion that our future labors must be for the welfare of the Battas; and to fix on the most suitable place for our residence, was the next thing to be thought of. Mr. Prince was of opinion, at first, that Nattal possessed the greatest advantages; but, upon further inquiry, we determined to settle at Tapanooly. This is a small island, about eighty miles north of Nattal, situated just in the mouth of Tapanooly bay, in which, it is said, all the fleets in the world might ride securely in any weather, and scarcely even be seen from the main land at its entrance. On this island there is a native bazaar, and a house belonging to Mr. Prince, which is now occupied by one of his assistants and this person's sister. Five or six of the Batta rivers, flowing from the heart of the country, fall into the bay, which are navigable for several miles up, and have many towns and villages situated on their banks: so you may readily conceive the advantages of this place as a mission station.

"Having concluded upon the situation, I was unwilling to lose the time that would be required in going to see it, thinking it best to return and bring my dear wife and babe as early as possible. But as Mr. Prince was intending to visit Tapanooly at that time, and kindly offered to take me with him in his boat, and introduce me at once to the native chiefs, I thought it best to comply. This arrangement, however, Providence did not favor. Other plans were laid out for me, whilst I was thus contriving my own movements. When our trunks were on board, and we were all ready to sail, hoping to complete our voyage in two days, a violent gale of wind sprang up, called on this coast a Sumatran, or north-wester, which lasted for several days, and rendered it impossible for us to move; and even when the winds did abate, still continuing in the same quarter, it was not improbable but

that our voyage might have occupied a month, though the distance was, as I have before mentioned, but eighty miles.

"In this uncertainty, Mr. Prince thought it best for me to take the course of the winds, and return to Marlborough by a native boat, which was to sail in a few days; engaging at the same time to make every arrangement for us in his power at Tapanooly. It was necessary the native chiefs should be made acquainted with our object, and their permission obtained for our settlement among them; also that materials should be preparing for the erection of a wooden house; such as the felling of trees, making planks, &c. These Mr. Prince kindly offered to manage for me in consideration of our speedy return. But the chief inducement for my being at Marlborough as early as possible was, that I might get every thing packed and arranged to leave with a brig, which he intended to send down in about a month, and so accomplish our removal without expense to the society. The native boat not sailing so early as we expected, he sent me down in one of his own to Padang, not fearing but that I should readily get a passage from that place. I heard afterwards that the boat in which I should have sailed, was lost near Beneoolen. O the watchful care of our heavenly Father! This was not the only instance in which I had distinctly to mark, and with gratitude to record, his immediate interposition on my behalf during my absence from home.

"After waiting six days at Padang, impatient to return to my dear wife and babe, and having no prospect of a conveyance, I prevailed upon captain Kemp to sell me a good-sized jolly-boat for one hundred dollars, in which I determined (certainly very rashly and ignorantly), if possible, to make Marlborough, a distance of nearly three hundred miles. I accordingly procured three seamen, plenty of rice and water, a goat and two kids, and put to sea, with no other covering than our shade over the place where I sat at the helm. It happened that an American vessel was leaving just at the time, to which I was permitted to attach my boat, as far as our course was the same. From the hospitable men who formed this ship's company, I received the greatest possible attention and kindness. They took me into their vessel, and treated me with the best it afforded, and, on parting, wished me to name whatever they had on board which I thought would make me more comfortable, and I should have it. One of them gave me a volume of the 'Christian Observer.'

"After sailing with them a day and a half, they put me into my boat about four in the afternoon, and we parted with mutual regret, and not without many fears on their part, I am persuaded, for the fate of my poor

bark. There was certainly good reason for apprehension, for we were forty miles from land—the wind had blown strong from the north-west all the day, and the heavens gathered blackness as the night came on—there was nearly as heavy a sea, I think, as we had in any part of our voyage from England—so heavy, indeed, that it was with the utmost difficulty, after taking in most of the sail, they could bring my boat along-side their vessel. As every thing depended on the stability of my own mind in these circumstances, I can ascribe it to nothing short of an interposition of kind Providence, that my courage still held out—but it did, even on being informed, immediately after we had left the vessel, that we had no fire in the boat, nor the means of procuring a light for the night. I had not been in the boat many minutes, when I became exceedingly sick, for the first time at sea. I took my seat at the helm, however, and steered the whole night. In the morning, we saw land, and found that our course had been perfectly correct. The following day, pleasant sailing—winds light—but the next night was very alarming. Think of us in an open boat, eighteen feet long, close in to a reefy, and consequently a most dangerous shore, carried rapidly along by fearful north-west squalls, accompanied with heavy rain—our compass broken with the tossing at the beginning of the night, nor any light to see it, had it been in order, so dark indeed that we could not see five yards before us, and you will not wonder that *all courage failed*. You may form, perhaps, a faint idea of such a situation, but to enter fully into the feelings we possessed when the storm was hushed and the morning broke, discovering to us the footsteps of *Him* in the deep, who had guided us safely through the horrors of the night, almost in a direct course towards our desired haven, is as impossible as for me to describe them. Through mercy, I arrived in peace at Marlborough, on the fourth day after leaving Padang, not a little gratified to find all friends, particularly my dear wife and babe, in good health."

Of the religion of the people called *Battas*, to whom Mr. Burton alludes in the preceding communication, the following concise account was drawn up by Mr. Prince, at the request and for the information of the honorable sir T. S. Raffles:—

"The present religion of the *Battas* is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

"*Dee Battah assee assee*, the creator and father of all—who appointed three brothers—*Bataragourou*,

*Seeree Padah*, and *Mahalabhoolan*—his vakeels, or agents, to instruct mankind.

"*Bataragourou* is the god of justice, and is described literally under the following character: 'Fish in the wear he will restore to their element; property forgotten he will return; a measure filled to the brim, a just balance, and upright judgment are his.'

"These are the principles *Bataragourou* was appointed to instil into the minds of mankind; but the *Battas* acknowledge themselves strangers to their adoption.

"*Seeree Padah* is the god of mercy: 'He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—health to the sick—relief to the oppressed—advice to the weak, and shelter to the friendless.'

"*Mahalabhoolan* soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs; hence he is described as—'The source of discord and contention,—the instigator of malice and revenge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder.'

"Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The *Battas* acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions are very rarely offered to the other deities. They name a fifth, '*Naggahpadonah*,' who is said, like Atlas, to support the world, which they describe to consist of seven folds beneath, and as many above.

"A person called the *Dattoo*, who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one of these. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows:—

"A wooden mask is made to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a rajah, and he is worshipped as the living representative of the departed object of their regard.

"A feast is made in honor of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

"The influence of the *Dattoo* over the deluded *Battas* is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and, according to his interpretation, a day is chosen as propitious to

their object, whether that be a suit, a journey, or the commencement of hostilities.

"The moral conduct of these people appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seerce Padah, and Bataragourou, and they have no priesthood, no rajah to recall them, or to reprove their obstinate adherence to the principles of Mabalabhoolan, who is certainly no other than the devil.

"I am sure," adds Mr. Prince, in concluding his account, "that Christian missionaries would find an ample field for their labors among this people; for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals."

During the absence of Mr. Burton, the care of a school which had been established at Bencoolen rested entirely with Mr. Evans; but, as his strength proved inadequate to the united exertions of conducting that establishment and of studying the native language, he resolved, on the return of his colleague, to remove to Padang. As that settlement was under the jurisdiction of the Dutch, however, it became necessary that he should, in the first instance, go thither alone, in order to obtain permission to settle there, before he attempted to remove his wife and child. He accordingly sailed from Bencoolen on the 21st of December, and on the 25th arrived at Padang, where he found the Dutch resident, a Mr. Dupuy, fully disposed to accede to his wishes. Thus encouraged, he engaged a house, at the rate of twenty-five dollars per month; and soon afterwards returned, to convey Mrs. Evans and her infant to this new missionary station.

Early in the spring of 1821, at the suggestion of some British and American gentlemen, visiting Padang for commercial purposes, Mr. Evans commenced the celebration of divine worship on the sabbath, and the attendance was more numerous than could have been expected. The Dutch resident, also, appeared friendly to the formation of schools among the natives, and a few children were collected and placed under the care of Mrs. Evans.

In a letter from Messrs. Ward and Robinson, dated Bencoolen, October 5, 1821, those missionaries observe, "Our attention has been directed to the native schools, as a very important subject in the present state of the native population; and we doubt not that you will be highly gratified with the progress which has been made in every department of them. We proposed

to the governor, some time since, to commence an Anglo-Malayan school for the children of half-castes, respectable natives and Chinese; to be supported partly by public contribution, and partly by a small monthly charge to the children; this latter, we thought, would tend to promote the esteem of education. His excellency kindly acceded to our proposal, and put into our hands a sum which had been formerly sanctioned by the supreme government, but had not been fully appropriated. The schools, we think, are better attended than might be expected. Upwards of one hundred scholars are daily present at those about the settlement, and we already observe a growing disposition to appreciate education. As this advances, of course the number will increase; and we have reason to hope that, at no very distant period, the bulk of the rising generation will be able to read, and will be supplied with books by ourselves. We have lately received a petition from six villages, at a distance, for schools, to which the natives promise to send near two hundred children. These we are now commencing, and hope, in the course of time, to extend the system as far as thirty miles around us.

"Our Malay congregation still continues, but it has not been so numerous of late as it was at first. The novelty of it is beginning to subside, and we may now expect a small number regularly. We go out amongst the natives to converse with them, and we generally find some who are attentive and interested in what they hear; we find, indeed, very little disposition to oppose, and whenever we meet it, it proves very feeble. This we attribute to the little real progress which Mahometanism has made amongst the people. There appears, in fact, to be a degree of scepticism very generally prevalent amongst them, in regard to that religion, which we have observed in no other Malay country. We shall, of course, avail ourselves of this circumstance in our intercourse with them, and endeavor to inculcate the doctrine of evidences.

"A considerable number of hymn-books, both in the Arabic and the Roman character, have been given away, and not a few copies of the gospel of Matthew. They have, in most cases, been applied for at our own house; and, inquiring particularly what use was made of them, we found they were chiefly wanted to learn to read out of."

In another communication, dated January 2, 1822, our missionaries write, "We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum.

Several Malays have, at different times, entered our service, for the purpose of learning to compose; but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains; and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A Scripture tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present.

"A small work on geography has been undertaken, but in this very little progress has at present been made. This little work will not be confined to first principles; as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of geography will not make men Christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of Mahometans in the Koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains: this mountain they call mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good Mussulmen. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone; this stone is supported by a fish; under this fish is a sea; under this sea, darkness; and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form what may be called the orthodox creed on the subject; and the Koran itself recognizes this absurd system. If, then, we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit faith in the declarations of the Koran, and those of their other religious books, must of course be shaken. Some of those natives, who have been most in the habit of conversing with Europeans, do already reject their own absurd theory; but, for want of a plain statement of things in their own language, their ideas are very confused."

One sabbath morning, the brethren visited a place called the Neas village, where they entered into conversation with a priest, who, from his appearance, was supposed to be not less than eighty years of age. He ingeniously acknowledged that he was unacquainted

with the way of salvation, but obstinately refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he seemed fully convinced that a visit to such a holy place must necessarily be productive of the most beneficial consequences. The missionaries endeavored, in the most solemn and affectionate manner, to warn him of his danger; but all their attempts proved unavailing, and he coolly replied, "God made me, and God made hell; what reason have I, therefore, to be afraid of hell?" To explain this remark, it may be necessary to state, that the disciples of Mahomet suppose hell to be a living creature, kept chained under the care of an angel; and that, after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led, by its keeper, to this valley for the purpose of punishing the wicked.

The Neas people, in their own country, are heathens; but many of them, since they have resided in Bencoolen, have adopted the doctrines of the Koran. Those who still adhere to paganism are, in all things, extremely superstitious; so that even in the operation of felling timber, they invariably place a little grass, or a few leaves, on the stump, to propitiate the departed spirit of the tree! One of their funerals was seen by the missionaries, and is described as follows:—

"The corpse (that of a poor old woman) was placed on a bier covered with a cloth, and carried to the grave on the shoulders of four men. The place of sepulture was very shallow, with a cavity on one side for the reception of the body. The cloth being taken off the bier, the deceased appeared in her usual dress, with her face, hands and feet uncovered. The corpse was laid on its back in the cavity; several clods of earth were placed near the head; and the cavity was then closed up with two boards. It was said that the clods of earth were designed to assist the deceased in conveying intelligence to her friends in the other world; but in what particular way they were supposed to be of service, could not be ascertained. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom, near the head of the corpse, whilst on the other end, which rose several feet above the surface of the ground, a white streamer was placed. At the expiration of a month from the time of interment, this bamboo was to be drawn up, in order that the spirit of the deceased might ascend through the aperture, to attend a feast made at the grave."

Mr. Burton, in the mean time, had taken a journey into the country of the Battas; and though our prescribed limits preclude the admission of even an outline of his journal, the following particulars related by him are too interesting to be passed over in silence.

In writing from a place called Linguabuyesi, he

says, "I am just returned from a long walk to the bazaar, which is situated on the top of an adjacent hill, and commands a delightful prospect of the river and the circumjacent country. Here were about one hundred persons, amusing themselves with a most cruel game. A small stake is driven into the earth, and a circle drawn round it, which is divided into four equal parts. In each of the partitions different individuals place equal sums of money; and to the stake is tied a young fowl, which, on having its throat cut, flutters about for a short time, and then expires. The person whose money happens to be in the partition where the fowl lies after its death, sweeps the stakes; and the circle is usually divided into as many parts as there are persons who are desirous of joining in the amusement. The man officiating as cut-throat, on this occasion, was the iman or priest of the place. The cruel and hardening influence which this game must have on the dispositions of the people is sufficiently obvious. It has become such a favorite in these parts, however, that both fowls and eggs are difficult to be procured, at Nattal, at any price."—At another place which he visited, in the course of his journey, Mr. Burton observes, "By nine o'clock in the morning, a concourse of people had assembled in the bazaar, and were engaged boisterously in the game of chickens, which I have already described. When I went up to them, I was astonished to find, at so early an hour, not fewer than *twenty* dead fowls, weltering in their blood!"

At a villago called Palampungan, in which a white person had never before been seen, our missionary was awakened, about two hours after he had retired to rest, by the sepoy who slept in the same room, and who were much alarmed by the noise of tigers around the house. "They endeavored," says Mr. Burton, "to conceal their fears from me, but I heard and understood the expressions, 'Awake! awake! hear the tigers!' though uttered in a whisper. We soon heard an elephant, at no great distance, making the wood crash horribly beneath his ponderous feet. About half-past eleven, we heard him distinctly approaching us, and the men became much alarmed, nor were their fears entirely groundless; for it was almost necessary, from the peculiar situation of our house, that he should pass very near us, and, as they justly observed, if he had but rubbed against it, he must have upset us. The house consisted but of one room about twelve feet square, elevated about ten feet from the ground, on four crazy posts. We sat round our dim lamp, with muskets in our hands, waiting his approach, in anxious suspense. Just at twelve o'clock, he came up to us, and, at the same moment, a tiger sprung either from under the house, or from some place close to it. We opened a small window, from which I fired my fowl-

ing-piece, and two of the sepoy's endeavored to follow my example, but their pieces unfortunately missed fire. Both the animals, however, made off. About an hour afterwards, we heard the elephant at a distance, and one or two tigers much nearer. The sepoy's, therefore, fired twice from the windows, after which we retired to rest for the remainder of the night."

The last extract which we shall make from Mr. Burton's highly interesting narrative relates to the obtaining gold dust from the bed of a river, and which is, in substance, as follows:

The course of the stream is, in the first place, diverted, by means of a strong rampart of stones, so as to leave part of the bed dry. Here, after digging to the depth of eight or nine feet, the workmen meet with a black mud, which is taken to the water in a wooden trencher, and washed in the running stream, till nothing seems to remain except a sand resembling iron-filings. Among this sand, however, the keen eye of the person employed discovers small pieces of pure gold; and after these are separated, the remaining sand is thrown away. The water which collects in the mine during the night occasions considerable trouble, in emptying it the following morning; but this is done with great expertness, by means of a swing basket. The profits are not so great as might be expected; as it seems at the time of our missionary's visit, there were three men working in the mine, and they stated that they could not earn more than about three rupees per day.

One evening, in the month of April, 1822, whilst the missionaries were busily employed in distributing religious tracts among the populace, in what is called the Marlborough bazaar, the cry of *Fire!* was heard; and, on turning towards Old Bencoolen, they observed a column of dense black smoke rising from an extent of flame which seemed to envelope the whole bazaar. The native school-room was situated near the centre of the bazaar, and there was every probability that it would fall a prey to the conflagration. One of the datops or native magistrates, who had been burnt out of his house, had, however, taken up his abode in it, and, to the joy of the missionaries, it was saved from destruction. The conduct of the people, whilst the fire was raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlborough happened to arrive, having taken a ride, at the time, in that direction. He found the natives looking at the fire with the utmost unconcern, satisfying themselves with the belief that it was a destined calamity, which could neither be averted nor remedied, and, therefore, caring but little about removing any articles out of their shops or houses, before the flames fastened upon them. And, although one range of the

buildings stood on the very brink of the river, no one thought of attempting to obstruct the progress of the fire. The gentleman from Marlborough, however, no sooner arrived, than he began to concert measures for the prevention of further mischief. He directed that a house or two should be pulled down on each side of the street; but he was under the necessity of commencing the business himself, and of using both persuasive and coercive measures, before he could induce a single individual to join him in his exertions. He persisted, however, in his laudable attempt, and though the breeze continued strong, the fire was, at length, completely subdued, after about thirty-five houses had been laid in ashes. The sabbath after this disaster, the missionaries resumed their station at the school-room, where the datoo was still living, and where about twenty persons assembled, and listened with seriousness and attention, for about three hours, to the truths of the everlasting gospel.

At Padang, Mr. Evans appears to have experienced some difficulties; partly through the jealous suspicions of some of the Europeans by whom he was surrounded, and partly in consequence of a war which the Dutch were carrying on in the interior. This excellent missionary was also occasionally affected in his health; and he and Mrs. Evans were called to sustain a severe trial in the death of their eldest child, who expired after an illness of only two days. None of these painful circumstances, however, were permitted to retard the great work of making known the way of salvation; but both in Padang and the adjacent villages, Mr. Evans labored, by all the means in his power, to instruct those who were perishing for lack of knowledge. In narrating a visit, which he paid to the inhabitants of a populous village called Pone, in the month of July, he observes, "Having procured a man to conduct us in search of persons to whom we could talk and distribute books, our guide took us to one of the *padras*, whose daily employment it is to teach youth to read the Koran and other religious books, but not to understand any of the contents. We found him in his school-house, with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly an account of the creation of the world and the fall of man, recently published at Bencoolen, in the form of a tract. He listened with apparent attention and pleasure, and when I gave him some of the tracts, he promised both to peruse and distribute them. His companions also appeared very attentive, and received the books which were given them with great thankfulness.

We next went to the house of the principal *padra*, whom we found in the midst of about thirty pupils.

He is a decrepit old man, but apparently very much revered. His scholars were all employed, either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were assembled was large, and, in one respect, resembled most literary retreats, as it was a complete picture of confusion. Indeed, it would be in vain for me to attempt a particular description of it. There were pens and ink, paper and books, rice and dirt, rags and relics, in every part of the spacious room; where all sat without any apparent order, except the old man, who had a corner to himself, which appeared to serve him for the purposes of eating, drinking, lecturing, and sleeping. The old gentleman received us very coolly, and appeared very suspicious; nor was it till after a long conference, that I could persuade him to receive a single book, or even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour, and gave books to all who could read; after which we took our leave. One of the men who accompanied us expressed much pleasure at seeing us come away in safety, as he had entertained serious apprehensions on our account; for these people are such fanatics, that they would not hesitate to kill any one whom they supposed to be desirous of inducing them to change their religion.

Mr. Burton, in the mean time, had finally determined on taking up his residence at a Batta village called Sebolga, on the nearest part of the main, about two miles distant from the small island of Punction, on which is the company's settlement. Of the inhabitants of this part of Sumatra, a faithful and affecting representation has been given by the missionary, who nobly resolved to devote his labors to their instruction, and which will, no doubt, prove acceptable to the reader.

"Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to a future state, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—'When we die, there is an end of us; perhaps our souls become jins (devils), and fly about in the air for a time, and then perish! The earth, for any thing we know, will exist for ever.' I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurers—of Napa, the fabled serpent of the Hindoos—and of

all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (if so inclined) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a rajah is sometimes preserved above ground three months! They suppose that the spirit may at any time be called to the grave by the beating of gongs; and accordingly, at certain periods, they assemble at the tomb in great numbers for this purpose. After much dancing, &c., one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and, being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wishes to eat buffalo and rice—to drink arrack, and to obtain a new suit of clothes, all of which are immediately given to him. After some time, the spirit departs, and he is left to himself. If he be questioned about what passed in his mind during this possession, he replies that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young; yet *all* classes pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the prince of the power of the air is about to enter, and accost him in such terms as these: 'Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is' (throwing out the image); 'take him away.' Should the sick man after this recover, *they fully believe* that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; but darkness here covers the earth, and *gross darkness* the people! From seeing the state of these people, we are strongly reminded how great are our obligations for that blessed gospel which brings 'life and immortality to light,' and of the duty incumbent upon us—to diffuse, as

Vol. I.—Nos. 25 & 26.

41

widely as possible amongst our benighted fellow-men, this glorious light from heaven."

In the Report of the Baptist Missionary Society, for 1824, the pleasing intelligence is communicated, that notwithstanding the moral debasement of the population, many of the natives have listened with the most serious attention to the words of eternal life, and have thus induced a hope that the time is rapidly approaching when they shall be delivered from their present awful state, and be brought into the light and liberty of the gospel of Christ. It is also stated, that Mr. Burton has composed two or three Scripture tracts in the Batta language, which have already excited great attention, and promise to be attended by the happiest effects.

From the same source of recent information it appears, that Messrs. Robinson and Ward have persevered in their work at Bencoolen, with unremitting zeal and unwearied assiduity; so that a considerable number of New Testaments and religious tracts have been put into circulation,—and the schools, which are conducted as nearly as possible on the British system, have become increasingly efficient. Among the Malays also, with whom conversations have been held on subjects connected with their eternal happiness, some improvement has become perceptible; and a female native of Amboyna, convinced of her ruined state as a sinner, and led to Jesus as a Saviour, by the instrumentality of Mr. Robinson's ministry, has been admitted into the church by the ordinance of baptism.

At Padang, the missionary prospect appears to be brightening; many opportunities having occurred of circulating tracts and gospels in the Malay language; whilst the schools have been augmented by several pupils belonging to native families of distinction, whose influence, at a future period, may prove highly beneficial; and Mr. Evans, by the exercise of great prudence and a patient continuance in well-doing, has surmounted many of the difficulties with which he had formerly to contend, and has conciliated the respect and esteem of the Dutch authorities in the settlement. One European has also been baptized; another has expressed a desire to follow his example; and a learned native, by whom Mr. Evans has been instructed in the language, has evinced a strong desire to become acquainted with the truths of the Bible.

Very shortly after the events already related, the island of Sumatra was transferred to the Dutch government, and a considerable change was therefore made in the condition and prospects of the mission. Mr. Robinson of Bencoolen became afflicted with apoplexy, and was compelled, with his family, to remove to Bengal; leaving Mr. Ward, for a season, to distribute the tracts he had prepared, and to super

intend the schools. In July, 1825, Mr. Burton, with his family, and the females of the Orphan Institution, under the care of Mrs. Burton, were compelled, from a regard to personal safety, to leave Sebolga; and, after a perilous voyage, they reached Calcutta the following month. When he thus left this scene of action, he was engaged in compiling a dictionary, English, Malay, and Batak; having previously completed a translation of the Gospel of John. He afterwards settled at Digah, where he finished his honorable and successful course. At Padang, Mr. Evans was not exposed to the same dangers as Mr. Burton; as the members of the European government treated him with much personal respect. But while they sanctioned his schools, they so far complied with the

obstinate prejudices of the natives, as to impose restrictions on the direct promulgation of the gospel; in consequence of which, in connection with the bad state of his health, he returned to England. As, however, the prospect appeared for a while to brighten, Mr. Ward, already mentioned, together with Mr. Bruckner, was appointed to labor there, and premises were purchased for the use of the society; but it was soon discovered that the political state of the island was such as to render the suspension of their work desirable. Still it is gratifying to know, that, after the cessation of direct missionary efforts, Mr. Ward was enabled, without expense to the society, to carry forward, and to complete, his translation of the New Testament.

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## CHAPTER VII.

### MISSION IN THE ISLAND OF JAMAICA.

IN compliance with the solicitation of a mulatto Baptist preacher, named Moses Baker, who had for some years labored among the negroes in Jamaica, the committee resolved on attempting the formation of a regular mission in that island; and, on the 8th of December, 1813, Mr. John Rowe, a young man of exemplary piety and diligence, a student in the college at Bristol, was solemnly designated to the work of the ministry, with a view to his settling in the West Indies. On the 31st of the same month, he sailed, with his wife, from Bristol, and on the 23d of February, 1814, he arrived at Montego Bay, whence he proceeded to Flamstead, the residence of Mr. Baker, about twelve miles from Falmouth.

In the month of April, our missionary took a house at Falmouth, and opened a school, with the hope of lessening the expenses of the committee on his account. He also opened a gratuitous sabbath-school, for the children of poor people, and slaves whose owners would permit them to attend. And previously to his attempting to preach, he waited on a neighboring magistrate, to apprise him of his design. This gentleman not only readily gave his permission, but assured Mr. Rowe that, so long as he continued to act with propriety, he would use his interest to promote the objects of the mission; and, as a proof of his solicitude

for the benefit of the school, he placed the child of a slave under Mr. Rowe's instructions. Preaching was then regularly commenced, and the persons who assembled to hear the word of life, both negroes and white people, conducted themselves with the utmost decorum and apparent attention; though a spirit of persecution had, for several years previous, reigned in the island, and numbers of the inhabitants were said to be strongly prejudiced against the Baptist denomination.

On the 21st of November, 1815, Mr. Lee Compere, accompanied by his wife, and two of the members of Dr. Ryland's church in Broadmead, sailed from Bristol, to occupy other stations in Jamaica, with an especial view to the instruction of the slaves, and the children of slaves, under the sanction of their respective proprietors. On their arrival, they at first fixed their residence near Old Harbor, St. Dorothy; but afterwards removed to Kingston, at the pressing invitation of the negro Baptists, who are said to amount to some thousands, in and near that place. Here Mr. Compere obtained a license from the mayor; and he had the pleasing prospect of becoming useful among those who, as he expresses it, "had been led into various extravagances and mistakes, for want of some one to teach them the way of God more perfectly, and had been split into parties, under the guidance

of ignorant or unskilful preachers; though there were among them a considerable number of truly pious people."

Mr. Rowe, in the mean time, whose conduct, during his residence on the island, had uniformly evinced his earnest desire to promote the spiritual welfare of all around him, in connection with the most anxious concern not to give unnecessary offence by taking a step out of his proper line, was suddenly called from the field of labor to the enjoyment of everlasting rest. On the 21st of June, 1816, he left Falmouth for Montego Bay, apparently in good health; but on the 26th, he sent a message to Moses Baker, earnestly desiring to see him; and before that venerable preacher could arrive, he had breathed his last. His wife had been previously seized with the fever to which he fell a victim, and was confined to her bed at the time of his death; but it pleased God to restore her to health, and she subsequently returned in safety to Bristol.

Towards the latter end of July, Mr. Compere was much gratified with hearing that a remarkable awakening had appeared among the slaves on three or four different estates; and in the afternoon of the last Lord's-day in that month, his congregation appeared to be unusually affected under the Word, which excited him to pray with peculiar earnestness for the outpouring of the Holy Spirit on himself, and on the people. "I felt," says he, "as I never felt before, while speaking of the sufferings of the Redeemer, and enjoyed an uncommon degree of utterance, accompanied with an agonizing desire of plucking immortal souls, as brands, from the everlasting burnings. Many of my hearers also appeared to be exceedingly impressed, and the greater part were bathed in tears."

In a letter, dated January 8, 1817, this missionary observes, "I had the pleasure, last Lord's-day, of baptizing twenty-two men and twenty-eight women; and the next day I administered the same rite to a sailor, who could not leave his vessel on the sabbath. I hope," he adds, "that you will not be deterred from sending us an assistant, though I cannot, at present, engage that he could be supported here, except by the society. But surely you should pity our case, and not send all your charities to the rich and luxuriant soil of Hindoostan, but consider the barren and deserted isles of the west. Here are many souls continually heaving a sigh to England, and, in their broken language, crying out, 'O buckra! buckra no care for poor black man's soul. Buckra know God in England. O buckra! come over that great water, and instruct we poor negro!'"

This affecting appeal to the feelings of the committee appears to have been unnecessary, as it had been already determined that an auxiliary should be sent

out; and on the 7th of February, Mr. James Coultart, formerly a student at Bristol, was solemnly set apart for that important service. On the 9th of May he arrived in Kingston harbor, and in less than a fortnight, succeeded in obtaining a license to preach among the negroes the unsearchable riches of Christ. Both he and Mrs. Coultart, however, were much grieved on finding Mr. Compere in such a debilitated state, from repeated attacks of the ague, that he was scarcely able to walk across his apartment; and when he partially recovered, he judged it advisable to quit the West Indies, and remove to America.

Thus unexpectedly deprived of his fellow-laborer in the gospel vineyard, and left to sustain the entire weight of the mission in which he had merely anticipated employment as an assistant, Mr. Coultart was doomed to encounter still more serious difficulties, and to submit to a loss much more afflictive. He was for some time severely afflicted in his own person; and toward the close of September, the partner of his affections was seized with a violent fever, which, in a short time, put a period to her mortal existence.

In a letter, dated October 23, 1817, our bereaved missionary observes, in allusion to this painful event, "My dear and invaluable partner appeared to have a presentiment of her approaching release, about a fortnight before her fatal disease commenced; and warned me gently to prepare for the event, assuring me that it would take place in a very short time. But, instead of thinking of the intelligence so tenderly communicated, I anticipated the pleasure of her pious society for many years. I fondly hoped, that God would spare a life so eminently devoted to himself; that he would pity me, and grant me the enjoyment of the advantage I derived from her holy life, pure conversation, and fervent and frequent prayers: but divine goodness lent her for a little while, and the same goodness has speedily recalled her. She informed me that she was confident of the favor of her God, yet, if it were his will, she would gladly live a little longer for my sake, as she knew that her removal would leave me in a very distressing and forlorn condition. I am happy, in some measure, in reflecting on the character she has left behind. It will prove the most honorable and lasting monument to her memory. She was known through a very limited circle; but her qualifications for the great work in which she engaged with her whole heart, commanded respect from all who had the pleasure of knowing her. She was interred in Kingston church-yard, where I purchased a small piece of ground for a burying-place, on account of no white person ever being buried in the Baptist ground. Mr. Man, the rector of this city, performed the last solemn office, and would have preached a

funeral sermon, had not indisposition prevented him. He employed the Rev. Mr. Phillips, of St. John's, for that service; and would receive nothing for his trouble. He has since sent me a very polite invitation to his house, which I intend to accept, as soon as I am sufficiently recovered. I was seized, two days after my dear partner, with an intermittent fever, and was obliged to be removed to the house of a mulatto lady belonging to our society. The same apothecary and physician attended us both, from whom I learnt the true state of Mrs. Coultart's health, not being able to see her, till a few moments preceding her death, when I made those about me convey me to her room. It was the most afflicting scene I ever experienced, but they hurried me away from it. I saw no more of it, nor could I rise to see her funeral pass. My soul seems gone up after hers, to the confines of immortality, and wishes it could pass the vale of death, and see her, in that blessed society which she has joined.

"Since my last, we have baptized one hundred and eighty persons, many of whom gave a very pleasing account of the change which they had experienced, and they still continue to adorn their profession."

Subsequently to the date of this communication, Mr. Coultart's indisposition increased to such an alarming degree, that it became indispensably necessary for him to return, at least for a season, to England. Two other missionaries were, therefore, designated for Jamaica, namely, Messrs. Kitching and Godden; the former of whom proceeded, in the autumn of 1818, to his place of destination, and the latter sailed from England early in the ensuing spring.

Their reception appears to have been extremely kind, and they were encouraged by the circumstance of the congregation increasing so rapidly, that it became necessary to enlarge the place of worship, so as to accommodate two hundred and fifty persons more than had ever previously attended. Scarcely, however, had they entered fully upon their labors, and congratulated themselves on the promising aspect of the mission, when Mr. Godden was deprived, by a fatal disease, of his amiable and excellent wife; and within less than two months after that afflictive providence, Mr. Kitching, who had transmitted the "heavy tidings" to England, was himself numbered with the dead; as will appear from the following extract of a letter, addressed to the Rev. Dr. Steadman, by a friend in the vicinity of Kingston, and dated December 23, 1819:—

"It had pleased the divine Disposer of all events to favor Kingston with a faithful minister, and me with an estimable friend, in the Rev. C. Kitching, late a

pupil of yours, and to whom I know you were sincerely attached; and I am sure, in communicating to you the lamentable tidings of his being called to take up his rest where sin and sorrow are not known, it will cause a pang, which only the conviction of his having taken up that rest, can at all alleviate. On Lord's-day, the 5th instant, he felt very unwell indeed; he had done so the day before, and had been obliged to keep his bed nearly the whole of the Saturday, and on the sabbath morning was so indisposed, that he had some thoughts of not preaching; but, fearing lest a report would go abroad that he was very ill, and he should, in consequence, alarm those who were interested for him, he determined on going to the chapel; and, as he expressed himself after his sermon was finished, felt as if the subject (which was the salvation of sinners, through Christ the Redeemer) had given him new strength. As it was the first sabbath in the month, the death of the dear Redeemer was commemorated in the afternoon. I never recollect him more solemn or affectionate in his address to the people on the occasion, or more earnest in his persuasions for their continuing firm in their attachment to Him whose followers they publicly professed to be. I returned with him in his chaise to his home. Mrs. Kitching, from being indisposed, was unable to attend, and I left him with his dear little infant lying asleep on his arm, apparently much better than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then only for a few minutes, as it was the evening on which he met the leaders of the church—but he did not then complain of being particularly ill, although far from well.

"On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was medical aid called in until the next day. When the doctor saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until his departure took place, which was on the evening of Saturday, the 18th, varying but little; sometimes a little better, and at others worse, and never free from pain entirely; seldom able to converse, and always in a state of extreme debility. The state of his mind, however, continued unchanged, and his latter end was that of a Christian ascending to Him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. 'Oh,' said he in his sickness, 'how precious is religion in my situation!' The Baptist friends did all in their power, that seemed likely to be serviceable; but how vain on such occasions is

the help of man! Towards his latter moments, the medicine he took rather bewildered him; but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its mortal tabernacle.

"Thus has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and He who views the heart, and knoweth it altogether, knows how deeply it has affected me, and what pain it causes me in retracing this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthens he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the missionary cause in this island. Alas! that is incalculable. Many have been the tears I have seen him shed, when lamenting the depravity of those over whose souls he endeavored to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will, at the great day, acknowledge him as the instrument of their possessing eternal life.

"The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him, and placed great confidence in him. The attachment the people bore towards him cannot be estimated by a more sure criterion, than that, at the period of his burial, there were at least five thousand people present; and, I may say, not an eye was dry. About seven hundred walked in procession after the hearse; and there were several gentlemen's equipages in attendance. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow and childless! What shall we say to these things? They are, no doubt, the act of a great and gracious God, who cannot err."

Mr. Coultart, in the mean time, having derived much benefit from a residence of several months in England, and having entered a second time into the conjugal state, returned to Jamaica, and resumed his missionary labors at Kingston, in that island. In his

public ministrations, however, he appears to have suffered severely from the confined limits of the place of worship, and the heat arising from an overflowing congregation. Hence he observes, in a communication addressed to the Rev. Dr. Ryland, "I have had the curiosity to ascertain the temperature of the pulpit, when we are all assembled on the Lord's-day, and, though it stands between two large windows without glass, it is, on an average, one hundred and twenty degrees of Fahrenheit's thermometer. Is it any wonder, therefore, that your missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them? Yet what can be done? I cannot order any of them to withdraw; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation."

At Spanish Town, the scene of Mr. Godden's labors, a most brutal attempt was made, in the month of July, 1820, to burn that devoted servant of the Redeemer in his bed; and though this barbarous design was happily prevented by the interposition of Divine Providence, the house in which our missionary resided was reduced to ashes, and his health, which had been previously in a delicate state, was much affected by the alarm connected with so lamentable a catastrophe. "After attending the prayer-meeting on the evening of July 17," says Mr. G——, "I retired to rest, hoping to witness greater things in the church in future. But, alas! in the dead of the night, my servant alarmed me with the cry of '*Fire, fire!*' Flames already blazed from a negro house, almost as high as the branches of a neighboring tamarind tree; and on turning my eyes down the street, in a southerly direction, I saw the shingles of my front piazza on fire, the flames not more than three feet high. I immediately ran to the front door, calling for water, which with a saucepan I threw up, and nearly extinguished the fire. One shingle, however, continued to burn, in spite of all my exertions, and soon communicated the flames to a part where they could not be overcome. Perceiving that the house must inevitably be destroyed, I ran to the bed-room, slipped on some articles of dress, seized the drawers which contained some of my wife's clothes, and two hundred and fifty pounds belonging to the church, and dragged them out. When I had proceeded about two yards with my load, part of the roof and ceiling of the hall fell in with a dreadful crash, near my shoulder, and effectually cut off all further communication with the bed-room. I then assisted in dragging from another apartment the book-cases, sofa, and safe, amidst the falling of shingles and ceilings, and quantities of melted lead. I certainly escaped, that night, with greater danger and

less warning than Lot from Sodom; as in five minutes from the first alarm, I was in the street with all I could save. Had I slept three minutes longer, another must have said to you, 'Godden has been burnt in his bed.' And if the breeze had not providentially subsided as it did, Spanish Town, on the next morning, would, in all probability, have presented one scene of desolation.

"The negro house was set on fire by its tenant, a negro slave of most horrid character, and known by the name of *Old Tom*. This fellow fired his master's premises some years ago, for which he had been long confined in the work-house. There he again performed the work of an incendiary with impunity, and, having subsequently got out of his confinement, he lived with a woman whose freedom he purchased; and he now seemed to think he might act as he pleased. The woman, feeling her consequence, as being no longer a slave, threatened, as the story goes, to abandon her paramour, and to get married, and join the Baptists. It is evident, however, that she never thought of joining us; her language, of course, was only designed to irritate, and a woful irritation it has proved in respect of me. The two fires were so situated, that the direction of the wind precluded the possibility of any particles from the one communicating with the other; and it has, therefore, been concluded that the old negro had kindled both. He was met by some of the persons who were first called to the spot, with two chairs and some other furniture, apparently unconcerned about the fire; and from that time nothing was seen or heard of him till the Saturday following, when he was found lying dead, about four or five miles from town, most horribly mangled by hogs, dogs, and crows; the latter of which had plucked out his eyes. A bottle and some rum, with a mug, supposed to have contained poison, together with his clothes and two knives, were found near and upon him. A coroner's inquest was subsequently held upon the body, and a verdict was given, that the deceased had poisoned himself in a fit of despair."

The following well-authenticated anecdote affords an affecting proof of the strong attachment felt by the negro Christians, in the West Indies, toward their spiritual instructors:—

In the night of the fire at Spanish Town, a female slave, who had been previously baptized, exerted herself greatly in carrying water from the river, in order to assist in extinguishing the flames. When her strength was nearly exhausted, she eagerly inquired of the by-standers, "Where my minister?" A person answered, "He has been burnt in his bed." The poor creature was so affected by this dreadful intelligence, that she fell down and expired immediately, without uttering another word!

At Kingston, in the mean time, Mr. Coultart had commenced the erection of a neat substantial chapel, situated on lofty ground, near the entrance into the city, and calculated to hold two thousand persons. He had, also, many encouraging proofs that the power of God attended the dispensation of the word of truth; as nearly two hundred persons had been admitted into church fellowship within the space of twelve months, and the utmost caution appears to have been exercised in attempting to discriminate between mere professors and the genuine disciples of the Redeemer. The artless expressions of some of these African converts are very affecting. "A poor slave," says Mr. Coultart, "came to my house one morning to tell me, 'that his heart trouble him much.' He burst into tears, saying, 'O, massa, me too bad for Jesus Christ; me heart work too strong for him—it rise up against me—it give me no rest at all—me try for sleep, it no sleep—it go dis way, it go dat way—it no go to Jesus Christ at all, massa. O, massa, what me do, what me do? Will Jesus Christ let me perish?' Here he was so completely overwhelmed, as not to be able to say any more for a considerable time; then, quieting himself a little, he said, with much feeling; 'Me never do noting good for Jesus, yet him die for sinners! O may be, him die for me.' Another, after relating how her mind had been first awakened to serious concern, and that a friend to whom she had communicated her feelings, had advised her to pray, added, 'She den go back an bow down on her sinful knee, and tell God she no wish to keep on sin; but sho no worthy to come, for she had done no good ting, but only eat sin, and drink sin, and peak sin, and tink sin, all her sinful life; and now, massa, sho said in great agony, and with tears of disappointment, 'sin no leave me yet, massa.'" The same missionary relates the following anecdote, tending to show how highly these poor people value their religious privileges. "A slave wished his owner to give him permission to attend with God's people to pray; his answer was, 'No, I will rather sell you to any one who will buy you.' 'Will you,' said he, 'suffer me to buy myself free, if me can?' 'If you do, you shall pay dearly for your freedom; as you are going to pray, two hundred and fifty pounds is your price.' 'Well, massa,' said the negro (who knew that the common price for a slave was about one hundred and forty pounds), 'it a great deal of money, but me *must* pray; if God will help me, me will try and pay you.' He has been a long time working hard, and at last sold all himself and his wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!" Who can wonder that, with instances like these in

view, Mr. Coultart should exclaim, "I am really lost in gratitude; God is found of many here, who, a very little time ago, sought not after him. Not an iota of praise belongs to me; my heart would disdain it. It is unquestionably God's doing, however marvellous in our eyes!"

Toward the close of the year, Mr. Coultart was induced by the pressing invitation of a friend to pay a visit to the parish of Manchineel; and the following relation of his journey, as given by himself, will, no doubt, prove acceptable to the reader:

"Manchineel is sixty-three miles from Kingston. The road is remarkably rough, and in many parts interestingly dangerous to a good and well mounted rider. The way I travelled commands, at irregular distances, an extensive view of the sea, with a variety of bays and ports, which contain but few English vessels at this season of the year. The estates are numerous, and the cane-fields rich in their appearance, as the time of harvest is near. I had, for miles of my way, not more than a few inches to spare between me and a precipice of five hundred feet! Towards the interior the view is, in general, very limited, though at intervals the most varied and delightful prospects burst upon the eye. I should think that the aspect of this country is, in general, the most original and striking of any in the world.

"Set out on Friday from Yillahs, twenty miles from Kingston, which I rode on the Thursday evening. Reached Morant Bay on the same morning, about six, and remained there during the heat of the day. This place is pleasantly situated, and has a small fort, with guns of very heavy calibre. Port Morant is the next place of any consequence; but it has few houses compared with the latter, and no chapel or church near, that I could hear of. Bath is the next stage; but, though a neat and elegant little village, has no place for the accommodation of travellers. The cotton trees about this place seemed decorated with ten thousand living lamps, perpetually shifting their position, and now and then dancing, in fairy-like confusion, among the thick and verdant foliage. A stranger, brought from your side of the Atlantic, not having heard of these earthly luminaries, might have supposed himself travelling among the stars. The way to catch as many as you please, is to take a fiery stick, and blow upon it, making a kind of intermitting light, like that which the flies themselves keep up. By the time I had reached the top of a very high mountain, at the most easterly part of the island, the sun was just rising, amidst the inexpressible grandeur of a western sky, and illuminating with his first rays the unbroken bosom of the sea. Whilst waiting beneath a tree, to shelter myself a little from a heavy shower, I saw, to

my great astonishment, a company of those beetles called Hercules, rolling some ponderous balls of goats' dung before them up the hill. The rapidity of their march was amazing, considering the large size of the ball they rolled on before them, and the clay, too, which it had accumulated in passing over the wet ground. I soon after arrived at the termination of my fatiguing journey."

Mr. Coultart was also induced to make an excursion to Montego Bay, where he found the venerable Moses Baker blind with age. Our missionary was much gratified with the interview, and received, from the proprietor of the estate on which Mr. Baker resides, a most satisfactory testimony to the moral improvement which had taken place among his negroes in consequence of the pious instructions of that excellent man. So convinced, indeed, was the gentleman alluded to, of the advantages resulting from an attendance upon the gospel, that he expressed an earnest wish for some person to be sent thither, under the sanction of the Baptist Missionary Society, who might take charge of the congregation which Mr. Baker was now unable to supply, in consequence of his years and attendant infirmities. A Mr. Henry Tripp was afterwards induced to accept of this situation; and, as a pathetic appeal had been made to the committee on behalf of the negroes residing at Manchineel, it was determined to send out a missionary who might instruct them in the things connected with their everlasting peace; Mr. Joshua Tinson, who had been for some years educating under the patronage of the society, was accordingly selected for this important service.

In the month of August, 1821, a considerable mortality appears to have occurred among the members of the Baptist church at Kingston, so that no less than nine persons were removed in the course of one week. Among these was a female African, named Brooks, who had long adorned the gospel by the consistency of her walk and conversation, and of whom a highly interesting account has been published in the *Missionary Herald*, which is in substance as follows:—

"Her parents, she used to say, were remarkably fond of her, being their only child: their little hut was situated at no great distance from the sea: and she was large enough to stroll some way from home, which she did one day whilst her mother was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her, and carried her on board their ship. She wept bitterly, under the apprehension that they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad that she could not eat the food they offered her. The loss of her dear parents, and her fears, so

wrought upon her mind, that a fever attacked her, and nearly relieved her from her more degraded oppressors. After recovering a little, she arrived in Kingston, and saw some beef in the market. She then said to herself, 'Now I see how they cut up we poor tings to sell and eat!' The cargo was sent to America, herself excepted: her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner; she believed it, and felt that poignant distress which some convinced and hopeless sinners feel. She then went to a minister, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, 'Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but someting so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood!' The black man who had obtained permission for her to stop on the island, now purchased her from his employer, married her, and went to live at a short distance from the town: but her husband was not pious; he persecuted her much, used her badly, and threatened to put her away because she prayed. She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular, when he fell asleep, she arose and prayed earnestly for his conversion; and soon after she had returned to bed, he awoke, weeping very bitterly, having been disturbed in a dream. He cried, 'My wife, my dear wife, get up and pray for me poor sinner—you husband lost! O him lost!' In the morning he was still deeply impressed, and it appears that he was afterwards happily made a subject of divine grace. Both he and his wife were now most exemplary in every Christian duty. She lived nine, and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and, during divine service, was generally bathed in tears. She had a strong desire to read the Bible, but said, 'she should not live to read it all;' but she wished to learn two or three verses of some psalm that suited her. When she heard the first two verses of the hundred and third, she said, 'Yes, teach me these, en help to peak God's goodness, for him so good to me poor ting, dat me ne know how to tell him so, and him own words best.' She lived to learn them; but she is gone to heaven to repeat them to her good Lord that she loved so much. She died

of a short illness, and was, when Mr. Coultart saw her last, insensible from severe fever."

On the 27th of January, 1822, the new chapel at Kingston was opened, and was both numerously and respectably attended. Many hundreds of people, indeed, were waiting for admission an hour and a half before the commencement of worship; and when the doors were opened, the place would have been filled to excess at the first rush; had not persons been stationed to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within the edifice, and about five hundred were accommodated with benches on the outside. Mr. Coultart having offered some remarks on the reports and other statements of the society, some unknown gentlemen were induced not only to espouse but to advocate the cause; and to solicit the public to support an institution which appeared "so likely to be advantageous to the general welfare." On the first sabbath in March, the Lord's supper was administered, in the new edifice, to about sixteen hundred communicants, and Mr. Godden came over from Spanish Town, to assist in the pleasing solemnities of the day.

Mr. and Mrs. Tinson had, in the mean time, arrived in safety at Jamaica; and the former, on visiting Manchineel, in company with Mr. Coultart, was received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent, and with the utmost kindness and cordiality by the worthy rector of the parish, and several other gentlemen of high respectability. Some unexpected difficulties, however, arose, by which he was prevented obtaining a license for that parish, and consequently found it necessary to return to Kingston. This disappointment, though not a little painful at first, seems to have been overruled for good; and to have proved the means of introducing him to a new and extensive sphere of usefulness among the negro population of the metropolis. He found that, independently of Mr. Coultart's congregation, which, of itself, was evidently more than enough to occupy all his attention, and exhaust his strength, in that oppressive climate, a large body of colored persons had been in the habit of meeting together for divine worship for some years, but under great disadvantages as to the means of instruction. From this society Mr. Tinson received, soon after his return from Manchineel, a very urgent request to settle over them, with which he thought it his duty to comply. Licenses were readily granted by the magistrates, both for Mr. Tinson and the place of worship which he designed to occupy; and a church was formed, consisting of four hundred members, to which large additions were subsequently made.

As soon as it was ascertained that Mr. Tinson would

remain in Kingston, the committee determined to send out another missionary, who might be enabled to supply the necessities of Manchineel; and Mr. Thomas Knibb, of Bristol, was solemnly designated for that new and apparently important station. He accordingly sailed for Jamaica, with Mrs. Knibb, on the 10th of December, 1822, and, by the end of the following month, arrived in safety. When he landed, however, he found that both Mr. Coultart and Mr. Tinson were scarcely recovered from alarming illnesses, and that the latter was so fully engaged with his own people, that he could render no assistance to Mr. Coultart, whose multiplied labors and numerous members, consisting of two thousand seven hundred persons, rendered immediate help absolutely necessary. A new opening, too, of the most encouraging nature, had just presented itself at the neighboring town of Port Royal; besides which, the large free school demanded the services of a pious and experienced teacher. These considerations induced the friends to pause before they could determine on Mr. Knibb's leaving Kingston; and after due deliberation, and earnest prayer for direction, they all concluded that it was his duty to remain,—a decision which, on being communicated to the committee, was highly approved.

In a letter, dated March 18, 1822, Mr. Knibb writes as follows:—"You have, perhaps, been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbor. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. Coultart has just purchased a large house, in an excellent situation, built five years ago, and which then cost one thousand five hundred pounds. He has obtained it for one thousand pounds currency, or rather more than six hundred pounds sterling. It will hold more than four hundred people, quite as many as we can expect to attend; and it is built in such a manner that it could easily be enlarged at a trifling expense. About three hundred and fifty pounds remain of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago, it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and, in 1811, almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses."

A letter of the same date, from Mr. Coultart, com-

municates various instances of the power of religion among the negroes, as exhibited in that trying hour, when all other aid proves utterly unavailing.

"We have had much sickness among our members, of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, and found him stretched upon a mattress on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two, he opened his eyes, and, stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now: me often hear you voice in prayer, me often hear you praise—once more, massa, let me hear you voice. O sing, sing do praise of Jesus once more; and den, may be, while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, he said, 'So the world tan wi me now; it ready to trow me off, but O me hope, me will den fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell! to-morrow, massa, before sunrise on you, me shall be wi Jesus, me shall go singing from this bad world.' These predictions were literally fulfilled.

"A negro woman, at the parish-house, being near death, sent for me. I found her in a very small room on the floor, with her mistress standing by. I reminded her of her worthlessness. 'O yes, me noting worth, me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* bad for *do* bad, me deserve to get de worst—but me must hope an try Jesus.' 'Do you think Jesus will receive you?' 'Ah, massa, him love me when me well! yes, him love me den, now him send sick, *him no going to trow me off now*. No, no! now me sick and near de grave, none care for me like my Jesus.'"

Well may the pious missionary who relates these anecdotes exclaim, "It is worth more than all I could name on earth to see such scenes as these. They do not often occur; but when they do, they more than compensate for all the past of sorrow."

In the last report of the Baptist Society, it is stated that, in the course of the year 1823, some hundreds of members were added to the churches in Kingston, under the care of Messrs. Coultart and Tinson; though the former of these brethren was, for several months, unavoidably absent, having been under the painful necessity of conveying Mrs. Coultart to England for the benefit of her health. In consequence of the continued ill health of Mr. Godden, and a domestic

bereavement sustained by Mr. Tripp, those faithful laborers were also under the necessity of quitting the West Indies; and, in order to supply the vacancies occasioned by their removal, three other missionaries were sent out by the committee,—Mr. Phillips to Anotta Bay, Mr. Phillip to Spanish Town, and Mr. Burchell to Montego Bay. The former of these remained some time at Kingston, during the absence of Mr. Coultart, and commenced his work on the last sabbath of 1823, by baptizing, in the new chapel, one hundred and forty-eight persons, whose characters had previously undergone the strictest scrutiny; and on the same day, an addition of one hundred and one persons was made to the second church under the care of Mr. Tinson. He afterwards proceeded to his destination, on the north part of the island, which presented an extensive sphere of usefulness. Mr. Phillip, though disappointed in the first instance of obtaining a license, was treated with the utmost respect and kindness by several of the magistrates, and other respectable inhabitants. And Mr. Burchell commenced his public services with such encouraging success, that the premises occupied as a meeting-house soon became too small for his congregation; a spacious building in the centre of the town was, therefore, subsequently obtained for the purpose of religious worship; and, on the last sabbath in February, 1824, he had the satisfaction of forming a small Christian church in this new station.

On the 6th of April, Mr. Coultart returned to Kingston, after a safe and pleasant passage, and had the satisfaction of finding all the missionary brethren and their families in good health; but within the short space of three weeks, he was called to witness the unexpected removal of Mr. Knibb, who was taken ill on the 22d, and expired on the evening of the 25th. Of this truly affecting event, Mr. Coultart has given the following impressive account:—

“On the Wednesday prior to his death, our friend Mr. Knibb came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening, he complained of the water disagreeing with him, and had a restless night. On Thursday morning, I went to see him, and found him much weakened by the pain of the preceding night. An apothecary had been with him, and returned while I was there: he pronounced his complaint the colic, a very common and dangerous disease in this country. It was the third attack he had sustained within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I sent a messenger pretty often, who brought

favorable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step-up, as he perceived a great change, and the physician, for whom I sent, desired the aid of another. One of the oldest and most scientific practitioners on the island was accordingly called in. I was there—he examined his pulse, or rather the wrist, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk, and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—and that he was confident of safety: yet it was not a joyous, but a solemn period. Oh, it *was* a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, showed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it. The scene has made an indelible impression on my senses. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct the committee to find another to fill the existing vacancy.”

As the stations in Jamaica, from this time, began considerably to increase, both in number and importance, it may be desirable henceforth to relate the circumstances connected with each, and then to detail some facts relating to them generally.

**KINGSTON.** The place of Mr. Knibb, in this city, was supplied in January, 1825, by Mr. W. Knibb, a younger brother of the deceased missionary, who, both at Kingston and Falmouth, where he at present labors, has been eminently useful. On the 19th of the following month, Mr. Knibb thus addressed a friend in Bristol:—

“Through the merciful care of our heavenly Father, we arrived in safety at Port Morant, on Saturday, the 12th; and, on the Wednesday following, reached the spot which is to be the scene of our future labors. At Port Morant, we were treated with the greatest kindness by a gentleman named F. On the sabbath, we saw about fifty slaves who had walked sixteen miles in a burning sun to hear a sermon, many of whom do not have any thing to eat the whole day.

As soon as we passed Port Royal, a canoe came to us, which we had no sooner entered, than—'Please massa, you massa Knibb?' 'Yes.' 'Me thought so—so like your broder; me be glad to see you; we thought you drowned; we hab been looking for you dis month.' On landing, another hailed us—'O! massa preacher come! Me must carry someting, me be so glad.' We procured a wherry, and reached Kingston in less than an hour, where we met with a hearty reception. The next morning, I visited the school. The children leaped for joy; indeed, they could not refrain from daneing, for a negro must express his joy. Their writing is exeellent, and they appear to improve greatly. Could you visit the school, you would say, My dear brother has not run in vain, neither labored in vain. Some of the children have exeellent capacities, and retentive memories. One little girl repeated several chapters of the Bible, and the whole of Dr. Watts's Divine Songs, at one time.

It will afford you sincere pleasure to learn that Mr. Coultart has obtained permission to preach by candle-light, (or, rather, oil-light,) which he does every Thursday evening. Last Thursday, the chapel was filled, and nearly three thousand joined in singing,

'Praise God, from whom all blessings flow, &c.'"

No less than four hundred and fifty members were that year added to Mr. Coultart's church alone; and on the first Sabbath in 1826, two thousand communicants met in his spacious chapel to partake of the supper of the Lord. The day-school continued to prosper, as did also a Sunday-school of two hundred children, taught by the most respectable persons in the church and congregation. The church under the care of Mr. Tinson, though less favorably situated for a congregation, also continued to increase.

Soon after this, Mr. Coultart was compelled, on account of Mrs. Coultart's health, to return for a while to England, during which time the neighboring missionaries carried on public worship in his chapel. Many highly respectable persons attended the public examination of the children of the school in December, 1826; and its conductors had the gratification of stating that many of its former pupils had become members of the church. During this year, also, a more convenient chapel was opened for the use of Mr. Tinson's congregation. On Mr. Coultart's return from England, he was honored with still increased success; but Mr. Tinson being visited with domestic affliction, and his own health being impaired, he sailed for the United States, and afterwards for England, and returned to renewed labor and usefulness in 1829. In the year last named, an auxiliary to the parent institution was formed at Kingston, in

the presence of several magistrates and members of the house of assembly; and a day school for females was also erected.

But, amidst all these encouraging circumstances, it is painful to state that the health, both of Mr. and Mrs. Coultart, was found unequal to the duties which devolved upon them. For a season, they removed to Mount Charles, a more healthy part of the island; but ultimately they found it necessary to return to England; and it is feared that the zealous and successful labors of our valued brother, continued for about fourteen years, will no more be renewed in Jamaica.

In the anticipation of Mr. Coultart's retirement from Kingston, the committee were very anxious to provide a minister, who, if the church should concur in the appointment, might succeed to the charge of that important station. It seemed highly desirable to find one who should combine with other requisites for the office a degree of experience in pastoral duties. Their attention having been directed to the Rev. John Shoveller, formerly of Penzance, whose character and talents are advantageously known in many of our churches, it was ascertained that the subject had previously rested with considerable weight on his own mind; and, after mature consideration, he felt himself called on to undertake this service, and sailed for Jamaica in the month of March, 1831. He arrived at Kingston on the 30th of April, and the impressions made on his mind by what he saw and heard may be learnt from the following extracts of a letter under the date of June 6th:—

"My time is fully occupied, and it is a blessed occupancy. I feel that I am living *usefully*, and should it please our Lord to preserve my health and strength, I believe that I shall be as happy in this service as I can expect to be on this side heaven. Yesterday was a delightful day; the attendance in this spacious chapel most numerous; the people devoutly attentive; and many of them evidently much affected under the preaching of the word. In the afternoon, when they stood up by *hundreds* to sing, after partaking of the bread and wine at the Lord's table, the hymn,

'How sweetly awful is the place,  
With Christ within the doors,' &c.,

and especially the verse,

'We long to see thy churches full,' &c.,

my heart truly thrilled within me at witnessing the wonderful grace of God.

"I am much interested with the simple evangelical piety of many of the black people. Here are Christians of various attainments and gifts, as it is with you

in England; but the doctrine of the cross is the solace of them all. During the past three weeks, I have been much engaged in the quarterly renewing of tickets for communion, so that I have had an opportunity of conversing with several hundreds of members and inquirers. I find the knowledge and the power of expression among the people very various, and many are more shrewd and intelligent than I had expected.

"Those who have had much intercourse with the white people, do not so much use the negro dialect. You would, however, be much interested, I am sure, with the remarks of some of the poor people both of town and country. 'I hope,' said I to one of them, 'you love the Lord Jesus.' 'Oh! yes, my dear massa, me *must* love him—he first loved me—him *too* good to me—took upon him the sins that was to condemn me.' To another, 'Well, my friend,' said I, 'whom do you trust to for your salvation?' 'Ah! me trust to *Massa Jesus Christ*.' On asking another if he loved the Saviour, he took off his hat, and showing me his gray woolly head, 'Ah! Jesus,' said he, 'take care of me long time, when I was taken from Africa, and bring me to the gospel, and take care of me till now:—me *must* love him.'

"I am much interested with the schools here, and have now a class of the best scholars of both sexes, who come to me once or twice a week to spend an hour for religious instruction. Some of these are black, others children of color. I anticipate, in dependence on the divine blessing, some usefulness from this exercise."

The last report of the state of the second church in Kingston, informs us that it continued in a very prosperous condition. Sixty-seven, during the year, had been added to its number, besides fifty-seven others at *Yallahs*, a station to which a more distinct reference will be shortly made. A remark made by our respected brother, Mr. Tinson, when speaking of the accounts given by candidates for church fellowship prior to their admission, deserves attention, especially as we conceive it applies, generally, to the negro converts. "In many instances, where the greatest mental poverty prevails on almost every subject but religion, the irradiation of mind manifested in regard to divine things is evidently such as nothing but the Spirit of God could impart."

Before we leave this interesting station at Kingston, we must introduce to our readers several interesting anecdotes connected with it, even though it may compel us to abridge our account of other places.

In a letter, written by Mr. Coulart to Dr. Ryland, after mentioning that, at the close of 1824, he had baptized one hundred and thirty persons, making a total, during the year, of four hundred and fifty,—

he proceeds to narrate the following affecting incident:—

"I called, the other evening, upon one of our poor members, that was supposed to be dying. I asked him how his mind was; what his thoughts of death—'Quite happy,' was his reply, 'and ready to go.' I said, 'Take care; don't deceive yourself; you have been a vile sinner, a sad, worthless creature, both to God and his church; take care, don't build on the sand.' He seemed astonished for a minute or two, and was silent; then, as if he had collected all his energy, and freed himself from the hand of death, he sprang up on his bed, saying, 'No, minister, no; I am not deceived; you are clear of my blood.' I said, 'Let that be to me; your time is short; ask God to forgive you for Christ's sake; let nothing take your attention from Jesus now; cry to him till you feel his love.' I prayed with him, and left him. In a day or two, some one came again, and said he was dying. I hastened to his bed-side. There stood his friends, and his weeping companion sat by him on the bed. He was dreadfully convulsed, and when he opened his eyes and saw me, he cried out very loud, 'Minister, bless you; I am safe; Jesus Christ has not forgotten a poor, wicked, worthless sinner. No, I am a dying man; but thank thee, O Saviour, for the gospel, for thyself; come, and take poor me.—Come, Lord Jesus, come quickly.' My heart leaped for joy to see this poor *black* brand plucked out of the fire. I never saw such ecstacy in death before—looked on him in his last agony in amazement, and said, 'Surely the blood of Christ speaketh better things than that of Abel.' I thank God I crossed the Atlantic to see this, to receive the blessing and the delightful testimony of this poor descendant of Canaan, going where there is no more curse."

Mr. Coulart thus writes:—

"Kingston, March 17, 1828.

"On Easter Sunday, we hope to baptize about seventy persons, who have been seriously examined as to their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed. His reply was, 'Yes, massa; how can me *lib* (live) without pray?' 'Many *do* live, it was remarked, who never pray; and *you* once did not pray.' 'Yes, massa, but since me know myself, me no able to lib if me do not pray.' 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.' 'Yes, massa wish it.' 'I shall be glad to hear.' Here he stands before my vision still; his hands lifted up and clasped in each other, his wrinkled and tattooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling

Him who hears prayer, that he is a poor *neger*, and did not know how to speak to one great God who make all *tings*. 'But do, oh! dou great God, cut de string of dy poor *neger's* dumb tongue, dat him may peak de trut (truth)! Oh! open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, an take Jesus, de Son of God, into him heart! O Lord, dy poor *neger* come to dee; neber let him go again; *hold him fast, hold him fast, good Lord, for Jesus' sake!*'

"Another old member, a Mrs. K., who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe, that she seldom closed her eyes in sleep, yet she enjoyed an *amazing portion of happiness* during the decay of her earthly house. It was remarked that she had suffered long. 'Yes,' she said, 'a little time in pain seem long to we poor *tings*; but God been so good, dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant.' It was said, 'Do you feel assured you shall he for ever where Jesus is?' 'Yes,' she answered, 'Jesus purchase me wi him blood; and though me a poor *ting*, and no sarvis to any one, yet him love me, and him won't iling me away. Yes, *massé*, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarvant will soon be in him bosom—him *too good*, him *too good!*' It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe; yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, had it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham, on whom the curse of slavery rested heavily for many years.

"Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with a slight fever at the time. I transcribe what of it differs from the above.—"A day or two before her death, I found her lying on a mat, her head supported by a chest, which I suppose contained her little ail. As I entered, she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight when she said, 'Oh *massa*, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him *too good*, him *too good.*' I endeavored to impress upon her mind a sense of her unworthiness. 'Oh, me know me good for noting; but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and, taking her hand as I came away, I said, 'My friend, I wish you an abundant entrance into the kingdom of God's dear Son!' She smiled, and said, 'Say

how dye (farewell) for me to me minis<sup>r</sup> Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven.' I was told by a near neighbor, that when she was unable to rise, she would be carried to the door, and there, in prayer with her fellow servants, recommend that Jesus who was her all." Even this one instance of the love and tender mercy of Christ Jesus to a sinner, was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed my labors!"

One anecdote more, in connection with Kingston, and we will pass on. A minister in England forwarded, several years ago, the following narrative to the secretary of the society:—

"Some few years since, I was preaching at Plymouth, when a request was sent to the pulpit to this effect:—'The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers, and crew of the ———, West Indiaman, for their merciful escape from shipwreck during the late awful tempest.'

"The following day, I went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—'Oh, sir, what an invaluable blessing must personal religion be! Never did I see it more exemplified than in my poor negress, Ellen, during the dreadful storm. When we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would break over the vessel, and entomb us all, my mind was in a horrible state—I was afraid to die—I could not think of appearing before God but in dread dismay—Ellen would come to me and say, with all possible composure, 'Never mine, *missee*, look to Jesu Christ—he gave—he rule de sea—be prepared to die.'

"And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were got, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state—I feared to die—I knew nothing of religion,—poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, *missee*—look to Jesu Christ—he de rock—no shipwreck on dat rock—he save to the utmost—don't be fear, *missee*—look to Jesu Christ.' I determined, I hope in divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negro in the midst of such dreadful circumstances.'

"Of course (continued the minister) I wished to see this poor, yet *rich*, African. She was called to the cabin, but as I wished our conversation to be heard by the sailors, I desired her to go on deck, which she did, and we followed.

"*Minister.* 'Well, Ellen, I am glad to find that you know something of Jesus Christ.'

"*Ellen.* 'Jesu Christ, massa!—Oh, he be very good to my soul:—Jesu Christ!—Oh, he very dear to me.'

"*Minister.* 'How long is it, Ellen, since you first knew the Saviour, who is so precious to you?'

"*Ellen.* 'Why, massa, some time ago, me hear Massa Kitching\* preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world; he pity we poor sinners. We die or he die—he die dat we no die—he suffer on de cross—he spill precious blood for we poor sinners. Me feel me sinner—me cry—me pray to Jesu, and he save me by precious blood. Oh! Jesu Christ very good—he save me.'

"*Minister.* 'And when did you see Mr. Kitching last, Ellen?'

"*Ellen.* 'Missee Kitching, sir, de fever take him—he lie bed—he call we black peoples his children—he say, Come round de bed, my children;—he den say, My children, I go to God—meet me before my God; I go to God—meet me before my God; and den he fall asleep.'

"*Minister.* 'Oh then, Ellen, Mr. Kitching is dead, is he?'

"*Ellen.* 'Dead, sir! Oh no, Massa Kitching no die; he fell asleep, and he sleep till de trumpet of the archangel wake him, and den he go to God. Yes, de trumpet of the archangel wake him, and den he go up to God. Massa Kitching no die, he fall asleep.'

"Enviably Christianity, which enables a poor African to regard death as a sleep, from which the archangel's trump will awake, and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, I hope we love."

From Kingston, the capital of the island, we turn to the YALLAHS, to which a reference has been already made. It is situated about twenty miles from the city just named; and the church was commenced in 1830, by the occasional preaching of Mr. Tinson, who speedily collected a large congregation. It is a subordinate station to the second church at Kingston, and contained, in April, 1831, one hundred and three members. It has not yet been favored with a pastor exclusively devoted to its interests.

It is probable that the annexed account of the origin of this station, as furnished by Mr. Tinson to Mr. Dyer, in a letter dated July 15, 1830, may be interesting to our readers.

"Since we came back, I have opened a new station

\* Mr. Christopher Kitching, who died at Kingston, December 18, 1819.

at Yallahs, about nineteen or twenty miles from Kingston, where I preach once a fortnight. We had members belonging to our church in that neighborhood, but they could seldom attend in Kingston. Much interest has been excited, and some opposition; but the latter has only increased the former, and God is blessing the word abundantly. Many come to hear; and on the 27th ult., I baptized thirty-eight persons, and, with thirty dismissed from our church in Kingston, formed them into a church at Yallahs. Although the day was exceedingly wet, the place could not hold the people. On the Saturday, some of our poor friends from the estates employed the day allowed them to work their grounds, in preparing for the baptism. We had some difficulty in fixing on a place for the administration of the solemn rite, as we could not venture into the sea, from the heavy swell which generally prevails on that part of the coast. We at last determined on baptizing in the river, close to the sea beach, an excellent place formed by the sea washing the sand into the river's mouth; but our friends hesitated at first, being told that a large alligator had been seen there a few days before. Assured, however, that if there were alligators in the river, they would not attack us, unless greatly provoked, and having no intention to provoke them, we commenced our preparations. Three booths were erected on the beach, the river was explored, to ascertain its depth, the nature of its bottom, &c., and rods were fixed, to show how far and in what direction it was necessary to go, to obtain a sufficient depth of water and a secure footing. Early on the sabbath morning, we repaired to the place; it had rained heavily nearly the whole night, and the morning was very wet; but there had never been a baptism in the neighborhood before; many of the people had never seen the ordinance administered, and had heard strange things concerning it—that we dipped the persons three times in a state of nudity, with their heads downwards &c., so that great interest was excited; and, notwithstanding the inclemency of the weather, we had a large concourse of spectators. The greatest solemnity prevailed, and I hope the Lord was with us of a truth. I have more than once baptized above a hundred at a time, but never before do I remember feeling such pleasure in administering the ordinance as I did on this occasion. Several, who never witnessed the ordinance before, on being asked what they thought of it (for our people are not backward in making such inquiries), replied, it appeared exceedingly solemn and impressive. We saw nothing of the alligator, though one was caught the same day a little distance from the river, measuring about eleven feet in length."

SPANISH TOWN will next claim our attention. This

place, situated about fourteen miles from Kingston, has a population computed at ten thousand, and is the seat of the government. We have already noticed the formation of the church by Mr. Godden, and have seen that Mr. Phillip became his successor, who yet continues to fill the pastorate. The commencement of his ministry was somewhat discouraging. He was called for a season to labor under ill health; and having surmounted this, an attempt was made, which, however, was effectually resisted, to compel him to serve in the ranks of the military; and when this difficulty also was overcome, his chapel was found exceedingly inconvenient, and a barrier to his extended usefulness. A new place was erected, and handsome contributions were made towards the expense thus incurred, both by many white gentlemen in the neighborhood, and the slaves themselves. Schools were established on an extensive scale; and at one period not less than thirty children of *Jewish* families were included among their pupils. Mr. Baylis was sent, in 1826, to the assistance of Mr. Phillip, with whom he remained till the new church at Mount Charles needed his assistance, when he was succeeded by Mr. Andrews, a young man baptized on the spot, who had previously been engaged in conducting schools in the army. In 1828, not less than four hundred and twenty-five persons were received into the church; all of whom, by their examinations before admission, and their consistent conduct after it, gave ground to hope they were savingly acquainted with divine truth. Between three and four hundred children are taught in the schools on this station. Mr. P.'s health, however, has latterly greatly suffered in consequence of his unwearied exertions, and the society hope shortly to be able to render him effectual assistance. This, indeed, would have been given before now, but for the sudden and affecting death of Mr. John Griffith, a short time ago, only a few days after his arrival on the island.

We must now proceed to relate one or two interesting facts connected with Spanish Town, and then pass on, remarking by the way that the church here consists of more than one thousand members, and that it has subordinate stations at Garden Hill, Passage Fort and Kingswood.

A year or two since, Mr. Phillip writes:—"A few days ago, when meeting with several female members of the church, according to weekly custom, for the purpose of inquiring as to their religious experience, and about the texts, &c. of the preceding sabbath, I thought it my duty to reprove one of them, an old negro woman, for being so seldom able to repeat them. On this she rose up and thus addressed me, with all the marks of natural eloquence, the tears starting from her eyes as she spoke:—"Mo dear minista, me no able for

remember de tex. Me heary de word, and drink him down, fast as minista can speak, an me go home—no say rotin to no passon—shut meself up in de room—say, Now me tink on de tex, an carry to minista—But O, me sweet massa! me head too bad—him can't carry notin. Me heary de precious word—me feel de precious word—me understand de precious word—an me rejoice when me heary it, but till (still) me no able for recollect it, me heart so hard—debil so busy, him tief de word out me heart, make me cry. Massa, me poo ting, me no able for read none at all, ebery ting me had, me would give to read God's word like de dear childrens in de cool, den me would read de tex two three times, till him no lif (leave) my mine (mind)."

On my asking why she had not endeavored to read before she was so old, and why she had not got one of the school children to read to her, she replied—"Me do beg one boy to go some time, but been (since) me old free woman, no able for work much, me wants to heary de Bible read all day long. Me minista! me wants for pend me whole time now for sarve me precious massa Jesus, an when sometime me no fine one boy for read to me, meself take up de Bible, open it, hold it to me eye so (taking up a book, holding it close to her eyes, and looking at it intensely), and den when me fine me can't understand, me throw it on de table, sit down and cry—yes, me massa, me poor neger quite sorry him no know."

"This I believe," adds Mr. Phillip, "to have been the sincere expression of this poor creature's heart; nor is it the only instance of the kind I have witnessed. Numbers I have heard express the same regret, as deeply, though perhaps with less emotion."

In January, 1830, a letter from Mr. Phillip to the committee in England contained the following intelligence:—

"Last sabbath day, I baptized one hundred and twenty-three persons; and many more are waiting to testify their attachment in a similar manner to him who hath loved them, and, I trust, washed them in his blood. It may be thought that, by the admission of such numbers, sufficient caution is not exercised by the church in receiving them as candidates; but let me assure you that, to the best of my knowledge, I have never administered this sacred ordinance to one from whom I could have conscientiously withheld it.

"The following will give you some idea of the spiritual knowledge which most of them manifested at their examination before the church a few days ago.

"*Minister.* 'You profess to love and serve the Lord Jesus Christ. What do you love and serve him for?'

"*Candidate.* 'Him pill him precious blood to redeem we poo sinner, massa.'

"M. 'How do you know that he shed his blood for you?'"

"C. 'Because *me is poo sinner*, and me no lub him *once*, but truly feel Massa Jesus, none 'tall.'

"M. 'Then you did not always love him?'"

"C. 'No, massa; me no always lub him, for true—me love de *world* and de tings of the world, but me no like for heary bout Massa Jesus, none 'tall.'

"M. 'Do you like to hear about him now?'"

"C. 'O my massa! who me like for heary bout, if no like for heary bout Massa Jesus? Him too good to me poo sinner.'

"M. 'What first stirred you up to pray?'"

"C. 'Me go to chapel, and heary minister sa, 'Xept ye repent, ye all likewise perish; un me feel much upon it; feel me no do one ting right; and if me dead, me go to hell; and beg one broder for set me off to pray to Massa Jesus to have mercy on me poor soul.'

"M. 'And do you think that God has changed your sinful heart?'"

"C. 'Me *hope* so, massa. Me feel myself poo sinner till: *worsen* and *worsen* me seem for get ebery day; but me heart fix pon precious Massa Jesus, and me pray me for dead sooner den me no lub and sarve him.'

"M. 'But how is it that you are getting worse, if you have a new heart?'"

"C. 'Massa, me no know—me feel two something widin me, one good, turra bad—me heart go and eome; him neber tan pon one ting good. Sometime one sa, Tom, go to chapel;—turra one sa, Me no go to-night, me quite tired, and do ground wet and eold. Sometime one say, Tom, pray and tank Massa Jesus;—turra one sa, Him too late for pray now, must tan till morrow. So, massa, me can't tell meself sometime what me is.'

"M. 'Have you felt more happy, since you have made a profession of the religion of Jesus, than before?'"

"C. 'O yes, my inassa; befortime, when me sick, me fraid for dead; but me no fraid for dead again. Massa Jesus take away him ting; so him no able for hurt one a de little ones who believe in him.'

"M. 'And do you really think that you are one of that little flock whom ho will make victorious over death?'"

"C. 'Massa, me truly feel me poo miserable sinner, no able for to do any ting good in him sight, but me got no oder to eall upon, nedder to put my trust in, but Massa Jesus, and in de precious blood. Don't him say, him no east out nono dat eome to him?'"

"M. 'Who is Jesus Christ? and how do you know that he is able and willing to forgive your sins?'"

"C. 'Him de Son of God, and don't massa self tell us him neber turn poor sinners from de door of mercy?'"

"M. 'As you say you take no more pleasure in the things of the world, what do you delight in now?'"

"C. 'Me lub Jesus Christ now, and for do him commandment. Me lub me church—me lub me broder and sister—me lub for heary God's word—me lub for sing and pray—and all ting, massa, and me own heart tell me, me precious Massa Jesus lub.'

"M. 'Why do you wish to be baptized?'"

"C. 'To pattern after Massa Jesus. Him bury under de water, rise up again, so me wish for follow him.'

"M. 'Do you think *that* will help to wash away your sins, and make you inore prepared for heaven?'"

"C. 'Only Massa Jesus' *blood* wash away my sins, and make me fit for heaven. Baptize, dat make de world know me no belongs to dem again, but me take up de cross, follow Massa Jesus.'

"M. 'What do you think of the Lord's supper? Is it, think you, the real body and blood of Christ that you see on a sacrament-day on the table?'"

"C. 'No, it only bread and wine to remember us dat like massa broke de bread, so Massa Jesus body was broke for we poor sinner, and de wine show wo how him blood pill for we too.'

"M. 'Well, if we were to receive you into the ehureh, do you think you would have any duties to perform towards it?'"

"C. 'Yes, massa. Me mus'nt get grief when me broder and sister tell me do wrong—me must lub mo minister—all me broder and sister,—tend me ehureh regular, and do all me can for bring all de poo sinner like meself, sittin in de cave of darkness, to Jesus Christ.'

We have already seen that in 1822, the missionaries at Kingston began to preach the gospel at PORT ROYAL, situated about six or seven miles from that city; and which, till it was nearly destroyed by a tremendous earthquake in 1696, was considered the capital of Jamaica. Many persons from this place for a while attended at Kingston; but the eongregation so greatly increased, that, in 1826, a ehureh was formed here, and Mr. Knibb, now of Falmouth, undertook its charge. The eause has continued to flourish, the chapel has been enlarged, and, though Mr. Knibb has been removed from the station, evidenees are yet afforded that the faithful word is not published in vain.

We now solieit the attention of our readers to the ehurehes at OLD HARBOR, and VERE. At the former

place, Mr. Phillipò appears to have commenced preaching about the year 1825, when a new chapel was erected at the expense of individuals residing in the neighborhood. He was afterwards assisted in these labors by Mr. Baylis, when he resided at Mount Charles. In 1829, Mr. H. C. Taylor, who had resided in the island, as a catechist, under the direction of a kindred society, having become a Baptist, was ordained over a church formed about the same time. Here, and at Vere, where a church has since been formed, he is very busily employed, with very delightful success; having the charge of from five to six hundred members, more than one half of which were added during the past year.

As one specimen, among many others, of the tendency of slavery to harden the heart, and the power of religion to enable a man to bear up under persecution for Christ's sake, we may refer to a fact mentioned by Mr. Taylor, in a letter dated October 7, 1830:—A member of his church a short time before "was convicted of the crime of 'preaching, as they term it,' sentenced to six months' imprisonment, and to be flogged. The latter part of his sentence was executed," says Mr. Taylor, "very severely, as his poor back evinces by scars which extend from his ears down to his loins; the consequence of which was, he was disabled for some weeks, and his life was in danger. He is now better, bears up with Christian fortitude, and is laboring under prison discipline." Every reader will feel indignant at the idea of such outrages being committed under the sanction of law, and ardently long for the period, we trust not far distant, when justice shall be rendered to those who have so long borne the iron yoke.

More than one reference has already been made to MOUNT CHARLES, the circumstances of which we advert to for a moment. It is an inland situation, about 20 miles north of Kingston; its air is considered very healthy, and it stands very conveniently for the attendance of large congregations. A plot of ground was purchased here, in 1825, for the erection of missionary premises, and many persons on the spot contributed liberally for the promotion of the object. In 1827, a church was formed, and Mr. Baylis, who had previously assisted Mr. Phillipò at Spanish Town, became its pastor. Nearly one hundred and forty persons were baptized here the first year. Sabbath-schools have since been established, and a subordinate station entered on at *Sion Hill*. Mr. Baylis has since removed to Port Maria.

MONTEGO BAY, a town of great commercial importance, with a population estimated at six thousand,  
Vol. I.—Nos. 27 & 28.

and situated in a parish containing twenty-five thousand negroes, next invites our attention. In 1823, Mr. Thomas Burchell was sent out from England, and fixed his residence at this place, commencing his labors with a very pleasing prospect of success, though he formed his church with but twelve members. He soon found it necessary to obtain a more extensive chapel, and procured a large building in the centre of the town, formerly used as a court-house, and afterwards as a theatre. He met with much opposition, over which he eventually triumphed. Very large congregations attended; urgent and repeated applications were made from neighboring towns for religious instruction; to which Mr. Burchell attended, as far as possible, till his health became seriously injured; on which account he was compelled to visit England. While there, he collected considerable sums of money towards the erection of a spacious new chapel, which also was soon crowded with attentive hearers, a great number of whom gave decisive evidences of conversion to God. Talents for usefulness discovered themselves among the members of the church, and the stations at *Putney* and *Gurney's Mount* are now supplied from Montego Bay with Christian instruction; while Falmouth, and Crooked Spring, originally supplied in this way, have now separate churches. Efforts so great as these demanded help, and Mr. Mann was sent out to assist Mr. Burchell, who labored, first here, and afterwards at Falmouth, for about four years, with distinguished success; when, after only a few days' illness, he was removed to his rest, February 17, 1830.

The last Report of the society, read in June, 1831, states that, "The attention of Mr. Burchell has been much occupied by various arrangements respecting chapels, &c., at the various and rapidly increasing subordinate stations in that part of the island. Still his ministry is greatly blessed; and, although several hundreds have ceased to attend at his chapel, in consequence of having been provided with the means of grace nearer home, they can scarcely find room for the numbers who flock to hear the gospel. Seven years have not elapsed since Mr. Burchell formed the church in that town, with twelve members only, in a small upper room; now, the whole area of a building seventy feet square hardly suffices to contain those who come together to commemorate the death of their Lord; the church comprises upwards of fifteen hundred members, besides 'inquirers' to a still greater number. We are grieved to add, that some of those very men, whose slaves are taught, not only the fear of God, but honesty and sobriety also, so far from being sensible of their obligations to Christian missionaries, are devising new methods of vexatious molestation. A local tax of considerable amount has

been imposed on the chapel; and, as Mr. Burchell properly declined the payment, until he could ascertain the legality of the impost, the lamps used for their evening worship have been seized, and sold by public auction! Continual exertion has greatly weakened Mr. Burchell's constitution, originally very robust; but it is hoped that the addition of Mr. Gardner, who joined his brethren on the north side of the island at the beginning of the year, will considerably diminish the necessity for his travelling, which, under the burning sun of Jamaica, is attended with no small danger to health, and even to life itself."

Mr. Burchell has, since that time, again visited England for the benefit of his health.

From the many interesting anecdotes connected with this place, illustrative of the blessings of faith in Christ, we select the following two or three:—

"During the period of persecution to which we shall hereafter more fully advert, two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the work-house, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides, in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell and thrashed him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray. 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and a part of the fine was remitted; and so the man was dismissed, to go and pray elsewhere!"

After Mr. Burchell had visited England, as before named, in 1826, he gave, on his return, the following account of the manner in which he was received:—

"On my arrival at Montego Bay, Jan. 30, I was welcomed in the most affectionate manner by the poor people. Their expressions of pleasure, accompanied with many tears, were truly affecting, and greatly endeared them to me. Numbers crowded to the wharf, and many came off to the ship in boats and canoes, to tell massa, 'How d'yc?' and bid him welcome. At our morning prayer-meeting, the following sabbath (when our chapel was thoroughly crowded), the prayers of our friends were indescribably affecting. 'O Massa Jesus, we tank de—O Massa Christ, we soul

bless de—de take we Shepherd home—de give him strengt—de bring him back—bless de Lord, O we soul. Now, Massa Jesus, bless we Shepherd—help him to peak dy word—help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour.' It being rumored that I should be at Falmouth last Sunday, great numbers crowded to me to bid me welcome, so that the house I occupied was crowded for several hours with poor negroes, who said, if they could but see my face, to see that I was indeed come at last, they would be satisfied; and as they saw me, many of them, in the fullness of their joy, exclaimed—'Now we heart too glad; massa come at last, for true.' The people were brought by parties, and introduced by the individual who had been instrumental in 'haling' them, as they called it, i. e. persuading them to come and hear the gospel, and cultivating a concern for their souls. After talking with several of these parties, one of our members, a female, came to me. 'Well, massa, me very glad to see you; me too glad; me come to let massa see me family; when she introduced to me above one hundred persons, adding, 'Me have more dan dees, behind; me will bring next Sunday to massa.' This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of 'picking up,' as she terms it, above two hundred poor sinners. She has been called to suffer much for her zeal and her attachment to Christ; but in the midst of many threats, she has boldly declared, 'by de help of Massa Christ, to hale all she can to de gospel.'

In giving an account of the examination of a number of candidates for baptism, Mr. B. says—"I asked one, named Peter, if he loved Jesus Christ. *Peter*—'Massa, me love Christ? Dat me do, to me very heart.' 'But how do you know you love Jesus Christ?' *Peter*—'How me know? Massa Christ no de Son of God? Him no come into dis world and pill his blood for we poor neger?—How me know me love Christ? Who me love, me no love him? Who wort love, if him no wort? Me love him, massa, me feel it; dat how me know.'"

Long as we have been staying on this station, we cannot retire from it without giving an account, furnished by Mr. Burchell, of a conversation held with one of his members on his death-bed.

"Calling on this poor man one day, when he was very ill, I said, 'Well, my friend, do you think God unkind for afflicting you so severely?'

"*A.* 'No, massa.'

"*Q.* 'Don't you feel sometimes disposed to complain?'

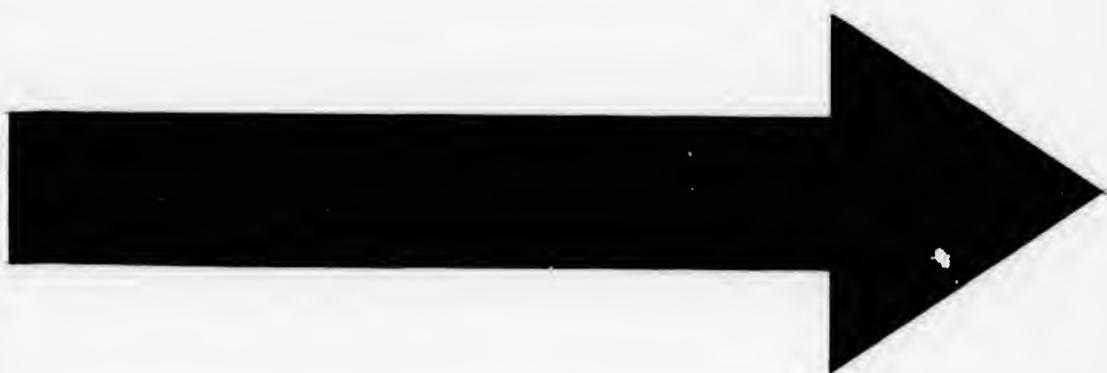
"A. 'No, pray to God not to let me.'  
 "Q. 'What makes you feel resigned?'  
 "A. 'Me know God do no wrong; him know what is best; him do best.  
 "Q. 'Have you ever felt sorry for coming to Christ?'  
 "A. 'O, no; me feel sorry me no come before; me too glad me hear of Jesus Christ.'  
 "Q. 'How do you feel in the prospect of death?'  
 "A. 'Me feel happy.'  
 "Q. 'What makes you happy?'  
 "A. 'De love of Christ.'  
 "Q. 'Do you think your prayers will take you to heaven?'  
 "A. 'No, no.'  
 "Q. 'But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?'  
 "A. 'No, me no have one good ting to tink of, nothing but Christ, him precious blood.'  
 "Q. 'Why do you think Christ will receive you?'  
 "A. 'Me love him; me love him to me heart.'  
 "Q. 'But will he be willing?'  
 "A. 'Ah, massa, him no pill him precious blood? Him no say, Come unto me? Me know him true.'  
 "Q. 'Would you like to meet your Christian friends again on earth?'  
 "A. 'Me would like to tell all me broders and sisters to love Christ more, to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.'  
 "Again, a few days before his death:—  
 "Q. 'Well, friend, you appear very low.'  
 "A. 'Yes, massa, but de Lord is very good.'  
 "Q. 'Do you feel much fear of death?'  
 "A. 'No, massa; Jesus promise to be wid me.'  
 "Q. 'Where do you think you will go when you die?'  
 "A. 'I tink I shall go home.'  
 "Q. 'But where is the home you mean.'  
 "A. 'Where Jesus is.'  
 "Q. 'What do you think of religion now?' (At this he brightened up).  
 "A. 'Ah, massa, what become of poor neger, if him no hear religion? What me tink? Me *feel*—me no able to tell what me *feel*. It good; it make neger happy to die.'  
 "Q. 'Would you wish to recover again?'  
 "A. 'Me too weak.'  
 "Q. 'Well, but if God were to give you your own will, how would you act?'  
 "A. 'Why' (he hesitated, and replied)—'no, no, my will no do; me no want my will—God's will is best.'"

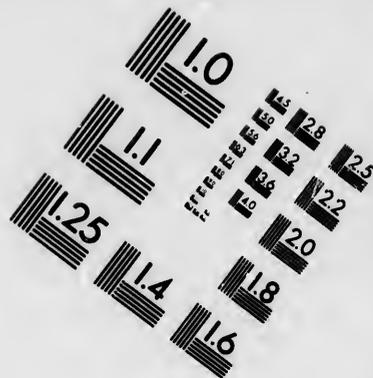
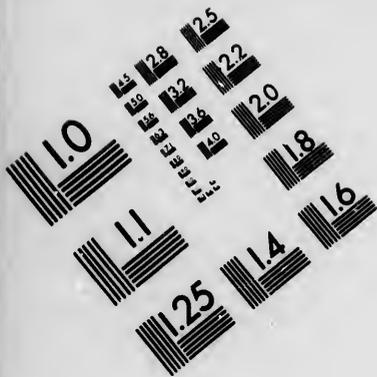
Mr. Burchell adds the brief, but comprehensive testimony, 'He lived consistently, and died happily.'

We have already informed our readers, that, several years ago, Mr. Burchell, of Montego Bay, in connection with his valuable colleague, Mr. Mann, occasionally preached at CROOKED SPRING, with very gratifying success. About 1826, a church was formed here, who, in 1830, resolved on the erection of a very large meeting-house; and in this latter year, Mr. W. W. Cantlow became their pastor. We regret, however, to add, that the state of his health has compelled him to leave this very promising station for England.

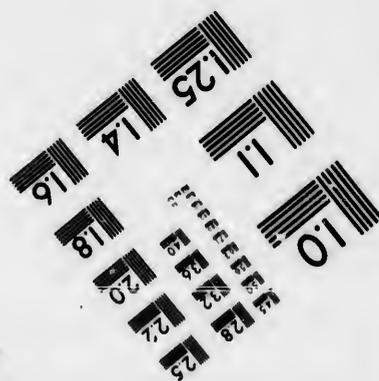
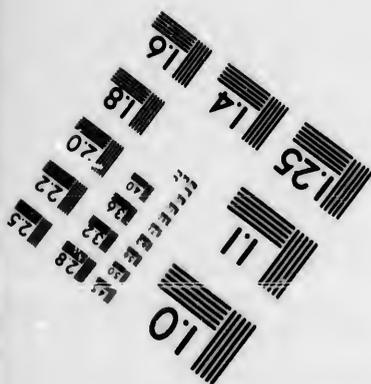
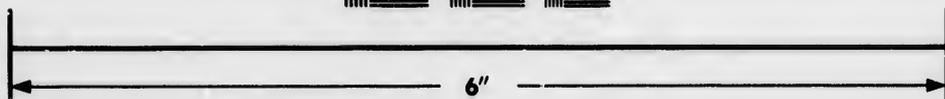
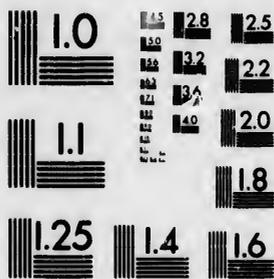
It will be, probably, recollected by many of our readers, that the Baptist mission in Jamaica was commenced at FALMOUTH, in 1813, by Mr. John Rowe, an account of whose death has been already given. Various circumstances compelled the society, after his removal, to withhold its aid from this important town, till about 1826, when Messrs. Burchell and Mann occasionally visited it; and in 1827 a church was formed of sixty-seven members; some of whom ascribed their first serious impressions to Mr. Rowe's ministry. Mr. Mann was, for a short time, the pastor of this church. The following account of the choice of his successor, as given by Mr. Burchell, must be considered interesting:—

"Soon after the decease of our excellent brother, Mr. Mann, who was honored with such signal success in his ministry at Falmouth, the church proceeded to the choice of another pastor; and the mode in which this important business was transacted ought to be mentioned. Happy would it be if our churches at home, on such occasions, uniformly displayed so much of Christian love and unanimity as this society did, which has existed but a very few years, and is composed, for the most part, of slaves. I called a church meeting," says Mr. Burchell, "when between four and five hundred members were present (special prayer meetings having been previously held). At this meeting, I endeavored to impress on their minds the importance of being influenced by pure motives; and, having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously *rose up, and held up both hands, and then burst into tears!* My feelings were overcome, and I wept with them. This, I said, is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, the path of Providence is clear and plain, and would have said to brother Knibb, 'Go thou, and the Lord go with thee.'





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"In interpreting this unanimous and affectionate invitation as a clear evidence of the divine will, Mr. Knibb removed to Falmouth, though he had much to attach him to the station at Savanna la Mar. The letters since received from him contain much to awaken gratitude and hope."

The subordinate stations connected with Falmouth are *Rio Bueno, Stewart's Town, Oxford and Cambridge, and Arcadia.*

We proceed now to dwell on the facts connected with ANOTTA BAY. This station was commenced by Mr. Ebenezer Phillips, who left England with Mr. Phillipo. His ministry excited immediate attention; an obvious improvement soon took place in the morals of many, and some experienced a saving change of heart. A church of forty members was formed in 1824; a school also was established, and all appeared promising, when death suddenly hurried both Mr. and Mrs. Phillips to an early grave. In 1827, Mr. Flood succeeded Mr. Phillips in his office, since which time a new chapel has been erected; but the bad state of Mr. Flood's health has induced him to return, for a

short season, to his native land. *Charles Town and Buff Bay* are subordinate stations to Anotta Bay.

PORT MARIA is the last station in Jamaica to which we can particularly advert. On the return of Mr. Coultart from England, in 1827, Mr. Burton, who had partly supplied his pulpit during his absence, was at liberty to proceed to Port Maria, where he found a few persons fully disposed to receive him and his message with gratitude and joy. Here he built a new meeting-house, sixty feet by forty, and soon after, retiring, was succeeded by Mr. Baylis, whose labors have been greatly owned of God. *Ora Cabessa* and *Bro: Head* churches are affiliated with this.

The length to which the accounts of the principal stations on this island have almost imperceptibly extended, totally prevents our going into detail as to those at *Ann's Bay, Ocho Rios, Savanna la Mar, Manchioneul, Lucea, Fuller's-Field, &c. &c.* The state of such of them as form the Association will be seen in the following table, printed by the brethren on the island:—

TABLE STATEMENT OF THE BAPTIST CHURCHES IN THE ISLAND OF JAMAICA,

AS GIVEN AT THE MEETING OF THE ANNUAL ASSOCIATION, HELD IN FALMOUTH, ON THE FIRST AND FIVE FOLLOWING DAYS OF APRIL, 1831.

The number of persons connected with these churches, denominated Inquirers, is about 17,000.

CHURCHES.	PASTORS.	Increase during the Year.			Decrease during the Year.			Clear Increase	Total Number of Members.
		Baptized.	* Received.	Restored.	Died.	Dismissed to other Churches.	Excluded.		
Kingston, East Queen Street,	Mr. Coultart, . . . .	114		23	73		35	29	2087
—, Hanover Street, . . .	Mr. Tinson, . . . .	67	11	10	12	30	7	39	769
Yallahs, . . . . .		57	47		1			103	103
Spanish Town, . . . . .	Mr. Phillipo, . . . .	117	35	10	10		16	136	1036
Montego Bay, . . . . .	Mr. Burchell, . . . .	370	13	5	27	5	11	345	1572
Gurney's Mount, . . . . .		53	8				2	54	125
Falmouth, . . . . .	Mr. Knibb, . . . . .	218	24	1	5	7	14	215	885
Anotta Bay, . . . . .	Mr. Flood, . . . . .	86	10	2	12	1	4	81	510
Charles Town, . . . . .		60	4					64	112
Port Maria, . . . . .	Mr. Baylis, . . . . .	104	10		5		3	106	410
Ora Cabessa, . . . . .		18						18	45
Bro: Head, . . . . .		33	3					36	36
Mount Charles, . . . . .									319
Old Harbor, . . . . .	Mr. Taylor, . . . . .	156			3	60		93	265
Hayes Savanna, . . . . .		179	3		1		9	172	267
Crooked Spring, . . . . .	Mr. Cantlow, . . . .	88	5		13	1	1	78	723
Port Royal, . . . . .	Mr. Clarke, . . . . .	23		9	2	2	7	21	202
St. Ann's Bay, . . . . .	Mr. Nichols, . . . . .	21	31					52	64
Ocho Rios, . . . . .		15	74					69	89
Savanna la Mar, . . . . .	Mr. Gardner, . . . .	15			2		1	16	89
Fuller's-Field, . . . . .		2						2	22
Rio Bueno, . . . . .	Mr. Whitthorne, . . .	63			1	3	1	58	128
Stewart's Town, . . . . .		80			3	3		74	106
Lucea, . . . . .	Mr. Abbott, . . . . .		50					50	50
<b>Total, . . . . .</b>		<b>1941</b>	<b>321</b>	<b>60</b>	<b>170</b>	<b>115</b>	<b>111</b>	<b>1031</b>	<b>10,538</b>

\* "Received" refers to persons dismissed from other churches, and those who have been previously baptized, upon re-annunciation.

This is, probably, the best place to notice the opposition with which Christian missions, and the Baptist missionaries especially, have had to contend from the local authorities of Jamaica. It is quite consistent with the principles and practice of slavery to oppose Christianity and the extension of knowledge; we are not, therefore, at all surprised to learn that an unchristian and violent spirit has, at different times, shown itself against our brethren, which, but for the determined spirit of the British government, in checking their unconstitutional conduct, would have done much to prevent the good that has been effected.

On the 22d December, 1826, a consolidated slave law passed the House of Assembly, in which several clauses were introduced equally unjust and injurious. Among other restrictions, a missionary was prohibited, under pain of fine and imprisonment, from receiving any contributions from the negroes who attended his ministry. Application was made to the government at home, who instantly disallowed the act, and distinctly avowed a fixed determination to allow no unnecessary infringement on the religious liberty of any class of his majesty's subjects.

"When it was found that this attempt to bring the missionaries under the arbitrary clauses of the slave act had failed, a committee was appointed by the House of Assembly 'to inquire into the establishment and proceedings of the sectarians, and to report thereon.' By this committee some of our brethren were examined in the month of December, 1828, having been required to attend at Spanish Town for that purpose, much to their inconvenience and expense; soon after which a report was presented, from the committee, professing to be founded on these examinations, and the depositions of several other persons, in which charges are brought against the missionaries of such a nature as, if true, would overwhelm them with disgrace and infamy.

"Several individuals were examined (*on oath*, if we understand rightly) before this committee,\* by whom a report was subsequently made to the House of Assembly, gravely stating, as the result of their investigations, that the *principal object of the sectarians was to extort money from their congregations by every possible pretext, and by the most indecent expedients—that they inculcated the doctrines of equality and the rights of man, and preached and taught sedition, even from the pulpit—that they occasioned abject poverty, loss of comfort, and discontent among the slaves frequenting the chapels, and deterioration of proper-*

\* As a specimen of the evidence procured on this occasion, it is stated that one of these witnesses was brought up by a constable, being in custody on a charge of assault and robbery.

ty to their masters;—and that such was their outrageous thirst for gain—they recommended females to prostitute themselves to get money for contribution!

"In vain did our brethren apply for a copy of the depositions on which the report in question was founded—in vain did they call on their opponents, through the public journals, to substantiate the foul charges brought against them. The document was sent home, with all the formality of a veracious official record, and with express directions that it should be widely circulated through the kingdom, in order that the British public might learn the true character of the men to whom it referred. These instructions, however, were not obeyed—a fact of itself sufficient to prove the kind of estimation in which the 'Sectarian Report' was held by the influential and well-informed parties in England to whose care it was intrusted."

Undismayed by this prudent check to their hostility, the House of Assembly ventured, in December, 1829, upon a still bolder act of annoyance. The slave law, with all its persecuting clauses, was once more reënacted; and, as if in defiance of the just reprobation with which the British government had marked those enactments, their severity was increased. Meetings for divine worship, by dissenting teachers, were not to be held between sunset and sunrise—a regulation which, if it had been carried into effect, would have operated to have destroyed many of the stations, and debarred thousands of the poor negroes from the only means to which they had access of learning the truths connected with their eternal salvation. Urgent applications were again made to the British government, and his present majesty, William IV., in council, was graciously pleased to follow the example of his royal predecessor, in disallowing the act in question, thus affording an auspicious pledge, which subsequent events have tended only to confirm, of the just estimation in which the British sovereign holds the civil and religious liberties of his subjects, and of his firm resolution to maintain them. When this decision was made known in Jamaica, the advocates of intolerance felt that it was hopeless to persevere in their attempts, and the bill has since passed the House of Assembly, divested of those clauses which they were so anxious to introduce. These are events in which it becomes us gratefully to rejoice, especially as they indicate the watchful care of the Supreme and Universal Ruler, who guides all events according to the counsel of his own will. May the time soon arrive when every other impediment to the cause of righteousness and truth, in our colonies, shall be removed, and the word of the Lord have free course and be glorified!

## SOUTH AMERICA.

In the year 1822, the attention of the committee of the Baptist Missionary Society was directed to the British settlement of *HONDURAS*, in the bay of Mexico, as an eminently important missionary station. A missionary placed here, it was stated, would not only have access to the negroes of the settlement, but to the Musquito Indians, who inhabit a large tract of country to the S. E., and who are very friendly to the English. As a free passage was offered to a suitable agent by a kind friend, Mr. James Bourne, a student at Bradford, offered himself for the service, and set sail in April of that year. It was found, however,

that some important obstacles presented themselves to immediate success. Mr. B. has continued faithfully and constantly to preach the word, to educate the young, to distribute tracts, and in every possible way to do good. He has erected, partly with aid obtained on the spot, a new chapel, has a respectable congregation; and notwithstanding personal and domestic afflictions, and difficulties arising from human depravity, and false religion, he has certainly scattered around him great benefits. This gentleman visited the United States in 1827, and is remembered with interest by many of the churches.

## SOUTH AFRICA.

THAT the English Baptist Missionary Society are desirous of extending their important labors, and of widely diffusing the blessings of the gospel, must have been evident from the statements we have already given; and the following extract from their Report, presented in June, 1831, will show that new doors of usefulness are opening before them; may they enter, and occupy with success.

"To this brief summary of the state of affairs in our existing missions, it is proper to add that some steps have recently been taken towards occupying a new station in the very extensive field of South Africa. Urgent representations on this subject have repeatedly been made to the committee by some friends, connected with our denomination, at *GRAHAM'S TOWN*, in the district of Albany; and their applications were powerfully seconded by missionary brethren from other societies,

residing at and near that town. The committee were at first inclined to suppose that Mr. Bruckner might remove thither, with advantage, after he had completed the publication of the *Javanese New Testament*; but, as his views did not coincide with their own, they have considered themselves called on to send a minister from this country; the Rev. W. Davies, late pastor of the church at *Lake Lane, Portsea*, has devoted himself to this service, and will probably sail in a few weeks. Should the divine favor rest on this new undertaking, our society will then have, for the first time, stations in each quarter of the heathen world. May that blessing be devoutly sought, and our proceedings at all times be conducted in that spirit of humility, self-denial, and simple dependence upon divine aid, which shall constitute a certain pledge that it shall be imparted."

# HISTORY OF THE LONDON MISSIONARY SOCIETY.

## CHAPTER I.

### FORMATION OF THE SOCIETY.

It is now the pleasing task of the historian to relate the formation of a society, which, desirous of merging party names in one grand combination for the diffusion of divine light through a benighted world, extended the hand of cordial fellowship to all the genuine friends of the Redeemer; and erected a banner, beneath which both ministers and private Christians of evangelical sentiments, but of different denominations, might, without the slightest sacrifice of religious principle, concentrate all their energies with a view to the spread of the gospel, the exaltation of Christ, and the salvation of souls.

A visit that the Rev. David Bogue, of Gosport, made to Bristol, in order to supply the Tabernacle, a church erected by George Whitfield, gave rise to the actual resolution of uniting different bodies of Christians in the glorious work. The parlor of the Tabernacle House is called "the cradle of the Missionary Society."

An Address to Evangelical Dissenters by Mr. Bogue, published in the Evangelical Magazine for September, 1794, excited considerable interest among those who were truly desirous of witnessing the extension of the kingdom of Christ; and, after several private conversations had been held upon the subject, the first concerted meeting, with a view to the formation of the society, took place on the 4th of November. It is said to have consisted of "a small but glowing and harmonious circle of ministers of various connections and denominations." From this time, the friends of the perishing heathen appeared evidently to increase both in numbers and cordiality; and, in the month of January, 1795, it was deemed expedient to ascertain the disposition, and to solicit the assistance, of evangelical ministers in the metropolis. The following "Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to

the Heathen," was accordingly drawn up, and sent in various directions as a circular; and was also inserted, about the same time, in the magazine.

"The address which appeared in the Evangelical Magazine of last September, on the subject of sending missionaries to preach the gospel among Pagan nations, seems to have awakened considerable attention. Many acknowledge the desirableness of the object; some lament, with tears, its having been so long neglected; and numbers only wait with anxiety for an opportunity of exerting themselves in so glorious a cause.

"That something may be done *with effect*, it is hoped that not only evangelical *Dissenters* and *Methodists* will be found generally disposed to unite in instituting a society for this express purpose, but that many *members of the Established Church*, of evangelical sentiments, and of lively zeal for the cause of Christ, will also favor us with their kind coöperation. Indeed, the increase of union and friendly intercourse among Christians of different denominations at home, is one of the happy effects which will immediately flow from an institution of this nature.

"In order to the organization of such a society, it has been proposed that a *General Meeting of Ministers* should be held in London, early in the ensuing summer. In the mean while, that such a meeting may be brought forward with advantage, it is warmly wished that ministers, and others who favor the design, would immediately begin to *exert* themselves in their particular spheres.

"It may be asked, *What can be done?*—In answer to this inquiry, the following *hints* are suggested:—

"Let each individual, who is affectionately zealous in the cause, take every proper opportunity, by conversation and by letter, to endeavor to communicate the same sacred fire to others. Let him try to impress his friends, not only with the general importance

of this business, but with the idea of its being practicable and expedient, in concurrence with others, to do something in it now. And where the force of argument seems to take effect, let him further endeavor to persuade his friends to come forward with pecuniary support. By all the methods which a prudent zeal can suggest, let him make up as large a list as possible of respectable names and subscriptions. Proceeding in this manner, it is impossible to say what extensive success may soon follow the exertions even of a few individuals. To such as shall subscribe, it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions, in order to extend it to this new undertaking. The Lord does not approve of 'robbery for burnt-offering.' What is given, should either be saved from some article of unnecessary expenditure, or taken from what would otherwise be laid up in store.

"By such efforts as these, a Christian may engage the support of his friends in behalf of this important enterprise; but never let it be forgotten, that it belongeth to 'Him who hath the key of David, who openeth and no man shutteth,' to open 'a great and effectual door' for the propagation of his gospel. To Him, therefore, let every eye be directed! The great mean of obtaining his blessing on our benevolent exertions is prayer. Perhaps God's putting it in our hearts to engage in this excellent design, is an answer to the prayers of many of his people for a series of ages. Let us then take encouragement to stir up ourselves, and others in our several connections, to extraordinary prayer, for the pouring out of the Spirit from on high, to direct and prosper this great attempt. For this purpose, the laudable example of our brethren in Warwickshire is worthy of general notice; who have set apart the first Monday of every month, at seven o'clock in the evening, as a season of united prayer for the success of such attempts to spread the gospel through the world. 'Ye that make mention of the Lord, keep not silence; give him no rest till he establish and make Jerusalem a praise in the earth.'

"Already has Divine Providence begun to smile on this infant design. In the Evangelical Magazine for November, one gentleman promises £100 to the society, as soon as it is established; and £500 more are promised by another gentleman, for the equipment of the first six missionaries to the South Sea islands. The warmest gratitude is due to these two generous friends of the Christian interest in heathen lands, and their animating example is worthy of being held up to general imitation.

"But the ardor of our joy is somewhat damped by the opposite consideration, that even among serious

and opulent professors of religion, some are to be found of a timid, cold, contracted spirit, who lose all their zeal in a false prudential delicacy, and who are ever crying out, 'A lion is in the way!' when any benevolent scheme is projected, so arduous and extensive as this before us. With such an object in view, obstacles and opposition are to be expected; but what difficulty presents itself in this case, which by sovereign grace heretofore has not been, and may still be surmounted? Even the temper of the times, which some would insinuate as unfavorable to our views, is, however specious, no valid objection. That divine oracle is a sufficient reply, 'He that observeth the winds will not sow.' Besides, the faithful page of history tells us, that times of the most gloomy and unpromising aspect have, by the wisdom and power of the great Head of the church, rather tended to the furtherance of the gospel. Was it not in the reigns of Tiberius, Caligula, and Nero, that 'so mightily grew the word of the Lord, and prevailed?'

"What remains, then, but that (laying aside all excuses) we put our hand to the work with vigor and speed. Perhaps some wish to wait till they see their seniors go before them; but this is a false modesty. Procrastination argues a torpid indifference. To be 'forward to every good work,' ranks high both as a ministerial and Christian virtue. A few successive moments will terminate our present life, and with it, all opportunities of 'serving the will of God in our generation,' or of 'seeking the profit of many, that they may be saved.' Every argument that recommends the object at all, tends also to stimulate to instant exertion. The glory of God—the constraining influence of redeeming love—the deplorable condition of countless millions, who never heard of the great salvation, and 'are ready to perish for lack of knowledge'—our awful responsibility for the use we make of the privileges and talents intrusted to us—and finally, the exalted honor and felicity awaiting those who 'shall have turned many to righteousness'—are powerful incentives to speed and diligence in this noble design.

"It is pleasing to anticipate the wide-extended happiness of heathens when converted to Christ, and brought 'to know the joyful sound,' an anticipation which, by the smiles of Heaven upon our endeavors, we may by and by see partly realised. As yet, it is only matter of prayer and contemplation—but if many hands set early to the work, who knows, but before we ourselves are numbered with the dead, we may have cause to adopt that gratulatory, triumphant song of the apostle—'Now, thanks be to God, who always causeth us to triumph in Christ, and by us maketh manifest the savor of his knowledge in every place.'

"Yet a little while, and the latter-day glory shall shine forth with a reviving splendor; when, according to the predictions of the infallible word, 'the knowledge of the Lord shall cover the earth as the waters cover the sea: his name shall endure for ever: his name shall be continued as long as the sun: men shall be blessed in him; and all nations shall call him blessed.'"

On the 15th of the same month, a respectable body of ministers met at the Castle and Falcon inn, Aldersgate street, and appointed a committee of correspondence, for the purpose of collecting the sentiments of their brethren in the country, relative to the great plan under contemplation; and to the circular letter drawn up on that occasion, such answers were received from various parts, as afforded the greatest encouragement. One minister commences his reply by saying, "Your kind letter I consider as an answer from above. It has long been my wish, my prayer, and my hope, that God would send forth his light and his truth among the poor heathen. And for the promotion of this cause I will plead, preach, and spare no exertion." Another observes, "We have all done too little for the souls of men, and the honor of our great Master. We have blessed ourselves in the possession of gospel privileges, and have almost forgotten our fellow men, in other parts of the world, sunk in sin, and perishing in horrible darkness. Verily, we have sinned in this matter. May we be forgiven, and may we do so no more! Let us all rise up to the work of God, and he will bless the labor of our hands."

As it was now sufficiently obvious that the sparks of heavenly zeal, which had for a long time been secretly cherished in the bosoms of God's servants, were ready to burst forth into a flame, it only remained to concentrate the feelings of pious benevolence, and to form a regularly organized plan of combined operation. A general meeting was, therefore, appointed to be held in the month of September, and the following circular letter was extensively dispersed among ministers, both in town and in the country.

"Dear Brother in the Lord,

"You have most probably been made acquainted that some of your fellow-laborers in the gospel of Christ, of different denominations, practising infant baptism, have united for the purpose of establishing a society to support missions in heathen and unenlightened countries. The committee, whose names are subscribed to this address, compose a part of the number who have met for several months past in London, to seek the Lord's direction and blessing on this benevolent design. Though our plan is distinct from the undertakings of the Moravian Brethren,

Vol. I.—Nos. 27 & 28.

and the churches who hold the necessity of adult immersion, we are far from opposing or disapproving their laudable endeavors; on the contrary, we applaud their zeal, and rejoice in their success, accounting it our duty to imitate their truly primitive example. At the same time, it is our desire to attempt an *improvement* of the plan on which they have proceeded, by an extension of its limits, both in the foundation and superstructure of the intended edifice. We therefore earnestly invite all who hold the truth in love, to unite in exertions which may hereafter be found extensively successful.

"Early in the present year, we wrote to several ministers in the various counties of England, soliciting their coöperation, and requesting them to make known our communications in their respective vicinities and connexions. A small printed address has been also widely circulated; and, through the medium of the Evangelical Magazine, the subject has been frequently recommended to general attention. By the answers received, both from individuals and associated ministers, our expectations are exceedingly flattered; as they contain expressions of the most lively pleasure, with which our brethren concur in our design, and also assurances of their determination to afford us their most strenuous support. At length, it has been resolved to hold a general meeting in London, on the 22d, 23d, and 24th days of September, for the purpose of forming a permanent society, and deciding upon the best mode of carrying our wishes into full effect. In prospect of this solemn assembly, we address you, dear brother, as one who, we trust, feels no less interested than any of us, in the advancement of the kingdom of our Lord and Saviour. The success of the attempt appears, under God, to be almost wholly with the ministers of Jesus, and where *they* lead, their flocks will probably follow—what *they* have faith and love to undertake, the people will easily find means to execute. For our own parts, we do not imagine that the zeal of gospel ministers will be found wanting, as they know and believe that the kingdom of their Lord is already universal in point of *right*, and must hereafter become so in *fact*. We hope, dear brother, that you, in particular, honored with the fellowship of this ministry, are ready to stand among the foremost in whatever way the Lord is pleased to call you. Deeming it inexcusable to remain inactive we have done, and through grace will continue to what we can. We now apply to *you* for assistance—we put the cause into your hands—into yours, as much as any man's,—trusting that it will not fail for want of your support; and that if it should stop short of its great end, it will be as far beyond your station as your unwearied endeavors can advance it.

"We request you, dear brother, to make the congregation over which the Lord hath placed you, acquainted with our design, and to recommend it earnestly to their serious, devotional, and practical regard. Improve every opportunity your situation affords of conferring with your neighboring brethren, upon the best means of strengthening our hands in this good work. Where congregations cannot depute their minister to assist at our deliberations, we earnestly recommend that such as are associated together will delegate, at least, one of their number for that purpose; and others, no doubt, will help us by their intercessions at the throne of grace.

"After all, the chief difficulty will be to find proper missionaries—men of God, full of faith, and of the Holy Ghost. We expect, however, to hear from many places, that the Lord has been stirring up the hearts of fit persons to this glorious work. Permit us to ask, Is there among your acquaintance any one desirous to take advantage of the opportunity which, we trust, will shortly be furnished, to become instrumental in conveying the glad tidings of redemption into the regions of the shadow of death? Your own judgment, and that of your friends, as to the best manner of proceeding, in order to find such instruments, will be highly acceptable.

"If it please the great Lord of the harvest to send forth many laborers into the wide-extended field of the heathen world, considerable funds will be necessary, that the most distant climes may be visited with the fulness of the blessing of the gospel of Christ. It is, therefore, desirable to form some estimate of what can be done, in the various Christian societies that give attention to this call. If each congregation contribute something, however small the ability of many may be, the aggregate amount will be considerable. By the more affluent, a due regard, we hope, will be paid to the example of princely generosity already given by some who have set their shoulders to this sublime work.

"The time of the proposed meeting speedily approaches. What your hand finds to do, dear brother, do it with all your might. Millions of immortal souls call upon us for the word of salvation. The honor of the holy and blessed Redeemer is bleeding in every climate, through the crimes of wicked men who assume the Christian name. What ought to be our feelings and exertions? Shall we not hope that the age of cold indifference is past, and that the Spirit of Christ has kindled in our hearts an unextinguishable flame of love to God and man? May he guide and prosper all your labors of love among the people of your immediate charge, and smile upon whatever you undertake for the furtherance of this grand object.

"Commending both it and you to his gracious patronage, we remain your affectionate brethren and servants for Jesus' sake,

"Joseph Brooksbank,	John Reynolds,
"John Eyre,	William Smith,
"Samuel Greathead,	James Steven,
"John Love,	Alexander Waugh,
"W. F. Platt,	Matthew Wilks.

"P. S. As the general concurrence in the formation of the plan is an object much to be desired, we shall be happy to see you among us; hoping to derive pleasure from your company, and assistance from your talents."

On Monday evening, September 21, a consultation of the friends of the infant institution was held at the Castle and Falcon, and the numerous and highly respectable assembly of ministers and others convened on that occasion, exhibited an aspect of united seriousness, ardor and cordiality.

Sir Egerton Leigh, Bart., having been called to the chair, Mr. Boden, of Henley, offered up a solemn and appropriate prayer; Mr. Steven, of Crown court, gave a concise account of the measures which had been already adopted; and Mr. Love, of Artillery street, who had acted as secretary to the committee of correspondence, read a number of interesting letters from the country, which served to demonstrate that the sympathies, both of ministers and private Christians, had already been excited, "from east to west, and from north to south," on behalf of the poor and perishing heathen. The Rev. Dr. Haweis, of Aldwinkle, next addressed the meeting, on the practicability of finding suitable missionaries, and read some pleasing communications from persons who had generously offered to devote themselves to this arduous service. And after the important resolution had been unanimously passed for establishing a society forthwith, for the purpose of sending the gospel to heathen and other unenlightened countries, the Rev. J. Eyre, of Homerton, read the sketch of a plan, which had been prepared by the committee, and which was now determined to be laid before the general meeting on the ensuing day. Subscription books were then opened; the thanks of the meeting were voted to the ministers who had sanctioned the projected design, by their presence or epistolary communications; to the gentlemen of the committee who had drawn up the plan; and to the chairman, for his polite attention to the business of the evening. The whole was concluded with prayer by the Rev. Rowland Hill; and the assembly broke up with a feeling of delight, "which," it has justly been remarked, "the highest gratification of sensuality, avarice, ambition, or party zeal, could never have inspired."

The following day, a very large congregation as

sembled at Spa-fields chapel, and the Rev. Dr. Haweis delivered a highly animating discourse from Mark xvi. 15, 16. At the conclusion of the public worship, a numerous body of ministers and lay brethren, in the area of the chapel, formed themselves into a society, in the presence of a multitude of spectators, who tarried to witness this interesting part of the proceedings, and the Rev. Mr. Kingsbury, of Southampton, was chosen to be president of the meeting. After prayer by the chairman, the Rev. J. Eyre introduced the plan which had been prepared for the consideration of this meeting; and, after it had been deliberately discussed, and in a few instances altered or corrected, it was unanimously adopted. In the evening, a second service was held at the Scots' church, in Crown court, Covent Garden; and a most appropriate sermon was preached by the Rev. G. Burder, to whose invaluable services and unremitting exertions the Missionary Society has, for many years, been under the deepest obligations.

On Wednesday and the following day, four other solemn assemblies for worship were successively held at Haberdashers' Hall, the Tabernacle, Surry Chapel, and Tottenham-court Chapel; where the great cause of missions was pleaded with the utmost solemnity, ardor, and affection, by the Rev. Messrs. Greatheed, Hey, Hill, and Bogue; and where the unction of the Holy Spirit appeared to be poured out in a peculiar manner, both upon the ministers and the people. Every opportunity, indeed, seemed to be "a time of refreshing from the presence of the Lord;"—an enlargement of heart was felt by many, who, in former times, had scarcely given a thought to the state of the perishing heathen; and the benevolent offerings of the hand were, in many instances accompanied with the fervent prayers of the soul, that this new attempt to illumine and evangelize a dark and sinful world, might be abundantly owned and blessed, to the augmentation of the Redeemer's kingdom, and the deliverance of immortal souls from the cruel thralldom of Satanic bondage.

"The unanimity and fervor of the assembly, on entering on this greatest of all schemes, the evangelizing of the world, created bursts of joy which nothing could express but tears. The Christian world seemed to awake as from a dream, wondering that they could have been so long asleep, while the groans of a dying world were calling upon them for the gospel of Jesus Christ. Another consideration that rendered these seasons unspeakably delightful, was the visible union of Christians of all denominations; who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ.

"This sentiment was so universal, that when Mr. Bogue, in the course of his sermon, said, 'We are called, this evening, to the funeral of bigotry; and I hope it will be buried so deep as never to rise again,' the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy. Such a scene was perhaps never beheld in our world; and afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and, before the throne of the Lamb, shall sing, as in the last hymn of the service, 'Crown him, crown him, crown him Lord of all.'"<sup>\*</sup>

In the afternoon of Friday, September 25, the general meeting was convened, for the last time, at the Castle and Falcon, in Aldersgate street. The Rev. Mr. Percy having been called to the chair, and the blessing of the Almighty solemnly invoked, Joseph Hardcastle, Esq., was nominated to fill the office of treasurer to the new society; and though the modesty of that excellent man threw some objections in the way, these were soon overruled, and he was elected with the greatest unanimity. The meeting then proceeded to the election of twenty-five directors, when the following ministers and lay gentlemen were unanimously chosen; the Reverend Messrs. Boden, Bogue, Brooksbank, Burder, Eyre, Greatheed, Haweis, Hey, Hill, Lambert, Leigh, Love, Mends, Parsons, Platt, Reynolds, Steven, Waught and Wilks; and Messrs. Foyster, Neal, Stokes, West, John Wilson, and Thomas Wilson. To this list were afterwards added, with the entire approbation of the meeting, the Rev. Messrs. Audley and Saltern, and Messrs. Alday, Campbell, Cowie, Steven, and Taylor; and of whom were nominated by the directors previously chosen. The Rev. Mr. Love and Mr. Shrubsole were afterwards appointed secretaries to the society; and the meeting concluded, as it had commenced, with unanimity, prayer, and praise.

<sup>\*</sup> Memoirs of the Rev. David Bogue, D. D., by James Bennett, D. D., p. 170, London edition.

† It ought to be recorded, that the Rev. Dr. Waugh had the honor to be the framer of the *fundamental principle* of the London Missionary Society. This resolution, which is preserved in the records of the society in his own hand-writing, is as follows:—"As the union of God's people of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be a difference of opinion among serious persons), but the glorious gospel of the blessed God, to the heathen; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."—*Memoirs of the Rev. Alexander Waugh, D. D., by Rev. James Hay, M. A., and Rev. Henry Belgrave D. D.* p. 312, London edition, 1830.

## CHAPTER II.

## MISSION IN THE SOUTH SEA ISLANDS.

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 OTAHEITE.\*

PREVIOUS to the dissolution of the first general meeting of the Missionary Society, the directors had resolved, in humble dependence on the aid of their Divine Master, to commence their operations by a mission to the islands of the Pacific ocean, which had been brought to light in the voyages of discovery made by command of his majesty George the Third; and which, however uninviting to the ambitious projects of the warrior, and the anxious speculations of commerce, seemed to present an open door for the introduction of the gospel to a people who were in the most deplorable state of ignorance, and whose beautiful country was literally filled with the habitations of cruelty. With this view, subscriptions were raised to a considerable extent; a committee of examination was formed; a number of zealous persons expressed their willingness to consecrate the remainder of their days to the instruction of the heathen; and on the 10th of August, 1796, thirty missionaries, with six women and three children, embarked at London, on board the *Duff*, a vessel purchased by the society for the sum of five thousand pounds, and intended to be commanded by captain Wilson, a gentleman who had for some years retired to affluence and ease from the East India service, but who voluntarily tendered his assistance on this highly interesting occasion.†

A gentle breeze springing up from the west-north-west, the mariners weighed anchor, and hoisted the missionary flag at the mizzen top-gallant-mast head; three silver doves on a purple field, bearing olive branches in their bills. Multitudes of pious persons had been previously flocking around the vessel in

\* This island is now usually called Tahiti, and is so designated by the government and the missionaries.

† The missionary band consisted of the following individuals:—four ordained ministers, a surgeon, and twenty-five other settlers or missionaries, being pious persons who had previously been engaged in business of different kinds, and were highly necessary to impart the principles and habits of civilisation to the South Sea Islanders.—*Memoirs of Captain James Wilson*, by Rev. John Griffin. Boston edition, 1822.

boats, to take their leave; and as the heralds of divine mercy sailed down the river, singing the praises of their exalted Saviour, the scene became more deeply affecting. The sailors in the different ships which they passed, viewed them with silent astonishment, whilst the serious people who had assembled on each side of the river, waving their hats, bade these servants of God a long and affectionate adieu. From Gravesend, Chatham, and Sheerness, many of the friends of the institution met the vessel, bringing with them, in token of affection, supplies of poultry, and such other stores as they considered might be acceptable.

On their arrival at Spithead, the wife of one of the lay missionaries, having suffered severely from sea-sickness, was induced to abandon the prosecution of the voyage, and, at her urgent request, was set on shore. Her husband was evidently grieved and disappointed in the frustration of an object on which he had fixed his mind; but the directors considered it would be highly improper to separate man and wife, and he was accordingly sent from the ship with the suffering and dejected invalid. Here, also, James Cover, son of one of the ordained missionaries, died, in the last stage of a consumption, and was committed to the silent tomb, till the morning of the resurrection.

At Portsmouth, the *Duff* was detained nearly a month, whilst waiting for a convoy. This delay, however, though extremely mortifying in the first instance, was productive of beneficial consequences to the mission; as it afforded the most satisfactory proof of the steadiness of the persons engaged, and enabled them to procure, from a friendly clergyman, an authentic detail of the transactions of the mutineers at Otaheite, during an abode of about two years, together with an interesting account of the country, and a vocabulary sufficiently copious to supply the missionaries with the rudiments of the language, and to furnish them with a variety of such phrases as would be most absolutely necessary in the commencement of an intercourse with the natives.

At length, after various delays and disappointments, our missionaries sailed from England on the 25th of September, and, after a safe and pleasant passage of about seven weeks, arrived in the harbor of Rio Janeiro, on the coast of Brazil. Here they refitted their rigging, laid in stores of water, wine, live stock, &c. and procured a variety of seeds and plants, which, it was supposed, might be successfully cultivated in Otaheite. They then resumed their voyage, intending to go round by cape Horn; but they met with such contrary gales, and were repeatedly exposed to such imminent peril, that the captain relinquished his original plan, and determined to take the eastern passage, though he was aware that to reach Otaheite by the nearest course, they must run about fourteen thousand miles, though the way by cape Horn did not exceed half that distance.

As the sea, at this time, ran tremendously high, and they were apprehensive of receiving some serious damage, they shaped their course right before it, till it gradually became smoother. In the course of the first four days, they ran six hundred and forty miles by their log, and were then detained some time by easterly winds. When they were at length enabled to proceed, the gale blew with great violence, the sea running mountains high,—the clouds appearing low, thick, and gloomy,—and the vessel scudding before the wind with surprising swiftness, but shipping comparatively very little water.

On the 17th of February, 1797, our voyagers encountered the most severe and awful storm they had yet experienced; but though the billows rose to an enormous height, and it rained with extreme violence for about eight hours, their little bark sustained no injury. Four days afterward, they were threatened with a dreadful calamity, in consequence of the negligence of a man, who suffered a pitch-kettle to boil over, whilst the carpenter was employed in caulking the decks. The person, however, by whose inattention the accident was occasioned, had sufficient presence of mind to lift the blazing vessel off the fire, and thus prevented the conflagration which must otherwise have seized on the sails and rigging.

In the afternoon of the 1st of March, such immense quantities of rain descended for about two hours, that nearly a tun of water was caught by the missionaries. About three hours of fine weather succeeded; but, at the expiration of that time, the clouds assumed a gloomy aspect, and such an alarming night commenced, that orders were given to furl every sail except the foresail, and to lay to. The rain now descended in more violent torrents than before, accompanied, from nine o'clock till midnight, with the most vivid flashes of lightning and tremendous peals of thunder, which seemed to shake the Duff to her centre at every clap.

At length, however, that omnipotent Saviour, who holdeth the winds and the waves in the hollow of his hand, graciously interfered on the behalf of his affrighted servants, and hushed to silence the fury of the storm.

On Saturday, the 4th of March, the island of Otaheite was discovered at a considerable distance; and, by seven o'clock the next morning, the missionaries got abreast of the district of Atabooroo; when seventy-four canoes, many of them double ones, each carrying about twenty persons, put off from the shore, and paddled rapidly toward them. About a hundred of the natives crowded on board, in spite of every exertion to prevent them, and began dancing and capering about the decks like frantic persons, exclaiming, "Talo, Talo!" and occasionally uttering a few sentences of broken English. The missionaries were both surprised and disappointed whilst viewing the disorderly conduct of their visitors, and inhaling the smell of the cocoa-nut oil with which their bodies were smeared; but the momentary prejudice thus excited was soon removed by the vivacity, good nature, and apparent ingenuousness of the Otaheitans; who, on some of the great guns being hoisted out of the hold, for the express purpose of overawing them, evinced that they were as free from the apprehension as from the intention of mischief, by cheerfully assisting in placing those weapons of destruction on their respective carriages.

When the first transports of their astonishment and delight had subsided, many of the natives voluntarily quitted the vessel, and others were driven away by Manne Manne, a venerable old man, who called himself a priest of the *eatooa*. Those that remained, about forty in number, were now given to understand that a solemn service was to be performed in honor of the God of Britain, and they accordingly conducted themselves with great decorum whilst Mr. Cover prayed and preached; but when the singing commenced, they were evidently overwhelmed with amazement, and occasionally talked and laughed with each other, whilst expressing the pleasure which they experienced. A nod of the head, however, was sufficient to bring them to order, and, upon the whole, they behaved with great quietness and attention.

Two Swedes, dressed in the same manner as the Otaheitans, and tattooed, like them, about the legs and arms, now came on board, and gave the following account of themselves:—The younger, a native of Stockholm, and about thirty years of age, stated that on the 6th of March, 1792, the *Matilda* was cast away on the south side of the island; and that he and his companions were at first plundered, but subsequently treated with kindness by the natives. Since that time, the captain and most of the crew had returned homeward by different methods, but he had thought proper

to remain on the island. The other, named Peter Haggerstein, stated that he was born in Swedish Finland, and had been left here by the captain of the *Dædalus*. Both of them spoke tolerable English, and as they were well acquainted with the Otaheitan language, the missionaries naturally anticipated that they might render them an important service in the character of interpreters.

In the course of conversation with these men, it appeared that Manne Manne was not only a person of considerable consequence, as being nearly related to the royal family, but was also the chief priest in Otaheite and Eimco. The following day, therefore, he was admitted to the *taio*ship with the captain, which he appeared extremely anxious to obtain. This, in the South Sea islands, is a sort of sacred temporary friendship, commenced and ratified by an exchange of names between the respective parties. The *taio* furnishes his visitor with provisions during his visit, and expects, in return, some trifling present of beads, nails, or other similar articles; which, in general, are considered as a sufficient remuneration for all his attentions. The old priest, however, was evidently desirous of something more valuable; as, on his interchanging names with captain Wilson, and wrapping a large piece of cloth round his body, he requested to be furnished with a musket, some shot, and gunpowder. To this request his *taio* did not think fit to accede, but Manne Manne was assured that his friendly offices should be amply repaid; and with this he appeared to be completely satisfied.

The Duff now proceeded to an anchorage in Matavai bay; and, in the course of the afternoon, the captain, accompanied by Manne Manne, the two Swedes, and a few of the missionaries, went on shore, to look at a house, situated on point Venus, and said to have been built by Pomare, the king's father, for captain Bligh, who had intimated a design of returning and settling on the island. It was a large, spacious building, of an oblong figure, one hundred and eight feet long, and forty-eight wide. The roof was beautifully thatched with leaves of the palm tree, and supported by three rows of wooden pillars, from nine to eighteen feet in height, and about six feet distant from each other; and the sides of the house were prettily formed of screens of bamboo, leaving an opening of about twenty feet in the middle, for the purposes of ingress and egress.

"A few days after his arrival, captain Wilson obtained an interview with Otoo, the king, and, through the medium of one of the Swedes, informed him of the object and design of the voyage. He stated that a number of good men had left their native country and visited Otaheite, solely with the view of rendering

an important service to him and to his subjects, by instructing them in the most useful and excellent things; and that, in the event of their settling on the island, they only required the grant of a piece of land sufficiently stocked with bread-fruit and cocoa-nut trees, and so large as to contain a garden, and admit of houses being built upon it. He also observed that they would engage to abstain from any interference in the wars of the natives, and would never use their weapons, but for the purpose of self-defence. But the chiefs and people were not satisfied with giving them the large and commodious Fare Beritani (British house), as they called the one they had built for Bligh, but readily ceded to captain Wilson and the missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with Otoo his father, and Idia his mother, and the most influential persons in the nation, were present; and Manne Manne, the chief priest of the island, was the principal agent for the natives on the occasion. The accompanying plate, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late captain Wilson. It exhibits not only the rich luxuriance of the scenery, but the expression, dress and tattooing of the natives, with remarkable fidelity and spirit. The two figures on men's shoulders are the late king and queen. Near the queen, on the right, stands Peter the Swede, their interpreter, and behind him stands Idia, the mother of the king. The person seated on the right hand is the chief of the district; behind him stand Mr. and Mrs. Henry, Mr. Jefferson and others. The principal person on this side is captain Wilson; between him and his nephew, captain W. Wilson, stands a child of Mr. Hassel; Mrs. Hassel, with an infant, is before them. On the left, next to the king, stands his father, Pomare, the upper part of his body uncovered, in homage to his son, and behind him Hapai, the king's grandfather. The high priest appears in a crouching position, addressing captain Wilson and surrendering the district.

The next morning the missionaries went on shore with their chests and beds, and took possession of their house, which they enclosed with a thick railing of bamboo, to prevent the natives from crowding upon them. The different apartments were next marked out, and the necessary partitions commenced; but as the natives had to fetch the materials from a considerable distance, this part of the work proceeded but slowly, though one man stripped his own house, in order to expedite it. In the arrangement which was made, all the rooms intended to be occupied by the missionaries were at one end of the building; and, to preclude the

possibility of dispute, were chosen by lot. Next to them, were apartments designed for a store-room, a library, and a place for the surgeon and his medicines; and the remaining space, into which the outer doors opened, was set apart for the celebration of divine worship.

On the ensuing sabbath, the brethren considered it advisable to call the attention of the Otaheites to the important subject of their mission, and it was agreed that Mr. Jefferson should address them, through the medium of Andrew, the Swede, as interpreter. Accordingly, at three o'clock in the afternoon, they met for this purpose, several of the natives being present, both within and without the house; and as soon as they discovered that the speaker's discourse was addressed to them, they placed themselves in a posture of attention. They also proposed several pertinent questions, and particularly inquired whether the message of the British God were sent to the *toutous*, or servants, as well as to the king and the chiefs. They were of course answered in the affirmative, and Mr. Jefferson, pointing to his brethren, told them that they were the servants of the only true God, who, notwithstanding all men had offended him, was a gracious and merciful Being; conferring, on those who believed his word, great blessings in the present life, and removing them to a state of unspeakable felicity after death. Otoo, the king, was present on this occasion, but the discourse did not appear to make any impression on his mind.

On the next Lord's-day, Seth Kelso and John Harris, who had chosen the islands of Tongataboo and St. Christina as the scenes of their evangelical labors, were solemnly set apart at the mission-house, for the important work of the ministry. Mr. Jefferson asked the usual questions of the candidates respecting their object and design; Mr. Cover delivered the charge, and preached an appropriate sermon; and Messrs. Lewis and Eyre prayed at the commencement and the conclusion of the service. The sacrament of the Lord's supper was also administered on this interesting occasion, and, for the first time, the bread-fruit of Otaheite was used as a symbol of the body of Christ, and received in commemoration of his dying love.

On discovering that a society of Otaheites, distinguished by the name of Areois, were in the habit of destroying their new-born infants, the missionaries considered it an imperative duty to make some attempts with a view to the prevention of such an atrocious practice. Accordingly, on being visited, one day, by an Areois and his wife, the latter of whom was in an advanced state of pregnancy, they remonstrated, in the most earnest and affectionate manner, against a

crime so unnatural in itself, and so highly offensive to the Divine Dispenser of life and death; and proposed, at the same time, to take every child which should be born under their own care, after providing a house for the accommodation of the mothers during their confinement. The female appeared to feel the workings of nature in her bosom, and seemed perfectly willing that her infant should be spared; but the brutal chief was obstinately bent on its destruction. He acknowledged, indeed, that it was a sanguinary act, but pleaded in excuse, that it had been a practice long established, and urged, that if it were to be generally abandoned, the loss of all the privileges enjoyed by the Areois, and even the dissolution of their society, must inevitably ensue. After being solemnly warned by the brethren, and threatened with the loss of their friendship, he retired with an air of dejection, though apparently resolved on the immolation of his innocent offspring; but in the course of a few days, he returned, and promised that if the babe were born alive, it should be placed at their disposal.

Anxious to introduce the blessings of civilization together with the instructions of Christianity, the missionaries embraced an early opportunity of rendering the Otaheites familiar with some of the most useful mechanical arts. They accordingly constructed a saw-pit, for the purpose of cutting timber into planks; and, in the month of April, having completed the erection of a forge, Messrs. Hassel and Hodges began to work at their trade as smiths. The natives immediately flocked around them, evincing the utmost astonishment and pleasure; but on seeing the sparks of fire which flew in profusion around the anvil, and on hearing the hissing of the hot iron when thrown into water, their fears proved stronger than their curiosity, and they fled, with the utmost precipitation, in various directions. Pomare, who was present on this occasion, was so completely charmed with the operations of the bellows and the forge, that he caught the blacksmith in his arms, all dirty as he was, and joined noses with him, as a silent but forcible expression of the highest satisfaction.

Several instances occurred in which the missionaries had an opportunity of witnessing the superstition and simplicity of the people to whom they had conveyed the glad tidings of salvation. Temarree, a chief priest from Papara, who, on account of his supposed power, was called an *eatooa*, or a god, paid them a visit but had scarcely entered their house, when he was overwhelmed with the utmost astonishment and terror, by the striking of a cuckoo clock; and old Pyetea, the chief of the district of Matavai, who happened to come in at the same time, observed that he had brought the bird some bread-fruit, as it must be neces-

sarily starved if no one gave it food. On another occasion, one of the brethren, walking with an Otaheitan, took occasion, from the beauties of the circumjacent country, to allude to Jehovah, as the Creator of all things. The native replied, he had no doubt but that the God of whom he was told had formed all things in Britain, but he contended that his influence did not extend to Otaheite. On the contrary, he ascribed the interesting scenes which they were then contemplating to different deities; one of whom, he said, had reached up and stuck the stars in the sky, and another, named Mawwa, had fastened ropes to the sun, for the purpose of regulating the progress of that luminary. The missionary then endeavored to undeceive him with respect to the artifices of the priests, and stated that the three great gods Oro, Tane, and Taroa, to whom sacrifices were usually offered on occasions of peculiar extremity, were, in reality, nothing more than the work of men's hands. To this he replied, that they intimated their displeasure by speaking to the people; but, on being urged to explain how this was done, he said, "On these occasions one of the priests rolls himself in a bundle of cloth, and exclaims, in a shrill, squeaking voice, 'I am angry: fetch me hogs; kill a man, and then my anger will be appeased.'"

In an excursion which some of the missionaries made, with a view to ascertain the populousness of the island, they visited one chief whose house contained a variety of wooden deities, said to preside over the sun, moon, and stars, men, women, and children, and different animals. Each of these gods was armed with a sword, axe, or hammer, and it was gravely asserted that with these weapons any neglect or insult would be punished, unless the offender expiated his crime by a prompt and acceptable sacrifice. On their return, one of the brethren, named Broomhall, through fatigue and catching cold, was confined to his bed by an attack of fever. One of the priests immediately asserted that this visitation was the effect of an Otaheitan eatooa's displeasure, and predicted that it would terminate in death. Mr. Broomhall, however, derided the idea of danger from a being which had no existence, but in the imagination of his deluded worshippers; and said that his affliction, which had been sent by the living Jehovah, would be removed by the same Divine Personage the following day. This remark was instantly spread among the natives, and our missionary began to fear that he had spoken too hastily of his recovery, and that God might be dishonored in the event of his illness continuing. He therefore poured out his soul in earnest supplications before the throne of grace, and the Lord was graciously pleased to hear and answer the voice

of prayer. During the night, he enjoyed a refreshing sleep, and on the morrow he was enabled to quit his bed, and exhibited evident symptoms of recovery, to the astonishment of the Otaheitans, and particularly of the priest, whose prediction had been so completely falsified, and who now anxiously inquired whether the disease had really been removed by the God of Britain. Mr. Broomhall embraced this opportunity of reasoning on the absurdity of the Otaheitan superstitions, and on the folly of worshipping imaginary beings as gods. The priest, however, obstinately persisted in asserting that various deities, both good and bad, presided over Otaheite, and that it was necessary to pray to the former, in order to counteract the influence of the latter. He also insisted that unless the food eaten by the natives were blessed by a priest, those who partook of it would be immediately possessed and destroyed by the evil deities; but on being assured that the missionaries had no apprehension on that score, he walked away, evidently ashamed and put to silence.

Captain Wilson, who had, in the mean time, conveyed some of the missionaries to the islands of Tongataboo and St. Christina, now returned to Otaheite, and had the satisfaction to find that the brethren in that place were highly respected, and most hospitably treated, both by the chiefs and the people. Otoo and his wife, indeed, had, upon one occasion, brought a large present to Mr. and Mrs. Cover, desiring to become their adopted children, and promising to regard them as their parents; Pomare and Idia also begged that this wish of the king and queen might be granted; and such immense quantities of provisions were poured in upon the missionaries from various quarters, that, at one time, they had not less than a wagon load of fruit, besides a profusion of hogs and poultry. Encouraged by these circumstances, the captain finally quitted the island, and after revisiting the other settlements, and touching at Canton for a cargo of tea, he returned to England in the beginning of July, 1798.

The directors of the Missionary Society, having acquainted the friends of the institution, as soon as they possibly could, with the leading circumstances of the voyage, requested that a day of public thanksgiving might be observed on the 6th of August, being the first Monday in the month, when the prayer meetings of the society are usually held throughout the kingdom, that all, whose hearts have been interested in the work, might have an opportunity of uniting, at the same time, in the same pleasing and reasonable service. They appointed Mr. Griffin of Portsea, to whose church captain Wilson belonged, to preach on the occasion at Surry chapel in the morning, and Dr. Haweis, as being one of the oldest ministers in the direction, and

who first proposed the mission to the Pacific ocean, to preach at Zion chapel in the evening. These extensive places were soon filled with serious and respectable auditories. The whole services were conducted with the utmost solemnity, the presence of God was happily experienced by preachers and hearers, and never, perhaps, was gratitude more warmly expressed on any public occasion.

Dr. Hawsis, in his thanksgiving sermon, expressed his admiration in glowing eloquence. "In this voyage," he observes, "to tell of all His wonders, my time would fail, and my ability be unequal. I will just refresh your memory with the following hints of some of the great things done for us, in the swiftness, the safety, the health, and success of the voyage.

"The *swiftness* of the passage. This will be the admiration of every nautical man by profession. Who ever heard, in the most prosperous voyage of the ablest navigators, of one hundred and eighty-three degrees of longitude passed in the short space of fifty-one days? Moving often at the rate of two hundred and twenty or thirty miles a day, and so steadily before the wind as seldom even to interrupt the daily exercises of prayer and praise, of study, or repose!

"Shall we not with thankfulness admire the *safety* of the conveyance! Not a mast sprung, not a yard lost, not a sail split, not an anchor left behind! To traverse more than twice the circumference of the globe—especially amidst lurking shoals, the hidden rocks, and low islands of the Southern ocean, must, it is well known, be full of danger. They felt it, and sometimes were at their wit's end, going up to heaven and sinking down into the deep—shook by the pealing thunder—embayed without a passage, and once suspended on the dreadful reef. I read, and trembled. But he that dwelleth under the defence of the Most High, shall be safe under the shadow of the Almighty. I was ashamed, humbled, comforted, exulted, when, in the midst of the most awful scene, I hear one of my brethren, 'We took the wings of faith, and fled in prayer to the God of our mercies; and when we had sung a hymn, presently the storm abated, and we lay down comfortably and fell asleep.' Ah! 'So he giveth his beloved sleep.'

"Shall we not gratefully notice their *health*? What a miracle of mercy hath our vessel been! Of about sixty persons, during nearly a two years' voyage, not one has been lost: not only a hair of their head hath not perished, but those who have returned are 'fat and well liking;' and almost every man and woman are reputed in better health than when they left the shores of their nativity. What disease, misery, and famine, have we not often heard of in voyages of far

less extent and duration! The great Physician had determined that the inhabitants of this ark should not complain, 'I am sick.' Few vessels have ever been so long without touching for refreshments; or performed so vast a run, as thirteen thousand eight hundred miles, without the sight of land; but except the common well known effects of the sea, or the indisposition of one individual, not a scorbutic complaint appeared, no spreading fever, no infectious disorder, no dangerous accident, or broken bone. Passing through climates so different—tender women and children, many who had never seen the sea till they embarked upon it, unaccustomed to such food, or accommodation, they reached Otaheite, after a five months' voyage, without an individual sick. All the way they had plenty of provisions, their water sweet, abundant, and never failing; and not a creature wanting any manner of thing that was good. Whilst we record the mighty acts of the Lord, let future voyagers learn from captain Wilson, what care, cleanliness, proper food, and unremitting attention, can, under the divine benediction, do for the health of those 'who occupy their business in great waters.'"

An account of the voyage was published by order of the directors, for the benefit of the society, written principally by Mr. William Wilson, the chief officer, with a number of beautiful views, maps and charts. Prefixed is a scientific discourse on the geography and history of the South Sea islands, where the missionaries have settled. Appended to the voyage is a detailed account of the natural and civil state of Otaheite. The whole composed from the papers of Mr. Wilson, the captain, and the missionaries, under the superintendence of a committee of directors appointed for the purpose.

"When the welcome arrival of the *Duff*," say the directors, "had called us into the house of God again, on the 6th of August, to testify our thankfulness for mercies so distinguished, we could not but feel the obligations laid upon us to renew our exertions, and pursue an object so plainly pointed out by the happy coincidences attending our first successful voyage. At a special general meeting, therefore, held the next day, it was most cordially and unanimously resolved—That the directors be authorized to employ a ship belonging to the society on another voyage to the Pacific ocean, for the purposes of supplying our brethren who have settled there, with assistance in their labors; of adding to their number, where circumstances may render it necessary; and of planting the gospel in other islands of that ocean, where it shall appear most eligible, from their extent, population, or other favorable circumstances.

"The season advancing required peculiar diligence; and as so much was to be done in a few weeks, our

renewed efforts immediately commenced. The committee of provision and conveyance engaged to accomplish every thing respecting the ship; and the committee of examination applied themselves to the arduous task of looking round for a sufficient number of well qualified missionaries, in addition to the few they had already accepted, and of making preparations for their equipment. We are overwhelmed at the reflection of the wondrous goodness of God, in the spirit instantly stirred up from one end of the kingdom to the other. Offers of service poured in upon us. Single and married brethren presented themselves, ready to quit every thing dear to them, and embark in the self-denying service. The candidates soon were more numerous than our ship was capable of conveying. All appeared with testimonials of their Christian conduct from their ministers and others. Carefully and repeatedly they were examined, as to their experience, principles, abilities, and motives, and such of them were selected as appeared the most proper for the work.

"Among these were men not only apt to teach, as preachers and catechists, the truth as it is in Jesus, but botanists, agriculturists, ingenious artisans in several branches, and, what we very particularly needed, six of the brethren were instructed in the knowledge of medicine and surgery, and two of the sisters in the practice of midwifery. For two of these medical persons, and one of the most valuable mechanics, we were indebted to our coadjutors in missionary labors in Edinburgh, one of the best schools for the science of medicine; and from the same society we have lately received the liberal present of £400, in token of their affection and esteem, and as fellow-workers and sharers with us in all our mercies.

"Every individual of these missionaries left, apparently, comfortable stations, and some of them we know relinquished even advantageous prospects. We had reason to believe none were urged by necessity, or a love of change, to engage in the work, but by a deliberate choice, as the state in which they could most effectually glorify God in their bodies and in their spirits, which are his.

"Our warmest desires were naturally directed to that honored instrument, captain Wilson, to conduct our second enterprise to the Pacific ocean, as he had embarked in the first with such disinterested zeal, and executed it with such wisdom, patience, fidelity, and success, as not only crowned our wishes, but exceeded our most sanguine hopes. Reasons, fully conclusive, however, prevented his compliance with our request, whilst no man more readily and actively engaged to forward the important design. Providential circumstances, also, occurred, which deprived us of his

nephew, to whom we chiefly owe our journals, charts, and drawings; but Mr. Robson, who had sailed with captain Wilson, and highly approved himself for his ability, diligence, nautical skill, and exemplary Christian conduct, was judged, by our committee of nautical directors, fully adequate to the charge; and the Reverend Mr. Howell, of Knaresborough, offering his services as a missionary, was joined with the captain in the superintendance of the missionaries, and engaged to keep all the journals, and assist the committee chosen among themselves for the regulation of their affairs. The instructions given to them have been laid before the public in the Evangelical Magazine. And after the most attentive review of the missionaries chosen, and the steps which have hitherto been taken, we have reason to hope that this mission will terminate no less favorably than the former. But we presume not to place our dependence on any human care and foresight. We know that the blessing must come from Jesus Christ, the great Head of the church. His wisdom must guide them, his power protect them, and his Spirit alone is able to subdue the unruly wills and affections of sinful men, unite them in the bonds of love, animate them with zeal and fervor, and fill them with all the fullness of God, for the work and warfare in which they are engaged. To him we have surrendered them; and shall not cease to follow them with our ardent prayers. We know in whom we have believed; his mercies we have experienced in a similar situation; and this God is our God for ever and ever; he shall be our guide even unto death."

The missionaries sent out on this occasion consisted of ten married couples, with seven children, and nineteen single brethren; and, in bidding them adieu, some of the directors parted with their dearest connections not only without regret, but rejoicing that those who were united to them by the endearing ties both of friendship and consanguinity, were disposed to make such a noble sacrifice for the cause of Christ, and were counted worthy to share in such an honorable service. They embarked in October, and had an unpleasant voyage to Portsmouth, where the vessel was detained several weeks by contrary winds; yet no man's heart failed, nor did the women evince any diminution of their zeal or courage. At length, on the 20th of December, they weighed anchor, and with a fair wind sailed under the convoy of the Amphion frigate; and, though they were afterwards compelled to put back, in consequence of the wind shifting, they were more fortunate the next evening, and got under way with a fine breeze from the east.

On Christmas-day, the wind blew hard, the sea ran high, and most of the missionaries were severely indisposed. And two days afterwards, in consequence

of the increasing violence of the storm, and the vessel having already shipped several seas, the hatches were battened down; yet, notwithstanding this precaution, most of the articles between decks were soon set afloat. The billows, in the mean time, beat the ship with a degree of violence which made her tremble from stem to stern. One sea, indeed, ran so high, that the spray went over the mizzen-mast head, and a vast quantity of water forced its way down into the cabin, which occasioned a loud and general exclamation of alarm. At midnight, a solemn silence prevailed for some time, which was interrupted only by the roaring of the sea, the falling and breaking of various articles, and the occasional expressions of fear which were uttered respecting the imminent danger of the ship. These mournful sounds, however, gradually died away, the wind abated, and, on the morning of the 28th, the hatches were unbattened, and the brethren were once more permitted to come upon deck.

On the 2d of January, 1799, the brethren lost their convoy, and the following day they were alarmed by the appearance of a strange sail bearing down upon them, which they conceived might probably be a French privateer. On a near approach, however, she proved to be an American brig from Philadelphia, and bound to Leghorn. Another sail came in view on the 15th, just after the Duff had crossed the tropic and entered the torrid zone; but she pursued her course, apparently regardless of the missionary vessel.

On the morning of the 30th, a more serious alarm was excited by the appearance of a ship of war and a schooner, the latter of which was most probably a prize. As the schooner was immediately sent off, and the ship gave chase to our missionaries, captain Robson crowded all the sail he could; placed extra ropes where he conceived they might be necessary, as it blew hard; and prepared the guns for action; as he, with the officers and seamen, considered it their duty to resist the capture of the vessel. Hope and fear now preponderated alternately in every bosom, and many an anxious look was cast behind on their pursuer; but, at length, about three o'clock in the afternoon, she abandoned the chase, and left them to continue their voyage in peace.

Nothing further transpired worthy of narration till the 19th of February, when they came within sight of cape Frio, and expected, within a short time, to anchor in the harbor of Rio Janeiro. The morning was clear and fine, and a strange sail was discovered astern, at a considerable distance, and apparently riding at anchor, as if she had been becalmed. She was afterwards seen under way, but this circumstance seems to have excited little or no attention among the missionaries, most of whom were busily employed; some in

washing their clothes, that they might be ready to go on shore; and others in writing to their friends, anxious to give them the earliest intelligence of their progress and safety. It seemed improbable, indeed, that an enemy's vessel should be cruising in that quarter, where it was so likely to fall into the hands of the Portuguese; and many of the persons on board were of opinion that the ship they had seen was the Porpus, bound to New South Wales, as she had not reached Portsmouth when the convoy sailed. The day was accordingly spent in perfect security, and, about ten o'clock at night, the captain and most of the passengers retired to rest, without the slightest apprehension of impending danger. What, then, was their astonishment, when the strange vessel, which had been rapidly approaching them by the aid of her sweeps, and had advanced with her port-holes closed, the more effectually to conceal her design, fired a gun to bring them to! A light squall springing up, the moon, which had hitherto shone brightly, was obscured by dense clouds, and it began to rain heavily. The first shot was soon succeeded by a second, which fell so near the Duff as to be distinctly heard in the air. Still both the captain and the missionaries were inclined to hope that there was no real danger; and with this idea they attempted to support the spirits of the females, who, as might naturally be expected, were in a state of the most anxious apprehension. The fatal truth, however, was soon communicated. The enemy, having previously hailed them in English, sternly ordered the boat to be sent alongside, threatening, in case of refusal, to sink them to the bottom of the sea. The first mate immediately went on board, and soon returned with the appalling intelligence, that the Duff was a prize, and that all the men must instantly quit her, and place themselves at the disposal of the enemy. The effect which this communication produced on the feelings of the captain, the missionaries, and the crew, may be more easily imagined than described. The married brethren in particular were agonized at the thought of leaving their beloved wives and children at the mercy of a banditti, subsisting by pillage, and inured to scenes of blood. Little time, however, was afforded for reflection, as the officers who had come on board, armed with cutlasses, would not even permit those who were unprovided with a change of apparel to collect a few articles together; but both the missionaries and the crew were driven into the boat with as little ceremony as if they had been sicep appointed to be slaughtered.

On reaching the enemy's vessel, the unfortunate prisoners were placed on the quarter-deck, under the charge of several sentinels; and here they had an opportunity of contrasting their recent peaceful and

pious enjoyments, with the tumultuous noise, the forbidding appearance, and the barbarous manners of the unfeeling wretches by whom they were now surrounded. In this pitiable and heart-rending situation they remained till two o'clock in the morning, when they were ordered to go below, and were immediately compelled, at the point of the sword, to enter a place between decks, where there was scarcely room for them to lie, and where it was impossible to stand upright. In this horrid situation, where they were obliged to spend their nights whilst on board the privateer, the heat was so intense, the air so close, and the smell so offensive, that they were in imminent danger of suffocation. The boards on which they slept were also so uneven, that some of them were two inches above the other; and, in addition to this, they were dreadfully annoyed by vermin falling from the dirty hammocks above them; whilst the sentinels who stood on guard, in passing to and from the lantern, trod over them, and frequently thrust the points of their swords between them, to feel for room where they might put their feet.

The first morning after their capture, our missionaries were allowed to come on deck about six o'clock, and their first anxiety was to look after the ship which contained some of their dearest relatives and connections; but it is impossible to describe the anguish which pervaded their bosoms, when they beheld her steering a course directly opposite to their own, and gradually disappearing in the distance. At the same time they learned from captain Robson, that the vessel in which they were now confined, was a French privateer commanded by captain Carbonelle; and that there was no possibility of the Duff being ransomed, as she was to be taken to the Spanish port of Monte Video, in South America; and the privateer, having come upon a three months' cruise, would not return into port till the expiration of that time, unless two or three valuable prizes should be captured in the interim.

The daily allowance of our unfortunate missionaries, during their mournful captivity, is said to have been as follows:—For breakfast, they had biscuit and butter, half a pint of water, and about a glass of brandy; for dinner, a small piece of salted pork, in a tub with vinegar, the same portion of brandy, and nearly a pint of water: one knife was allotted for the use of twelve persons, and taken away immediately the meal was finished. Supper was served at five o'clock, which consisted of horse-beans or peas, with broken biscuit, boiled in water, and appearing nearly as thick as mud. This was served up in a tub, with half a pint of water, and the usual allowance of spirits. It has been justly said, that "the brethren now knew the value of water by painful experience of the want

of it. Such as, in England, they would not have employed to wash their hands, they were now glad to use for quenching their thirst; and even of this, though they were almost fainting beneath the heat of a vertical sun, they had but a scanty allowance in twenty-four hours. The sailors, also, cruelly plundered them of what little property any of them happened to possess, and even such as, on the night of their capture, had brought with them a small bundle of clothes, were, by the rapacity of these brutes in human form, left without a second shirt, and were literally obliged to go without linen whilst they washed the only one remaining in their possession." The captain, chief mate, and Mr. Howell, however, were much better accommodated than their suffering companions, and were even admitted to the table of the French commander; who, on becoming acquainted with their character and the design of their voyage, seemed disposed to alleviate the horrors of their captivity, and intimated that the hard treatment endured by their friends was, in respect to himself, the result of necessity, and not of inclination. "Had he known, he said, who they were, and with what views they had left their native land, he would sooner have given £500 out of his own pocket, than have met with them; but as it was, the laws of his country, and the claims of his officers and men, compelled him to act as he did."

During the night of February 21, the privateer captured a Portuguese brig, laden with salt. When the captain was brought on board, he supposed M. Carbonelle to be an Englishman, as the linguist had addressed him in good English. This pleasing delusion, however, was soon dissipated, and the unfortunate captive, on learning that he was in the power of the French, declared himself totally ruined, as the whole of his property consisted in his vessel and her cargo. Another brig, employed as a Lisbon packet, was subsequently taken, near the entrance of the harbor of Rio Janeiro, after a chase of several hours; but before the enemy came up with her, the captain had taken the precaution of sending all the passengers, letters and money on shore in the long-boat, which happily got safe to land. A third prize was captured before day-break on the 1st of March, which proved to be a Portuguese slave-ship, come from the cape of Good Hope, and bound for Rio Janeiro. Captain Carbonelle was, therefore, induced to alter his original design in respect to the extent of his cruise, and avowed his intention of sailing immediately for Monte Video, in the Rio de la Plata, to the great joy of the missionaries, who considered that the period of their captivity would be thus providentially shortened.

The brethren now agreed to write a petition to the French captain, to grant them their beds and wearing

apparel, and also to interest himself with the Spanish governor to prevent them from being confined as prisoners, and, if possible, to obtain their liberty. A petition to this effect was accordingly drawn up, and presented to M. Carbonelle; who replied that he would do as much for them as lay in his power.

On the morning of the 12th of March, they entered the Rio de la Plata; and, on entering the harbor of Monte Video, they received the welcome intelligence that the Duff had safely arrived, and that the women and children, who had not yet disembarked, were in perfect health. In the afternoon, two of Mr. Gregory's children, and a daughter of Mr. Jones, came on board to see their fathers, and remained about an hour; and the following morning the married brethren were permitted to visit their wives on board the Duff. The meeting which ensued was, as may be easily conceived, of the most affecting nature; and the narration which the females gave of their voyage to Monte Video, and the treatment they had received, was calculated to inspire the most fervent gratitude to that God, who, in the midst of his paternal chastisement, had remembered mercy, and had constrained the enemy to treat these poor defenceless captives with every mark of respect and sympathizing kindness.

It seems that, immediately after their separation from their beloved husbands, each of the female missionaries took possession of her own cabin door, scarcely knowing what conjectures to form, but earnestly looking up to "the Friend of the friendless" for succor and protection. After a short time, a French officer, accompanied by a sailor, came down from the deck, and went round to each cabin, thrusting his sword under the beds, to ascertain whether any men had been secreted there; but in all other respects, behaved with the utmost respect and politeness. The children, in the mean time, were wrapped in a profound slumber, totally unconscious of the disaster which had befallen their unhappy parents. These were pointed out to the officer, on his entering the cabins of Messrs. Jones and Gregory; and, after he was satisfied that no person had been concealed, he returned on deck, and placed a sentinel at the hatchway, to prevent any of the scaven from going below. Shortly afterwards, the ladies received the welcome intelligence that the English surgeon, Mr. Turner, had been kindly permitted by M. Carbonelle to return on board the Duff, lest, in case of illness, his professional assistance might be needed.

From this time, the wives of our missionaries experienced the most liberal treatment from the prize-master and his officers, who appeared to sympathize with their misfortune, and evidently determined to render their captivity as light as possible. The most

scrupulous regard, indeed, was paid to their convenience and comfort; and with respect to the supply of their table, they were repeatedly told that they had only to mention what they wished for, and, if it were in the ship, it should be immediately given them. And upon their arrival at Monte Video, on the 2d of March, they were supplied with a variety of fruits, which, after the time they had been at sea, must have proved highly acceptable.

After the missionaries had formed a variety of conjectures respecting the manner in which they should be disposed of by their captors, they were given to understand that the Spanish governor had granted his permission for the debarkation of the women and children, and that a house was prepared for their reception; but that the landing of the men had been prohibited by an order from the viceroy at Buenos Ayres, who was violently prejudiced against them, on account of their religion. It was stated, however, that the married brethren might visit their wives occasionally in the day time, and return on board, provided that they were careful to keep out of the sight of the governor. This hint was of course taken, with feelings of lively gratitude; and during their stay in South America, the brethren, instead of being confined as prisoners of war, were permitted to go about without molestation, and were, in many instances, supplied by the natives with the best their tables afforded. Two of the females being near the time of their confinement, and the house selected for their temporary residence being extremely inconvenient, a gentleman of Monte Video generously granted them the use of his country house, with all the accommodations it was capable of affording. With the situation and conveniences of this charming place they were completely fascinated; and the garden and orchard, which were attached to the dwelling, exhibited one of the most luxuriant scenes of fertility that can possibly be imagined. Some of the trees were apparently ready to break down beneath a load of fruit, whilst apples, peaches, nectarines, &c., lay perishing on the ground in immense profusion; esculent vegetables of various kinds presented an abundant supply for culinary purposes; and a translucent stream, which ran along the bottom of the orchard, furnished the family with excellent fish and salubrious water. Still, however, amidst all the kindness they received, and all the blessings with which they were surrounded, the Europeans felt that they were strangers in a foreign land; and when they reflected on the afflictions with which they had been visited, and the barriers which still seemed, for a season at least, to shut out every prospect of usefulness, their bosoms heaved with involuntary sighs, and the tear of regret occasionally rolled unhidden down their cheeks.

Shortly after his arrival at Monto Video, captain Robson appears to have formed the pleasing anticipation of ransoming the Duff, through the medium of bills of exchange drawn upon the Missionary Society. The crew of the privateer, however, being anxious for their prize-money, this desirable object could not be obtained without the immediate payment of cash; which, in the existing circumstances of the brethren, could not possibly be tendered. An attempt was then made to negotiate for the purchase of one of the brigs captured by the Grand Buonaparte, and, after some time, the bargain was considered as finally closed; but whilst the missionaries were arranging their future plans, and stating their willingness to go, some to the cape of Good Hope, and others to Sierra Leone, whilst a few expressed a wish to return to England, it was discovered that the vessel was already sold to a Portuguese merchant. In addition to this disappointment, the brethren received the appalling intelligence that the Spanish viceroy had issued orders for them all to be detained as prisoners, if they did not quit the country within a very short period. After a few days, however, captain Carbonelle procured a passage for them to Rio Janeiro, in the vessel of which they had been disappointed, and kindly advanced them a considerable sum, on account of the society, for the purchase of stores for their voyage.

On the 8th of May, after bidding adieu to their kind and generous friends in Monte Video, captain Robson and the missionaries embarked on board the Portuguese brig Postillio de Amerique, and the next evening sailed for Rio Janeiro. They expected to perform the voyage in about a fortnight, but, in consequence of adverse winds, it occupied nearly a month, and, as the vessel was small, they were much inconvenienced for want of room during their passage. At length they began to congratulate themselves on a near approach to their "desired haven;" but, at this juncture, they were alarmed by a fleet of about thirty ships; one of which (a frigate of forty guns) bore down upon them, and, though she proved to be a Portuguese, they found, after a short communication with the commodore, that they were once more placed in a state of captivity; the brig in which they had obtained their passage having been purchased without having been regularly condemned, and the merchant who had made the purchase having been previously charged with some illegal practices as a smuggler.

Our unfortunate missionaries were now divided into two companies, part of them being taken on board the Medusa, the commodore's ship, of seventy-four guns, and the remainder being removed into the Amazon frigate, whilst captain Robson remained in the captured brig. The situation of the prisoners in the respec-

tive vessels to which they were conveyed was strikingly different. On board the Amazon, they were treated with the utmost humanity and kindness, and indulged with every accommodation, by the captain and his officers, who evidently commiserated the hardship of their situation; and resolved, as far as possible, to alleviate the rigor of their captivity. Those who had the misfortune to be carried on board the Medusa, however, found themselves at the mercy of the most brutal, unfeeling tyrants, who seemed to enjoy nothing so much as the power of inflicting misery upon their helpless and unoffending prisoners. After fasting some time, the missionary party in this vessel were served with black beans and putrescent beef, which they could not possibly eat, and which was brought to them in a tub, without bread, or any allowance of water. As a substitute for the former, they had a beaten root, which appeared somewhat like sawdust; and, in respect to the latter, they were informed that none could be given them till the morrow. On retiring for the night, it appeared that the place allotted for five women and two children, was in the centre of the Portuguese sailors, from whom they were divided only by a piece of canvass, and the space thus apportioned was so small as to be completely covered by two mattresses. The next morning a scanty supply of water was furnished, but not a drop was allowed for the parched and almost perishing children, till Mr. Jones had repeatedly entreated on their behalf. At length, however, he succeeded in obtaining an allowance of a quart (wine measure) for each of the adults, and a pint for each child, for twenty-four hours.

For some time, both the commodore and his first captain pretended to consider the missionaries as convicts, who had been doomed to expiate their crimes in exile, but who had by some means contrived to effect their escape. This, however, was, in all probability, a mere pretext for inflicting upon them the vile degradation and unmanly cruelties which have been already noticed; and, after the lapse of two or three weeks, the exemplary conduct of the brethren compelled even those unfeeling miscreants, who had previously delighted in torturing their feelings by the grossest violations of common decency, to ameliorate their sufferings, and to grant them rather better treatment. The Rev. Mr. Howell, for instance, who was reduced to a most pitiable state, in consequence of illness and his inability to eat the filthy provisions served up to him, was furnished with a bed in one of the cabins, and admitted to the commodore's table; and one of the missionary's wives, whose health was in a very delicate state, was afterwards indulged with similar privileges, though she had formerly been treated in the most unfeeling manner.

After encountering some severe gales, and giving chase to several strange vessels, one of which was captured, they arrived at Lisbon, on the 22d of September; and here our missionaries not only obtained their liberty, but Mr. Gregory and his family were gratuitously accommodated, by an English gentleman, with an elegant suite of apartments, the rent of which was 18 moidores, or £24 6s. per month. Arrangements were soon afterwards made for their return to their native land; and, with the exception of Mrs. Hughes, who died at Lisbon, and was interred in the Protestant burial-ground in that city, they were all permitted to reach the British shores in safety.

Having thus briefly related the principal events of the second missionary voyage, we must now revert to the affairs of Otaheite, where a circumstance occurred which induced most of the brethren in that island to abandon the scene of their labors, and threatened the mission itself with complete annihilation.

Early in the month of March, 1798, the ship *Nautilus*, having performed a long and most perilous voyage, anchored in Matavai bay, with the view to undergoing some repairs, taking in water, &c.; and, on this occasion, both the officers and crew were treated very kindly by the missionaries, who cheerfully rendered them every assistance in their power. After a few days, they set sail, intending to prosecute their voyage, but were soon compelled to return by adverse winds and a violent storm. Shortly after this, two of the seamen belonging to the *Nautilus*, and five natives of Ow'yhee, who happened to be on board, escaped from the vessel, and concealed themselves on shore. Some of the chiefs appeared inclined to protect the deserters; but the captain resolved, if possible, to recover them, particularly the mariners; and, with this view, he prevailed on the brethren to send a deputation to the king, and the other principal chiefs, Pomare and Temaree, that the fugitives might be delivered up. Accordingly, Messrs. Broomhall, Jefferson, Main, and W. Puckey, waited first on Temaree, and requested that he would accompany them to the king. To this he readily acceded, and, on reaching the royal habitation, they found his Otaheitan majesty busily employed in cleaning a small-tooth comb! He received them with apparent cordiality, and desired them to explain their business; but on finding that Pomare was at a place about two miles distant, they stated that they wished him to be present before they entered upon the subject of their visit; and, as they conceived that some delay might occur in the event of their sending a messenger, they resolved to go personally, and persuade him to accompany them to the house of his son.

When they had proceeded about three quarters of a mile, and were approaching the bank of a river,

which it was necessary to ford, they were surrounded by nearly thirty of the natives; three or four of whom suddenly laid hold on Mr. Broomhall's coat, which he was carrying under his arm, and endeavored to wrest it from him. Surprised at this conduct, Mr. Jefferson hastened to the assistance of his friend; but before he could receive an answer to the questions which he addressed to the assailants, he perceived Puckey lying on the ground, at a short distance, surrounded by several Otaheitans, who were eagerly tearing off his clothes, and afterwards dragged him to the river, by the hair of the head, as if intending to drown him. In an opposite direction, he discovered Main in the hands of some others, who were stripping him with avidity; and, in the space of a few seconds, Jefferson himself was seized and stripped by four or five of the natives, who contended violently with each other for the different articles of his dress, and, in the scuffle, dragged him through the river with the most unfeeling brutality, so that he fully expected to have been murdered; though, by the kind intervention of an ever-vigilant Providence, he sustained no material injury. Main and Puckey, in the mean time, were hurried along, completely naked, with the exception of a narrow strip of cloth fastened round their loins; whilst some of the natives, who had taken no part in this disgraceful outrage, seemed inclined to rescue them from the hands of their enemies, and many of the Otaheitan females evinced their feelings of regret and compassion by their tears.

The ruffians who had seized on Mr. Jefferson and his brethren, now seemed undetermined how to dispose of them; but, at length, they consented to conduct them to Pomare, whom they found, with his wife Idia and a few attendants, under a shed by the sea-side. The missionaries had no sooner stated their complaint, than they were humanely furnished with cloth sufficient to cover them, and were solemnly assured of protection for the future; and, after they had rested themselves for about an hour, they were accompanied, both by Pomare and Idia, on their return to Matavai. As they approached the spot where they had been so inhumanly stripped and maltreated, they were joined by Mr. Broomhall; who, after narrowly escaping assassination, was permitted to retain his shirt, watch, and trowsers. About eight o'clock in the evening, they arrived at the mission-house, to the great joy of their brethren, who had received intelligence of the recent outrage, and had also been induced to suppose, by various reports, that the natives had meditated a regular attack upon their little settlement.

The next day, Manne Manne, the old high-priest, came to Matavai, with a message from Pomare to the four brethren who had been so cruelly treated, and

brought with him a chicken and a young plantain tree, as an atonement and peace-offering. He also gave them to understand, that most of the articles of which they had been plundered should be forthwith restored. Eleven of the missionaries, however, namely, Messrs. Cover, Clode, Cook, Hassel, Henry, Hodges, Main, Oakes, J. Puckey, W. Puckey, and W. Smith, conceiving their lives to be in imminent danger, in consequence of this painful occurrence, agreed with captain Bishop, of the *Nautilus*, to convey them, with four women and four children, to Port Jackson. They accordingly embarked without delay, and, after an unpleasant voyage of about six weeks, they arrived at the place of their destination, where they were received in the most polite and friendly manner by the governor, and by the Rev. Messrs. Johnson and Marsden, the excellent chaplains of the settlement; who encouraged them to exert themselves in promoting the interests of the colony where they had sought an asylum.\* Instead of achieving any thing for the honor of the gospel, however, some of them afforded melancholy proof that Otaheite would not have been eventually benefited by their continuance on that island; whilst others, who, notwithstanding their attachment to the Redeemer, had suffered their fears to triumph in the season of adversity, were doomed to suffer more severe trials in New South Wales, than any of their brethren who remained at their post, trusting in God for their preservation. Mr. Hassel was dangerously wounded, and robbed of nearly the whole of his property, by a gang of villains, who broke into his lodging near Paramatta; and Mr. Clode was inhumanly murdered in the vicinity of Sydney, as will appear from the following communication from the Rev. Mr. Johnson to Joseph Hardcastle, Esq., the late treasurer of the Missionary Society, dated August 26, 1799:—

“By this time, I suppose, you have heard that part of the missionaries sent first to Otaheite, have left that island, and have come to Port Jackson. These gentlemen arrived here on the 14th of May, 1798, at a time when I was confined to my room through a long and severe sickness. Upon their first arrival, Messrs. Cover and Henry, with their families, spent a few days with us, after which they removed up to

\* The decision of those who left Tahiti may appear premature; but it is not easy to form a correct estimate of the dangers to which they were exposed. This may be illustrated from the fact stated by Mr. Ellis;—“Otu, called Pomare since his father's death, has often told Mr. Nott, that, after the departure of the *Duff*, frequently, when he has been carried on men's shoulders round the residence of the missionaries, Peter the Swede, who has been with him, has said, when the missionaries have been kneeling down in prayer at their family worship, ‘See, they are all down on their knees, quite defenceless; how easily your people might rush upon them, and kill them all! and then their property would be yours.’”—*Ellis's Polynesian Researches*, p. 83, vol. 1. London edition.

Paramatta, about fifteen miles from Sydney, where they still reside.

“Owing to my indisposition, it was some time after before I became acquainted with any other of the missionaries; and with one or two I did not feel disposed to claim any acquaintance, and fear the society have been deceived in them; but I wish to be excused saying more upon that subject. A consciousness of my own infirmities makes me delicate in exposing those of others—to their own Master they must stand or fall. The apostle's motto, I wish, on all occasions, to make my own: ‘Be not high minded, but fear.’”

“During the time of my illness, Mr. Samuel Clode frequently called upon me, and, I believe, was pretty well acquainted with the nature of my indisposition; and soon after I recovered, a friendly intimacy was formed between us, and, I confess, the more I came to know of him, the more I esteemed him. But it has pleased God to remove my friend away from me, to meet him no more till it pleases him to remove me likewise from this vale of sin and misery. I will now, sir, give you a short account of this painful and melancholy event.

“Mr. Clode, some weeks previous to this, had signified to me his intention of returning to England, and at that time was preparing things necessary for the voyage. He had spoken to captain Wilkinson, of the *Indispensable*, and had so far agreed with him, that the captain had begun to provide a cabin for him; but, alas! a cabin of a different kind awaited him. A soldier, of the name of Jones, had for some time owed Mr. Clode a sum of money. Mr. Clode now thought it necessary to ask for it, and, after some altercation, Jones desired him to call on Tuesday, the 2d of July, in the afternoon, and he would settle with him.

“On Tuesday, about four o'clock, he called at my house, sat a few minutes, and then took his leave for the night, promising to call the next morning, and to bring with him something for my little boy, who was at that time indisposed. But truly it may be said, we know not what a day may bring forth; for the next morning, instead of seeing my friend, tidings were brought me that he was murdered, and had been found in a saw-pit under water, his skull fractured in different parts, and his throat cut from ear to ear! Judge, sir, of my surprise and horror upon receiving this information. A kind of stupor seized me—I could not believe it—it appeared as a dream; but recollecting myself, I immediately went and acquainted his excellency, the governor, with the melancholy news. The governor, with several other officers, went with me to the place, where we found every thing as was represented;—a scene so shocking as I never shall forget, but too painful and distressing for me fully to relate.

"It pleased God, however, that this horrid murder did not remain long concealed; divine justice and vengeance soon pursued and overtook his cruel and blood-thirsty murderers. News of this shocking event soon spread in all directions. Numbers of all descriptions of persons ran to the spot; Jones, the man above-mentioned, among the rest, and who had the audacity to impute the murder to the person who found my friend in this melancholy state. But this wretch's crime, and his base intention in throwing it upon another, were both soon discovered. Suspicions falling upon Jones, the path leading from the pit to his house was closely examined, and blood traced (besides some of the deceased's brain laid in different places) to the very door; and, on making further search in the house, blood was discovered in different parts, particularly in a small skilling, where, as afterwards appeared, my friend was dragged after this horrid butcher had knocked him down. An axe was found with blood and brains upon it, though it had been previously washed; a knife and blanket were discovered in the same state; and, upon examining the person of Jones, blood was found upon one of his fingers. These, and other circumstances, fully confirmed the suspicion of his guilt. Jones, his wife, and two men who lived in their house, were immediately apprehended, and the next day, a criminal court was convened purposely to try them, when Jones, his wife, and Elbray, were convicted upon the clearest evidence; and, most probably, the fourth, though acquitted, was a party concerned. After their conviction, I officially visited these three horrid monsters; who, for the purpose of obtaining a more full confession of this murder, and others which Jones was conjectured to have committed, were put into separate places. Jones continued hardened to the last, his wife little better; but Elbray, stung with remorse, made a full confession of the whole transaction, which I took down in writing, and was to the following effect:

"The scheme was first planned by Jones and his wife on the Sunday; Elbray was asked to assist in it, but at first refused. Jones, however, to gain him over, gave him several drams of spirits, and, on the morning of Tuesday, he consented. Trotman (the other man that was tried, but acquitted) was sent with Jones's two children to a settler's farm for turnips. Mr. Clode was at that time in the town, and, expecting him to return home before dinner, it was the intention of the other three to despatch him before Trotman and the children returned; but Mr. Clode not returning so soon as was expected, this scheme failed. About four o'clock, two other soldiers called in to drink tea. At that time, Jones and Elbray were looking out for their victim, and seeing him coming down the hill at

a distance, they went into the house, and Jones proposed that his wife, together with the two soldiers and Trotman, and the children, should go to look at a piece of wood, which was said to be cutting for the purpose of a canoe; a proposal which was immediately embraced. Mr. Clode, who by this time had come to the door, was now asked in, and a chair was set for him by the table to settle his accounts with Jones. An axe was placed in the corner of the room, and with this Elbray, coming behind him, was to knock him down. He accordingly took it in his hand; but, his heart failing him, he laid it down again, and went out of the house. On entering, in a few moments, he heard the first blow given by Jones, who repeated his blows so often, that Elbray at last cried out, 'For God's sake, Jones, you have knocked him all to pieces!' They then dragged him into the skilling, and after they had both come out, Jones went in again, and coming out a second time, took up a large knife. Elbray asked him what he was going to do with it: he replied, with an oath, 'He moves; he is not dead;' and, taking the knife, went in once more, and cut his throat, from ear to ear, and then returned, both the knife and his hands reeking with blood. This he immediately washed, whilst Elbray scattered ashes over the room to conceal the blood upon the floor. The window-shutters were then closed, the tea-things set against the company returned; and, after tea, liquor was set upon the table, and several songs were sung by Jones, his wife, and others. About nine o'clock, Jones and Elbray went out, when they dragged the body of the deceased through a hole in the skilling, and taking it upon their shoulders, carried it to the pit, threw it in, and covered it over with green boughs. They then returned to their company, and kept up their jovial mirth till after midnight.

"The providence of God was singularly manifest in bringing this horrid murder to light. A man had been at work, hoeing for several days, upon the ground round this pit, and in the evening used to leave his hoe on this spot. Going to work the next morning, and looking for his hoe, he was surprised to see so many green boughs laid over the pit; and suspecting that some stolen property might be there concealed, he put in his hoe and removed the boughs, when he immediately saw the hand of a dead man. On his calling to a person who was cutting firewood at a short distance, three or four others came at the same time, Jones among the rest, and immediately charged the man that first discovered Mr. Clode in this woful plight, with the murder, and wanted to tie his hands with a handkerchief, and take him into the camp a prisoner. The miscreant then came into camp with others, to bring tidings of

the murder; expressed his concern for the fate of a man he so much loved, and to whom he was indebted for his attention to him and family, in times of sickness; and again endeavored to throw the crime upon the man that first discovered the body. From the tale he told, and other circumstances concurring, the man was committed to prison; but, at the very time Jones was thus speaking, another man came up, and said to Jones—'You are the murderer; blood has been traced from the pit directly to your house.' He then began to protest his innocence, and to repeat what I have before related. His house, his body, &c. were examined: he was taken to the pit, ordered to look at the body, and to touch it. He replied, 'Yes, I will, and kiss him too, if you please, for I loved him as my brother.'

"That this unfeeling wretch had reason to love Mr. Clode, you may easily perceive by his wife's declaration to me whilst under sentence. Speaking to her of this horrid business, and lamenting the unhappy end of a friend I so much esteemed, she replied, 'Oh, sir, that dear man was the saving both of my life and the life of my husband. His attention to Trotman was, also, such as I never saw in any other person in my life: three times a day he came to visit him, washing and cleansing his sores; and had it not been for his attention, he would have surely lost his hand.'

"By an order from the governor, the house in which the murder was committed was pulled down on the Saturday, and burnt to ashes; a temporary gallows was erected upon the same spot, and at twelve o'clock these three inhuman wretches were taken out, and conveyed in a cart to the place, where, having discharged my duty as chaplain, they were launched into eternity, to appear at the tribunal of a righteous, sin-avenging God. The bodies of the two men were hung in chains near the place; that of the woman was given to the surgeons for dissection.

"In the interim, I gave directions to have the body of my deceased friend brought into the town, to a small hut of my own, and ordered a decent coffin to be made. Numbers came to see him, and many lamented his untimely end. On Friday, his remains were committed to the silent grave. The pall was borne by five surgeons and captain Wilkinson. His excellency the governor walked with me before the corpse. Messrs. Cover, Henry, Hassel, Smith, Oakes, and the two Puckeys followed, and after them several officers and others. After having read the burial service, a hymn was sung, and I spoke a little upon the melancholy occasion. Many of the spectators were in tears, and I was so much affected myself, that I could say but little, but gave notice, that I purposed to preach a discourse on the Sunday but one next ensuing."

The aspect of the Otaheitan mission was now extremely gloomy:—the sun which had shone so auspiciously on the arrival of the Duff, seemed to have gone down at noon-day;—the fascinating prospect which had opened to the view, and had warmed the hearts of the friends of the Redeemer in England, was now enveloped with clouds and darkness;—and it appeared as if the lamp of divine truth must be necessarily withdrawn from a people who "knew not the day of their visitation." The all-wise and infinitely gracious God, however, had incalculable blessings in store for Otaheite; and, notwithstanding the departure of their brethren,—their own numerical weakness,—and the serious perils to which they were exposed,—seven of the missionaries, namely, Messrs. Bicknell, Broomhall, Eyre, Harris, Jefferson, Lewis, and Nott, resolved to continue at their post, and to commit themselves unreservedly to the care and keeping of that Omnipotent Saviour, whose precious gospel they were most anxious to promulgate among the benighted idolaters by whom they were surrounded.

As the missionaries were perfectly aware of the cupidity of Pomare, by whose connivance, or that of the king; they had already suffered various deprivations, they considered it advisable, on the departure of their brethren, to deliver up the public store-room and the blacksmith's shop, with all their contents, into the hands of that chief. They also intimated their willingness to surrender to him their private property of every description, if he desired it; but this he had sufficient honor to decline. Notwithstanding their precaution, however, the Europeans were frequently alarmed by intelligence that the mission-house was marked out for spoliation and destruction; and on several occasions they were actually plundered of various articles. Hostilities were also kindled in the district of Pare, in consequence of Pomare having killed two of the men who had so cruelly treated the four missionaries. The chief, however, having in vain made overtures of peace to the malcontents, attacked them with a numerous force, drove them back to the mountains, slew about fifteen of them, and reduced their houses to ashes; after which there was no further difficulty in bringing them to terms of accommodation.

Towards the close of August, a circumstance occurred which was calculated to place in a striking point of view the prejudices and impatience of the natives under affliction, whilst it menaced one of the missionaries with the heaviest visitation of the king's displeasure:—Just as the brethren had sat down to dinner, Pomare, accompanied by a number of Otaheitans, came into the house, and stated that a serious accident had happened at the *nana*, or great house, in Pare, occasioned by the explosion of a considerable quantity

of gunpowder. As he urgently solicited immediate assistance, Mr. Broomhall left his repast, to mix up some suitable ingredients; and, accompanied by Mr. Harris, set off in a single canoe to one of the points of Pare, and then proceeded as quickly as possible to the nanu, where they found Temaree, the chief of Papara, lying on his bed in a most wretched, mangled state. Mr. Broomhall immediately began to apply what he had prepared, with a camel's hair brush, to the lacerated skin of the sufferer, who was apparently more passive under the operation than might have been expected. On the missionaries repeating their visit the following day, however, they were greatly surprised at the appearance of the patient, who was daubed over with a thick white paste, which, on inquiry, proved to be the scrapings of yams. Both the chief and his wife seemed highly offended with Mr. Broomhall, for having applied a composition which had been productive of pain, and which they believed to have been *curst* by the God of Britain. As Temaree appeared unwilling to receive any further assistance, the brethren went in quest of five other persons who had been dreadfully injured by the same accident, though they had hitherto been left in their pitiable situation, every attention having been devoted to the great chief. Two of the five permitted Mr. Broomhall to dress their wounds, but the others would not suffer him to touch them.

After calling at the house of an acquaintance, the brethren returned to visit Temaree, and at this time Otoo and his consort were riding, in their usual style, upon the shoulders of their attendants, in front of the house. "I now," says Mr. Harris, "asked brother Broomhall to go out, in order that we might speak to the king. We accordingly went, and I addressed him with one of the usual salutations. It was returned in silence, and with a fallen countenance, which always denotes his wrath, and often precedes the command *kill him*; for he thinks no more of sacrificing a man than of cutting off a dog's neck. I saw plainly that his executioners knew his thoughts, and their eyes were fixed in a peculiar manner on me and on him, watching his motions. Otoo laid his hand on my shoulder, and called one of his men to him. I clearly saw that mischief was impending; but, laboring to conceal my alarm, I withdrew, on pretence of looking at an animal which had been presented by a European captain, and which, at this juncture, caught my eye. I then advanced a few steps farther towards brother Broomhall, who, with a countenance resembling the color of writing-paper, said, 'Let us go; there is something the matter.' I readily acceded to his motion, and we went off towards Matavai, though, I confess, I never expected to reach it; conceiving, as I did, that

the scenes of March 26 were again about to be acted, only in a more tragical manner."

In alluding to the death of Temaree, which seems to have occurred on the 8th of September, Mr. Harris observes, "This awful visitation is evidently to us a singular interposition of Providence, though time alone can unfold its consequences. There seemed to be such a rooted jealousy subsisting between Pomare, Idia, and the deceased, that we were in daily expectation of an open rupture; and though he behaved towards us with civility, the few times he happened to visit us, we have some reason to suppose that he and Otoo were the principal agents in causing the four brethren to be stripped at Pare."

Many considerable presents had been made to the deceased chief, and he had a number of muskets; but his grand object was *gunpowder*, of which he had received several pounds from one of the ships last at Otaheite. The largeness of the grain having induced him to question whether the Europeans had furnished him with real powder, he proposed to his attendants to ascertain the fact by an experiment. Accordingly a pistol was loaded, and unthinkingly fired over the whole quantity of powder received; which, on the falling of a spark, instantaneously exploded. The natives were not, at first, aware of the injury they had received; but when the smoke had dispersed, and they began to rub those parts of their bodies which appeared to be fouled by the powder, they were terrified on perceiving the skin peel off under their fingers; and several of them instantly plunged into an adjacent river; whilst intelligence of the disaster was conveyed to Pomare, who happened to be at Matavai, and immediately applied to the missionaries for assistance.

On the 18th of November, the missionaries were informed that Otoo and Manne Manne had usurped the power over all the larger peninsula, and excluded Pomare from exercising authority in any part of the same. If this were the result of Manne Manne's intrigues, however, he was not long permitted to triumph in his success; as, on the 3d of December, the missionaries received intelligence that he was killed, and that the servants both of Idia and of Otoo were plundering his property. The prevalent report relative to this catastrophe was as follows:—Pomare having sent word to his wife, in a private manner, that the old priest must be put out of the way, Idia went repeatedly to the king, in order to procure his consent to the measures which she intended to adopt. Otoo was, at first, very unwilling to sacrifice a man with whom he was in close alliance; but, at length, yielded to the solicitations of his mother. The next morning the unsuspecting Manne Manne was overtaken near One-tree Hill, by Fare-roa, (the man with whom Idia had for

some time cohabited) and one of the Sandwich islanders. After a short conversation, Fare-roa smote his victim on the head with a stone, and the high-priest, who had been long venerated by the natives as possessing peculiar influence with their gods, sunk helpless and unprotected into the arms of death, beneath the treacherous blow of an assassin. His corpse was afterwards conveyed to the great morai in Pare, of which the following description has been given by Mr. Jefferson:—

“This morai, or place appointed for the worship of the *eatooa*, stands on a sandy point of land, projecting a little way out towards the sea, and forming a small bay on each side. I arrived, in company with an Otaheitan priest, between eleven and twelve o'clock in the forenoon, and observed a number of bread-fruit, cocoa-nut, and other trees, growing close to the morai. Before we entered, my guide gathered a bunch of green leaves, that grew upon the beach; and, as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favor of the deity supposed to preside there. The place where this ceremony was performed is dedicated to their principal *eatooa*, called Oro, and is a rough stone pavement about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upwards of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of board, some of them six feet long and twelve inches broad; the ends being slit into five parts, to represent a human hand, with the fingers a little extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank; who sit cross-legged upon the pavement, supporting their backs against the stones, and in this posture, with their faces towards the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club; after which, a principal priest scoops out the eyes of the murdered person, and, holding them in his hands, presents them to the king, who opens his mouth, as if intending to swallow them. When this ceremony is concluded, the carcass is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by the command of the king, or that are purposely immolated in any other part under his jurisdiction, are brought to this morai, that prayers

may be made over them, previously to their interment.

“A little to the right of this pavement of blood, and nearer towards the point, is an altar to Oro, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoa-nut leaves, and the front and ends decorated with leaves of the sugar cane, so fixed that they may hang down like long fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain plantains. A little more to the right, was the frame of an altar going to decay, dedicated to an imaginary deity named Ora-madooda; and a few yards farther, toward the extremity of the land, appeared a pile of stones, ten or twelve feet high, and about twenty in length, sacred to a marine god called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostasy, and of Satan's power over him; and therefore desired my guide to withdraw.”

On the first intelligence of Manne Manne's death, much confusion ensued in Pare, and the friends of the deceased dispersed themselves in various directions. One of his relatives was exposed to the most imminent peril, but had his life saved in a manner too interesting to be passed over in silence. At the commencement of the tumult, this man was sitting quietly in his hut, which was quickly surrounded by a barbarous mob, who seemed only intent on marking their progress with destruction. A savage, thirsting for blood, saw this person, and instantly lifted up an English axe, for the purpose of despatching him. The deadly weapon was, for a moment, poised in the air, when a by-stander exclaimed, “Hold! you must not kill him; for Idia has commanded that his life shall be spared.” This assertion, it seems, had no foundation in truth, and was merely the result of a sudden impulse on the mind of the speaker. Happily, however, it proved the mean of the poor man's deliverance. The man, who would otherwise have imbrued his hands in innocent blood, dropped his axe on hearing the name of Idia; and on the rescued victim being conveyed to the dwelling of the king's mother, she generously assured him of protection, and took him into her service.

In the month of November, 1769, the brethren received intelligence of the death of Mr. Lewis, who, for upwards of fifteen months past, had been in a state of excommunication from the church, in consequence of his determination to cohabit with one of the native females as his wife. Under such circumstances, the news was peculiarly painful, and after the most careful investigation, the real cause of his dissolution, which was sudden and unexpected, remained shrouded in

mystery; though there was every reason to suppose that he had been murdered by some of the natives, on account of the woman for whom he had forfeited his most important privileges, and with whom he appears to have lived very unhappily. One of the missionaries who went to examine the corpse of his former friend and colleague, observes, that, in consequence of the strong suspicions which had been excited in his mind, by what he had heard, he determined to obtain all the information that he possibly could, in his way to Ahonoo, where the deceased had resided; and, accordingly, called at every house where he conceived any intelligence could be procured; but the accounts which he received were very contradictory. "The first person," says he, "of whom I inquired, told me, that, like a man out of his senses, Mr. Lewis ran against the boards of his room, first on one side, then on the other; and at last, rushing out at the door, he threw himself headlong among the stones, and thus deprived himself of existence. Another said that he was taken ill, and died in his bed, about the middle of the day; whilst others asserted that an evil spirit had entered into him, and destroyed him by violence. When I arrived at the house of the deceased, I found his body laid on a bedstead, on the outside of his sleeping room, and covered with a piece of white Otaheitan cloth. Upon uncovering his face, there appeared a bruise upon the upper part of his forehead, somewhat larger than half a crown; and other bruises were visible on his right cheek-bone, his left eye-brow, and the bridge of his nose. Upon the right side of his face there was a deep wound, as though inflicted with some sharp instrument, and which extended a little below the right corner of his mouth.

"After I had examined the body, I desired the female with whom he lived to give me an account of what she had observed in his conduct previous to his death, and I particularly inquired whether he had been angry with her. She replied in the affirmative, but said she had done nothing to offend him. I then asked if he had been displeased with any of her countrymen; and she admitted that he had; but assured me their only offence consisted in having entered his garden. Now the man who cooked her food had previously told me, that Mr. Lewis had seen some of the natives standing behind the post of his door, and beckoning to his wife to come out to them, and that his anger had been excited by her stepping aside. I then asked her what he did to the people; upon which a man who appeared to act as the woman's prompter, said, 'Tell him that he scolded, drove us away, and threatened us if we attempted to come again.' Then (thinking probably that I did not understand him) he turned to his com-

panions, and said, in a private manner, 'That is one part; but say nothing about stones following.'

"In answer to other inquiries respecting the deceased, I was told that he remained in his garden till near dusk, and afterwards ate his supper, though very sparingly. He was still displeased with the person whom he considered as his wife, and desired her to go home to her parents; but, after some time, he seemed willing to be reconciled, and engaged, as usual, in reading and prayer. He then prepared his bed; but before he laid himself down, he went out at the door, and remained some time. At last the female heard him fall, and after calling to him without receiving any answer, she took a lamp in her hand, and found that he had fallen upon a stone, and was bleeding profusely. She then ran for her parents, who resided within about twenty yards of the house, but before they came to his assistance, he had breathed his last." After the interment of the corpse, the missionaries were assured, both by the king and his father, that if Mr. Lewis had been murdered, the district in which he lived should be utterly destroyed; and many of the inhabitants of Ahonoo actually fled to the mountains, under an idea that Poinare had resolved on their extirpation. The brethren, however, endeavored to point out the cruelty and wickedness of punishing the innocent with the guilty; and, as there was no actual proof of the supposed assassination, they exerted themselves strenuously and successfully to prevent any effusion of human blood.

On the 6th of January, the missionaries had the satisfaction to welcome to their band, Mr. and Mrs. Henry, who returned from Port Jackson in a whale ship. Mr. Henry was the only one of the number who left, that resumed his labors in Tahiti.

In the month of June, 1800, the missionaries were severely tried by a new and unexpected affliction. Mr. Broomhall, who had for some time past evinced much coldness and indifference in respect to the things of God, and upon some occasions had actually withdrawn from the religious services of the brethren, in order to avoid engaging in prayer, at length avowed that his principles had undergone a complete revolution, and that he no longer believed even in the immortality of the soul; though he ingenuously acknowledged that he was now destitute of that felicity which he had formerly enjoyed. This, of course, led to a correspondence, and to various meetings, in which every argument that could have been dictated by love to an immortal soul, jealousy for the honor of the Redeemer, and anxiety on account of the heathen, was brought forward, to convince him of his error, to warn him of his danger, and to lure him back to the paths of peace. Unfortunately, however, arguments, expostulations, entreaties, and warnings, were all brought forward in vain;

and it became the painful but peremptory duty of the brethren first to suspend, and afterwards to excommunicate, a man who, after all his religious profession, seemed entirely devoted to the principles of infidelity. Previous to this infliction of church discipline, he had formed an intimacy with a native female, but was soon left by her, and he took the earliest opportunity of quitting the island. His departure was advantageous to the mission, as his influence on the minds of the inhabitants was to be dreaded; but it proved peculiarly painful to the little band of brethren. They followed him with their supplications. It has since appeared, that he engaged in navigation, and traded in the Indian seas. Years elapsed without any information respecting him. In 1809, he was in Calcutta, laboring under severe illness; and, his mind being awakened to a perception of his awful state, he obtained a private interview with Dr. Marshman and Mr. Ward, the Baptist missionaries at Serampore. Mr. Ward writes from Calcutta, May 8, 1809, and says that, "after a little conversation on the state of his soul, he added, 'You now behold an apostate missionary. I am — Broomhall, who left his brethren nine years ago. Is it possible you can behold me without despising me?' Dr. Marshman entreated this returning prodigal to be assured of the utmost love on our part; encouraged him in his determination to return to his missionary brethren, and promised to intercede on his behalf." Shortly after this occurrence, Mr. Broomhall embarked on another voyage, purposing, on his return, to dispose of his vessel, and devote the remainder of his days to the cause which he had dishonored and abandoned. From that voyage he was not permitted to return. The vessel was never heard of after leaving port.

During these occurrences in Otaheite, the directors in England had sent out twelve new missionaries in the Royal Admiral, a ship with convicts for Port Jackson, commanded by captain William Wilson, who had been appointed one of the mates of the Duff, in both the voyages which that vessel made to the South seas. Shortly after quitting the British shores, it was perceived that the prisoners were seriously affected with various diseases; and, as they approached the torrid zone, a putrid fever broke out among them, which, in addition to scurvy and dysentery, spread, with alarming rapidity, both among the convicts and the sailors; and about forty persons, including Mr. Turner, the surgeon, and Mr. Morris, one of the brethren, were swept away to an untimely grave. The rest of the missionaries, however, were mercifully preserved; and after the captain had landed the convicts in New South Wales, they arrived in safety at Otaheite, on the 10th of July, 1801.

His majesty's sloop of war the Porpoise had been previously sent to the island from Port Jackson, for the purpose of salting pork for the colony, and lay at anchor with several canoes about her; but the moment the Royal Admiral appeared in sight, the natives paddled hastily toward her, and crowded on board; most of them recognizing the captain, and seeming to vie with each other in congratulations and professions of friendship. They were particularly curious to know who were the brethren that had come to join the rest; and, on their being pointed out, they embraced them warmly, and paid them unremitting attentions during the remainder of the evening.

After landing and making the requisite arrangements for the incorporation of the old and new missionaries, captain Wilson observes, "We went, by appointment, to meet the king, Pomare, Idia, and some other chiefs; and through the medium of an interpreter, I spoke to them concerning the reasons which had first induced the missionaries to visit the island, the reception which had been given them, and the benefits which had already resulted from their residence in the country. I also mentioned a few instances in which they had been ill treated, and endeavored to convince them how easy it would be for me to retaliate; but, I added, though these facts were known in Britain, the chiefs of that country were still so desirous of the welfare of the Otaheitans, that they had sent other men in the room of those whom their violence had driven away. Then taking each of the new missionaries by the hand, and leading them to each of the chiefs, I introduced them by name. With this ceremony they were much delighted, and promised to protect them to the utmost of their power. Before we retired, Pomare asked whether the new comers would fight for him; and, on my replying that they would never take up arms except in their own defence, I believe their value sunk considerably in his estimation. He replied, however, 'Very well, if they will not fight, I will fight for them; but it seems very odd that king George, who has so many fighting men, should send none to my assistance!'"

When the Royal Admiral was about to quit Otaheite, Mr. Read, one of the new missionaries, being dissatisfied with some of the regulations drawn up by his brethren, re-embarked, with a view to go to the cape of Good Hope; and captain Wilson succeeded in removing from the island three runaway seamen, who had, for some time, been enemies to all good, disturbers of the public peace, and a complete nuisance to society.

Though the missionaries had endeavored, from their first arrival in Otaheite, to convey some idea of the truths of Christianity to the natives, through the medium of an interpreter, it was not till the com-

commencement of the year 1802, that they were enabled to preach in the language of the country. In the month of February in that year, however, Messrs. Nott and Elder set out on a circuit round the island; and in little more than thirty days, they had the satisfaction of proclaiming the gospel of salvation in all the districts except that of Atehura. The congregations which they assembled varied in numbers, from sixteen or twenty to a hundred and sixty persons; and in many instances the hearers seemed to pay considerable attention, and even asked various questions concerning Jehovah and his Son Jesus Christ: some of them, also, appeared to credit the assertion that the heavens and the earth were created by the power of Jehovah; and seemed peculiarly struck with the fact that no less an atonement for sin could satisfy him than the incarnation and death of his own Son. Others, as might have been expected, were careless and indifferent; and at one place, where a great number of the natives were assembled for the purpose of fishing, only thirty-five persons could be induced to leave their employment for a short time, in order to attend to the things connected with their eternal peace.

The two missionaries arrived in the district of Atehura in the latter end of March, when a religious festival was held in honor of Oro, which, though only a shapeless log of wood, was worshipped as the great god of the Otahaitians. When they reached the place of meeting, Pomare was offering a present of five or six large hogs to this imaginary deity, on board a sacred canoe. The brethren, therefore, resolved to improve so favorable an opportunity of conversing with the chief, on the existence of the true God, the absurdity of idol worship, the only expiation for sin, the approach of a judgment day, and the eternal misery of the disobedient. Pomare at first seemed unwilling to hear; but the persons around him continued the conversation by asking questions; and at length he said, that he would attend to the new religion.

A dispute subsequently arose, at this place, between Otoo and the Atehurans, which not only interrupted the tranquillity of the island, but unhappily occasioned a serious rebellion, and a considerable effusion of blood. The king having endeavored, but without effect, to persuade the inhabitants of Atehura to give up their venerated deity to him, at length took it from them by force. This naturally inflamed the resentment of the Atehurans, who immediately resolved to revenge so gross an insult; and, on finding themselves joined by some of the surrounding districts, they commenced a furious war against the king's adherents, whom they completely vanquished in their first battles,

and, in some instances, treated them with the most wanton cruelty. Both Otoo and Pomare were now seriously alarmed at the progress and success of the rebels, who seemed to acquire fresh confidence as they were enabled to mark their route with destruction. By the assistance of captain Bishop and his men, however, who happened to be on the island, in consequence of their ship, the Norfolk, having been forced on shore in a violent gale, the royalists subsequently obtained some advantages; and, on the arrival of captain Simpson in the Nautilus, the king and his friends had the satisfaction of witnessing the complete discomfiture of the insurgents; who, on discovering the British sailors, were overwhelmed with consternation, and fled in all directions, leaving Rua, their ringleader, and seventeen other persons dead on the field of battle. Peace was soon afterwards concluded; and the missionaries, who had been seriously alarmed for their personal safety during the late commotions, had now an opportunity of presenting their heart-felt praises to that adorable Saviour, by whose good providence they had been shielded from apparently inevitable ruin.

In the month of October, the brethren Jefferson and Scott went out on a preaching excursion round the island, and, in the course of their journey, they had the privilege of addressing the word of salvation to about three thousand seven hundred persons; many of whom appeared to listen to them with serious attention, and some of them caught up almost every sentence that was uttered with great avidity and admiration. Others, however, evinced the utmost indifference; and in one district, where the inhabitants had been recently visited by a dreadful mortality, the utmost levity and insensibility were apparent. Indeed, the missionaries found it impossible either to make them sensible of the value of their immortal souls, or to convey to them any consistent idea of the nature of the soul itself. The generality of them seemed to consider it as something residing in another world, and only visiting the body at certain times, as in cases of dreams, &c. It is not matter of surprise, therefore, that the most solemn truths should have been received by these bonighted idolaters with carelessness, and, in some instances, with laughter.

In December, 1802, Mr. Bicknell, in company with Mr. Wilson, made a voyage to Eimeo, and preached to many of its natives, who seemed to listen with earnestness, and requested futuro instruction.

On the 3d of September, 1803, the missionaries received intelligence of the sudden death of Pomare; and on going to Pare, several of them saw the corpse, and were informed of the following particulars:— After dinner, Pomare and two of his attendants got

into a single canoe, and paddled toward the brig *Dart*, which was then lying near the island. When they had almost reached the vessel, the chief felt a sudden pain in his back, which caused him to raise himself up with a jerk, and put his hand to the part affected; but he had no sooner done this, than he fell with his face toward the bottom of the canoe, the paddle dropped from his hand, and he shortly afterwards expired without uttering a word. The canoe immediately returned to land, and the body was deposited in a house, whilst messengers were despatched in different directions, to communicate the news of this solemn and unexpected circumstance.

Pomare, at the time of his death, appears to have been between fifty and sixty years of age, and is described by the missionaries as "tall, stout, and well-proportioned; grave in countenance, majestic in deportment, and affable in behavior." He was born in Pare, and by hereditary right, was chief of that district only. The notice of the English navigators, however, laid a foundation for his future aggrandizement; and, by the assistance of the deserters from various ships that visited Otaheite, particularly the crew of the *Bounty*, he gradually acquired a greater extent of authority and territory than any individual had ever previously possessed in the island. As a governor he was said to be oppressive, yet it was generally acknowledged that Otaheite enjoyed much greater tranquillity during his reign, than whilst the chief of every district was independent of his neighbors. Possessing an active mind, and a considerable share of perseverance, he devoted much of his time and attention to the erection of houses, the building of canoes, and the cultivation of the ground; and the works of these descriptions which he accomplished, place both his talents and his power in an interesting point of view.

As to his morals, Pomare was a poor, ignorant heathen, who considered nothing sinful but the neglect of his idolatrous devotions, to which he was, at all times, extremely attentive. Hence, the brethren observe, that a great number of morais and altars had been built, by his command, all over the island, and hundreds of his subjects were immolated from time to time, to propitiate his idols, besides the solemn and frequent presentation of hogs, fish, canoes, clothes, and other offerings. To the missionaries, however, he was always friendly, and though it is probable he might secretly ridicule or condemn the doctrines of the cross, as being completely opposed to his own religious views and principles, he never threw an obstacle in the way of the promulgation of divine truth within his jurisdiction.

The death of so powerful a protector naturally

excited in the minds of the brethren some apprehensions as to their future safety; and, at their earnest solicitation, the captain of the *Dart* deferred sailing until the following day; when they were assured, both by the king and his mother, that they might pursue their labors without the slightest dread of molestation.

During the years 1804 and 1805, the missionaries continued, under various discouraging circumstances, to preach the gospel of Christ in the most faithful and affectionate manner; resolving, whether men would hear, or whether they would forbear, to deliver their own souls from guilt, and to use every means in their power for the promulgation of those truths which they had found, by personal experience, so indispensable to the enjoyment of true felicity. They also proceeded to form a regular Otaheitan vocabulary, comprising upwards of two thousand words; in forming this, the Roman characters were employed; sounds in the Tahitian language attached to them, and a *native name* affixed to each, for the purpose of facilitating the introduction of letters among the people. The missionaries also prepared a catechism, and Messrs. Scott and Davis, notwithstanding a variety of almost insuperable obstacles, applied themselves so diligently to the instruction of the native children, that many of them began to make considerable progress in an acquaintance with what may be termed the rudiments of the Christian religion.

In 1806, Mr. Kelly and his family relinquished missionary labors, and sailed for Port Jackson.

The ravages of disease, produced by the vicious habits of the people, and increased by the importation of maladies of foreign origin, desolated the island, and induced the directors to send out Mr. Warner as surgeon to the mission, which he joined in 1807.

The king, who, on the demise of his father, assumed the name of Pomare, had, for a considerable time, applied himself, under the instructions of his European friends, to attain the art of writing; and his attempts were crowned with such success, that, in the beginning of 1807, he was enabled to address the following letter to the Missionary Society, having first composed it by himself in the Otaheitan language, and afterwards transcribed the English translation drawn up for him by the brethren.

*"Matavai, Otaheite, Jan. 1st, 1807.*

"FRIENDS,

"I wish you every blessing in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity; may I also live, and may Jehovah save us all.

"Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes, I fully consent to, and shall consequently banish Oro, and send him to Raiatea.

"Friends, I do therefore believe, and shall obey your word.

"Friends, I hope you also will consent to my request, which is this; I wish you to send a great number of men, women, and children here.

"Friends, send also property and cloth for us, and we also will adopt English customs.

"Friends, send also plenty of muskets and powder, for wars are frequent in our country. Should I be killed, you will have nothing in Tahiti: do not come here when I am dead. Tahiti is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.—Also send me every thing necessary for writing,—paper, ink, and pens, in abundance; let no writing utensil be wanting.

"Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahiti, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

"What I say is truth, and no lie, it is the real truth.

"This is all I have to write, I have done.

"Friends, write to me, that I may know what you have to say;

"I wish you life and every blessing.

"May I also live, and may Jehovah save us all.

"POMARE, King of Tahiti, &c. &c.

"For my friends, the Missionary Society, London."

The year 1808 commenced tranquilly; but, on the night of November 6th, a rebellion broke out in the district of Matavai, and soon spread throughout the island. Six of the missionaries, therefore, with the women and children, retired to Huahine, in the brig *Perseverance*, which, at this critical time, had providentially touched at Otaheite. The remaining four, Messrs. Hayward, Nott, Scott, and Wilson, continued with the king; but they were, soon afterwards, compelled to remove to Eimeo, the royalists having been completely defeated in an engagement, and the houses, garden, and plantations belonging to the brethren, having been wantonly destroyed by the insurgents. Pomare himself followed them in about three weeks, and after some time, all of them, with the exception

of Mr. Nott, joined their colleagues in Huahine, where they were treated in the most friendly manner by the natives.

In October, 1809, the brig *Hibernia*, captain Campbell, and the *Venus* schooner, arrived at Huahine, and brought intelligence that Pomare, who, in the interim, had returned to Otaheite, found it impossible to reduce his revolted subjects to allegiance. As the re-establishment of his authority was, therefore, very problematical, and even in case of such a result, much bloodshed might be previously anticipated, the missionaries considered it their duty to retire to New South Wales, till they should receive directions from England as to their ulterior destination. Accordingly, the whole of the brethren, except Messrs. Nott and Hayward, embarked on the *Hibernia*; and, on the 17th of February, 1810, they arrived at Port Jackson, after narrowly escaping shipwreck among the rocks of the Fejee islands.

The arrival of the missionaries was no sooner announced to the governor, than his excellency appeared disposed to treat them with the greatest kindness, promising them the privileges of settlers, and recommending that some of them should undertake the instruction of youth. About the same time, the Rev. Mr. Marsden returned from a visit to England; and by the active and benevolent exertions of that pious and amiable clergyman, the married brethren were provided with comfortable accommodations, and the single men were put in a way of supporting themselves in useful and respectable situations.

The mission to the South Sea islands now seemed to be finally closed, and the devoted servants of Christ, who had so long and patiently labored amidst innumerable difficulties and increasing dangers, were constrained to fear that they had "spent their strength for nought," and that the resources of the society had been partially exhausted in vain. The Redeemer, however, to whom "all power is given in heaven and in earth," had "thoughts of mercy" for Tahiti, and had graciously determined that the seed of his gospel, which had been sown in tears, and which was now considered as scattered by the winds, should at length germinate, and produce a glorious harvest; that the clouds, which had so long obscured the Otaheitan horizon, should be dispersed by the light of his countenance; that the idols of the Pacific ocean should fall before his blood-stained cross, like Dagon before the ark; and that the wisdom of his providence, the power of his arm, the faithfulness of his promises, and the triumphs of his grace, should pour confusion on the sneers of infidelity,—hush to silence the mournful lamentations of disappointed thousands,—and stimulate his faithful heralds to new and increased exertions

in the cause of divine truth. Whilst the missionaries, therefore, were sedulously endeavoring to do all the good in their power in New South Wales, they felt an unconquerable desire to resume their important work on the islands which they had reluctantly quitted; and, on the other hand, Pomare was so sensibly affected by the loss of their company and advice, that he repeatedly wrote to them in the most affectionate terms, expressing the deepest sorrow at their absence, and entreating them to return as soon as possible. Tranquillity was, also, gradually restored between the king and his revolted subjects, and, under these encouraging circumstances, five of the missionaries (Messrs. Bieknell, Davies, Henry, Scott, and Wilson) sailed from Port Jackson in the autumn of 1811, and rejoined Mr. Nott, who alone remained with the king, at Eimeo.

After their return, Pomare evinced the sincerity of his professions by the evident partiality which he showed for the society of the missionaries. In fact, he never appeared so happy as when in their company; and in the summer, he gladdened their hearts by declaring to them his entire conviction of the truth of the gospel. It appeared that, during the absence of the missionaries, he had scrupulously observed the Christian Sabbath; and that he had expressed the deepest contrition on account of his former life. One of the laborers in this interesting mission observes, that "Pomare had, for some time past, shown his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favor of the true God. The natives had watched the change in his mind with the most fearful apprehension, as to its results upon the minds of his subjects. They were powerfully affected on one occasion, when a present was brought him of a *turtle*, which was always held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the marae, when Pomare called them back, and told them to prepare an oven, to bake it in his own kitchen, and serve it up, without offering it to the idol. The people around were astonished, and could hardly believe the king was in a state of sanity, or was really in earnest. The king repeated his direction; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood, in mute expectation of some fearful visitation of the god's anger, as soon as the king should touch a morsel of the fish; by which he had, in this instance, committed, as they imagined, an act of daring impiety. The king cut up the turtle and began to eat it, inviting some that sat at meat with him to do the same; but no one could be

induced to touch it, as they expected every moment to see him either fall down dead, or seized with strong convulsions. The king endeavored to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion; but the people could not believe him; and, although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting some judgment would overtake him before the morrow, for they could not believe that an act of sacrilege, such as he had been guilty of, could be committed with impunity.

"The conduct and conversation of Pomare in reference to the gods, on this and similar occasions, must necessarily have weakened the influence of idolatry on the minds of those by whom he was attended; and if it produced no immediate and salutary effect on them, it doubtless confirmed his own belief in the vanity of idols, and the folly of indulging either hope or fear respecting them. A number of the principal chiefs of the Leeward islands, as well as the adherents to his cause and the friends of his family in Tahiti, constantly resided with the king, after his expulsion from the island of his ancestors, and accompanied him on his return to resume his former government. He spared no efforts favorably to impress them in regard to Christianity; but to no purpose for a long time. When he offered himself for baptism, he stated that he had endeavored to persuade Tamatoa, his father-in-law, and Tapoa, the king and principal chief of Raiatea, to renounce idolatry and become the disciples of Jesus Christ; but they had assured him, whatever he might do, they would adhere to Oro. Others expressed the same determination; and Pomare came forward alone, requesting baptism, and desiring to hear and obey the word of God, as he said 'he desired to be happy after death, and to be saved at the day of judgment.' He did not confine his efforts to private conversation, but in public council urged upon Tamatoa and Maline, the chiefs of Raiatea and Huahine, the adoption of the Christian religion; hereby publicly evincing his own determination to adhere to the choice he had made.

"The missionaries had every reason to believe the king was sincere in his desires to become a true follower of Christ; but as they then deemed only those who were true converts to Christianity, proper subjects for the Christian rite of baptism, and feared that his mind might not be sufficiently informed on the nature and design of that ordinance, and that he was rather an earnest inquirer after divine truth, than an actual possessor of its moral principle and spiritual influence, they proposed to him to defer his baptism

until he had received more ample instruction. They were also desirous to receive additional evidence of his sincerity, and of the uprightness and purity of his conduct, during a longer period than they had yet observed it. The king acquiesced in their proposal, and requested their instructions.

"At the same time that the king thus publicly desired to profess Christianity, he proposed to erect a large and substantial building for the worship of the true God. His own affairs remained unsettled and discouraging; he was still an exile in Eimeo, and rumors of war not only prevailed in Tahiti, but invasion threatened Eimeo. This island the missionaries considered only as a temporary residence, till they should be able to resume their labors in Tahiti, or establish a mission in the Leeward islands, and therefore recommended him to defer it. But he replied, 'No; let us not mind these things; let it be built.'

"Shortly after this important event, which may justly be considered as the dawning of that day, and the first ray of that light, which has since shed such lustre, and beamed with such splendor and power, upon these isles of the sea, two chiefs arrived from Tahiti, inviting Pomare to return and resume his government, promising an amicable adjustment of their differences. The interests of his kingdom appeared to require his concurrence with their proposal; and on the thirteenth of August, in less than a month after the pleasing event referred to, he sailed with them from Eimeo, followed by the chiefs and people from the Leeward islands, and most of the inhabitants of Papetoai and its vicinity. His departure, in this critical state of mind, was much to be regretted, as it deprived him of the instructions of his teachers, exposed him to many temptations and much persecution.

"Pomare, in infancy, had been rocked in the cradle of paganism, and trained under its influence through subsequent life. His father, Pomare, and his mother, Idia, were probably more infatuated with idolatry, and more uniformly attached to the idols, and every institution connected with their worship, than even the priests, or perhaps any other individuals in the islands. He had been early and often initiated in all the mysteries of falsehood and abomination connected with the system, and had engaged with avidity in the bloody and murderous rites of idol worship. In addition to this, he had been nurtured amid the debasing and polluting immorality, for which his country, ever since its discovery, had been distinguished; and although his ideas of the moral perfections of the true God might be but indistinct, and his views of the purity required in the gospel but partial, yet it might naturally be expected, that the convictions of guilt in such an indi-

vidual, when first awakened to a sense of the nature and consequence of sin, would be deep and severe. That this was actually the case, appears from several letters which he wrote to the missionaries soon after his arrival in Tahiti, as well as from the conversation they had with him on the subject.

"In a letter, dated Tahiti, September 25, 1812, he thus expresses himself: 'May the anger of Jehovah be appeased towards me, who am a wicked man, guilty of accumulated crimes, of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ, our only Saviour! I am a wicked man, and my sins are great and accumulated. But O, that we may all be saved, through Jesus Christ.' Referring to his illness about this time, he said, 'My affliction is great; but if I can only obtain God's favor before I die, I shall count myself well. But, oh, should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved, through Jesus Christ! May Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favor of Jehovah.'

"In another letter, written about a fortnight afterwards, he observes, 'I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve, for my wickedness, my ignorance of him, and my accumulated crimes!' In February, 1813, he wrote to the following effect: 'The Almighty can (or will) make me good. I venture with my guilt (or evil deeds) to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience, and rejection of the truth, hoping that this very wicked man may be saved by Jehovah Jesus Christ.'

"Such was the interesting state of Pomare's mind, at the close of the year 1812, and the commencement of 1813. At the same time that this event shed such light upon the prospects of the missionaries, other circumstances concurred, to confirm them in the conviction, that God was about to favor, in a signal manner, their enterprise, to follow their labors with his blessing, and with still greater success. Of one or two other natives they had every reason to hope most favorably; while one, who died about this time, left a pleasing testimony behind, of repentance and reliance on the pardoning mercy of God.

During the years 1813 and 1814, the blessing of God was abundantly poured out upon the labors of the brethren at Eimeo; so that, in the spring of the latter year, they had the satisfaction to report to the directors that no less than *fifty* of the natives had renounced their idols, and desired to be considered as the worshippers of Jehovah. They also stated that these persons were generally regular in their attendance on the means of instruction; that they strictly observed the sabbath, asked a blessing on their meals, prayed in private and with their families, and associated for devotional practices; and that, whilst they exhibited an evident and striking improvement in their outward deportment, they expressed a constant and ardent desire for the forgiveness of their sins, and the renewal of their hearts by the gracious influence of the Holy Spirit.

Messrs. Hayward and Nott, in the mean time, had visited the islands of Huahine, Raiatea, and Tahaa; and at each of these places they succeeded in convening a number of the inhabitants, who listened with apparent seriousness and attention to the glad tidings of salvation by the death of Christ. At Huahine, indeed, a young chief, by whom they were treated with distinguished kindness, professed his cordial reception of the Christian religion, solemnly abjuring his false gods, and earnestly desiring that some of the brethren might be sent to reside on his island.

In the commencement of the year 1815, the congregation at Eimeo was considerably increased by an influx of strangers from other islands, whose earnest desire to receive religious instruction, prompted them from time to time to visit this place. The congregation, in general, consisted of about *three hundred*, and the number of persons who had requested their names to be written down, as professed worshippers of the true God, was increased to upwards of *two hundred*; the pupils in the schools, of whom the major part were adults, was about *two hundred and sixty*. Of those who had desired their names to be inscribed as worshippers of Jehovah, four individuals (one man and three women) died about this time, confessing their sins and avowing the great atonement set forth by the gospel as the only ground of their hope for eternal life. The priest of Papetoi (the district in which the brethren resided) also embraced the gospel of Christ, renounced idolatry, and publicly committed his god to the flames. His example was speedily followed by many of the natives, and not only were the former objects of superstitious worship cast into the fire, but the morais and altars were destroyed, and even the wood of which they were composed was used to dress common food, of which different classes and

both sexes partook indiscriminately, in direct violation of ancient customs and prohibitions.

The interesting account respecting the discovery of a spirit of inquiry in Tahiti, is taken from Ellis's *Poly-nesian Researches*:—

“The communications between Tahiti and Eimeo were now frequent, and the repeated accounts of Pomare's persevering and laudable endeavors to enlighten the minds of his subjects, were not the only cheering tidings they received. Mr. Bicknell went over in a vessel bound to the Pearl islands, and in a few days returned, with the pleasing report that a spirit of inquiry had been awakened among some of the inhabitants of that island, that two of those they had formerly instructed, had occasionally met to pray to God. In order to ascertain the nature and extent of the anxiety which had been excited, and to confer with the individuals under its influence, Messrs. Scott and Hayward, having been deputed by their companions to visit Tahiti, sailed over from Eimeo, on the 15th of June, 1813. Although the king was residing in Matavai, they landed in the district of Pare; and proceeding to the valley of Hautaua, they learned that the report was correct, and that in the neighborhood there were some who had renounced idolatry, and professed to believe in Jehovah, the true God.

“On the following morning, according to the usual practice when travelling among the people, they retired to the bushes near their lodgings, for meditation and secret prayer. The houses of the natives, however large they might be, never contained more than one room; and were generally so crowded with people, that retirement was altogether unattainable. While seeking this about the dawn of the day, on the morning after their arrival, Mr. Scott heard a voice at no great distance from his retreat. It was not a few detached sentences that were spoken, but a continued address; not in the lively tone of conversation, but solemn, as devotion; or pathetic, as the voice of lamentation and supplication.

“A variety of feelings led him to approach the spot whence these sounds proceeded, in order to hear more distinctly. O, what hallowed music must have broke upon his listening ear, and what rapture must have thrilled his soul, when he distinctly recognized the voice of prayer, and heard a native, in the accents of his mother-tongue, with an ardor that proved his sincerity, addressing petitions and thanksgivings to the throne of mercy! It was the first time he knew that a native on Tahiti's shores had prayed to any but his idols; it was the first native voice in praise and prayer that he had ever heard, and he listened almost entranced with the propriety and glowing language of devotion, then employed, until his feelings could be restrained no longer

Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could hardly forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed as it were to the spot, till the native retired; when he bowed his knees, and, screened from human observation by the verdant shrubs, offered up, under the canopy of heaven, his grateful adoration to the Most High, under all the melting of soul and the excitement of spirit, which the unprecedented, unexpected, though long-desired, events of the morning had inspired. When the missionaries met at the house in which they had lodged, the good tidings were communicated; the individual was sought out; and they were cheered with the simple yet affecting account he gave of what God had done for his own soul, and of the pleasing state of the minds of several of his countrymen.

"His name was then *Oito*, though it is now *Petero*; he had formerly been an inmate of the mission family at *Matavai*, and had received instructions there. He has since been a useful member of the community, and is still a consistent member of a Christian society; in which he has for some years sustained, with credit to himself and advantage to the church, the office of deacon. He had occasionally been with the king since his return to *Tahiti*, and some remarks from *Pomare* had awakened convictions of sin in his conscience. Anxious to obtain direction and relief, yet having no one to whom he could unburden his mind with hopes of suitable guidance, he applied to *Tuahine*, who had for a long time lived with the missionaries; hence *Oito* inferred he would be able to direct his mind aright. *Tuahine* has since rendered the most important services to the mission, in aiding *Mr. Nott* with the translations. When the Gospel by *John* and the Acts of the Apostles were finished, and *Mr. Nott* left *Huahine*, in July, 1819, he removed to *Raiatea*, his native island, and has since been not only a useful member of society, and an ornament to the religion he professes, but an officer in the Christian church in *Raiatea*.

"*Tuahine's* mind, on the subject of the Christian religion, was in a state resembling that of *Oito's*. Their conversation deepened their impressions; they frequently met afterwards for this purpose, and often retired to the privacy of the sequestered valleys or verdant shrubberies adjacent to their dwellings, for conversation and prayer. The singularity of their conduct, together with the report of the change in the sentiments of the king, soon attracted observation: many derided them, but several young men and boys attached themselves to *Oito* and *Tuahine*, and this little band, without any missionary to teach them, or

even before any one was acquainted with the circumstance, agreed to refrain from worshipping the idols—from the evil practices of their country—to observe the sabbath day,—and to worship *Jehovah* alone. They had established among themselves a prayer meeting, which they held on the sabbath, and often assembled at other times for social worship.

"This intelligence was like life from the dead to the missionaries; they thanked God, and took courage; but before commencing their journey round *Tahiti*, they wrote to their brethren in *Eimeo* an account of what they had seen and heard; declaring all that they had heard was true, that God had 'also granted to the Gentiles repentance unto life,' that some had cast away their idols, and were stretching out their hands in prayer to God, &c. The effect of their letter was scarcely less on the minds of the missionaries in *Eimeo*, than the recital had been to themselves in *Tahiti*. They were deeply affected, even unto tears. I have often heard *Mr. Nott* speak, with evident indications of strong feeling, of the emotions with which this letter was read. And when we consider the long and cheerless years, which he and some of his associates had spent in fruitless, hopeless toil on that unpromising field, the slightest prospect of an ultimate harvest, which these facts certainly warranted, was adapted to produce unusual and exalted joys,—emphatically a missionary's own,—joys 'that a stranger intermeddeth not with.'

"*Messrs. Scott* and *Hayward* made the tour of *Tahiti*, preaching to the people whenever they could collect a congregation, and then returned to *Eimeo* with *Tuahine*, *Oito*, and their companions,—who accompanied them in order to attend the school, and receive more full instruction in those things, respecting which, though formerly so indifferent, they were now most anxious to be informed.

"*Tuahine* was born in the island of *Raiatea*, but had been some time residing in the inland parts of the district of *Pare*. *Oito* was an inhabitant, if not a native, of *Hautaua*, and in this lovely, verdant, and sequestered valley, the first native meeting for prayer was held, and the first associated vows were paid to Heaven."

Besides the worshippers of *Eimeo* and *Otaheite*, several persons had made a public renunciation of idolatry in the islands of *Raiatea*, *Huahine*, and *Tapuanu*; so that the whole number of those who were ridiculed by their ungodly countrymen, in the different islands, as the *Bure Atua*, or *praying people*, amounted to upwards of five hundred persons, including some of the principal chiefs.

It has been justly remarked, that wherever the gospel of Christ obtains a successful entrance, the powers of darkness invariably attempt to check its progress, by the agency of ungodly men. And this fact

was strikingly exemplified in the conduct of the idolatrous chiefs at Otaheite; who, indignant at the apostasy of their countrymen from the ancient worship, and exasperated by a report that the king's daughter was to be educated in the Christian religion, resolved, at once, to check the progress of what they considered an alarming evil. A confederacy was accordingly formed between the chiefs of Pare, Hapaiano, and Matavai, against the *Bure Atua*, or praying people, all of whom were to be massacred without mercy in one night. This design was afterwards communicated to the chiefs of Atehura and Papara; who, though formerly the rivals and enemies of the projectors, readily entered into their sanguinary project, and prepared to join them without delay. The night of the 7th of July was fixed upon for its execution; but the ever-watchful Providence of that God who knoweth the hearts and devices of all men, and preserveth them who put their trust in his name, frustrated the wicked intentions of the conspirators. While some of the chiefs lingered in their operations, intelligence of their design was secretly conveyed to the converts, who immediately got on board their canoes and retired to Eimeo.

The disappointed chiefs now quarrelled among themselves. The Porionu party, who were the original conspirators, were attacked by the Atehurans, whom they had invited to join them; an engagement ensued, and the former were completely defeated. On this occasion, many natives were killed, and, among the rest, a principal chief, who had instigated the attack. The victorious party, having been joined by the people of Papara and Taiarabu, proceeded through the whole of the north-east part of the island, burning and plundering wherever they came; and from the borders of Atehura northward, round to the isthmus, the country was converted into a scene of ruin and desolation.

Pomare, in the mean time, remained at Eimeo, receiving all the refugees who sought an asylum in that island, but observing a strict neutrality in respect to the war. In fact, he repeatedly sent pacific messages to the chiefs of the conquering party, who as repeatedly declared that they were at peace with him, although still at variance among themselves, the grounds of their old contentions being yet unsettled. At length, after a season of great anxiety and gloomy suspense, a prospect of peace seemed to open, and the Otaheitan, who had fled from their merciless persecutors, were invited to return and resume the possession of their lands. This invitation was of course complied with; but an ancient custom made it necessary that the king and his people should accompany the refugees, in order to reinstate them, by a public form, in their former possessions.

As Pomare and his attendants approached the shores of Otaheite, the idolatrous party assembled on the beach to oppose his landing, and actually fired on his people. By the express orders of the king, however, the fire was not returned, but a pacific message was sent to the assailants. This led to an apparent reconciliation, and several of the people were quietly reinstated in their possessions.

The temporary calm which ensued proved to be deceitful and of short duration. The heathen party still thirsted for the blood of the Christians; and, on the 12th of November, which happened to be the sabbath, they made a sudden and impetuous attack upon the king and the other converts, when they were assembled for divine worship, conceiving that, on such an occasion, they might easily throw the whole body into confusion. In this, however, they were disappointed. Providentially, the missionaries had warned the praying people, before they returned to Otaheite, of the probability, in case the war was renewed, of such a stratagem being attempted. In consequence of this caution, the congregation had assembled under arms; and although they were at first thrown into some disorder, they soon formed for repelling their assailants, and an obstinate engagement ensued, in which several fell on both sides.

Among the friends of Pomare, who engaged on this occasion, were many refugees, from the other parties who had not embraced Christianity; but the converts refused to place any dependence on these, and boldly took the lead in facing the enemy; and, as they could not all come into action at once, those who had a few moments' respite, fell down upon their knees and cried to Jehovah for mercy and protection, earnestly beseeching him to support his own cause against the idolaters. Soon after the commencement of the engagement, Upufara, the chief of Papara, who was the principal instigator of the attack, was slain; and his adherents were immediately thrown into the utmost confusion, so that Pomare obtained a complete victory. Instead of resorting to vindictive measures, the king conducted himself towards the vanquished with the utmost lenity and moderation. He gave orders that they should not be pursued, and that the women and children particularly should be kindly treated. These commands were strictly observed; not a single woman or child was hurt, nor was the property of the conquered plundered. The bodies of those who fell in the engagement, contrary to the former barbarous practice, were decently interred, and the corpse of the hostile chief was removed, in a respectful manner, to his own district. These lenient proceedings produced the happiest effect on the minds of the idolaters. They unanimously declared that they would trust their gods

no longer—that the priests had grossly deceived them—and that they would henceforth embrace the new religion, so distinguished by its benevolence, mildness, and clemency.

On the evening of the day following that of the battle, the professors of the Christian faith assembled together to adore and praise Jehovah for the deliverance which he had wrought on their behalf. On this occasion, they were joined by many who had till then been zealous worshippers of idols. After these events, Pomare was, by universal consent, restored to his former government of Otaheite and its dependencies; and proceeded to appoint chiefs in the respective districts, some of whom had, for a long time, made a public profession of Christianity, and had for several months attended the means of religious instruction with the missionaries in Eimeo.

In consequence of these events, idolatry was entirely abolished, both in Otaheite and Eimeo; and these, together with the small islands of Tapua-manu and Tataroa, became altogether, in profession at least, Christian islands. Their idols and morais were destroyed, human sacrifices and infant murder were abolished, and the people were every where earnestly inviting the missionaries to come and instruct them in the knowledge of the Christian religion. In every place the sabbath was strictly observed; and houses for the worship of the true God were erected in almost every district.

“This astonishing and delightful revolution,” says the editor of a Narrative of the Mission to Otaheite, “extended to the Leeward islands. Tapa, the principal chief, publicly renounced idolatry and embraced Christianity. His example was followed by most of the other chiefs, and a large majority of the people of the four Society islands; viz. Huahine, Raiatea, Tahaa, and Borabora. At the latter island, two of the chiefs, named Tefaora and Mai, distinguished themselves by their zeal in destroying the idols, and erecting a place for the worship of the true God. The chiefs of these islands repeatedly sent messages to the missionaries, earnestly entreating them to send some of their number to teach them also, and Mai, the chief in Borabora, sent them a letter to remind them that Jesus Christ and his apostles did not confine their instructions to one place or country.

“The missionaries, Messrs. Hayward and Nott, had been preaching the gospel all round Eimeo, in which island it had been embraced by about twelve hundred persons. They found in every district a place built for Christian worship, in which the people had held prayer-meetings three times every sabbath day, and once every Wednesday. Almost every house had family worship daily, and most of the people retired

for private devotion twice, and sometimes three times, a day. They had also made tours round Huahine, Raiatea, and Tahaa, and had visited Borabora; and they calculated that in these islands nearly four thousand people had embraced the Christian religion.

“Messrs. Hayward and Nott had likewise visited Otaheite, and had been twice round the island preaching the gospel in every district to attentive congregations, which often consisted of more than *four hundred* persons, and of never less than *one hundred*. Fifty places of worship had been erected, in which the people met for prayer, &c. They commenced their journey at Pare, and closed it at Matavai, their former residence. They had not been long in the latter district, before many of their old neighbors came and asked the missionaries to spend the sabbath with them, and said, if they would again reside among them, not only the ground where their houses and gardens were formerly situated, but the whole of the district should be theirs. This invitation happened on the 6th of March, exactly *nineteen* years since the first missionaries were landed on the shores of Otaheite. Messrs. Hayward and Nott, during their tour, every where experienced kindness and hospitality from the natives. Mr. Nott, besides preaching to them, employed much of his time in hearing and answering the numerous questions which they proposed, relative to the conduct which they ought to observe under their new profession, both as to religious and civil matters. Mr. Hayward was principally occupied in teaching them to read, and in distributing spelling-books; of which, if he had possessed them, he might have given away many hundreds more.”

On the 13th of May, 1818, a general meeting was convened in the district of Papetoia, Eimeo, in imitation of the meetings held in London, when about two thousand of the natives assembled, and agreed to form an “Otaheitan Auxiliary Missionary Society,” to aid the parent society in England, in sending the gospel to other nations. Mr. Nott preached on the occasion to this large auditory, who were very attentive; after which the king delivered a sensible and interesting address, of considerable length, on the propriety of forming the proposed society. With a view to excite the people to emulation in this good work, he adverted to the formation of similar societies among the Hottentots, in Africa, and to their contributions of sheep or other property, in places where they had no money. He also reminded them of the labor which they had performed, and the pains they had taken for their false gods, and showed how trifling the offerings they were called upon to make to the true God were, in comparison with those they formerly offered to their idols; observing, further, that even their lives were

sacrificed to the god, that was indeed no god, being nothing but a piece of wood or cocoa-nut husk! He then recommended that they should collect a little property for the spread of the gospel in other islands, where it was not yet enjoyed. He explained to them that a great quantity of money must necessarily be given to the captains or owners of ships for the conveyance of missionaries from one part of the world to another, and that this had been furnished by the persons in England, who wished the word of God to grow, giving little money, which, being collected together, made great money; and that by these means the Otaheitan enjoyed the blessings of the gospel, and that he therefore thought it was right that they should use their endeavors to send it to other lands, who are now as they once were. He observed, that although they had no money, they might give pigs, arrow-root, cocoa-nut oil, and cotton, to *buy money with*. "Yet," said he, "let it not be by compulsion, but voluntary. He that desires the word of God to grow where it has been planted, and to be taken to countries miserable as ours was before it came here, will contribute freely and liberally towards promoting its extension. He who is insensible to its call, or ignorant of its benefits, will not exert himself with this view. So let it be. Let him not be called an illiberal man, neither let the chiefs, his superiors, be angry with him on that account." Such was the substance of the king's speech. When he drew to the close of it, he proposed that all persons present, who approved of the plan, and were willing to unite in promoting it, should hold up their right hands. A most interesting sight ensued, when in an instant every hand in the assembly was raised to signify their readiness to unite in the glorious work of spreading the gospel of Jesus Christ among the unenlightened heathen. Pomare then read the rules of the proposed society; persons were appointed as treasurers and secretaries in the several districts of the islands, and the people dispersed apparently highly gratified.

Shortly after this meeting, preparations were made for conveying the brethren who had recently arrived from England, to several distant stations in the Windward and Leeward islands, according to a previous arrangement, in which they had respectively concurred. A brig called the *Haweis*, built at Eimeo by the missionaries, and launched in December, 1817, had now completed her rigging, and was nearly ready for sea. She sailed early in the month of June, and from this time until the close of the year, was employed among the islands, partly in removing the missionaries, and partly in procuring a cargo of native produce (chiefly salted pork and cocoa-nut oil) for the colony of New South Wales. She finally left the islands, having Mr.

James Hayward, missionary, on board, on the 1st of January, 1819, and arrived at Port Jackson on the 17th of the following month, commanded by captain John Nicholson, and navigated by a crew, consisting of seven Europeans and six South sea islanders.

The month of May, 1819, was a season replete with interest at Otaheite, as will appear from the following extracts of a circular printed at the mission-press in Eimeo:—"The king, Pomare, has lately erected a very extensive building at Papara, in the district of Pare, in Otaheite, and devoted it to the meetings of the missionary society, which was formed among the Otaheitan last year. This building we denominate the *Royal Mission chapel*, and its dimensions are as follow:—It is seven hundred and twelve feet long, by fifty-four feet wide. The ridge-pole, or middle, is supported by thirty-six massy pillars of the bread-fruit tree. The outside pillars around the house are two hundred and eighty. It has one hundred and thirty-three windows with sliding shutters, and twenty-nine doors; the ends are of a semicircular form. There are three square pulpits, about two hundred and sixty feet distant from each other, and the extreme ones about one hundred feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with clean grass. The rafters are covered with a fine kind of fringed matting, which is very neatly bound on with cords of various colors; and the ends of the matting are left hanging down, like the naval and military flag, in St. Paul's cathedral. The whole building is surrounded with a strong fence of wood, and the space between it and the building is filled with gravel.

"Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin and every appearance of evil. He has had conferences with some of the brethren on this subject, and has also written a letter to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence upon the blood of Christ for pardon, and an earnest desire to devote himself to the Lord in baptism. As it appeared to be the voice of the whole nation, and particularly of the most pious chiefs, and as his conduct has been so constant and persevering in teaching and promoting good things, we resolved, in humble dependence upon divine grace, to baptize him on Lord's day, the 16th instant.

"On Monday, the 10th, the brethren assembled at Papara, and found the people encamped on each side of it along the sea-beach, to the extent of about four miles. They soon assembled together to pay their respects to the king, and made a grand appearance, being decently attired in white native clothing. The brethren met the king and chiefs in the usual place of

worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week. Brother Darling began, with singing, reading the Scriptures, and prayer. The king then proceeded to business. He first wrote his own name, and his gift to the missionary society (viz. eight hogs); and having written the name of his principal governor, treasurer, and secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the governors, writing their names and contributions. Pomare then called on brother Crook to conclude the meeting with a short exhortation, singing, and prayer.

"Tuesday was the day appointed for opening the Royal Mission chapel. About eleven o'clock, we met the king at the east end of the house. He was dressed in a white shirt, with a neat variegated mat around his loins, and a tiputa over all, colored and ornamented with red and yellow. The queen and principal women were dressed in native clothing, with an English frill about the neck. We took our stations according to appointment; brother Platt in the west pulpit, brother Darling in the middle, and brother Crook in the east. The king sat in the east end of the chapel. Brother Bourne, from the middle pulpit, commenced the service, by giving out a hymn in our Otaheitan collection, in a very shrill, penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sang. Each preacher then read the fourteenth chapter of St. Luke's Gospel, and prayed. Three sermons commenced about the same time; brother Darling's text was Isaiah lvi. 7, *I will make them joyful in my house of prayer*; brother Platt's text, Luke xiv. 22, *And yet there is room*; and brother Crook's, Exod. xx. 24, *In all places where I record my name, I will come unto thee, and I will bless thee*. The sermons being ended much about the same time, all the congregation again sang, and the whole was concluded with prayer. The scene was striking beyond description: no confusion ensued from three speakers preaching all at once in the same building, they being at so great a distance from each other. The east end was so much crowded, that the preacher could not pass through the aisle, and with difficulty got to his station through a door behind the pulpit. The number of hearers in the whole chapel is supposed to have been between five and six thousand. Every thing exceeded our most sanguine expectations. Apprehensions were entertained from bringing together the inhabitants of different districts, who formerly had been at variance, and Pomare had taken the precaution to place two principal persons, on whom he could depend, at each door and window: but every thing was very peaceable

Vol. I.—Nos. 31 & 32.

and orderly, and not the least disturbance occurred. 'Surely,' said some, 'there will be no war; for all the people have left their arms at home, and have brought the old and decrepit, the children, the lame, and the blind!'—a thing that was never done in any of their great meetings before. We met together in the afternoon, to attend to the internal concerns of the society, and departed to our lodgings much gratified, and praising God for what we had seen and heard.

The Rev. William Ellis, describing this building, says, "Although divested of every thing like stateliness or grandeur, the first visit I paid to the chapel left a strong impression on my mind. I entered from the west; and the perspective of a vista, extending upwards of seven hundred feet, partially illuminated by the bright glow of strong noon-day light entering through the windows, which were opened at distant intervals, along the lengthened pile of pillars that supported the rafters; the clean rustic appearance of the grass-spread floor; the uniformity of the simple and rude benches extending throughout the whole building; the pulpits raised above them, heightened the effect of the perspective. The reflections also associated with the purpose for which it had been erected, and the recent events in the history of the people, whose first national Christian temple I was visiting, awakened a train of solemn and grateful emotions."

It has appeared matter of surprise to many, that the natives should desire, or the missionaries recommend, the erection of such a large place of worship. The royal chapel at Papara is, however, the only one of the kind in the islands. It originated entirely with the king, and in its erection the missionaries took no part. The king, determined on his purpose, levied a requisition for materials and labor on the chiefs and people of Tahiti and Eimeo, by whose combined efforts it was ultimately finished. The missionaries were far from approving of the scale on which Pomare was proceeding; and, on more than one occasion, some expressed their regret that so much time and property should be appropriated to the erection of a building which would be of far less general utility than one of smaller dimensions. But the king was not thus to be diverted from his original design; and, however injudicious the plan he pursued might be, the motives by which he was influenced were certainly commendable. He frequently observed, that the heaviest labor and the most spacious and enduring buildings ever erected, were in connection with the worship of their former deities, illustrating his remarks by allusion to the national maraes at Atehura and Tautira, declaring, at the same time, his conviction that the religion of the Bible was so much superior to that under

which they formerly lived, that they ought to erect a much better place for the homage of Jehovah than had ever been reared for the dark mysteries and cruel sacrifices connected with the worship of their idols. Pomare experienced great satisfaction in superintending its erection, and in marking its progress. He was present, surrounded by thousands of his subjects, when it was set apart to the sacred purpose for which it had been built; and his feelings on that occasion were no doubt of a delightful kind—very different from those of his father; who, when the missionaries built their little chapel at Matavai, sent a large fish, requesting it might be suspended in the temple of the God of Britain, that he might secure his favor.\*

"Wednesday, being the anniversary of the missionary society, was regarded with peculiar interest. About half past ten, the king arrived, and the people began to enter the chapel in great multitudes. Brother Henry occupied the east pulpit, and preached from Psalm lxxxvi. 8, 9, *Among the gods there is none like unto thee, &c.* Brother Wilson, in the middle pulpit, preached from Isaiah xxxv. 2, *They shall see the glory of the Lord, and the excellency of our God, &c.* Brother Bicknell, in the west pulpit, preached from Luke x. 2, *Pray ye therefore the Lord of the harvest that he would send forth laborers, &c.* In the afternoon, about half past three, we assembled again. Brother Darling, in the east pulpit, preached from 2 Thess. iii. 1, *Pray for us, &c.* Brother Bourne, in the middle pulpit, preached from Psalm cxxxvi. 1, *O give thanks unto the Lord, for he is good; and brother Crook, in the west pulpit, preached from Luke xvi. 9, Make to yourselves friends, &c.* We retired in the evening, praising God, and entreating him to bless all our attempts to spread his glory, and promote his honor.

"Having as a nation embraced Christianity, they were unanimous in desiring that their civil and judicial proceedings should be in perfect accordance with the spirit and principles of the Christian religion. Hence, they were led to seek the advice of their teachers, as to the means they should adopt for accomplishing this object. The missionaries invariably told them that it was no part of their original design to attempt any change in their political and civil institutions, as such; that these matters belonged to the chiefs and governors of the people, and not to the teachers of the religion of Jesus Christ. To this they generally replied, that, under the former idolatrous system, they should have been prepared to act in any emergency, but they were not familiar with the principles of Christianity in their application to the ordinary relations

of life, especially in reference to the punishment of crime.

"In compliance with these solicitations, the missionaries illustrated the general principles of Scripture, that in all the public stations they sustained, they were to do unto others as they would that others should do unto them; that with regard to government, Christianity taught its disciples to fear God, and honor the king; that the power which existed was appointed of God; and that magistrates were for a terror to evil doers, and a praise to them that do well. These general principles were presented and enforced as the grounds of proceeding in all affairs of a civil or political nature.

"The missionaries, though frequently appealed to, generally left the determination of the matter to their own discretion, declining to identify themselves with either party, in any of their differences. They promised, however, to the chiefs such assistance as they could render in the preparation of their code of laws, and constitution of government, but were exceedingly anxious that it should be the production of the king and chiefs, and not of themselves. They had hitherto avoided interfering with the government and politics of the people, and had never given even their advice, excepting when solicited by the chiefs. When the conduct of petty chiefs or others had affected their own servants, or persons in their employment, if they have taken any steps, it has been as members of the community, and not as ministers of religion.

"After the introduction of Christianity, the chiefs were among the first to perceive that the sanguinary modes of punishment to which they had been accustomed were incompatible with the spirit and precepts of the gospel, and earnestly desired to substitute measures that should harmonize with the new order of things. The king applied for assistance in this matter, soon after the general change that took place in 1815. The missionaries advised him to call a general council of the chiefs, and consult with them on the plans most suitable to be adopted. Whether his recollection of the unpropitious termination of former councils influenced him, or whether he was unwilling to delegate any of that power to others with which, heretofore, he had been solely invested, is uncertain; but he objected to the assembling of the chiefs at that time, still requesting advice and counsel from the missionaries. This they readily afforded, both as to the general principles of the British constitution, the declarations of Scripture, and the practice of Christian nations. Their own sentiments in reference to their duty at this time, will best appear from the following extract of a public letter, bearing date July 2, 1817:—

\* See *Polynesian Researches*, London edition, 1830.

"During many years of our residence in these islands, we most carefully avoided meddling with their civil and political affairs, except in a few instances where we endeavored to promote peace between contending parties. At present, however, it appears almost impossible for us, in every respect, to follow the same line of conduct. We have told the king and chiefs, that, being strangers, and having come to their country as teachers of the word of the true God, and the way of salvation by Jesus Christ, we will have nothing further to do with their civil concerns, than to give them good advice; and with that view, several letters have passed between us and the king. We have advised him to call a general meeting of all the principal chiefs, and, with their assistance and approbation, adopt such laws and regulations as would tend to the good of the community, and the stability of his government; and that in these things, if he desired it, we would give him the best advice in our power, and inform him of what is contained in the word of God, and also of the laws and customs of our own country, and other civilized nations.'

"The first code of laws was that enacted in Tahiti in the year 1819; it was prepared by the king and a few of the chiefs, with the advice and direction of the missionaries, especially Mr. Nott, whose prudence and caution cannot be too highly spoken of, and by whom it was almost framed. The code was remarkably simple and brief, including only eighteen articles. It was not altogether such as the missionaries would have wished the nation to adopt, but it was perhaps better suited to the partial light the people at that time possessed, and to the peculiar disposition of Pomare. He was exceedingly jealous of his rights and prerogatives, and unwilling that the chiefs should assume the least control over his proceedings, or participate in his power. His will still continued to be law, in all matters not included in their code; and with regard to the revenue which the people were required to furnish for his use, he would admit of no rule but his own necessities, and consequently continued to levy exactions, as his ambition or commercial engagements might require.

"The missionaries would have regarded with higher satisfaction an improvement in the principles recognized as the basis of the relation subsisting between the king, chiefs, and people—some division of the power of government—enactments proportioning the produce of the soil to be furnished for the king, and securing the remainder to the cultivators. But having recommended these points to the consideration of the rulers, they did not think it their duty to express any dissatisfaction with the code, imperfect as it was.

"The thirteenth day of May was appointed for the promulgation of the new laws; and the spacious chapel which the king had recently erected was chosen as the edifice in which this important event should take place. It was thought no desecration of a building reared for public devotion, and solemnly appropriated to the worship of the Almighty, and other purposes directly connected with the promotion of his praise, that the grave and serious engagements by which the nation agreed to regulate their social intercourse, should be ratified in a spot where they were led to expect a more than ordinary participation of the divine benediction. During the forenoon, the chiefs and people of Tahiti and Eimeo assembled in the royal chapel; and about the middle of the day, the king and his attendants entered. The missionaries were also present; but, regarding it as a civil engagement, attended only as spectators. The king, however, requested Mr. Crook to solicit the divine blessing on the object of the meeting. He therefore read a suitable portion of the sacred volume, and implored the sanction of the King of kings upon the proceedings that were to follow. Nothing could be more appropriate than thus acknowledging the Power by whom kings reign, and seeking his blessing upon those engagements by which their public conduct was to be regulated. The divine benediction having been thus sought, the king, who had previously taken his station in the central pulpit, arose, and, after viewing for a few moments the thousands of his subjects that were gathered round him, commenced the interesting proceedings of the day, by addressing Tati, the brother and successor of the late Upufara, who was the leader of the idolatrous and rebel army defeated in November, 1815. 'Tati,' said the king, 'what is your desire? What can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of Teoropaa, and in an affectionate manner said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand.' The king then addressed Arahu, the chief of Eimeo, and Veve, the chief of Tairabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c., in eighteen articles. After reading and explaining the several particulars, he asked the chiefs if they approved

of them. They replied, aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by holding up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the law on rebellion, stirring up war, &c., he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not content with signifying his approbation in the usual way only, but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved.

"The public business of the day was closed by Mr. Henry's offering a prayer unto him by whom kings reign, and princes decree judgment; and the people retired to their respective dwellings.

"Pomare subsequently intimated his intention of appropriating Palmerston's island as a place of banishment for Tahitian convicts, and proposed to the missionaries to publish his request that no vessel should remove any who might be thus exiled. The laws which the king read to the people were written by himself, and formed, probably, the first written code that ever existed in the islands; and he afterwards wrote out, in a fair, legible and excellent hand, a copy for the press. Printed copies were distributed among the people, but the original manuscript in the king's handwriting, signed by himself, is in the possession of the London Missionary Society. The laws were printed on a large sheet of paper, and not only sent to every chief and magistrate throughout both islands, but posted up in most of the public places.

"The sentence to be passed on individuals who should be found guilty of many of the crimes prohibited by these laws was left to the discretion of the judge or magistrate; but to several the penalty of death was annexed; and only a few months after their enactment, the sentence of capital punishment was passed on two individuals, whose names were Papalia and Horopae. They were inhabitants of the district of Atehuru, and were executed on the 25th of October, 1819, for attempting to overturn the government. Papalia had been a distinguished warrior, and was in the very prime of life. He was a man of a bold and daring character, and of turbulent conduct. He came several times to my house, during our residence at Eimeo; and although, in consequence of his restless and violent behavior, I was not prepossessed in his favor, my personal acquaintance made me feel additional interest in the melancholy fate of the first malefactor,

on whom the dreadful sentence of the law was inflicted. The lives of these unhappy men were not taken by thrusting a spear through the body, or beating out the brains with a club, or by decapitation, which were the former modes of punishment, but they were hanged on a cocoa-nut tree, in a conspicuous part of the district."\*

The circular letter before quoted, in continuing an account of the interesting transactions of this important week, states, "On Friday we attended to the business of the missionary society. We met the king, as president, and all the governors, officers, and members, in the royal mission chapel. Brother Bicknell began with a short address, singing and prayer. Brother Wilson then addressed Tati and the society, and concluded by moving, 'Thanks to Pomare for his princely conduct as president of this society, and for his royal contribution; and that he be requested to take his seat as president.' Utami rose, and supported the motion, which was afterwards put, by Tati, and unanimously agreed to. The king then took his seat, and addressed the people, exhorting them to be firm in their attachment to the society, and to continue their subscriptions and support till death. The people, to signify their consent to what Pomare had said, immediately held up their hands.

Brother Darling then addressed the president, and spoke of the encouraging circumstances of the society, moving, 'That the treasurer put the property on board the first convenient ship, and send it to the best market; and that the secretary do write a letter to accompany it, to the Rev. George Burder, secretary to the parent society, and that the net proceeds be remitted to the treasurer of the missionary society in London.' This was seconded by Tati, when the president put it, and it was carried unanimously. Brother Crook then spoke of the great quantity of property in the hands of the treasurer, and concluded by moving, 'That a vote of thanks be given to the treasurer and secretary,' which was also carried unanimously. Brother Bourne proposed, 'That a vote of thanks be given to all the governors in their various departments for their diligent and active services on account of the society.' Hitoti seconded the motion, which, being put, was universally agreed to. Brother Platt then moved, 'That the thanks of the meeting be given to the various treasurers and secretaries under the respective governors.' Brother Crook supported this motion, which was also carried. Lastly, brother Henry proposed, 'That a vote of thanks be given to the governors, officers and members of Eimeo, for their active coöperation.' This motion was ably supported by Ahuriro, and carried,

\* Ellis's *Polynesian Researches*, vol. ii. p. 367, London, First edition.

like all the rest, by an universal show of hands. The king next addressed the governors, officers, and members of the society, exhorting them to persevere in this delightful work; observing that due notice would be given them as to what was to be collected for the next year, whether oil, cotton or any other article. Brother Crook addressed the whole society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. The meeting was then concluded by singing and prayer.

"On sabbath day, the 16th, the congregations were again assembled in the chapel royal. The people were not so numerous as before, as, in consequence of their having been so long from home, many had returned to procure food. However, we had still between four and five thousand hearers. Brother Wilson occupied the east pulpit, brother Henry the west, and brother Bicknell the middle. They all preached from the same subject—the commission of our Lord to his disciples, to teach and baptize all nations, Matt. xxviii. 18—20. The sermons being ended, we all surrounded the king, who was seated in the centre, near the middle pulpit. Brother Bourne commenced by giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the king stood up. Brother Bicknell stood on the steps of the pulpit, and taking the water from the basin, held by brother Henry, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift up his eyes to heaven, and to move his lips with an indistinct sound. The sight was very affecting, especially to our elder brethren, who had been watching over him for so many years. Brother Bicknell addressed the king with firmness, yet with much feeling, entreating him to walk worthy of his high profession in the conspicuous situation he would now hold before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was then sung, and brother Wilson concluded the whole with prayer. Pomare shook hands affectionately with all the missionaries, they being stationed, by his own desire, at his right and left hand; and after the ceremony, he returned to his camp."

Mr. Ellis, in relation to this event, observes, that "the emotions associated with it must have been intense and interesting, especially to the two elder missionaries who had performed the rite. He had been identified with the chief events of their lives; upwards of two-and-twenty years had rolled by since the providence of God first brought them acquainted with him,

on the shores of Matawai, and in connection with that interview, which memory would, probably, present in strong and vivid colors on this occasion, they, perhaps, recollected the opinion formed of him, by the humane commander of the Duff, that he appeared the last person likely to embrace the gospel. Yet, amid the thickest darkness that had ever veiled their prospects, through him the first cheering ray of dawning light had broken upon them: he was their first convert; in every difficulty he had been their steady friend; in every labor a ready coadjutor; and had now publicly professed that his faith was grounded on that Rock whereon their own was fixed, and his hopes, with theirs, derived from one common source. What intense and mingled hopes and fears must have pervaded their hearts! What hallowed joy must they have felt in anticipation of his being, with them, an heir of immortality, chastened with appalling, and not ungrounded, fears that, after all, he might become a cast-away!"

On the 19th of May, 1821, the Rev. Daniel Tyerman, late of Newport, in the Isle of Wight, and George Bennet, Esq., of Sheffield, having kindly agreed to go out as a deputation to the South sea islands, sailed in the Tuscan whaler, from Spithead, in company with the Rev. T. Jones, missionary, and Messrs. Armitage and Blossom, artisans, and their wives; and on the 22d of August they addressed a letter to the directors, of which the following is an extract:—

"While traversing the torrid zone, the 'sun was not permitted to smite us by day, nor the moon by night.' We were sensible of the heat, but not more inconvenienced by it than we have been in our own country. The thunder and lightning did us no harm; indeed, our captain says, he never experienced so little in passing between the tropics in any former voyage. And yet, to remind us of the obligations to gratitude under which we are laid, and to occasion thanksgivings to God on our behalf, by our dear friends in England, we may mention one or two instances of danger from which we have been delivered.

"One night, during a storm of thunder and lightning, with squalls, when both the captain and chief mate were on deck, a ball of fire fell into the sea, with a great noise, just over our lee-bow, which both those gentlemen thought would probably have proved fatal to us, had it fallen on the ship; and they mentioned an instance in which a similar ball of fire had proved destructive to a vessel in the British channel not long ago.

"On Wednesday night last, also (during a most tremendous gale, which continued four days), the captain, after a dreadful clap of thunder, which seemed consentaneous with the vivid lightning, cried out to

both of us by name, desiring that we would pray to God for mercy upon us all, saying, 'It is all over!' and at the same time himself praying earnestly for mercy. At this moment, another most terrific flash of lightning and burst of thunder took place, and was followed immediately with what he and we conceived to be the rushing in of the waves between decks, as at some great chasm made by the electric fluid; but which we soon found to have been occasioned by a fall of hailstones, many of which were as large as the first joint of a man's finger, and which fell with such intense force, that they left a mark and sensation of pain on every face which was struck by them. The chief mate said, that the men stood aghast, and, though many of them were accustomed to storms at sea, they crowded round him like sheep, and could hardly be prevailed upon to attend to the needful duties of the ship, which at this period were the more perilous, on account of the *main sheet* having been torn from their hands by the fury of the gale, and which was then dashing about with a violence which would have proved fatal to any one whom it might have struck. But this awful night passed over, and at twelve the next day the gale moderated, so that we were enabled to proceed (though on a dreadfully agitated ocean), without having a mast sprung or struck, a sail carried away or ripped, a timber injured, or a person harmed!

"During this gale, our minds were kept in entire peace and repose on our Heavenly Father, 'who manages the seas, and rides upon the storm.' Our female friends were alarmed, but not greatly. Thus gently does God deal with us!"

On the 25th of September, the deputation arrived at Tahiti, and under that date, in their journal, they write—"Tahiti, 'the desire of our eyes,' came upon us at sunrise, in all its grandeur and loveliness;—more grand in the height of its mountains, and more lovely in the luxuriance of its valleys, than our imaginations had ever pictured it from the descriptions of former visitors and missionaries. We had before us, in exquisitely undulated outline, the two peninsulas of which Tahiti consists; the whole rendered more striking by the shadowy obscurity which clouds of different hues and density cast over it. In a few hours, as we drew nearer, the beautiful region unveiled itself in all its enchanting variety of hills and plains, woods and waters; hills, green up to their peaks, twice the height of Snowden; plains spaciouly opening from between the highlands towards the shore, where the dwellings of the population were thickly sprinkled under the shade of scattered trees; woods of gigantic growth and tropical ramifications, so different from British forest scenery; and water bursting in brilliant

cascades from the rocky eminences, then widening in rivulets through the valleys to the sea."

On the 3d of December, the deputation wrote from Eimeo to the following effect:—

"We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of *preaching* and *living* the gospel of Christ than we are able to express, at every station where we have already been in Otaheite, and in this island. TRULY 'THE HALF WAS NOT TOLD US!' God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being 'turned from darkness unto light, and from the power of Satan unto God,' as can be conceived.

"A nation of pilferers has become eminently trustworthy. A people formerly universally addicted to lasciviousness, in all its forms, have become modest and virtuous in the highest degree; those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared their approbation of Christianity,—study diligently those parts of the Christian Scriptures which have been translated for them,—ask earnestly for more,—and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honor them.

"The king was unwell, and was at this island when we arrived in Otaheite. He soon made two obliging communications to us, through our excellent friend, Mr. Nott, in which he expressed his hope of soon being at Matavai to receive us. On finding, however, that he rather grew worse than better, we came over to Eimeo, and were received by him with the utmost demonstrations of kindness, and with marked tokens of respect; Messrs. Nott and Henry accompanying us, and interpreting for us. His information, for a person who has read only the Taheitan language, appeared to us considerable, from the questions he asked respecting our society's labors, their success, and their intended fields of labor; also his inquiries respecting the civil affairs of England and of Europe.

"You have learned, we trust, from letters sent home before we reached Otaheite, that the translations and printing are going on well. Matthew and John are printed in the Taheitan language, and are in innumerable hands. The book of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistle to the Romans, and the other Epistles, are in course of translation, and are waiting the mutual corrections of the brethren. The grammar and dictionary are not in so forward a state; but both these are so important, that we hope

to make a more encouraging report of their progress at no distant period.

"We are gratified in observing, almost every where, many marks of improvement; better houses and chapels having been built, or in preparation for being built, at nearly every station; rapid improvement in reading and writing; European dresses partially superseding the Tahitian; the chiefs ingeniously and diligently building their own boats in the European form, with European tools; many cultivating tobacco and sugar; and nearly all manufacturing cocoa-nut oil.

"Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intended to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labor, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracts by which the natives found their way from one place to another."

The king's illness continued to increase rapidly, and on the 7th of December, Mr. Crook was requested, by a messenger, to attend immediately, as Pomare had fainted. He accordingly hastened to the royal residence, with Mr. Redfern, a surgeon, from Port Jackson, and found that the patient's end was fast approaching. After he had revived, Mr. Crook reminded him that, though he was a great sinner, the Lord Jesus was a great Saviour, and he alone could aid him in the article of death. The dying monarch replied emphatically, *Jesus alone!* and then sank into a kind of stupor, which continued till about eight o'clock, when his spirit was summoned into the unseen world. The scene at this moment was peculiarly affecting, and, after Mr. Crook had offered up a short prayer, a general weeping commenced among the relatives around the bed, who, in a kind of mournful chant, lamented the loss of their beloved king.

The next morning, the corpse was removed to Papara, where a coffin was made of the bread-fruit tree, and decently covered with English black cloth. It measured nearly seven feet in length; two feet ten inches at the shoulders, two feet at the head, and twenty-one inches at the feet. On the 11th, the deceased was solemnly interred in a new stone tomb, near the royal mission chapel; and all the missionaries of Otaheite and Eimeo were present, except Mr. Darling, who happened to be on a tour in Tairabu. The solemn occasion was improved, for the benefit of the concourse of natives who attended, by Messrs. Davies,

Nott, and Henry; after which the king's guards fired several rounds, and the vessels in the harbor fired minute guns. In the evening, the missionaries held an English service in the chapel, which was attended by a number of their countrymen from on board the vessels then lying at anchor near the island.

The deceased prince stood full six feet two inches high, and was proportionally stout. He stooped, however, in walking, and in general appeared reserved and gloomy. He was also naturally indolent, and seldom walked out, except for the purpose of bathing. He possessed a capacious mind, and was evidently superior to his countrymen in knowledge of every kind. Naturally fond of power, he wished to have both the persons and property of his subjects at his entire disposal, and by the people generally he was much feared. He inherited from his father a partiality for foreigners, yet it is remarkable, that he was more averse than his subjects to the adoption of European customs. He proved himself, however, to be a warm friend to the missionaries; who, on the occasion of his death, justly acknowledged their gratitude to God, for the countenance, protection and favor which they had invariably enjoyed under his government.

Pomare, at the time of his decease, was about forty-seven years of age, and appears to have been three times married. His first wife, Tetua, died without issue, in 1806. By his second wife, Tarutaria, he had issue, Aimata, his only surviving daughter. By his third wife, Tane (the queen dowager), he had two sons, of whom the first died in 1818; the other, who survives, is acknowledged the successor of his father, by the title of Pomare the Third. This arrangement was made by the late prince; who also directed that the queen and her sister should remain in Otaheite, superintending the education of the royal children, and governing the kingdom with the advice of all the principal chiefs.

Pomare directed that the young king should be solemnly crowned in the European manner, and requested that all the missionaries would attend and take their part in the ceremony. Pomare's dying charge was, "If my son grow up a good man, receive him as your king; if a bad one, banish him to Huahine."

In accordance with this request, the ceremony took place at Papara, April, 21, 1824; and as it was the first coronation that had taken place since the introduction of Christianity, it excited great interest among the people. The following is an account of the pageant as transmitted by one of the missionaries:—

"Order of Procession.

"1. A female native conducting two girls with baskets of flowers, to be scattered along the way leading to

the place of the coronation, which was about half a mile distant, in a field where two platforms of stones, one raised higher than the other, had been erected for the convenience of performing the ceremony.

"2. The wives and children of the missionaries who were present.

"3. One of the supreme judges, Mahine, carrying the large Bible, with one of the senior missionaries, Mr. Nott, and one of the gentlemen of the deputation, the Rev. D. Tyerman, on the right hand, and another senior missionary, Mr. Henry, and the other gentleman of the deputation, G. Bennet, Esq., on the left hand.

"4. All the other missionaries and friends who were present, four abreast.

"5. Three of the supreme judges abreast, the one in the centre, Utami, carrying the code of laws.

"6. The other three supreme judges abreast, the one in the centre, Tati, carrying the crown.

"7. The king, seated on his chair, carried by four stout boys, sons of the chiefs, and four others supporting the canopy over his head.

"8. The king's mother and sister, on his right hand, and his aunts on his left.

"9. Pomare, the king's brother-in-law, close behind the king.

"10. Tapa, and the other parents of the royal family, with the anointing oil and the tables.

"11. All the governors, four abreast.

"12. The district judges, four abreast.

"13. All the magistrates, four abreast.

*"Arrangement at the Coronation.*

"On the arrival of the procession at the place of the coronation—

"1. The wives and children of the missionaries, and friends, were seated on each side of the upper platform.

"2. The king was seated on his chair in the middle of the platform, with the canopy over his head, the tables placed before him, upon which the crown was placed in the centre, the Bible on the right side, and the laws on the left, with a small vial containing the anointing oil.

"3. The queen and her daughter were seated close at the king's right hand, and next to them one half of the missionaries, one of the gentlemen of the deputation, and one half of the supreme judges.

"4. Close at the king's left hand, his adopted mother and her sisters; next to them the other half of the missionaries, the other gentleman of the deputation, and the rest of the supreme judges.

"5. Close behind the king, Pomare, the king's brother-in-law, and on his right and left hand, the fathers of the royal family. Brother Davies, who was ap-

pointed to act as speaker for the king, sat close by him.

"6. On the lower platform all the governors and district judges were seated on one side, and their wives on the other. On the governors' platform, and close to the royal or upper platform, on each side, the singers were placed.

"7. In front of and round about the governors' platform, the children were seated, and next to them the women. Next to the women all the magistrates were seated, and behind them the multitude.

"After the ceremony of the coronation was closed, a herald proclaimed freedom to all who were under the sentence of the law, saying, 'Let those that have been banished return to their lands, and let every man and woman be freed from every penalty; and let all be exhorted to become good members of society, &c.'

The gospel, in the mean time, had been gradually making its way among the other isles of the Pacific ocean. Even in the Paumotu islands, inhabited by a race of people proverbial for their gross superstitions, detestable vices, and ferocious cruelty, the account of what had transpired in Otaheite produced such a wonderful effect, that many of the people, with two or three of the chiefs, threw away their idols and abjured heathenism; and the sacred flame thus kindled continued to burn brighter and brighter, till three of these islands in the dangerous Archipelago embraced the gospel, and gladly received, from native teachers, progressive instruction in the great things of God.

The renunciation of idolatry, in the island of Rurutu, was, also, unexpectedly effected, and was attended with some peculiarly interesting and encouraging circumstances, as will appear from the following statement of Messrs. Threlkeld and Williams, missionaries at Raiatea:—

"We, one day, perceived a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbor; a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats, and went off to pilot the strangers safely into the harbor. When they arrived, we found they were natives of the island of Rurutu. They had come from Mou jili, and touched, on their voyage, at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly without either food or water, except sea-water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them thither.

"They were exceedingly astonished at the difference of customs here, particularly in seeing men and women

eating together, and the Areoi society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

"The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the missionary at that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about twenty-five in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

"Aaura, their chief, paid particular attention, as well as his wife: the greater part of the others appeared indolent. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; and his questions upon our discourses were such as surprised not only the Raiateans, but ourselves also. We think he possesses a very acute judgment, so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called in England a converted character, though we have indubitable evidence that he is a true convert from idolatry to Christianity. God hath called them out of darkness to the knowledge of his Son Jesus Christ. May they soon really know him, whom to know aright is eternal life! Aaura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was rapidly destroying them.

"The brig Hope, captain Grimes, from London, happening to touch at Raiatea, we mentioned to the captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity to open a communication with the natives. We sent for Aaura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed

them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the prophet of old, 'Here are we; send us.' They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to him who disposes the hearts and thoughts of men according to his own will.

"Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work; therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; and this took up the greatest part of the night, as they had but a short time to get ready for the ship.

"The next morning, the brig got under weigh; and, after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gavo to each a letter in English and Tahitian, recognizing them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

"As the vessel lay outside the reef, we were prevented from having a regular service; but, though short, it was both affecting and interesting. At length we conducted our new fellow-laborers to the brig. The captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

"After a little more than a month's absence, we had the pleasure of seeing the boat return, laden with the gods of the heathen taken in this bloodless war, won by the power of him who is the Prince of Peace. And on reading the intelligence communicated by our friends, we felt, perhaps, something of that holy joy that the angelic hosts will experience when they shall shout, '*The kingdoms of this world are become the kingdom of our God and of his Christ.*'"

From the letters sent, on this occasion, by the two native teachers, it appears, that immediately after the return of Aaura, a meeting of the chiefs was convened, and such cogent arguments were brought forward in behalf of the Christian religion, that the assembly formally decreed the abandonment of idolatry. In order, however, to put the power of their gods to the test, it was agreed, that before carrying this resolution into effect,

they should, contrary to their established usage, eat together the next day, in company with their wives and children. If any died according to the predictions of the priests, who asserted that any female presuming to eat either hog or turtle—or any other person venturing to eat upon a *sacred place*—would be inevitably devoured by the evil spirit, then they would not renounce their idols; but if no one were injured, they would destroy them all. They accordingly met at the time appointed, and after satisfying their appetites with out drawing upon themselves the threatened calamity, they proceeded to the demolition of the morais, and agreed to send their helpless deities to the missionaries at Raiatea.

It is worthy of remark, that when the boat with Anura and the native teachers first reached the shore, those persons, with their companions, knelt down to return thanks to God for their preservation, not knowing that the spot was sacred to Oroo, one of the idols. The Rurutuans said immediately, "These people will die!" The party also ate inadvertently on a *sacred spot*. When the Rurutuans saw that, they said, "No doubt they will die for this trespass on the sacred ground," and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, "Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see." One man actually went in the night to the wife of the chief (Anura), who also ate a part of a hog or turtle on the *sacred spot*, and said, "Are you still alive?" When the morning arrived, and the Rurutuans found that no harm had happened to any of them, they became exceedingly disgusted at their having been so long deceived by the evil spirit.

It is pleasing to add, that the gospel was, also, successfully introduced, partly by the brethren laboring under the auspices of the missionary society, and partly by native teachers, into Tahaa, an island situated about two miles to the north of Raiatea, and connected with it by a reef, which seems impassable to ships;—into Maioiti, usually called Sir Charles Saunders's island;—into Maupiti, or Maurua, forty miles westward of Borabora;—into the Harvey islands, in some of which the inhabitants had never seen a ship since the visit of captain Cook;—and into the islands of Raivavai, Rimatara, and Tubonai, which (with Rurutu, already noticed) form the principal part of the Raivavai group. And it is a fact too interesting to be passed over in silence, that Mr. Nott and the Otaheitan teachers arrived at Tubonai just in time to prevent a war which was to have commenced on the ensuing morning. The hostile parties were encamped about a mile distant

from each other, fully prepared for action. On the arrival of the strangers from Otaheite, however, and the distribution of a great number of Tahaitan spelling-books among the natives, the implements of death were universally laid aside; the thirst of vengeance no longer occupied the breasts of the warriors; but all seemed anxious to avail themselves of instruction, and, instead of imbruing their hands in each other's blood, they exhibited a most gratifying and delightful spectacle, whilst learning the first rudiments of letters, as preparatory to their acquiring the knowledge of that inspired volume which publishes peace between heaven and earth, and which predicts the approach of that blessed period when the destructive art of war shall be learned no more for ever.

In the report of the directors of the missionary society for the present year (1824), it is stated that "the chief authority over Otaheite and Eimeo is at present exercised, not by the regent, but by Pomare Vahine, sister of the queen dowager. She is a member of the church at Papeete, and is considered as a pious woman. All the branches of the royal family reside in the district of Pare, where they have three or four establishments. The young king has acquired a little of the English language, and discovers a decided partiality for the missionaries, and a preference of their manner of living. Aimata, his sister-in-law, now about fourteen years of age, was married, in the early part of 1823, to Pomare of Tahaa, a youth of about sixteen, descended from the race of Otaheitan princes, and strongly attached to Christianity."

To the same interesting document we are indebted for the information, that in the month of May, 1823, the number of baptized natives in what are called the Georgian and Society islands *only*, amounted to 9,300, including 5,800 adults, and 3,500 children; that of these individuals, about 800 were members of churches; and that 2,500 adults, and 2,320 children, were under school instruction. It also appears, in respect to the Tahaitan version of the Holy Scriptures, that the whole of the Gospels by Matthew, Luke, and John, with the Acts of the Apostles, were printed, and either circulated or ready for circulation; that ten of the epistles of Paul were revised for press, and about to be printed; that the epistles of John and Jude were translated, though not revised; and that the books of Genesis, Joshua, Judges, Ruth, Psalms, Isaiah, Daniel and Jonah were chiefly under revision.

The missionary stations in these islands having received European names, from the deputation, we shall hereafter recognize them by their new appellations.

We shall now detail, as far as our information extends, the progress of the missions in the several islands under distinct heads.

TAHITI.

DISTRICT OF MATAVAI.

*Waugh Town, and Hankey City.*

During the year ending May, 1823, the number baptized in this station was, of adults, one hundred and twenty; of children, one hundred; candidates for baptism, eighteen; addition to the communicants, thirty-three; making a total of one hundred and eight; marriages during the same period, twelve.

In October, 1822, a commodious chapel, one hundred feet by forty, was opened. The number of the congregation attending this place of worship is represented as very encouraging. The deputation say, "Here is great reason for thanksgiving to God. The profession of the gospel is universal; the Lord's day is observed with great strictness; every family has an altar dedicated to the Most High; and we have reason to hope that there is much real religion in the congregation."

Mr. Hayward, who had been a faithful missionary for twenty-one years, was this year compelled to relinquish his labors, in consequence of the ill health of Mrs. Hayward; and Mr. Nott, after a diligent service of thirty years, returned to England. The church at Hankey City, which had enjoyed the ministry of Mr. Nott, was united with that at Waugh Town, under the care of Mr. Wilson.

From the report of the society for 1826, the following is an extract in reference to this station for the past year:—"The number of new members admitted is one hundred and seventy-one, of whom twenty have since removed to other stations. The attendance on the sabbath is large. The conference meetings, which had been discontinued, have been resumed. The number who attend is now considerable, and the effect apparently beneficial. Three other meetings are held on the week days for conversations respectively with the candidates for communion, with the baptized, and with the candidates for baptism. These conversations relate in part to the nature and design of baptism and the Lord's supper, and to the sermons of the preceding sabbath. A few members of the church have departed this life with a good hope of glory. Among these was the chief woman of the district of Matavai, named Moemano, who died at the age of thirty-five. She had been a member of the church four years, and had acted conformably to her Christian profession."

Mr. Wilson was troubled for a considerable time by two persons, who pretended to be inspired by the

Spirit of God, and empowered to work miracles, and declared that there was "no sin here, nor punishment hereafter." Several of the members were seduced from the soundness of the faith, and were removed from Christian fellowship. At Hankey City, at the last reports, the school contained two hundred scholars, the congregation amounted to three hundred persons, and the church consisted of one hundred and twenty-five members. In addition to the schools, meetings and duties of the sabbath, Mr. Nott is engaged in the revision of a uniform edition of the Tahitian New Testament.

DISTRICT OF ATEHUNA.

*Burder's Point.*

Mr. Darling and Mr. Bourne were the first who occupied this now flourishing settlement: they came in 1819. They continued to labor together until January, 1822, when Mr. Bourne removed to Tahaa. The deputation observe, that Mr. Darling has learned the art of printing, "and now conducts the press with an efficiency which is highly creditable both to his talents and industry. He has printed the Acts of the Apostles, the Tahitian grammar, a tract which he himself translated into the language. He has now in hand ten of the epistles of Paul, translated by Mr. Davies.

In 1826, the following official return was made from this settlement:—"The total number of the baptized is, of adults, four hundred and twenty; of children, three hundred and eighty-six. Of the latter, many are now grown up. The number received into the church during the past year is thirty-nine; that of regular communicants one hundred and nine. Many candidates for communion are under preparatory instruction.

In 1827, the report mentions that an endemic had been very prevalent. It carried off thirteen adults and fourteen children. Among the deceased was a deacon of the church, named Aihéré, a truly pious man, active in his office and the schools. He had offered his services as a teacher to some of the surrounding islands, but no opportunity had occurred for that purpose. Jesus Christ was the subject of his daily meditation. He died in peace. Of the children who died, two or three of the boys gave pleasing evidence of a spiritual change.

From the letters of the deputation, and from the reports of the society, it appears that this station is making steady progress. The weekly meetings are numerous and regularly attended. The day schools for adults and children are in a flourishing state. The

Tahitian public library for the Windward islands, formed at this settlement, has been enriched by many presents. A new mission-house, a spacious school-house, and several good dwelling-houses, have been erected, and a new road has been made throughout the district. The congregation usually consists of between eight hundred and nine hundred. The people manifest a desire for religious improvement, and many appear anxious to share the gracious influence of the Holy Spirit. During the six months previous to the date of the latest intelligence (1831), upwards of twenty members had been added to the church.

#### DISTRICT OF PAFARA.

##### *Haweis Town.*

This place received its name in honor of Dr. Haweis, the zealous patron of the mission. Immediately after the change from heathenism to Christianity took place, in 1816, a large chapel was erected at Haweis Town, measuring ninety feet by thirty-three. It was the first Christian chapel erected after the change, and was used till October, 1823, when an excellent place of worship was opened. The length of the new house is one hundred and twenty-one feet by fifty-seven, and contiguous to it is a plastered school-room, seventy-three feet by twenty-three feet. A church was formed on Congregational principles, in 1820. The deputation afford an honorable testimony to the zeal and fidelity of Mr. Davies and his coadjutors. In 1826, Mr. Davies completed translations of the Epistles of James, Peter, John, and Jude, and also the book of Psalms. This mission sustained a heavy loss in the removal by death of Mrs. Davies. This melancholy event took place while her husband was absent from home on a visit to some of the islands.

In the report for 1828 is the following general account of baptized communicants, &c., in the three districts of Pafara, Papeuriri, and Papeari, which will be read with interest:—

Year.	Baptized.		Communi- cants.	Died.	Exclu- ded.
	Adults.	Children.			
1820	251	185	38	0	0
1821	33	30	6	0	0
1822	109	108	32	0	0
1823	142	117	23	4	1
1824	172	115	66	0	1
1825	87	75	131	4	1
1826	27	64	62	6	3
1827	17	41	44	15	0
	838	735	402	29	6

In 1830, Mr. Davies, addressing the secretary, complains of the indifference of spiritual things among many of those who have by baptism made a profession of Christianity; yet he communicates the pleasing intelligence that, in other respects, the station is not without indications of the divine favor and care.

At the last accounts, the school at Haweis Town contained one hundred and ninety-four children, and five hundred adults; the school at the Branch station, Papeuriri, seventy children; and that at Papeari, fifty; making the total number of scholars, three hundred and fourteen children, and five hundred adults: of the former, one hundred and sixty-three were boys, and one hundred and fifty-one girls; and of the latter, two hundred and ninety were men, and two hundred and ten females. The average congregation was about nine hundred, and the mission-chapel was capable of admitting sixteen hundred persons.

#### DISTRICT OF PARE.

##### *Wilks's Harbor.*

In May, 1823, three hundred and ninety-five adults had been baptized at this station. The whole number of communicants was seventy-two. The report for 1824 states,

"Some of the congregation, and one or two members of the church, have been ensnared by temptations to intemperance, presented to them by ships in the harbor. The individuals implicated have acknowledged their guilt, apparently with a penitent mind. A day of fasting, prayer, and solemn humiliation, was held shortly after, which appears to have been attended with very good effect.

"The weekly meetings for conversation with the baptized, and with candidates for baptism, are continued, and not without encouragement.

"For the benefit of crews of vessels which, from time to time, enter the harbor, Mr. Crook has established an English service on sabbath morning. The attendance fluctuates between fifteen and fifty, according to the number of the ships at anchor.

"A neat school-house has been erected for native girls, upwards of fifty of whom attend. This school is conducted by Mr. Crook's two eldest daughters.

"A new school-house, fitted up on the Lancasterian plan, has been built for the boys, of whom the number is about eighty.

"Much of Mr. Crook's time continues to be occupied in administering medical assistance to the sick and diseased.

"A new and commodious mission-house has been

erected in the front of the public road. This has been done by the natives."

In 1827, Mr. Pritchard, who commenced his labors in 1825, began to preach in Taheitan, and commenced an English and Taheitan Dictionary, which he hopes will afford considerable facilities for the acquisition of the latter language.

Wilks's Harbor is now a flourishing seaport. This circumstance, though it favors, in some respect, the temporal prosperity of the people, exposes them to peculiar temptations. The frequent arrivals of vessels at this station afford frequent opportunities for preaching to seamen, and distributing religious tracts.

"His majesty's sloop of war *Satellite*, captain Laws, visited Tahiti in the month of March, 1829. The visit of captain Laws was encouraging to the missionaries, and salutary in its influence on the people. Captain Laws expressed himself gratified with the progress of the children, and surprised to find that so many could read fluently, and write correctly from dictation. In token of his approbation, he gave presents to the teachers, and those of the scholars who produced the best specimens of penmanship, and testimonials of good conduct."

Mr. Pritchard has established an institution for the education of native teachers, and the missionaries anticipate very favorable results from the advantages its members will receive. The institution was commenced with five individuals. When the last accounts were received, the number of students was ten.

#### TAIARAPU.

##### *Bogue's Town.*

Mr. Crook left Wilks's Harbor in October, 1823, and settled here at the request of the inhabitants. They built for him and his numerous family a commodious house. The congregation, at this period, consisted of about five hundred.

Mr. Crook, in a letter respecting his people, who, previously to his arrival, had not enjoyed the benefits of a resident missionary, writes,

"We are going on comfortably, and I hope successfully, at Tairapu. Our number is continually increasing. We have forty-seven members in the church, and as many as forty-three are candidates for the Lord's supper, and earnestly desire admittance. They all give a consistent account of themselves and of the ordinance, and nothing immoral has been laid to their charge; but we want something more decisive of piety in their character. In some things they seem to excel. They are very attentive to the word of God, reading

it continually, and searching after its meaning. This is their common topic of conversation. They also excel in prayer, and many of them possess an excellent gift; but they are deficient in diligence, and in compassion for others. God, I trust, who has wrought the former, will, in his own time, and in the use of means, effect the other.

"We have baptized, at this new station, two hundred and fifteen, viz. seventy-three men, seventy women, thirty-seven boys, and thirty-five girls. There are also sixty-eight persons who had been previously baptized by myself and others. We have every prospect that we shall add greatly to their number, and that instruction in general will be attended to."

The school is in excellent condition, and the scholars have made great proficiency in reading and in learning the catechism. All the adults attend school every morning, and are making good progress. The two eldest daughters of Mr. Crook render essential service in the girls' school.

Mr. Crook has long paid attention to the study of medicine, &c., and has been very useful in administering to the relief of numerous patients, some of whom come to him from remote parts of Tahiti, and even from other islands. To aid his benevolent designs, the good people of Bogue's Town have resolved to build an hospital.

In 1825, a new chapel was opened at this station. The reports from this mission have been increasingly interesting, and Mr. Crook states that the place of worship is generally full; and in 1828, the directors report a total of two hundred and seventy-four communicants.

A tremendous hurricane, accompanied by heavy rains and floods, on the 11th of January, 1828, carried away all the out-houses, and destroyed the gardens, &c. at this station. It was deemed advisable, in consequence of this disastrous event, that Mr. Crook's dwelling-house should be removed to a more secure place, as its situation appears not to have been well chosen. His people have behaved kindly towards him, and agreed to build a new house for their missionary.

On account of the enfeebled state of Mr. and Mrs. Crook's health, and their large family, Mr. Crook, in the close of 1830, resigned his charge, with the concurrence of the missionaries, and the entire approbation of the directors, to whom his activity and devotedness as a missionary afforded uniform satisfaction. The missionaries at Tahiti purpose to place an efficient native teacher at this place, as soon as possible, and to visit it alternately once a month. When the last accounts were transmitted, there were one hundred and forty-eight men and one hundred and twenty-three females united in church fellowship, with twelve who were candidates for admission.

## HIDIA.

At the advice of the deputation, Mr. Jones removed from Papara to this place in March, 1825, and has met with pleasing encouragement.

In May, 1825, the number admitted to baptism was one hundred and thirty-nine, of whom eleven had received this initiatory rite at other stations. The church, at that time, consisted of sixty-nine members, of whom twenty-two were admitted into communion at other stations. The congregation consisted on the sabbath, of between five hundred and six hundred, and on Wednesday evenings, of about three hundred. A school was formed, in which about two hundred children attended. An adult school was also commenced, and attended by between two hundred and three hundred; and a chapel and dwelling-house were erected.

On the 18th of November, Mr. Jones was deprived of his wife by death. After this event, he appears to have found himself incapable of attending to his missionary duties. He left the islands in October, 1826, retired to North America, and dissolved his connection with the society.

Since Mr. Jones left the islands, this station has been occasionally visited by the brethren at Tahiti. Mr. Henry has recently removed from Eimeo, and settled in Teiarei, which affords the inhabitants of Hidia religious instruction. The name of this new station is Roby Town. In the department of tuition, Mr. Henry is assisted by his son William Ebenezer. The Lord of missions has graciously vouchsafed to manifest the power of divine influence on the minds of the people. The church at this place numbers two hundred and thirty-five members.

## EIMEO.

*Roby's Place.*

In 1824, Messrs. Henry and Platt occupied this station as missionaries; and the settlement received advantage from the residence of Messrs. Armitage and Blossom, who superintended the cotton manufactory. This building is sixty feet by thirty, and was established as the means of giving a useful impulse to industry among the natives. The deputation paid their official visit to this station in February, 1824, and write:—

“The church that was organized here in 1820, has greatly increased, and now numbers among its communicants no fewer than two hundred and ten, who

appear to be truly pious and consistent professors of the gospel, living in great peace and harmony with each other, while their spirit and deportment adorn the doctrine of God their Saviour. Often have we surrounded the table of the Lord, with this worthy flock, with inexpressible delight, while we have assisted in the administration of the holy supper. Difference of clime and of color from ourselves seemed but to endear these our Christian brethren and sisters the more to our hearts. So long as life lasts, we shall remember these sacred seasons, both with this and all the other churches in these islands, with the noblest feelings of Christian affection; while sorrow fills our hearts, that we shall break bread and drink wine with them no more, till we shall drink it new in our Father's kingdom. While we have reason to think well of the piety of the members of the church, a general air of seriousness was ever apparent in the whole congregation, who crowd the place on Lord's days and on other occasions; and the greatest decency of dress is seen throughout, among both sexes, many of whom dress in European clothing.”

Mr. Henry, in a letter dated some months subsequently to the visit of the deputation, thus writes:—

“Although Satan and his emissaries have been, and are still, making strenuous efforts to impede the good work of the Lord, and to prop up his falling kingdom of darkness, and have been too successful in drawing away many to disgrace their profession of Christianity, by returning to folly and iniquity,\* yet there is, I think, reason to believe, that *real vital religion* is upon the increase, more or less, at all the stations. There is scarcely a church-meeting at this station but some are added to the church; and, I believe, this is the case at most, if not all, of the rest.”

In the report of 1826, it appears that the church consisted of two hundred and seventy members, of whom twenty-five were admitted in the course of the year.

A Raiatean, who, about two years before, had acquired undue influence in Eimeo, and had begun to use it to the prejudice of the missionaries, became a sincere convert. He repaired, of his own accord, to the missionary, and acknowledged his criminal conduct, professed repentance, was afterwards baptized, and behaves consistently.

About this time, the missionaries abandoned the original place of worship for a stone building of extraordinary workmanship. Respecting this edifice the deputation say,

“This chapel would indeed do credit to any town in England. Its form is octagonal, sixty feet in diameter, and it is built of coral rock, well cut out and

\* This refers chiefly to the revival among the young people of the idolatrous custom of *talooing*.

squared, and put together in regular courses. The doors and windows are semicircular, and well proportioned. Over the lower tier of windows is a second tier of small windows, each a semicircle, for the benefit of the galleries, which are intended to be carried entirely round. The walls are finished by a handsome cornice, and the whole will be covered by a neat thatch. The walls were nearly completed when we left, and are about twenty feet high. Over each of the four doors is an inscription well cut in the coral stones. Those over the east and west doors are in Latin; that over the south door is in English; and that over the north is in the Tahitian language, stating the day of the month, and the year of the reign of the king, when the foundation stone was laid. It was planned and principally superintended by the Rev. Mr. Platt; but the whole workmanship has been executed by the natives, with such tools as they could obtain, and these none of the best; such as axes, adzes, old saws, &c., or any other iron instruments they possessed. The coral was raised from the bottom of the sea in large fragments, with great difficulty. The building stands upon the site of an old public marae, on a conspicuous point of land, and nearly at the centre of the settlement. The white coral gives it a striking appearance; and the whole edifice cannot be viewed but with just astonishment and great delight, when it is considered that the whole actual workmanship has been performed by men who had never been accustomed to hew stones, nor indeed had ever seen it done. The whole building is in good style, and accurately executed, and does great credit both to the architect and to the workmen."

The latest intelligence from Roby's Place is contained in the following extract from the society's Report for 1831:—

"Since the last Report, the directors have received intelligence of the settlement of Mr. and Mrs. Simpson at this station. They arrived in June, 1829, and, from that period to the date of the latest intelligence, have uninterruptedly prosecuted their missionary labors among the people of Roby's Place, paying particular attention to the young. A new school has been erected; one hundred and sixty-six juvenile scholars and eighty-five adults receive instruction twice a day. While engaged in imparting useful knowledge, Mr. Simpson is endeavoring to promote industry and general improvement. In this department of his exertions, he has directed his attention to those who, though they have not become heathen, do not profess to be religious, and pay but little attention to the precepts of the gospel. The new place of worship, a commodious and pleasant building, was opened in July, 1829; and the number of those who attend on the sabbath is

between six hundred and seven hundred. The rite of baptism has been administered by Mr. Simpson to twenty-six individuals, and forty-one have been united with the church. The declaration these individuals made of their experience of the power of the truth, and their Christian deportment, was satisfactory. Twelve before removed have been restored, on evidence of repentance; and of twelve who, on account of intemperance, had been excluded from communion, nine, on similar evidence, have been re-admitted."

*Griffin Town, and South Sea Academy.*

"*Griffin Town.*—This place is situated on the south-east side of the island, in the district of Afareaitu, and is the same where the first printing establishment in the islands was commenced, under the direction of Mr. Ellis. Mr. Orsmond removed here from Borabora, for the purpose of taking charge, with Mrs. Orsmond, of the *South Sea Academy*, an institution formed in March, 1824, for the purpose of giving 'to the children of the missionaries, both boys and girls, such an education as is calculated to prepare them to fill useful situations in future life.' It was founded in conformity to instructions given by the directors to the deputation, and will be supported at the expense of the society.

"Beside discharging the duties devolved upon him as conductor of the seminary, Mr. Orsmond will engage in preaching, and in such other missionary work as may be compatible with his immediate object. Some of the natives, who resided at Roby's Place for the benefit of Christian ordinances and instruction, have accordingly removed to Griffin Town, as being more contiguous to their respective districts and lands.

"The school-house stands at the head of a fine bay, and at the mouth of a beautiful and extensive valley; and the deputation are of opinion, a more eligible situation could not have been selected for the purpose. It is in length one hundred and thirty feet by forty, and includes, beside separate school rooms, suitable accommodation for forty girls and boys. The charge of its erection was generously borne by the missionaries, who will also defray the expense of keeping it in repair.

"Mr. and Mrs. Orsmond were unanimously chosen, by the missionaries, to take charge of the seminary, and approved by the deputation.

"The female department of the establishment is under the superintendence of Mrs. Orsmond."

The academy-house unites stability with neatness, and is well adapted to its purpose.

In the Report for 1826, it is stated that seventeen

pupils have been received, all, with the exception of the young king, Pomare, now about seven years of age, the children of missionaries, for whose benefit the institution was founded. They are taught to read and write, and are instructed in grammar, arithmetic, history, chronology, astronomy, &c. The children, for the short time they have been under tuition, have, in the opinion of the missionaries, made good progress.

The second annual meeting of the institution was held in March, 1826, and the examination was satisfactory to the school committee.

Mr. Orsmond, in his communications with the society, "regrets that his public duties in the academy do not leave him time to attend to his pastoral duties, to the extent he desires to do."

From one year to another, the Reports mention the growing usefulness of this seminary. In 1828, twenty-three students shared its benefits. Four youths left the academy at its fourth annual meeting, and departed to the colony of New South Wales.

In consequence of impaired health, Mr. Orsmond tendered his resignation; and in 1830, the directors recommended Mr. and Mrs. Simpson to take charge of the academy.

The inhabitants at Griffin Town manifest an increasing attention to the missionary, and, according to their ability, assist him in his work. The Report for 1831 mentions, that the means of Christian instruction have been uniformly well attended; the members of the church continue to live in uninterrupted affection among themselves, and to adorn by their lives the gospel of the Saviour: no instance requiring the exercise of discipline in the church had occurred; and twenty, from among those who were the most careless and irreligious of the inhabitants, had, after affording satisfactory evidence of their piety, been added to the communicants; while a number of persons, who had been removed from other stations on account of their irregularities, have been reclaimed, and admitted to Christian fellowship. Among the accounts of the effects of the gospel on the heart, that given by Tuahine is peculiarly interesting; and the happy death of Maoae furnishes fresh evidence of the power and blessedness of faith in the Redeemer.

## SOCIETY OR LEEWARD ISLANDS.

### HUAHINÉ.

#### *Station Fare Habor.*

This is, in all respects, a station of great interest. The population rapidly increases. The Report of

1826 informs us, that the number of improved dwelling-houses erected is four hundred, and many more are in progress. In 1826, the chapel was rebuilt on an enlarged scale. It will accommodate two thousand persons, and has a gallery that holds four hundred children. The building has four entrances, and thirty-eight windows, in the Gothic style. Mr. Barff has stated the congregation at from one thousand two hundred to one thousand four hundred persons, whose attendance is regular, "and many of whom afford proof that they do not hear the gospel in vain. The week-day meetings, for exhortation, religious conversation, and prayer, in which a very lively interest prevails, are attended with profitable results. Mrs. Barff every week meets the female members of the church, about two hundred in number, for religious conversation and prayer.

"After these pleasing statements, it is the more painful to add, that a calamitous event, which happened night to this station during the year 1826, has been made an occasion, on the part of some of the natives, for acts highly discreditable to their character. It seems that an American vessel, called the *Hyseo*, commanded by captain Coffin, on the 21st of November, struck on the reef. The people belonging to the vessel, considering their situation perilous, abandoned it to a body of natives, who were requested by the captain to make every possible effort to save the property on board. These natives having, during the night, found a quantity of spirits, and drank of them immoderately, proceeded to appropriate to their own use a number of articles belonging to the ship. They afterwards restored a part of this property, but not the whole. Mahiné, the principal chief of Huahiné, who was at the time on the opposite side of the island, on being informed of what had taken place, acted in a most commendable manner. He made a present to the captain, as some compensation for the loss he had sustained, adopted measures for the protection of the remaining property, and even himself personally engaged in watching it. The greater part of the natives who were involved in the guilt of the above-mentioned transactions, had *no connection with the mission*; but it is painful to state, that some of them made a profession of religion. With few exceptions, these have since manifested repentance, and have been restored to their accustomed intercourse with their fellow Christians. A spirit of holy jealousy and self-examination appears to have been excited very generally among the people of the station by these occurrences, and a more diligent attention to the means of grace has been the result."

During 1826, 7, 8, the public services on the Lord's day continued to be well attended, and the church

members, at the beginning of 1828, amounted to three hundred and eighty-one. Nearly all the people attend the adult school, and their improvement is very encouraging. The people also advance in civilization: new houses are continually erected, and the planting of cotton and coffee is gradually extending.

In 1829, Mr. Barff was cheered by learning that some among his people had apparently tasted that the Lord is good. Four promising young men commenced preparatory instruction for becoming native missionaries. A *sick visiting society* has been established; the settlement divided into ten parts, and in each division a "leading man" appointed, with persons of each sex as his assistants.

Mr. Barff has printed an edition of two thousand five hundred copies of John's Gospel in Tahitian, two thousand copies of Dr. Watts's Catechism, and one thousand copies of a Hymn Book in Rarotognian, for the inhabitants of the Hervey islands. The latest intelligence announces the total number of the church members as four hundred seventy-seven.

#### MAIAOITI.

"The mission in this island is under the immediate care of two native teachers, sent there by the church at Huahiné. The church, consisting of thirty-three members, all of whom are regarded as truly pious, is under the pastoral care of Mr. Barff, who visits them as often as his other engagements will allow, when he administers the ordinances of the Lord's supper and baptism. In his absence, the teachers conduct the public worship, and explain the Scriptures to the people; they also superintend the schools, which embrace, infants excepted, the whole population of the island, which consists of two hundred and ten souls.

"A chapel has been built, sixty feet by thirty-six, which was entirely the work of the natives. They have also built and furnished a house for the accommodation of Mr. Barff, when on his occasional visits.

"The deputation could hear of no crimes in this island; and the judges, as to criminal cases, were consequently without employment. They suppose a happier people than those on this island do not exist."

The Report for 1828 gives the following interesting statement with respect to this mission:—"This little station is flourishing under the superintendence of Auna. The total number of communicants is eighty-five, and of baptized, adults and children, two hundred and seventeen. Mr. Barff made a visit in February, and during his stay received twenty-four into communion, who

Vol. I.—Nos. 31 & 32.

had been candidates for two years; and baptized fifty-seven infants."

The only intelligence received for 1830-1, has been from Auna, the native missionary, whose enlightened and judicious labors, with those of his fellow laborer, Airima, have for some years been devoted to the instruction of the people. The Lord appears to have bestowed his blessing on the exertions of these Christians; and the account gives a pleasing view of the general prosperity of the station, the harmony of the people, their improvement in spiritual knowledge, their gratitude for the gospel, and pleasure in hearing of its diffusion; and refers to the measures they were pursuing for the purpose of sending out some of their own number to teach the inhabitants of other islands.

#### RAIATEA, SOMETIMES CALLED ULIETEA.

This island was formerly the chief seat of idolatry, and the source of all political authority to the group. Human sacrifices were brought from all the neighboring islands, and offered to Oro, the god of war; and here the now Christian prince, Tamatoa, was once prayed to as a deity.

"In tracing the introduction of Christianity into this island, we are carried back to 1809, when a few of the natives were instructed at Eimeo. In 1816, the Rev. C. Wilson, missionary at Eimeo, and Pomare, late king of Tahiti, were providentially cast upon this island, and obliged to remain for some time. Mr. W. embraced the opportunity of preaching the gospel to the natives; while Pomare employed all his influence to induce them to abandon their idols and embrace the truth. Success attended their united efforts; and the king, with his chiefs and people, avowed themselves Christians. Immediately they desisted from offering human sacrifices, from idolatrous worship and infanticide, built places for Christian worship, but knew little of the gospel except the name, and continued in the indulgence of every evil desire, till after the settlement of the missionaries among them."

The Rev. Mr. Threlkeld and Mr. Williams removed from Eimeo, and settled, September, 1818, in the midst of a forest, where scarcely a habitation stood.

In 1823, a beautiful town had been built, extending about two miles along the margin of a bay, having several bridges over streams which fall into the bay. In the centre is a chapel, one hundred and fifty-six feet by forty-four, in which one thousand people usually assembled for religious service. Agriculture and the mechanical arts have been introduced by the missionaries with happy effect; but the triumph of the cross

must be regarded as one of the most signal ever achieved in this revolted world. Not a vestige of idolatry remains.

The deputation, in 1823, wrote concerning the religious state of the people, "With much satisfaction, we witnessed the baptism of one hundred and fifty persons in one day, making the number of baptized about one thousand one hundred, leaving a remainder of persons in the island, unbaptized, of about two hundred. In examining the ruined morais, or temples, at Opoa, we could hardly realize the idea that, six or seven years ago, they were all in use; and were rather inclined to imagine these the ruins of some wretched idolatry, which had suffered its overthrow fifteen or twenty centuries ago. In looking over the large congregation, and in seeing so many decent and respectable men and women, all conducting themselves with the greatest decorum and propriety, we have often said to ourselves, 'Can these be the very people who participated in the horrid scenes which we have heard described?—nay, the very people who murdered their children with their own hands? who slew and offered human sacrifices? who were the very perpetrators of all these indescribable abominations? To realize the fact is almost impossible. But though, six or seven years ago, they acted as if under the immediate and unrestrained influence of the most malignant demons that the lower regions could send to torment the world, we view them now in their houses, in their various meetings, and in their daily avocations, and behold them clothed, and in their right minds.'

"All the people, both adults and children, who are capable of it, are in a state of school instruction. Many of the men and women, and not a few of the children, can read, fluently and with accuracy, those portions of the Sacred Scriptures which have been translated, and of course all the elementary books; the rest read in one or other of these elementary books; many can write, and several cipher. Such is the state of things, and such is the system of improvement that is now in operation, that not a single child or grown person can remain in this island unable to read.

"The children assemble every morning at sunrise for instruction in a large house erected for the purpose;—they are three hundred and fifty boys and girls;—while the adults assemble at the same time in the chapel, Saturday and sabbath mornings excepted, to read and repeat their catechisms. After the school hours are over, which is about eight o'clock, they go to their several occupations for the day.

"Every Lord's day begins with a public prayer-meeting at sunrise, and which is conducted by the natives themselves. The whole congregation attend. At nine o'clock is public worship again, when one of

the missionaries preaches. After this, the missionaries have an English service at their own houses, for the immediate benefit of their own families. At one o'clock, the people assemble again in the chapel, to be catechised on the subject of the morning's sermon, while the children in the school-house are catechised in those compendiums of gospel doctrines which have been drawn up for them. At four o'clock in the afternoon is public worship again, when the other missionary preaches. In the evening, most of the people meet at their own houses, in classes of twenty or thirty persons each, for prayer and religious conversation. On Monday evenings is a *paraparaura*, or general conversation at the chapel, when the missionaries answer any questions that may be proposed to them on all subjects, secular or religious. On Tuesday evenings, the people are catechised on the subject of the Lord's day afternoon sermon, in classes of about thirty persons each, into which all the baptized adults are divided, while all the rest are allowed to attend; after which, any of the men are allowed to deliver exhortations. Six or seven generally speak on these occasions, and generally with great zeal and propriety, and do not fail to rebuke each other for any inconsistency which they may have seen, while they exhort each other to diligence and perseverance in the ways of God. On Wednesday evening is a public lecture. Thursday evenings Mrs. Threlkeld meets a select society of women, for religious conversation and prayer. On Friday evening is a service and a lecture, delivered to those who have been baptized; after the address, the natives deliver exhortations, as on Tuesday evenings. Saturdays are always wholly appropriated to the preparing of food for the Lord's day. The children's school is under the superintendence of Mrs. Threlkeld, while Mr. Williams meets a large class of adults every morning at the chapel, to catechise them on those portions of the Scriptures which have been translated, and which they read in course. We have often been surprised and delighted at the intelligence and religious knowledge which the people discover on these and other occasions. In point of intellect, we consider the Tahitians equal to the English, and in religious knowledge inferior to few, comparing congregation with congregation.

"At the time we left the station, thirty persons, among whom were the king and queen, and one of the king's brothers, constituted the church of communicants. These persons were not admitted because of their dignity, but on the ground of their piety alone. Rank here has no influence in matters of religion. The church is organized on Independent Congregational principles, and the members are admitted by the common suffrages of the ministers and the church.

"It happens in this, as in all the other islands of this group, that there are from twenty to forty loose and profligate characters, who disapprove of the purity of Christianity, though they assent to its doctrines, and do not wish to have the former order of things restored. There is not a family in this island that has not family prayer morning and evening; and what is singular, even the careless persons of whom we speak regularly keep up an attention to this duty, as well as the public duties of the sabbath. They, of course, are not baptized. During the time of our residence here, several of these persons were brought to justice for different offences; among these were two or three instances of adultery. At nine o'clock every night, a bell-man goes through the whole settlement; this is the signal for all persons to retire to their houses. A watch, consisting of a few persons, then sits, and continues to perambulate the place all night, every hour crying, 'All's well.' We have great reason to rejoice in the mighty and wonderful change which has taken place in this island. The improvement of the people in religious knowledge—the general morality which characterizes all orders of society—their rapid advancement in the acquisition of the arts of civilized life—their peaceable and decent behavior—their neat and comfortable appearance—their industry, &c.—all afford the most striking contrast with their former condition, and place them high on the scale of moral excellence and worth.

"It has afforded us great pleasure to witness the affection and confidence in which the missionaries and their pious wives are held. Their opinions are regarded as oracles. They are consulted on all occasions, and on all subjects, and a long acquaintance with the accuracy of their judgments, and their disinterested motives, has secured to them the entire confidence of the king, the chiefs, and of all the people; and they are worthy of the confidence and good opinion which they enjoy. They are men of good talents, sound judgments, and ardent piety. They are zealously devoted to their work, which they regard as extending to the good of the people, both in things temporal and spiritual. The happiness of the people in both worlds is the great object with our worthy brethren, in which great design we rejoice to be able to testify that their pious and intelligent wives take a lively and active part, by instructing the females in whatever is calculated to make them happy in themselves, and useful in domestic life. To close, the condition of the whole settlement is such as to afford the most convincing proof, that the exertions of the missionaries have been remarkably owned of God, and that the preaching of the gospel is the most direct, certain and efficient means of promoting both religion and

civilization. Had nothing more been done by your exertions than what our eyes have beheld in this island only, they have been abundantly compensated. We cordially unite with you in thanking God for what he has done in this island, and see ample reason to take courage in assailing the strongest holds of Satan that he possesses in the whole heathen world, assured of final success."

It ought to be distinctly recorded, that, in all these islands, the churches of Christ have imitated the primitive church, and endeavored to send out the words of life around them. Already these churches have formed efficient missionary societies; and the Report of the society for 1827, states that the cocoa-nut oil contributed by the Raiatean auxiliary society for 1825-6, sold for £300 sterling, of which sum £30 were subscribed by the children belonging to the schools of this station.

In 1826, a new chapel was opened at this station, on which occasion, many visitors from Tahaa and Huahiné were present.

This year, Mr. Williams visited Rarotoga, for the purpose of aiding Mr. and Mrs. Pitman in the establishment of that mission. He was detained there nearly twelve months, and translated the Gospel of John into the Rarotognian dialect. He also built a vessel of between sixty and seventy tons burden, in which he returned to Raiatea, in 1828, after visiting the islands Aitutake, Mitiaro, and Atui. This vessel, called "*The Messenger of Peace*," was intended to be employed in carrying native teachers to those islands where the gospel had not yet been introduced. Preparations were made for establishing native missions on an extensive scale. In December, 1829, this vessel sailed with Mr. Platt, who undertook to visit the out-stations in the Hervey islands, and who took out two new native preachers for Aitutake. At many of the islands, captain Henry reports, when his vessel touched, the first inquiry was, "Have you any teachers for us?"

His majesty's sloop of war *Satellite* visited Raiatea in March, 1829. Captain Laws attended the examination of the schools, and, in token of his approbation, distributed handsome presents to the teachers and children. He also expressed himself well pleased with the exertions of Mr. Williams to improve the temporal circumstances of the people, who, among other kinds of labor, have been taught to make rope from the bark of the *purau*, a species of *hibiscus*.

The Report of the directors for 1830-1, contains the following gratifying intelligence relative to this promising field of labor.

"The intelligence which the directors have received from the station in this island is among the most

animating that has arrived from the South seas. The appearance of the settlement generally is improved; the industry of the people is increasing; a number of young men are capable of working in iron and wood, so as to obtain a regular and valuable remuneration for their labor. The people were increasing in maritime enterprise. The king's wharf resembled a small dock-yard, and a number of vessels have been built in Raiatea, or in other islands, and brought there to be finished. The people at the missionary station maintained peace and order during the absence of Mr. Williams; the meetings for public worship and the schools were regularly attended. Since his return from the Hervey, Friendly and Samoa islands, a new school-house had been erected, the schools re-organized, and the work of instruction recommenced with alacrity and vigor; and, although no striking instances of conversion have occurred, the people have not been without tokens of the divine favor. Some have died, leaving satisfactory evidence of the efficacy of the religion they had professed. The salutary effect of the visit of captain Laws, of his majesty's ship *Satellite*, to the missionary stations, was mentioned at the last meeting of the society. The directors have now the pleasure to inform their friends, that these islands have since been visited by a United States frigate, commanded by captain Finch, and his majesty's ship *Seringapatam*, commanded by the honorable captain Waldegrave. The visit of these gentlemen has not only been peculiarly gratifying to the missionaries, but from their liberal presents and the encouragement they gave by their example and influence to the promotion of morals and religion; was highly beneficial to the people. Captain Waldegrave attended the assemblies for public worship, &c., and expressed himself satisfied with what he had seen. Mr. Williams has forwarded an interesting account of the visit of the *Seringapatam*, and the directors are expecting to receive one from the missionaries in the Windward islands.

"The anniversary of the Raiatea Missionary Society was held on the 12th of May, and was attended by the commander of the *Seringapatam* and many of the officers. Mr. Williams preached in the morning, and the meeting for transacting the business of the society was held in the afternoon. The thanks of the meeting were publicly tendered to captain Waldegrave and his officers, for the countenance they had given to religion in the island. In reply, captain Waldegrave expressed the sincere pleasure he felt in seeing the people in such a state; he also pointed out the advantage of knowledge; adding that Scriptural knowledge was the most important, and assured them that he should not fail to inform his friends in England, who took a lively interest in their welfare, of what he had seen and heard."

## TAHAA.

The report of Messrs. Tyerman and Bennet to the directors, dated 13th February, 1823, contains the following delightful information respecting this island:—

"Though the gospel was received by some persons in this island in the year 1816, yet the king, and most of the chiefs and people, continued to reject it; and, from hatred to Christianity, they made a descent upon Raiatea, joined the malcontents there, and attacked Tamatoa and his troops with superior numbers, and took them by surprise. But, from some cause or other, they fought under a dispirited feeling; while Tamatoa and his Christian troops were brave and courageous. Fenu-apeho was in the conflict, and had most of the ornaments of his dress shot away. Soon his troops were put to flight, and he was taken prisoner. The hand of God was so apparent in the behalf of the Christians, and against the idolaters, and the manner in which the prisoners were treated by Tamatoa and his victorious forces was so humane, that the vanquished king was induced to embrace the gospel: all the chiefs and people followed his example. Tamatoa not only spared the life of his captive, but restored him to his island, and soon after granted him his independency; and thus illustrated an important maxim in his religion, returning good for evil. Chapels for Christian worship were now built all over the island, the sabbath began to be observed, and the same order of things was adopted in this as in the other islands that had embraced the gospel.

"But though this was the fact, and a missionary society was instituted to aid the funds of the London Missionary Society, yet they continued destitute of a stated ministry until last year, (1822,) when, in February of that year, the Rev. Mr. Bourne, who was at that time laboring at Bunaania, in Otaheite, in connection with the Rev. Mr. Darling, was induced to listen to the pressing invitation of the king and people, and went and settled among them. Mr. Darling being competent to the duties of that station, Mr. Bourne felt himself at liberty to remove to this. He, with his wife and family, was received with every demonstration of joy, and firing of guns. Seventy of the women fired a salute of musketry on the landing of Mrs. Bourne. A small temporary house was immediately provided for their accommodation at the settlement, which is called *Vaitoare*. Immediately they began the erecting of a large new house for his use. The spot of ground chosen for it was the side of a hill, on account of its being airy. They had to level the ground at the expense of great labor: this diffi-

culty was soon conquered; and in less than a year after his arrival, a very excellent plastered house, sixty feet in length by thirty feet wide, containing seven good rooms, well floored, with a wide veranda, with a large garden at the front, neatly enclosed with a bamboo fence, was completed. They also made large mats for the floors of several of the rooms, and fine well-made parau mats for curtains to several of the windows. Mr. B. and his family had just taken possession of this truly comfortable house, when we visited Tahaa. During the time we remained there, which was nearly two months, we were highly gratified by the kind attentions of the people to the minister. Most of them, when they returned from their lands, made a point of bringing large quantities of bread-fruit, cocoa-nuts, fish, &c. The king gave him two small valleys, at the head of one of which his house stands, and which contains a large plantation of bananas; and the other, which is at a short distance, contains a great number of bread-fruit trees. The ground of this latter valley Mr. B. allows the people to enclose and to cultivate for their own use, on paying him a mere acknowledgment of first-fruits.

"The place of worship which the people had erected for their own accommodation, Mr. Bourne soon found to be too small, and it was enlarged to twice the size. But this is also too small. Many of the people are obliged to remain at the outside. The population of the island, which is 700, is the congregation. Like the other congregations, they make a decent and neat appearance. The bonnets of many of the women would do credit to any milliner's shop in London. The descriptions which we have given of other congregations, both as to dress and behavior, are applicable to this. Though the public and private services attended to here are similar to those in Raiatea and Huahine, which we have named, not being exactly the same, we shall mention them. On Lord's days there is an early prayer-meeting at sunrise, after which there is a public service, and sermon in the morning and afternoon, and catechizing of both the adults and children between the services of morning and afternoon. All the children are assembled at the school-room, and taken to the place of worship. There is a school for both the children and adults every morning at sunrise, excepting Saturday and Lord's day mornings. On the Monday evenings, a conversation meeting is held; on the Tuesday evenings, a meeting of the candidates for baptism; the same evening, Mrs. Bourne has a small select party of females at her own house, for prayer and religious conversation; on the Wednesday evenings, there is a public lecture; on Friday evenings, a meeting of the baptized, when general exhortations are allowed. Every morning Mr.

Bourne catechizes a class of adults at the chapel in the New Testament. On the first Monday evenings in the month, missionary prayer-meetings are held. Saturdays are always employed, by the people, for cooking food for the Lord's day. No Christian church is yet formed here, though it is hoped there are several persons of real piety, and fit to be admitted to the Lord's table. However, Mr. Bourne intends soon to organize a church. The number of persons baptized, at the time we left the station, were one hundred and seventy-eight adults, two hundred and sixty-six children. Some, though but few, of these had been baptized before the arrival of Mr. Bourne, by Messrs. Threlkeld and Williams, who kindly visited this island, occasionally, to preach the gospel to the people, while destitute of a settled minister. The candidates for baptism now are eighty-four; one hundred and forty of the adults read the New Testament; one hundred and sixty, elementary books. Indeed, with the exception of a few aged persons, who have lost their faculties, blind, deaf, &c., all the adults in the island can read. Many write, and a few cipher. There is a school every morning at sunrise, and at noon, for the children, when all attend who are of a suitable age; they are two hundred and ten in number, and a school of finer and more healthy children we never saw. This school, however, is in its infancy, many of the children, with their parents, having but very lately come to reside at the settlement; and Mr. Bourne finds a difficulty in obtaining suitable teachers. A few of the children can read well, and repeat their catechisms correctly. All are in a train of instruction, and we doubt not that more energetic means will now be brought into operation. The infants who are not of an age to attend school, are more numerous here than in any other of the islands in proportion to the population. Nearly all of both sexes, who are of suitable age, are married. These are a fine race of people, and in some respects differ in appearance from their neighbors. Deformed persons, and those who are afflicted with swelled legs, and scrofulous complaints, are fewer in proportion than in any of the islands we have yet seen.

"They are also a very industrious people. Civilization is making rapid progress; and we feel persuaded that, in the course of two or three years, these people will be fully on an equality with their neighbors, notwithstanding they have labored so long under those disadvantages which arose from the want of a missionary among them. Though they were before a warlike people, delighting in destruction, they are now peaceable and inoffensive. They live in great harmony among themselves. Scarcely any quarrelling or angry disputation ever takes place among them.

This may be said also with reference to the other islands. No crime of a flagrant nature has been committed for some time past, excepting two or three instances of adultery. But no crime is winked at by the government. The Lord's day is universally observed, and any work done on that day would be punished with great severity. A disposition to *tatau* themselves, among the careless, is the most common offence.

"Mrs. Bourne has formed all the baptized women into classes of ten persons each, for the purpose of making themselves comfortable bonnets, and promoting general industry. Eight of these plait the materials; the two others sew the bonnets, and have so much of the plat, for their labor, as will make each of them a bonnet. There is a strong desire among the people to adopt the English mode of dressing; but they are not able to obtain the materials, which is much to be regretted; some of them, however, have suits of English clothing, and most would, could properly obtain them. Their articles for barter are arrow-root, cocoa-nut oil and hogs, as in the other islands.

"After residing nearly two months with our pious and worthy brother and sister Bourne, from whom we received the most uniform and kind attentions, we feel happy in hearing our testimony to their worth as missionaries of Christ. They are possessed of good talents and information, and are animated by a steady zeal in their great work, and enjoy the affections and confidence of their people, by whom we were received with the most cordial joy, and treated with the most friendly and affectionate attentions."

As Raiatea and Tahaa are enclosed within the same coral reef, it has been agreed, by the missionaries of these islands, to hold joint annual meetings of their respective auxiliary missionary societies alternately in each. In 1824, the meeting was held in Raiatea, on the twelfth of May, on which occasion upward of two thousand persons were present. One of the deacons of the church commenced the service with reading and supplication; Mr. Bourne preached; and another deacon concluded with prayer.

After the service in the chapel, the congregation retired to partake of the refreshments provided on the occasion. Tables were spread and "upwards of two thousand of the natives, including children, were seated at them, on sofas, and screened from the sun by awnings of native cloth. Two persons, one at each end of the pavement on which the company were assembled, implored the divine blessing. Many animated speeches were delivered by natives, similar to those of new year's day, in which they endeavored to animate each other to love and good works. The

company afterwards returned to the chapel, when the business of the two societies was transacted, and several speeches delivered by natives. The hymn, beginning 'Blow ye the trumpet, blow,' was sung with much pious animation, after which one of the members of the church prayed.

"When the secretaries had read the respective reports,

"TAMATOA, the king of Raiatea, arose and delivered an address, with much energy, to the following effect:—'Dear friends, this is the fifth year that we have met together at Raiatea for this good purpose. My heart is greatly rejoiced that Tahaa and Raiatea are united in so good a work. Our labor has not been in vain; lands that were in darkness have been enlightened by our instrumentality; idols have been scattered to the wind; the word of God has been planted, has taken root, and grown; we behold its luxuriant appearance with pleasure. Surely we have been well paid for our labor: rejoice greatly. We have prayed for the spread of the gospel; it has spread. We have used the means; they have been blessed. Let us continue to labor, till every land shall have teachers from God, to teach them the path of life. Our fame has spread greatly; let us act worthy of that fame. How disgusting to have fame, and not to be worthy of it! Our lamp has shone brilliantly; let us use the means, that it may continue to shine before men, that they may glorify our Father. We have become as a trunk from which many branches have sprung; let us set a good example to all our branches, that we may be like a good trunk, whose branches are luxuriant. If we, the trunk, are evil, how can we expect that our branches will be otherwise? But they *will*, they will go on, they will grow; and if we, who were first, are not diligent, we shall soon be last. Then let us be diligent, friends; let us not be tired in subscribing our little property; let us send teachers; let us continue to pray, and God will continue to bless us. Let us ourselves not return back, lest Christ should say to us, as he said to Capernaun, "Thou," &c.'"

"FENUAPEHO then arose, and spoke to the following effect:—'Praise to God well becomes us, dear friends; but let it be heart-praise. Do what we will for God, he looks at the heart. We give our property for the spread of his word; do we give it with our heart, willingly, cheerfully, to the Lord? His word is to be great among the gentiles, from the rising to the setting of the sun. Consider what we were formerly; now, how very happy we are in our circumstances and all that relates to us! The glory of God is resting upon us. Britain was the trunk from whence

all this good has come to us. We knew nothing of societies formerly; now this *new property*, a missionary society, is seen amongst us. Praise God for his goodness, and labor that others may see and know as we do. We were dwelling in a dark house formerly, and did not know the evil and despicable things that were in that dark house. The lamp of light, the Word of God, has been brought, and we behold with dismay and disgust this and that. But stop: some are killing themselves this very day, while we are rejoicing. Some are strangling their children, while we are saving ours. Some are burning themselves in fire, while we are bathing in the cool waters of the gospel. What shall we do? We have been told by our missionary this day, that God works by means: sending his Word is one means; sending his servants, another means; to effect which property must be given. This we have; this we can give. Prayer is another means in our power. Let us pray fervently. Let us not covet our property, but give it freely for so good a purpose; lest our prayers should condemn us, when we pray, "Send forth thy Word, make it grow," and do not use the means. I'll say no more; but let us all cleave to Jesus.'

"[The cause advocated by such men as Fenuapeho is well advocated; for he acts as he wishes others to act. He has eight or nine children, for every one of whom he gives, as well as for himself and wife, five bamboos each, and has done so for several years—amounting to fifty, or more, bamboos of oil each year.]

"After Fenuapeho had spoken, Mr. Bourne read a long and interesting letter from a native teacher, left at the island of Mautii.

"AUMISTO, a chief from Otaheite, an intimate friend of the late king Pomare, and a very sensible man, arose and said, 'He had been at May meetings at this place and that place; but thought he felt his heart more full of joy now than he ever did before. To hear and see the kings and chief persons advocate the cause of Christ is gratifying indeed. My compassion has been growing greatly towards those who are still in darkness—still killing themselves for Satan. Shall we sit still and do nothing? God could work without us; he said, *Let there be light, and there was light*; but he pleases to work by us. Let us work, then, and give our property to assist the great Society in London in their great work. God the Father had work, God the Son had work, God the Spirit had work, in the redemption of souls; and shall God work, and we sit still? Shall Jesus pray, and we be silent? God has given us strength, breath, and ability to work and pray, to assist and support his servants in their great work. Work, then, for Jesus Christ.'

"FAAIRI, from Tahaa, spoke for a short time, exhorting to liberality and cheerfulness in the good work.

"ATITUETA, one of the deacons, spoke as follows:—We are told by Daniel, that God is to set up a kingdom that shall never be destroyed. The four great kingdoms, where are they? The Babylonish, the Persian, the Grecian, and even the Roman empire, compared to iron, where are they all? The stone, the small stone, cut out of the mountain, is to fill the whole world. It is filling the world. It is a kingdom that shall never be destroyed. Let us be concerned to assist in extending the limits of this excellent kingdom.' He concluded by a very apt application to each individual, that all might become subjects of this kingdom.

"ITAE, from Tahaa, spoke upon the excellency of the gospel of Christ:—What had been suffered by some from attachment to it? Shadrach, Meshech and Abednego were cast into the furnace; and shall not we testify our attachment, by contributing to send it to others? Consider how much was given by us formerly to Satan. Are there not some present who have given *tui-aha*,\*—many pigs, their five, their eight, their ten pigs at once to the evil spirit? Now, we are only called upon to give five bamboos—our three balls or measures of arrow-root. Let us give willingly, as unto the Lord.'

"TEMAURI, another of the deacons, arose, and after a few comparisons, tending to show that all sought means to accomplish their desired end, as the fisherman his net, hooks, baits, &c., proceeded—'So will those who love Christ. They will seek means to send his gospel to other lands, that others may know Christ too. I have been seeking a name by which to call this property thus subscribed and thus collected, and think it may be called, *Property to seek out lost souls*. Are not the souls of those living in darkness lost souls? And is not this property the means by which they obtain the light of life? It is the thought of lost souls that animates good people in their labors. They do not collect property for themselves; it is for lost souls. We give property for every thing; if we want a canoe, we give property for it; if we want an axe, we give property for it; if we want a net, we give property for it; and are lost souls not worth giving property to obtain? Think of lost souls, and work while it is called *day*.'

"VAMINE UME, of Tahaa, addressed the meeting, and compared the society to a ship, prayer to the sails, and the Spirit of God to the wind. He exhorted to diligence and liberality, which (he said) would be acceptable to God.

\* *Tui-aha* is the name of a piece of sinnet passed through the nostrils of a dedicated pig.

"Te Amo" arose, and said—"My beloved brethren—but it is not I that have loved you; it is God that has loved us all. It is well for me to speak of the love of God—I, who am so great a sinner against the king and against God. I am the chief of sinners; but God has plucked me, I hope, as a brand from the burning. We talk of giving property to God; God is the Lord of it all. It is not we that give it to him, but he that has given it to us, together with hands and strength to work it. Let us, therefore, rejoice, and work for him with the hands he has given us. Angels are beholding us this day; they are all ministering spirits (as we heard from our teacher last sabbath), and rejoice greatly, with wonder, at the work the Lord is doing."

"Several other speeches were delivered; but the above are the principal. Mr. Williams afterwards read two letters received from the Tahitian teachers at Aitutake, addressed to the people, and concluded with prayer.

"The company then retired again to the pavement, where tea was provided for the same number of persons as had previously dined together. Many animated speeches were again delivered, and great delight was evident in every countenance of this large assembly. As the sun retired below the horizon, the company again returned to the chapel, which was lighted up for an evening service. One of the deacons read the 2d chapter of Daniel, and engaged in prayer. Mr. Williams then preached from Rom. x. and part of 14th and 15th verses: *How shall they hear without a preacher? and how shall they preach except they be sent?* Another of the deacons concluded with prayer. Thus ended the fifth anniversary meeting, which Mr. Williams describes as one of *holy joy*.

The day following, the children of the schools, belonging to both stations, had a feast. They were first assembled in the chapel, where Mr. Bourne addressed them. They afterwards walked, about six hundred in number, to the pavement, where tables were spread as on the preceding day. When the feast was ended, several of the elder boys delivered short addresses, most of them founded on sermons they had heard. These speeches, which were unpremeditated, as it was not previously known that the boys would be called upon to speak, were delivered with much fluency and propriety, and appeared to give peculiar pleasure to every one present. After partaking of further refreshment (a substitute for tea), the children

\* Te Amo was formerly among the ringleaders of a rebel party, who have all now submitted themselves to the authority of the king. They have also been baptised, and acted ever since with great consistency. Many of them are candidates for the Lord's supper.

again assembled in the chapel, where Mr. Williams delivered a short address, and concluded with prayer. They afterwards all retired to their respective homes, apparently much delighted.

Mr. Williams, contemplating this delightful spectacle, asks, in reference to the former horrid custom of infanticide, *Would one quarter of them have been in existence, if the gospel of Christ had not been brought to these islands?* and then answers his own question—*No, the hands of their mothers would have been insubred in their blood!*"

In 1825, a new chapel was opened at this station, and the number of natives in church fellowship was eighty, whose conduct reflected credit on their Christian profession.

In 1827, Mr. Bourne was compelled, by the afflictive circumstance of Mrs. Bourne's illness, to remove from Tahaa to New South Wales, and this station was placed under the care of Mr. Williams, from Rarotoga. The reports of the society afford ground for hope that the work of God in this island has not suffered any material injury since the removal of Mr. Bourne.

Mr. and Mrs. Smith have been appointed to this field of labor, and sailed from England on the first of October, 1830.

#### BORABORA.

This island renounced idolatry, with the rest of the Society islands, in the year 1816, and many of the natives were long very desirous that a missionary should settle among them. To meet their wishes, the Rev. Mr. Orsmond, from the L. M. S., left Raiatea on the 13th of November, 1820. The natives received him with much cordiality, and soon after commenced the building of a place of worship, and also of better habitations. The chapel was opened in January, 1822. "The spot selected for this settlement," say the deputation, "is unequalled by any other on the island. It is on the western side of the great central mountain, extending along its base, and is upwards of thirteen furlongs in length, parallel with the winding shore. In front is a fine harbor, in which several hundred ships might lie at anchor with perfect safety, in all weathers. On the west side of this beautiful bay is the long island Tobura, and two small coral islets; where is an opening through the reef, with the island of Maupiti in full view, at the distance of thirty-five or forty miles. A more beautiful and suitable situation cannot be imagined; while a rich border of low land, and some valleys near, afford sufficient garden-ground to the people for growing the food common to the country."

A Christian church was formed here in 1820. In 1824, it had thirty-six members, of whom six were deacons. The number baptized was, of adults, five hundred and forty-three, of children, four hundred and forty. Native schools for adults and children were well attended. In the school for the latter were one hundred and forty-nine boys and one hundred and thirty-nine girls, of whom about seventy could read the Tahitian New Testament with fluency. An Adult and Juvenile M. S. had been formed. The contributions of the former amounted to two thousand and seventeen bamboos of cocoa-nut oil, and those of the latter to three hundred and ninety-one. Excellent roads had been made, and a noble stone pier erected, which was carried out nearly three hundred sixty-five feet into the sea. The village consisted of a street extending nearly two miles in front of the bay, composed of well-built houses. A code of laws, which had undergone a very careful revision, had been promulgated by the authority of the king and chiefs, and with the consent of the people. Although the mission was at this period in its infancy, it had had the honor of sending forth three native teachers with their wives to *Rimatara*, two with their wives to *Maupiti*, two married and one single to the *Friendly islands*, three to *Navigators' islands*, and two with their wives to *Harvey islands*.

The Rev. Mr. Platt removed to Borabora, in 1824, to fill the place of Mr. Orsmond, on his taking the charge of the academy at Eimeo.

The number baptized during 1826, was five adults and twenty-one children. Total baptized, since the commencement of the mission in 1820, of adults, six hundred and eighteen, of children, five hundred and eighty-nine; members added to the church, forty-eight. Six, during 1826, had died in the faith: three had been excluded from communion; of whom one, on repentance, had been re-admitted; four had incurred censure; of whom three, on repentance, had been restored. Total number received into church-fellowship since November, 1821, two hundred and forty.

Many of the young people at this station have, unhappily, manifested a very untractable disposition, and occasioned no small trouble to the missionary.

An increased quantity of land has been brought under cultivation. The people display their ingenuity and industry in the manufacture of a considerable number of chairs and tables, and other useful articles; such as a press-mill for the sugar cane, a turnery lathe, &c. &c.

Tefuaro, one of the two kings, or principal chiefs, of this island, died during 1826, while on a visit at Tahiti.

Through the years 1826, 27, 28, Mr. Platt reported his station as prosperous. He observes, "In general the minds of the people are expanding, strengthening, and advancing in divine knowledge." Fifty-one persons were added to the church in 1828, and there were one hundred candidates for its fellowship. At the latest intelligence, the church consisted of about three hundred members.

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### MAUPITI.

In 1822, two native teachers were sent here from the station at Borabora. In 1823, the deputation visited Maupiti in compliance with the earnest request of the king. The deputation writes, "We had the happiness to be present at the baptism of seventy-four persons, two hundred and ninety-one having been baptized before; so that there are now three hundred and sixty-five of the baptized. We also enjoyed the privilege of being present at the formation of the first Christian church here. The king and five others, with the two teachers and their wives, constituted the church. On the Lord's day, we had the pleasure to partake of the Lord's supper with them, which, together with our party from Borabora, made the number twenty. The chapel was crowded, and deep feeling was manifest in the countenances of all present. We had the very high gratification also of taking a part in their first missionary meeting, which was hastened on our account. The king, Taero, presided, and all the chiefs took a part; many of them spoke, and nearly all concluded with some text of Scripture. Indeed, their knowledge of, and love for, the Scriptures, is a striking feature in the character of all these islanders, and as pleasing as striking. The subscription announced amounted to nearly one thousand bamboos of cocoa-nut oil."

The number of members added to the church in 1825-6, was thirty-six, and the death of a few is mentioned, who departed in the enjoyment of a hope full of immortality. Some crafty visionaries created much trouble in this island, but the faithful labors of Mr. Platt, from Borabora, restored peace and order to the church and station. The teachers, beside attending to their missionary duties, have not been inattentive to civilization; they have displayed their industry and skill in the erection of dwelling-houses, boat-building, &c. &c.

### PAUMOTU, OR PALLISER ISLANDS.

FORMERLY, the inhabitants were notorious for abject superstitions, abominable vices, and unrelenting cruelties; but, through the influence of the missionaries at the Society islands, they have nearly all renounced idolatry, changed their habits, and, at least in name, become Christians. The language is *radically* the same as that of Tahiti. The native teachers here are Moorea and Teraa, who were members at Wilks's Harbor, and settled on the island of Anaa in 1822.

### AUSTRAL ISLANDS, OR ISLANDS OF RAIVAVAI.

[Five hundred miles south of Tahiti.]

In this group, there are five stations, viz. Raivavai, Tubouai, Rurutu, Rimatara and Rapa, under the care of fifteen Tahitian teachers. The deputation visited these islands, and reported the state of things at Raivavai and Rurutu to be highly gratifying. At the former island they found two chapels erected, and the congregations large and attentive.

In 1827, the entire population of Rurutu had been baptized, and the church consisted of thirty members. At a visit made by Mr. Davies to Raivavai, he found seventeen natives capable of reading in the Tahitian Gospels. The number of the baptized adults was one hundred and twenty-two. In Rimatara and Tubouai, he met with much that gratified him.

The good work of conversion in Rapa has been principally effected by Hota and Nene, from Tahiti, who have been joined by Mahana and Pauo, the former a schoolmaster, the latter a boat-builder. The church and schools are represented as in a very flourishing condition. On the 19th of April, 1829, the ordinance of baptism was administered to two hundred and fifty-one persons.

### HARVEY ISLANDS.

We adopt this as a general designation of the group, from one of the light-islands of which it consists being called *Harvey island*, and because that island is better known in geography than any other of the group.

One of them, whose name is not given, is uninhabited: the rest are as follow:—

Harvey island,	19° 17' S. lat.	158° 56' W. lon.
Aitutake,	18° 58' "	159° 48' "
Atui,	20° 1' "	158° 14' "
Mangeea,	21° 56' "	158° 3' "

These were all visited by captain Cook, and are laid down in his charts.

Mitiaro, }  
Maute, } Not noticed in any charts which the  
Rarotonga. } missionaries have seen.

At some of these islands, the natives had never seen a ship since captain Cook's visit.

When Mr. Williams visited the colony of New South Wales, in 1821, he left two native teachers at one of the islands of this group, called Aitutake (written *Whylootacke* on the charts), having previously furnished them with copies of the Tahitian Gospels, and a supply of elementary books in the same language. Subsequently, two native teachers from Borabora settled in another island. Nearly two years having elapsed, during which period no tidings of the teachers had been received, Mr. Williams and Mr. Bourne resolved to visit Aitutake, in the brig *Endeavor*, a vessel belonging to the chiefs of the Leeward islands. They sailed on the 4th of July, 1823, taking with them six native teachers, members of the church at Raiatea and Tahaa, with their wives. They arrived off Aitutake on the ninth of the same month.

The first sounds from the shore that saluted their ears were—"It is all well with Aitutake. Aitutake has received the word of God. The word of God has taken deep root at Aitutake. The maraes and idols are consumed in the fire."—These and such like exclamations proceeded from every canoe they passed, as they approached the island. The brethren, however, appeared to doubt the truth of these representations, when the natives, to remove their incredulity, pointed to the hats which they wore, and exhibited the spelling-books which they had in their hands. A chief and another native, who were among the first in the island to receive Christianity, were now admitted on board, and from them the following information was obtained:—"That all the idols in the island were destroyed and burnt to ashes, except a few in the possession of the teachers; that the profession of Christianity was universal; that a chapel was erected; and that they were waiting the arrival of missionaries in order to open it." The brethren then went on shore, and found the teachers in health, and pursuing their labors with alacrity. The teachers confirmed what had been announced by the natives, adding that

the sabbath was regarded as a sacred day; that public worship was attended by all, and family worship by nearly all, the people on the island. The brethren, having opened the chapel, returned on board the Endeavor, accompanied by the young king and his wife, the grandfather of the king, together with Papeiha, one of the native teachers, left by Mr. Williams in 1821.

They now proceeded to the island of Mangeea, to which place they resolved to send, on their return home, two single men to reside as teachers. From Mangeea they sailed to Atui. At this island, they found two teachers from Borabora, who had been sent a few months before. They were in a pitiable condition. They had been stripped of the natives of their property, and were greatly discouraged by their want of success. Messrs. Williams and Bourne invited the king of Atui to accompany them to Borabora, but he declined. He, however, consented to go out to sea with them for two or three days. During this time, he witnessed public service on board, and had much conversation with the brethren. The result was, that he determined to embrace Christianity, to destroy all his maraes, and to erect a house of prayer. The brethren prevailed on him to accompany them to two adjacent islands, Maute and Mitiaro, of which he is also king, and to use his influence to enable them to settle a teacher on each island. He acquiesced, and two teachers were landed. The natives of both these islands have subsequently embraced Christianity.

In relation to the king, Messrs. Williams and Bourne write as follows:—"Thus the king of Atui came on board this vessel a bigoted idolater; he was induced to embrace the *true word*; to use his influence in overthrowing the *adoration of ages* in two islands; and returns to that of his own residence, with a full determination to do the same there. We are constrained to say, '*It is the Lord's doings, and it is marvellous in our eyes!*'"

From Atui the brethren proceeded to Rarotonga, a large island, with a numerous population. Here they left Papeiha, and six natives of the island who had embraced Christianity at Aitutake, and who were passengers in the Endeavor.

From the reports made of this island, in 1827, we learn that infanticide has ceased; that ohapels and missionary abodes had been erected. Mr. and Mrs. Pitman, with the native teachers Papeiha and Tiberio, are laboring at Gnatangia, where a new chapel has been opened. This is a good building, one hundred and fifty-four feet by fifty-six, and reflects much credit on the natives. On the 5th of August, 1827, Mr. Pitman preached his first sermon in the Raroton-

gian dialect. In 1829, Mr. and Mrs. Buzacott joined Mr. Pitman. At this station there is a sugar-mill, and the art of sugar-making has been introduced into all the out-stations.

In 1830, the regulations of the chiefs for the suppression of vice were opposed by some ill-disposed persons, who proceeded to acts of violence, and burnt the houses of the obnoxious parties. During this conflagration, the chapel at Gnatangia was consumed. But on the following day the chiefs met, and agreed to erect a new one.

In 1829, Mr. Buzacott commenced a new station—**AVARUA**—eight miles from Gnatangia. The latest reports mention that there are five hundred and fifty boys and girls in the school.

There is also another station at **ARORAGNI**, which was formed in 1828, at the urgent request of Tinomana, chief of Aroragni. The charge has been committed to Papeiha.

The annual report for 1831 states, that **AITUTAKE**, in 1830, appeared in a state of interesting prosperity. At the examination of the school, nearly four hundred children were present. The people in general adorned their profession of Christianity; and the missionaries observe, in their account of their last visit, "Many, we have reason to believe, are Christians indeed."

In **ATUI**, on the 9th of June, 1830, the first church in the island was formed, and the sacrament of the Lord's supper administered by Mr. Williams to twenty persons.

In **MANOEEA**, the number who have embraced Christianity amounts to one hundred and thirty-six adults, with three hundred children. The island is in a fine state of cultivation, and the manners of the inhabitants are improving.

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#### NEW SOUTH WALES.

In the latter part of 1826, Mr. Threlkeld commenced his labors at *Bahataba*, on lake Macquarie. Mr. Threlkeld has exerted himself in attaining a knowledge of the aboriginal language, of which specimens published by him have attracted considerable interest in the colony. The great expense attending this mission has induced the directors to apply to the local government for aid, in support of the measures requisite for promoting industry and civilization among the aborigines located at the station. Should this aid be refused, it is probable that this mission will be abandoned.

The Society has been under great obligations to the

Rev. Samuel Marsden, the colonial chaplain, for his kind services at this station.

### NAVIGATORS' OR SAMOA ISLANDS.

THESE islands are eight in number, and are, like the Georgian and Society islands, divided into two clusters, each containing four islands. To attempt the introduction of Christianity among the inhabitants of this populous group of islands, two of which are larger than Tahiti, was the chief object of a hazardous voyage undertaken by Messrs. Williams and Barff, in the summer of 1830. At Tonga they met a chief, with his wife and family, belonging to these islands, who, on being acquainted with the object of their voyage, requested that he might accompany them to his native country. They were thus providentially furnished with the most desirable means of opening a communication with the people. This chief proved an invaluable acquisition to the missionaries in their subsequent intercourse with the Samoans. When they reached the group, they found war raging between the two principal islands, Upolu and Savai. This war was occasioned by the death of the chief priest of the islands, who had been recently murdered. The missionaries experienced a favorable reception from the friends of the chief who had accompanied them from Tonga, and whom they found to be related to families of the highest rank. Maleitooa, the king of the large island of Savai, was at the seat of war with his army. A messenger was sent to inform him of the arrival of the missionaries; and though a slight engagement had taken place in the morning, he left his warriors, and hastened to welcome them, and told them he had heard of the new religion, desired much to be acquainted with it, and thanked them for coming to his country. They informed him of the object of their visit, introduced the *teachers*, and endeavored to persuade him to discontinue the war. This the king and chiefs promised to do as soon as possible, but informed the missionaries that they must fight that fight, and then they would come and learn from the teachers the *lotu*, or word of the great God. Though the most tragical fate had been experienced by former visitors to the Navigators' islands, and no European had ever set his foot on the shores of the large island off which their little vessel lay, encouraged by the appearance and professions of the chiefs and people, Messrs. Barff and Williams landed, and remained three days and two nights among the inhabitants, by whom they were treated with the greatest kindness. On the island

*Savai*, they left the native teachers, four under the protection of king Maleitooa, and four under that of his brother.

At a large public meeting with the chiefs and people, when presents were exchanged, the missionaries promised the chiefs that, in ten or twelve months, they should, if possible, be revisited; and informed them that if they attended to the instruction of the teachers, European missionaries should come to reside among them. It is estimated that six English missionaries will be required for these islands. Few missions have been commenced under circumstances more pleasing, or have presented equally encouraging prospects of speedy and extensive success.

### SANDWICH ISLANDS.

It is particularly worthy of remark, that even at the commencement of the operations of the London Missionary Society, the directors expressed an intention of sending the glad tidings of salvation to the inhabitants of the Sandwich islands, which they justly represented as presenting "a noble field for evangelical labors." Captain Wilson, however, on assuming the command of the *Duff*, stated expressly, that it would not comport with the object of his voyage to visit this part of the Pacific ocean, without excluding the Friendly islands;—the capture of the missionary vessel, on her second voyage, with the pressure of business occasioned by the return of the brethren, suspended, for a time, the further consideration of the subject;—and a series of other circumstances, apparently untoward, but all regulated by infinite wisdom, precluded the introduction of the gospel to these populous and interesting islands, till the visit of the deputation to the South seas; when "a great door and effectual" was opened for the admission of teachers, who had been appointed to a *different* situation, but who were irresistibly led to this scene of usefulness; whilst the friends of the Redeemer, both at home and abroad, were constrained to exclaim, "This is thy work, O God, and thy hand hath done it!" The particulars of this highly interesting event will be found in the subjoined extracts of letters from the Rev. W. Ellis, and from the deputation to their friends in London; the perusal of which is well calculated to infuse new animation and zeal into the heart of every reader, who, being personally interested in the preciousness of Jesus, is led to pray that his perishing fellow creatures may be also made acquainted with him, whom to know aright is life eternal.

"Tamehameha, the late king of the Sandwich islands," says Mr. Ellis, "considering himself under the protection of the king of England, had always been very attentive to English vessels touching at any of his islands for refreshments; and, in consequence of his kindness having been reported to our government, a very neat schooner was sent to him from Port Jackson as a present from the prince regent. Captain Kent, of his majesty's colonial cutter *Mermaid*, having the schooner under his charge, touched at Huahine for fresh provisions, on his way to the Sandwich islands, and very kindly offered a passage to any of us who might wish to visit the islands; and, as he intended to touch at the Marquesas, it afforded a favorable opportunity for introducing the gospel among those islands, which, from their proximity to the Society islands, had a peculiar claim on our attention. I was appointed to accompany the deputation, to endeavor to settle some native teachers among them, and to examine the ground, with a view to its becoming a missionary station. Accordingly, on the 25th of February, 1822, we left Huahine, having with us Auna and Matatore (two native deacons), with their wives, who were sent by the missionary society in Huahine to the *Marquesas*, to instruct the people there in the knowledge of the true God, and of the way of salvation through Jesus Christ; also to teach them to read and write. On the 27th of March, we came in sight of the north-east coast of Hawaii, or Owhyhee. We sailed along within four or five miles of the shore, almost enchanted with the beautiful appearance of this part of the island. The coast was very bold, generally rising four hundred feet almost perpendicularly from the sea: in some places, the rocks were bare, or only partially covered with moss; in others, they were richly clothed with shrubs and trees. The line of coast was occasionally broken by deep bays or extensive valleys, while, at unequal distances from each other, the most beautiful cascades of various forms and dimensions flowed down its steep front, and emptied themselves into the ocean below.

"We had a brisk gale in passing the strait between Maui and Hawaii, after which it became calm, and we were obliged to lay to, for the night, off *Tovaihai*. I accompanied our captain on shore, near to which we were met by *Kuakini*, the governor of the island, who was very inquisitive about the object of our visit, and, learning from Auna that we were missionaries, expressed his wish that some of us might remain with them. A very friendly intercourse soon commenced between the natives who came off with him and the Otaheitan with us, and the evening passed agreeably away. He joined with us in our family devotions, and afterwards told Auna and his companions, that he much

wished to be instructed in the religion of Jesus Christ, and to be made acquainted with Jehovah, the true God, but had nobody to teach him, except an Otaheitan, who had told him about these things.

"On the ensuing sabbath, we came to an anchor in Karakakua bay, and endeavored to improve the season as well as circumstances would admit. Early on the following morning, we went on shore, and proceeded to the spot where our unfortunate countryman, captain Cook, met his lamentable end. An aged chief undertook to be our guide, and conducted us to the spot where the celebrated navigator fell, which we contemplated with melancholy interest. We afterwards wandered through the villages, conversing with the people, whom we found every where willing to listen to us, and generally expressing a desire to learn to read and write, to be made acquainted with the true God, and the way of salvation through Jesus Christ; generally lamenting, also, that they had no one to instruct them, and soliciting us to remain with them. I talked in Tahitian to them, employing also the few phrases of their language I had been able to pick up, assuring them we sincerely compassionated them in their present ignorant state, and most ardently wished they might soon participate in those blessings now so richly enjoyed by their brethren in the Georgian and Society islands.

"Hawaii, or Owhyhee, is a fine island, of very considerable magnitude, estimated by Vancouver at four thousand square miles. The population is, perhaps, one hundred thousand, and not a missionary among them to tell them of the love of God to lost sinners, as the American missionaries at *Woahoo* have not been able to form a permanent station on this island; for the king appears unwilling that any of them should remove from the vicinity of his place of residence. I had several opportunities of conversing with the governor while we remained at Hawaii. He was remarkably pleased with our first visit, and kept us till a very late hour conversing on different subjects, being very minute and particular in his inquiries about the Society islands.

"After Mr. Tyerman and myself had lain down to sleep on our mat, he came in and sat by the side of us, with his slate in his hand, to receive a copy, with which I readily furnished him. He afterwards continued his inquiries until about two o'clock in the morning, when he left us and retired to rest, frequently repeating, '*I desire to learn; great is my desire.*'"

In another letter, dated July 9, Mr. Ellis writes as follows:—

"After waiting a fortnight for the Prince Regent (the schooner sent out as a present to the king of these islands), our captain weighed anchor, and pro-

ceeded to Woahoo. We called at Kairua and Tovalhai on our way; and on Monday, the 21st, we came to anchor in Kou harbor, off Hanarooroo. Shortly afterwards we accompanied captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission-house. After paying our respects to the king and other branches of the royal family, together with the foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing-place, where we were very kindly welcomed by our sisters Thurston, Chamberlain and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our protracted detention here. Our brethren and sisters are very laudably employed in studying the language and teaching several of the natives; preaching also the gospel, by means of an interpreter. They appear to possess the spirit of their office; and though they are exposed to many trials, yet they are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

“Our Tahitian companions were invited to the house of Kaahumanu, the queen of Atooi. They had met with a countryman of theirs, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society islands, and especially of the kings and chiefs, who were falsely represented as poor and miserable. They were also frequently inquired of by Rihoriho, the king of the Sandwich islands, respecting these things, and were enabled to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their

approbation, and requested that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had, also, now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write.

“About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and accompany them, to instruct them in the word of God. They also expressed their wishes that I would remain with them, and send for my family; or go back to Huahine, and return here with them, to teach them the good way to heaven. From the first day we had landed, we had often been requested, by some of the chiefs and people, to come among them; but, considering the field occupied by our American brethren, we had made no answer to their applications: however, we now felt that we must give them some decisive answer. We consulted with our missionary brethren here, and requested their opinion as to the expediency and desirableness of the Tahitians' remaining, and my returning to engage in missionary labor in the Sandwich islands. They unanimously declared, that it would most likely be for the advantage of the great cause in which we were all engaged, that our friends should remain; and expressed themselves pleased with the prospect of my becoming a laborer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society islands, and that there was much greater need of more laborers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell Kaahumanu and her consort, that we were anxious they should be instructed in the doctrines and precepts of the *new religion*, as they call Christianity; and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engage in teaching them and their people the good things in which we had already instructed the natives of the Society islands.

“In the evening of the same day, we waited upon them, when they expressed their pleasure at our friends' remaining with them, instead of proceeding to the Marquesas; and also the satisfaction they felt at my intending to return and settle among them. The next morning, Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of Atooi and his queen to Moui and Owhyhee: we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days after-

wards, Rihoriho, the king, expressed to Mr. Bingham and myself his decided approbation of my coming here, as did also his queen and most of the chiefs, together with the prime minister, Karanimoku.

"The analogy between the language of these islands and that of Otaheite is very great, as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity; and to set before the people, in a plain and intelligible manner, the unsearchable riches of Christ; the will of God for their salvation. I have preached regularly twice a week, ever since our arrival, to our friends from the Society islands: many of the natives of these islands have attended, and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Tahitian affords me great assistance, and accelerates my progress. The king proposes to be our instructor, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is, perhaps, the best acquainted with the language of any individual in the islands, and would make the best instructor; but his time and attention are seldom unoccupied by other affairs. However, we are happy to receive instruction from him, whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the Scriptures into it, as Pomare's was in aiding the translations into that of Otaheite."

The deputation, in writing from Woahoo (one of the Sandwich islands), on the 10th of August, observe:—

"Mr. Ellis has composed four hymns, in the Owhyeean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates, perhaps, any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific ocean whalers, having also a population of above two hundred thousand inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham,

and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice and wretchedness in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any natives who had the least notion who it was that made the sea, the sky, or themselves; but they all said it was good to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion, and proposed some difficulties for solution. Among other questions, he asked, whether Jehovah could understand, if they prayed to him in Owhyeean, or whether they must all learn English. When he had received answers which appeared to satisfy him, he said it was good, and he was ready to receive instruction and to worship Jehovah, as soon as Rihoriho should order it. All seems to hang on the word of the king. The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rihoriho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owhyeean language. But, alas, the king is slow to learn! Nevertheless, these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God."

Scarcely had this communication been forwarded to the directors, when other letters were sent off, containing the following animating intelligence:—

"The king's decision is made in favor of the gospel; and two days ago the chapel overflowed with all the royalty and dignity which these islands afford. The names of twelve natives have also been given in, who appear to be sincerely attached to the word of God; so that ere long we hope that the administration of Christian baptism to the natives will commence by the missionaries.

"Within the last week, an astonishing ardor has begun to manifest itself, and is now spreading among the chiefs in all directions, and scores are applying daily for books, and we are fully employed, from morning until night, in teaching the people. Some go to the

king and his family, and others to the houses of the chiefs. They are making the most pleasing progress. It is, indeed, life from the dead. Our coming here appears to be singularly of God; and probably in no part of our journey shall we be more useful than in this, though it was completely out of the range of our calculations."

On the 22d of August, the deputation, accompanied by Mr. Ellis, left Woahoo on their return to Huahine; and towards the end of October, a general meeting of the missionaries of the Leeward islands was held at Raiatea; when, after mature deliberation, it was deemed expedient that Mr. Ellis should remove with his family to the Sandwich islands, in compliance with the earnest invitation of the king and chiefs, as well as the American brethren settled in that extensive field of labor. A native teacher, named Taula, and his wife, were also appointed to accompany him; and on the 31st of December, the little party set sail for Woahoo, where they arrived in safety on the 5th of February, 1823.

On the 31st of March, the king Rihoh'ho, who had now assumed the name of Tamehameha the Second, having attained to some proficiency in the art of writing, addressed a letter to the directors of the London Missionary Society, of which the following is a correct translation:—

"Woahoo, March 31, 1823.

"Great affection to you dwelling together in Britain. These are my words to you, which I now make known.

"We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts may be like yours.

"Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But you have compassionated us, and we are enlightened. We are praying unto God, and are listening to the word of our salvation. We also keep the sacred day of Jehovah, the sabbath, which is one good thing that we have obtained; one good thing that we have lately known to be a temporal good. Mr. Ellis is come to this place; we desired his coming, and we rejoice. He is teaching us that we may all be saved.

"Write ye unto me, that I may know what you write. Pray ye also to God for us, that he would give salvation for us, that our bodies (actions, walk, conversation, &c.) may be made good, that our souls may be saved by Jesus Christ.

"Great affection for you all,

(Signed)

"TAMEHAMEHA,

"King of the Sandwich Islands.

"To the Company of Directors of the Missionary Society."

In the autumn of 1823, Tamehameha resolved to pay a visit to his Britannic majesty, in order, as Mr. Ellis expresses it, "that he might obtain some friendly counsel and advice, in respect to the government of those far distant isles; and that he and his favorite associates, who designed to accompany him, might increase their acquaintance with the world, enlarge their views of human society, and have an opportunity of observing the laws, customs, institutions, religion and character of the nation, beneath whose guardian friendship and protection they and their countrymen had with confidence placed themselves." This design was by no means agreeable to the king's subjects; many of whom exhausted all their powers of persuasion in order to induce him to relinquish his intended voyage. His mind, however, was fully made up on the subject; and on the 27th of November, he embarked in a vessel called *L'Aigle* for London; being accompanied by his queen, Kamehamara; a chief named Boki, with his wife Ririha; captains Jaek and Manuia, two native commanders of native vessels, capable of speaking a little English; Kuanao, the king's weigher of sandal-wood; and a person named Young, who was capable of conversing in English. As the king entered the boat, his subjects thronged the beach, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants.

On the arrival of these interesting personages in London, they took up their residence in a hotel in the Adelphi, where every suitable attention was paid to them, by order of his majesty. Previous to their introduction to the king, however, both Tamehameha and his consort were seized with the measles, and in a few days were in an alarming state of inflammation. Every possible aid was afforded by several eminent physicians, but all proved ineffectual, and the royal visitors sunk under the pressure of disease; the queen dying on the 8th of July, 1824, and the king on the 14th, five days only intervening between the time of their decease. Their remains, after lying in state, were deposited in the vault of St. Martin's church, in the Strand, whence they were subsequently conveyed, by the *Blonde* frigate, to the country which gave them birth.

Previous to the departure of the royal suite from London, a deputation from the directors of the London Missionary Society waited upon them, and were kindly received. They stated as well as they were able (there being no competent interpreter present), the intention of the Society to have thanked the king and his chiefs for the kindness they had shown to Mr. Ellis and the American brethren; for the attention they had

paid to religious instruction, the abolition of idolatry, and the observance of the Lord's day; and for the general favor shown to Christianity. The deputation also wished to condole with the survivors on the great loss they had sustained, and the grievous disappointment which the inhabitants of the Sandwich islands must feel, when a ship should appear on their coast, without the personages they so earnestly longed to see;—and whilst they pointed out the duty of submitting to the will of the Almighty without murmuring, they expressed a hope that the king's successor and the chiefs would continue to manifest the same attention to the missionaries, and an increasing regard to the religion of Christ.

Soon after Tamehameha left Woahoo for England, his people manifested a great desire for instruction, which is supposed to be partly attributable to the injunctions he left behind him, and to the powerful influence of Karaimoku, the prime minister, on whom had devolved the charge of the government. The demand for books became greater than the missionary could meet, and it is represented as affording the brethren high gratification, in taking their evening walks, "to hear the hymns of the chapel, and the lessons of the school recited by the people, instead of the monotonous sounds of their ceaseless *pura* (or praise to their gods and departed heroes), while the book, the slate, the pen, are superseding games of chance." The report of the directors states—"Karaimoku powerfully seconds the efforts made by the missionaries to promote the moral and religious improvement of the people. He has prohibited drunkenness, shut up all houses for retailing ardent spirits, and has enjoined on all classes attention to the means of instruction, and an observance of the sabbath day."

In consequence of the continued illness of Mrs. Ellis, and the improbability of her recovery, if she remained in the Sandwich islands, Mr. Ellis determined, with the advice of Dr. Blatchely and the full concurrence of the other American brethren, to try the effect of a voyage to Europe. Mr. Ellis accordingly embarked with his family in the *Russel*, American whaler, commanded by captain Coleman, who generously afforded him a free passage to the United States, on the 18th Sept. 1824. The *Russel* arrived, 19th March, 1825, at New Bedford, whence Mr. and Mrs. Ellis proceeded to Boston, in which city they experienced the kindest reception. A severe attack of illness with which it pleased God to visit Mrs. Ellis, detained them in America four months, during which period they received the kindest attentions. In reference to these manifestations of "brotherly kindness," Mr. Ellis thus addresses the secretary—"It is impossible for me to name half of those who have distinguished themselves

by their disinterested kindness. But I cannot omit to mention the officers and members of the *American Board of Commissioners for Foreign Missions*; many of the ministers in Boston and the vicinity; Dr. J. C. Warren, whose valuable professional services have been constantly and gratuitously rendered; Henry Homes, Esq.; John Tappan, Esq.; Mrs. M'Lean; J. W. Jenkins, Esq.; deacon M'Clure; and the Hon. Samuel Hubbard. In the pious and amiable family of the latter, we have been domesticated for the last three weeks, at his country house." On the 20th of July, Mr. and Mrs. Ellis embarked with their family for England, in the *Hudson*, New York packet, captain Champlin, and arrived in London on the 18th of August. Soon after his arrival, Mr. Ellis published the *Narrative of a Tour in Hawaii*, performed by himself and the Rev. Messrs. Bishop, Goodrich and Thurston, American missionaries, in the year 1823.

The only representatives of the London Missionary Society now employed in the Sandwich islands are *Taud*, *Toteta*, and *Tuti*, excellent Tahitian teachers, who, with their pious wives, are laboring for the good of souls.

In reference to this mission, the directors say—"It affords them great pleasure to report that the work of God in the Sandwich islands, which is now carried on by our American brethren and their native assistants, with whom three valuable brethren and three females from our stations in the South Sea islands, are industriously and harmoniously laboring, is proceeding in the most interesting and useful manner. The progress of education, the translation of the Bible, the attention of the people to religion, and the influence of the whole on their individual characters and social habits and comforts, are truly delightful and encouraging. As might be expected, Satan is endeavoring to hinder this good work, by raising up adversaries, chiefly among the American and European residents in the islands. But, notwithstanding this opposition, little doubt can be entertained of the evangelization of these interesting regions, and that the glorious work commenced in Tahiti and Hawaii will, in due time, spread over the numerous islands which spot the bosom of the Pacific ocean. While adverting to the work which is going on in the Sandwich islands, the directors cannot allow the opportunity to pass, without referring, with high satisfaction, to the style in which their transatlantic brethren are now entering on the great work of Christian missions. In a manner worthy of the rising greatness of their country, of the energy of their national character, and the purity of their religious principles, they are now coming forward to the help of the Lord against the mighty. In the increase of their resources, the multiplication of their

agents and the ardor of their zeal, the directors of the London Missionary Society most sincerely rejoice. In their exertion we see the operations of the same principles which animate the Christians of our (and what was once their) native land. In their missions, we recognize men of the same spirit with which our beloved brethren are animated; and in the success which has accompanied their enterprise, we contemplate the blessing of the same covenant God who has rewarded our feeble efforts. Across the wide Atlantic, we give them most cordially the right hand of our Christian fellowship, praying that grace, mercy and peace, from their God and ours, may be multiplied upon them."

### TONGATABOO.

AFTER landing the first missionaries in Otaheite, in 1797, captain Wilson sailed for the Friendly isles, for the purpose of settling some other heralds of salvation on the shores of Tongataboo; and on the 10th of April, the *Duff* was safely moored in the harbor of that island. An immense number of the natives immediately came toward the ship in their canoes, and endeavored to get on board; but as they were all armed with spears and clubs, about twenty only were admitted, the others being kept off by sentries, judiciously placed along each side of the deck. They offered a variety of articles for barter; but their demands were so exorbitant, that little business could be done in that way; and their language proved so dissimilar from that of Otaheite, that it was scarcely possible to understand them. It soon appeared, however, that two Europeans were in the island, who were fully competent to the task of acting as interpreters; and this consideration rendered them welcome visitors on board, though their appearance was extremely forbidding, and strongly indicative of consummate villany.

These men, one of whom was an Irishman, named John Connelly,—the other, Benjamin Ambler, of London,—stated that they were mariners, who had quitted an American vessel, and remained at Tongataboo till they had become perfectly acquainted with the language. They also gave some information relative to the different chiefs on the island, and represented *Tibo Moomoo*, the *dugona*, or principal chief, as particularly characterized by humanity to his own subjects, and hospitality to strangers.

Captain Wilson now explained the object of the missionaries in visiting this distant part of the globe, and inquired what treatment they might expect, in the

event of their settling in Tongataboo. Ambler replied that the natives would receive them gladly, and show them much kindness, though he could not answer for the security of their property. Connelly, however, intimated that if they encumbered themselves with iron tools, and attempted to oppose the depredations which would be inevitably committed upon them, their lives would, in all probability, be sacrificed. They then received some presents, with which they appeared much pleased, and quitted the vessel, promising to use their influence with *Moomoo* on behalf of the missionaries.

About ten o'clock the next morning, Ambler and his companion returned to the vessel, bringing three hogs and some yams from the venerable chief, whose canoe, soon afterwards, came alongside. He was, at first, unwilling to ascend the ladder, fearing that his strength would prove incompetent to the task. His desire of going on board, however, finally triumphed over his fears, and after repeatedly resting himself, he was conducted into the cabin, and placed in a chair which he greatly admired, whilst his attendants squatted themselves on the floor around him. He surveyed the cabin and its furniture with minute attention, expressing his admiration of all he saw, and occasionally proposing a number of pertinent questions; and when he was informed that the persons who were desirous of settling at Tongataboo could instruct the natives in the manufacture of such articles as had particularly attracted his notice, he appeared completely transported with joy. The captain embraced this opportunity of mentioning every circumstance which seemed likely to raise in his mind an elevated idea of the missionaries; and *Moomoo* immediately offered them a large house near his own, in which they would enjoy the full benefit of his protection. As it was evident, however, from his declining years and numerous infirmities, that he was already hastening to that "bourne whence no traveller returns," it was afterwards agreed that they should all reside with *Toogahowe*, who was represented, by Ambler, as the greatest warrior in the island and likely to be the successor of the aged *dugona*.

This business being finally arranged, a canoe was sent, on the 12th of April, for the missionaries and their chests; and Messrs. Bowell, Buchanan, Gaulton, Harper, Shelly, Veelson and Wilkinson immediately proceeded with Ambler and a petty chief, named *Commahye*, to *Aheefo*, where a house had been prepared for their reception. Messrs. Cooper, Kelso and Nohs remained on board, to prepare the rest of the things.

The next afternoon, about three o'clock, three of the missionaries returned, and reported that the distance to *Aheefo* was greater than they had anticipated,

and that the landing with goods was extremely difficult, it being necessary to wade up to the knees over a flat which extends about half a mile from the beach into the sea. They also stated, that, after surmounting this obstacle, they had to proceed a mile farther before they reached their habitation; so that, notwithstanding the assistance of the natives, it was near one o'clock in the morning before the whole of their property was securely housed, and they were left to themselves. They added, however, that, after committing themselves to the watchful providence of God, they enjoyed a sound and uninterrupted repose, and, in the morning, were supplied with a breakfast by the prompt and hospitable attention of the natives.

The three remaining missionaries having joined their companions, and the Duff having sailed from Tongataboo, a temporary sensation of melancholy filled the breasts of those who had bidden a long adieu to their native land, their beloved friends, and all the comforts of civilized life; but on reminding each other of the blessed cause in which they had engaged, and the triumphs which, through their humble instrumentality, might be achieved by the gospel of Christ among the perishing heathen, their minds were completely tranquillized, and they were enabled to look around with composure and resignation on the scene which they were henceforth to consider as their country, and the place where, after death, their bodies must moulder into dust. The kind attentions of the natives also tended to reconcile them to their new situation; as these visited them in great numbers, and invariably brought presents of cloth, pigs, cocoa-nuts, or plantains. Such articles as the missionaries could conveniently spare were, of course, presented in return, and all occasions were embraced for the gratification of their curiosity. This was wonderfully excited, one day, by the striking of a cuckoo clock, which the brethren had just fixed up, and put in motion. The natives, after regarding it for some time with silent astonishment, concluded that it was a spirit, and circulated the report among their countrymen, that the missionaries were in possession of a *bird spirit*, which would infallibly discover any depredation that might be committed upon their property. It unfortunately happened, however, after some time, that a chief, named Duatongo, having been presented with a clock of a similar description, was prompted by curiosity to take it to pieces, and, on finding it impossible to put it together again, he sent for the brethren to mend it; but as all their attempts proved unavailing, they were considerably lessened in the opinion of the natives, who had previously imagined that nothing could exceed the bounds of their capability.

The aged dugona Moomooe was, at this time, extremely ill, and apparently near death; and on the morning of the 28th, the missionaries received a most affecting account of the fate of one of his sons named Colelallo. The unfortunate youth, who resided at some distance, was sent for, by the order of his father, under pretence of having his little fingers cut off (a practice usual in Tongataboo, with a view to appease the anger of the *odooa*, or spirit, that the sick person may recover), but, in fact, that he might be strangled. The summons was obeyed by Colelallo without hesitation; and, on his arrival, he was saluted in the most cordial manner by his elder brother, Toogahowe. On proceeding, however, to visit his dying parent, he was seized by the attendants, who immediately prepared to strangle him. The fatal truth now flashed on his mind, and he assured them that he would submit to his father's will, if they would use gentler means; but as they continued their violence, he exerted all his strength in resisting, and at length succeeded in beating them off. The respite thus obtained, however, was of short duration. Three natives of the Fejee islands were called in; and these, being joined by a *sister* of the devoted victim, soon put a period to his mortal existence.

To account for this cruel and unnatural murder it may be necessary to state, that in such cases, it is believed the strength of the person strangled will be transferred into the invalid on whose behalf the sacrifice is made, and that the recovery of the latter will consequently ensue. The preposterous fallacy of this idea, however, was sufficiently manifested with respect to Moomooe, who, notwithstanding the immolation of his unoffending offspring, continued to sink into a state of complete exhaustion till the morning of the 29th, when he breathed his last. In the afternoon of the same day, the corpse was carried past the mission house, on a kind of bier, constructed of the boughs of trees, and supported by about twenty men. Several relatives of the deceased preceded the body, in their mourning dresses, consisting of matting wrapped round them instead of cloth, and a twig of the chestnut-tree about their necks. Some of them had cut their heads with sharks' teeth, and the blood was running in streams down their faces. Behind the corpse was a multitude of people of both sexes; and in the procession were two wives of the deceased, who were devoted to be strangled at the funeral; one of these was bathed in tears, but the other appeared little concerned.

The interment having been fixed for the 2d of May, some of the missionaries went to see the ceremony, and found about four thousand persons sitting round the place of sepulture. A few minutes after their

arrival, they heard a great shouting and blowing of conch shells at a short distance; and soon afterwards, about a hundred men, armed with clubs and spears, rushed into the area, and began to cut and mangle themselves in a most dreadful manner. Many of them struck their heads so violently with their clubs, that the blows might be heard twenty or thirty yards distant, and these were repeated till the blood ran down in streams. Others, who had spears, thrust them through their thighs, arms and cheeks, calling, at the same time, on the deceased, in a most affecting manner; and a native of Fejee, who had been in the service of the late dugona, having previously oiled his hair, set it on fire, and ran about with it, all in flames. When this frantic creature and his companions retired, a second party went through the same cruelties; and after them, a third entered, shouting vociferously and blowing their conch shells. Four of those in the van held stones, which they used for the purpose of knocking out their teeth; and those who blew the shells occasionally wounded their heads with them in a shocking manner. One man, who had a spear, thrust it through his arm just above the elbow, and ran about the area with the weapon sticking in his flesh. And another, who appeared to be one of the principal chiefs, acted as if completely under the influence of madness, running wildly to every corner of the area, and beating his head with a club till the blood flowed down his shoulders.

The missionaries now retired for about two hours; but on returning, they found the natives of both sexes still busily employed in cutting and mangling themselves. "We had not been long there," say they, "before we heard, at a distance, low but expressive sounds of the deepest sorrow and lamentation. These proceeded from a party of about a hundred and forty women, marching in single file, and each bearing a basket of sand. Eighty men followed in the same manner, each carrying two baskets of coral sand, and singing as they marched, 'This is a blessing to the dead,' to which the females answered in responses. Another company of women then came forward with a large quantity of cloth, with which they covered the entire space between the corpse and the grave; whilst seven men blew conch shells, and others sang in a doleful strain, expressive of the most heartfelt grief. The corpse was now conveyed to the grave upon a large bale of black cloth, the bearers stooping low, and supporting the bale in their hands. A file of nineteen females followed, each carrying a bag of valuable articles; twenty more brought fine mats in their hands, which they deposited in the tomb as 'an offering to the dead;' and immediately after came a present from Toogahowe, consisting of thirty-five bales of silk, each

bale carried by four men on a frame. Another party of mourners now entered the area, sixteen of whom had recently cut off their little fingers; and these were followed by another party, with clubs and spears, who beat themselves severely, and disfigured their faces with the husks of cocoa-nuts, fixed on the knuckles of each hand. We noticed that those who had held offices under the deceased, or were related to him, were the most cruel to themselves. Some of these thrust two, three, and even four spears into their arms, and in that state danced round the area, and some broke the ends of the spears in their flesh. The grave was covered with a hewn stone, about eight feet long, four feet broad, and twelve inches thick. This stone was suspended by two large ropes, which went round two strong piles driven into the ground; and whilst it was slowly lowered by about two hundred men, the women and children wept aloud, or chanted, in a mournful tone, 'My father, my father! The best of chiefs! More cloth was then brought, to be put into the tomb; and another party entered, exercising the same cruelties on themselves as have been already related. After these paroxysms of grief, they sat some time in silence; and when they had pulled the rope clear off the stone which covered the grave, some of the people uttered a loud shout, which was immediately followed by a general tearing of the leaves from the necks of all present; after which they dispersed."

By the natives the missionaries continued, generally speaking, to be treated with the greatest kindness and hospitality; but their own countrymen, Ambler and Connelly, together with a fellow named Morgan, who had, for some time, resided on an adjacent island, occasioned them much trouble and vexation. The consistent and decorous conduct of the brethren, so completely opposite to their habits of profligacy, inspired them with feelings of enmity, and the various articles which they possessed inflamed their cupidity to the highest pitch. By repeated applications, they had already obtained property, in various articles, to a considerable amount; but, at length, they became so intrusive and unreasonable, that the patience of the missionaries was exhausted, and they resolved to withstand the further solicitations of men on whom they had bestowed so much to little purpose. The ruffians had now recourse to peremptory demands and audacious menaces. One day, indeed, Ambler had the assurance to order the brethren to quit the house which they inhabited, and to sow no more seeds in the garden; and on another occasion, he and Morgan abused them in the most scurrilous manner, and both kicked and struck one of them severely. Being overpowered by numbers, however, they were thrust out of the house, before they had committed any serious

injury; but, as they went off, they were heard to utter the most dreadful imprecations, and to swear that the whole of the missionaries should be sacrificed to their vengeance before the ensuing morning.

Apprehensive of the mischief which might, in some way, result from the machinations of these abandoned fellows, and alarmed by a report which they had previously heard, relative to an intended attack upon their house and property, the missionaries now deemed it expedient to separate, and to place themselves under the protection of different chiefs. Accordingly, three of them, Messrs. Kelso, Shelley and Wilkinson, remained at Ahefo with their patron, Toogahowe, who had now succeeded his father as dugona of the island;—Bowell and Harper went to Ardeo, to reside with Vaarje;—Buchanan and Gaulton to Mooa, to live with Duatonga;—Cooper took up his abode with Mooree, at Ahogee;—and Veeson with Mulicemar at Mooa.

On the 18th of August, captain Wilson paid a second visit to Tongataboo; and, on hearing of the conduct of Ambler and his profligate companions, he resolved, if it were practicable, to carry them off the island, in order to secure the missionaries from any further uneasiness on their account. Connelly he secured, but Ambler and Morgan, having obtained some intimation of his design, contrived to elude his utmost vigilance. One day a party of men from the ship proceeded, in company with Veeson, to the supposed place of their retreat. Their search, however, proved entirely fruitless, and before they could return to the ship, the shades of night began to close around them. On entering a narrow lane, Veeson advanced some distance before the rest of the party, and on meeting some of the natives, he inquired whether they had seen Ambler; instead of returning any answer, they immediately seized him by the arms, dragged him forcibly along the lane, and threw him on his back. Two or three of them then held him firmly down, whilst another raised his club, with the evident design of splitting his skull. At this critical juncture, however, the moon, emerging from a dark cloud, shone powerfully on the features of the intended victim, and induced the ruffians to abandon their murderous design, from a dread of the vengeance of Mulicemar, with whom the missionary was a particular favorite. At the same time, the men from the vessel came up, and fired on Veeson's assailants, but they all effected their escape without sustaining any injury.

On the departure of captain Wilson, the missionaries were doomed to experience a new and severe trial, in respect to the conduct of one who, from the mutual affection and identity of interests so long apparently prevailing between them, should have been pecu-

liarily careful of wounding their hearts, at a time when they stood in need of every possible support and consolation. Shortly after Veeson's departure from Ahefo, it was asserted by some of the Tongas that he had formed an improper intimacy with one of the native females; and this report was unfortunately strengthened by some parts of his conduct. The charge laid against him, however, was solemnly denied till after the sailing of the Duff, when he acknowledged his criminality.

On this distressing occasion, the brethren used every argument in their power to awaken their fallen colleague to a sense of his guilt, and to lure back this unhappy wanderer into the paths of peace. At first it appeared as if their friendly expostulations would have been crowned with success; but the hopes thus excited were soon and sadly disappointed, by his mingling with the heathen, and evincing a strong predilection for their habits, in which he soon arrived at a lamentable proficiency. As, however, he proposed to marry the female with whom he cohabited, and this appeared to be the only remedy now left, the missionaries consented to solemnize the nuptial ceremony. But when the parties came before them, and the solemn and binding nature of the engagement about to be formed was explained to the woman, the poor creature burst into tears, and peremptorily refused to come under such obligations; alleging as her reason, that no due affection subsisted between them, but that she had been merely actuated by a dread of incurring the displeasure of her parents and the anger of the chief with whom Veeson resided.

From this time, Veeson appeared to proceed from bad to worse; so that, in the commencement of 1798, the missionaries were under the painful necessity of excommunicating him from their little society. The letter of dismissal was conveyed to him by Mr. Kelso, who assured him that many petitions had been presented at the throne of grace, in the hope of averting the necessity of such a measure, and that it had been finally adopted with the utmost reluctance and grief of heart. He then endeavored, but without effect, to rouse him to a consideration of the dreadful nature and tendency of his present career; and finally he entreated that he would make such a memorandum of his time that he might always recognize the return of the sabbath, and unite, at least occasionally, in the services of God, on that sacred day, with those who, though now separated from him, were ardently solicitous for his return into the paths of holiness. All these admonitions unfortunately proved unavailing;—the apostate had fallen into a snare of the devil too strong to be easily broken;—the sabbath he had no wish to remember;—and in a short time he returned

his Bible and the whole of his religious books to Mr. Gaulton at Mooa,—as if desirous of divesting himself of every thing which could possibly remind him that he had formerly made a profession of the Christian religion.

In the month of July, the brethren were informed, that most of the chiefs on the island had solicited the dugona to put them all to death, under the pretence that their prayers were productive of misfortunes to their neighbors, but, in reality, from a desire to become possessed of their property. Contrasting this intelligence with the friendly behavior of the chiefs, the missionaries considered it a mere fabrication; but it afterwards appeared that, about this time, a plot was really in existence for their assassination; though, by the good providence of God, some friends were raised up on the behalf of the intended victims, who pleaded their cause so powerfully, that the conspiracy was broken, and its projectors were put to silence.

In the spring of 1799, an event occurred which was productive of the most disastrous consequences, not only to the missionaries, but to the whole island. This was the treacherous assassination of the dugona, by his own cousins, Feenou Loogalalla and Dubo Newer, on the 21st of April, after the celebration of an annual religious ceremony, and whilst the unsuspecting victim was sleeping in imaginary security, surrounded by his attendants. It seems that the murderers had been instigated to this atrocious act by the solemn injunction of their dying father, whose hope of obtaining supreme power on the demise of his brother Moomooe had been finally crushed by the succession of Toogahowe, and whose irritated feelings had brought on a fit of illness, which terminated in his death. The dreadful fact, however, was no sooner made public, than the great mass of the natives were inspired with sentiments of indignation and vengeance; and Loogalalla, notwithstanding the friendship of several powerful chiefs, found that war must be the inevitable result of his treacherous cruelty. Preparations were, accordingly, made on both sides with the utmost alacrity; and, on the 10th of May, an engagement took place at Bungye, in which the Aheefonians, or royalists, completely routed the rebels, who fled in all directions, leaving great numbers of killed and wounded on the field of battle. At first, the victors seemed determined to give no quarter; and some of the missionaries, who happened to be present, witnessed scenes most revolting to the feelings of humanity. "A little way from the spot where the fight commenced," say they, "we found an old man roasting part of one of the dead bodies, apparently with a design to eat it; and at a short distance, a fellow, who had severed the head and

body of one of the rebels asunder, was proudly exhibiting them as trophies of his prowess; whilst some of the women, as they passed him, dipped their hands into the blood, and licked them!"

The approach of the missionaries to the field of battle was highly gratifying to the royalists, who concluded that they had fire-arms about them, and would certainly use them against the enemy. Accordingly, on every little advantage they gained, the brethren came in, with the imaginary deities of the island, for their grateful acknowledgments; and even the dog which Mr. Kelso led in his hand, had an abundance of yava presented to him. But as soon as it was discovered that they took no part in the combat, they were contemplated by the disappointed Aheefonians with contempt and aversion.

Aware of the danger to which they were now exposed, the missionaries hastened back to their dwelling at Aheefo; but here they found that their beds and every thing loose had been carried off; and, after depositing their chests in the house of a neighbor, they received the appalling intelligence that a party of rebels had just landed from their canoes, and were advancing towards them. They fled, therefore, to a place called Eelegeog, in the back part of the island, which seemed to offer them a temporary shelter, being very little frequented from the land, and rendered inaccessible to canoes, by a high reef of coral rocks. In the evening, they ventured to return once more to their habitation, but soon found that no safety was to be enjoyed there. They, therefore, retired to the house of a neighbor, who professed much kindness toward them, but who (as they were afterwards informed) entertained serious thoughts of having them all murdered in the night.

About day-break the next morning, the brethren returned to Eelegeog, and remained concealed, near their former station, till towards noon, when they perceived numbers of the natives running on all sides of them, and were informed that a second engagement had taken place, in which the royalists had been defeated, and that most of their friends among the chiefs were killed. Perceiving that concealment was no longer possible, the missionaries now resolved to follow the crowd; but after proceeding about a couple of miles, they came up with a party of armed men, who demanded their clothes; and, as either refusal or delay might have been productive of the most tragical consequences, they surrendered them without opposition, congratulating themselves that they had, with a view to the possibility of such an occurrence, provided themselves with under-garments of the country cloth.

They now proceeded till they reached a thick wood, situate between the road and a range of craggy rocks

forming the termination of the beach; and here they resolved to seek a shelter till the confusion subsided, as it was evident they had been regarded with an evil eye by several of their fellow travellers. In the course of the afternoon, they found, in an aperture of a rock, a quantity of fresh water, which afforded them a most welcome refreshment; and, about sunset, two of them, having gone out in quest of food, obtained some bread-fruit and bananas from a party of the natives. These afforded a seasonable supply to the poor fugitives, who had tasted nothing but water since the preceding evening; but they were horrified by the intelligence that their brethren, *Bowell*, *Gaulton* and *Harper*, with an American seaman, named *Burham*, (who had lately settled with some of his companions on the island,) had all been inhumanly murdered at *Ardeo*. Of the cause and particulars of this lamentable catastrophe they could gain no information. It seems, however, that the victorious *Aheefonians* continued to pursue the rebels till they came to *Ardeo*; and the missionaries, conceiving no danger from those in whose quarrel they had never interfered, came out of their house to see them pass. Unfortunately, however, there happened to be among the warriors an individual who, on some former occasion, had solicited some presents from the brethren, which were refused. The savage, therefore, resolved on embracing the opportunity now afforded of taking a dreadful revenge. He accordingly rushed upon them, with several of his countrymen; and *Bowell* and *Harper*, with the American, *Burham*, were immediately felled to the ground, and immolated on the spot. *Gaulton*, in the mean time, had fled to some distance; but on looking back and seeing his colleagues fall, he immediately returned, with the hope, it is supposed, of saving their lives, when he was instantly put to death by the merciless barbarians, who afterwards pillaged the house, and even succeeded in discovering many valuable articles which had been buried, for security, by the unfortunate missionaries.

The news of this dreadful calamity naturally inspired the surviving brethren with the most painful apprehensions; and the following day, they were so much alarmed by the suspicious conduct of one of the natives, who, after balancing his spear to attack them, assumed a conciliatory tone, and retired under the pretence of fetching some cloth from a neighboring wood, that they resolved to seek some other shelter. Accordingly, having discovered a path which led to the sea, they descended toward the beach; and after travelling about a mile, they met with a party of ten or twelve natives, one of whom invited them to a place called *Faheffa*, where they were kindly entertained for the night.

From this time till the commencement of June, the brethren were harassed from place to place, and, on some occasions, narrowly escaped destruction. At length, however, *Loogalalla* obtained an important triumph over his enemies, and notwithstanding the sanguinary means by which he had risen to supreme power, he appeared disposed to protect the missionaries, and not only gave orders to his adherents to avoid injuring them, but, on landing at *Maffanga*, he sent *Vesson*, with a party, to search for them, in order to secure their safety in the general commotion.

On the 8th of June, the brethren were requested, by a chief named *Fackafanooa*, to accompany a party to *Ardeo*, in search of some things which were supposed to have been concealed there, and with this solicitation they gladly complied, in the hope of rendering the last offices of friendship to their murdered colleagues, whose bodies still remained unburied and exposed to the insults of all who passed by. "On our arrival at *Ardeo*," say they, "we found it a perfect desolation; the fences being all torn in pieces, the houses either burnt, or laid in ruinous heaps, and the fruits mostly destroyed. After taking a survey of the premises, we were conducted to the place where our brethren lay, which presented a still more melancholy and distressing scene. We found *Bowell* and *Gaulton* upon the road very near to each other, and brother *Harper* lay in the adjoining field. They were all so much disfigured, however, that we could not have known any of them, but from the information of the natives, who had often seen them since their death. *Burham* lay, at a considerable distance, in a kind of ditch; and as his body was in such a state that it could not be moved without falling to pieces, we covered it with earth where it was. We then, with the assistance of the natives, dug a grave large enough to contain the brethren; and having, with some difficulty, removed them into it, we buried them, without either coffin or shroud, not having so much as a change of country cloth for our own use."

On their return from this mournful employment, the missionaries began to resume their manual labor among the Tongas, and those of them who had consented to reside with *Fackafanooa*, erected a forge in a house which had been allotted them for that purpose. Their situation, however, was so truly distressing, in consequence of the avarice of their host,—the unreasonable demands of the natives,—the charges frequently laid against them with respect to the malignant influence of their devotions,—and the repeated alarms which they experienced in consequence of the plots which were laid for their destruction, that some of them entertained serious thoughts of leaving the island in their small boat, and attempting a voyage to New South Wales. Others,

however, observed that this would be merely flying from their existing calamities to inevitable death; as it was preposterous to suppose, destitute as they were of every material for navigation, and having no means of procuring a sufficient quantity of food and water for their support, that they could possibly succeed in reaching Port Jackson. Their prospects were, therefore, gloomy and appalling indeed; but, as they observe in their journals, "in this season of distress, the Lord appeared for their deliverance in a way quite unexpected."

On the 21st of January, 1800, they heard the report of two guns in the bay; but, as the evening was too far advanced to admit of their attempting to ascertain the cause of this unusual noise, they passed the night in a state of anxious suspense, alternately agitated with emotions of hope and fear. The next morning, they endeavored to get their boat to sea, but the tide did not rise sufficiently high till near sunset. They then discovered two vessels lying in the roads; but the wind proving contrary, it was nearly midnight before they reached them. The one proved to be the *Betsy* of London, bound to Port Jackson; the other, a Spanish brig which she had captured on the coast of Peru. Captain Clark, the commander, being made acquainted with their circumstances, kindly offered them a passage to Port Jackson, assuring them that his cabin, and whatever it contained, should be at their service.

"Every scruple regarding the propriety of our quitting the island," say the missionaries, "was now banished from our minds; for as the Lord had so wonderfully and graciously opened a way for our escape, we could not but regard it as an evident intimation of his will for our removal. We accordingly accepted the generous offers of the captain, and immediately despatched two natives, who had come with us, with a letter to brother Shelley, who chose to remain at home till we had attained to a certainty respecting the ships. The next evening, about dusk, he arrived in a small canoe, provided for him by Atta (a friendly chief), who strongly urged him to depart, that he might escape the danger which seemed to be impending. At his request, Shelley wrote a letter, directed to the commander of the *Duff*, or any other ship which might touch at Tongataboo, assuring them of his friendly disposition towards the missionaries, and acquitting him of any participation in the ill usage they had received.

"On the morning of the 24th, we put to sea; and, as we approached the north point of the island, near which Atta resided, he and another chief, with several of our old friends, came off with a few cocoa-nuts, as a present to the captain, and took a most affectionate

leave of us all. Our own feelings, on this occasion, cannot be easily conceived, much less expressed. The loss of time, of labor, and of public expense, which had been sustained, were weighty considerations; but the thought of leaving a whole country, containing thousands of our race, sitting in the gross darkness of pagan superstition, bound to the service of the worst of tyrants, by their own ignorance and prejudices, and without being able to effect any thing toward their emancipation, outweighed all the rest. It appeared to be our duty, however, humbly and thankfully to submit, knowing that the Lord is sovereign in all his dispensations; and, at the same time, to rejoice, in hope that these benighted islands shall yet 'wait for his law'; for which end it is not impossible that our residence among them may, in some way, be yet made subservient."

After a safe and expeditious voyage, the missionaries arrived in New South Wales, where they experienced the warmest welcome and the kindest attentions; and, in the ensuing year, they all returned to England, with the exception of Mr. Shelley, who married a pious female at Port Jackson, and proceeded to join the brethren in Otaheite. Veesson was left at Tongataboo; and, the war having been renewed with savage fury, he was in continual danger of his life, till the Royal Admiral, commanded by captain W. Wilson, providentially touched at the Friendly islands, in August, 1801, and thus afforded him the means of escape.

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#### MARQUESAS, ST. CHRISTINA, OR TAHUATA.

AFTER captain Wilson had settled the missionaries in Otaheite and Tongataboo, in the spring of 1797, he sailed for St. Christina, one of the Marquesas islands, which Messrs. Harris and Crook, two of the brethren, had chosen as the scene of their evangelical labors. On the fifth of June, they reached the place of their destination; and, on the following day, were visited by a chief named Tenae, eldest son of Honoo, who appears to have held the supreme authority on this island at the time of captain Cooke's visit. He came in a tolerably good canoe, and introduced himself by presenting the captain with a smooth staff, about eight feet long, the head of which was ornamented with a few locks of human hair neatly plaited. Observing a musket on the quarter deck, he took it carefully to captain Wilson, and requested him to "put it to sleep." He then received some presents, consisting of an axe, a looking glass, a neck chain, &c.; and, on

being told that two Europeans were desirous of settling on the island, he appeared greatly delighted, and said he would give them a house and supply their wants to the utmost of his ability.

The two missionaries having subsequently gone on shore, to see the residence which Tenae had offered them, the captain inquired, on their return, what opinion they had formed of the island, and whether they were still desirous of taking up their abode there, with a view to the promulgation of the gospel among the heathen. Mr. Crook, who was, at this time, only twenty-two years of age, replied, that, though the inhabitants appeared to be suffering under a scarcity of provisions, he had no doubt but St. Christina had its plentiful seasons as well as the other islands; and as he had never, either before or since his engagement with the Society, had a view to his personal comforts, he had no objections to offer. Mr. Harris, however, though formerly extremely anxious to settle on this spot, now appeared to have lost the whole of his missionary ardor, and to be completely under the dominion of fear, which he, in vain, attempted to conceal; and, the following day, when Mr. Crook landed with his bed, and a few articles of wearing apparel, in order to make a trial of his reception among the natives, Harris refused to accompany him, under the pretence that he must remain on board, to pack up their things in small parcels, for the convenience of carrying them up the valley.

The principal food of the natives, at this time, appears to have been a kind of sour paste, called *maki*, and even this was made in small quantities, and without much regard to cleanliness. Mr. Crook, however, determined on reconciling himself to it, as well as he could; and, in a note addressed to captain Wilson, on the subject, he states that as the islanders always serve him first of the best they have, and he may expect to obtain fresh fish, with, occasionally, a little pork, he thinks he "may live contented, without casting an eye to the luxuries of Otaheite." It was evident, indeed, that the importance of the work in which he had engaged, outweighed every other consideration with this excellent young man, who so effectually conciliated the esteem of Tenae, that he was adopted as the son of that chief, and ever afterward considered in the same light as his other children.

On the 14th, Mr. Harris was put on shore with all his things; but he complained bitterly of the badness of the food and the general poverty of the island; and early in the morning of the 24th, it was rumored that he had been on the beach the whole of the preceding night, and had been robbed of most of his property. This story at first gained but little credit; but, on captain Wilson despatching the jolly-boat to inquire into the

particulars, it proved to be perfectly correct. Alarmed and disgusted by the conduct of some of the native females, who had obtruded themselves upon his repose, he determined to stay no longer upon the island; and, having packed up his clothes the next day, he went down to the beach towards the dusk of the evening; but as none of the mariners happened to be on shore, and the ship was too far distant to admit of his hailing them, he spent an uncomfortable night sitting upon his chest. About four o'clock in the morning, some of the natives, conceiving this to be a good opportunity for pilfering, drove him from his seat, and inspired him with such terror that he fled for safety to the neighboring hill. The persons who were sent by the captain to bring him off, found him in a most pitiable condition, and like a man bereft of his senses; and as the state of the surf rendered it impossible for them to land, they were under the necessity of hauling off both the chest and its owner by means of a rope.

The next day, captain Wilson, having completed some necessary repairs in the rigging of the Duff, began to think of taking his departure. This was, of course, intimated to Crook; but he remained steadfast in his resolution of continuing on the island, and merely requested a few agricultural implements, and such other things as might be likely to render him useful to the temporal as well as to the spiritual interests of the people. He said, he should certainly have considered it a great happiness had he been favored with the company of an agreeable and friendly colleague, whose conversation and sympathy might have cheered and consoled him in the time of trouble; but, since the Lord had ordered things otherwise, he thought that it better suited with his character and profession, to resign himself to God's fatherly care, and to rest on his promise, than to quit a station where a door of usefulness was apparently opened; and he added, that if his blessed Redeemer should make him the honored instrument of preparing the way for some of his more able servants, he should, at least, have the happiness to reflect that his life had not been spent in vain. The next evening he went on board with Tenae, for the purpose of taking leave of his beloved friends; and when the canoe was returning from the vessel, and the last affectionate adieus were interchanged, his manly behavior did him great credit. "The tears," says the editor of the First Missionary Voyage, "glistened in his eyes, but none fell, nor did he betray the least sign of fear, in being left to enter upon his work alone."

From the statement of this devoted and intrepid young missionary, communicated to the directors, on his return to England, and published in the Evangelical

cal Magazine for 1799, it appears, that, during the first six months of his residence at St. Christina, he suffered considerably from hunger, in consequence of the previous improvidence of the natives; but he was invariably treated with kindness by the chiefs, and permitted to partake of their scanty morsel. About eight months after the departure of captain Wilson, an American vessel, trading to the North-west coast, anchored in Resolution bay, and, by her captain, Mr. Crook sent home his journal. Four months afterward, another vessel, bound to China, appeared off the island, and our missionary went on board merely with the design of writing home. A strong breeze, however, springing up from the mountains, carried the ship to the leeward, and thus effectually prevented Mr. Crook's return. He now requested the captain to carry him to Sir Henry Martin's, an island about sixty miles to the north-west; and there he was received with the utmost cordiality by the natives, who were overwhelmed with astonishment, on hearing themselves addressed by a white man in their own language. At first, indeed, they conceived he was a god, and it was with some difficulty that he convinced them of the fallacy of that absurd idea. The principal chief immediately made him his *tayo*, and not only supplied his immediate wants with the most profuse liberality, but afterward gave him a large piece of ground stocked with cocoa-nut and bread-fruit trees, together with materials for the erection of a comfortable habitation.

After Mr. Crook had resided here about seven months, two south whaler ships, the *Euphrates* and *Butterworth*, from London, put in for refreshments; and our missionary proved extremely serviceable to the Europeans, both by acting as interpreter and by procuring the needful supplies. It now occurred to him, that he might probably render the best service to the Marquesas islands by returning to England, and representing the real state of the whole group to the

directors; together with the propriety of sending out more missionaries, who, by exhibiting a form of Christian economy, might induce the natives, from what they should see in domestic life, to pay greater attention to the instructions given them. With these views he returned to London, in the month of May, 1799; but various obstacles have prevented the accomplishment of this desirable object. For many years, no effort was made. At last, in 1825, Mr. Crook embarked in the ship *Lynx*, captain Sibrill, accompanied by four Tahitian teachers, for the purpose of resuming a mission which was dear to his heart.

The *Lynx* proceeded to Resolution bay, and Mr. Crook entered into negotiations with the chiefs, who promised to build a place for the worship of the true God. The people also seemed very solicitous that teachers should come to them.

In 1826, teachers left Tahiti in the *Minerva*, captain Ebrill, and a station was formed at Uahou, another island. The two native teachers, who took up their residence in St. Christina or Tahuata, were, however, soon compelled to return to Tabiti. They received the most barbarous treatment from the natives. Captain Staveis, of the *Offey*, who touched at Tahuata, brought them away just at the moment when the savage natives contemplated immolating them to their idols.

The two teachers at Uahou report that Teato, the king, is good to them.

Early in 1829, Messrs. Pritchard and Simpson visited the Marquesas for the purpose of ascertaining how far the establishment of a European mission among them was practicable. They landed on two of the islands; but from the rude behavior of the natives, their insatiable desire after fire-arms and ammunition, and the report of frequent wars, they were obliged to return, under the impression that at present a settlement among them is impracticable.

## CHAPTER III.

## MISSION IN SOUTH AFRICA.

ENCOURAGED by the success which had crowned their first attempt to transmit the glad tidings of salvation to the islands of the Pacific ocean, and animated to new and increased exertions, by the lively interest which their movements had already excited in the religious world, the directors of the London Missionary Society were led to turn their serious attention to the continent of Africa, so long neglected and so deeply injured; and notwithstanding the failure of an attempt, made in conjunction with some other societies, to establish a mission in the country of the Foulahs and the colony of Sierra Leone, the subsequent conquest of the cape of Good Hope, by the arms of his Britannic majesty, seemed to open an effectual door to those extensive regions in the south, where a variety of tribes and nations were sitting in gross darkness, and on the borders of the shadow of death. At the same period, an individual was induced to offer his services to the society, who appeared to have been expressly and in a peculiar way fitted for the superintendence of such an interesting and important mission. This was the justly celebrated Dr. Vanderkemp, of whose conversion and call to the work of an evangelist the following brief outline is extracted from the narration of a highly respectable individual, who knew him intimately, and esteemed him as he deserved.

Johannes Theodorus Vanderkemp was the son of a worthy and excellent minister of the Dutch church in Rotterdam, and was born in the year 1748. At the university of Leyden he commenced his studies, and his progress in literary acquirements was so remarkable, that many of his contemporaries considered him to possess an extraordinary strength of mind, and anticipated that he would prove to be one of the most distinguished characters of the age. Having completed his studies, he entered the army, in which, during sixteen years' service, he rose to be a captain of horse, and lieutenant of the dragoon guards. During the whole of this time, however, he was infected with principles of the grossest infidelity; and in this awful delusion he was unhappily strengthened by too many of his acquaintance. On quitting the military service,

he resolved to enter on the practice of medicine; and, having obtained a diploma from the university of Edinburgh, where he had pursued his studies for two years with unremitting attention, he returned to Middleburg, in the island of Zealand, and began to practise as a physician with great credit and success. After some time, he retired to Dort, with the design of spending the remainder of his life in literary pursuits and rural amusements. In the month of June, 1791, however, as he was one day sailing in a pleasure boat, on the river, with his wife and daughter, the boat was overset by a sudden storm: his wife and child were drowned, and he himself only escaped a similar fate by being picked up by the crew of a vessel which had been driven from her moorings, after he had been carried down the stream to the distance of nearly a mile.

At this eventful period his infidel principles appear to have been shaken; as, on the ensuing sabbath, he not only went to church, but united in commemorating the death of that Jesus whom he had long regarded as an impostor, in respect to his pretensions, and the victim of his own obstinacy in opposing the ecclesiastical and political maxims of his countrymen. In fact, on this solemn occasion, his heart appears to have been completely subdued by the power of divine grace; and whilst his attention was directed to the death of Christ, he seems to have been savingly convinced of his personal dignity, his all-sufficient atonement, and his ability and inclination to save even the chief of sinners, who flee unto him as a refuge from the wrath to come.

The reality of the change which Dr. Vanderkemp now experienced was most satisfactorily demonstrated in his life and conversation; and, some years afterward, his mind was so deeply affected with a copy of an address from the Missionary Society in London to the friends of religion in Germany, that he immediately resolved to devote his services to the perishing heathen. The address, which had wrought so powerfully on his own mind, he also translated into the Dutch language, and circulated it among his countrymen with such success, that the Rev. Mr. Kicherer was induced to propose joining this zealous veteran in his intended

labors; and a number of excellent Hollanders, both at Rotterdam and in Friesland, united together for the express purpose of coöperating with the London society in their attempts to irradiate the dark corners of the earth, and to spread abroad the knowledge of that divine Redeemer, to whom, in the fulness of time, every knee must bow, and every tongue must confess that he is Lord of all.

The necessary arrangements having been made by the directors, Dr. Vanderkemp, and the Rev. Messrs. Kieherer, Edmonds and Edwards, sailed for the cape of Good Hope, in the month of December, 1798, on board the Hillsborough, a transport vessel, bound to New South Wales, with convicts. Another and more comfortable mode of conveyance might have been obtained; but the brethren preferred this from an anxiety to commence their evangelic labors among the most miserable and abandoned of their fellow men, but whose hearts were not beyond the reach of almighty and transforming grace.

The prisoners on board the Hillsborough were, indeed, characterized by wickedness and ferocity; and, even before the vessel quitted the harbor, they afforded the most unequivocal proofs of their daring and dangerous temper. It having been supposed that some deserters had secreted themselves among these unhappy creatures, several naval officers came on board, to ascertain the fact; but no sooner had one of the officers attempted to pass the entrance of the orlop deck, than he was instantly seized by the convicts, who snatched off his hat, tore his clothes, and wounded him with his own dagger, which they had wrested from him; so that he was constrained to beg for mercy, and accounted himself fortunate in escaping with his life. And though, two days afterward, a detachment of marines, headed by some officers, came on board with a determination to search the hold, they found the prisoners so exasperated and determined, that, to prevent an effusion of blood, they retired without accomplishing their design. About the same time, some of the more refractory planned the scheme of sawing off their irons, and seizing the ship; and, though this plot was providentially discovered and rendered abortive, they afterwards formed the design of sinking the vessel by boring holes in her sides, with an idea that they might effect their escape in the boats.

Notwithstanding their knowledge of these appalling facts, and the friendly representations of the captain, in respect to the personal danger which they might incur, Dr. Vanderkemp and his colleagues determined to enter the dismal abode of the convicts, in order to converse with them on the concerns of their immortal souls; and not only were they received without molestation, but their remarks were heard with atten-

tion; and, after the lapse of a short time, it became apparent that the word spoken was owned and blessed to several individuals, who formed a little society among themselves, and held a meeting three times a week, for the purposes of prayer and religious conversation.

But it was not only in fearlessly going among these poor creatures, and affectionately explaining to them the way of salvation, that our missionaries evinced their zeal and anxiety for their best interests; but when a putrid and pestilential fever broke out among the convicts, and death began to make awful havoc among them, these intrepid and devoted servants of Jesus redoubled their efforts on behalf of the sick and the dying, evidently regardless of their own danger, and completely absorbed in the anxious hope of proving instrumental to the salvation of some of these wretched sufferers, who were now rapidly hastening toward the judgment-bar of Christ. It is pleasing to add, that their labors were not in vain; but, on the contrary, out of thirty-four prisoners who died on their passage to the cape, they had reason to hope that several found mercy through the blood of the cross, and entered into that "rest which remaineth for the people of God."

Not many days after they had entered the Atlantic, the faith of the brethren was severely tried; but the result was highly honorable to the religion which they professed. During a violent storm, which continued nearly three days, the ship made a great deal of water; and the captain stated, that, notwithstanding the constant labor of the pumps, it continued to gain upon them considerably, so that it was supposed the vessel had sprung some dangerous leak, which, unfortunately, could not be discovered. This intelligence, of course, brought the missionaries to their knees; and, with the most solemn earnestness, they pleaded the promises of God whilst imploring his gracious preservation. They also appear to have possessed a perfect composure of mind, and an unshaken confidence in their Redeemer, when apparently exposed to the most imminent danger; in proof of which we may refer to the noble remark of the reverend Mr. Kieherer, who, on being reminded by Dr. Vanderkemp, that he had told the friends at Portsmouth he would joyfully go on board, even though he knew the Hillsborough should founder on her passage, and on being asked how he felt whilst death seemed staring him in the face, calmly replied, "The ship may sink, but the foundation on which my soul rests is immovable, and can never fail." At length, when all human efforts seemed unavailing, and the water began to increase so rapidly that destruction appeared inevitable, it was providentially discovered that one of the port-holes had by some means got open. This being immediately closed, the water was easily got under, and in a short time the storm abated; so that

the ardent prayers of the brethren were soon succeeded by grateful thanksgivings.

On their arrival at the Cape of Good Hope, they were received with the greatest kindness and cordiality; much respect was shown them by the government; and such a lively interest was excited in favor of their designs, that a South African Missionary Society was formed for promoting the spread of the Redeemer's kingdom in that part of the globe. A door seemed, also, to be opened to the introduction of the gospel among the Boschemen or Bushmen, a savage and cruel nation of Hottentots, of whom two captains, called Vigilant and Slaporm, were, at this juncture, in Cape Town, and expressed an ardent desire to abandon their former mode of life, and to be instructed in the knowledge and service of the God of the Christians. "A pious colonist," says Dr. Vanderkemp, "anxious to put an end to an almost perpetual scene of bloodshed, recently proposed a kind of treaty of peace between these wild Hottentots and the colonists; and on this being brought to a conclusion, he kneeled down with his men in the field, and engaged in prayer and singing of hymns. Struck with the novelty of this solemnity, the Bushmen naturally inquired what was intended by it; and on being told that it was a thanksgiving to God on account of the peace which had been concluded, they bewailed their ignorance of that adorable Being, and begged that teachers might be sent into their country, to instruct them in the truths of Christianity." In consequence of this favorable opening, it was determined that Messrs. Kicherer and Edwards should endeavor to introduce the gospel among the Bushmen, whilst Dr. Vanderkemp and Mr. Edmonds should pursue their original plan of endeavoring to plant the standard of the cross in Caffraria.

The necessary preparations having been made for their journey, Dr. Vanderkemp and his colleague quitted Cape Town on the 29th of May, after receiving the affectionate adieus of a crowd of friends, who expressed the most grateful sense of their useful and disinterested labors among them. They were furnished with letters of recommendation from the governor and the fiscal to the landrost of Graaf Reinet, and to general Vanderleur, commanding the British troops in that district; and, in the course of their journey, they were cheerfully provided with teams of oxen, and loaded with presents, by the colonists, who welcomed them as angels, and heard them with as much reverence as if they had been the immediately inspired apostles of the Redeemer. On the sabbath, indeed, the people flocked from all parts to hear them preach; the habitations of these colonists being so remote from a place of worship, that they had scarcely an opportunity of hearing a discourse for six or twelve months together.

But though our missionaries received every possible attention from the people among whom they continued some time to travel, they experienced many inconveniences, and were exposed to serious dangers, in prosecuting their journey through the wilderness. This part of the country, which, in some places, was so sterile, that neither a drop of water nor a blade of grass was to be seen, abounded with lions, tigers, wolves, and other ravenous animals; the howling of which rendered it almost impossible for the brethren to obtain any repose, though they were mercifully preserved from their attacks. In addition to this, the nights and mornings were severely cold and frosty, and on the 24th of June, they observe, "the water in our calabashes was completely frozen, the ink in the tent was also congealed, and the drops of water spilt upon the mats, which served us instead of a table, were, at breakfast time, and even in the sunshine, turned to ice."

On their arrival at Graaf Reinet, the missionaries were received with every mark of kindness by the landrost and Mr. Ballot, the minister, with whom they consented to spend a few days; but the former earnestly dissuaded them from attempting to cross the Great Fish river into Caffraria; urging the impracticability of it at that time, and assuring them that their lives would be exposed to the most imminent peril, both from Caffres and Hottentots, who were mutually inflamed against the Dutch and English. The minds of the brethren, however, were too intently fixed upon their important work, to suffer them to be intimidated by these representations, though they resolved, in consequence of the intelligence which they gathered from their friends, to conduct their plan with all possible circumspection.

Having resumed their journey, and approached the frontier of Caffraria, our missionaries sent a message to Geika, the king of that part of the country, announcing their intention of paying him a visit; and after a few days, they received a very encouraging answer from him, stating that he wished to see them as soon as possible, and had sent them his tobacco-box, by way of passport, as it would be recognized and respected throughout his dominions, as a pledge of his favor and protection. He warned them, however, against certain Caffre tribes, whom he considered as rebellious subjects, and who were associated for predatory purposes under an individual called captain Konga. By these freebooters, the brethren, and the colonists who accompanied them, had already been attacked and robbed of a considerable number of their cattle; and on the day after the return of the messenger, a numerous body of the same tribe appeared suddenly upon an adjacent mountain, and, rushing down upon the travellers, with a horrible yell, attempted to break in upon their wagons. A battle

ensued, which continued about an hour, and terminated in the retreat of the assailants; but as some of their number continued to follow the colonists on the side of the mountains, and to harass their line of march, the latter were under the painful necessity of leaving their cattle a prey to their enemies.

On the 20th of September, our missionaries arrived, after a toilsome and dangerous journey, at the place of Geika's residence. Here they were surrounded by about a hundred Caffres; but no one seemed capable of answering their inquiries. After the lapse of about ten minutes, however, the king came forward, with a slow, majestic step, and attended on each side by one of his principal men. He was covered with a long robe of panther skin, and wore on his head a diadem of copper, and another of beads: he had in his hand an iron *kiri*, or club, and his cheeks and lips were painted red. He stopped about twenty paces from the brethren, and one of his captains intimated to them that this was the king. They then stepped forward, and he, at the same time, advanced towards them, and extended his right hand, but without speaking a word. His captains and women were ranged behind him, in the form of a semicircle, and, at some distance, the rest of his people.

Dr. Vanderkemp, after returning the king's tobacco-box filled with buttons, inquired whether any person were present who could speak Dutch; but no answer was returned to this question. In about a quarter of an hour, however, a Dutch fugitive, named Koonraad Buys, arrived, dressed in the European fashion, and appointed by the king to act as interpreter. Through the medium of this person, Geika asked the missionaries with what view they had undertaken their journey, and what they desired of him. Dr. Vanderkemp replied, that they had come to instruct him and his subjects in matters which would render them truly happy, not only in the present life, but even after death; and the only favors they had to solicit were, that they might be allowed to settle in the country, under his royal protection, and that they might be permitted to return home whenever they thought proper. In answer to this the king observed, that they had come at a very unfavorable period; as all the country was in confusion, though he himself was desirous of peace, and had no part in the hostilities which subsisted between some of the Caffres and the colonists. He, therefore, advised them not to think of staying with him, observing that he was unable to entertain them suitably, and, instead of extending his protection to them, he was incapable of protecting himself. To this Dr. Vanderkemp answered that they were only private persons, desirous of providing for themselves; that, in respect to the common calamities of war, which they were aware could not be averted by an individual, they would

bear them with patience; and that they asked no other protection than that which was enjoyed by the meanest of the king's subjects. Geika, however, persisted in advising them to quit the country; and the conference terminated to the great disappointment of the veteran, who, from his first engagement with the London society, had set his heart on introducing the gospel to the natives of Caffraria.

The presents which Dr. Vanderkemp had brought from the colony for Geika were received with evident pleasure, and, in return, the missionaries received a fat cow. Within the space of two days, however, they were informed that a Dutchman, named Piet Prinslo, who, notwithstanding his aversion to their designs, had accompanied them part of their journey, had sent a message to the king, representing them as most dangerous persons, possessing poisoned wine, and sent into his country for the purposes of espionage and assassination. He, therefore, advised him to refrain from tasting their wine, and urged him to keep them in confinement, till he should come and substantiate the charges laid against them. This base and malignant accusation made, as might naturally have been expected, a deep impression on the mind of Geika, who now sullenly refused either to give them permission to remain in his territories, or even to state that they were at liberty to depart. After a few days, indeed, the brethren were told by Buys, the interpreter, that, in consequence of his having spoken repeatedly on the subject, the king had refused to admit him into his presence; and it was by no means improbable that they (the missionaries) and all their companions might be put to death. "All this evil," says Dr. Vanderkemp, "was imputed to me, as having led our people into these dangers; notwithstanding they knew that I had repeatedly warned them against them, and that they had accompanied me by their own choice. As for myself, I knew, when I first came into this country, that I entered it having the sentence of death in myself, that I should not trust in myself, but in God, who raiseth the dead."

After mature deliberation, Buys, who now began to consider his own safety very doubtful, sent a message to the king, charging him with the want of even common respect both to himself and the missionaries, and stating that he and they had resolved on immediately quitting his territories. This led to an interview, in which Geika ingenuously acknowledged that he had acted wrong; and to atone for his unkindness to the brethren, he granted them a tract of land on the other side of the river Keiskamma, with full liberty to settle there, or to leave the country whenever they might conceive such a measure to be expedient.

On the 20th of October, the missionaries arrived at the spot assigned for their residence, which Dr. Van-

derkemp describes as "a beautiful field of grass, in the middle of an amphitheatre of high mountains, inhabited by numbers of Caffres, divided into different kraals." At the foot of the mountains ran the river Guakooby, affording most excellent water. The ascent of the hills was covered with a profusion of trees, some of which had attained to the height of a hundred feet: above these were meadows of a vast extent, and beautiful verdure, and the summit was crowned by an inaccessible forest. Here the doctor, with the assistance of his colleague and their people, made preparations for erecting a house, and began laying out a garden, which he planted with peaches, apricots, currants, gooseberries, raspberries, and a variety of other fruits. Mr. Edmonds, however, did not feel inclined to remain in Africa, and, five months afterward, he set out on a journey to the cape, with the view of transferring his services to the heathen in Bengal.

On the 7th of February, 1800, whilst Dr. Vanderkemp was engaged in family prayer, king Geika entered the tent, and after the conclusion of the worship, he said that he should probably at one time or another become a Christian; adding that his mother and another woman were desirous of being instructed in the principles of Christianity. In little more than two months, however, he ordered the doctor and his people to quit the residence which he had assigned them, and to remove to the river Debe; and it was soon afterward sufficiently obvious that he still viewed our missionary with an eye of distrust and jealousy. "One day," says Dr. Vanderkemp, "he came to us with about fifty Caffres and Hottentots, having, as usual, their kross about their shoulders, and only a single club or assagay in their hands; but about two hundred others lay concealed in the woods around our encampment, completely armed with shields and darts, and prepared for an engagement. Geika told Mr. Buys, that the Hottentots had induced him to treat us as his enemies, and had reported that we had some evil design against him; but he was now convinced, by our appearance, that this accusation was unfounded. It seemed, however, that the king's apprehensions were only feigned, and that he really designed to have destroyed us, though his conscience had suspended the execution of his sanguinary purpose for the present; as one of his own captains upbraided him openly, and in our presence, with his treacherous conduct in respect of us." About three months after this occurrence, a fresh plot was formed against the life of our missionary, who was denounced as a conspirator both against Geika and the colonists; but by the overruling providence of God, it was happily rendered abortive.

Amidst all the trials with which he was exercised, Dr. Vanderkemp appears to have paid the most unre-

mitting attention to the great object of his settlement in this benighted land. Hence it appears from his journals that he established a school for teaching reading and writing in the Dutch and Caffre languages; held a conversational meeting twice a week; and preached frequently on the most important subjects. Some of his discourses were abundantly blessed to several Hottentot females; and one of them, named Sarah, afforded such satisfactory proof of the work of the Holy Spirit, that the doctor felt no hesitation in admitting her to the rite of baptism, together with her three children.

Of this woman an anecdote is related, which is not only interesting in itself, but particularly worthy of notice, as tending to illustrate the providential care of a gracious God on the behalf of those who revere his name, and are truly desirous of committing their concerns unto him:—

Sarah had no sooner become the subject of a divine change, than she was viewed with dislike and contempt by those who were either hostile to, or, at least, uninfluenced by the gospel, which she had found to be the word of salvation; and as she happened to be in circumstances of indigence, her enemies had too many opportunities of evincing their unkindness toward her. On one occasion, this poor creature was in great distress, for want both of food and clothing; and Dr. Vanderkemp, with that humanity by which he was so strongly characterized, requested one of the colonists to sell him a couple of sheep, for the express purpose of bestowing them upon Sarah and her little family. When the man understood for whose use these provisions were designed, he peremptorily refused to part with them; and the benevolent missionary was, in this instance, disappointed of "the luxury of doing good." Three days afterward, however, he carried some pieces of iron to the house of his humble hearer, telling her she might exchange them with the Caffres, either for a cow or a quantity of corn; and he had then the pleasure of hearing that God had appeared for his servant in a most unexpected manner. The preceding day, whilst Sarah was attending the means of grace, a woman sent her a joint of mear; and the same colonist who had recently displayed such want of feeling, sent to inform her that thirteen of his sheep had been killed by falling from a rock, and that she was at liberty to go and take them. "Thus," says Dr. V., "the merciful Jesus, who had heard her cries, and those of her little ones, not only supplied them with food, but furnished them with plenty of sheepskins, to cover their bodies."

In the month of October, Dr. Vanderkemp received information that Sarah was about to be removed to a distant part of the country. "I cannot easily express," says he, "how I felt, on seeing the first-fruit and hope

of a rising church taken from me, yet in the bud, and exposed to all the malice of Satan and an evil world, without any means of grace except what her Bible could afford her. With her departed, also, two other Hottentot females, of whom I had conceived great hopes."

A number of the colonists, considering themselves no longer safe in Caffraria, resolved to escape out of that country under the pretext of elephant hunting; and a variety of circumstances appearing to favor such a measure, Dr. Vanderkemp, after much prayer and serious deliberation, resolved to accompany them. They accordingly set out on the 31st of December, accompanied by several Caffres. These, however, left them on the 6th of January, 1801; and the travellers, consisting of fifty-nine persons, pursued their route in three wagons and a cart, having with them about twenty-five horses, besides three hundred cattle, and a considerable number of sheep and goats.

In the course of their journey, they experienced much inconvenience, and were exposed to many and imminent perils, particularly as the dread of being discovered at night by the savages, called Eastern Bushmen, deterred them from kindling the usual fire, and thus exposed them to the lions and other beasts of prey, with which this part of the country is infested. On one occasion, indeed, they were attacked by a party of the natives, who, however, were fortunately compelled to retreat: a number of their cattle were also carried away by a rapid stream; and before they reached the colony, the greater part of their horses had been swept away by disease. Our veteran missionary, also, was exposed to several serious accidents; being kicked on the breast by a horse, stung in the back by a scorpion, and exposed to the most imminent danger in attempting to ford a river. Out of all these calamities, however, both he and his fellow-travellers were mercifully delivered; and, on the 14th of May, they arrived in safety at Graaf Reinet, where two new missionaries, sent out to the assistance of Dr. Vanderkemp, were anxiously waiting for an interview with that devoted servant of Jesus.

"To my inexpressible joy," says the doctor, "I found my brethren, Vander Lingen and Read, lodged in a very comfortable house belonging to the church of this village, and entertained by the commissioner Maynier, who showed us uncommon civilities. He told me that my stay with the migrated colonists in Caffraria had been the only obstacle by which the march of a body of soldiers to seize them had been prevented; as he foresaw that this violent step would have exposed me to considerable danger."

The first morning after his arrival at Graaf Reinet, Dr. Vanderkemp received a visit from the elders of the church, who were extremely desirous that he

should take the pastoral charge of the colonists at that station. To this proposal he could not accede, having fully determined, by the divine permission, to consecrate his life and labors to the instruction of the heathen; but after mature consideration, it was determined that Mr. Vander Lingen should occupy the vacant situation, and that the doctor and his new colleague, Mr. James Read, should devote their attention to the evangelization of the Hottentots in the vicinity.

This arrangement having been sanctioned by the commissioner Maynier, the missionaries began to apply themselves sedulously to their important work, and the measures adopted for the instruction of the heathen appeared likely to be crowned with early and considerable success; but the prince of darkness, perceiving that some of his bond slaves were about to be rescued from his cruel thralldom, raised a formidable opposition against the heralds of divine truth. Under the false pretence of having been driven from their houses by the Caffres, a numerous body of armed colonists quitted their farms and advanced towards Graaf Reinet, complaining of the measures adopted toward the Hottentots, and threatening to put an end to their instruction. Having approached the village on horseback, they halted at a short distance from it, and sent a message to the commissioner, demanding that the Hottentots, who had for a short time been instructed in the church every evening, should be admitted no more into that sacred edifice, but that, to remove the contamination already occasioned by their having assembled there, the seats should be washed, and the pavement broken up; and that the pulpit should be covered with black cloth, in token of mourning for the want of a regular clergyman.

The missionaries were no sooner apprized of these demands, than they intimated to the commissioner their readiness to make any sacrifice which might prevent an effusion of blood; and stated that they would cheerfully leave the church, and instruct their Hottentot hearers in some other place. This, in fact, they did the same evening; and as some other concessions were granted, a hope was entertained that matters would now have terminated amicably. As it appeared, however, the next morning, that the insurgents were by no means satisfied, Mr. Lynden, the commander of the troops, informed them that he would wait till one o'clock at noon, in order to allow them to come to a friendly understanding with the commissioner, but threatened, if they persisted in their obstinacy till that time, he would attack them without further delay. It seems this officer had only twenty-one light dragoons, eighty armed Hottentots, nineteen Pandours, and four pieces of ordnance at his disposal. Of these, however, he made the best disposition, drawing up the

line of battle in the form of a crescent; the right, consisting of the Hottentots, bearing against the village,—the Pandours against the church,—the field-pieces being placed before the front on the left, and the dragoons occupying the centre. Alarmed by these preparations, the rebels retreated, after vainly attempting to procure a longer time for deliberation; and, a few days afterward, by the intervention of Dr. Vanderkemp, matters appeared to be brought to a pacific conclusion.

Though peace was thus concluded without an appeal to arms, it was unfortunately of short duration; as, in consequence of Dr. Vanderkemp and Mr. Read having made a short visit to Caffraria, by desire of the commissioner, the discontent of the colonists was again excited; and they actually circulated a paper in which they stated that the missionaries had been attempting to stir up Geika against them, and called upon their countrymen to march a second time against Graaf Reinet. Accordingly, on the 22d of October, the brethren, whilst sitting at supper, heard seven or eight shots fired by the insurgents upon a patrol of dragoons; and at an early hour the next morning, as Dr. Vanderkemp was going to the water, to wash some linen, he perceived a multitude of Hottentot women and children, running from the neighboring kraals toward the barracks. Whilst the doctor was inquiring the cause of their flight, he saw that the rebels had completely surrounded the village, and were advancing from every quarter. The great guns of the barracks and redoubt were immediately opened upon them, but without intimidating them in the least, and the firing continued on both sides with few intervals till sunset. Some houses, which the insurgents took possession of, were burnt by the troops; and it seemed likely at one time that the whole village would have been laid in ruins. Divine Providence, however, mercifully averted this calamity, and, during the night, the rebels thought proper to retreat. Dr. Vanderkemp, also, escaped, on this occasion, without injury; though on two separate occasions, during the engagement, he had occasion to pass within a short distance of the enemy, who discharged several shots at him.

In the month of February, 1812, Dr. Vanderkemp and Mr. Read quitted Graaf Reinet, and proceeded, with a hundred and nine Hottentots under the escort of major Sherlock, to Botsa Place, in the vicinity of Algoa bay, where an extensive farm had been granted for the purpose of a missionary settlement, by the kindness of general Dundas, the governor of the cape; who not only cordially approved the idea of civilizing the natives, by making them acquainted with the truths of Christianity, but evinced his zeal in the good cause, by sending forward a quantity of rice and

such other articles as the brethren were most likely to want, immediately after their arrival.

"At this place," says Dr. Vanderkemp, "we found an abundance of grass, timber and limestone; a dwelling-house, consisting of three rooms; another house, fit for a church and school; and a third, which we fitted up as a printing-office. I gave to every family eight hundred square paces of land, to build a house on, and to make a kitehen garden. Every morning and evening we met together in the school, for our family worship, in which I read a chapter out of the Scripture, and explained it. Twice a day we gave instructions in reading and writing. I preached once on the sabbath, and catechized every Wednesday and Saturday afternoon and evening."

There was now apparently reason to hope that a permanent settlement would be formed on this spot, which might be productive of great advantages to the neighboring heathen. Trials and afflictions, however, still awaited the brethren, and they were constrained to trust the wisdom of the Providence whose mysterious dealings they found themselves incapable of explaining.

Shortly after the arrival of the missionaries at Botsa Place, some severe diseases, occasioned by the stagnated waters in the vicinity, began to appear among the Hottentots; and Dr. Vanderkemp was attacked with a diarrhoea and an intermitting fever, followed by a violent rheumatic affection, which totally suspended his wonted labors, and confined him to his bed for several months. The new institution was also viewed with feelings of jealousy and hatred by the neighboring colonists, who professed to consider it as an asylum for thieves and murderers, and represented the brethren as persons disposed to favor the predatory Caffres and Hottentots, without any regard to the safety of the peaceable inhabitants of the country. In alluding to the base and unfounded charges of these persons, Dr. Vanderkemp observes, "The truth is, we never had the least connection with any of the plundering parties, but merely received into our institution such as separated themselves from them, and, from aversion to their former habits, came daily to us, to hear the word of God, and to conduct themselves peaceably, according to our rules. In consequence of this, however, we received an order from government, prohibiting us from receiving any more Hottentots, or having any connection with the tribes on the Sunday river. We were thus, to our great sorrow, compelled to refuse admission to many of these unfortunate people, principally women and children; who, nevertheless, chose rather to live in the woods among the brutes, than to return to their respective tribes."

On the conclusion of peace between England and

France, the Cape was restored by the former power to the Dutch. Previously, however, to the resignation of his government, general Dundas paid a visit to the brethren at Bota Place, and after stating that circumstances would compel him to remove the garrison from Fort Frederick (a station about seven miles distant), he advised them, with a view to their future security, either to remove their institution to that fortress, or to accompany him to the Cape, and defer the instruction of the Hottentots till the country should be in a more tranquil situation. The first of these proposals they declined, for a variety of reasons, but reserved the right of availing themselves of it, in the event of their being unable to remain at their present settlement. And with respect to the second, both the missionaries expressed a determination to remain with the objects of their anxious solicitude, even though certain death should be the consequence. The governor, therefore, desisted from his persuasions, and returned to the Cape, after presenting them with six thousand pounds of rice, six casks of salted meat, two hundred sheep, one hundred and fifty-five black cattle, eleven milch cows, three wagons, a corn-mill, a pair of bellows for a forge, and various agricultural implements.

About a week after the governor's departure, the settlement was attacked, in the middle of the night, by a troop of plundering Hottentots, who, after repeatedly discharging their muskets, took away all the cattle belonging to the brethren. One of the most esteemed natives belonging to the station approached these ruthless invaders, and addressed them in a conciliatory manner; but they cried, "Look! there comes a peacemaker; shoot him! kill him!" and the poor fellow immediately received a ball in his leg. They then made an assault upon the residence of the missionaries, probably designing to sacrifice them to their vengeance; and with this view they employed the cattle, in the manner of the Caffres. Some newly-sawn planks, however, had been providentially laid between the house of the brethren and the next to it, and these intimidated the beasts, so that, instead of stepping over them, they turned aside, and left the robbers completely exposed. At this juncture, the inhabitants of the settlement fired among them in self-defence; and, though it was impossible to take any particular aim, owing to the darkness of the night, the chief of the plundering party was wounded in the thigh, and, the great artery being divided, the effusion of blood was so great, that he expired in a few minutes. On finding that he had breathed his last, the whole troop retreated with precipitation, leaving behind them all the cattle, except eighteen, which had been driven off at the commencement of the assault.

"The next night," says Dr. Vanderkemp, "we were again surrounded by enemies; but, on finding that we had removed our cattle from the kraal into a square which was surrounded by the houses, and barricaded at all the entrances, they left us unmolested. Two days afterward, however, they returned with a reinforcement, and attacked us in the middle of the day, and drove away our cattle from the pastures, after having stabbed one of our wood-cutters, who had gone into the wood to pray." The patience of the inhabitants being now exhausted, they rushed out in a body upon the robbers, and attacked them with such fury that they were soon compelled to consult their safety by flight; and the whole of the cattle were happily brought back to the settlement, with the exception of eight oxen, which had been killed or mortally wounded.

It was considered no longer safe to remain at Bota Place, as the enemy, though driven off for the present, might soon return with a force too great to be successfully resisted. The missionaries, therefore, with the consent of their people, removed their institution to Fort Frederick, until the new government might assign some other spot for their residence.

Notwithstanding their removal, the situation of our missionaries was still extremely unpleasant and trying; partly from the wretched state of their own people, for want of food, clothing, and other necessaries; and partly from the hostile conduct of the boors, or farmers, whom general Dundas had left in possession of the fort till the Dutch should arrive. These ungodly wretches were sworn enemies to the brethren, and would, no doubt, have felt gratified by imbruing their hands in their blood. As they were afraid to attack them, however, they embraced every opportunity of seizing their property, and that of their people; and, in some instances, even children were stolen by them, and sent to a distant part of the country. They also employed the basest means to seduce the Hottentots into drunkenness, fornication, and other vices, and to inspire them with contempt for the religion of Christ; and, in addition to all these enormities, they barbarously murdered two of the persons belonging to the institution.

On the 18th of April, 1803, major Von Gelter arrived in Algoa bay, with a small body of troops, to assume the command of the fort; and on the second of the ensuing month, the missionaries received a visit from governor Jansens, who had undertaken a tour through the country, in order to ascertain the real causes of the anarchy which had now for a long time subsisted in this part of the colony. It seemed that his excellency had been strongly prejudiced against the brethren by the base and unfounded representations

of the enemies of religion; but he was soon convinced of the utility of their labors, and kindly assigned them a tract of land for a settlement, about seven miles northward of Fort Frederick, and in the vicinity of a small river which the Hottentots call the Kooboo.

Of the principal occurrences at this place, as well as of the events connected with other stations in South Africa, it will now be necessary, for the sake of perspicuity, to give a brief but connected history.

### BETHELSDORP.

[In the district of Uitenage, four hundred and fifty miles eastward of Cape Town.]

On their arrival at the new station, to which Dr. Vanderkemp gave the name of *Bethelsdorp*, or the *Village of Bethel*, they found it much healthier than Bota Place, and affording better pasturage both for sheep and oxen. Water and fire-wood, however, were less abundant than they could have desired; and there was, unfortunately, no timber in the neighborhood.

Having marked out a plot of ground, two hundred and forty paces in length, and one hundred and forty-four in breadth, they divided it into different allotments for the families under their care, and gave the name of *Bethel fountain* to the stream which ran through the middle of the settlement. They then erected a temporary church, and houses for their own accommodation, the walls and roofs being chiefly constructed of reeds; and in the beginning of July, they were enabled to commence public worship, and to open a school for the instruction of youth in the humble edifice which they had reared for the service of God, who hath promised, that, in every place where his name is recorded, he will come unto his adoring people, and give them his blessing.

In the report of their proceedings communicated to the directors of the London society, the missionaries observe, "The work of God, to the glory of his name, has this year (1803) been very conspicuous. Heathen darkness has fled before the light of the gospel, and the power of converting grace has triumphed over the tyranny of Satan in the hearts of several of those pagans to whom we have been called to preach the word of Christ; and, among these, brother Cupido deserves to be particularly mentioned:—

"Before his conversion, Cupido was a most notorious sinner, famous for swearing, lying, fighting, and especially drunkenness; which, in consequence of the weakness of his constitution, frequently laid him on a sick bed. On such occasions, he invariably resolved to abandon this degrading sin, and to lead a sober life; but no

sooner did his health return, than his besetting sin again prevailed. He was sometimes afraid of the anger of God, though he knew him not, and expected that his conduct would lead to the destruction of his soul. He, therefore, anxiously inquired of all he met by what means he might be freed from the crime of drunkenness, conceiving that he might be easily delivered from all other sins. Some directed him to apply to witches and wizards; but these were miserable comforters, for they told him that the very inquiries which he made evinced that he was near death. Others prescribed various kinds of medicines, which he took with avidity; but all proved in vain. At length, being providentially led to Graaf Reinet, he heard, in a discourse delivered by Mr. Vander Lingen, that Jesus Christ, the Son of God, was able to save sinners from all their sins. He immediately said within himself, 'That is what I want!' and soon afterwards united himself to the missionary institution, that he might hear something more of this blessed Jesus. In his subsequent attendance on the means of grace, under Dr. Vanderkemp, the secrets of his heart were laid open: he was taught to seek an interest in Christ, and is now become one of our most zealous fellow laborers, earnestly recommending Christ to his fellow men, as the only remedy for sin."

Of another convert, named Baezak, it is stated, that when he first visited the brethren, he was in a most disgraceful state of intoxication, and they were seriously afraid that he might seduce some of their people. His attention, however, was soon excited by the truths of the gospel, and, after some time, he applied to Dr. Vanderkemp for advice and consolation under great distress of soul. On this occasion he stated, in his simple language, that "he had got two hearts;" and proceeded, in the most affecting manner, to describe that internal conflict which is so accurately delineated in the Scriptures of truth, and so frequently mourned over by every genuine believer. In him, however, the power of divine grace proved victorious, and his heart, once the abode of every hateful lust, became a habitation of God through the Spirit, being filled with zeal for the honor of the Redeemer, and overflowing with love to his countrymen, among whom he began to preach the unsearchable riches of Christ with considerable acceptance.

Another instance of the success which attended the faithful labors of the missionaries among the heathen, in this part of Africa, appears in the account of a Hottentot, named Sanson, who, for several years, had been extremely anxious to obtain some knowledge of divine things, but had met with no one capable of giving him the information for which he thirsted. From the time that the United Brethren settled themselves at Bavian's Kloof, he tried every means to get out of service, in

order that he might be able to visit them; but all his attempts proved ineffectual. In the midst of the commotions in the district of Graaf Reinet, and whilst some of the boors were flying from their houses, Samson was falsely accused of having betrayed their intended route to the English. For this imaginary crime, he was immediately put in irons, and sentenced to be killed the next morning. During the night, however, he contrived to break his chains, and happily escaped to the missionaries, by whom he was readily and affectionately instructed in the things pertaining to his everlasting peace. From this time he became a most attentive hearer of the word of God; and in the spring of 1803, he was admitted to the rite of baptism; after which he became a useful auxiliary to the brethren, in explaining the gospel to his countrymen, and in earnestly admonishing them to flee from the wrath to come.

In their occasional hunting excursions, the native converts seem to have embraced every opportunity of conversing both with their own countrymen and the Dutch colonists on the subject of their eternal interests; and in the month of September, 1804, the well-timed and faithful remarks of Boezak appear to have made a considerable impression on the minds of three Hottentots, and a young peasant, named Bromhout. On a subsequent hunting expedition, this useful auxiliary of the brethren narrowly escaped being killed by an elephant. He and two of his companions, having shot a female, were busily employed in cutting the animal to pieces, when the male approached them so secretly behind the bushes that they did not observe him till he got within twenty paces of the spot where they were standing. Two of the hunters immediately fled; but Boezak fired, and wounded the elephant in the breast. The infuriated animal immediately rushed towards him with a dreadful shriek, and would have inevitably sacrificed him to his vengeance; but at this critical moment the men who had retreated providentially turned back, and despatched the elephant by their shots.

On the 24th of April, 1805, in consequence of the false representations and unfounded charges of the Dutch boors, who heartily detested the missionaries, and earnestly desired their destruction, Dr. Vanderkemp received an order from governor Jansens to repair to Cape Town without delay. This produced a general dejection among the people; and when they heard that their venerable teacher was to be accompanied by his colleague, Mr. Read, their grief was naturally increased. Providentially, however, they were in no danger of being left destitute of instruction, as Messrs. Ulbricht and Tromp, two brethren sent out by the Dutch society, had arrived at Bethelsdorp about

three days previous to the governor's communication.

The day before their departure, Dr. Vanderkemp addressed his little flock from those affecting words which David uttered when the unnatural rebellion of Absalom compelled him to abandon his capital: "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it and his habitation: But if he say, I have no delight in thee, behold, here am I; let him do to me as seemeth good unto him." In the evening, Mr. Read spoke from Rev. xxi. 6: "It is done: I am Alpha and Omega; the beginning and the end." And the impression which was made by each of these discourses may be much easier conceived than described.

The next morning, Dr. Vanderkemp and Mr. Read set out on their journey, after taking a most tender farewell of their people, the greater part of whom followed them to a considerable distance; and when, at length, they interchanged the last adieus, and gradually began to return, one girl persisted in stopping with her beloved teachers, declaring that she would rather throw herself beneath the wheels of the wagon, and be crushed to pieces, than consent to leave them. The affectionate creature was, therefore, admitted among the travellers, and arrived safely with them at the cape, on the third of June.

During their detention at this place, the prospects of the brethren appear to have been very gloomy, as Dr. Vanderkemp observes in a letter, dated December 8, 1805:—"Our frequent applications to the governor for permission to return to our congregation at Bethelsdorp, or to continue our missionary work in any other district of the colony, or to undertake an exploratory excursion into the countries beyond its limits, have all been rejected, on account of the outcries of the boors against us, representing us as in the interest of the English, and, therefore, likely to produce a dangerous influence upon the minds of the natives."

All things now seemed to make against the prosecution of the mission, and both Dr. Vanderkemp and his colleague fully expected that they should very soon be under the necessity of leaving the country. The God, however, to whose service they were devoted, had otherwise determined; and, when all hope appeared to be cut off, deliverance was nigh at hand. On the 4th of January, 1806, a British fleet appeared off the coast; and the troops having landed, a few days afterward, under the command of sir David Baird, the Dutch retreated after a short resistance, and the British colors were hoisted in the capital. After the capitulation of the town, sir David sent for Dr. Vanderkemp, and treated him with every mark of respect and politeness. He even took him with him to see the

Hottentot prisoners of war, and left it to him to determine whether they should be liberated. He, soon afterwards, gave the doctor permission to return to Bethelsdorp, and, for that purpose, granted him one of the wagons taken from governor Jansens; but Mr. Read, at his particular desire, went by sea. "Little did I think," says Mr. R. "that this circumstance would have afforded me an opportunity of seeing my desire upon my enemy. A few days before the arrival of the British fleet, however, a French privateer had been driven on shore by an English frigate near the Cape; and one day, when tacking, we came very near her, just as I was telling the captain of my having been captured in the Duff by the Grand Buonaparte. 'There, then,' said he, pointing to the stranded vessel, 'lies your enemy; for that is the ship which was cruising on the coast of South America in the last war.' My feelings on the occasion," adds Mr. Read, "were more than I can express: all my former trials were brought to my recollection, and I could only wonder at the way in which the Lord had led me." It is pleasing to add, that both the missionaries arrived in safety at Bethelsdorp, and were received by their beloved people with the most enthusiastic tokens of joy. "Even the old Hottentot women, who could scarcely leave their houses," says Mr. Read, "made their appearance on this occasion, to join the general acclamation of clapping of hands; and I was almost afraid of being smothered under their caresses." Thus were the machinations of the enemies of the cross defeated; and thus were the devoted heralds of mercy happily restored to the scene of their labors.

About six months after his return from the Cape, Dr. Vanderkemp experienced a striking instance of the providential care of his heavenly Father. A heavy frame of wood, which some workmen were raising upon a house under the superintendence of the veteran missionary, accidentally slipped from the part on which it rested, and struck him severely on the head, wounding him in several places. Such, indeed, was the violence of the blow, that the blood gushed out of his nose and mouth, and one of his teeth was literally forced out of the jaw; yet his life was happily preserved. Another and still more remarkable escape is noticed in the report of the following year, 1807. "It happened," say the missionaries, "that the horns of one of our oxen became entangled with the horns of another, which were bent like those of the catle belonging to the Caffres; and it was impossible, therefore, to separate them without binding the animals, and throwing them upon the ground." As soon as they were loosed by the united efforts of the brethren Vanderkemp and Ulbricht, with others, the beasts sprang up full of fury. The spectators immediately fled; but one of the oxen

overtook the venerable doctor, and taking him between its horns, threw him to a distance of several paces. In the fall, one of his legs was grazed, and his hip was writhed in such a manner that he was unable, for some days, to lift it up.

Early in September, 1809, the old church at Bethelsdorp, having been weakened by the removal of an adjoining house, began to give way; and one evening, whilst Mr. Ulbricht was preaching, it gave a sudden crack, and partly fell in; whilst the hearers fled in all directions, and in the utmost confusion. Happily, however, no serious misfortune occurred, and the next day the crazy edifice was propped up, so as to admit of the congregation assembling there, till a more durable structure could be raised. "Our people," say the brethren, "had long since offered their services for the erection of a new church; but, unfortunately, the necessity for building occurred at a very unfavorable time of the year, provisions being extremely scarce. On the 11th of September, however, we began, some to lay the foundation, and others to cut wood, &c. The walls were carried up with mud and strong posts, seven feet high and eight inches thick, and the thatch was put on by the end of the month; so that, on the 30th, we were enabled to perform divine service in it, and the old one was pulled down."

In the month of April, 1811, Dr. Vanderkemp and Mr. Read arrived at Cape Town, having been summoned to appear before an extraordinary commission, which had been appointed by the governor, lord Caledon, to afford their assistance in the investigation of numerous charges of cruelty and murder committed in the vicinity of Bethelsdorp; complaints of which had been repeatedly made by the missionaries. They communicated to the commissioners more than a hundred cases of Hottentots said to have been murdered since the establishment of the institution at Bethelsdorp. In consequence of this information, his excellency directed that the commissioners should personally visit the several districts in which these enormities were alleged to have been perpetrated. Notwithstanding this noble act of justice on the part of his lordship, however, but few of the cases could be ultimately substantiated by legal evidence; as it was scarcely possible to obtain the testimony of one colonist against another, and, by the Dutch code, the oath of a Hottentot was inadmissible.

On the 13th of September, five German brethren, together with G. Corner, a converted black, from Demarara, arrived in safety at the Cape, having sailed from Portsmouth on the 21st of June, and were gladly received by the missionaries and by the friends of religion at large.

It now became a business of no small care and im-

portance, in their peculiar circumstances, to dispose of all the missionaries in a suitable manner. At length, however, an arrangement was determined upon, and partly executed, when an event, one of the most distressing which the London Missionary Society had hitherto been called to lament, occurred; viz. the heavy loss of their venerable and apostolic missionary, Dr. Vanderkemp. His health had been visibly on the decline for some time past, and his friends contemplated, with painful apprehensions, his projected mission to Madagascar. That populous and long-neglected island had, for many years, engaged the attention of this pious man, and he longed to communicate to its numerous inhabitants the invaluable blessings of the gospel. Application had been made to his excellency lord Caledon for his consent and assistance, which was kindly promised. But, on the removal of that nobleman, it was necessary to obtain the same countenance from his successor, sir John Cradock. Dr. Vanderkemp also waited to know the determination of his brother Pacalt, then at Bethelsdorp, who had proposed to accompany him. After some time, a concurrence of favorable circumstances seemed to indicate that the door of faith was about to be opened to the heathen of Madagascar. But whilst the doctor was anticipating his removal to this new field of labor, the Lord of missions saw fit to call him home to the enjoyment of eternal rest.

After despatching some of the brethren to their appointed stations, he was taken ill in the morning of Saturday, December the 7th. On the preceding evening, his exhortation, and especially his prayer, was much noticed by his friends; and, in the morning, his exposition of a chapter was peculiarly acceptable. Having concluded the devotions of the family, he told his friend, Mrs. Smith,\* who has been justly styled "a mother in Israel," that he felt extremely weak, and wished he might have time afforded him to settle

\* It would be almost unpardonable to speak or write of Bethelsdorp, and not make honorable mention of that venerable woman, Mrs. Matilda Smith. The reader is referred to a most interesting biography of this eminent Christian, written by the Rev. Dr. Phillip, and published by J. Westley, London. It has, unfortunately, never been reprinted in the United States. A review of the work is contained in the *American Baptist Magazine* for 1820, p. 269. Mrs. Smith espoused the missionary cause when others abandoned it. Thus, when Dr. Vanderkemp was exiled by the Dutch government, she felt for the little band at Bethelsdorp, left her comfortable home at the Cape, and offered her services, to supply, as far as possible, the place of the banished minister. Her compassion and zeal embraced many objects. She opened a sabbath and day school for the Cape Town slaves; instituted an African Missionary Society auxiliary to that of London; formed a school at Bethelsdorp for the Hottentot females, which was productive of the most happy results; in 1810, set on foot the Cape Ladies' Society for the Relief of the Poor; and, in 1813, she commenced a Juvenile Missionary Society; and here indeed she proved a mother in Israel. Mrs. Smith died 16th November, 1821, at the age of 72.

his temporal concerns. This desire, however, was not granted. He was immediately seized with a cold shivering, succeeded by a continued and fatal fever, by which all his powers were so completely oppressed, that he was scarcely able to speak, even in answer to a question. About two days before his death, and when that event was fully expected, both by himself and his friends, Mrs. Smith said to him, "My dear friend, what is the present state of your mind?" To which, with a pleasing smile on his countenance, he replied, "All is well!" She again asked, "Is it light or darkness?" He answered, "Light!" He continued sensible to the last; but extreme weakness disabled him from consoling and instructing his Christian friends who surrounded him. On the Lord's day morning, December 15, he closed his eyes on this world, and departed to the realms of light, to behold him, in his glory, whom he had so faithfully and successfully preached upon earth.

The directors, in their annual report for 1812, disclaim the idea of attempting to eulogize this faithful and devoted servant of Jesus. "His character," say they, "is seen and read of all men, in his piety, self-denial and apostolic labors. As it was emphatically written, by way of epitaph, on the tomb of a celebrated architect, in the noble edifice which he had reared, 'CIRCUMSPICE' (*Look around*), so, when it shall be inquired by the world, 'What was the character of Dr. Vanderkemp?' the Missionary Society will point to the South African missions, to Bethelsdorp, and to a church of the living God erected in a wilderness of savages, and say, 'Behold his character; admire and imitate!'"

In consequence of the death of Dr. Vanderkemp, and the increasing number and importance of their missionary stations in South Africa, the directors felt anxious to send out one of their own body, to regulate the concerns of the society in that part of the globe. After some time, they were fortunate enough to induce the Rev. John Campbell, of Kingsland, to undertake this labor of love; and on the 24th of October, 1812, that faithful servant of Christ arrived at the Cape, where he was favored with the most friendly intercourse with the colonial government.

On the 20th of March, in the ensuing year, he arrived at Bethelsdorp, to the great joy both of the brethren and their Hottentot congregation; and here he witnessed a much greater degree of civilization than he had been led to anticipate, from the reports in circulation, on his arrival at Cape Town. The unfounded and calumnious representations of Lichtenstein were in fact completely disproved; for, instead of "the utility of the institution being lost, by the over pious spirit and proud humility of its head"

(Dr. Vanderkemp), and instead of "no attention having been paid to give the people proper occupations." Mr. Campbell found many of the natives at Bethelsdorp exercising the businesses of smiths, carpenters, sawyers, basket-makers, brick-makers, thatchers, cooperers, lime-burners, mat-manufacturers, stocking-makers, tailors, &c. &c. He also saw cultivated fields extending two miles in length, on both sides of a river, and was informed that their cattle had increased from two hundred and eighteen to two thousand two hundred and six; and that from three to four hundred calves had been produced in a year, of which not more than fifty had been allowed to be slaughtered within the same space of time. The blessed effects of religion were likewise displayed at this grossly slandered settlement, in a variety of benevolent institutions formed among the Hottentots. They had a fund for the relief of the sick and indigent, which amounted to two hundred and fifty six dollars, and they had recently proposed erecting a house for the reception of part of their poor. They had, also, a common fund, for the purpose of improving the settlement, amounting to one hundred and thirty dollars, and about thirty head of cattle; and, in addition to all this, they had contributed, during the preceding twelve months, the sum of seventy-six dollars in aid of the London Missionary Society.

To prove to demonstration that this picture is by no means overdrawn, it is only necessary to advert to the payment of two years' taxes, demanded by the colonial government, and paid by the Hottentots; of which the following interesting account is given by Mr. Read, in a letter dated April 9, 1815.

"Remonstrances," says this missionary, "having proved in vain, the only alternative was for our people to exert themselves to the utmost, in order to raise the money. Accordingly, they dispersed themselves, and applied, some to hewing and saving timber, and others to beating bark, and burning charcoal. The smith, the wheelwright, the carpenter, &c. all exerted themselves to comply with the demand made on them and on their poorer relations; so that, at the appointed time, the tax was paid, amounting to three thousand six dollars, or about seven hundred pounds. And on the following day, a regular auxiliary society was proposed and established for this settlement, in consequence of many of the natives having long expressed a desire to do something more for the cause of Christ than they had hitherto done. Twelve of the members were chosen to form a committee, and subscriptions were immediately made to the amount of eight hundred six dollars, or about one hundred and sixty pounds!"

In the month of October, 1817, the providential care of the Almighty over some of the Hottentots belonging to this institution was strikingly displayed.

Three soldiers belonging to the African corps had robbed a wagon between Algoa bay and Bethelsdorp, and afterwards murdered the keeper of a canteen, or little public house, on the side of the road. The latter wanton and cruel outrage was reported at the village by a Hottentot; and twelve of the natives were immediately ordered to accompany him to the canteen. A company of farmers, mistaking these men for the assassins, endeavored to shoot them; but none of their pieces would go off. Immediately after, the landrost arrived, and desired that some of the Hottentots might search for the murderers. They did so, and, after some time, found them concealed in a bush. "When the soldiers saw our people," says one of the missionaries, "they attempted, three several times, to fire at them, but each time their pieces missed fire. Upon this, our men told them, as they valued their lives, to lay down their arms; but instead of doing so, they immediately prepared to reload their muskets. The landrost now ordered our people to fire, when a young man, about nineteen years of age, was killed, and another, who proved to be the man that committed the murder, was severely wounded. Who will say that there is not a God who ruleth and governeth all things? and who would not put their trust in him?"

In the beginning of June, 1819, the Rev. Mr. Campbell and Dr. Philip\* called at Bethelsdorp, in their road to Theopolis, and were much gratified by finding that the Hottentots had erected a substantial and commodious place of worship, together with several good houses for themselves. And, in the years 1822 and 1823, very considerable improvements appear to have been made at this settlement, particularly in the erection of superior habitations. The former reed houses were removed, and streets were formed in regular rows. A public store, or shop, had also been opened, to preclude the necessity of the natives going to distant places to purchase goods; and many of the Hottentots belonging to the institution had begun to evince a laudable desire to rise to the level of civilized society.

In the annual report, communicated to the general meeting of the society, in May, 1824, it is stated, that in proceeding with the improvement of the village, the inhabitants adhere strictly to the plan agreed upon with Dr. Philip. "Several houses of brick and stone," say the directors, "have been built, and more are building. The new school-house is finished. A range of alms-houses, seventeen in number, has been erected

\* The Rev. John Philip, D. D., was pastor of a large church and society in Aberdeen, where he had been settled many years; but at the call of the London Missionary Society, he relinquished the pleasures of home, and sacrificed ease and honors to become the superintendent of the missionary stations in Southern Africa.

as an asylum for the aged and infirm members of the institution. This establishment, which was raised by the labor and at the expense of the Hottentots, will be supported by small weekly contributions. The building is an ornament to the village; and the establishment is the first of the kind in the colony.

"Bethelsdorp suffered, in common with other stations within the colony, from the heavy rains which fell during the autumn of 1823. Several of the new buildings were injured, and a new brick house, nearly finished, was greatly damaged. Such, however, had been the industry of the people, that when Dr. Philip arrived at the settlement, in December, scarcely any trace of these injuries was to be seen.

"Every Monday, by unanimous consent, is appropriated by the people for public labor, when all the men in the village engage in the execution of some work for the common benefit; or, if any one be absent, he pays an equivalent, which is expended in the payment of others who perform the work in his stead.

"By this means, a road, of half a mile in extent, has been made around part of the ravine where the gardens of the settlement are situated. Contiguous to the gardens it is in contemplation to build several cottages, which will still further improve the appearance of the village.

"The ministry of Mr. Kitchingman (the present missionary) is acceptable and useful; and the attendance on public worship is good. Several of the people, also, appear to be under serious concern for the salvation of their souls.

"The progress of the school, under the superintendence of Mr. and Mrs. Monro, has been impeded during the last year by the want of elementary books, &c. This impediment, however, there is reason to believe, has been removed. An English class has been lately formed in the school at Bethelsdorp; and it is intended that English should be taught, in future, at all the society's schools within the colony."

Of the sabbath school, which is chiefly designed for the benefit of the neighboring people not belonging to the institution, Dr. Philip observes:—

"The people meet at eight o'clock in the morning, and in the afternoon, when this school exhibits a most pleasing spectacle. Here all is activity: the wives of the missionaries, and the daughters of others, belonging to the institution, with the Messrs. Kemp, the *merchants*, are all engaged; and it is a delightful sight to see all ages, from childhood to gray hairs, under such superintendence, conning over their lessons, from the alphabet to the most advanced classes, reading the most difficult parts of the Sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than this

school. Here we see all the energies of the institution, all the talents of the station, in full exercise; and it is truly affecting to see children of seven and ten years of age (which is frequently the case) acting as monitors to classes of aged people, from forty to seventy years of age."

"On the 28th of December, 1823, his majesty's commissioners of inquiry arrived at Bethelsdorp, accompanied by their secretary, and a gentleman of the colony. They attended divine service at the mission-chapel, when Mr. Kitchingman preached from Psalm cxxvi. 3: *The Lord hath done great things for us, whereof we are glad.* After the sermon, about twenty Hottentots read the third chapter of St. John's Gospel, and were examined as to their knowledge of the Scriptures. The children afterwards read a chapter in the Bible, and were catechized. The English class, belonging to the mission school, then read a few easy lessons. When all was finished, the object of the visitors was announced; and when some of the old men of the institution rose up and replied, thanking the king of England, and thanking them for the interest they took in the Hottentots of Bethelsdorp. The honorable commissioners appeared to be gratified with what they had witnessed; and, before they left the settlement, they expressed their satisfaction with the progress which the natives had made, both in civilization and in their knowledge of the truths of Christianity.

In 1825, the society reported the formation of an evening school for the benefit of adult Hottentots, among whom there is a great thirst for knowledge. They are instructed in reading, writing and arithmetic. The sabbath school received the best attention of the missionaries; and they state that, "on the morning and afternoon of every sabbath, nearly the whole adult population of the place assemble, arranged in different classes, according to their proficiency, and including all ages from fifteen to eighty. An auxiliary Bible society was formed on the 5th of January, 1826, under interesting circumstances." During the year, a number of Hottentot families joined this station; and the advance of civilization was manifested by many pleasing improvements. A bridge was erected at the institution by the free labor of the Hottentots, which is considered superior to any other in the colony. The blacksmith's shop, under the direction of Mr. Arnot, was very useful to the settlement, and a Hottentot youth, who was formerly an apprentice to Mr. Arnot, became a journeyman, at Graham's Town, with several Europeans working under his direction. In 1827, Mr. Monro, who, for many years, had the charge of the day school, removed to Graham's Town, to be engaged in a similar occupation; and the children were

placed under the charge of Mr. Cornelius Vanderkemp, the elder son of the late Dr. Vanderkemp, who conducts the institution to the satisfaction of the missionaries. Encouraged by success, the brethren determined to extend their labors, and commenced stated services and a sabbath school at Port Elizabeth, near Algoa bay. Messrs. Helme, Robson and Foster alternately preached on the sabbath; and it appears from the testimony of respectable individuals resident at the place, that their efforts were not in vain. Mr. Helme, having completed the arrangements of a small printing-office, commenced the printing of several elementary books for the use of the mission.

But whilst so many encouraging appearances presented themselves to the observer, the directors, in 1828, lament, "that the state of this important station is not, in various respects, according to the wishes and feelings of the directors. The progress of religion, during the past year, appears to have been small, only a few candidates for baptism having presented themselves; the attendance on the schools seems to have been irregular, and some painful instances of backsliding have occurred."

The report continues: "The attendance on the preaching of the gospel on the Lord's day is good, and the place of worship is often crowded. The adult Sunday school appears to be in a flourishing state: one hundred and fifty-six men and one hundred and thirty-two women have been under instruction the past year, who have made considerable progress. A translation of the Assembly's Shorter Catechism has been made into Dutch, and introduced into the school. Many of the scholars have got into the New Testament and Bible classes; nor are the instructions they receive altogether unproductive of spiritual benefit: some of the women appear to feel concern for the salvation of their souls. It is pleasing to know that the Hottentots who can read the Bible are now treated with respect by the boors. By the removal of Mr. Helme to Caledon, Bethelsdorp has sustained a temporary loss; but this will be repaired as soon as possible."

The dealings of God towards his church afford interesting proof of the truth of his word, that, though "weeping may endure for a night, joy cometh in the morning." Thus, in the following year, the directors express their pleasure in recording the much-improved condition of this station. "The power of the word of God seems to be felt by many of the Hottentots. A number of persons are under serious convictions; and after public service, the inquirers often accompany their teachers home, to seek advice in private. Those who have been led to the knowledge of the truth, appear to experience a greater degree of spirituality

Vol. I.—Nos. 35 & 36.

of mind than formerly: this pleasing aspect of things is evinced by their general conversation and deportment. During last year, forty-five children and ten adults were baptized; thirteen persons were admitted and four restored to church fellowship, and two were excluded. More gardens have been cultivated than formerly, and improvement has been made in enclosing, fencing, &c."

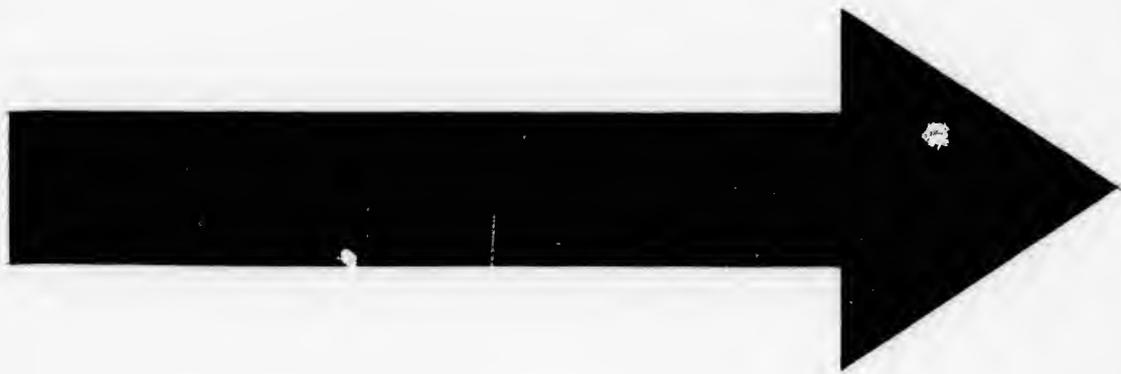
The new chapel at the *out-station* of Port Elizabeth was opened on the 14th of September, 1828, and the collection amounted to one hundred and sixty-eight rix dollars. The local authorities testify to the good effects of missionary labor at this place. The other *out-station*, *Uitenhagen*, enjoyed the privilege of the stated ministry in consequence of the settlement of Mr. Sass, who left Griqua Town in 1827. With the concurrence of the brethren, he has retired to this station on account of his advanced age. His labors have been blessed, and many young persons have received serious impressions.

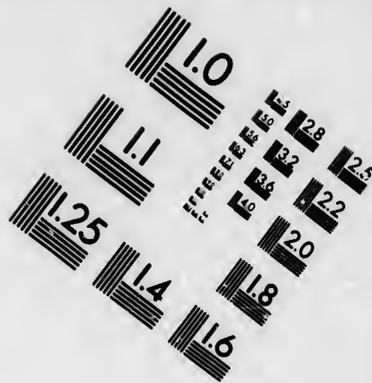
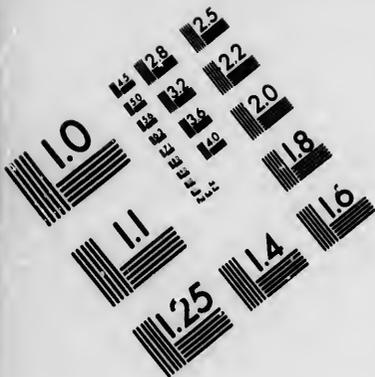
The spiritual concerns of the mission at Bethelsdorp and its *out-stations* continued to be superintended by Messrs. Robson and Foster, till October, 1829, when the latter returned to England in consequence of the ill state of Mrs. Foster's health.

The report for 1830 mentions, that, "In 1829, twenty-three Bibles, sixty-seven Testaments, seven hundred tracts, and one hundred elementary books, were distributed. The adult Sunday school goes on well. The total who have been taught to read in it, since its commencement, is five hundred. An *infant school* has been lately formed, in which thirty children of very tender age are taught to read. The inhabitants of Bethelsdorp have suffered severely from long-continued droughts, having lost, from this cause, one hundred and twelve oxen, one hundred and sixty-one cows, one hundred and twenty-six calves, and thirteen horses; estimated together at six thousand rix dollars. And this is not all. The reduction in the number of cattle has led to a diminution of the population. One hundred Hottentot families have been compelled to remove from the neighborhood, and have located themselves on the *Neutral Territory*."

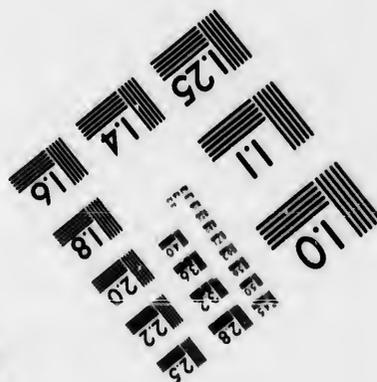
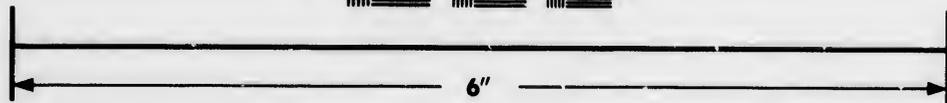
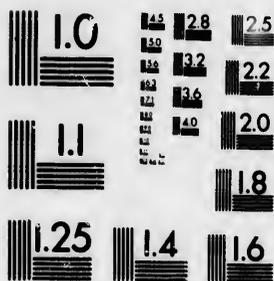
Recent intelligence represents this station as still improving. Mr. Robson has continued his services with prudent zeal, steadiness and perseverance, and much affection to his interesting charge. Messrs. Addison and Baillie continued to render as much assistance as their limited knowledge of the Dutch language would admit of, till the month of May, 1830, when the former was appointed to take charge of Port Elizabeth as a distinct station, and the latter proceeded to Lattakoo.

The population resident at the station consists of two hundred and sixty-three adults, viz. one hundred and





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thirty men and one hundred and thirty-three women, with two hundred and one children; making a total of four hundred and sixty-four.

There are three services on the Lord's day, and one every evening in the week. Those on Wednesday and Saturday are prayer meetings; and on the other evenings Mr. Robson gives an exposition. On Tuesday evening, after the public service, he meets the candidates for baptism and communion; and on Wednesday afternoon he catechizes the children. Besides these exercises, he engages in conversation on spiritual subjects with some of his congregation every day. The attendance on the public services, both on sabbath and week days, has been very good, the former amounting to three hundred and fifty or four hundred persons. When the weather makes it practicable, some of the Hottentots come a distance of nine or eleven miles, to attend worship at Bethelsdorp; and there are others who have removed and settled at the institution, with inconvenience as to their temporal affairs, from a desire to enjoy the privileges of religious instruction. The number of communicants amounts to two hundred and forty. Seven were received into the church, four were excommunicated, three of whom had not resided at Bethelsdorp, since Mr. Robson came there. Of the new converts, Mr. Robson speaks with satisfaction, as generally conducting themselves in a Christian manner. During a period of much sickness, some of the members departed this life, cheered and supported by the hopes of the gospel. Others, by their submission and patience under the severest trials, gave evidence of the genuineness of their faith.

The number of schools is five. The *day school* contains one hundred and seven children on the books, and the average attendance is between sixty and seventy. Many of the children have made good progress in reading, writing and arithmetic, and some evince considerable capacity for receiving instruction: several of the children can translate the Dutch Bible into English with much facility, and write very well. The *Sunday school* for adults is principally conducted by natives belonging to the institution. The attendance is from one hundred to one hundred and fifty during the winter season; but in the summer it is larger. The average attendance in the *infant school* is from eighteen to twenty-four. This school has excited considerable interest, and promises to be productive of much good. The *evening adult school* is for those adults and youths who cannot attend a regular day school. The *school of industry* has been attended by seven girls.

The institution of Bethelsdorp has five buildings belonging to the society, one chapel, two school-houses,

one alms-house, nineteen houses built of brick and stone, and forty huts. Two hundred morgens (about four hundred acres) of land are cultivated as corn-fields, and eight morgens as gardens. The people are diligent in endeavoring to obtain the means of subsistence by their labor. Carrying goods, salt-boiling, wood-cutting, and tapping of aloes, &c., furnish employment to many of them. There are six masons, besides shoemakers, carpenters, blacksmiths and thatchers. Many of the women earn nearly as much as the men by sewing, washing and making the ropes used in thatching with rushes.

At Port Elizabeth, Mr. Atkinson was introduced to his charge by Mr. Robson on the 9th May, 1830. The chapel is neat and commodious, and will hold about four hundred persons. The English congregation averages one hundred and forty, and the Dutch service, which at first was thinly attended, has since improved.

Mr. Sass has been obliged to retire from Uitenhagen to Theopolis, on account of ill health. The number of Hottentots that still attend divine worship amounts, on sabbath days, to from eighty to one hundred and fifty. The communicants are united with the church at Bethelsdorp.

It is gratifying to learn the sentiments of respectable individuals who have visited the stations in Africa; and the narrative of Bethelsdorp will close with extracts from the letter of an English gentleman addressed to the Rev. Dr. Philip:—

“With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed. And because, living among Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state.

“Civilization is, indeed, the handmaid of religion, and invariably has followed in her train; but her progress has in general been but very gradual. Yet, with every allowance for the peculiarity of their circumstances, and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these institutions appeared to us fully on an equality, in point of civilization, with a great portion of the laboring class in our country; and among those at Bethelsdorp particularly, English habits and English feelings seemed to be rapidly gaining ground. Many of their houses were exceedingly comfortable and clean; and in this respect it is rather remarkable how far they have overcome the proverbial filthiness of their former habits. Their

public spirit and disinterestedness have been shown in the gratuitous contribution of their labors to works of charity and general utility; such as the church, school-house, road, kraal, tanke and poor-house at Betbelsdorp, constructed entirely at their own expense, while the voluntary support of this last-mentioned asylum for the aged and infirm, affords also a strong proof of the benevolence of their dispositions, and the influence of civilizing principles of the best kind on their general conduct.

"We were glad to find that the industry of the people, at the different institutions, was fettered by no restrictions on the part of the missionaries, and that the profits of it were entirely their own. The missionaries assured us that they strictly avoid interfering with the people in the disposal of themselves, and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, wagons, &c., afford unquestionable proof of their industry, while the quantity of European articles sold at the stations of Betbelsdorp and Theopolis also shows that the people in general are far from being insensible to the comforts of civilized life, or unwilling to labor to attain them. The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labor, present obstacles to their improvement, which the missionaries have not the power of removing; but when they are placed on an equality, as to civil rights, with every other class of British subjects around them; when their character is better understood by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufferance only,—they will possess inducements to industry and intellectual exertion which they do not now enjoy, and, I am persuaded, will show themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as servants, masters, or citizens of a civilized state."

### ZAK RIVER.

[About four hundred and fifty miles north-east of Cape Town.]

On the 22d of May, 1799, Mr. Kicherer and his colleague, Mr. Edwards, left Cape Town, with the design of establishing a mission among the Bushmen; and, after performing a journey of between four and five hundred miles, during which they were kindly treated by the colonists, and mercifully preserved by

their heavenly Father, they arrived, on the 6th of August, at a spot near the Zak river, where they agreed to take up their abode. The circumjacent country was barren and thinly inhabited, but the place at which they felt inclined to settle was evidently adapted for cultivation, and was contiguous to two fine springs of water. Here, therefore, they began to prepare a plot of ground for a garden, and to erect a hut of reeds, no timber being within their reach. To this humble settlement they gave the name of *Happy Prospect Fountain*, and solemnly devoted both the place and themselves to the service of the Lord.

Of the natives among whom the brethren were now to labor, Mr. Kicherer observes, "They have no idea of a Supreme Being, and consequently they practise no kind of worship. They have a superstitious reverence, however, for an insect known by the name of the *creeping-leaf*, a sight of which they consider as an indication of something fortunate, and to kill it they suppose will bring a curse upon the perpetrator. They have, also, some notion of an evil spirit, which occasions diseases and other mischief; and, to counteract his evil purposes, a certain description of men are appointed to blow with a humming noise over the sick, for hours together.

"Their mode of life is extremely wretched and disgusting. Utter strangers to cleanliness, they never wash their flesh, but suffer the dirt to accumulate, till, in some instances, it literally hangs from their elbows. They delight, however, in smearing their bodies with the fat of animals, mingled with a powder which gives them a shining appearance. They form their huts by digging a hole about three feet deep, and then thatching it over with reeds, which are not, however, impervious to the rain. Here they lie close to each other, like pigs in a sty; and they are so extremely indolent, that they will remain for days together without food, rather than take the pains to procure it. When constrained, by extreme hunger, to go out in quest of provisions, they evince much dexterity in destroying the various animals with which their country abounds; or, if they do not happen to procure any of these, they make a shift to live upon snakes, mice, and almost any thing they can find. There are, also, some productions of the earth, of the bulbous kind, which they occasionally eat, particularly the *cameron*, which is as large as a child's head, and the *baroo*, about the size of an apple. There are, likewise, some little berries, which are edible, and which the women go out to gather; but the men are too idle to do this.

"The men have several wives, but conjugal affection is little known, and they are total strangers to

domestic happiness. They take little care of their children, and when they correct them, they almost kill them by severity. In fact, they will destroy their offspring on a variety of occasions, as when they are in want of food, or obliged to flee from the farmers, or when an infant happens to be ill-shaped, or when the father has forsaken the mother. In either of these cases, they will strangle them, smother them, bury them alive, or cast them away in the desert. There are even instances of parents throwing their tender offspring to the hungry lion, which stands roaring before their cavern, refusing to depart till some peace-offering be given to him. In general, the children cease to be the object of maternal care as soon as they are able to crawl in the field. They go out every morning; and when they return in the evening, a little milk, or a piece of meat, and an old sheep's-skin to lie upon, are all they have to expect. In some few instances, however, a spark of natural affection is to be met with, which places its possessor on a level with the brute creation.

"The Bushmen frequently forsake their aged relations, when removing from place to place, for the sake of hunting. In this case, they leave the old person with a piece of meat and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor devoted creature must perish by hunger, or become a prey to wild beasts."

Surely, after perusing this painful account of a tribe sunk in wretchedness and misery,—subsisting too, occasionally, by plunder and murder, and habitually guilty of the most atrocious actions,—the reader cannot feel surprised that Mr. Kicherer felt "inexpressibly dejected" when the kind colonists who had accompanied him to his new station took their leave of him. "My situation," says this excellent man, "would have proved insupportable, separated as I then found myself from all I loved in the world, had not urgent business dispersed my gloomy reflections, and had not the Lord, whom I served, condescended to pacify my troubled heart when I spread my complaint before him."

Soon after their arrival at Zak river, our missionaries were visited by a party of about thirty Bushmen, who were anxious to understand the object of their settlement. At first, however, they were extremely shy, and, in consequence of some base slanders which had been propagated among them, they were induced to fear that the brethren had some design against their liberty or their lives. As a proof of their mistrust, it is stated in the "Missionary Transactions," that on a certain occasion, Mr. Kicherer, hoping to conciliate the affections of these wild Hottentots, invited a number of them to partake of a little repast which he had provided.

Having cut up a large cake, he presented a piece to each of the Bushmen; but not an individual ventured to taste it. On perceiving this, and guessing that they were apprehensive of poison, our missionary took a slice of the cake himself, and ate it before them. He then stated, that he had called them together to assure them of his friendship, and to inform them that, as they were all invited to eat of one cake, there was one Saviour, called the bread of life, of whom Hottentots, as well as others, might freely partake in order to obtain eternal life. This explanation removed every evil surmise, and Mr. Kicherer's token of love was received, by every individual, with evident satisfaction.

It is worthy of remark, that, at the commencement of his missionary labors, the mind of Mr. Kicherer was peculiarly impressed with the vast importance and absolute indispensability of prayer; and the spirit of supplication seems to have been poured out upon him in an abundant measure. "Prostrate," says he, "at the feet of him who has promised that he will take the heathen for his inheritance, I was peculiarly assisted in wrestling earnestly for the blessing, and felt a happy freedom in pleading Christ's own words in this case, and in relying upon his faithfulness to fulfil them. It was admirable, indeed, to observe, that the more dark and gloomy my prospects were, the more abundantly the spirit of prayer was given to me; so that I was enabled to shelter myself in Jesus, and to commend the poor savages to his love and mercy."

From this time the number of Bushmen who visited our missionaries increased considerably, and Mr. Kicherer observes, that he felt inexpressible pleasure whilst attempting to explain to these poor and perishing creatures the infinite grace of the Lord Jesus; so that, though he began his work with a heavy heart, he frequently concluded it with joy and exultation. When the Bushmen were first told of a God, and of the resurrection of the dead, they knew not how to express their astonishment in terms sufficiently strong, that they should have remained such a length of time without one idea of the Creator and Preserver of all things. Some of the people now began to pray, with apparent earnestness, and with the most affecting simplicity. "O Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers and the bushes; therefore thou hast the power of changing my heart: O be pleased to make it entirely new!" Some of them asserted, that the sorrow which they felt on account of their sins prevented them from sleeping at night, and constrained them to rise and pour out their souls in supplication before the Lord; and they declared that even in their hunting expeditions they sometimes felt an irresistible impulse to prostrate themselves before the throne of grace, and to pray for

a renewed heart. Some of them, indeed, seem to have had interested views in their professions, and to have displayed, as Mr. Kicherer expresses it, "much Pharisaical ostentation;" but there were some others whose language was evidently that of Christian experience, and who manifested, by their conduct and conversation, that they had become the subjects of a divine change.

In the month of October, the missionaries found their stock of provisions almost exhausted; but after spreading their case before him "who feedeth the young ravens that call upon him, they received a most providential supply from a Dutch farmer, who kindly sent them a large bullock, and thirty sheep, together with a quantity of flour, salt, &c.; and the Hottentot servants, who brought this valuable present, cheerfully added several sheep of their own as a token of gratitude to God, for the communication of his precious gospel to their poor benighted countrymen.

In the month of January, 1801, Mr. Kicherer was under the necessity of going to Cape Town, in order to procure a supply of clothes and other necessaries for the people under his instruction. On this occasion, several of the Bushmen, who had never been at the Cape, offered to accompany him, and thus afforded the most satisfactory proof that their former suspicions were completely annihilated. As the whole company, both old and young, were obliged to walk the whole of the way, their journey was necessarily slow. Their time, however, appears to have been agreeably and profitably spent, both among themselves, and with some of the colonists; and, after travelling about a month, they reached their place of destination in perfect safety.

"When approaching the Cape," says Mr. Kicherer, "my feelings differed widely from those of my poor Bushmen; as I anticipated with delight the pleasing scenes before me, whilst they were struck with terror and dismay. Some of the first objects which presented themselves to their affrighted view were several men hung in chains, for atrocious crimes; and some of my people were conscious of having deserved the same punishment. In a few days, their terror was increased by witnessing the public execution of another malefactor. On my explaining to them, however, the nature and excellence of European justice, as an ordinance of God, they acknowledged the propriety of it, and said it would be beneficial to our settlement in the wilderness, if a similar order of things could be established there."

Soon after his arrival at the Cape, our missionary was invited to preach at the Calvinistic church, a very spacious edifice, and filled with a numerous and genteel congregation. The Bushmen, who accompanied him, were astonished at the sight of such an assemblage of

well-dressed people, whom, in their simplicity, they compared to a nest of ants; and when the soft tones of the organ first vibrated on their ears, they compared them to the noise of a swarming bee-hive. "From that time, however," says Mr. K., "they entertained a higher opinion of their minister; for before this, they had been tempted to consider me as a person who had come among them merely to obtain a livelihood. And, as I embraced every suitable opportunity of introducing them into Christian company and religious meetings, they were convinced of two things, namely, that the doctrine I had preached among them was agreeable to the common creed of Christians, and that Christians in general were much happier than Bushmen."

On returning to their settlement, Mr. Kicherer and his companions were greatly inconvenienced, in consequence of the copious rains which had recently fallen and almost inundated the country. They were mercifully preserved, however, from perils of every description; and in the month of March, they had the pleasure of meeting their friends at Happy Prospect Fountain in good health and spirits. It is also worthy of notice, that though our excellent missionary, in his journey to and from Cape Town, had to provide thirteen persons with food every day, and though he went out almost empty-handed, he not only obtained sufficient supplies by the way, but, in consequence of the liberality of Christian friends, he took back with him four cows and one hundred and thirty-six sheep.

Shortly after his return, this devoted servant of Jesus experienced a signal interposition of the divine protection on his behalf. During his visit to the Cape, a Bushman captain, named Vigilant, had come to the settlement, with the design of carrying away a sheep which he claimed as his due. The missionary Kramer, who happened to be there at the time, resisted this attempt; in consequence of which the savage not only stabbed the animal he had already seized, but aimed a second thrust with his murderous weapon at Kramer; but the blow was happily warded off by the interposition of a young female. Vigilant was now seized by his intended victim, and conveyed to a neighboring farmer, who placed him in confinement, with the view of sending him for trial to the Cape. Unfortunately, however, he contrived to regain his liberty, and soon after Mr. Kicherer reached home, he returned to the settlement, burning with rage, and calling upon his numerous horde to revenge the insult he had received. "Our situation," says Mr. K., "was now extremely critical; but we looked up to the Lord, who sent us, that very night, my friend and brother, Mr. Scholtz, from the Cape, together with a farmer and his servants; and the timely arrival of these persons produced the happy effect of driving this infuriated chief from our

neighborhood. On this occasion, we witnessed the friendly disposition of some of the Bushmen toward us; for whilst our lives were threatened, many of them kept watch around our habitation.

Soon after this occurrence, Mr. Kicherer was invited to become the minister of the Paarl, a rich village near the Cape, with a handsome church. After mature deliberation and earnest prayer, however, he was led to consider this as a temptation to divert him from his attention to the heathen, rather than a providential call to a station of greater usefulness. And, from this time, his labors among the Bushmen were crowned with such remarkable success that he observes—"Many persons, whose hearts had been harder than the rocks among which they lived, began to inquire what they must do to be saved; and it frequently happened that the hills literally resounded with their loud complaints."

Among the persons who attended, either steadily or occasionally, on the instructions of the missionaries at Happy Prospect Fountain, there were some *Bastard Hottentots*; so called, not from the illegitimacy of their birth, but merely to denote that they are descended from parents of different nations, and thus distinguish them from what are styled the pure Hottentots. A native of this description, named John, who had formerly been an atrocious offender against the Majesty of heaven, felt an irresistible inclination to visit the missionaries; though some of the neighboring farmers endeavored to terrify him with the idea that he would either be killed or sold for a slave, if he persisted in venturing to go to their settlement. On hearing the gospel preached, his attention was powerfully excited, his conscience was seriously alarmed, and he soon began to mourn bitterly under the burden of his accumulated sins, which he compared, for number, to the sands of the desert. After some time, the mercy of Christ was graciously revealed to his soul; and on this charming subject he now spoke to his fellow sinners with the most tender solicitude and affection, whilst his eyes overflowed with tears of joyful gratitude at the thought of his own deliverance. "His heart," says Mr. Kicherer, "was now so entirely taken up with the love of God, that he could scarcely bear to speak of any thing else; so that if any one addressed him on worldly business, he would say, 'I have spoken too much about the world; let me now speak of Christ.' Indeed, he *did* speak of him, in a way which greatly surprised me, and proved that he was eminently taught of God; and his walk and conversation were such as became his profession. When he came under the sound of the gospel, he had two wives; but one day, after his conversion, he came to me, and said that he must put them away. I asked

the cause, and he immediately replied, 'Because, when I go to God in prayer, my heart tells me it is bad, and Christ is nearer to me than ten thousand wives. I will cheerfully work,' he added, 'to support them, and will stay till the Lord renew their hearts: then I will take the first whose heart is changed.'

After the lapse of five or six months, John was afflicted with a disorder from which he never recovered; but when he was so weak as to be altogether incapable of walking, he insisted on being carried to the church; observing, that whilst he retained the faculty of hearing, he must endeavor to catch some of the words of eternal life. Two days before he expired, he complained of a depression of spirits, and said to his beloved instructor, "I am sure that I surrendered myself unreservedly to Christ from the first moment that I saw his loveliness; but I am not so certain, at present, whether he has accepted of that surrender." This doubt, indeed, continued to hang over his mind till the day of his departure, when he exclaimed, in reply to Mr. Kicherer's questions, "Oh! sir, I now see that the Lord Jesus has loved me with an everlasting love; that he has accepted of me; and that he will be my portion for ever. Now, therefore, though I am the vilest sinner upon earth, I am ready, in humble reliance on his blood and righteousness, to die and go to Christ."

At this solemn and deeply-interesting moment, Cornelius, the eldest son of the expiring convert, arrived from a distance, where he lived in servitude with a farmer, to take his last farewell of a beloved parent. Deeply affected with what he saw and heard, the poor fellow burst into tears, and exclaimed, "Oh! shall my father die so happy in Jesus, and I have no opportunity of hearing the gospel?" This touching question induced Mr. Kicherer to address a letter to the young man's master; and his arguments were crowned with such success, that Cornelius was permitted to join the institution, and happily became a recipient of that divine grace which is the infallible pledge and earnest of future glory.

Another individual to whom the faithful labors of our missionaries were abundantly blessed, was a female Coranna, named Tray, of whom Mr. Kicherer observes—"When she made her first appearance among us, I could scarcely persuade myself that she was of the human species. Her kross, or sheep-skin garment, was the most filthy I had ever seen, and her whole carriage denoted such extreme brutality, that I was led to consider the conversion of such a being absolutely impossible." Where sin and wretchedness abounded, however, grace was still more to abound. Under the preaching of the gospel, she soon began to shed floods of penitential tears; and when her teacher

asked the cause of her weeping, she assigned such pertinent reasons as convinced him that her understanding was very superior to the estimate he had formed of it. For rather more than twelve months, she continued to mourn under a sense of guilt; but her soul was afterwards filled with joy and consolation: she was baptized by the name of Esther, and became one of the most active, industrious and useful members of the congregation.

About this time, the preserving care of the Almighty was signally displayed in respect to the missionaries and the people to whom they had devoted their pious labors. A runaway slave happened to make his appearance at the settlement, when several of the farmers had assembled, for the purpose of partaking of the holy sacrament. Some of them having discovered who the stranger was, the brethren determined to send him back to his master, in pursuance of the directions they had received from government. This intention was unfortunately discovered by the fugitive; who, resolving to take an ample revenge, poisoned the well, whilst the missionaries and their friends were engaged in the public worship of God. "Our lives," says Mr. Kicherer, "would certainly have been destroyed, had not a little girl providentially witnessed the perpetration of this atrocious act. She, however, gave us timely notice; and on the slave being searched, the remainder of the poison—a sort of moss, resembling human hair, and possessing the property of constricting the bowels in a convulsive manner—was found in his clothes. The culprit was, therefore, sent off to Cape Town, and we returned thanks to the Lord for this great deliverance."

Two other remarkable deliverances, of a personal nature, are recorded by Mr. Kicherer, which it would be unpardonable to pass over in silence.

"In the evening of a day which had been uncommonly sultry," says our author, "I was sitting near an open window, when a concealed party of Bushmen were just about to discharge a volley of poisoned arrows at me; but, by the same girl who had saved the life of brother Kramer from the dagger of Vigilant, they were detected, and made off in haste.

"At another time, the good providence of God delivered me from the hands of a person who came to our settlement under the fictitious name of Stephanos. He was a Greek by birth, and, for making base coin at Cape Town, had been sentenced to death, but effected his escape a few days previous to that which was fixed for his execution. The rumor of this affair had reached my ears, and when he came to my house, in the absence of the brethren Kramer and Scholtz, who were on a journey, I thought I perceived tokens of guilt in his countenance: but his conversation was so

religious, and his pretence of desiring to assist us in building was so plausible, that I blamed myself for harboring any suspicion, and permitted him to sleep in the room next to my own. It is probable that he had contrived a scheme to murder me, in order that he might seize on my wagon and goods, and then depart to a distant border; as in the night he actually approached my bed. The Keeper of Israel, however, who never slumbers nor sleeps, was pleased to rouse me in a fit of terror, in which I cried out to the intruder, as if aware of his sanguinary design. He was evidently disconcerted, stammered out an excuse, and quitted the house. In the morning, I found he was gone off, having stolen my gun, and having taken with him several of the Bushmen, whom he had seduced, by pretending that the whites were coming to be revenged upon them. My Hottentots set out in pursuit of the fugitives, and overtook them in the desert, where Stephanos was compelled to restore my fowling-piece and to dismiss our Bushmen. He was now left to retire from the country by himself; but being met by the brethren Kramer and Scholtz, he was obliged to return to Zak river. This involved me in a fresh difficulty, as I was now certain that he was the identical malefactor who had broken out of prison at the Cape. I begged, however, that he might be kept at a distance from our premises, in order to enable him to make his escape; and, in the course of the night, I went to him with some provisions, and, after giving him a Bible and some religious advice, I permitted him to go away."

In the month of May, 1801, our missionaries and the whole of their congregation removed to the Great or Orange river, in compliance with the earnest request of some Corannas, who had recently visited the settlement, and urged the importance of the gospel being promulgated in their country. In the course of their journey, the brethren were gratified by witnessing the commencement of a work of grace upon two individuals, named Koopman and Rocioph; and, after crossing the river, they found themselves surrounded by crowds of hearers of different nations—Corannas, Namaquas, Bushmen, Hottentots, and Bastard Hottentots. With the latter of these, the Corannas and Namaquas lived in servitude, having been reduced to that condition by a Bastard Hottentot and celebrated freebooter, called Africaner. This sanguinary ruffian, having murdered his master, put himself at the head of a gang of robbers, and made a predatory incursion into the Namaqua and Coranna countries. Some of the natives sent him a message, entreating him to restore a little of their property, and particularly a few of their cows; as their children were literally starving for want of milk. The unfeeling monster

promised to grant their request, on condition that they should cross the river and fetch away the animals which they had solicited: but, on their arrival, he caused some of them to be shot, and others to be fastened to trees, where their tongues were cut out, or their limbs cruelly and wantonly maimed. Being thus reduced to the most pitiable situation, those who escaped or survived the cruelties inflicted upon their unhappy countrymen, consented to become servants to the Bastards, who treated them with great severity, and allowed them little more for their support than the milk of the sheep which they kept.

In this new situation, the labors of the brethren appeared to be attended with considerable success. The people among whom they preached expressed an ardent and increasing desire to understand the sublime truths of Christianity. Such a powerful impression was, also, made upon many of them, when listening to the things connected with their eternal welfare, that they were not only bathed in floods of tears, but, in some instances, actually fainted, under the overpowering sense of their own guilt and wretchedness; and though feelings of this description were not always succeeded by genuine conversion, there were several instances in which the most satisfactory evidence was afforded that the work was of God. The pasturage in that part of the country, however, proved insufficient for the support of the flocks and herds belonging to the congregation; and, therefore, at the expiration of ten months, Messrs. Kicherer and Scholtz determined to return to Zak river with part of the people, whilst the brethren Kramer and Anderson consented to continue with the remainder.

In March, 1802, Mr. Kicherer and his colleague crossed the Orange river, which happened, at that time, to be very low; but as the season of the year was unfavorable for traversing the desert, they erected sheds of branches for a temporary residence. Here they were visited by some Bushmen, who affirmed that some copious showers of rain had fallen in the wilderness; and, in consequence of this intelligence, the brethren were induced to break up their encampment and pursue their journey. After travelling two entire days, however, without finding a drop of water, they perceived that they had been grossly deceived, and their cattle began to exhibit symptoms of the most piteous distress. After some time, they found a small pool, just sufficient to allay the thirst of the people, but not sufficient to relieve the distress of the poor animals; but just as an individual was going to drink, they had the mortification to perceive that the water had been poisoned by the Bushmen. Destruction now appeared to be inevitable; but, at this critical juncture, the missionaries cried earnestly to God

for succor, and, in the course of a few hours, an abundance of rain descended, and obviated all their difficulties.

Two days having been devoted to needful repose and refreshment, the brethren prepared to resume their journey; but on the morning fixed for their departure, one of their cows came home with an arrow sticking in her flank. It was now conjectured that part of the herd had been driven away by the Bushmen; who, in such cases, compel the animals to run as fast as they can, and when one of them is unable to keep up with the rest, they pierce it with a dart, in consequence of which it generally falls on the road and the carcass is subsequently taken away by the robbers. "The cow which returned to us," says Mr. Kicherer, "had been thus treated, and now served as a messenger to apprise us of what had happened. I therefore despatched some Hottentots with fire-arms, in pursuit of the banditti, and, in the mean time, travelled on with the remainder of our little caravan; and on the next day our people rejoined us, with seventy-three out of eighty oxen which had been stolen from us. Shortly after this, I arrived in safety at my residence near Zak river, and rejoiced exceedingly when I regained the favored spot where the Lord had shown me so many wonders of his grace and goodness."

Mr. Kicherer had, for some time, entertained thoughts of visiting Europe, partly with a view to the settlement of some domestic concerns, and also with the design of consulting the directors of the London Missionary Society on the best measures to be adopted in future. Accordingly, on the 17th of January, 1803, he took leave of his congregation at Zak river, with an assurance that he would endeavor to return in about twelve months. The scene exhibited on this occasion was deeply affecting. Some of the people expressed an apprehension that it was on account of their guilt, and because they had not sufficiently prized the gospel, that their beloved minister was now to be removed from them; others, eagerly grasping his hands and weeping bitterly, declared they found it *impossible* to consent to his departure; and those who were, in some degree, enabled to restrain the external marks of their grief, declared that they should unremittingly pray for his speedy return, under a conviction that they should never survive the total loss of such a friend and pastor.

One of the male Hottentots, named John, and two females, called Mary and Martha, were permitted to accompany their beloved instructor to Europe; and, on their arrival in England, they afforded a gratification of the most exalted nature to the friends of the Redeemer, in various congregations, by the decided

testimony which (through the medium of Mr. Kicherer, as their interpreter) they were enabled to bear to the beneficial effects of the gospel upon their own hearts, and upon the hearts of their long-neglected and benighted countrymen.

On one of these occasions an incident occurred which at once evinced the pious feelings of the African converts, and placed in striking contrast the negligence and guilt of those who, residing in a country abounding with all the means of grace, are alike regardless of their own spiritual interests, and of the eternal welfare of their fellow creatures.

At the close of the service one evening, in the Scots' church, Swallow street, the Hottentots had retired with their minister to the vestry; when a negro boy, anxious to see the converts to Christianity from his quarter of the world, pressed through the crowd, in order to satisfy his curiosity. The moment that Mary discovered the sable countenance of this lad, she flew towards him, took him in her arms, and fondled him with all the affection of a mother. This was perceived by Martha, who immediately came forward and asked him a question, which Mary repeated with great earnestness. They both appeared disappointed at receiving no answer, but, at length, recollecting that the boy did not understand Dutch, they requested Mr. Kicherer to interrogate him in English. It now appeared that the question which they had asked with such anxious earnestness was, "Do you love the Lord Jesus Christ?" This was, of course, repeated, as they had requested; but, alas! the young negro, who probably had heard little of Christ, except in the blasphemies of *nominal* Christians, looked confused, and returned no answer. The mortification of the Hottentots was extreme; their countenances were marked by dejection; and they were evidently both astonished and grieved to find a native of Africa surrounded with all the privileges of the gospel in England, and yet an entire stranger to the Redeemer.

Mr. Kicherer now paid a visit to his friends in Holland, where he was detained a considerable time. On the 21st of October, 1804, however, he sailed from the Texel, with the Hottentot converts, and some new missionaries; and, after a voyage, in which they were exposed to the most imminent peril, they arrived in safety at the Cape of Good Hope, on the 19th of January, 1805.

On his return to Zak river, our excellent missionary found his congregation in a very dejected and wretched situation, in consequence of a long-continued drought, and the robberies committed by the Bushmen. "Many of the people," says Mr. K., "had been already compelled to take refuge in another place; and the remainder seemed ready to perish, for want of every

necessary of life. We used our utmost endeavors to keep our dear congregation together, on a spot which had formerly been so much blessed; but all our efforts were in vain, and our prospects became darker and darker; so that neither cattle nor corn could be procured at any price, and it was impracticable to send to a distance for provisions, on account of the plundering Bushmen, who had already murdered two of our baptized Hottentots."

Whilst the concerns of the settlement were in this situation, Mr. Kicherer was providentially appointed to the living of Graaf Reinet, which he accepted on condition of his being still considered as a missionary of the London society; and thither he was followed by the greater part of his congregation, who either took up their abode in the village, or were placed with different families in the vicinity, as servants or laborers; so that they were gradually inured to habits of industry, whilst they retained the important privilege of still hearing the gospel from the lips of their beloved pastor.

## GRIQUA TOWN.

[Five hundred and thirty miles north-east of Cape Town.]

In consequence of the urgent and repeated solicitations of some of the Coranna chiefs, the brethren at Zak river resolved to visit a nation which was represented as one of the most populous in the vicinity of the colony; and on the 25th of March, 1801, Mr. William Anderson, who had recently arrived from Cape Town, commenced his journey to the Orange river, accompanied by a number of Bastard Hottentots. This expedition was attended with considerable danger on account of the plundering Bushmen who occupied the country through which our travellers were compelled to pass. At one place, towards evening, Mr. Anderson and his companions fell in with a number of these savages, armed with bows and arrows, who followed them a considerable distance, and remained with them during the night. Providentially, however, two wild horses had been shot the day before, which enabled our missionary to supply the hungry Bushmen with food; and, by this means, their friendship was so far conciliated, that they departed the next morning without committing the smallest depredation. After his arrival at the Great river, our missionary was repeatedly visited by others of this tribe; and on one occasion, a little boy overheard them deliberating about an intended attack in the middle of the night. "Their audacious behavior," says Mr. Anderson,

"gave us reason to credit this report, and our situation was very critical, as most of the Bastard Hottentots had returned to Zak river. We therefore slept out of doors that night, with our guns loaded; and in the morning, the conduct of the Bushmen was so materially altered, that we willingly gave them three sheep, with which they departed in the course of the day."

Soon after he had reached the place of his destination, called Riet's Fountain, Mr. Anderson was joined by the brethren from Zak river, and they immediately commenced their evangelical labors among heathens of different nations, comprising Corannas, Namaquas, Hottentots, Bastard Hottentots and Bushmen. To those who understood the Dutch language they had ready access; and to others, they were enabled to communicate the glad tidings of salvation through the medium of some interpreters whom Providence had raised up for their assistance. Many of the people evinced much anxiety to become acquainted with the truths of the gospel; and not only listened to the preaching of the word with tears in their eyes, but, on some occasions, they were so deeply affected, that it was scarcely practicable to proceed with the worship. Numbers of them, also, made a considerable progress in learning to read, and their external conduct seems to have been universally as good, or better, than the missionaries had anticipated.

The moral and religious improvements of the people, however, were materially impeded by the circumstance of their being compelled, according to the state of the season, to remove from spring to spring, in order to obtain sufficient pasturage for their flocks and herds, which constitute almost the whole of their property. To remedy, as far as possible, this evil, and its attendant inconveniences, Mr. Anderson endeavored to persuade them to fix themselves at different suitable stations; the principal settlement, called Klaar Water, but afterwards better known by the appellation of Griqua Town, being a long day's journey to the north of the Great river.

Early in 1805, the small-pox made its appearance in each of the new stations; and in the month of April, it took such an unfavorable turn, that almost every other day there was a burial. Many of the people had, for some time past, been very remiss in their attendance on the means of grace, and when the infection first broke out among them they seemed but little alarmed. A general gloom, however, was now visible in every countenance, and the fear of approaching death was widely extended and deeply felt. Mr. Anderson was, at this time, laboring under great weakness of body, yet he observes, "I was every day employed in visiting the abodes of the sick, the wretchedness of which it is impossible for me to describe. One woman I

heard praying, but could not approach near enough to hear what she said, on account of the disagreeable nature of her disorder. Her husband told me, however, that she had exhorted her family to attend the preached word, which she had found, by experience, to be the truth. The situation of another was most distressing, as she appeared to have no hope, but rather a foretaste of eternal misery. She screamed and groaned, indeed, to such a degree, that I was not able to rest in my bed. She had lived a life of licentiousness, and her agonies might probably arise from a conviction of having despised our faithful warnings, and those of a brother, who is one of our interpreters. In the month of May, most of the people were recovered, but, astonishing to tell! having escaped danger, they again neglected to attend the worship of God." In 1807, the small-pox was again introduced among Mr. Anderson's people, in consequence of a child having been brought from Griqua-land, whilst laboring under that disorder. Much alarm was consequently excited; but at this juncture the practice of vaccination was happily adopted, and the impending calamity was thus, in a great measure, averted.

In the month of April, 1810, whilst Mr. Anderson was absent on business of importance at Cape Town, the people at Griqua Town were menaced by a body of Caffres, whose captain was heard to declare that he would fight with them, though he had, on the preceding day, received, with apparent thankfulness, a present of corn and tobacco. Conciliatory measures, however, were adopted by the resident missionary, Mr. Janz; and these were so far successful, that though the Caffres did not, according to promise, retire immediately from that part of the country, they expressed their conviction that the brethren were well intentioned persons, and the threatened hostilities were laid aside.

In 1813, the Rev. John Campbell visited this settlement, after accomplishing the task of crossing the Orange river, of which he gives the following account:—"Soon after day-break, one of our people entered the river on horseback, to ascertain its depth, and got across without much difficulty. Eleven Grikwas returned with our Hottentot, on horseback, to assist us in crossing. All were now employed in elevating the baggage in our wagons as high as possible, by means of stones and timber put under them, to prevent the water reaching them. At ten o'clock in the forenoon, every thing being in readiness, we advanced towards the river, and went over in the following order:—part of our loose oxen, driven by three Hottentots on horseback.—My wagon, with three mounted Grikwas on each side, to prevent the oxen from turning out of the right way.—More loose oxen, driven by two mounted

Griquas.—The second wagon, with two Griquas on each side.—The baggage-wagon, with three Griquas on each side.—A Hottentot on horseback, carrying a parcel.—Four of our dogs driven down by the current.—Sheep and goats, driven by three Griquas, swimming on wooden horses: they also kept up the heads of three goats which were bad swimmers.—More oxen, driven by three Griquas on wooden horses.

"Nothing now was left behind but two dogs, which were too timid to venture over. However, in about half an hour, one attempted, and succeeded in reaching us. The other then threw himself into the river, and was equally successful; so that, by two o'clock in the afternoon, all were safely arrived in Griqua-land, where we received a hearty welcome to the country from a captain or chief of the Griquas, whose oxen had drawn our wagons for the last two days."

The number of Griquas residing in Griqua Town and the outposts connected with it, at the time of Mr. Campbell's visit, amounted to one thousand two hundred and sixty-six, comprising two hundred and ninety-one men, three hundred and ninety-nine women, and five hundred and seventy-six children. There were, also, as nearly as could be ascertained, one thousand three hundred and forty-one Corannas, who considered themselves connected with the Griquas, for the sake of protection; and of these a considerable number attended, either steadily or occasionally, on the instructions of the brethren. The church, or Christian society, consisted of twenty-six men and sixteen women, and a considerable number of pupils attended the schools.

"Many of the people," says Mr. Campbell, "have gardens; but tobacco holds a distinguished place in them all. Many acres of land around the settlement are cultivated; and they have a considerable number of cattle, sheep and goats, which have considerably increased since their owners became a stationary people. Twenty-four wagons also belong to the people; but most of these are nearly worn out by use; as the Griquas, from their ignorance and simplicity, are often taken in by the boors in the colony, from whom they purchase their old wagons. The boors have only to cover them with pitch or tar, and, though rotten to the heart, the simple Griquas will buy them as good and new. And in this manner, many a veteran wagon has found its way to Griqua-land, there to deposit its dust."

After Mr. Campbell's departure, a remarkable awakening seems to have taken place among the Griquas, who, for some time past, had evinced much lukewarmness in respect to the things of God; and at one of the outposts, called Hardcastle, an intense anxiety respecting their eternal salvation appeared not

only in the Griquas, but among the Corannas and Bushmen. "Under my preaching," says Mr. Anderson, "many testified the state of their minds, by the tears which flowed down their cheeks; and among these were some characters whose former lives had been so iniquitous, that little hope was entertained of their recovery. Since our brethren left us, we have received fourteen persons into our church, and I had the happiness, a few evenings ago, of proposing twenty-one more to be admitted to the rite of baptism. Many others are coming daily to speak with us about the state of their souls, and to inquire after the Lord Jesus; so that, though we have been long walking in a sorrowful manner, our sorrow is now turned into joy."

In 1816, a refractory spirit unhappily appeared in some who had formerly made a profession of religion, and a few individuals even threatened the life of the faithful missionary, who had so long and so disinterestedly labored among them. After some time, however, they appeared to be convinced of their error, and solicited pardon; and in a letter dated January 15, 1817, Mr. Anderson observes, that he had recently baptized "upwards of fifty adults, chiefly young people, on whose hearts it appears the Lord had powerfully wrought, even at the time when the enemy of souls was permitted so to rage, as to threaten the entire ruin of the settlement."

In the month of March, 1820, the Rev. John Campbell paid a second visit to Griqua Town.

"The attendance at the school," says this excellent man, "had been much increased, and become more punctual, in consequence of four boys being appointed to act as captains or monitors. When any are missing, one of the young captains, in whose district the truant resides, goes in search of him, and brings him to the school. When I visited them in the morning, they were all engaged according to the British system.

"I walked with Mr. Helme (a missionary) to call upon some of the people in their own houses. And, among others, we visited a little cluster of huts about a quarter of a mile from the town. They have many dwellings in the town, which are called round-houses, and one such is at this little village. It is built of stone, about the height of five feet, and fifteen feet in diameter, with a conical roof, a door, and one window. The same Griqua who inhabited the round-house, was also building a square one of stone, about thirty feet by twelve, with a door and three windows. When completed, he meant to use the round-house as a store. Three Griqua women, dressed in the European fashion, were sewing some cotton articles; and three or four others came from the huts, dressed in the same

manner; to all of whom I made presents of needles, thread, thimbles, &c.

"In the evening, before the prayer-meeting, Mr. Helme examined the young people from a Dutch catechism. About one hundred were present; and I never heard children repeat more readily, not only the answers, but, very often, the proofs from the Scriptures. The next evening, Mr. Helme addressed the Bushmen residing at Griqua Town, through an interpreter, who seemed to perform his part very well, whilst the poor Bushmen sat on the front benches and listened with attention. We visited some of their families in their huts, and they appeared pleased at being noticed.

"At an examination of the school, on the 9th of August, there were about thirty children who read the New Testament tolerably well, others read short words, and the remainder knew the letters. One hundred and six were present, and this, I was informed, is the average number of scholars who attend in winter, when many of the inhabitants have removed to the banks of the Great river, because the climate is warmer, and the grass more plentiful. In summer, the daily attendance is about one hundred and sixty.

"The auxiliary missionary society, which had been formed in Griqua Town six years ago, was broken up in the second year, owing to the misrepresentations of a boor, who had absconded from the colony, and for want of proper persons to collect the subscriptions. At a meeting on the 12th of August, however, they determined upon its reestablishment, and appointed collectors for Griqua Town, and for the four outposts, called Chalmer's, Harcastle, Daniel's Den and Campbell."

In January, 1821, the church at this settlement consisted of about two hundred members; but the directors, in stating this fact, lament the prevalence of a Laodicean spirit among the greater part of them. "Others, however," say they, "evinced the reality of their Christian principles by a correspondent temper and conduct. Much of the evil which has crept into the church may be ascribed to a frequent and long absence from the means of religious edification, occasioned by hunting expeditions. In consequence of the predilection of the natives for hunting, the cultivation of the ground has advanced slowly; but as it is now much more difficult than formerly for the people to obtain gunpowder, they will probably be compelled, in future, to pay greater attention to agriculture. Should this be the case, an improvement in their moral and social habits may reasonably be expected." In consequence of the removal of Mr. Anderson to another station, called Caledon Institution, the mission at Griqua Town was, at this time, under the direction of Messrs. Helme and Moffatt, and some time afterwards

the whole superintendence of the settlement devolved on Mr. Helme, assisted by a pious chief, named Andrew Waterboer.

"On the sabbath," say the directors, "there are four services, and meetings for worship and catechetical exercises are held every evening in the week. And though Mr. Helme deploras the luke-warmness of many of his people, he is cheered and encouraged by the evidence which others afford that he does not labor in vain."

A number of Griquas, called Bergenaars (or Mountaineers), from their having stationed themselves among the mountains, committed, a few years after, many acts of depredation and violence. The Griqua chiefs had, on several occasions, commendably exerted themselves to disperse and reclaim these marauders, but without effect. In reference to one of their principal efforts made with that view, the following statement is extracted from a letter from John Melville, Esq., government agent at Griqua Town, to the editor of the *South African Chronicle* (written, for the purpose of obviating certain misstatements of a communication inserted in a preceding number of that paper), as it beautifully illustrates the moral and civilizing tendency of Christianity in relation to the Griquas:—

"The Griqua chiefs proceeded to the station of the Bergenaars, to take such measures as might put a stop to the system of depredation they were carrying on against the tribes around them. Instead of showing any disposition to alter their conduct, they set the commando at defiance, and maintained that attitude till night came on with rain, when they made their escape. The commando returned to Griqua Town with 4000 head of cattle, followed by some hundreds of the people of the plundered tribes, to whom a considerable part of these cattle belonged; and, contrary to the practice of savage tribes, a scene of justice took place which would have done credit to any civilized people. The chiefs restored to these poor people all their cattle, without reserving a single hoof to themselves, to which any one of those people could establish a right. When the people had got their cattle, they were told that they might go to their own place of abode; but they were so struck with the justice of the Griqua chiefs that they begged to be allowed to put themselves under their protection, and follow them to Griqua Town."

The following paragraphs from the same letter exhibit pleasing evidence of missionary influence in promoting peace and security among uncivilized, or partly civilized tribes:—

"Finding it necessary to visit Cape Town (says Mr. Melville), and to bring the chiefs and some of the leading people with me, in our absence the Bergenaars

came against Griqua Town, and having attacked a place in the vicinity, they killed two people, and burnt a woman in a house to which they set fire. After this, they proceeded to attack the village, but hearing that there was a missionary still residing there, they retired to a distance and sent for him, and he brought them to terms of peace.

"Here we see a missionary, so far from being the cause of war, has so much respect attached to his character, that even the Bergenaars would not attack the place because he was there: the *presence* of Mr. Sass afforded a protection to the whole people."

Indeed, there is good reason for believing that the missionaries, either directly or indirectly, have been for many years instrumental in the preservation of peace between the colonists and the tribes beyond them; by promoting in the former, a sense of justice; in the latter, a spirit of forgiveness, when the former have violated that principle.

"During the past year," says the last report, "great improvement has taken place both in the state and prospects of this mission. The religious services are more numerous and more regularly attended. On the sabbath, the place of worship, which is large, is well filled. While the missionaries endeavor to awaken the people to a concern for their own salvation, they are careful to urge upon them the obligation they are under to promote the religious instruction of their children; and these endeavors have not been ineffectual. A sabbath school, devoted entirely to the religious instruction of the children, has been commenced. It excites considerable interest among the people, and has been already the means of effecting great good. Many of the parents attend the school, and one of the missionaries usually gives an address on the occasion. The attendance at the day school, which had declined to about forty, is now increased to one hundred and eighty. The children make good progress.

"The number of Bechuanas who have settled at Griqua Town, chiefly in consequence of the Mantatee invasion, is upwards of three hundred. The missionaries are active in promoting their religious instruction, through the medium of an interpreter, whom they have engaged for the purpose. The children of the Bechuanas regularly attend the school, and make good progress. The missionaries consider it not improbable that some of these youths may be the first to convey the gospel to their own countrymen.

"The Bergenaars are desirous to share again in the religious and civil privileges of Griqua Town, and many of them have returned there for that purpose.

"The Griquas are becoming more sensible of the advantages of procuring the means of their subsistence

on the spot, and are, in consequence, paying greater attention to agriculture, which will, of course, be favorable to industry, and the formation of settled habits."

It is with pain that we record that the interesting prospects of the mission, in 1827, were blasted by the consequences of a destructive attack made upon the station by the Bergenaars. Mr. Sass, whose age has by no means impaired his missionary zeal, was compelled to retire to Cape Town, while Mr. Wright, to whom, under Divine Providence, the preservation of the place from total destruction is to be attributed, continues to labor among the natives with unabated energy and zeal.

In 1828, Mr. Hughes removed from Lattakoo to Griqua Town to assist Mr. Wright. Another attempt which was made to destroy the station happily proved abortive, and a peace was concluded between the chiefs and the Griqua captains, Andrew Waterboer and Cornelius Kok. At the close of the year 1828, the number of native converts united in church fellowship was twenty-eight. In the course of that year, one person was admitted, and three re-admitted, and eleven infants were baptized. Two members of the church had died. One of them was deacon of the church; the other an aged female, formerly a member of the church at Bethesda: they were both of them spiritually-minded and consistent Christians, very useful in the sphere in which they respectively moved, and very happy in death. In August, 1829, two young men were added to the church, and several other young persons were then candidates for admission. The people's attendance on the preaching of the gospel, and other means of grace, was good, both as to numbers and regularity, on the sabbath services particularly.

From the report of the directors for 1831, we learn that "this station has continued to enjoy peace and tranquillity, and, through the divine blessing, prosperity and success have accompanied the efforts made for the spiritual and temporal improvement of its inhabitants."

The number of persons united in church-fellowship is stated to be forty. The public services are attended by from three hundred to four hundred persons, and the preaching of the gospel is accompanied with the divine blessing. The *day school* contains one hundred and twenty children, the majority of whom can read and write. The number of Griquas resident on the spot amounts to about one thousand. The improvements at Griqua Town are carried on without any European assistance. The village has two mission-houses, and forty good dwelling-houses belonging to the natives.

The Griqua captain Waterboer is a man of superior mind: he encourages the erection of substantial

houses, but does not permit the erection of any huts.

Of the out-stations, the latest reports of the society contain little information. It is stated that, at *Campbell*, there are nine hundred resident Griquas. The services performed by the catechist are attended by two hundred, and the number of communicants is twenty. The school contains fifty children, who are making good progress.

## SOUTH NAMAQUALAND.

### PELLA.

[Three hundred and seventy miles northward of the Orange river.]

On the 22d of May, 1805, two brothers, named Christian and Abraham Albrecht, accompanied by Mr. John Sydenfaden, set out from Cape Town with the view of introducing the gospel among the Namaquas, a remote and uninstructed nation, residing about a month's journey from the settlement occupied by Messrs. Anderson and Kramer, in the vicinity of the Orange river. In the course of their journey, they encountered a variety of difficulties, being sometimes in danger of perishing of want, and occasionally compelled to lodge in places which were either infested with wild beasts, or depopulated by the murderous Bushmen. The Lord of missions, however, mercifully defended them in every hour of danger, and they not only arrived in safety at their place of destination, but were favorably received by the inhabitants, many of whom appeared disposed to attend to that word which might emphatically be styled, in respect of them, "good news from a far country."

From the appearance of the country, our missionaries were apprehensive that it was too dry and barren for the production of corn, and they consequently anticipated that they must live entirely without bread; but their contiguity to two large fountains, and four smaller ones, excited the hope that they should be preserved from the effects of excessive drought, and be enabled to maintain their cattle, upon which they must principally depend for their subsistence. In October, 1806, however, they removed farther into the interior, to a place called the Warm Bath; but even here it was not practicable to accommodate the whole of their hearers, who were under the necessity of occasionally removing in quest of fresh pasturage for their cattle. Mr. Christian Albrecht, therefore, consented to accompany such of the natives as engaged in these excursions; though by so doing he exposed himself

to much inconvenience, as will appear from the following observations, extracted from one of his letters:—

"I have been," says he, "in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass with a wagon, or even on horseback. I was also obliged to seek the natives, with whom I wished to converse, in the most frightful holes and dens; and when I approached, they fled, so that I found it necessary to send a messenger before me, to tranquillize them. These poor people concealed themselves, from a dread of their neighbors, with whom they were at war. I believe, however, that my arrival among them tended considerably to dissipate their fears; and they evinced their friendly disposition towards me by stating that, in the event of my revisiting them, they would show me more attention than they could do at present."

In the month of July, 1810, Mr. Abraham Albrecht was called to the enjoyment of eternal rest, after struggling with a pulmonary complaint for several months. He was on his way to Cape Town, for medical advice, when it pleased the Sovereign Disposer of all events to put a final period to his journey, and his sufferings. His afflicted widow, soon afterward, returned to the missionary station among the Namaquas, where she had previously rendered herself extremely useful to the institution, by instructing the female natives in knitting and sewing.

In the month of January, 1811, the station in the Lesser Namaqua country, occupied by Mr. Sydenfaden, was attacked, during the absence of that missionary, by the predatory gang of Africaner, who, under the pretence of recovering some cattle which had been taken from him by some ill-disposed persons, wreaked his vengeance on the persons and property of the offending people, and occasioned their total dispersion. Destruction was also threatened in respect to the station at Warm Bath, so that Mr. Albrecht and his friends thought it advisable to retire from the fury of the barbarous chief, whom it was not in their power to oppose with success. Accordingly, after burying such parts of their property as they could not carry with them, they quitted their beloved residence, in company with some neighboring clans, whose fears had been excited by the menaces of the banditti. "For a short time," say the directors, in their report for the year 1812, "their numbers secured them from the threatened mischief; but the want of food for themselves, pasturage for their cattle, and especially water, of which they were sometimes entirely destitute, obliged them to separate, and gradually exposed them to the enemy. Thus situated, they were reduced to the state of some ancient worthies, and literally wan-

dered about in deserts, and in mountains, and in caves of the earth! At length, after enduring inexpressible trouble and alarm for several weeks, the missionaries were obliged to leave that part of the country, and to separate from most of the people whom they had instructed."

Mr. and Mrs. Albrecht now proceeded to Cape Town, with the hope of obtaining some assistance from the governor; and having obtained a small supply of arms, they set out on their return, accompanied by the brethren Schmelen, Ebner, Helme and Sass, who had recently arrived from Europe. In travelling through the wilderness, however, their labors, perils and sufferings were truly affecting. Their oxen, destitute of water, and weakened by want of sustenance, refused to draw their wagons, and many of them died of thirst; some of their sheep were destroyed by wild beasts; and the travellers themselves were without bread for nearly a month, and were in the most imminent danger of perishing in the desert, when a baptized Hottentot, called Cornelius Kok, residing at Silver Fountain, providentially heard of their distress, and sent both men and oxen to their relief.

In the month of August, 1812, some of the brethren, attended by twelve armed men, visited the Warm Bath, and examined the spot where Messrs. Albrecht and Sydenfaden had buried part of their goods; but most of these had been carried off. The houses and church were burnt down, a few walls only remaining; and the circumjacent country was almost entirely deserted. Thus a station, in which the Lord had formerly accompanied his word with a divine blessing, had literally become a heap of ruins, and the resort of wild beasts.

As serious apprehensions were entertained of a renewed attack, the missionaries, after mature deliberation, removed with their people across the Orange river, to a station about three days' journey nearer the colony. To this place they gave the name of *Pella*, because it was an asylum to them from the vengeance of Africaner, as ancient Pella had been to the Jewish Christians, when the Romans besieged Jerusalem. The soil in the vicinity, however, was extremely sterile and unfit for agriculture; the aspect of the country was, also, very gloomy, exhibiting nothing to the eye but an extended waste of sand, dotted with a few stunted bushes; and the only inducement to form a settlement on such a spot, was a good supply of water.

In the month of September, 1813, the Rev. John Campbell paid a visit to Pella; and, in corroboration of what has been stated respecting the sterility of the soil, he says, "The sight of their garden cast a gloom over every countenance. It was the second month

of their spring, and many seeds had been sown: most of them had perished, however, in consequence of the saltpetre with which the earth is impregnated, as soon as they had raised their heads above ground; and others seemed struggling to live. I do not recollect observing a single smile on any countenance, while we were viewing the garden. The next day we had uninterrupted sunshine; but though cheering to look upward, it was gloomy to look downward, for every thing had a sickly, dying aspect. At dinner, a whirlwind came, which filled the house with dust, and obliged us to spread a cloth over what was on the table, till it subsided.

"The inhabitants of Pella, living entirely on their cattle, and having no trades and few wants, seem to spend most of their time in little groups, conversing together; though, with the exception of those who know and love the gospel, their conversation must be extremely frivolous. The only occurrence I observed, was the departure of their cattle in the morning, and their return in the evening. They are, however, a very honest people, so that I was informed that stealing is a crime little known among them. The missionaries meet with the people twice every day for instruction, and three times on the Lord's day."

The number of persons belonging to the settlement, at this time, amounted to six hundred and thirty-six, including one hundred and ninety-one children. The school contained a hundred and fifty pupils, and twenty-five girls were instructed in needle-work by the wives of the missionaries. The church, however, consisted only of nineteen members.

Previous to his quitting this settlement, Mr. Campbell held a meeting of the inhabitants, for the purpose of introducing among them several salutary laws and regulations for the benefit of their little community. He also wrote a conciliatory letter to Africaner, to induce him, if possible, to live in peace with the missionary stations. This letter was accompanied by a present, and intrusted to the care of two Bushmen, who promised to convey it to the chief for whom it was designed.

After Mr. Campbell's departure, much attention seems to have been excited among the inhabitants of Pella with regard to their eternal interests, and in a letter of the Rev. C. Albrecht, dated September 5, 1814, that excellent missionary observes, "We cannot sufficiently thank the Lord for his grace and goodness communicated to the hearts of our people. We perceive great desires among both young and old to become true Christians. Since the month of March last, *forty-six* have been baptized, and show by their conduct that they are true converts. Others, who

have not been baptized, are constant in their prayers, not only in private, but also in meetings among themselves, which we rejoice to see. Even children of four years of age accompany their parents, and go early in the morning to the fields, for the purpose of praying together."

The important fact of peace having been concluded with Africaner was communicated to the directors by Mr. Ebner, in a letter dated Pella, May 24, 1815, of which the following is an extract:—"You will rejoice with me when you hear of the conversion of so many heathen, who fly to our beloved Jesus like doves to their windows; adoring the same Lord, and praying to the same Saviour, who shed his precious blood for vile and guilty sinners; for it may now be said to the British Jerusalem, that their liberal contributions, their holy zeal, their fervent prayers, and their laborious exertions, have not been in vain in the Lord. Oh! could you witness the earnest desires of these poor people to be saved by Christ, and how they long to be delivered from their sins; could all the Christians of England see and hear our disciples pouring out their prayers behind the bushes, and surrounding our place as a wall of fire,—you would be ready to put your hands in your pockets, and give your bank-notes uncounted to the Missionary Society, for the purpose of extending the kingdom of Christ.

"In a short time, I intend to go beyond the Great river to the kraal of Africaner, who was once our bitter enemy and persecutor, but has now promised to be at peace with us. May the Lord change his heart, as he did that of Saul.

"Mr. Albrecht has been to this chief, and made peace with him. He remained four days with Africaner's people, preaching the word of God; and they entreated him to send a missionary, as soon as possible, to reside among them. Mr. Albrecht, therefore, promised that I should come and instruct them, if I felt inclined so to do; and, on his return, I consented to go, considering that this would be the most effectual method of maintaining peace throughout Namaqualand, and that, by the preaching of the gospel there, many poor sinners might be turned to the Lord, and become happy to all eternity."

The pious anticipations of Mr. Ebner were not unfounded. The preaching of the cross at AFRICANER'S KRAAL\* was crowned with abundant success; and even the chief, whose excesses and enormities had so long spread dismay and terror through the country, was not only induced to listen with attentive seriousness to the gospel of Christ, but found it to be the power of God to his own salvation. Shortly after the

\* AFRICANER'S KRAAL, five hundred and fifty miles north of Cape Town.

commencement of our missionary's labors on this spot, he was heard to say, "I am glad that I am delivered. I have long enough been engaged in the service of the devil; but now I am freed from his bondage; Jesus hath delivered me: him, therefore, will I serve, and with him will I abide."

In the month of April, 1819, this celebrated character visited Cape Town, in company with Mr. Moffat, and two converted natives, a Damara and a Bechuana; and on this occasion he afforded the most convincing proofs, by his conduct and conversation, that he had indeed experienced a saving change of heart, and had been divinely instructed by the Holy Spirit in the things connected with his eternal welfare.

"Africaner," says Dr. Philip, in allusion to this visit, "is a judicious and excellent Christian; and you would have been astonished to have heard the answers that he gave to the questions which were proposed to him. How would the great congregations in London have been filled with admiration of the power and grace of God, had they seen and heard that man who, some years ago, burned our settlement at Warm Bath, conversing about the love of Christ, whilst the tears ran down his cheeks! Could the friends of the Missionary Society see what their labors, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

"To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years since, he was such a terror to the colony, that a thousand dollars were offered to any man who would shoot him; and when Mr. Campbell crossed Africa, in his first journey, he was more alarmed with the idea of meeting Africaner than with all the other dangers to which he was exposed. What a change has now taken place! The persecutor is turned into the warm friend of missionaries:—the savage has laid aside his barbarous habits, and has become docile and gentle as a child;—and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union and the bond of harmony between the subjects of the British government and the savage tribes with which they are surrounded, and even among those tribes themselves. In proof of the latter assertion, Mr. Moffat states, that, in travelling along the banks of the Orange river, he met with a tribe of Bastard Hottentots, who were removing from the place of their former abode. Being asked why they were desirous of a new station, they replied, that it was in consequence of the intended removal of Africaner from Namaqualand. When Mr. Moffat asked why that circumstance, if true, should induce them to change their place of residence,

they replied, that if Africaner removed, they could not live in that part of the country; for it was his influence that kept all the tribes in peace, and that as soon as he was gone, they would all begin murdering each other."

The following anecdotes of this chief are highly illustrative of his good sense and the subdued character of his mind, and will, no doubt, be perused with satisfaction by the pious reader.

During his visit at Cape Town, in 1819, the colonial government presented him with a wagon, an article of considerable value in South Africa. "On this occasion," says Dr. Philip, "I remarked to him that he must be very thankful to government for such a mark of esteem; and I shall never forget his reply. 'I am,' said he, 'truly thankful; but favors of this nature, to persons in my circumstances, are heavy to bear. The farmers between this place and Namaqualand would much rather have heard that I had been executed at Cape Town, than that I had received any mark of favor from government. This circumstance, I am apprehensive, will increase their hatred against me;—under the influence of this spirit, every disturbance which may take place on the borders of the colony will be ascribed to me;—and there is nothing I more dread than that the government should suppose me capable of ingratitude.' The intimate acquaintance with human nature, and the refinement displayed in this remark from a man who had been, six years before, the savage leader of a savage tribe, added much to the favorable opinion I had previously formed both of his talents and his piety."

On another occasion, the temper of Africaner was exposed to a trial which afforded a striking proof of that meek and forgiving temper with which he had been imbued by the gospel of Christ. A woman, under the influence of prejudice, excited by his former character, meeting him one day in the public street at Tulbagh, followed him to a considerable distance; vociferating with all the strength of her lungs, and heaping upon him all the coarse and opprobrious epithets which her vocabulary could supply. He, however, who, in the days of his pagan ignorance, would have plunged his weapon in her heart, without hesitation or remorse, listened to all her invectives in silence; and when he reached the spot where his people were standing by his wagon, followed by a crowd whom the woman's abuse had drawn after him, he merely observed, "This is hard to bear; but it is part of my cross, and I must, therefore, take it up."

In a letter written to the directors of the London Missionary Society, after the death of this converted chief had been announced, Dr. Philip says, "All the accounts I have received of Africaner, since the mis-

sionary left his kraal for Lattakoo, agree in representing him as having conducted himself, in his family and among his people, in a manner the most honorable to his profession. In his household he exemplified, in a high degree, the graces of the Christian parent and master; and after the removal of his teacher, he continued, with much humility, zeal and diligence, to supply, as far as in his power, the place of a missionary; meeting with his people on the Lord's day, expounding to them the word of God, and conducting the public services of religion. His whole life, indeed, from the time of his conversion, was marked by humility, consistency, and devotedness to God; and the manner of his death appears to have been worthy of the profession he had maintained.

"The son of Christian Africaner, a pious youth, wrote to Mr. Bartlett an account of this event as follows:—'My dear father, I have very unpleasant news to write to you; as we have had a very heavy stroke, which is much lamented by us. It has pleased the Lord to remove from this world my grandfather, and, seven days after, my father. A few hours before the latter died, he called his children together, and, having exhorted them to live in the fear of the Lord, and under the preaching of the gospel, he died triumphant.'

Circumstances have prevented the continuance of missionary labor at Africaner's Kraal since the death of this extraordinary man.

Subsequently to the removal of Mr. Ebner, and the lamented death of Mr. C. Albrecht, the instruction of the congregation at Pella was necessarily confided to a catechist. The person employed on that occasion, however, appears to have been judiciously chosen; as he, in a short time, conciliated the esteem of the people, and his labors among them were crowned with considerable success.

In a letter written in the month of January, 1823, Dr. Philip says, "We had lately twelve of the people from Pella together at Cape Town. They had among them procured a wagon, and had come here to expend their money, and to carry back such necessaries as they could procure. They had an appearance of gravity, good sense and cultivation about them—qualities for which all the people I have seen from the missionary stations in that country are remarkable. All spoke highly of their teacher, and in conversation they discovered a considerable knowledge of the doctrines of the gospel. A young man, the son of a chief at Pella, in answer to some questions, said, 'I am not baptized, nor am I worthy of that privilege; but I esteem the privilege of residing at a missionary station, where I can hear the gospel, avail myself of religious instruction, and enjoy the society of those

who love the gospel, as the greatest I can enjoy upon earth."

In the annual report communicated to the members of the society on the 13th of May, 1824, the directors observe that the labors of the catechist at Pella had been greatly interrupted, by the contentions of the Namaqua chiefs, and the frequent removals of the people in search of pasturage. The distress occasioned by long-continued droughts, also, had been so severe as to compel them to live almost entirely on the gum of the thorn-tree; and the catechist himself occasionally found it difficult to procure food for his family. One of the contending chiefs, named Fleumerius, meditated the capture of Pella, in revenge for a refusal, on the part of the catechist, to permit him and his people to settle there. With this view he commenced offensive measures; but the inhabitants of the settlement, placing their trust in God, opposed the enemy with such spirit and effect, as to compel him to retire from the village; and on the 28th August, 1823, peace was restored among the contending chiefs.

In 1825, the following report was made by the society: "The congregation on the sabbath day is in general very good, sometimes amounting to between three and four hundred persons. Many of them afford evidences of real piety. A man who was reputed to practise sorcery, by hearing the catechist read the fourth chapter of Matthew's Gospel, has been convinced that he was under the influence of a wicked principle. An evident reformation in his behavior and conversation has since taken place, and he now constantly attends morning and evening worship. Two pious Namaqua women, named Rachel and Sophia, who were baptized at *Warm Bath*, by Mr. Albrecht, died lately at Pella. Rachel, during her illness, ceased not to exhort all who visited her to seek salvation through Jesus Christ, and not to live the life of the heathen. She desired her friends to sing with her till she should enter into eternity. Rachel used to affirm that the preaching of the gospel was the means of her conversion; adding that 'she could not be sufficiently thankful to those Christian friends on the other side of the great sea for sending the gospel to such wicked and ignorant people.' Sophia was exemplary in her walk and conversation, and died happily; but a disorder in her throat prevented her from speaking in her last sickness."

The long-continued droughts have compelled many of the people to depart from this station in pursuit of pasturage. Several families have departed to Griqua Town, and others to Great Namaqualand. In consequence of this calamity, and a destructive fever which prevailed for a considerable time, the catechist removed from Pella to Campbell in the close of 1825.

#### CAPE TOWN.

This settlement was originally founded by the Dutch. It stands on the west side of Table bay, and is a town rising in the midst of a desert, surrounded by black and dreary mountains. This town, with its extensive colony, surrendered to the British in 1795, and was restored in 1802, by the treaty of Amiens: it again surrendered to the British in 1806, and was finally ceded to them at the peace of 1814.

In 1812, when the Rev. Mr. Campbell made his first visit to this place, he says, "Mahometanism is greatly on the increase at Cape Town. They have, I believe, five mosques, where they assemble for their worship. About twenty free Mahometans club together, and rent a large house, to which they invite poor ignorant slaves, to gain them over to their party. By this method an alarming number have been persuaded to join them, and rendered ten times more prejudiced against truth, and against all white people, or Christians, than they were before."

The importance of this station as a key to the African continent, commended itself to the attention of the London Missionary Society, and, in 1812, the Rev. George Thom was appointed to labor at this post and the adjacent settlements.

Circumstances induced Mr. Thom to accept the office of minister in the Dutch church at Caledon, under the patronage of the colonial government. In 1818, the Rev. Dr. Philip, who had been appointed superintendent of the society's missions in Africa, increased the congregation which Mr. Thom had collected, and obtained permission to erect a chapel. A commodious place of worship was opened December 1, 1822. Through Dr. Philip's exertions, premises have also been purchased, to be occupied in part as a dwelling-house by the society's resident agent, and as a temporary abode for its missionaries, who may touch at the Cape, disembark there, or occasionally visit it from the stations in the interior. The building will also afford facilities in aid of plans of education, which enter into the measures of the society for promoting the dissemination of the gospel in South Africa. The Rev. Mr. Beck, who labored here for many years, with considerable effect, was at this time an important and gratuitous coadjutor. Sixteen heathen were united in church-fellowship, and under his pastoral care. Between three hundred and four hundred, chiefly adults, were under his weekly catechetical instruction; and the sabbath school consisted of about one hundred. Through succeeding years, considerable success attended the means thus employed. It being deemed necessary for Dr. Philip to visit England, his place was supplied,

*pro tempore*, by the Rev. R. Miles, formerly of Briggs in Lincolnshire. In 1826, Mr. Miles visited the stations in the interior of the colony, and entered the country of the Tambookies. During his absence, the mission chapel was supplied by Mr. Kitchingman, missionary from Bethelsdorp, assisted by Mr. Beck and Mr. Elliot, of the South African society. On his return, Mr. Miles commenced a periodical publication in English and Dutch, entitled "The African Herald," in order to circulate religious information in the colony.

Dr. Philip returned from his visit to England, and arrived at the Cape in October, 1829, and immediately resumed the duties connected with the oversight of the society's mission. Shortly after his arrival, he was called to defend an action in the supreme court at the Cape, on account of a passage contained in his work, "Researches in South Africa," which he had published while in London. To these interesting volumes may be attributed the *abolition of slavery* throughout the colony.

The verdict of the court, together with the expenses of the action, amounted to about £1200. The directors, on receiving intelligence of this painful event, wrote to assure Dr. Philip of their sympathy, and their readiness to afford him every requisite assistance, expressing, at the same time, their conviction that so soon as the circumstance was known, a sum would be voluntarily furnished equal to the amount required. A generous public sustained this pledge, and not only was the amount collected, but a surplus remained for the benefit of the family, as expressed by the donors.

In 1831, Dr. Philip received the aid of the Rev. J. J. Freeman, the devoted missionary at Madagascar, who, for a period, has had to retire from that island.

The attendance at the mission chapel is from one hundred and fifty to two hundred. The weekly prayer-meeting is well attended. A Bible class has been formed, and is held once a fortnight. Two schools are connected with the Cape station. Dr. Philip examines the children every sabbath afternoon. The school of industry contains more than one hundred children, who are taught by a daughter of Dr. Philip.

### PAARL.

[In the district of Stellenbosch, thirty-five miles north-east from Cape Town.]

The Rev. E. Evans commenced a mission here in 1819, which was designed more particularly for the Hottentot slaves. Several years previous to its commencement, a chapel had been built, in which mis-

sionaries occasionally preached. Soon after the arrival of Mr. Evans, an auxiliary missionary society was formed, to which the slaves contributed so liberally, as to require restraint rather than incitement. Schools were established, in which, in 1823, more than two hundred children and adults were instructed. The Rev. Mr. Miles, of Cape Town, who lately visited this station, says that the mission school here is well conducted. For the benefit of such as cannot attend the day school, an evening school, held on two days of the week, has been lately opened. A school-mistress has been engaged, at a small stipend, to instruct the female slaves and their children. At a public examination which took place during the year 1826, the progress which had been made by the scholars was observed with great satisfaction. It was in contemplation, if funds can be provided, to open schools in all the surrounding country of this district, as a means of counteracting Mahometanism, which flourishes in this vicinity. In 1831, Mr. Kitchingman continued to preach on the Lord's day, morning and evening, to a congregation of one hundred persons, consisting of slaves and free colored people, and in the afternoon to the colonists, when the attendance is about one hundred and fifty. He also itinerates, at stated periods, to six different places in the vicinity of the Paarl. The average number of hearers who attend these ministrations is two hundred. One slave was baptized during the year 1830. The present number of church members is fourteen free persons and seventeen slaves.

### STELLENBOSCH.

[Twenty-six miles east of Cape Town.]

Mr. J. Bakker commenced a mission here in 1801, with a view to the religious instruction of the Hottentots and slaves, by many of whom his ministry was attended. Age and infirmities compelled him to abandon the labors in which his soul delighted. He was succeeded by Mr. Smith, who commenced a school for native children. Mr. Bakker was the only missionary who was allowed to remain in the colony after the Dutch took possession of the Cape of Good Hope in 1802, and for many years he was not allowed to baptize his converts, nor admit them to the Lord's table. Yet, notwithstanding these and many other embarrassments, he witnessed many pleasing effects of his labors. In 1815, an auxiliary missionary society was formed, which, besides supporting Mr. Bakker, contributed liberally to the parent society. In 1823, a colonial grammar school was opened, under Mr. Brown, with one hundred and fifty scholars;

a new chapel was built, and well attended; and a sabbath school established for the benefit of the slaves.

### TULBAGH.

[Seventy-five miles north-west of Cape Town.]

The missionary at this station is the Rev. Ariel Vos. The beneficial effect of his labors here and in the vicinity have been very apparent among the Hottentots and others, and also in the wide extent of country which forms the sphere of his itinerant visits. In 1822, desolating rains and gales almost entirely demolished the buildings in Tulbagh; in consequence of which the progress of the mission was retarded. On Mr. Vos's missionary tours, of which he performed six during the year 1826, his congregations often amounted to between one hundred and fifty and two hundred. Mr. Vos states that, to the best of his knowledge, all the adults who have been baptized by him adorn their profession by an irreproachable conduct. In 1826, baptism was administered to a Mosambique slave, whose piety has proved to be of the most decided character.

In 1829, two converts from heathenism were baptized, and received as members of the church. The interests of the school having suffered from the frequent absence of Mr. Vos on preaching tours, he engaged a young man as his assistant in this department. From the annual report for 1831, we learn that this venerable missionary is prosecuting his benevolent labors with ardor and success, notwithstanding the increase of bodily infirmities and weakness attending his advanced age. He has recently baptized one youth and three children, and there are three adult candidates for baptism. Mr. Vos is principally employed in visiting the different villages and farms within a circuit of about two hundred and forty miles. He is in the habit of making two tours alternately, and visiting about thirty-five or forty different places each tour, preaching to about two thousand or three thousand farmers, Hottentots and slaves. Twice a year, he visits the town of Worcester, thirty-six miles from Tulbagh, and during the few days he remains each time in that town, he preaches to the Hottentots and slaves, when about ninety attend. On these occasions he also has divine worship in the prison.

Mr. Vos remarks, that he formerly met with much prejudice against his instructing the heathen, but that now, on the contrary, he experiences great kindness and hospitality, from the farmers and others whom he visits, and whose slaves he endeavors to instruct; and we are happy to add, that the effects of his labors, in

a moral and religious point of view, are stated to be obvious and encouraging. Intoxication, to which the Hottentots and slaves in that quarter were greatly addicted, has ceased to be prevalent; and it is stated to be a rare circumstance to see a person, belonging to these classes of society, in a state of intoxication.

At Tulbagh there are ten communicants, whose consistent deportment adorns their Christian profession. The school is going on regularly, and some of the scholars make great progress in reading, &c. Their number is between forty and fifty. Forty Bibles and Testaments have been distributed among the slaves and Hottentots who can read.

### BOSCHESFELD.\*

[Forty miles from Cape Town.]

Missionary labors at this station commenced in 1817, when the Rev. Cornelius Kramer was employed in preaching to the slaves, Hottentots and colonists. Mr. Kramer is the only survivor of the first band of missionaries sent out to Africa in 1799.

The report of the mission, for 1831, states—"The labors of our excellent missionary, Mr. Kramer, being altogether of an itinerant nature, do not admit of the same *mode of reporting* as is practicable with the rest of the society's stations." Dr. Philip states that the favorable change that has been effected in the district in which Mr. Kramer labors is agreeably surprising. This region is a cultivated spot, when compared with other parts of the colony where no missionaries reside. Mr. K. preaches in all the neighboring *veld-cornetcies*, and instructs the inhabitants, farmers, Hottentots and slaves.

### CALEDON INSTITUTION.

[One hundred and twenty miles east of Cape Town.]

The Rev. John Seidenfaden labored here for seven years, with some success. Permanent buildings were erected for the mission, and for many of the Hottentots; and enclosures were made for cultivation, sufficient for the subsistence of five hundred families.

In 1821, the Rev. Mr. Anderson came from Griqua Town, and superintended the station; but afterwards removed to Paalatsdorp, where his labors were likely

\* Written by *Seidenfaden* in *Williams's Missionary Gazetteer*, edited by B. B. Edwards, Boston.

to prove more useful. The mission was suspended till 1827. It is pleasing to learn that on resuming missionary operations, Mr. Helme found several faithful disciples, who had received baptism at an early period of this mission.

The latest intelligence states, that the number of persons belonging to the institution is five hundred and forty-four. The average attendance at public worship, on the Lord's day, is one hundred and fifty; and on week days, forty-five. At Zwellendam, divine service is performed every other sabbath for the benefit of the English residents at that place, when between twenty and thirty attend. The number in church fellowship is nineteen, of whom five were added during 1830.

Of schools there are two, viz. one Dutch reading school, with 70 children, and one English reading and writing school, with twenty-four children. The institution consists of two mission houses, and sixty-one Hottentot houses, all inhabited. The portion of cultivated land is seventy *morgens*, or one hundred and fifty acres. Oak, fir, silver-tree, poplar, mulberry, and fruit trees, have been planted, and, with the exception of the fir, appear to thrive. Since 1827, the population has quadrupled; social order and religious decency distinguish the little community; and seldom is a complaint heard of any depredation on the property of neighbors. The labors of Messrs. Helme and Elliot have been most commendable, and the success that has attended them is of an exceedingly gratifying nature.

#### PACALTSDORP, FORMERLY HOOGE KRAAL.

[In the district of George, two miles from the sea.]

This mission was commenced in 1813. Mr. Campbell gives the following account of its origin:—

"About two hundred and fifty miles from Cape Town, my wagons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or 'Thickhead,' the Hottentot chief of Hooge Kraal, situated about three miles distant, together with about sixty of his people, who expressed an earnest desire that a missionary might be stationed at his residence. On asking his reason for desiring a missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but he could not tell what things these were. I then requested him to stay with us until sunset, when he would hear some of those things related by Cupido, who was a countryman

of his, and my wagon-driver. Dikkop and all his people readily agreed to stay till evening. To Cupido they listened also with much attention the following morning. I inquired whether they were all desirous of having a missionary to settle among them, which was answered unanimously in the affirmative; but, like their chief, they could not assign any reason except to be taught the same things which were taught to the white people. A very aged, miserable looking man, coming into the hut during the conference, with scarcely a rag to cover him, excited my attention; he came and took a seat by my side, kissed my hands and legs, and by most significant gestures, expressed his extreme joy in the prospect of a missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ? His answer was truly affecting—'I know no more about any thing than a beast.'

"Every eye and ear were directed toward me, to learn whether a missionary would be sent to the kraal; and when I told them that an excellent missionary, I had no doubt, would be soon with them, they expressed by signs, a degree of joy and delight which I cannot possibly describe. Mr. Pacalt arrived soon after my departure."

Mr. Pacalt's first object was to induce these wretched creatures to erect decent and commodious houses, and he set them an example by building one for himself. He then drew out a ground plan for the intended settlement, fixing the sites for the respective houses and gardens; and, notwithstanding the natural apathy of the people, and their aversion to labors, they were induced by the persuasions and example of their teacher to build for themselves, and to lay out the ground according to his directions. The town, as laid out by Mr. Pacalt, consisted of two open streets, running parallel to each other, surrounded by a wall, which, including the enclosures for the cattle and gardens, measured upwards of 15,000 feet.

There is one circumstance which is worthy of notice. There are two kinds of grass in the colony, called *sweet* and *sour* grass, the produce of lands of different qualities. The sour grass, at certain seasons of the year, becomes destructive to the cattle, which, if not removed at the proper time into the sweet grass pastures, die in great numbers. The farmers, therefore, find it necessary to have two farms, perhaps many miles distant from each other; which is, of course, attended with expense and inconvenience. It has been discovered, however, that sour grass lands, by proper cultivation, may be made to produce sweet grass, and the colonial government officially reports, that "the missionary Pacalt was the first person

who communicated this useful secret to the farmers in the colony."

On Mr. Campbell's second voyage to South Africa, he again visited Hooge Kraal, in June, 1819. In his account of this visit, he thus describes the striking change which had been effected by the blessing of God on the labors of the missionary, who had been a few months before removed to his heavenly rest:—

"As we advanced toward Hooge Kraal, the boors, or Dutch farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2.

"Next morning, when the sun arose, I viewed, from my wagon, the surrounding scene with great interest. Instead of bare, unproductive ground, I saw two long streets with square-huilt houses on each side, placed at equal distances from one another, so as to allow sufficient extent of ground to each house for a good garden; a well-huilt wall, six feet high, was in front of each row of houses, with a gate to each house. On approaching one of them, I found a Hottentot dressed like a European, standing at his door to receive me with a cheerful smile. 'This house is mine!' said he, 'and all that garden!' in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c. I then went across the street, to the house of a person known by the name of Old Simeon—the very man who sat in such a wretched plight, by my side, in the hut, when I first visited the place, and who then said he knew no more about any thing than a brute. I was informed that he had become a Christian, had been baptized, and named Simeon; and because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. 'I have done,' said he, 'with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!'"

The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion. He relates it thus:—

"On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about ninety years of age, prayed. He expressed great gratitude to God for

sending his gospel to his nation, and that in his days, and particularly for making it efficacious to his own conversion.

"In his youthful days, he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavored to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance dead, and was carried to his grave soon after, as is the custom in hot climates; but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing and saying that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he 'died the fourth time.'

"He was baptized last new year's day, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said, 'Now I am willing to die; yes, I would rather die than live, that I may go and live, for ever and ever, with my precious Saviour. Before, I was afraid to die. Oh, yes! the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer: I am too old to be able to do any thing here on earth, in glorifying God, my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; hut, though a black Hottentot, through infinite mercy, I shall go to everlasting happiness. Wonderful love! Wonderful grace! Astonishing mercy!'"

"The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts.

"A place of worship has also been erected, capable of seating two hundred persons. On the Lord's day, I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms; sitting upon benches instead of the ground, as formerly, and singing the praises of God with solemnity and harmony, from their psalm-books, turning in their Bibles to the text that was given out, and listening to the sermon with serious

attention. I also found a church of Christ, consisting of about forty-five believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

"On the week days, I found a school, consisting of seventy children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed word in his life. When I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose; this action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed.

"I found a considerable extent of cultivated land outside the wall, which the Hottentots plough and sow with wheat every year, though a portion of it is destroyed annually by their cattle getting into it while the herd boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot regiment told me that, had they shot all the Hottentot soldiers who were found asleep upon their guard, they must have shot the whole regiment;—'and what would have been the use of officers then?' said he.

"The Hottentots were, at the recommendation of the missionary, about to surround their fields with a wall like the, which enclosed their houses and gardens; but whether this has been effected, I have not yet learned.

"Indolence, and procrastination of labor from indolence, is almost universal among Hottentots. At all our stations they endeavor to put off digging their gardens, and ploughing their fields, as long as possible, with this apology—'It is time enough yet.'

"Mr. Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders. All the Hottentots are still on a level with each other; there are yet no distinctions of rank amongst them. Some dress better than others; some have a wagon and more oxen than others, and it may be, a better house; but these things produce no elevation of rank; they will as readily comply with the advice or injunction of the poorest as the richest. The operation of this state of things was severely experienced during the period that elapsed between the death of Mr. Pacalt and the arrival of his successor, which I think was about four months. The Hottentots were like an army without a commander—every improvement ceased. Some of the Hottentots were for going on with the improvements which were

included in the plan of their deceased teacher and friend; but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another missionary. They then began to labor with the same activity as before."

The wise and energetic labors of Mr. Pacalt were abundantly blessed during the few years which he was permitted to spend at this post, before his removal to the world of spirits; and when he was called to eternal rest, in the month of November, he was succeeded by Mr. George Messer from Bethelsdorp.

"Soon after the death of Mr. Pacalt, the government of the Cape colony, in order to perpetuate the memory of that excellent and laborious missionary, was pleased to alter the name of the settlement from *Hooge Kraal to Pacaltsdorp* (or Pacalt's Town), which spontaneous act was equally creditable to the government, and to the excellent man whose memory will thus be perpetuated.

"Dikkop, who was chief of the kraal, and who petitioned for a missionary on my first visit, was also dead before my return; and Paul Dikkop, whom I brought with me to England, and who lately died (we hope in the Lord), was a son of his, and was making considerable progress in his education, and likely to be instrumental of good to his fellow countrymen on his return; but God, whose thoughts are not as ours, saw fit to call him to the eternal world, professing, as a sinner, his sole dependence on the Saviour. I bow to his holy will, saying, Amen!

"His majesty's 'commissioners of inquiry' have since visited this settlement. They were present at divine service on the sabbath, and heard the children read and repeat their catechisms. They were pleased to express their satisfaction at the general appearance of the people, with their knowledge of the Scripture, and promised to do all in their power to forward the laudable objects of the institution.

"On this occasion, a scene equally unexpected and affecting presented itself. The honorable commissioners having briefly stated to the congregation the object of their visit, a respectable Hottentot rose up, and addressed them as follows:—'I thank God for putting it into the heart of the king of England to pity us; and I thank the great gentlemen (*grooten heeren*) for coming so far to inquire into our state.' He was followed by several others; then by all the men in the assembly collectively, who stood up and expressed their gratitude to the commissioners. When the men sat down, the women rose and expressed themselves in a similar manner, some of them in neat and appropriate language. Many of the people were seen in tears. The satisfaction expressed by the honorable

commissioners on this occasion, conveyed to them in the Dutch language by Mr. Anderson (the missionary then there), was received by the assembly with the most lively emotions of pleasure."

Mr. T. Edwards, of Theopolis, removed to this station in 1827, and took charge of the school, which had been for some time previously superintended by Mr. Anderson, assisted by his daughters.

The Report for 1827 states—"The number under instruction is sixty-three, but the average attendance does not exceed forty. The introduction of English teaching has given great satisfaction to the people. The school-room is about to be fitted up for the adoption of the British system; towards this object the committee of the Cape Auxiliary Society has granted one hundred and fifty rix dollars."

The congregation, which is composed of Hottentots of the institution, slaves from the neighboring village of George Town, and a few colonists, usually consists, on the sabbath day, of about two hundred. Their attention and behavior are commendable. The people are frequently catechized, after the services, on the subjects of the sermons they have heard. Meetings for prayer and religious edification are held every evening. Marriage has become general among the Hottentots at this station. Several new houses have been built, and the gardens of the institution are, generally speaking, better cultivated. About four hundred shrubs have been planted during 1826, making the total number eight hundred. A farm lately purchased, and which has received the name of *Burder's Place*, is likely to prove a great acquisition to the settlement.

In 1832, Mr. Anderson was still faithfully discharging his missionary duties. The population consisted of about four hundred and sixty persons. At the circuit in 1830, held at George, the honorable Mr. justice Kekewich attended public worship at Pacaltsdorp, and expressed his satisfaction with the appearance of the congregation.

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### HANKEY.

[Between Pacaltsdorp and Bethelsdorp.]

This is a recently formed station, and takes its name from William Alers Hankey, Esq., the treasurer of the London Missionary Society.

The Rev. W. Foster, a student from the Hoxton college, went out to Africa, to take charge of a seminary for the education of the children of the missionaries in this country; and for the preparation of native converts as ministers to their fellow countrymen.

On arriving at Hankey, Mr. Foster deemed the location unsuitable.

The population, in 1831, was nearly three hundred. A catechist occupies the station, who performs public services on the sabbath. The number of communicants is nineteen, and there were five candidates for baptism.

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### GRAHAM'S TOWN.

[In the district of Albany.]

The situation of affairs at this station is subject to constant variation. In September, 1831, the population amounted to four hundred. The usual attendance on the sabbath was from two hundred to two hundred and fifty. The communicants are twenty-five.

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### THEOPOLIS.

[In the district of Albany; five hundred and fifty miles east of Cape Town, sixty north-east of Bethelsdorp.]

This spot was pointed out, and land granted for a mission, by his excellency sir John Cradock, governor of the colony. The importance of the station was enhanced by its contiguity to Caffraria. At some future day, Theopolis may prove a useful link to a chain of missionary stations, which shall unite Cape Town with Caffraria.

The mission at this settlement was commenced in 1814, by Messrs. Barker and Ulbricht; but, on the removal of the former to Bethelsdorp, at the beginning of 1819, his colleague was left to labor alone for a season. Mr. Barker afterwards returned; and, in 1822, he observes respecting his hearers, "Though I have no conversions to mention, I cannot speak or think of the manifest change in the general conduct of the people here, without emotions of gratitude. I trust that God has crowned my poor attempts; as great seriousness is apparent in our religious assemblies, and great attention is paid."

In the year 1823, in consequence of the violent rains, which fell in torrents, and the overflowing of the river, the whole of this settlement was unfortunately destroyed. The particulars of this dreadful visitation are contained in the following extract of a letter written by Mr. Peter Wright, the superintendent of the secular concerns of the institution:—

"On Saturday last, about mid-day, the sky began to present an awful appearance; nothing was to be seen but tremendous black, lowering clouds, which

indicated a heavy fall of rain. In the afternoon, the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday, the wind blew a hurricane from the south-east, and the rain descended in torrens, such as were never witnessed by any of the people of this place, and which continued without intermission till Thursday at twelve o'clock, when it began to abate.

On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all of which have been swept away.

In the evening, about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, and, with uplifted hands, and a countenance bespeaking the greatest agitation and distress, exclaimed, "We are all completely ruined!" I asked, "What is the matter? Surely your house has not fallen, and hurt any of your family?" He replied, "No; but our school, our noble school, is destroyed, and is completely down to the ground!" I immediately went out, and, when I beheld it, I received such a shock as I never shall forget.

"I can assure you that never, since I have been here, had I cast my eyes on that building, but it rejoiced my heart to think of the purpose to which it was devoted, and what facilities it would afford to the rising generation, by the introduction of the British system of teaching, for which it was adapted; and also that it would be used as a commodious place of worship, till the people should be able to build a church.

The agitation and distress of our own minds, and the fearful apprehensions we entertained for the mission-house, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through with rain, the water streaming through many of them like a river; and the night was so excessively cold, that one man was with difficulty preserved from being starved to death. The kraal was become such a complete bog, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are just now very troublesome in our neighborhood. When daylight returned, it presented to us additional cause of distress. Every house building in the new village was washed down, so that not one brick was left upon another, with the

exception of the house which we occupy, and that is much injured. We had about one hundred thousand bricks made for the village, and all in an unburnt state, except one small kiln: these have all been laid under water, and are completely destroyed.

Our present consternation and distressing circumstances you may more easily conceive than I can describe. The people's old houses are all gone to ruin, and the old church is nearly down! What we shall do, the Lord only knows; and it is only the exercise of faith in the providence of God, and in the belief of that infinite wisdom, goodness and rectitude, which directs all his dispensations towards his church and people, that can support our minds under present circumstances!

Mr. Barker still occupies this station, and is assisted by Mr. Sass, who has removed from Uitenhagen. The number of Hottentots actually residing at Theopolis amounts to four hundred. On the sabbath, the congregation is from two hundred to three hundred; the number in church fellowship eighty-two. In the day school are one hundred and fifty children, who vary in their attendance from forty to eighty.

CAFFRARIA.

BUFFALO RIVER STATION, OR TZATZOE'S KRAAL.

CAFFRARIA commences at the Great Fish river, which divides it from Albany in the colony; and runs along the Indian ocean, in a north-east direction, to the river Bassee, which divides it from the Tambookie country. It does not extend more than seventy miles up the country; or to the west—at least at the south end of it—being separated from the colony and Bushman country on that side by a chain of mountains. It abounds with mountains, woods and water, and is far more populous than either the Bushman, Coranna, or Namaqua countries. The people also are taller, more robust, and more industrious. "Better shaped men," says Mr. Campbell, "I never saw." They are a warlike race, and many of them are greatly addicted to plundering. Like the Chinese, they consider all other people inferior to themselves, and suppose that Europeans wear clothes merely on account of having feeble and sickly bodies. They have scarcely any religion; but some of them profess to believe that some great being came from above, and made the world, after which he returned, and cared no more about it. It is very probable, that even this feeble ray of light was obtained by means of their intercourse

with the Dutch bores during several ages. They consider man as on a level with the brutes, with regard to the duration of his being; so that, when he is dead, there is an end of his existence. Like the Matchappes, they have circumcision among them, though ignorant of what gave rise to the custom. They perform this ceremony on their young men at the age of fourteen years, or more. Polygamy is very general among them. The common people have seldom more than one or two wives, but their chiefs generally four or five. When a Caffre is sick, they generally send for a person who is considered a physician, who pretends to extract from the body of the sick, serpents, stones, bones, &c. At other times, he beats them on the elbow, knees, and ends of their fingers, till, as the Hottentots express it, these are almost rotten: they sometimes, also, kill cattle in the way of sacrifice for the person: and at others the doctor pretends to drive out the devil, and to kill him. The Caffres have a barbarous custom of exposing their sick friends, who, in their opinion, are not likely to recover. They bury none but their chiefs and their wives; others are thrown out to be devoured by the wild beasts. Should a person die accidentally in his own house, the whole kraal is deserted. Many of them are very hospitable to strangers; not waiting till they ask for victuals, but bringing it of their own accord, and setting it before them, and always of the best they have. The riches of a Caffre chiefly consist of his cattle, of which he is extravagantly fond. He keeps them as carefully as the miser does his gold. He does not use them as beasts of burden, except when he is removing from one place to another along with his kraal, and then they carry the milk bags, or skin bags which contain milk. He is never more gratified than when running before them with his shield, by beating on which the whole are taught to gallop after him. In this way he leads them out to take exercise, and those oxen which run quickest on such occasions are considered his best: of these he boasts, and treats them with peculiar kindness. The Caffres chiefly subsist upon milk; but in part, also, by hunting, and by the produce of their gardens. They sow a species of millet, which is known in the colony by the name of Caffre corn. While growing, it very much resembles Indian corn, only the fruit grows in clusters, like the grape; the grain is small and round, and when boiled is very palatable. They frequently bruise it between two stones, and make a kind of bread from it. To sow it is the work of the women. They scatter the seed on the grass, after which they push off the grass from the surface, by means of a kind of wooden spade, shaped something like a spoon at both ends, by which operation the seed falls upon the ground, and is cov-

ered by the grass; from underneath which withered and rotten grass, it afterwards springs up. They also sow pumpkins, water-melons, &c., and use various vegetables, which grow wild. They cultivate tobacco, and smoke it, like the Matchappes, through water in a horn. The men spend their days in idleness, having no employment but war, hunting and milking the cows. The women construct enclosures for the cattle, utensils and clothes; they also till the ground and cut wood. They likewise manufacture mats of rushes, and neat baskets, wrought so close as to contain milk, but which are seldom washed or cleaned, except by the dogs' tongues. They, moreover, build houses in the shape of a dome, formed of long sticks bent into that shape, thatched with straw, and plastered in the inside with a mixture of clay and cow-dung: the entrance is low, seldom higher than two or three feet; and, having no chimney, the smoke proceeding from the fire, which is placed in the middle of the hut, must find its way out the best way it can, through the roof or by the door.

Next to these people is another numerous tribe, called *Tambookies*; and further to the north-east, near Delagoa bay, are the *Mombookies*, who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the Bechuanas to the west.

Dr. Vanderkemp attempted an establishment on the Keiskamma river in 1799; but, owing to the disturbed state of the country, and the prejudices of the people, he removed to Graaf Reinet, within the colony, in 1801; not, however, till he had conciliated many of the Caffres, and prepared the way for future labors.

The Rev. Josiah Williams, accompanied by his wife, Mr. Read, and a native convert, Tzatzoe, arrived at a place intended for a station, near Cat river, in 1816. The chiefs of this country welcomed them with the greatest kindness. Several of them remembered Dr. Vanderkemp, whom they called Jankanna, and for whose memory they entertained a high veneration. One of the chiefs said, "You must not be tired of us, though we are perverse; but often visit us. Jankanna is dead, and you are instead of him." T'Geika, the principal chief, appeared to be deeply convinced of his sins; which he compared one night, after the public service, to the stars, then glittering over his head. He lamented his neglect of the word formerly preached by Jankanna; but said that God, who would not suffer him to die in his sins, had sent Jankanna's son (for so he and the people styled Mr. Read): and now he declared, that if God would he pleased to strengthen him, he would renounce the world, and give himself wholly to Christ, without

whom, he said, all things are nothing; adding, that if the Caffres refused to hear the gospel, he would leave them, and cleave to the missionaries and their friends at Cape Town, that he might enjoy it. He also desired that his thanks might be given to the governor, and to the king of England, for sending missionaries to Caffria.

Under these auspicious circumstances, Mr. Williams commenced his labors. He built a house, formed a garden, enclosed ground for corn, and prepared for conducting water to it from a distance. About one hundred Caffres attended his ministry on the sabbath, and about seventy on other days. A school he commenced, contained about one hundred and fifty native children. But in the midst of his efforts, Mr. Williams was called, on the 24th of August, 1818, to his reward. Obstacles afterwards arose, partly from the existence of a Caffre war, which prevented, for a time, the establishment of the mission.

In 1825, the Rev. John Brownlee, who had been successfully engaged at Chumie, at the expense of the colonial government, agreed to attempt its revival. Accompanied by Jan Tzatzoe, who, since the death of Mr. Williams, had been a teacher at Theopolis, he proceeded to Tzatzoe's Kraal, on the Buffalo river, the residence of his assistant's father, who is a Caffre chief of considerable influence. A quantity of ground has since been enclosed, and is in course of cultivation. A good-congregation has been collected, and the place of worship is, at times, full. In a letter dated April 15th, 1826, Mr. Brownlee thus states the claims of Caffreland to missionary efforts:—

“A dense population, living in the vicinity of a Christian Protestant British colony—the Caffre language perfectly understood and spoken, with little variation, for five hundred miles along the eastern coast—access to the Caffre country from the colony, and a daily intercourse maintained between the Caffres and the colonial frontier—a weekly market in the vicinity of the frontier, attended by the Caffres and other tribes beyond them—the superior local advantages of the Caffro country, compared with other tracts of South Africa, and a free and uninterrupted intercourse maintained between the Caffres, the Tambookies and some of the Mombookies tribes. The population of the Caffres subject to T'Geika, Hinza and Slambie does not probably amount to less than one hundred and thirty thousand souls. The Tambookies may amount to the same number; and their most distant kraals are not much more than two hundred miles from the colonial territory. At present there would be no objection made by the above-mentioned tribes to missionaries settling amongst them.

“Missions among the Caffres would form connect-

ing links with others that may in future be established among the Tambookies, Mombookies, and other tribes. But, perhaps, the strongest reason that could be adduced for increasing the missionary stations in Caffria, is the success which has attended the feeble means already used.”

This representation, which was confirmed by Dr. Philip, led the directors to adopt the determination of sending out another missionary; and, consequently, in 1827, the Rev. Gottlieb Frederick Kayser, from the university at Halle, was appointed to assist Mr. Brownlee. Mr. Kayser and his wife embarked for the Cape of Good Hope on the 1st of March, 1827, at which place they arrived on the 21st of June. Having remained at Cape Town about a month, they sailed for Algoa bay, accompanied by four emancipated Caffres, who had, several years before, been made prisoners of war, at an attack of their countrymen on Graham's Town. They arrived at their place of destination on the 26th of September. In 1828, Mr. Brownlee writes that the number of his hearers is about sixty on the Lord's day, and about thirty on the Wednesday; that two men have been received as candidates for baptism, of whose knowledge, experience and consistency he has a very favorable opinion. He states that Jan Tzatzoe proves a valuable assistant in the work of translating, and that the whole of the Gospel by Mark is translated.

In 1828—9, the labors of the brethren received some check in consequence of the invasion of Chaka, a powerful chief from Port Natal.

Voozanie, a Caffre chief, expressed his desire to have a missionary; and the brethren remark, that “it is not unlikely, in consequence of recent movements in that quarter, that the gospel will soon find its way to Port Natal.”

From the last report of the directors we learn, that Mr. Brownlee and Mr. Kayser continue to visit the neighboring kraals. “The attention of the people is increasing, and the interest they take in the subjects of religion is pleasing. The knowledge of the word of God is extending. Mr. Kayser has finished the translations of a small English catechism for children, and several parts of the Gospels, containing our Lord's miracles, which he intends to get printed in the form of tracts. In this work he has been assisted by Jan Tzatzoe. When he visits the kraals, sometimes eight, ten or twelve in a day, he reads from these translations, which the people understand. His progress in the language has now so far advanced, as to enable him to communicate with the Caffres without an interpreter. Jan Tzatzoe continues a valuable assistant in the mission, and a useful laborer among his countrymen.

## LONDON MISSIONARY SOCIETY.

"The children in the school go on well; all of them possess considerable acquaintance with the doctrines and precepts of Christianity."

"Two Caffre captains, Wenna and Hinza, brothers of John Tsatsoe, and two other chiefs, have, with their kraals, removed nearer the station. The former has begun to denounce the errors of the Caffre doctors. The commotions which have lately taken place in this part of Africa, have brought a greater number of Caffres within the sound of the gospel. Thus there is an increasing number of hearers, affording a larger sphere for the dissemination of the gospel."

"Thirty acres of ground are cultivated, and planted with millet, maize, French beans, pumpkins and water-melons."

### CAMPBELL.

[Seven hundred miles north-east of Cape Town, forty miles east of Griqua Town.]

The Rev. Mr. Sass removed from Bethesda to this place in 1821, and divided his labors between the Griquas and several kraals of Corannas on the Great river. Here, however, he was encompassed, for some years, with trials and discouragements; and, in 1824, he removed to Griqua Town. In about a year afterwards, a gratifying revival took place, by means of a catechist, who formed a sabbath and a day school, instructing, in the former, about one hundred children, and, in the latter, about sixty. He still continues to be useful. A school-room is being erected, which is designed to serve also as a chapel. In 1831, the congregation was two hundred; the number of communicants twenty, of scholars about one hundred and fifty, who are reported to make good progress.

### PHILIPPOLIS.

[On the north side of Cradock river.]

This settlement is named, as a tribute of respect, after Dr. Philip, and was formed for the benefit of the Bushmen. A Hottentot teacher, Jan Gooyman, was sent to labor here; but no apparent success followed his endeavors.

In the year 1826, a party of plundering Caffres attacked an out-station, and destroyed no less than thirty-one Bush people, in order to get possession of their cattle.

Though many unfavorable circumstances have tried the patience and faith of the missionary at this post,

he still perseveres in the discharge of his important and arduous duties. Early in 1830, several families removed nearer to the station, and sent their children to school. The attendance on the services of the sabbath began to improve, varying from eighty to two hundred. The spirit of the people appeared generally improved, and Mr. Melvill indulges the hope that the Lord will yet more abundantly bless his labors. In the report of this mission for 1830, the directors say, "We are concerned to have to record the death of Cornelius Kok, the Griqua chief, at the age of thirty-two years. He had left Philippolis for the purpose of going to Graham's Town, for medical advice, but died on his way thither. He died expressing his confidence in Jesus Christ as his Saviour, and it is hoped he has entered into the joy of the Lord." The population amounted, in 1831, to one thousand eight hundred and sixty persons, of whom nine hundred are Griquas, and nine hundred and sixty Bechuanas. These people are scattered over a large tract of country, the land being chiefly adapted to grazing. The number who actually reside at the station varies considerably at different seasons of the year.

At Philippolis, there is a chapel, a mission-house, a store-house and twelve dwelling-houses. The land brought under cultivation comprehends about two hundred and eighty acres, which is irrigated from fifty fountains.

### BUSHMEN MISSION.

In 1829, the directors determined to recommence labors among the wandering Bushmen, and Mr. Clark, who preceded Mr. Melvill, at Philippolis, removed to this now field of labor early in 1830, assisted by Mr. G. A. Kolbe. The spot which the brethren selected for their station is situated three miles from the Orange river, and five miles from the Caledon river. The number of adults of the Bushman tribe, who have settled at the infant station, amounts to one hundred. Besides, there are two families from the colony, who have accompanied the missionaries. The total number of children is twenty-six. All the adults attend divine worship, and are also otherwise instructed. An attempt has been made to establish a school for the children, but it has proved unsuccessful, since the parents employ their children who are old enough, in gathering the roots which constitute their principal article of food. The missionaries hope to be able, by the blessing of God on their labors, to overcome the formidable difficulties which stand in the way of the improvement of these wretched people. Three or four acres

of land have been brought under cultivation, and eleven plots of ground have been laid out as gardens. There are at this station four dwelling-houses, one place of worship, six huts, and five temporary huts.

#### MISSION TO THE BECHUANAS.

LATTAKOO.

[Between six and seven hundred miles north-east of Cape Town.]

In the month of June, 1813, the Rev. John Campbell, of Kingsland, visited the city of Lattakoo, with the hope of obtaining permission to send missionaries to that part of South Africa. After waiting a considerable time for an interview with the king, Mateebe, he had, at length, an opportunity of explaining the object of his journey, and stated that the teachers who should be sent would convey information of the true God, by whom all things were created,—of his love to mankind,—and of the laws which he has given respecting good and evil. This statement seems to have made but little impression on the mind of the king; who observed that his people were too much occupied in the avocations of sowing, reaping and tending their cattle, to have any leisure for attending to instruction; and in addition to this he remarked, that they would never be willing to abandon the customs of their forefathers. These and some other objections, however, were so satisfactorily answered by Mr. Campbell, that the king said, “*Send instructors, and I will be a father to them.*”

Encouraged by this assurance, the directors of the London Society sent out four missionaries, Messrs. Evans, Hamilton, Williams and Barker, in the month of February, 1815. After spending some time at the Cape, and visiting the settlements of Bethelsdorp and Griqua Town, Messrs. Evans and Hamilton, accompanied by a number of the Hottentots, set out from the latter place for Lattakoo, where they arrived in safety, after a journey of eight days. On their arrival, Mateebe and several of his people shook hands with them, with great cordiality, supposing them to have been traders, come for the purpose of exchanging goods; but on finding that they were the missionaries promised by Mr. Campbell, the king appeared much chagrined, and some of his captains seemed to express their disapprobation. In the course of the evening, after he had received some presents of beads and tobacco, Mateebe was informed that the brethren would make him a variety of useful articles in wood and iron; but though this information evidently afforded him much

satisfaction, he still remained averse to instruction; and a few days afterwards, when urged to give a decisive answer, as to the establishment of a mission in his territories, he stated that he did not promise Mr. Campbell that the missionaries should preach; or instruct his subjects. “*But,*” added he, “*as say the people, so say I; you must not come to reside among us. You may reside on the banks of the Krooman, and traffic with us in ivory, skins, and other articles; but you must not teach the people.*” He then addressed himself to the persons by whom he was surrounded, urging them to declare their minds, that they might not again impute any blame to him, as they had done after the departure of Mr. Campbell, though during his residence at Lattakoo they had remained silent. Many of the people immediately exclaimed, “*The missionaries must not come here;*” and the king rejoined, “*I say the same as the people.*”

Severely grieved by this unexpected disappointment, the brethren returned to Griqua Town, mourning over the affecting thought that so many thousands of people should have put away from them the word of eternal life. Sometimes, indeed, they ventured to cherish the hope that a door of access might yet be opened; and, after the lapse of a few months, they determined to set out once more, in order, if possible, to induce Mateebe to fulfil the promise which he gave to Mr. Campbell. It unfortunately happened, however, at the time of their arrival, that the king had just gone on a hunting expedition with some hundreds of his subjects; and they were consequently under the painful necessity of retracing their steps without an opportunity of even speaking on the subject which lay so near their hearts. The introduction of the gospel to Lattakoo, however, was not so utterly hopeless as it appeared. Mr. Read was still resolved to attempt the establishment of a mission on that benighted spot; and soon after the brethren had returned the second time, without effecting their purpose, he proceeded thither with seven wagons and a number of persons of different nations. On their arrival, Mateebe appeared very cool, and repeated his former observations with respect to the ancient customs of the Bechuanas, and their aversion to instruction. “*To these objections,*” says Mr. Read, “*I gave little heed; but told him that, in conformity to the agreement with Mr. Campbell, the good people of the country beyond the great water had sent missionaries; that they had rejoiced at his having promised to receive such; and had sent, by them, a variety of articles to make him and his people happy. Mateebe now seemed satisfied, and said we might unyoke our oxen under a large tree which stands near his house; and two days afterward, on his being asked where we should get wood and reeds for building, and*

where we should build, he replied that wood and reeds were at hand, and that we might build where we pleased."

Towards the latter end of March, 1817, it was rumored that Mateebe was preparing a commando, or plundering expedition, against the Wanketzens, a people occupying a country eastward of Lattakoo; and when the brethren attempted to dissuade him from it, he endeavored to excuse himself, by saying that he was merely going to take cattle from a people who had previously taken cattle from him, and that the missionaries must remain and take charge of the women and of the city. He accordingly commenced his march, on the last day of the month, which happened to be the sabbath; but the issue of his expedition was truly disastrous. The nation whom he was desirous of plundering had wisely driven all their cattle into the town. Upon this, therefore, Mateebe resolved to make an attack, and placed himself in the centre of the invading army for that purpose. The warriors forming the right wing, however (who had most strongly urged this predatory expedition), soon gave way, and many of the others began to retreat. The enemy then advanced with irresistible fury, and compelled their assailants to flee for their lives with such precipitation, that many of them were literally dashed to pieces by falling from the rocks, and Mateebe, who was severely wounded in one of his feet, returned home, after losing about two hundred of his men. His mind appeared to be deeply affected with this defeat, and he not only acknowledged that he had done wrong in refusing to listen to the advice of the missionaries, but declared that, in future, he would be guided by their directions.

On the 25th of April, Mr. and Mrs. Hamilton arrived at Lattakoo, and were very kindly received by the king, who told them that they must consider his country as their own, and spend the remainder of their lives with his people. Mr. Hamilton's skill in hewing and forming a mill-stone excited the admiration and astonishment of the people; and when he made the hole in the middle of it, some of them exclaimed, "Men who can do such things as these must have certainly come from God!"—"When I began to plane wood," says Mr. Hamilton, "the natives expressed their surprise that they had never seen it done before; but that which struck them as the greatest wonder of all was the chain of our wagon, of which they observed, that a god must have made it!"

On the 4th of June, the missionaries, in compliance with the wish of the king, removed to the Kroo-man river, and on the 8th, arrived at the place of their destination, which appeared to be well situated for a permanent settlement. "The plain," says one of the brethren, "is as large as the city of London, and sur-

rounded by lofty trees which afford a delightful shade in the summer, and give it a very pleasing appearance." On this occasion, they were accompanied by Mateebe and several of his chiefs, who went with them, in order to determine on the spot where the new town should be built. Many of the chiefs were extremely averse both to the king's removal, and to his protection of the missionaries. Mateebe, however, declared his determination of acting according to the dictates of his own judgment, and observed that the brethren had evinced their attachment towards him, by regularly attending to dress his wounds, after his own captains had left him sick and wounded in the field, to be devoured by the birds of prey.

In a letter dated New Lattakoo, March 9, 1818, one of the missionaries observes, "Things are going on better here than we expected in so short a time, as we have no longer any opposition from the Bechuanas; but, on the contrary, some of them are thanking God for sending his word among them, and praying that we may never leave them. Some of them begin to see the vanity of their former ways, and to entertain a desire for the 'one thing needful'; and last sabbath I counted fifty-two in attendance on the preaching of the gospel.

"The experience-meeting which is held every Wednesday for their benefit, I enjoy greatly; and it is probable that some of the simple expressions of the people, on these occasions, may be interesting to you. One of them, named Momeits, said, 'Since I have heard the word of God, I daily see more of the vanity of dancing, and other foolish customs in which I used to delight; and, if it were in my power, I would put a stop to them all.' Another observed, 'I do not know what sort of hearts other people have, but I know I have a very bad one. And as a person goes into a dirty house with a broom, and sweeps out all the dirt, I pray that God will make his word instrumental to the removal of all the wickedness that is in my heart.' One poor old man remarked, 'I am so stupid that I seem to understand nothing, but I pray constantly that the Lord will give me an understanding. The world is like a cover on my heart, and I wish that God would take it off: but when I pray, I cannot tell God all that is in my heart, for want of words to describe what I feel.' Another said, 'Oh that I had wings, and could fly to heaven; then I should understand. I am determined, however, to go forward; for I am afraid of that great fire, and I see no way of escaping, but by coming to Christ, who is my only refuge!' Such," adds the writer of the letter, "is the language of some of these people. I do not say they are really converted, for that is only known to God; but these are certainly pleasing beginnings; and when I hear them talk thus,

I forget all the toils and troubles through which I have passed."

In another communication from the same correspondent, dated September 24, it is stated that two of the natives who had obtained some knowledge of the gospel, had recently taken a long journey, and in every place through which they passed, they told all they knew of Jesus Christ to the inhabitants, who, for the most part, listened to them with attention and pleasure. In one place, indeed, they met with violent opposition, and their lives appeared to be in danger. Undismayed by this circumstance; however, they continued to speak on their favorite subject, observing to their persecutors, "You may kill us, if you please; but we are determined to tell you all that we know." On two occasions, the interposition of God's special providence was strikingly manifested on their behalf, when they were almost ready to perish with hunger. Once they found an elk which had been killed by a lion; and at another time a knu, which had been caught by a tiger. Thus they obtained a supply of food in the hour of extremity, and thus their faith in the providence of God was abundantly strengthened.

In the month of March, 1820, the Rev. John Campbell paid a visit to New Lattakoo, and had the satisfaction of finding that a commodious place of worship had been erected, capable of containing about four hundred persons; and a long row of missionary houses, with excellent gardens behind. A neat fence, composed of reeds, had also been placed in front of the houses, which tended to improve the general appearance; and the name of "Burder's Row" was given to the new buildings, as a token of respect to the excellent secretary of the London Missionary Society.

Among other improvements effected at this place, by the laborious and unwearied exertions of the missionaries, we must notice a canal which, with the assistance of the few Hottentots attached to the mission, they had dug from a distance of three miles above the town, for the purpose of leading the waters of the Krooman into their fields and gardens. Mr. Campbell went, one morning after breakfast, to view this useful work, and found extensive fields of Caffre corn belonging to the natives on both sides of the canal, whilst similar cultivation extended two miles higher up the river, in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than before, in consequence of twelve or fourteen fountains issuing from the ground, about a quarter of a mile lower down than the dam, and discharging nearly an equal quantity of water at all seasons of the year.

"Old and New Lattakoo," says Mr. Campbell, "are about fifty miles distant from each other, and contain nearly the same number of inhabitants, perhaps

four thousand each. The houses and cattle-kraal are of the same form, and arranged in a similar manner.

We visited three of the public enclosures, where the men usually spend the day together, at work or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner; and to this they retire when the heat of the sun becomes oppressive. It is composed of strong branches of trees, so bent as to form a roof, which rests upon a pillar placed in the middle of the house; and the whole is neatly covered with thorn branches twisted together."

On another occasion, our author visited a smith, who made knives and assagays or spears. His implements were few and very simple, consisting of a stone for an anvil, a rough-made iron hammer, and two small bellows made of skin, with part of a cow's horn at one end, through which the blast went, the other end being open like a purse, and sewed to two round pieces of wood. These bellows were placed upon the ground opposite the fire, with a heavy stone to keep the under side steady. The blast was effected by quickly raising and depressing the upper side of the bellows, and both were blown at the same time with great facility.

The Matchappees, who constitute one of the most numerous tribes of the Bechuanas, are extremely fond of potatoes; but they have never been induced to plant any, because nothing of the kind appears to have been cultivated by their forefathers, to whose customs and manners they are as strongly attached as the Hindoos, or the disciples of Mahomet. It is possible, also, in this case, that indolence may be united with a bigoted adherence to ancient practices; as Mr. Campbell observes, that on Mr. Moffat requesting two strong Matchappees who were walking with him in Mr. Hamilton's garden, to assist in gathering some kidney-beans, they complied with his solicitation, but in less than ten minutes they desisted, and complained that "their arms were almost broken with the labor!"

The exertions of the missionaries to form a school had hitherto been attended with little success; as the children seemed to consider that they were conferring an obligation on the brethren by attending to their instructions, and that their attendance ought to be remunerated every day, either by a supply of victuals, or presents of beads, &c. The same feeling was, also, said to prevail among many of the adults, with respect to coming under the sound of the gospel: so that when a captain was observed to attend regularly for a short time, who had not previously been in the habit of hearing the word, the missionaries generally anticipated an early application for the loan of their wagon, or their plough, or something which he particularly wished to obtain.

Notwithstanding these discouragements, however, Mr. Campbell found that some of the young people

had paid considerable attention to the instructions of the missionaries, and had evidently profited by them.

"One evening," says that intelligent and laborious traveller, "I attended a meeting of young people, among whom were six Matchappee females. These recollected more of the sermons they had been hearing during the day than all the others; or, perhaps, by not feeling the least abashed, they spoke freely whatever came into their minds. On my asking one of them, if she were afraid of death, she instantly answered in the affirmative. I then inquired *why* she was afraid of it; and, after a little hesitation, she said, 'Because it is a very bitter thing—I do not like it.'

There was present on this occasion, a little black boy, who could read and write. At the conclusion of the meeting, he repeated the Lord's prayer in Dutch, the rest of the young people (chiefly Hottentots) repeating it after him, line by line. This lad, whose name was April, had, for some time, been with his mother, sister and younger brother, on a distant hill, subsisting upon roots. At length, however, when they were almost reduced to absolute starvation, they were brought to Lattakoo and kindly assisted by the missionaries.

Another day, after the conclusion of the afternoon service, Mr. Campbell attended the meeting of young people, in order to ascertain how much they could recollect of the discourses upon which they had attended; and he considered the remarks which they made as a satisfactory specimen of their attention. "The following," says he, "were some of the questions which I put to two young Matchappees, who were present at the examination, and the answers which they gave:—'What is the most wonderful thing you ever saw or heard of?' After a pause, she replied, 'The word of God.'—'How long has God lived?' 'He always lived.'—'Do you believe that the bodies of men shall rise from the grave?' 'Yes.' They then said, apparently with great ingenuousness, that they wished God would give them a heart to understand his word, for they found it very difficult."

During the residence of Mr. Campbell at New Lattakoo, he had repeated interviews with Kossee, the king of Mashow, who happened to be on a visit to Matsobe; and as that personage appeared disposed to countenance the introduction of the gospel into his territories, our pious and enterprising traveller resolved to avail himself of the information he had obtained relative to certain countries situated on the north-east of Old Lattakoo, and inhabited by different tribes of Bechuanas, which he considered as likely to present new and extensive fields for missionary exertions. He accordingly set out on the 11th of April, and after successively visiting Old Lattakoo, Meri-bohwey, the principal town of the Tama nation, and the city

of Mashow, containing a population of about twelve thousand souls, he arrived at Kurreechane, the chief town of the Marootzee tribe, and said to contain sixteen thousand inhabitants.

Speaking of his approach to this place, Mr. Campbell observes, "The plain, which extended between the hill we were descending and that on which the city stood, was soon covered with people; streams of the population, if I may use that expression, pouring down from the heights in every direction. It being impossible to drag the wagons up the hill in front, they were directed to go round another way, while some of us ascended straight up by a most rocky path, amidst a multitude of people of all ages, every one pushing and striving to get a single peep at us."

"On arriving at Kurreechane, we were first conducted to an open part of the town, and desired to rest upon a seat made of clay, raised about three inches higher than the ground. After sitting there a few minutes, surrounded by a pressing crowd of anxious spectators, a messenger came to conduct us farther. The street through which we went was crowded with people, and many hastened to their doors to see us pass. The sight of white men threw them into fits of convulsive laughter; but the young were more seriously affected,—they screamed, and in the utmost horror fled to the first place of concealment they could find. The noise was tumultuous, but of a kind peculiar to such an occasion."

"Observing an eminence whence we were likely to have a good view of the town, we proposed going thither, and a person was immediately appointed to show us the way. From this spot we were able to obtain a good view of the place, and were surprised at its extent. Every house was surrounded at a convenient distance by a circular stone wall. Some of them were plastered on the outside, and painted yellow; and one we observed painted red and yellow, with some taste. The yard within the enclosure belonging to each house was laid with clay, made as level as a floor, and swept clean, which made it look neat and comfortable."

"On returning to the wagons, we found them surrounded by a crowd of people, while others were standing on walls, houses and heights, looking towards them. Every turn I took in the vicinity of the wagons, I was followed by at least a hundred persons. They talked much about the blue and white stripes of my trowsers, which I perceived by the manner of their pointing to them; and I afterwards learned that they disputed about the animal's skin, of which they thought the trowsers were composed. At length, darkness and their eating-time coming on, they gradually dispersed."

Here Mr. Campbell found that the people had arrived at a degree of civilization, and possessed a

knowledge of arts, superior to any of the Bechuana tribes whom he had previously seen. "In some houses," says he, "there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colors, that would not have disgraced European workmen. We saw among them various vessels formed of clay, painted and glazed, for holding food, milk, water, and a kind of beer made from corn. They had, also, pots of clay, of all sizes, and very strong. They smelt both iron and copper, and we were taken to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top, for receiving the ore; and underneath was an excavation for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows."

On the second day after his arrival, Mr. Campbell explained the object of his visit to Liqueing, a chief who had been appointed to act as regent during the minority of his nephew; and a *pietso*, or general meeting of the captains, was accordingly summoned, to determine whether teachers of the word of God should be sent among them. At this meeting, which was held on the 10th of May, about three hundred captains assembled, in a public place, completely armed with shields, spears, battle-axes, &c., and Mr. Campbell's proposals were unanimously acceded to, after a discussion which lasted about three hours. An extensive field of usefulness appeared, therefore, to have opened in this interesting spot, for the exertions of missionary laborers. In a subsequent irruption of a tribe of barbarians called Mantatees, however, a considerable part of Kurreechane was destroyed; the regent Liqueing was slain; and the commencement of the intended mission has, in consequence, been unavoidably delayed.

On Mr. Campbell's return to Mashow, in his way to New Lattakoo, some rhinoceroses were killed by the inhabitants, and the head of one was brought in, which was very dissimilar from all the others. "The common African rhinoceros," says our author, "has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose, and inclines backward, and immediately behind this is a short, thick horn; but the head which they brought had a straight horn, projecting three feet from the forehead, and resembling that of the fanciful unicorn in the British arms. It had a thick, horny substance, eight inches long, immediately behind it, which could hardly be observed on the animal at the distance of a hundred yards; so that this species of rhinoceros must appear like a unicorn when running in the field. The head resembled in size a nine gallon cask, and

measured three feet from the mouth to the ear; so that it was necessary to cut off the under jaw and leave it behind. Since the arrival of the skull in London, the animal to which it belonged is considered by naturalists to be the unicorn of the ancients, and the same as that which is described in the thirty-ninth chapter of the book of Job." The part of the head brought to England may be seen at the Missionary Museum, in Austin-Friars.

Previous to Mr. Campbell's final departure from New Lattakoo, a poor female Matchappee called on him and said, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, and where she might hear about a crucified Saviour, even though she should starve.

After the removal of Mr. Campbell, the brethren Hamilton and Moffat continued their labors among the Bechuans, preaching, catechizing and conversing with them. The attendance on public worship, however, fluctuated extremely; the number of hearers being sometimes very considerable, and at other times very small. Mr. Moffat occasionally itinerated among the neighboring kraals, where, as in the town, his congregations varied considerably as to numbers, and the people listened to his message with more or less attention.

In the course of the year 1822, Tsousan, son of Makkabba, king of the Wanketzens, who had long promised to visit the Krooman, arrived, with his retinue, at New Lattakoo. Mr. Moffat gives the following account of him, and of his principal communications:—

"On Sunday, the 19th of April, Mateebe brought Tsousan with him to church. It was probably the first time the sound of the gospel ever saluted his ear. His countenance expressed surprise. After the service, he came in to us, and we had some conversation. He stated, at large, what were his circumstances, and his object in coming hither. Among other things he said, that he had been driven from his own country by the tyranny of his father; that he had visited that of king Mateebe, to see it, with its inhabitants, and to make known his intention to live in peace with them. He observed, that the report which he had heard, as to our being "men of peace," was, indeed, true; and that king Mateebe had also given him an account of our proceedings, with which he was well pleased. He expressed himself much interested with the various articles and utensils which he saw in our dwelling.

"On the 26th of April, I had much conversation

with Tsousan, from whom I derived the following particulars. He said the country of his father, to which he is heir, is fruitful, containing many fountains and rivers, the latter of which all run in an easterly direction, except two, which flow towards the west. The country is woody, and contains abundance of fruit, of various descriptions. In winter, he said, there are much ice and snow; in summer, dreadful thunder and lightning, with rains. He stated, that far to the eastward, near the coast, a very black nation lives, who wear clothes, and wash themselves every morning. He had not visited the coast himself, but had heard from persons who had been there, and with whom he had spoken, that a few white people live at a bay, and that they barter with the natives in the interior in beads, linen, &c. In answer to inquiries, he said he had heard nothing of God or religion, or any thing else of that nature existing there; that it was only from this quarter (New Lattakoo) such information was obtained. I explained to him the object which we, as missionaries, had in view, and the subjects of our preaching; but to all this he listened as to things in which he had no concern."

Some time after the visit of Tsousan, Mr. Moffat was invited to visit Makkabba, king of the Wauketzens; and as our missionary was equally desirous of ascertaining the real character of this chief, and of interesting him in favor of the promulgation of divine truth, he resolved to accept the invitation. With this design he quitted New Lattakoo, on the 14th of May, 1823, and, on the 30th, he came to a town called Nucuning. Immediately after his arrival at that place, however, he was alarmed by a report of the approach of the Mantatees, who are said to have originally inhabited Hambona, a place on the south-east coast of Africa, whence they were driven by two powerful chiefs, whose territories extend from Port Natal to Delagoa bay. On their first irruption, they were joined by a tribe called the Mopootas, and, after destroying the Lahogas, by the Maqueans, and many others, belonging to the various conquered nations through which they passed in their way to the Bechuana country. As these barbarians had already defeated and plundered the Barrolongs and several Bechuana tribes, Mr. Moffat deemed it advisable to return immediately to Lattakoo; and, after giving the alarm there, he hastened forward to Griqua Town, in order to concert measures with the native chief, Waterboer, and another person, named Melvill, for averting the impending danger. It was determined immediately to despatch some troops of armed Griquas to Lattakoo; and from that town, on the 26th of June, this force, under the command of Waterboer, accompanied by Mr. Moffat, proceeded in search of

the invaders. They were found encamped beyond the river Maklaren, to the number (including women and children) of about forty thousand. It was now attempted to induce the barbarians to retire peaceably; but, persuasion proving totally ineffectual, a battle ensued, in which from four to five hundred of them were slain, together with their two kings; whilst on the side of the Griquas no one was killed, and only one individual appears to have been wounded. The invaders, in their retreat, burned the town of Old Lattakoo, and afterwards proceeded in an easterly and north-easterly direction, having formed themselves into two divisions. One of these, however, sustained a second defeat from Makkabba, king of the Wauketzens.

In the annual report for 1824, communicated to the members of the London Missionary Society, the directors observe, "The expulsion of the Mantatees from the Bechuana country, effected, under Providence, chiefly by the courage of the Griquas, and the promptitude and intrepidity of Messrs. Moffat and Melvill, has given an entirely new aspect to the mission at New Lattakoo. Mateebe and his people, aware that they owe their safety to the missionaries, are far more disposed to listen to their counsel. The king has consented to remove the town to a neighboring valley, where, it is expected, many advantages will be obtained, and many evils obviated. Of this valley he has formally ceded a portion for the exclusive use of the mission. The chiefs, who formerly revolted from Mateebe, observing that New Lattakoo, where the missionaries reside, has been protected from the invaders, while the Old Town, where they themselves remained, has been destroyed by the barbarians, have again submitted to his authority, and engaged to remove, with their people, to the Krooman. Thus the inhabitants of Old and New Lattakoo will be reunited, under the same government, and all of them, more or less, with impressions favorable to the missionaries, naturally resulting, as to each party, from the late events.

"Subsequently, Mr. Moffat visited Cape Town, to obtain professional advice for Mrs. Moffat, who had been, for a considerable time, subject to serious indisposition. He was accompanied by Peclu, son and heir to king Mateebe, and Teyseho, a distinguished Bechuana chief. The astonishment manifested by these strangers, while surveying the works of art by which they were surrounded at Cape Town, can be better conceived than described. Being persons of rank and influence in their own country, it may be hoped that the effect of their visit to the Cape will be to strengthen the favorable impressions which have been produced by the recent events in favor of the missionaries."

During the time that Mr. Moffat was absent in the colony, reports were brought to Lattakoo of the return of the Mantatees. Mr. Hamilton, at the request of Mateebe, immediately proceeded to Griqua Town to engage the assistance of Waterboer, which was promised in case of necessity. On his return to Lattakoo, a *Pietso* (or general assembly) was held. Mr. Hamilton urged the expediency of sending messengers to ascertain the truth of the report; but his counsel produced no effect. Observing the indifference of the king and chiefs, he himself resolved to volunteer in this service. He accordingly left Lattakoo on the 29th February, and proceeded, accompanied by a small party, in the direction of the Borolong country. On the 25th of March, he arrived at Peetsan, a principal town of that nation, but was unable to obtain information on which dependence could be placed. He was, however, kindly and hospitably treated by Tawanee, the principal chief, who expressed an earnest desire that missionaries might come and reside with him. The town, which is about as large as Lattakoo, is situated on the south bank of the river Molopo, in the midst of a fine plain, and is composed of twenty divisions or wards. During the few days Mr. Hamilton remained there, he preached several times to congregations of upwards of a thousand people. He believed that the king, in expressing a desire that missionaries might be sent to him, was influenced in part by a view to the protection and security which are so generally associated, among the South African nations, with the presence of a *Maccosa*, or white man, and the superior means of defence which he usually possesses.

In relation to this place, Mr. Hamilton addressed the society as follows:—

"I never before witnessed, in Africa, any thing like what I beheld here (i. e. at Peetsan); and when, on the sabbath evening, I stood amidst the heathen multitude, preaching the *great salvation*, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the language of Jesus at Jacob's well—*Lift up your eyes, and look on the fields; for they are white already to harvest!* But where are the laborers? Where are the holy men of God, in Britain, who have given themselves, soul and body, to Christ? The princes on the confines of Ethiopia are crying, like the men of Macedonia, *Come over, and help us!* Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain; for some will come to the help of the Lord against the mighty." Mr. Hamilton returned to Lattakoo on the 8th of April, having preached to the several wandering tribes which he met with on his way home, but without obtaining any certain information as to the approach of the invaders.

Mr. Moffat, who, with Mrs. Moffat, retired, in 1824, to Griqua Town, in consequence of the alarming state of affairs at Lattakoo, resumed his station in 1825. He was now able to address the Bechuanas in their own language. The number who attended public worship varied from twenty to forty. The female natives, who were more attached to the national superstitions than the men, exerted their influence to prevent the latter from attending the mission services. The missionaries, therefore, had to visit the Bechuanas at their own dwelling-places for religious conversation. A catechetical meeting was also held. Although no spiritual fruit appeared, yet the missionaries beheld, for their encouragement, the decline of prejudice, as evidenced by the abandonment, from time to time, of customs inimical to moral and social improvement.

During this year (1826), Mr. Moffat prepared a translation of a catechism and several elementary books in the *Bechuan* language. Two thousand copies of the spelling-book were printed in London, and forwarded to Africa in the early part of the following year. After much deliberation, Mateebe and his people removed to the spacious valley in which the missionaries reside, and commenced the erection of their new town. In connection with the Wesleyan missionaries, Mr. Moffat attempted to fix the orthography of the Bechuan language; and he earnestly besought the directors to send out a missionary to assist him in reducing it to grammatical form, and ultimately to provide a translation of the Scriptures in that tongue. The directors of the society, in their notice of this station, at the anniversary in May, 1830, remark,—

"Thirteen years have now elapsed since the first missionary arrived at Lattakoo; and the brethren who have labored among the Bechuanas have encountered and endured dangers and trials of no ordinary kind. We trust the time is at length approaching, when they will receive, in witnessing the triumphs of the gospel among the aborigines of this region, a rich compensation for all their sufferings and toils."

The missionaries had hitherto called upon the people to repent of their iniquities, and to believe the gospel; they had set before them the holiness of God—the evil and demerit of sin—the obligation of the divine law—the joys of the glorified, and the miseries of the lost; they were now called to engage, for the first time, in the performance of a different part of their duty,—to offer the consolations and encouragements of the gospel to persons deeply suffering from a painful conviction of their offences against God, and their consequent exposedness to his righteous displeasure.

In 1828, the appearances at this station wore of a truly encouraging description. The missionary writes, under date of May, 1829,—

"From former letters, you would learn that, for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see, that riveted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were, for a time, at a loss to know. A few months ago we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and individuals, too, the least expected), till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives), the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the mountaineers.

"About eight months ago, Aaron Yasephs, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On the first sabbath in May, he and his three children were publicly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot (Yaunkee Swartboy), and a Mochuan, who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former,

in particular, for a time, seemed inconsolable. On Monday, the second, we held our missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village are those of singing, prayer and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that, before the bell was rung, the half of the congregation were assembled at the doors.

"Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls has, hitherto, been to us a strange work; but we look by faith and prayer to him who giveth liberally, and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh grounds. But the Lord omnipotent reigneth; the Lamb shall overcome; while the prayer of the church is,

'Kingdoms wide, that sit in darkness,  
Grant them, Lord, the glorious light.'

"The experience of those who are but just emerging from heathenish gloom is, of course, very simple; and great discrimination on our part is necessary on receiving members into the church, at a season when there is much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness, and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state. A young man of volatile disposition came and stated that he knew and felt that all was wrong with him; but what was the matter, he could not explain. One man said that he had seen, for some time past, that he must be the greatest sinner, for every

sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot, before mentioned, sent his son with a Bible, requesting that Mrs. Moffat might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognize the workings of the Spirit of God. Among those under spiritual concern, there are Batalapis, Borolongs, Mantatees, Bakuens and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace."

The mission to the Bechuans has been reinforced by Mr. John Baillie and Mr. Roger Edwards, who arrived at Lattakoo, September 12, 1830. The foundation of a new church was laid at about this period, towards the erection of which a number of the people subscribed, principally their personal labor; others furnished property, consisting of goats, oxen and money. Mr. Moffat has translated the Gospel of Luke into the Sitchuana language; historical parts of the Old Testament; and has also composed a Sitchuana dictionary.

The latest information concerning Lattakoo is contained in the directors' report for 1832. They say, that, "At Lattakoo, the most remote from the Cape, where the missionary lingered long in hope, almost against hope, and where it has, in recent years, been the privilege of the directors to report that many had been delivered from the powers of darkness, a gracious revival has been experienced during the past year. The preaching of the gospel is well attended, and an additional service is often held with those who cannot gain admittance to a place of worship. A new church, twice the size of the former, is erecting; the prayer-meeting is crowded to excess. The voice of prayer, at morning, evening and midnight, has been frequently heard in every direction, from the habitations of the natives or the bushes whither they have retired for the purposes of devotion. For days successively, many flocked to the habitations of the missionaries, under the influence of feelings that urged them to inquire what they must do to be saved; some speaking of nothing but their own sinfulness before God, others of the love of Christ.

The schools are well attended; the press is established, and in active operation; civilization and industry are advancing; the wilderness is gladdened.

## NAMAQUALAND.

### KOMAGGAS.

This station was commenced by Mr. Schmelen in 1829. Komaggas is situated on the frontier of Little Namaqualand, within the colony, about twenty-two days' journey from the Cape.

Mr. Schmelen regards this port as an eligible location for the Namaqua mission, and will be much employed in making missionary itineracies. At the commencement of 1829, a school was established, containing about seventy children; they are taught both Dutch and English. The missionary has adopted the plan of teaching the children, as soon as they know the alphabet, to write on boards, in which exercise they take great delight.

Public worship, including the prayer-meetings, is well attended; on sabbaths by from one hundred to one hundred and fifty. At this remote station in Southern Africa, there is, on Monday evenings, a prayer-meeting for the spread of the gospel and the outpouring of the Holy Spirit. The number of communicants is eighteen. Those natives who are in connection with the mission, and receive instruction from the missionaries, are advancing in the knowledge of the word of God, and manifest a disposition to act according to its precepts.

Mr. Schmelen has visited the Orange and Great river, and found the people anxious to receive instruction. The dispersed state in which the inhabitants of South Africa live, renders every attempt to improve them very laborious. The missionary remarks,—“Whenever we come to a Hottentot kraal, we preach the gospel of the Saviour. Every bush, tree, rock, where we can find shelter, we make our place of worship; and hope, under these circumstances, sinners have been turned from darkness to the knowledge of our Lord Jesus Christ.”

### STEINKOPFF.

This is an out-station, and is visited by the catechist from Komaggas. The present number of communicants is forty-two. An old man, of the name of Gerit Engelbrecht, keeps up divine worship, and attends to the school when the missionary or catechist are not here. Through the instrumentality of this old disciple, two young men have been converted to God, and a third seems under serious impressions.

## CHAPTER IV.

## MISSIONS IN THE AFRICAN ISLANDS.

## MAURITIUS.

## PORT LOUIS.

MAURITIUS, or Isle of France, an island in the Indian ocean, four hundred miles east of Madagascar, was discovered by the Portuguese; but the first settlers were the Dutch, in 1598. They called it Mauritius, in honor of prince Maurice, their stadtholder; but on their acquisition of the Cape of Good Hope, they deserted it, and it continued unsettled till the French landed in 1720, and gave it the name of the Isle of France. In 1810, it was taken from them by the British, to whom it was ceded in 1814. The island is one hundred and fifty miles in circuit, and the climate healthy, but the soil not very fertile. There are many mountains, some of which have their tops covered with snow; but they produce the best ebony in the world. The valleys are watered by rivers, and made productive by cultivation, of which coffee and indigo are the principal objects; and there are a great number of cattle, deer, goats and sheep. The town and spacious harbor, called Port Louis, are strongly fortified; but in the hurricane months the harbor cannot afford shelter for more than eight vessels. In 1816, a fire consumed one thousand five hundred and seventeen houses in the most opulent part of the town; and in 1818, the island suffered great devastation by a tremendous hurricane. Port Louis is situated on the east coast, E. long. 57° 28', S. lat. 20° 10'.

The Rev. Mr. Le Brun arrived here in June, 1814, and immediately commenced his important work.

In 1817, governor Farquhar, in addition to placing at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education, wrote to the directors in terms of high approbation of his labors.

Twenty-five persons were about this time united in a Christian society. In 1821, these had increased to forty-three; the congregation was considerable; one hundred and twelve boys and eighty girls were under

instruction, governor Farquhar ordering an allowance of thirty dollars per month towards the support of the former; and a school at Belombre continued in a prosperous state.

Success has attended missionary efforts to the present time.

"Mr. Le Brun," says the report of 1827, "still continues his labors, chiefly among the colored people, of which numerous class his church is chiefly composed. The number of children in the sabbath school is increased to one hundred. The day school is also on the increase: there are now under instruction about one hundred and eighty boys, who attend with tolerable regularity. About seventy liberated negroes and slaves are instructed by members of Mr. Le Brun's church; some of them have expressed a desire to be baptized. The favorable change wrought in their character by the instruction imparted, has been attested by their masters.

"Mr. Forgette, in April, 1826, took charge of the religious instruction of the slave population at *Riviere du Rempart*, where a small chapel has been built. A sabbath school has been commenced, in which are about twenty-five children. A day school also has been established. Mr. Le Brun visits *Riviere du Rempart* every month, when he preaches to about forty or fifty colored people. A few French families, resident in the neighborhood, usually attend. His excellency sir L. G. Cole has afforded all possible facilities for the dissemination of Christian instruction at this place.

"Mr. Le Brun has commenced another school, at a place called *Camp Yolofo*, inhabited by several hundred negroes, who were before entirely destitute of the means of religious instruction. From twenty-five to thirty children attend, some of whom are able to read in the New Testament. Once a week, Mr. Le Brun gives an address to the people there.

The population of the Mauritius is estimated at between 80 and 90,000, of whom a large number are colored. In November, 1829, the church at St. Louis, which had been formed eleven years, numbered fifty-four members.

In forming an estimate of the success which has attended missionary labors at this station, it ought to be remembered that every thing hitherto effected has been in defiance of the strenuous opposition of the Catholic church, which has denounced the philanthropic enterprise.

### MADAGASCAR.

[One hundred and twenty miles east of the African continent.]

This island was discovered by the Portuguese in 1492. It is separated from Africa by the strait of Mozambique. It extends nine hundred miles from north to south, and is nearly three hundred miles broad. The inhabitants, amounting to more than 4,000,000, are divided into a number of tribes. They are tall, well-made, of an olive complexion, and some of them nearly black. Their hair is black, but not woolly, and, for the most part, curls naturally; their nose is small, though not flat; and they have thin lips. They have no towns, but a great number of villages, a small distance from each other. Their houses are pitiful huts, without windows or chimneys, and the roofs covered with reeds or leaves. Those that are dressed in the best manner, have a piece of cotton cloth or silk wrapped round their middle; but the common sort have still less clothing. Both men and women are fond of bracelets, necklaces and ear-rings. They have little knowledge of commerce, and exchange among themselves goods for goods: gold and silver coins, brought by Europeans, are immediately melted down for ornaments, and no currency of coin is established. There are a great many petty kings, whose riches consist in cattle and slaves, and they are always at war with each other. There are only some parts of the coast yet known; for both the air and the soil are destructive to strangers.

The Madagasses believe in one only true God, the Creator of all things, and the Preserver and supreme Ruler of the universe, whom they call Zangahara. When they speak of him, they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted, that he does not stoop to notice the concerns of men; yet he has delegated the government of the affairs of this world to four inferior lords, whom they denominate lords of the

north, south, east and west. One of these only, they consider the dispenser of the plagues and miseries of mankind, while the other three are engaged in bestowing benefits. The souls of all good men, they believe, will, after death, ascend to Zangahara, and enjoy perfect happiness in his presence, while all bad men will be tormented, according to their demerits, by the evil spirit, which they call Angatyr. The four great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the four lords, who are the only medium of access to the deity. Some appearances of Judaism are seen among these islanders. They practise circumcision, and offer the first-fruits of harvest. Of a Saviour they have no knowledge. The language of the Madagasses is very melodious, and is said to be copious; though it had never been reduced to a written form till since missionaries resided among them. In the interior are some Arabs, who introduced into the island many of the arts of civilization. It is probably owing to the influence of these emigrants on the neighboring tribes, that many of them exhibit evident marks of a state of improvement considerably removed from barbarism.

In the summer of 1818, a mission was commenced on this island by Messrs. Bevan and Jones, who experienced a very favorable reception from the natives, and particularly from a chief named Jean René. They opened a school in the vicinity of Tamatave, and were intrusted with the care of five children belonging to different chiefs. Their pupils, also, made considerable proficiency in their learning; and a piece of ground was kindly granted for the use of the mission; whilst the majority of the people seemed delighted with the idea of teachers settling among them, who would superintend the education of their offspring. Every thing, indeed, appeared promising and auspicious; but, alas! in the space of a few months, death entered into the families of our missionaries, and the prospect, recently so bright and encouraging, was suddenly obscured by clouds and darkness. The first victim was the infant daughter of Mr. Jones, and, about a fortnight after this removal, her mother was summoned out of time into eternity, leaving her widowed husband in a state of distressing illness. Mr. Bevan, who, in the mean time, had visited the Mauritius, resolved on returning to Madagascar, notwithstanding the insalubrious season of the year, and the remonstrances of his friends, who were apprehensive that the result might be fatal. This anticipation was too well founded, as Mr. Bevan's child lived but about fourteen days after his arrival; eleven days after, he himself breathed his last; and only four days more elapsed before his wife followed him into the world of spirits. Thus, in the short space of about

seven weeks, five individuals connected with the mission were successively carried to an untimely grave; and Mr. Jones, after partially recovering from the Malegache fever, was compelled to return to the Mauritius, where Charles Telfair, Esq., private secretary to the governor, treated him with the utmost hospitality and kindness, and not only exerted himself to the utmost, in order to promote his perfect restoration to health; but also furnished him with books, calculated to facilitate his studies in reference to the Madagascar mission, which, though suspended for a season, was by no means considered as totally abandoned.

In the month of September, 1820, Mr. Jones returned to Madagascar, in company with Mr. Hastie, a gentleman sent by his excellency governor Farquhar, from the Mauritius, to negotiate with king Radama, for the abolition of the slave-trade within his dominions. Some particulars of his journey to Tananarive, the capital of the kingdom of Ova, will be found in the following extracts from the journal of this valuable and devoted missionary:—

“After a pleasant voyage, upon the whole, we arrived, on the 9th, within sight of Madagascar, and the next day anchored in the harbor of Tamatave. After dining on board, Mr. James Hastie (the government agent), lieutenant Hay and myself, went on shore, and visited the chief, Jean René, who received us very courteously. On our landing, we were given to understand that Madagascar was troubled with war, that Radama was carrying on hostilities against some chiefs in the south; and that Jean René was at war both in the south and in the north. On again seeing Tamatave, I could not but reflect with gratitude, on the manner in which the Lord had protected me, both in this country, and subsequently at the Mauritius, while many stronger than I had fallen by my side.

“On the 24th, we had much trouble with our bearers, and the house in which we had taken up our abode, during the preceding night, was filled with unruly people. Proceeded in our palanquins, and arrived, about noon, at Ranwafan (which signifies *hot water*), where we stopped until the following morning, notwithstanding the village did not contain houses sufficient for the accommodation of our party. We were informed that, in the hot well, from which the village derives its name, meat, eggs, vegetables, &c. may be sufficiently cooked for eating. I went to the spot and drank of the water, which was so hot that I could not hold the cup, containing it, in my hand. The Malegaches greatly venerate this well, regarding it with a sort of adoration, as being a peculiar manifestation of divine power.

“The morning of the 26th was very foggy, inso-

much that we could not discover the mountains and trees around us. At seven o'clock, however, we set off, in the midst of the fog, ascending and descending very steep hills, and passing through much wood. Over some of the mountains, which were crowded with trees, the road was nearly perpendicular. In no part, even of North Wales, have I seen roads and mountains so difficult to pass, as those we travelled over this day. We also crossed a serpentine river seven times.

“The next day, in consequence of fatigue, we rested at a place called Bufföre, where we perceived much ground in an uncultivated state. While we were here, a person passed through the place with two hundred slaves from Ova.

“On the 28th, our road lay along an extensive valley, over high mountains and through rivers. The mountains were every where thickly covered with trees, the loftiest I have ever seen, having their roots, to a great extent, interwoven one within another. In ascending the mountains, we were in some places obliged to climb with our hands and feet, grasping hold of the roots of trees. The road in some places reminded me of the ascent up a steeple, by numerous steps. We arrived in the evening at a place called Elamaswt, greatly fatigued. Here we passed the night in a hut, built on purpose for us, while our *marmites*, or bearers, slept in the open air.

“At night we obtained but little rest, as there was a very heavy fog, with which all the place around us was filled. Our beds, both above and below, were quite wet with the dew. I arose the next morning, with my feet extremely cold, and with a severe head-ache.

“We quitted our hut about six o'clock, while the fog was as yet thick around us. In the course of the morning, we were passed by about one thousand slaves, who were proceeding from Ova to Tamatave for sale. How dreadful to behold such a number of human beings bound in iron, and driven from their native country to be sold like sheep in a market; and among them a number of children, between six and seven years of age, taken away from their parents for ever! My heart ached, and tears gushed from my eyes at the inhuman spectacle. Were a like number of slaves in irons, and carrying burdens on their heads, to be driven through the streets of London to Smithfield, to be sold there as cattle, surely the scene would fill the eyes of both high and low with tears, and excite them to the greatest exertions in order to suppress such a traffic.

“In the course of the day we passed through numerous deep bogs (the fording of which we found very difficult, especially to the horses), as well as over lofty mountains, and arrived, late in the evening, at Mwramanga, where we slept. This village, the first we had entered within the dominions of Radama, commanded a view of an immense extent of level country.

"On the 30th, we set off at about half past six o'clock, and arrived at half past twelve at Ambwhitrim, where we took up our quarters until the following morning. At this place, Mr. Hastie received an answer from king Radama, to a letter which he had written to him while at Tamatave, manifesting the greatest joy on his arrival in Madagascar, and requesting him to expedite his journey, as there were no grounds for any apprehensions as to his personal safety. Ambwhitrim, which consists of many houses, stands on the top of a high hill; it is surrounded with an immense fosse, and can be entered only at two strong gates. It is a well fortified village.

"In the morning of October 1, which proved very foggy, we crossed the river Mangrw; passed over hills, and breakfasted, at noon, on the margin of a small river. After passing over hills and through much rice ground, we ascended, with great difficulty, the mountain Angave. The height of this mountain is about two thousand five hundred feet, and it is so extremely steep, that we were sometimes compelled to climb with our hands and feet. We lodged, during the night, at a village situated on its summit.

"The following day, after passing over some very high mountains, we entered the Ova country. As we descended from the mountains, we saw before us an immense extent of territory, in general without wood, and hilly. We stopped to breakfast at a fortified and populous village, called Fefeiran. We afterwards passed through much rice ground, and many villages surrounded with ditches, at least twenty feet in depth. Went to see a market which was situated on a hill, on this side Ambatwmanga. We had scarcely arrived there, when we were surrounded by the people, who flocked about us in hundreds, inasmuch that we were obliged to use means to clear the road. Here we saw the merchants, the sellers, and the money-changers, sitting and weighing with scales, &c., as in any well-regulated market in England. After satisfying our curiosity, we pursued our journey, followed by the crowd, and at seven o'clock arrived at Ambatwmanga, which is a very large and well fortified, but dirty, city.

"On the 3d, we resumed our route at six o'clock, passing over hills and dales, and through much rice ground, and near many fortified and populous villages. Mr. Hastie, with a number of the *marmites*, went on before, and arrived at the foot of the mountain on which Tananarive is situated. Here he arrived about noon, and was ordered to wait the pleasure of Radama. In about half an hour afterwards, I came up with the rest of the *marmites*. Shortly after our arrival, the cannon on the hill were fired. At one o'clock, came down from the hill two persons, mounted and dressed as field officers, and informed us that the king would be ready to receive us at four o'clock, in a public manner. Soon after these, came down the two princes,

who some years ago resided at the Mauritius, to see their tutor, Mr. Hastie. After them came the king's secretary, and informed us, that his majesty was rejoicing exceedingly at the news of our arrival; that his own watch was regulated by that of the king, and that we were to mount the hill exactly at four o'clock. The hour arrived, and a messenger was sent down to inform us, that his majesty was ready to receive us. We immediately began to ascend the hill, when a cannon at the top was fired. After we had ascended a little way, we observed two lines of soldiers presenting arms. The military extended to the royal palace. Within the court-yard was a band of drums beating, shells sounding, people dancing, &c. We walked up, between the two lines of soldiers, accompanied by some field officers, until we arrived in the court-yard before the royal palace. The king ran to receive Mr. Hastie, who saluted him, according to the usual custom, by hending one knee, kissing his hand, and placing therein a piece of gold, saying, 'Token of respect to you, master.' Mr. Hastie then introduced me to the king, and I saluted him in the same manner. His majesty then requested us to enter his palace, which we did, following him. I was struck with astonishment at the beauty and splendor of the apartment into which we were introduced. On entering, the king requested us to take our seats, Mr. Hastie on his right hand, and myself on his left. Before us was a well-spread table, at the head of which the king sat; many of his officers also sat at the table. After we had taken our places, the king manifested such ecstasies of joy, as surpassed all I ever before witnessed. While we sat at table, he inquired concerning his present majesty, king George the fourth, and his excellency governor Farquhar and family. On leaving the king, who seemed to part with us unwillingly, we were led into a large well-built house, situated near the palace, which had been prepared for our reception, and where we slept. The cannon continued to fire from the hill for a long time, while we sat at dinner, and the music lasted until we left the palace.

"In the course of the next morning, the king came to the house where Mr. Hastie and myself abode. He was accompanied by his ministers and body guards. Mr. Hastie, soon after his entrance, presented to his majesty a letter and present from governor Farquhar; also letters and presents from his excellency to the two princes. The king then inspected the plate, the workmanship of which he much admired. The king's secretary read and explained the three letters. Radama afterwards proceeded to view the horses which had been brought for him, and was particularly pleased with an Arabian horse. On the same day, his majesty paid us another visit, and sat a long time inspecting a

chart of Madagascar, which had been presented to him by Mr. Hastie, in the name of his excellency. In the evening, the king took an airing. Mr. Hastie, myself, and some of his majesty's officers, rode behind him, surrounded by the life-guards, and hundreds of people running along by the side of us. On our return, we went to the palace to dine with his majesty. There sat at table with us some of the royal family and several officers.

"On the 7th, Mr. Hastie had a long conversation with the king on the subject of a renewal of the treaty; but nothing was decided upon. The next day, however, his majesty held a great *kabarre*, or council, with his ministers, respecting the treaty. At about three o'clock, the king sent for Mr. Hastie, and, in a short time afterwards, for me. He was surrounded by his ministers, &c. Mr. Hastie first explained the nature of his own mission, and afterwards, at the request of the king, the object of mine. Mr. Hastie distinctly stated, that I had nothing to do in political affairs, and that my mission was of a religious nature. He then, among other things, expatiated on the disinterested conduct of the English, in seeking an alliance with him, the advantages he had formerly derived, and would in future derive, from their friendship, and the evils which, if he refused to cement it, must unavoidably ensue from the prosecution of a traffic so disgraceful and inhuman as the slave-trade, carried on as it was, in a country naturally so rich in resources, which, with the amity proposed, would render him powerful, and his people happy, and would cause his name to live for ever.

"The king having pointed out the great importance of instruction to his people, in order that they might see, as he did, the advantages of the proposed treaty, Mr. Hastie, among other things, observed, that as long as slavery was permitted in his country, it could not reasonably be expected, that persons capable of instructing his people would settle in it, at the risk of their own offspring becoming the property, perhaps, of their next neighbor. 'Stop the slave-trade,' said Mr. Hastie, 'and you will have people of every nation visiting your country. The Isle of France is not peopled by French or English only. On the contrary, you there find people from every quarter of the globe, because our king and our constitution protect all equally.' Radama admitted all that Mr. Hastie advanced, and commented on every article. A long silence ensued; Mr. Hastie then begged leave to state that governor Farquhar would receive Radama's free subjects for instruction, and send him some good artificers, together with the requisite implements; but that it must be his (the king's) own act alone which would induce men of talent and ability to settle in his

country, and improve his people; and observed, that the Missionary Society had sent me out to instruct them in religion and useful learning. He mentioned also the improvements which, by means of that society, had taken place among people more ignorant than his own, particularly those of the South Sea islands.

"On the 9th, the king, who had been in consultation from day-light with his ministers, sent round to the principal chiefs of the districts, and to his grandfather. At four o'clock, he sent for Mr. Hastie and myself to attend him at the palace, where a multitude of persons were assembled. His majesty appeared very much fatigued. He said, that he had maturely considered all that had been said on the subject of the treaty; repeated what he had formerly expressed on the importance of giving his people instruction; and requested permission to send some of them to England, for that purpose. Mr. Hastie promised, that every means should be taken to promote the instruction of his people, again adverting to me and my object, and to the great improvements in the South Sea islands, in civilization as well as in Christianity. He stated, also, that a ship had been built at Otaheite, and added, that the society sent out artificers, as well as persons learned in the languages.

"The next day, the king sent a letter to Mr. Hastie, addressed to governor Farquhar, stating that he was anxious to cement the proposed alliance, but as nothing but instruction could alleviate the misery of his subjects, he could agree to the treaty only on condition that he should be allowed to send some of his people to the Mauritius and England for instruction, and that artificers should be sent to him. Mr. Hastie said that he was authorized by his excellency to promise artificers, and to take back some of his people for instruction; but beyond this he had no authority. The king sent again, requiring that twenty persons should be sent to England for instruction, as he was persuaded nothing but instruction could reconcile his people to the abandonment of the slave traffic. In this dilemma, Mr. Hastie consulted with me. I observed, that as the treaty would tend to open a door for the secure residence of missionaries in Madagascar, I thought it probable the Missionary Society itself would not object to take some of the islanders under its care, for education. It was now agreed by Mr. Hastie, that six of the free subjects of Radama should be sent to England for education. This proposal was sent to the king, and his reply was, that he would again see Mr. Hastie in the evening. In the interval, we prepared a paper, containing translations into French of what the society has published relative to Madagascar in its annual reports, and stating, that I was sent by the Missionary Society, to ask Radama's permission and protection

for missionaries to settle in his country, and that if he consented to grant these, I was authorized to promise, that the society would send out more missionaries to civilize, as well as to Christianize his people. I sent also, with this document, a copy of the society's report for 1819, and the Missionary Sketch, which represents the people of Otabeite destroying their idols, and building a chapel. I requested the king's secretary to explain these to his majesty, in like manner as I had explained them to him.

"In the evening the king came, with many of his ministers, to our house, and the conferences were renewed. Mr. Hastie recapitulated the arguments which he had already employed, and placed them in the clearest light possible. On this occasion, he told his majesty, that he was a king set over his people to govern them, and to do every thing to promote their welfare; that he was responsible to the divine Being for what he did; that *that* Being was able to remove him from his throne, as he had done in the case of Bonaparte, and to give it to another, who should rule his people with wisdom, so as to alleviate their misery, and to make them possess happiness, like the people of Britain, who have their teachers, artificers, &c. The king listened attentively to all that was said, appeared to be convinced by it, and promised to give his final determination on the morrow.

"The next morning, at eleven o'clock, his majesty sent to communicate his final determination, which was, that the treaty should be signed this day, and that he would republish his former proclamation, requiring the immediate cessation of the slave traffic, provided Mr. Hastie would agree to take twenty of his subjects for instruction, ten to proceed to the Mauritius, and the other ten to England. The moment was now arrived when the welfare of millions was to be decided. Mr. Hastie came to me and asked what was to be done, and whether the Missionary Society would take some of them under their charge. Having no authority, I could not go beyond what I had said yesterday; on which Mr. Hastie said, that he would agree to the king's proposal, even if he himself should bear the expenses of the ten youths who were to be sent to England. The agreement was accordingly made, a *kabarre* held, and a proclamation published, of which the following is a translation:—

"Inhabitants of Madagascar,

"You are none of you ignorant of the friendship we enjoy with the governor of the Mauritius, and the devoted attachment we have avowed to him—his attention, unlike that of all other foreign nations that have visited our shores, has been directed to increase our happiness and prosperity—he has never deprived

us of our rights or our properties—he has not suffered the white men to carry off our children into slavery—he has sent us people to teach us arts and industry unknown to us before, to defend us against our enemies, and to prevent famine by more extensive cultivation. We are happier and safer since the establishment of British dominion in our neighborhood; and we are grateful to our good father who has procured for us these blessings.

"His nation and king have made laws to prevent you from being carried out of your island into slavery; and he has punished such of the whites as have presumed to violate this law.

"He has called on us to assist him in this work for our own benefit, and he has promised his powerful assistance to punish such as may be refractory or disobedient.

"We willingly agree to this proposal of our father; and we hereby declare, that if any of our subjects, or persons depending on our power, shall henceforward be guilty of selling any slave, or other person, for the purpose of being transported from the island of Madagascar, the person guilty shall be punished by being reduced to slavery himself, and his property shall be forfeited to me.

"Let my subjects, then, who have slaves, employ them in planting rice, and other provisions, and in taking care of their flocks—in collecting bees-wax and gums, and in manufacturing cloths and other articles which they can sell. I set them the first example myself, by abandoning the tax payable to me upon the sale of slaves for exportation.

"I direct my brother, Jean René, and other chiefs upon the sea-coast, to seize, for their own use and profit, all such slaves as may be attempted to be exported in their respective provinces; they will also give every support and assistance to the government agent of Mauritius in the execution of his duties.

"I command all my subjects and dependants, and invite all my allies, to abstain from any maritime predatory excursion whatever, and more particularly neither to practise nor allow of any attack or attempt upon the friends of our ally the British nation.

"It has been usual to make an annual attack upon the sultan of Johanna and the Comoro islands—our good friend the governor of Mauritius dissolved the meditated attack of last year, and we now join with him in forbidding any further enmity to the king or inhabitants of the Comoro Archipelago, or other islands on the coast of Africa, or North Archipelago, under the pain of our most severe displeasure, and of incurring the punishment due to pirates, of whatever nation or people they may be.

"Such is my will; let it be known to every inhab-

stant of this island; it is for their own happiness, and their own safety, to pay obedience to this proclamation.

(Signed) "RADAMA."

"23d October, 1817.  
"Renewed 11th October, 1820."

In allusion to the promulgation of this important document, Mr. Jones observes, in a letter addressed to his kind friend, Mr. Telfair,—“Had his excellency governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the treaty was agreed upon—the proclamation issued—the British flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any he ever before witnessed—being himself the author of a treaty pregnant with so many blessings. When I went out to see the union flag, and all the people looking at it, with smiles in their countenances, my heart was filled with joy, and my eyes with tears.

“And now, my dear sir, a wide door for Christianity and civilization has been opened in Madagascar, and that of slavery, I trust, bolted for ever. A powerful monarch has become the patron of Christian missionaries and of artificers, instead of dealers in slaves, who were to be dragged out of their native country. Methinks I hear the voices of infants crying out, and hailing the day as loud as any, saying, ‘We shall not be snatched from our parent’s bosom, and be forced away from our native country, to serve a strange people, in slavery.’”

In another communication to the same gentleman, our missionary observes,—“Having filled up my sheet on the 11th instant, I begin another, for the purpose of writing what will show the anxiety of the Malegaches to have their children instructed. The mother of his majesty Radama came into our dwelling-house last Saturday morning; and, on conversing with her upon the advantages to be derived from instructing the people, she remarked, very sensibly, that she would never agree to a treaty where money was to be the main object, but that she would support the plan proposed with all her might.

“A selection of young persons for England, and others for the Mauritius, was made to-day; and the people entered into a high discussion as to who should have the king’s permission, and the honor, to send their children to be instructed. One man said that he would give three thousand dollars for permission to send his child. ‘Well,’ said the king, ‘give me one thousand five hundred dollars, and he shall go.’ The

man hesitated a little, and then answered that he would give that sum. ‘Well,’ rejoined the king, ‘as you are in earnest, he shall go for nothing.’ The place was, on Saturday, crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction.

“I have also to inform you, that the Roman Catholic priest at St. Denis, in the island of Bourbon, has written a very flattering letter to the king, asking his permission to send missionaries to teach his subjects the Roman Catholic religion, and informing him that some were at Bourbon, ready to come over, provided his majesty would give them his royal permission. The king wrote an answer, refusing his permission, in the strongest terms; saying, that he had entered into an alliance with the British nation, and consequently wished to have British Protestant missionaries to instruct his subjects, to whom he would give his permission, as well as protection, throughout his dominions.

“The king then requested me to explain to him the difference between the Roman Catholic and Protestant religions, which I did, as comprehensively as I could, and, at the same time, described the liberal principles upon which the Missionary Society is established; observing, that it sends out missionaries to Christianize people by persuasion and conviction, and not by any compulsion, contrary to the light of their own understandings; and, moreover, that its missionaries do not desire any to adopt the religion they profess and teach, unless the persons instructed be first convinced, in their own minds, of the reasonableness and superiority of it to their natural and heathenish religion. I also stated, that the Missionary Society sends out missionaries to civilize the heathen, as well as to Christianize them, and mentioned Otaheite and Africa, as examples of what I said. Upon which the king said, ‘Ay, ay, very well indeed; I wish they would send many to teach these people (meaning his own subjects) in the same manner.’ ‘Well,’ I replied, ‘the best plan will be for your majesty to write a letter to the society to that effect, stating your real sentiments to the directors, and promising, at the same time, your majesty’s permission and protection to their missionaries; as I am persuaded that the receipt of such a letter from your majesty would give them much more encouragement and confidence to send teachers than any letters from me; and as I have already explained to your majesty the principles upon which the society is founded—what it is that their missionaries teach the people, both as to religion and civilization—and that they do nothing by force or constraint,—your majesty cannot be deceived. But should any

missionaries belonging to our society be found making use of any force or constraint, in making your people converts to religion, I am willing that you should send them out of your country, or compel them to desist from such a mode of Christianizing; and, indeed, I should wish that you should thus act, such a procedure being contrary to the rules of our society."

In compliance with the advice of Mr. Jones, his majesty addressed a letter to the directors of the London Missionary Society, of which the following is a correct translation:—

*"Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.*

"Gentlemen,—When the treaty was concluded between me and governor Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the missionary, Mr. David Jones, accompanied the commissioner from the British government, and arrived at Tananarive, the capital of my kingdom, with the intention of paying me a visit, to solicit from me leave to settle, with other missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesced with much pleasure in his request.

"Mr. Jones, your missionary, having satisfied me that those sent out by your society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them, after the manner of European nations, and this not by force, or contrary to the light of their understandings,—

"Therefore, gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful artisans to make my people workmen, as well as good Christians.

"I avail myself of this opportunity, gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which missionaries may require from my subjects.

"The missionaries, who are particularly needed at present, are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, &c. &c.

"I shall expect, gentlemen, from you, a satisfactory answer by an early opportunity.

"Accept, gentlemen, the assurance of my esteem and affection.

(Signed) "RADAMA MANZAKA."

In addition to the pleasure resulting from the con-

tents of this letter, the directors and members of the London Missionary Society had the high gratification; at their annual meeting, in May, 1821, of seeing among them prince Rataffe, the brother-in-law and prime minister of Radama; who, a few days before, had been presented to his Britannic majesty at the drawing-room; and who, on this occasion, was attended by his secretary, his interpreter, and a gentleman named Harrison, who had accompanied him from the Mauritius, together with four of the youths who had been sent to England for instruction. An address was delivered to him by the chairman, W. A. Hankey, Esq., in French, and a vote of thanks, unanimously passed, for the honor of his visit, was delivered to him by that venerable and amiable apostle of Christ, the Rev. Rowland Hill, whose name must ever be dear to the heart of the editor, as that of a faithful guide and affectionate teacher, to whose blessed instrumentality he was indebted, in early youth, for a discovery of his own depravity as a sinner, and of the suitability and preciousness of Christ as a Saviour. After remaining in the assembly about half an hour, the prince withdrew, evidently gratified with the attentions which he had received, and the spectacle he had witnessed.

The youths, who were brought from Madagascar, for the purpose of being instructed in some useful arts, were placed, at the expense of government, in the British and Foreign School, in the Borough-road, Southwark, with a view to their learning to read and write the English language; and it is pleasing to add, that they not only applied themselves to their literary pursuits with commendable assiduity, but some of them soon began to exhibit pleasing indications of early piety.

On the 6th of August, in the same year, prince Rataffe, accompanied by the Rev. John Jeffreys and four artisans, sailed from Gravesend for Madagascar; and, after remaining a short time at the Mauritius, his highness returned to Tananarive, where he arrived safely on the 18th of January, 1822, much pleased with the reception which he had met with in England, and anxious to detail the interesting particulars of his visit, which were listened to by the king and the resident missionaries with sensations of admiration and delight.

Mr. and Mrs. Jeffreys, with the four missionary artisans, Messrs. Brookes, Canham, Chick and Rowland, remained at the Mauritius till the 1st of May, when his excellency governor Farquhar kindly granted them a free passage to Madagascar, in his majesty's ship the Menai, commanded by captain Moresby, who spared no pains to render their passage comfortable. On the 6th, they landed at Tamatave; and on the 21st, they left that place for the interior, accompanied by J. Hastie, Esq., the British agent. Their journey

was extremely difficult and laborious, owing to the bad state of the roads, the steepness of the hills, the breadth of the rivers, lakes, &c., which lay between them and the place of their destination. The same divine and infallible Guide, however, who conducted Israel through the wilderness, mercifully watched over and protected them, and, on the 9th of June, they reached Tananarive in health and safety.

"When we arrived," says Mr. Jeffreys, "at the bottom of the high hill on which the city is built, we were met by prince Rataffe and the English officer, Mr. Brady, in their military uniforms, accompanied by the two missionaries, Messrs. Jones and Griffiths. When we began to ascend the hill, the guns at the top were fired. The streets, which are very narrow and irregular, were crowded by spectators. Some disciplined troops, dressed in the European style, had been drawn up in the court-yard of the king's house. When we entered, the drums beat, the soldiers presented arms, and we hastened to meet king Radama, who was waiting to receive us. As we advanced, my attention was directed to two alligators, which had been recently taken, and were placed one on each side the flight of steps that led to the palace.

"The king received us in the most gracious manner, and we sat down to a sumptuous dinner, served up in the European manner. Mrs. Jeffreys and myself were afterwards conducted to a house appointed for us by his majesty. The next morning, the king sent us a present, consisting of a sheep, a goose and a duck, with fifty eggs.

"On the 14th of June, the four artisans were presented to the king, who directed that a piece of land, eligibly situated, should be allotted to their use, on which they might erect houses and workshops; and that each of them should have two apprentices, and a boy to serve them."

The following particulars are extracted from a letter written by one of the artisans to the secretary, and dated June 30, 1822:—

"Our reception by the king was highly gratifying, and the kindness of the principal men and the people in general, makes us, in a great measure, to forget that we are 'strangers in a strange land.'

"The presents which you sent from England were presented by us, in a body, to his majesty. He appeared to be much pleased with them; especially with the Bible and portrait. Afterwards his majesty proposed that each of the artisans should instruct two of his boys in his respective trade, as a remuneration for which, he would give us a servant each. As the motives by which we were induced to devote ourselves to the work were not, I trust, those of a secular kind, a premium with them was but of small consideration

to us. His majesty also gave us about two acres of ground, bearing north-west of the city, and well supplied with water. At the commencement, we had at least two thousand men employed in levelling the ground for the houses; and it is really astonishing to see the cheerfulness with which they work for us. We daily expect the arrival of the rest of our packages from Tamatave, when we hope to pursue with diligence and assiduity the different objects for which we are come. I have the satisfaction to inform you that the boys are tractable and obedient, doing all they can to please us. But while we are diligent in instructing them in things pertaining to this life, we hope to lead their young minds to higher and nobler objects, and remember that, while we administer to the body, 'we must watch for their souls as those who must give an account.'"

But, whilst the general aspect of the mission was thus bright and animating, a circumstance occurred which threw a temporary cloud over the pleasing prospect, and deeply depressed the spirits of our missionaries. This was the unexpected death of Mr. Brookes, who, on the very day of his arrival at Tananarive, exhibited symptoms of a fever, the progress of which baffled all the effects of medicine, and in about a fortnight removed him from the new and interesting field of labor which had just opened to his view. His last days were soothed by the affectionate and unremitting attentions of his brethren and their kind patron, Mr. Hastie, and his soul was supported and animated by a hope full of immortality. He expired on the 24th of June, and his remains were interred, the following day, in a spot of ground given to the brethren for a cemetery, and ordered to be enclosed for that purpose.

"He was carried to the grave," says Mr. Canham, "by natives. Messrs. Jones, Griffiths and Jeffreys went before with white scarfs and hat-bands; Mr. Chick and myself met the corpse with hat-bands and gloves; and the two German botanists followed us. After them came the various artisans; and lastly, the children of the school."

Thousands of the inhabitants from all parts of the town crowded to behold the spectacle, and it was understood that they were much struck with the solemnity with which the funeral was conducted. At the grave, Mr. Jones read some portions of Scripture, and gave out two hymns, one at the commencement, and the other at the close of the service. Mr. Griffiths prayed, and Mr. Jeffreys gave a short address from Job xxxvii. 23, and concluded with prayer.

This mournful event excited great lamentation, not only amongst the missionaries, but also amongst the natives, even of the highest ranks. When the king's

mother was informed of it, she burst into tears, and the king's ministers also manifested much sorrow.

In the month of September, 1823, the brethren performed a tour in a part of the country situated in the south-east of Tananarive, in order to fix on eligible stations for the formation of schools, and, eventually, for the preaching of the gospel. On the first day of their journey, they ascended a hill in the vicinity of a place called Alasoura, from which they counted, within the compass of two or three miles, twenty villages, most of them large and populous; and, as many of their elder pupils at Tananarive were, at this time, qualified for the office of school-master, they were naturally led to cherish the pleasing anticipation that they might soon be enabled to establish schools in some of the circumjacent villages; particularly as, in the course of this tour, many of the natives expressed a desire that their children might be instructed, and without contending for their own superstitions, admitted the superiority of the religion promulgated by the missionaries.

On the 23d of May, 1824, the infant son of the Rev. D. Jones was dedicated to God in baptism; and as this was the first time that the ordinance had been solemnized, in the native language, at Tananarive, the place was excessively crowded, and even the doors and windows were completely lined with people. Mr. Jones having first preached in English on the subject of infant baptism, from Luke xviii. 16, Mr. Griffiths delivered a discourse in Malegache, on the divine institution of the ordinance, and the mode of its administration, from Matt. xxviii. 19. He then took the child in his arms, and baptized it with the words prescribed by our blessed Redeemer, first in the English, and afterwards in the native language. His majesty Radama was present, and appeared to pay the greatest attention to every thing that was said on this interesting occasion.

In a communication addressed, about this time, to the friends of one of the missionary artisans, the writer observes that the prejudices of the natives of Madagascar are stronger, and their superstitious observances more numerous, than many persons in England are aware of, though they are perceptibly losing ground. "There are here," says he, "many diviners, or persons who pretend to foretell future events; but though their influence over the minds of the people, in general, is still great, it is not so absolute as it formerly was.

"Infanticide has been here carried on to an awful extent, from time immemorial; and the country has been drenched with the blood of thousands of innocent babes, who happened to be born on what their superstitious parents considered as unlucky days. This

cruel and unnatural practice is now discountenanced by the king; but it is apprehended many are still destroyed.

"Another most destructive and depopulating practice, not yet extinguished, is that of *trial by poison*; which is somewhat similar to the *ordeal* formerly resorted to, in Britain, in doubtful cases. If a person be suspected of a crime, his judges order poison to be given to him, which, if innocent, he readily drinks, believing that it will not kill him. Many persons, indeed, conscious of their own innocence, have requested *permission* to swallow the deleterious draught, under this persuasion, and have consequently fallen sacrifices to the sad delusion.

"There are many idols, holy places and sacred stones in the country. At the foot of the hill to the westward, on which Tananarive is built, is a holy stone, covered with bits of old robes, fastened to it by the poor natives, who verily imagine that by this act they shall be so fortunate as to obtain new ones. 'Have respect unto thy covenant, O Lord; for the dark places of the earth are full of the habitations of cruelty and superstition.'"

The following extract of a letter from the Rev. Mr. Griffiths to a missionary at the Mauritius, and dated September 3, 1824, contains such important and pleasing information as cannot fail of proving acceptable to the pious reader:—

"I have the pleasure to inform you, that this mission has never worn a more promising aspect, than it has since last May. The king continues his protection to us, and gives us encouragement to labor with assiduity. We have twenty-two schools established since last April, under his majesty's patronage, wherein more than two thousand children are instructed. Our first scholars, who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge, and their unceasing assiduity in communicating instruction to others, afford us great satisfaction and encouragement. Those villages that have above eighty scholars, have four teachers, two to teach every other week by turns, while the other two are learning in town; so that they are one week learning, and the other teaching. The scholars, both in town and the country, have learnt almost the whole of a large catechism of Dr. Brown's, which I have translated, and formed for the use of the schools, and to which I have added several questions and replies concerning the creation, the moral law, the Saviour, and the future state. The progress of our pupils is very encouraging, in the knowledge of the word of salvation.

"I have a chapel built, annexed to my house, with a gallery which will contain more than one thousand

hearers. Mr. Jones and myself preach by turns when we are in town, one in English, and the other in Madagasse. About two months ago, Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechize; we go by turns every Sunday, and have thronged congregations. Our chapel in town is crowded, and the doors and windows on the sabbath are lined. We have three or four, and sometimes five thousand hearers in town, and often two or three thousand in the country, besides the assembling of three or four schools. We catechize them first, and then we sing, and pray, and preach, often in the open air. We ask them to repeat what they remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions would put many a one in England, who has been hearing the gospel for twenty years, to the blush.

"Mr. Jeffreys is settled at a village in a populous district, about twenty miles to the east of us, and has about sixty scholars under his tuition. We have furnished him with the catechism, and portions of the Scriptures translated, as we have also Mr. Canham and Mr. Rowland.

"Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about one hundred and ten scholars under tuition, besides the superintendence of his apprentices to carry on his trade. Mr. Rowland is settled about fifteen miles to the southward, in another populous village, and has more than one hundred scholars, together with a few apprentices to teach his trade.

"As to the translation of the Scriptures, I have translated the book of Exodus, and the Gospels by Mark and Luke, and also of the Psalms, as far as the 50th, and the first three chapters of the Epistle to the Romans. I have also prepared a series of plain discourses on the ten commandments, on the birth and sufferings of Jesus Christ, the day of judgment, and the future state of the righteous and the wicked; and I am forming a course of plain sermons on prayer, &c. Mr. Jones has finished translating the book of Genesis, and the Gospel by Matthew, and is far advanced with the Gospel by John, and the Acts, and with the first book of Samuel, &c. He has prepared a series of discourses on the work of creation, and is also preparing discourses on the divine attributes. You see, by all this, that we stand in the greatest need of a printer and a printing-press. Mr. Chick is employed every Sunday in catechizing the children, and every week-day busily engaged in his trade. Every thing is going on at present in union and peace. Notwithstanding, however, the pleasing aspect the mission wears, we have great prejudices and superstitions to encounter.

The tenacity of the natives to rank and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good and take away evil; all these prejudices and superstitions (though the youths who are instructed laugh at them) present formidable obstacles to our efforts. We are convinced more and more of the necessity there is of divine influence, to bring sinners to the knowledge of the truth as it is in Jesus. May the breath come, and breathe upon these slain, that they may live!"

Of the youths who, under the auspices of the British government, were first placed under the British and Foreign School, to which we have already alluded, and were afterwards put under the care of suitable masters, in different places, for the purpose of learning the trades assigned them, the directors observed, in their annual report, May, 1825, that "one of them, during the past year, has departed this life, leaving behind him pleasing evidence of real conversion. Three have left England, for their own country, of whom two were in a state of health that rendered their return indispensable. The other, named Joseph Verkey, having given proof of his sincere belief in Christianity, was baptized, at his own earnest request, prior to embarkation. The remaining three are diligently employed in acquiring a knowledge of their respective trades, and afford proof, in their conduct, of the benefit they have derived from Christian instruction." Messrs. Jones and Griffiths commenced preaching in Madagasse in February, 1826; their congregations consisting usually of about one thousand, but occasionally of as many as three, and even five thousand. Several parts of the Scriptures had also been translated, and some books were prepared and preparing for publication. On the 21st of April, Mr. Jeffreys removed to Ambatoumanga, a large village situated about twenty miles from Tananarive, where he commenced a school for boys, and Mrs. Jeffreys another for girls, and conducted stated services in Madagasse. It having been judged expedient that the artisans should superintend the schools, Mr. Canham removed to a village about twelve miles from the capital, where he had a school of one hundred and ten boys; and Mr. Rowland to another village, about fifteen miles distant from the same, where he had a school containing one hundred boys. Each of them superintended apprentices, who learned their respective trades; and Mr. Chick was diligently employed on the sabbath in catechizing children; and on the week-days in his trade. In the following year, the labors of the missionaries were continued; the translation of the Madagasse New Testament was completed; a printer, a cotton spinner and a carpenter

were sent out; and the mission was deprived of a valuable agent by the death of Mr. Jeffreys. About this time, some of the Madagasse youths, one of whom had been, at his own earnest request, baptized, arrived at the capital.

The report for the year 1827 says,—“The Rev. Mr. Johns, and Messrs. Cameron and Cummings, missionary artisans, with their wives, accompanied by Roloun Boloun, another of the Madagasse youths who had also been baptized, arrived at Tananarive on the 11th of September. Mr. Johns will reside for a time in the capital. During a part of the day, he will instruct some of the boys in the school in English, and in the other apply himself to the study of Madagasse, with the assistance of Mr. Griffiths. He takes his turn in English preaching with the other missionaries.”

*Native Schools.*—“The number of these is twenty-eight, containing one thousand five hundred boys and four hundred and fifty girls, making a total of nearly two thousand; of whom, on an average, about one thousand seven hundred are regular in their attendance. These schools are scattered over the country, within a circuit of thirty miles around the capital. His majesty Radama has signified his pleasure that twelve of the more promising boys in the central school (or royal college) should be instructed in Greek and Latin. In this school there are about one hundred and sixty boys.

“Two of the best instructed boys assist as ushers in the central school, and another has the sole charge of a large school in the country, with some of his late school-fellows for assistants. Many more boys are capable of taking a similar charge, should the enlargement of the school-fund enable the missionaries to increase the number of schools.

“The result of the public examination of the schools for 1825—6, which took place at Tananarive, in March of the latter year, was highly satisfactory. His majesty Radama was present, and personally engaged in the examination. The missionaries exercise a general superintendence over the schools, and occasionally visit them, for the purpose of inspecting them, and examining the scholars. They state that the progress made by the children in the knowledge of the Christian religion is truly gratifying. The number of Madagasses who attend the *native services* is not large. The missionaries remark that the adults, generally speaking, evince little desire to hear the gospel; but many young persons, belonging to the schools, appear very attentive, and afford ground for the hope of better things in reference to the rising generation. Mr. Hovendon, it was hoped, would commence the printing of the Madagasse translation of the New Testament, but his life was suddenly terminated. The rapidly advancing

importance of this mission induced the directors, in 1826, to accept the offer, on the principle of a *limited term of service*, of the Rev. J. J. Freeman of Kidderminster, for the dissemination of the gospel in Madagascar. On the 27th of July, 1828, king Radama died. By the intrigues of one of his queens, a number of men of the highest rank were put to death, and, among the rest, the heir presumptive to the throne, the amiable, pious and intelligent prince Rakatobi, a youth about fifteen years of age.

The deputation, on their return from India, visited Madagascar, and made very interesting tours through this romantic island. They arrived at Tananarive, on the 21st July, and at the close of the day, Mr. Tyerman entered the following record of mercies: “Hitherto the Lord hath helped us. O what gratitude we owe to God for preserving us from all accidents, and allowing us to reach this city in the enjoyment of the best health, after traversing a country which, at certain seasons, is so subject to fevers and disease. We are in the heart of this heathen land, but under the kind protecting wing of its sovereign. Oh! for a heart more grateful for favors so many and great! To God be all the glory!” July 30th, Mr. Tyerman expired suddenly. His attack was apoplexy. The last words which could be understood, as they escaped his lips, were, “*All is right;—the covenant, —the covenant of grace!*” The death of Radama was a distressing event to the missionaries. Life and property were, for a period, insecure. At a *kabarre*, or national assembly, allegiance was sworn to Ranaivalona Manjaka, one of the queens of Radama's father, and she continued to countenance the missionaries.

It would be improper to pass over the death of Radama without further notice. It was a circumstance deeply to be deplored. He was enlightened, sagacious and liberal; animated by a strong desire to promote the improvement of his country, and encourage its advancement in literature, science and art. He had abolished the slave-trade, and put down many of the superstitious of the country. He on all occasions evinced his friendship for the brethren, and his readiness to protect and encourage them in their labors. Mr. Baker, printer to the mission, arrived at the capital in 1828. The schools in existence at the death of the king, and established under his immediate auspices, were ninety-three, containing four thousand scholars. It is painful to state that the idolatrous superstitions of the country, which had, under the late reign, lost much of their credit, regained, under the sanction of the new government, a portion of their ancient authority and dominion over the minds of the people. The systems of idolatry and divination were restored through Imerina by official decrees.

In 1830, Mr. Freeman repaired to the Cape, intending to assist Dr. Philip; but he was soon invited to return, with friendly assurances of patronage. Mr. Freeman has since informed the directors, that the disposition of the queen to encourage the mission

has been *recently* proved beyond suspicion, and the dark cloud seems rapidly passing over this interesting land. Mr. Freeman, on his return, was accompanied by Mr. and Mrs. Atkinson.

## CHAPTER V.

### MISSIONS IN THE EAST INDIES.

INDIA, among the most remote, and, in many points of view, the most important of the London Missionary Society's spheres of labor, excites every year a deeper sympathy in the spiritual state of its inhabitants, and a stronger and livelier interest in the development of that certain progress with which the Redeemer is, by his almighty power, advancing his kingdom among its numerous and varied tribes. Towards India the society directed, not indeed its first, but its earlier, efforts. Here its operations take the widest range, and its missionaries come into contact with the largest masses of mankind. Here superstition pervades every scene, and exhibits its lineaments and form, upon almost every object of vision, while idolatry the most

organized and complete, a system which is the masterpiece of Satanic wisdom, is inwrought with the texture and framework of society. The chain of *caste*, alone, seems designed, and until destroyed by the power of God, is adapted to render idolatry, in spite of all that man can devise or employ, perpetual and supreme. In India the society has expended a large portion of its resources, and employed a number of its devoted agents; and here, too, it has been called to make the costliest sacrifice of holy life. These circumstances invest India with peculiar interest.

We shall divide India into—1. Northern India; 2. Peninsular India; 3. Travancore; and 4. Ultra Ganges.

#### I. NORTHERN INDIA.

##### CALCUTTA DISTRICT.

###### Stations.

CALCUTTA.  
BERHAMPORE.

KIDDERPORE.  
BENARES.

CHINSURAH.  
SURAT.

##### CALCUTTA.

CALCUTTA, the capital of British India, stands on the eastern bank of the river Hoogley, about one hundred miles from the sea. The approach to the city is magnificent. The river, at high tide, is one mile broad. Although the marshes have been drained, yet the air is rendered at periods very unhealthy in consequence

of the vicinity of the jungles called the *Sunderbunds*. The city extends six miles along the river. Fort William stands one quarter of a mile from the city. The number of houses, in 1830, was 97,500; the population, 600,000.

In the year 1798, the Rev. Mr. Forsyth was sent

to Calcutta. He preached for several years every Sunday at Chinsurah, where he resided, and also at Calcutta, where he had the use of a large chapel open to all denominations of Christians.

The Rev. Messrs. Townley and Keith arrived at Calcutta in September, 1816, and, at an early period, began to preach, in Bengalee, the gospel of God. To their own countrymen, also, they proclaimed the truth with acceptance and success. They likewise opened a place for preaching at Howrah, on the other side the river Hoogley, where the attendance was good. Agreeably to their instructions, they were active in the establishment of schools. Mr. Townley built a school-room at Calcutta, capable of accommodating about one hundred children, and Mr. Keith engaged a poojah-house (a place for pagan worship) for another. A Sunday school was also commenced, in which the children learnt the catechism, and at which some of their parents attended.

In 1817, a school book society was established, principally for the supply of native schools, as was also the Calcutta School Society, the design of which is to improve existing schools, and to establish and support any further schools and seminaries which may be requisite; with a view to a more general diffusion of knowledge among the inhabitants of India, of every description, especially within the provinces subject to the presidency of Fort William. The missionaries were exceedingly active in distributing Scripture and evangelical tracts among the people; and to assist them in doing this, a printer (Mr. Gogerly) and printing materials were sent to Calcutta.

The erection of a spacious and commodious chapel, to be called *Union chapel*, was contemplated in 1818, towards which the sum of 14,000 sicca rupees (about £1750 sterling) had been subscribed; exclusive of which, the sum of 2200 sicca rupees (or £275) had been contributed in support of public worship. The Bengal Auxiliary Missionary Society produced, in two years, 2400 sicca rupees (or about £300). The total sum, in sterling money, contributed at Calcutta for religious purposes, and received by Messrs. Townley and Keith, up to August, 1818 (i. e. in less than two years), amounted to upwards of £2300.

The Rev. Messrs. Hampson and Trawin arrived, with their wives, at Calcutta, February 8th, 1819; but, a few months after, Mrs. Hampson was removed by death. In the decline of the previous year, Messrs. Townley and Keith occupied a new station, called *Tally Gunge*, situated about four miles from the southern boundary of the city, in the midst of an extremely populous neighborhood. In a circuit of about twenty miles, reckoning three miles from Tally Gunge in all directions, it is calculated that there are not less

than 100,000 souls. Messrs. Townley and Keith had continued to visit this place until the rains set in, and to preach alternately, sometimes not only to attentive but to large congregations; availing themselves of the opportunity of distributing tracts as they passed along the road. A school-room was built here, and thirty or forty children attended, who were taught to read the Scriptures. A gentleman of Calcutta kindly accommodated the brethren with a substantial brick house, which they were permitted to occupy for three years, without payment of rent.

In consequence of the arrival of Messrs. Hampson and Trawin, religious services had again been established at the Howrah, where, for want of assistance, they had been reluctantly discontinued. The brethren had obtained two plots of ground on the north-east side of the city, for the erection of two bungalows, to be used as native chapels.

On the 21st September, 1820, the mission sustained a heavy loss, by the dissolution of Mr. Hampson. During that year, the missionaries had devoted themselves more exclusively to the preaching of the gospel among the heathen. They established for that purpose twenty-one stations, at each of which they preached in Bengalee once every week. The largest bungalow chapel for native worship, erected by a member of the English congregation, and presented by him to the Bengal Auxiliary Missionary Society, for the use of the mission, is situated at *Kidderpore*. It was opened on the 5th of March, 1820, when about one hundred and fifty natives attended the service throughout.

For the spot of ground on which another bungalow chapel was built, the brethren were indebted to the kind influence of a very eminent native, a Bramin. The proprietor of the ground, who was also a Bramin, had more than once attended the chapel, and, at the conclusion of one of the services, so far expressed his approbation as to say, "that he deemed it a good work to point out to his countrymen the delusion of worshipping idols, and bowing down to gods which cannot save."

Divine worship, in English, was regularly held at the Freemasons' Lodge, which continued to be gratuitously afforded to the mission, twice every sabbath day. In the morning, about one hundred and twenty assembled; in the evening, about one hundred and forty. The church consisted of about thirty members, who walked worthy of their holy vocation. Every sabbath morning, children of all denominations, whose parents were disposed to send them, were, at the same place, instructed in the principles of Christianity.

A printing-press was established in connection with the mission at this station, and was placed under the

more immediate superintendence of the Bengal Auxiliary Society.

The Rev. Messrs. James Hill, Micaiah Hill and J. B. Warden arrived, with their wives, at Calcutta, March 5th, 1822. Mr. Trawin, shortly after, removed to Kidderpore with his family. The native schools gradually increased, and one for native females, which had been under the care of Mrs. Trawin, was in a flourishing state. It was ascertained, that female education was anciently prevalent among the Hindoos, notwithstanding it is, at present, so much discountenanced by the Bramins, as being contrary to the institutes of Menou. To assist in furthering this object, the Missionary Society placed at the disposal of Mr. Townley the sum of 1000 sicca rupees.

An institution, called the *Christian School Society*, was also formed at Calcutta, the object of which is to introduce Christian instruction into the indigenous, or native schools, under the entire management of native school-masters.

A Bethel society was established at Calcutta, in connection with the Baptist brethren who reside at Serampore and Calcutta, in the same year; as was also an auxiliary Bethel association. The station, however, was called to suffer a severe loss in the removal of Mr. Townley, on account of health, first to Chinsurah, and afterwards to England.

In 1823 and 1824, success accompanied the various efforts of the missionaries. Union chapel was well attended, and Mr. Hill was diligent in the discharge of his duties as pastor of the infant church. The sabbath school was in a prosperous state. Bengalee preaching was continued at the bungalow chapel, Mirzapore, opened some time before, and the school at that place was under the superintendence of Mrs. Warden. A bungalow chapel had been erected for divine worship in the native language, on the main road of Bhopanipore. The station at Tally Gunge was occupied for some time, but was afterwards vacated at the request, and in favor of, the diocesan committee. At Kidderpore, Mr. Trawin's prospects were becoming daily more interesting and encouraging. A chapel had been erected, nearly the whole sum for which (about £400) had been subscribed. A sabbath adult school had been commenced, composed of the workmen of a gentleman at Kidderpore. A native school for boys, and another for girls, had been commenced at Chittah, a few miles from Kidderpore. At Howalee, a village near Chittah, a native girls' school had been commenced, called the *Irvine Female School*. A native boys' school had been opened at Bealbab, a large village situated about three miles south of Kidderpore, under circumstances of extraordinary promise. The village, which is very populous, is situated in the

midst of several other villages, and is inhabited chiefly by Bramins. One of these, a respectable and wealthy individual, named Haldam, publicly countenanced the school; and of the one hundred boys which composed it, he was instrumental in placing eighty under instruction.

In the summer of 1823, Mr. Trawin performed a tour in Bengal, for the purpose of conversing with the natives on religious subjects, preaching and distributing tracts. And in December of the same year, Mr. Trawin, accompanied by Messrs. Hill and Warden, proceeded as far as Gour, the ancient capital of Bengal. At some of the places visited in the course of the journey, the people remembered the illustrations used by the brethren in conversations on a former tour, and requested that one of their number might remain among them as a missionary.

The proceeds of the Bengal Auxiliary Missionary Society, for the year ending 31st December, 1823, were,

	S. R. 3313 8 6
Calcutta Ladies' Br. Society . . . . .	818 4 0
Chinsurah do. . . . .	557 0 0

The Rev. Mr. and Miss Piffard reached Calcutta at the close of 1825, and found the various means of religious instruction vigorously employed. In addition to those already mentioned, a new station at Wellesley street had been taken, a bungalow had been erected, and a school commenced for both sexes. The bungalow was opened for worship in Bengalee, on the 27th January, 1825, and the natives listened to the gospel with attention, and the appearance, at least, of approbation. Mr. and Miss Piffard took up their residence at Kidderpore, and proceeded to establish additional schools for the benefit of the native population. The total number of native converts baptized at Kidderpore, all of them fruits of Mr. Trawin's ministry, was eight. The native convert Ramhurree had also entered into regular employ at this station.

On the 8th January, 1826, Mr. Warden departed this life. It being his earnest desire that Mrs. Warden might, after his decease, continue in India, and exert herself in promoting native female education, she removed, shortly after the melancholy event, to Berhampore, to assist Mrs. Micaiah Hill. Mr. Ray, who had, soon after his return to India, joined Mr. M. Hill, settled at Calcutta.

The schools in Wellesley square, formerly superintended by Mr. and Mrs. Warden, were, after Mr. Warden's decease, placed under the direction of Mr. and Mrs. Gogerly. The former had commenced a school in the bungalow chapel at Mirzapore, in which were forty-five scholars; the latter had opened a school in Sooty Bagan Jaun Bazaar, in which were twelve

girls. These schools had, however, been suspended, in consequence of the necessity for Mr. Gogery taking a voyage to Ceylon for the recovery of his health.

The report for 1827 states as follows :—

*Union Chapel.*—Mr. James Hill preaches at this chapel every sabbath day, alternately with one or other of his colleagues, to the European congregation; and in the morning meets the young people belonging to it, as formerly, to instruct them in the principles and duties of Christianity. Additions are, from time to time, made to the church.

*Kidderpore Station.*—Beside occasionally preaching in the streets and market-places, the following stated services are performed in the chapel :—*Sabbath morning*, Bengalee worship; *afternoon*, reading the sacred Scriptures, and sometimes preaching; *evening*, English worship.—*Tuesday evening*, native worship.—*Friday evening*, ditto, reading the Scriptures, conversation and prayer. Large congregations are occasionally collected at the school bungalow, when the boys are catechized. By these various means the gospel has been proclaimed to multitudes, and there is reason to believe not without good effect.

Mr. Piffard assists Mr. Trawin in the English services, and expects to be soon able to preach in Bengalee.

*Christian Seminary.*—The missionaries have determined to receive into this institution, which is designed to provide a supply of native preachers and school-masters, the descendants of native Christians only, unless others should offer of unquestionable piety. They regard themselves under an indispensable obligation to furnish the means of a good education, conducted on Christian principles, to the sons of their native converts; and they trust this important object will not be retarded by the want of funds. The number of native Christian youths at present in the seminary is three; but the missionaries are looking forward to a speedy enlargement of it. Mr. Piffard has, in connection with this institution, rendered valuable aid to Mr. Trawin, in the work both of tuition and superintendence.

The year 1827 was marked by the baptism of a native female, who had been under serious impressions for years. These, under the blessing of God, were produced by the happy death of her daughter, who was a Christian, and a member of the Baptist church at Bow-Bazaar. The ordinance was administered in Union chapel by Mr. Ray, in the Hindoostanee language. The directors promptly supplied the place of Mr. Trawin by sending out Mr. John Adam, who arrived on the 4th September, 1828.

The year 1830 was rendered memorable in the

annals of Christian missions in India by the abolition of *SUTTEE* in Bengal. This event must be regarded as the harbinger of a brighter day for India. Under the benign influence of this salutary law, the Hoogley will soon furnish inquirers for truth, and the daughters of India will rise up in a long line of ages to bless the name of lord William Bentinck, the governor-general of India.

The Rev. George Christie arrived at Calcutta, and entered on missionary labors, 24th October, 1830. The last report of the society states, that "the engagements of our brethren are varied and interesting. The work of the Lord in Calcutta and its vicinity is advancing."

It is delightful to notice the various agencies for doing good, which are now at work in this great metropolis of the east. More than forty ministers of the gospel preach the words of life to the swarming population of Calcutta. Eighteen thousand copies of the Scriptures, entire or in part, were circulated in 1830. There are now published in this city seven Bengalee newspapers, and two Persian, *edited by natives*. It is probable that more than one thousand eight hundred and fifty female native children are receiving instruction in missionary schools.

## KIDDERPORE.

The early labors of Mr. Trawin at this place have already been alluded to; and so great was the blessing upon his faithful preaching, that, in 1826, it was regarded as a regular station. A chapel was opened for stated worship in 1825, and Bengalee services were performed twice a week. In October, Mr. Trawin baptized five Hindoo converts, on an avowal of their abandonment of idolatry. Mr. Piffard and his sister joined Mr. Trawin for the purpose of establishing schools for the native population. The missionaries from this station have also labored with success in several populous villages in their vicinity, among which may be mentioned Bhowaneepore, Chitlah, Bealla, Ram-makal-choke. This last place is distant eight miles from Kidderpore, and stands in the centre of a number of villages, the aggregate population of which is at least 20,000.

The death of Mr. Trawin, on the 3d of August, 1827, was a serious loss to the society's operations at Calcutta and Kidderpore, where his labors were abundant, and his character universally respected. In October, 1827, Mr. Piffard was ordained to the pastoral charge of Mr. Trawin's church at Kidderpore, and in December, Mr. Ray removed from Calcutta to assist him in his

ministerial and missionary duties. In 1828, the brethren wrote from Calcutta,—‘We have great satisfaction that the work of conversion is silently going on. Individuals do, from time to time, emerge from the awful darkness of heathenism into the glorious light of the gospel.’

The fatigues of the station, and the effects of the climate on Mrs. Piffard’s health, reluctantly compelled Mr. Piffard to visit England, where he arrived in 1830. That a proper estimate may be formed of the work of grace at this station, and its adjacent villages, it is proper to refer to the report of the Bengal Auxiliary Missionary Society, the committee of which are on the spot where the transactions recorded are affirmed to have occurred.

“Notwithstanding the enfeebled state of the mission, the work is progressive; and the lively concern for its advancement manifested by the converts themselves, together with the disinterested efforts which they make in order to accomplish this object, is not amongst the least conclusive evidences of its genuine character. It will, no doubt, be remembered, that one peculiar feature of primitive Christianity was, that every disciple of it made the interests of the church his own; in other words, that every man merged his own interests in its welfare, considering himself as possessed of no interest separate from that of his common Lord. When dispersed by the persecution in Jerusalem, ‘they went every where, preaching the word.’

“Something analogous has been exhibited by the native converts at this station; for, though none of them has been officially set apart to the office of a missionary, they are in reality a church of missionaries; and, whether at home or abroad, whether in their own or amongst the families of their relatives and neighbors, one object seems to fill every mind, one subject to employ every tongue. Many instances of this nature might be recorded, in which friends have met together, and spent the greater part of the night in prayer, in singing hymns, and conversing about the things which relate to their everlasting peace; so that, from that village, a general impression of the nature and importance of Christianity has gone forth over a thickly-populated country of many miles in extent: and although the missionaries have frequently advanced upon the villages beyond Ram-makal-choke, they have invariably found that the report of the gospel had preceded them; that the fields were ripe unto the harvest, the general voice of the people being, ‘Come over and help us.’ And it is by no means a rare or unfrequent occurrence for persons, and even families, to be in the congregations on the sabbath, at Ram-makal-choke, from villages of ten, twelve, and even four-teen miles’ distance, who have come for the sole pur-

pose of hearing the gospel, and inquiring ‘what they must do to be saved.’

“With a view to the disparagement of missionary efforts, much has been said of the sordid motives which have induced persons to apply for Christian baptism. That some persons have applied from unworthy motives, few, at all acquainted with the subject, will be disposed to deny: this, however, though to every friend of such institutions a source of regret, ought to be none of disappointment; it is only what might naturally be expected. Amongst the multitudes which followed our Lord, were some who went, ‘not because they saw his miracles, but because they did eat of the loaves, and were filled.’ Nor ought such instances to diminish our attachment to the cause itself, which is chargeable neither with the errors of its friends, the weakness of its advocates, nor the wickedness of its insincere adherents.

“In the instance, however, of the converts at Ram-makal-choke, so far has the profession of Christianity been from holding out prospects of worldly emolument, that it has been attended with severe personal injury and secular loss: almost every individual having embraced it in the face of oppression, insult and obloquy. And it will be gratifying to the friends of this society to learn, that not an individual of these converts has received, nor does receive, the slightest pecuniary aid from its funds. With the duties of their callings as men, the missionaries have not interfered; by the honest employments in which they were brought up, they continue to support their families; and many of them, while ‘fervent in spirit,’ are ‘diligent in business, serving the Lord.’

“Towards the funds of this society, some of them have directly contributed, and, considering their means, contributed liberally, as may be seen in the case of the temple: whilst others, by rendering to the missionaries every facility within their power for diffusing the gospel more around them, are indirectly contributing daily; some, for example, convey them from village to village in their boats; some attend them, to assist in different parts of the service; more especially are they useful in inviting the villagers to come and hear, and afterwards conversing with them on the subjects which have been treated; others entertain at their own charge inquirers who come from remote places to hear the gospel; in a word, they do for the cause, with cheerfulness and readiness, any thing, and every thing, within the limits of their ability.

“On the other hand, many of them have suffered severely for their adherence to Christianity from the *Zemindars*, or landholders. Their houses have been destroyed, some of their gardens pillaged, their granaries plundered, and even their rice cut down in the

fields. An attack was recently made upon them by a band of armed men, in which several of the Christians were severely wounded; and though the alleged cause was of a secular nature, the real one, there can be little doubt, was their profession of Christianity. In the assault, the arm of one of the Christians was broken at the wrist, besides receiving a deep cut from a sabre, which extended across his right breast: three others, though not injured to an equal degree, received wounds, which, for some time, disabled them from following the duties of their vocation. Measures have been taken for bringing the offenders to justice; nine were apprehended, and the magistrate has given the case the most prompt and vigorous attention.

"A system, if not equally violent, scarcely less oppressive, is now resorted to by some of the Zemindars, who declare that they will renew no leases to the Christians; by which means, should the threat be carried into execution, many will be deprived of their scanty and hard-earned livelihood. Yet, amidst circumstances of this nature, apparently so uncongenial to the growth of any cause, has the gospel advanced among them, affording the most indubitable evidence of the energy of Christian principles to subdue the heart, and of the purity of motive from which these converts have received the truth."

The foregoing recital cannot fail to afford a high degree of satisfaction, and especially as it tends to show that the profession of Christianity had not been taken up from merely temporal considerations, on the part of the natives in question, but on the full conviction of the truth, and with a resolute determination to adhere to it, whatever consequences might ensue.

At the latest accounts, this station had become so important, that it had been divided into three, viz.

1. *Kidderpore*. Mr. Piffard, who had arrived from England in health.

2. *Ram-makal-choke* and villages. Mr. Lacroix.

3. *Gungree*. Mr. Ray.

At all these stations the triumphs of grace were visible, and hopes were entertained that the set time to favor these dark regions had arrived.

### CHINSURAH.

[Twenty-two miles north of Calcutta.]

Chinsurah was a Dutch colony, and was ceded to the British in 1825.

The Rev. Robert May, who was sent out by the London Missionary Society, with a view of aiding the mission at Vizagapatam, especially in the tuition of

children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, November 21st, 1812, and, by a peculiar concurrence of circumstances, was led to settle at Chinsurah. Soon after entering on his labors, he was bereaved of Mrs. May.

In 1816, the number of schools under Mr. May's care was thirty, in which there were more than two thousand six hundred children. The Rev. Mr. Pearson, who was highly qualified for the work, was afterwards sent out to his assistance; and he was also joined by a European, Mr. Harle, who was fully approved by Mr. Townley and himself, to assist in the superintendence of these seminaries. In the benevolent effort still further to extend the means of instruction, Mr. May finished his earthly career. Mr. Pearson received from the inhabitants a written request to perform the duties of the settlement church, which he accepted. With vigor and success, he, with his colleague, Mr. Harle, carried on the schools; and into one or two of them the British system was introduced, in which it approached the perfection exhibited in England in schools conducted on the same principle.

Messrs. Townley and Hampson, who visited the schools at Chinsurah and its vicinity in 1819, reported that they were in the most prosperous state; and, of the schools at Bankeepoor, under the particular superintendence of Mr. Harle, their account was equally favorable.

In addition to these engagements, the missionaries were variously occupied.

Mr. Pearson established a printing-press, partly under the patronage of the Calcutta School Society, the profits of which he designed to devote to the Bengal Auxiliary Missionary Society. During the summer of 1821, his health suffered interruption; but a short voyage in the bay of Bengal was the means of his restoration. During his absence, his place was filled by Mr. Trawin, of Calcutta. In the previous spring, Mr. George Mundy arrived at this station. At this period, the Bengalee boys in the school manifested a laudable and highly useful spirit of emulation. There was also prevalent among them a strong desire to learn English; and, in order to attain this object, they appeared to be willing to read the Scriptures, or any other book. Mr. Pearson, aware of the importance of meeting this disposition, compiled a grammar and vocabulary, in Bengalee and English, with a view, when they were printed, to open an English school, in which the reading of the Scriptures should be indispensable; and, by this method, he hoped to pave the way for their introduction into all the native schools.

The native schools at this station were visited by many respectable individuals of intelligence and dis-

ernment, who highly admired their economy, and regarded them as models for all schools of this description. The manner in which they were conducted met also with the entire approbation of his excellency Mr. Overbeck, the Dutch governor of Chinsurah, by whose liberality, on the part of his government, they were supported.

The Chinsurah schools were gratuitously supplied with books by the Calcutta School Book Society, who ordered one thousand copies of Mr. Pearson's Bengalee and English grammar to be printed at their sole expense.

Religious books, in Bengalee, were extensively circulated, and scarcely a day passed without numerous applications for them at the mission-house. Connected with the circulation of religious tracts, the brethren sent copies of the "Gospel Magazine," published at Calcutta, to between two hundred and three hundred respectable natives of the town; and they intended to pursue the same plan every month. It was understood the magazines were very generally read.

In 1820, a bungalow chapel was erected on the outside of one of the gates of the town. Here, or on the road-side, the missionaries daily took their stand. Mr. Pearson thus describes the plan pursued in the evening native service at the bungalow chapel, which he considered as replete with important advantages:—

"On a raised part of the floor we place a table, a stool and a candlestick; one of us sits down, and the people coming in, take their seats also on stools and benches, in front, and on either side. The missionary opens the Bible, reads, expounds and prays; then, sitting down again, converses with his hearers on what has been considered. Afterwards, tracts are distributed among those who can read. Often," continues Mr. Pearson, "do I think I could sit and converse thus night and day! All is, as it were, clear gain. Independently of the good which, by the blessing of God, we may expect will accrue to the people, here is rapid improvement in the language; in the knowledge of popular objections, with the mode of refuting them; and, best of all, in the exercise of faith and love; for we find that hard words, or hard arguments, if alone, will do just as much as hard stones towards making men Christians." Mr. Pearson adds, "Mr. Townley is now looking out for another spot of ground within the gates, where it is intended to pursue the same plan of native instruction."

In 1821, an additional native school commenced at a village called *Khonnian*, the expense of which was defrayed by his highness the rajah of Burdwan. The active exertions of Mr. Pearson, in this department, also received the express approbation of his excellency the marquis of Hastings. Mr. Townley, who had

removed from Calcutta in consequence of illness, now assisted the missionaries in their labors, and a native female school was opened in a room of the fort, kindly assigned by the Dutch governor for the purpose, under the superintendence of Mrs. Townley and Mrs. Mundy. Mr. and Mrs. Townley, in consequence of the very unfavorable state of Mrs. Townley's health, were, however, soon after compelled to leave India, and arrived in England, April 17th, 1823. In 1824, the mission was prospering—the schools were well attended—the preaching of the gospel was continued in four bungalow chapels, and the number of school publications in Bengalee, prepared by Mr. Pearson, had increased to twelve. The contributions of the Chinsurah branch of the Calcutta Auxiliary Missionary Society, for one year, amounted to rupees 773. 2. 3.

The indifferent state of Mr. Pearson's health rendered a visit to this country necessary, where he arrived on the 8th April, 1824.

At the close of the year, the Rev. John Edmonds and Mrs. Edmonds arrived at Chinsurah, to the joy of Mr. Mundy, who greatly required aid in the business of the mission, and was deeply suffering from the loss of Mrs. Mundy, who departed this life after a short illness, on the 30th of the preceding July. This pleasure was, unhappily, of short duration. Mrs. Edmonds being incapable of bearing the climate, Mr. Edmonds was reluctantly obliged to return with her to England, which they reached, March 29, 1827. Mr. Pearson, who embarked on his return to India on the 20th of June, arrived safe at Chinsurah, and resumed the superintendence of the native schools.

During the year 1826, great success attended the preaching of the gospel to the Europeans at this station, a considerable number of whom appear to be decidedly pious. A church was formed, consisting of about twenty members. Mr. Mundy was ordained to the office of Christian minister in November, 1825, on which occasion the Rev. Dr. Carey gave the charge.

The following observations are extracted from the printed report of the Bengal Auxiliary Society for 1826:

"In this branch of labor the exertions of the missionaries (at Chinsurah) have been rendered peculiarly useful; and we are convinced that it will be considered as a great honor conferred on the society, that its missionaries have been useful in preserving the influence of real religion during the last twenty years, in this place; the inhabitants of which, without their gratuitous labors, would have been destitute of the ordinances of public worship, and would, doubtless, resemble others who, in similar circumstances, have manifested a fearful indifference to pure and undefiled religion."

The Rev. A. F. Lacroix, formerly of the Neth

erlands Society, the committee of which had deemed it expedient to relinquish their missions in this part of the world, was received into connection with the London Missionary Society, and will act in concert with its missionaries at this station, where he had for several years previously labored.

The report for 1828 informs us, that "the present number of the schools supported by the Bengal government is sixteen; and that of the boys instructed in them upwards of two thousand. They are in a state of great efficiency. The mission schools, which are three in number, contain two hundred and ninety-five boys, who make encouraging progress.

"Besides the preaching in the mission school-rooms (of which another very commodious one, eligibly situated, was lately built, and opened for that purpose), the people still continue to be addressed whenever congregations can be collected. During the cold season, numerous visits are made to the surrounding villages by the missionaries, who on these tours preach to the natives and distribute tracts. The people listen with apparent attention; sometimes propose serious inquiries, and even manifest much earnestness in the investigation of truth; but in general, they evince an awful indifference to the claims of Christianity and the welfare of their souls.

"Every sabbath morning, the children of the mission schools are collected in one of the school-rooms, when they read the Scriptures, which are explained to them in a course of catechetical instruction. A considerable number of the natives attend on those occasions, and listen with surprise to the definitions (frequently expressed in an admirable manner) which the boys give of the doctrines of the Christian faith. This mode of communicating instruction is frequently employed when the schools are visited by the missionary, who usually addresses the people that assemble at such times."

In consequence of the removal of Mr. Lacroix to Kiddyerpore, Mr. Pearson was, in 1830, left alone, and his duties were so laborious that the suspension of some of the schools was unavoidable. The number of schools supported by the government was fourteen, and these contained, at the last-mentioned period, one thousand five hundred children. In order to strengthen this mission the directors, in 1831, sent out Mr. Higgs, who is now actively supporting Mr. Pearson.

#### BERHAMPORE.

seven miles south of Moorsbedabad.]

This station was commenced in the year 1824, by Mr. Hill, who removed from Calcutta. It is calculated. Vol. I.—Nos. 39 & 40.

lated that the population of this place and its suburbs is twenty thousand. Mr. Hill encountered considerable opposition from the natives, arising from a peculiar attachment to the superstitions of their forefathers; but he succeeded in establishing schools for the children of the Hindoos and Mahometans, the latter conducted by Persian moonshees. In 1828, a chapel and mission house were erected; and the female schools, under the care of Mrs. Hill and another lady, were prospering. The distribution of tracts has been carried on with success, and more than fourteen thousand were circulated among the natives, during this year. The last intelligence of this station reports that Mr. Hill continues to preach daily in Bengalee and Hindoostanee, and meets the native Christians two evenings in the week. On Lord's day evenings, he preaches in English; on which occasions, the chapel is often found too small. The native congregation has had an addition of four adults. A Malabar woman had united with the church, and the English church has been increased by the admission of twenty-seven members.

#### BENARES.

[Four hundred and sixty miles west-north-west from Calcutta.]

Benares is the most populous city in India. This place has in all ages been a celebrated city of Braminical learning. In the estimation of the Hindoos, Benares is emphatically the *Holy City*. Such sanctity is attached to this metropolis, that eight thousand houses are said to be inhabited by Bramins, who are chiefly supported by alms. During the annual festivals, the influx of pilgrims is immense. Multitudes from all parts of India resort hither to end their days, under the confident persuasion that all who die in Benares attain eternal felicity.

This city and region came into the possession of the British in 1781.

The London Missionary Society, in 1820, sent out Mr. and Mrs. Adam. In 1821, Mr. Adam opened a native school, and availed himself of all opportunities to distribute religious tracts, particularly at the great public festivals. In 1823, the school had prospered so as to justify the formation of another. One school now contained thirty-five and the other thirty boys. A neat chapel was erected in 1824, through the exertions of privates in the artillery. Concerning this station, Mr. Adam forcibly remarks—"Benares exhibits, in full operation, some of the worst principles of Hindoo superstition. The gospel offers its invaluable blessings to the 'poor in spirit'; but these people fancy themselves 'rich, and increased in goods, and having need of nothing.'

The Saviour is a Saviour to them who feel themselves lost; but they fancy themselves already at the 'gate of heaven,' and certain of obtaining an easy admission through it. Add to this, the awful wickedness of their lives, occasioned or fostered by the local superstitions, and it will easily be perceived that Benares presents many and peculiar obstacles, both to the missionary exertions and to the reception of the Saviour. Amid such a population, it is a great blessing to dwell in peace and safety, and to do any thing that may lead, though the effects may be remote, to the important and happy object we have in view."

In 1826, Mr. James Robertson arrived at Benares to aid the mission. The report for 1827 states that the native schools, three in number, contain one hundred and seventy pupils. In all these schools Christian books are taught. Mr. Adam prepared a catechism, and Hindawee translation of scriptural lessons, for the use of the schools. In addition to this, he also printed one thousand copies of his tract on the ten commandments, and was also engaged on a tract entitled "Jesus the Deliverer from the Wrath of God."

A Hindoostanee service was occasionally held at the mission chapel, which was sometimes performed by Mr. Smith, the Baptist missionary. Services in English were performed at the chapel, every Sunday, and Wednesday evening, and much good has been done among the men in a company of British artillery stationed there. The connection between Mr. Adam and the society being dissolved, the mission devolved on Mr. Robertson. In 1830, eight thousand one hundred and fifty copies of tracts and books by Mr. Adam were printed at this station, and two thousand copies of Mr. Robertson's comparison between the Christian system and the religion of the Koran.

In 1831, the directors, desirous to reinforce this highly-important station, appointed Mr. William Buyers to Benares, who sailed for Calcutta in June. It is pleasing to know that the work of translation is in steady progress. Mr. Robertson is proceeding with the Scriptures in the *Urdu*, the Rev. Mr. Crawford, chaplain at Allahabad, having agreed to join him in the important work. Mr. Crawford has translated the minor prophets. A consecutive version of the books of the Old Testament has been finished, as far as to the Second Book of Kings and Book of Job. The Psalms, Proverbs and Isaiah are already printed.

### SURAT.

[One hundred and fifty-eight miles north of Bombay.]

Surat is one of the most populous and commercial cities in India. It is situated on the south bank of the

river Tuptee, which falls into the gulf of Cambay, twenty miles below the city. It is surrounded by an outer wall, which is nearly seven miles in circumference. The population is computed at 450,000; but nothing like an actual enumeration has ever taken place. Surat is the capital of Gujerat (or Goojuratt), the most fertile and best cultivated province in Hindoostan belonging to the British.

At Surat is the celebrated *Banyan hospital*, which is a large space, enclosed by high walls, and divided into numerous courts or wards for the reception of sick and lame animals of all kinds, which are attended with care by persons appointed for the purpose. A peaceful asylum is also afforded to such as are old. When an animal breaks a limb, or meets with any accident, the owner brings it to this hospital, and it is received without any regard to the caste or country of its owner. Not only quadrupeds, but birds, insects, and even various reptiles, are admitted and fed during the remainder of their existence. In 1772, an aged tortoise was known to have been there seventy-five years. (See Myer's Geography, vol. 2, pages 199, 200, London ed.)

In 1815, the Rev. Messrs. Skinner and W. Fyvie commenced a mission in this populous city. These gentlemen were natives of Scotland, and, together with Mr. Dawson, who was sent to Vizagapatam, were educated at the missionary academy at Gosport, under Dr. Bogue. These excellent men were brought to an acquaintance with divine things in the sabbath school. At their ordination, which took place in Bristol, while relating the outlines of their Christian experience, and gratefully mentioning the instrumentality of sabbath school instruction, an eminent minister who was present and had been a student of theology in Scotland, came forward, and, in the unknown person of one of these devoted missionaries, recognized his pupil of former days, and found the truth of the text, that *bread cast upon the waters shall be found after many days*.

From 1815 to 1821, these brethren labored assiduously among the natives in Surat and the vicinity, and among the British soldiery. The work of translation was also carried on in the *Gujerat*. Mr. Skinner, after laborious and devoted efforts for the salvation of India, died October 30, 1821, the very day on which Mr. Alexander Fyvie (the brother of William) sailed from Gravesend to join the mission.

In 1828, Mr. and Mrs. W. Fyvie visited England, in consequence of indisposition, and returned in safety to Surat in January, 1830, with confirmed health. In 1826, Mr. Fyvie was engaged in revising his English and Gujerat dictionary.

In 1831, the report of the printing-office conducted by Mr. Saimon, was twenty-eight thousand tracts, one

thousand copies of a book of prayers, and four thousand copies of Matthew. Mr. William Fyvie also purposes to print thirty tracts on the Lord's sermon on the mount.

The deputation, after making a report of the state of the mission in the places which are included in this chapter, remark,—“The expectations we had raised as to the effects actually produced by past missionary labors, have been greatly exceeded by what we have found. Our confidence as to the conversion of the Hindoos has been much increased by what we have seen. We think we see the fetters of caste very much weakened, and we do cheerfully hope, that the whole series of the links of this cruel chain will be for ever broken, under the commendable moderation and prudence of an enlightened government, and especially by the blessing of God on the efforts of prudent Christian ministers and missionaries, who, while they preach the gospel, exhibit a scriptural temper and conduct towards each other, towards the European inhabitants, and towards the heathen population.”

Before we leave this part of India, we would narrate a few remarkable circumstances which loudly proclaim the state of its population, and which are too replete with interest to be passed over in silence.

The first relates to the death of a *yogee*, and the burying of his widow alive with the corpse. One morning, in the month of March, a sick man, of the sect called *yogees*, was brought by his relatives to the river side about nine o'clock, and was laid on the wet mud, in expectation of his soon expiring. In this situation he remained exposed to the scorching rays of the sun till about four in the afternoon, when he was immersed up to the breast in the river; and, whilst in this position, one of his relatives vociferated in his ears the names of some of the Hindoo deities. After some time, on finding the poor creature was not so near death as they anticipated, he was again replaced on the wet beach. The next morning, the same ceremony commenced of immersing the invalid, and repeating the names of their idols; and this was continued till five o'clock in the afternoon, when the unhappy man breathed his last, having been literally murdered by his near relations.

It being the custom of this sect to bury their dead, preparations were now made for the internment of the deceased, as also of his wife, who was not above sixteen years of age; she having signified her intention of being buried alive with the corpse of her husband. “At nine o'clock,” says the missionary to whom we are indebted for this affecting relation, “I went to the place of internment, and found a large concourse of people of both sexes collected; and some were employed in digging a circular grave, which, when finished,

was thirteen or fourteen feet in circumference, and about five feet and a half in depth.

“I could scarcely believe that persons in their senses could voluntarily consent to terminate their existence in such a horrid manner, and had supposed that, on these occasions, something of a narcotic nature was used, to deprive the victims of their reason; but on conversing with the widow, I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing, as a suicide, into the presence of her Creator, were entirely unavailing. And when I asked her mother, who stood by, how she could divest herself of that feeling which is discernible even among the most ferocious inhabitants of the jungles, which risk their own lives to save their offspring, she replied, ‘It is my daughter's determination, and what can I do?’ Perceiving that all remonstrances were ineffectual, I remained a silent spectator of this horrid scene.

“The dead body was now placed in a sitting posture at the bottom of the grave, and the young woman was brought forward. She held a small basket, having betel leaves in it, with one hand, and with the other, whilst walking seven times round the grave, she distributed sugar-plums, and shells, called cowries, among the crowd, who appeared extremely anxious to catch these consecrated donations. After walking round the sepulchre the seventh time, she stopped, and was addressed in a few words by one of the Bramins. She then lifted up her right hand above her head, with her forefinger erect, waving it in a circular manner, and pronouncing the words *Hurra bol*, in which she was joined by the surrounding multitude. She now descended, without any apparent dismay or reluctance, to the bottom of the grave, and placed herself behind the dead body of her husband; her left arm encircling his waist, and the other resting on her own head, which she reclined between his shoulders. The mother was next called (as I suppose) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw, to the crown of her head. And, on this being done, the grave was gradually filled up by the bystanders, whilst two men trod the falling earth around the living and the dead; and thus deliberately proceeded, till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed.”

The same species of fanaticism which unhappily influenced this young widow, has, on some occasions, induced the native females of India to rush into the devouring flames, instead of submitting, as is usual, to be placed on the funeral pile, and covered with combustible materials before the fire is kindled. This was illustrated, on one occasion, in Bengal, by the two wives of

a physician named Nilloo, one aged twenty-three, and the other only seventeen. Before any sacrifices of this kind can take place, notice must be given to the police; and in the present instance, the officers of that establishment humanely attempted to dissuade the females from their determination. As all their endeavors, however, proved unavailing, it was suggested, by a converted native, that in the actual mode in which widows were burnt with the bodies of their husbands, there was a wide departure from the method prescribed by the holy books of the Hindoos, and that the correction of this irregularity might not only lead to the saving of the intended victims, but, also, many others on future occasions. According to the usual method, the widow not only lies down by the corpse before fire is set to the pile, but, as we have already stated, in a preceding part of this work, she is held forcibly down with strong bamboos, to prevent her from attempting to escape when the flames reach her. It seems, however, that, according to the directions in the shasters, fire is first to be applied to the pile on which the body is laid, and while it is in a state of ignition, the wife, if she thinks proper, shall go and lay herself down upon it. A gleam of humanity, altogether uncongenial with the ritual itself, is discernible in this regulation; as it is evident the Hindoo legislator intended that the female should have, as it were, a foretaste of the horrid sufferings she was about to undergo, and, if intimidated, she might have the power to recede.

Agreeably to this view of the law, it was determined that the wives of Nilloo should have the full benefit of this latter mode of sacrifice; and, after some time, the Bramins were persuaded to give their consent. The hopes, however, which were entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner begun to rise, than the senior female walked into the midst of them. The other, with great animation, addressed the spectators to the following effect:—"You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. I beg, therefore, that you will not, in future, endeavor to prevent Hindoo women from burning; otherwise our curse will be upon you." This deluded young creature then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogley, in order to perform her morning ablutions and devotions.

A striking contrast to this remarkable instance of infatuation appears in the following account of a most cruel and atrocious murder, committed under the name of a religious sacrifice, about a day's journey to the south of Calcutta, and related in Dr. Buchanan's Apology for

promoting Christianity in India. "A Bramin of Mujilpooor dying," says our author, "his wife went to be burned with the body; and the previous ceremonies having been performed, she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brushwood, near a river; the hour was late, and the evening was dark and rainy. When the fire began to scorch the poor woman, she contrived to disentangle herself from the dead body, and, creeping from under the pile, concealed herself among the brushwood. In a little time, it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the victim, who had made her escape. After they had found her, the son dragged her forth, and insisted upon her throwing herself upon the pile again, or that she should either hang or drown herself. She pleaded for her life at the hands of her own child, and declared that she could not embrace so horrid a death. She pleaded, however, in vain; as the son urged that he should lose his caste; and, therefore, he said, he was determined that she should die, or he would terminate his own existence. At length, finding it impossible to persuade the unhappy woman either to hang or drown herself, her unnatural son and his companions tied her hands and feet, and threw her on the funeral pile, where she quickly perished!"

From these painful and heart-rending scenes we now turn to a circumstance which was noticed, some time ago, in the Bengal Government Gazette; and which exhibits, in a striking point of view, the arts by which the poor Hindoos are deluded by the crafty Bramins, and the facility with which their pagan impostures may be detected and exposed.

"The papers of the week," says the editor, "have already described the monstrous stratagem of the Bramins in Calcutta, to impose upon the people a new deity, for the purpose of filling the coffers of the votaries of Kali; and all who refused to propitiate the offended goddess, were threatened to be afflicted with the prevailing disease. The circulation of the proclamation, on the part of Kalima, which enjoined this observance, was ingeniously provided for. It was the express duty of each individual who received it to write three copies, and distribute them in three different places. A subsidiary experiment was then resorted to, and a *cowrie* was left at the doors of several of the inhabitants, in different quarters of the town, by some unknown agents of the goddess, with written directions to convey it, with suitable donations, to the temple at Kalighaut, and to distribute three other cowries, with similar instructions. Thus had the Bramins formed a regular combination of devices to secure the success

of their avaricious views; and the whole scheme appears to have been conducted with admirable cunning and vigilance. The name which has been given to the newly-erected divinity is Ola Bebee, and the following account of her appearance in a human form is copied from the India Gazette:—

“Ola Bebee and her priests have not failed to adopt the boldest measures to maintain her influence on the minds of the terrified and distracted population; and, a few days ago, a pretended incarnation of this deity appeared at the village of Sulkeah. There she sat for two days, in all the state of a Hindoo goddess, having a young Braminee to attend on her as priestess; and she was reaping a rich harvest from the terror she had infused into the minds of the people, when, unfortunately, her fame reached the ears of our indefatigable first magistrate. That gentleman gave orders to his native officers to seize her, and bring her, with her coadjutor, to his residence. This command they obeyed, but not without much fear and trembling, and

some artifice. They took it upon themselves to present the magistrate's respects to the goddess, and to request the honor of an interview. As she had not sufficient confidence in her own power to offer any resistance, she affected a ready acquiescence. The moment she rose up to depart, the crowd, who had assembled to worship her, fled in terror in all directions; and not a little astonished were the native officers of the court to hear the worthy magistrate accuse her of *imposture*; and after listening to all she had to say for herself,—commit her to the house of correction for six months!—Not perceiving, however, any marks of her vengeance for such an indignity, but hearing her, on the contrary, sue for mercy like any common criminal, the peons at length gathered courage to lay hands on her, and conveyed her to the place of punishment, where she is, at present, employed in pounding bricks for the benefit of the public, from whom she was lately receiving peace-offerings!”

## II. PENINSULAR INDIA.

### MADRAS DISTRICT.

#### Stations.

MADRAS.	VIZAGAPATAM.	CUDDAPAH.
CHILTOOR.	BELGAUM.	BELLARY.
BANGALORE.	SALEM.	COMBACONUM.

### MADRAS.

[One thousand and twenty miles from Calcutta.]

MADRAS is the capital of the British possessions in the Deccan and south of India. It is situated on the Coromandel coast. The foundation of the city took place in 1639, and the place originally had the name of Fort George. Madras has no European town; and only a few houses near the forts are inhabited by European residents. Its entire population, in 1828—9, was 469,690.

Mr. Loveless commenced a mission here in 1805, and, in 1816, was joined by Mr. Richard Knill. Two years after, one hundred and forty-seven names were on the books of the schools for boys, and a school was commenced for girls, with about forty. The schools soon increased to eleven; and there were four congregations, three English and one Tamul or native.

In 1818, Mr. Knill's declining health indicated the propriety of his seeking a colder climate, and he was appointed to labor in Russia, while others entered upon his Indian labors. Mr. and Mrs. Crisp were set apart to this service, and have been very successful in the conduct of schools. Here, also, have subsequently entered upon missionary duties, Mr. Taylor and Mr. Smith, and Mr. Nimmo as an assistant. Mr. Smith was able to preach in Tamul in November, 1829, and has since performed three services weekly in that language.

The mission is divided into the following districts:—Black Town, or eastern division; Pursewaukum, or western, and Tripassoor (out-station). In all these, there are about one hundred and ten communicants.

From the annual reports, it is evident, that the general aspect of the mission at Madras is improving. Prayer meetings are held by the missionaries of three denominations. An attention to spiritual things has been excited amongst the Indo-British population, and there is a confident waiting for the outpouring of the Spirit on the word preached, that it may prove to multitudes a savor of life unto life.

#### VIZAGAPATAM.

[Five hundred and fifty-seven miles south-west of Calcutta.]

In the month of February, 1804, the Rev. Messrs. Ringeltaube, Cran and Des Granges sailed from England, with the intention of commencing a mission among the benighted heathen on the coast of Coromandel. On their arrival at Tranquebar, however, some difference of opinion prevailed with respect to the station which they should occupy; and, after repeated conferences on this subject, Mr. Ringeltaube determined on directing his labors to the southern part of the peninsula, whilst Messrs. Cran and Des Granges thought proper to fix themselves in Vizagapatam, the capital of one of the five districts into which the northern circars are divided.

At this place the missionaries were received with every mark of kindness by the commander-in-chief of the forces in the northern circars, and by the judge of Vizagapatam; the latter of whom had been, for some time, in the habit of personally conducting divine worship in the fort, on the Lord's day, with the soldiers of the garrison, and such other persons as chose to attend. This service, however, he now committed to the brethren; and, at his instigation, the governor-in-council was pleased to allow them ten pagodas a month, as a remuneration for their labors. They were, also, encouraged, by the liberal contributions of many ladies and gentlemen in the town, to make a weekly distribution of rice among the poor natives, in consequence of the high price of grain, and the prospect of an approaching famine.

Having expressed a wish to obtain a piece of ground, about a mile distant from the town, the missionaries received a grant of between nine and ten acres, in a pleasant and salubrious situation. Here, therefore, they erected a house and laid out a garden; and this gave rise to the idea of founding a charity school. They, accordingly, drew up and circulated a prospectus of their plan, and soon received between twelve and thirteen hundred rupees towards the building, besides some monthly subscriptions for the support of

the scholars. In allusion to this subject, Mr. Cran observes, in a letter dated October 1, 1806, "I have now between thirty and forty young persons under my instruction, and some of them live in the garden, and are entirely committed to my care. Ten or twelve are children of caste; the rest are children of color. The latter, being acquainted with the English language, have made some progress; and I consider it one of the chief blessings of my life to hear them repeating their catechism, and afterwards joining in a song of praise to the blessed Saviour in this foreign land."—"The good design of the mission," says the same writer, "will be best answered by instructing the natives gratuitously in the English language, for which purpose alone they attend the school. Though they are all professed heathens, yet they willingly hear the truths of the gospel, and have requested permission to form a class, to read the Bible and Testament. Among our native scholars we have all castes, from the Bramin to the Soodra; and several of them have come from a distance of ten, twenty, and even thirty miles. They are instructed by a native school-master, of Christian parents, whom we brought with us from Madras."

In the month of May, 1808, the missionaries were joined by a converted Bramin, named Ananderayer, of whom the following interesting particulars have been related:—This person was formerly an accountant in a regiment belonging to Tippoo Saib, and, after the death of that usurper, he obtained a similar employment under a British officer. Having expressed an earnest desire to obtain eternal happiness, he was advised by an elder Bramin to repeat a certain prayer *four hundred thousand times*. This task he willingly undertook, and performed it in a pagoda, with many fatiguing ceremonies, taking care to exceed the number prescribed. These laborious exercises, however, were productive of no comfort, and the disappointed devotee resolved to return to his family. In his way home, he met with a Roman Catholic, who conversed with him on religious subjects, and gave him two books in the Telinga language, which is spoken by all the Hindoos in the five northern circars, and in many other parts of the country. These he perused with great attention, and was so well pleased with their contents, that he began to entertain some thoughts of embracing the Christian religion. This was no sooner discovered by his friends than they were extremely alarmed at the idea of his bringing a reproach upon his caste; and, in order to avert such a circumstance, they offered him a considerable sum of money, together with the entire management of his own estate. These temptations, however, made no impression on his mind; as he observed that the salvation of his soul must be preferred

to all worldly considerations. Regardless, therefore, of all the arguments and enticements of his relatives, he went to a Romish priest, and received the rite of baptism, after voluntarily offering to prove the sincerity of his convictions, by delivering up his Braminical thread, and to cut off his hair, which would render it impracticable for him ever to resume his caste.

A few months after his baptism, he was sent by the priest to Pondicherry, where one of the padres was in want of a Telinga Bramin. There he met with his wife, who, after suffering much persecution from her relatives, had determined on joining him; and with her he afterwards removed to Tranquebar, where he was much gratified to find that the Bible was translated, and that the ministers had *no images* in their churches, as this was a subject on which he had ventured to argue with the Romish priests. The ministers of Travancore were, at first, suspicious of him; but, after repeated conversations, they admitted him to the Lord's table. From this time, he diligently studied the Holy Scriptures, which he had never seen before, and began to make some translations from the Tamul into the Telinga language, which he wrote elegantly, as well as the Mahratta. His friends would now have recommended him to some secular employment in Madras or Tanjoro; but he declined their offers, being earnestly desirous of devoting his services to the cause of God.

Having heard of the missionaries at Vizagapatam, he expressed a strong desire to visit them, under the pleasing idea that he might be useful among the Telinga nation, either in the church or in the school. And on this desire being communicated to the directors of the London Society, together with the most satisfactory testimonials in respect to his character, Messrs. Cran and Des Granges were authorized to take him into their employment, and to allow him a competent salary. This was accordingly done; and the first evening that Ananderayer spent with the brethren, he offered up a solemn thanksgiving to God, before supper, and prayed most fervently that the distinction of caste might be universally abolished, and that all the heathen might be brought with one heart to glorify the Lord Jesus. In the month of October following, he went on a missionary tour to the southward, and preached the gospel with great zeal and acceptance to many hundreds of his countrymen; and about the same time, his wife, having been satisfactorily convinced of the truth of the Christian religion, was admitted to the rite of baptism.

On the 6th of January, 1809, the mission sustained a severe loss in the death of the Rev. George Cran. In the preceding November, he had experienced an

attack of bilious fever, which, in a few days, reduced him to a very weak and low state of body. By the advice of his physician, he undertook a journey to the northward, and appeared, for a short time, to have been benefited by that excursion. On his arrival, however, at a town called Chicacoli, about seventy-four miles from Vizagapatam, he became so much worse, that it was deemed advisable to acquaint Mr. Des Granges with his danger; and before that excellent minister could arrive, the soul of his beloved colleague had bidden an everlasting adieu to all the things of time and sense.

Two new missionaries, Messrs. Gordon and Lee, who had been sent out to India by way of America, and who had been long detained in the latter country, in consequence of the hostilities between England and the United States, arrived at Calcutta on the 9th of September, and soon afterwards proceeded to Vizagapatam, to the great joy of Mr. Des Granges, who, by the death of his former coadjutor, had been left alone in his important work.

The next year, 1810, was marked by the removal of that faithful and devoted laborer, who, during a residence of five years in India, had, with much patience and diligence, acquired the Telinga language, and had translated the Gospels of Matthew, Mark and Luke. On the 4th of July, he was attacked with a bilious disorder, which produced violent retchings, and severe pains in his head, accompanied by extreme heat and thirst. At the same time, Mrs. Des Granges was lying ill in an adjoining apartment; but, a few hours before the death of her husband, the physicians desired that she might be removed to another house. She was accordingly carried through the chamber of our dying missionary; and here the faithful pair, who had naturally felt desirous of seeing each other once more on earth, took their last farewell of each other till they should meet beyond the grave. The dear children were, also, brought to receive the benediction of their departing parent; and the scene which ensued was more affecting than can be easily described.

"The state of our brother's mind," say his surviving colleagues, "was calm and serene from first to last, though his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the mission, and particularly the translation of the Scriptures; but,' he added, 'God can carry on this without my service; so that my life is not necessary on that account.'" On the 12th of August, he entered into eternal rest; and his remains were attended to the European burial-ground in Vizagapatam by most of the gentlemen in the settlement, and a vast number of natives of every caste, together with the scholars

and servants belonging to the mission. The corpse was carried in a palanquin, and Mr. Lee, with the little son of the deceased, followed in another; but Mr. Gordon was incapacitated from attending by severe illness, and had for some days been prohibited, by the physician, from visiting his beloved friend.

In the year 1812, the three Gospels which had been translated by Mr. Des Granges were printed at Serampore by the Baptist brethren, and the surviving missionaries undertook to go, by rotation, thrice a week into the populous villages around them, in order to read the blessed words of truth to the inhabitants in their vernacular language, to converse with them on the subjects read, and to distribute copies to those who were capable of reading, and inclined to accept of them. They also employed a Bramin in the same important work; and it is a remarkable fact, that, notwithstanding the professed attachment of this man to the Hindoo religion, he not only read among his countrymen that part of the sacred volume which had been placed in his hands, but even attempted, according to the best of his ability, to explain its meaning. Some of the people, indeed, ventured to remonstrate with him on the inconsistency of his reading in public a book so subversive of the faith of his forefathers; but he vindicated his conduct, by observing that he had undertaken a specific service, and that he merely executed the orders of his employer.

In the month of May, 1814, the brethren were, one day, induced to visit the garden of the goddess Ellama; and here the absurdity of idolatrous worship was made apparent indeed. "We found her and her brother," say the missionaries, "placed on a seat in front of a house; and, on our asking the people who they were, they replied, 'Ellama and Potana.' On being assured they were deities, we took up the images, and examined them very minutely, turning them about, and tapping them with a stick, as if to ascertain of what materials they were made. When we again asked, 'Are these really gods?' the people appeared confounded, and acknowledged that they were wood. We gave them suitable advice, and departed; but, on meeting a Bramin, we entered into conversation with him respecting the images. He confessed they were formed of wood, but insisted that, by the power of the muntra, they were made to possess the divine essence. We then requested him to return with us, in order to assist us in ascertaining the truth of this. He complied, and we examined the images as before. He seemed ashamed, yet said he could make the goddess speak. We challenged him to do as he said, assuring him that we would then worship the images, and remunerate him handsomely besides." This, of course, set the matter at rest, and the idola-

trous heathen retired with the blush of confusion upon his cheek, but without the force of divine conviction in his heart.

In 1815, the Rev. James Dawson, from the missionary seminary at Gosport, was sent out to reinforce the station.

In a letter dated January 28, 1817, Mr. Gordon says, "The last year has been better to me than any former one, and I have been enabled to enter fully into my labors. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately held conversations with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools, also, perform wonders, and by interrogating them, independently of the questions in their catechisms, we obtain satisfactory evidence that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to any person who passes by. The novelty of catechizing the children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions afford a series of subjects for inquiry and conversation. In this way, both the youth and those of advanced years have an opportunity of receiving instruction."

Mr. Pritchett, one of the missionaries at this station, devoted a considerable portion of his time to the translation of the New Testament into Telinga; and in 1819, his version was published at Madras, at the expense of the Calcutta Bible Society. He also translated several parts of the Old Testament, and indulged the hope of giving to the heathen, by whom he was surrounded, the whole of "the oracles of God" in their vernacular language. In this pleasing anticipation, however, he was disappointed, being called to rest from all his labors after an illness of short duration.

"On the second of June, 1820, Mr. Pritchett felt indisposed, and complained of the strong winds affecting him more than usually. On Sunday morning, the 4th, he arose very unwell, and, without being able to take any thing more than a cup of tea, went into the town to preach; but, towards the latter part of the service, he was obliged to conclude rather abruptly, and returned home very ill. During the week, though in great bodily pain, and burning with fever, he manifested the most patient resignation; and several times he said, 'I do not know why a Christian, who lives, and has lived to God, should wish to stay here.' On Sunday, the fever was very high, and his agony was so great that he was not able to say much; but while Mr. Gordon was standing by his bed, he said in a very impressive manner, 'My times are in thy hand.' On

Monday he was thought to be rather better, and at night he appeared more composed than he had been for some nights past; but about three o'clock the following morning he expired."

In the report of the directors for 1824 it is stated, that "the hopes of the brethren (Messrs. Gordon and Dawson), as to the introduction of Christianity into this part of India, are chiefly founded on the effect of the schools gradually preparing, by the divine blessing, a race who will more readily yield to the force of its obligations. There are, at present, five native schools, all of which are conducted with a strict regard to order and discipline. The aggregate number of boys under instruction is about two hundred and fifty; but the average attendance is not more than one hundred and fifty. The pupils have, in general, excellent memories, seldom requiring to be told the same thing a second time; and many of them evince a strong desire to understand the Scriptures. The principal part of Mr. Gordon's time is employed in the Telinga translation of the Old Testament; but in the evening he usually visits the schools and the neighboring villages, where he reads to the natives, and converses with them on the Christian religion."

In 1825, the mission sustained a heavy loss in the death of Mrs. Dawson, who was removed from this mortal scene on the 28th of February. Mrs. Dawson took a lively interest in the orphan and native female schools at the station, and was assiduously engaged in the latter as long as her strength permitted.

The report of the society for 1827 states that the native schools had increased to twelve, and the scholars amounted to five hundred and twenty-five. "They continue to inspire in the missionaries a lively hope of many, among the now rising generation at Vizagapatam, eventually becoming Christians. The progress of the scholars is very encouraging, their prejudices, generally speaking, are abating, and their acquaintance with Christianity increasing. Scarcely a day passes in which some circumstance does not transpire indicative of the beneficial influence of religious instruction upon their hearts; and the elder boys not unfrequently ask questions which the most sagacious Bramins find themselves unable to answer."

During this period of the mission, the missionaries attended to a daily native service in one of the school-rooms; the audience sometimes amounting to one hundred; but the versatility of the natives, the missionary writes, "renders it impossible to observe the desirable order of Christian services." Six English services were held weekly; and in 1826, two members were added to the church.

In 1828, the deputation presented the following account of the mission at Vizagapatam:—"The mis-

sionaries, Messrs. Gordon and Dawson, appear to be diligently employed in their several departments, and to the extent of their strength. Mr. Gordon is employed in the work of translation, and has got the whole of the Old Testament in a state of forwardness. He also takes part in the English services, and every evening visits some of the schools. He is highly esteemed by the people, and appears to be a truly excellent man. He is said to have a very extensive acquaintance with the Teloo-goo language. The school department is immediately under the direction of Mr. Dawson. The schools are in excellent condition. There are at this time twelve in connection with this mission in the town and neighborhood. One of these is a school of girls, under the kind care of Mrs. Vaughan. Besides the girls' school there are several girls at the boys' schools, both in the town and villages. This appears a better plan, in this place, than to have the females in separate schools, at which their parents look with suspicion. All these schools are conducted entirely on Christian principles; the Scriptures are read, Dr. Watts's catechisms are taught, &c. The scholars also learn writing and ciphering. The masters appear to be situable and well selected men. In examining the schools, both in reading and also as to their knowledge of the principles of Christianity, we had every reason to be well satisfied. No schools in India, as far as we have yet gone, are in a better state. When we were at Madras, we attended a meeting of the committee of the Bible Society, and were highly gratified on hearing from the report which was read, so favorable a testimony given to Mr. Gordon's translation of the Scriptures. It was spoken of in the highest language by the committee of translations."

But whilst his brethren were thus testifying to his faithfulness and ability, Mr. Gordon was receiving a far higher plaudit. The great Master of assemblies needed him in the upper sanctuary, and on the 17th of January, 1828, the message came to him, "Enter thou into the joy of thy Lord." He had labored in India with diligence and fidelity for nineteen years. In consequence of this event, the superintendance of this mission devolved on Mr. Dawson, assisted by Mr. James Gordon, son of the deceased missionary.

In 1831, the prospect of usefulness at this station seemed to brighten. The Scriptures are read with more interest; and among such as attend to hear them explained, many inquiries are made as to their true meaning. The attention of the natives is particularly attracted by the parables of the New Testament, which may be accounted for not only on the general principle of the parable being, in itself, naturally adapted to interest the human mind, but from the fact that their own Hindoo books abound in allegory.

The latest intelligence from this station states, that the church has increased to twenty members.

### CUDDAPAH.

To this place, Mr. Howell, late superintendent of the native schools in connection with the Bellary mission, removed, in November, 1822. At the request of T. Lascelles, Esq., registrar of the Zillah court, he took charge of two native schools, previously established by that gentleman; and, having united them, they soon increased. A native female school was also established, and schools were opened at the following villages, situated within a distance of ten miles from Cuddapah, viz. Sharpett, Ootoor, Chinnar and Gungapally. The aggregate number of native children in the several schools, into all of which Christian instruction was introduced, was about one hundred and fifty, and their progress was very encouraging. Besides these engagements, Mr. Howell preached in the school-room to a congregation of natives, fluctuating between forty and fifty; translated the catechisms used at Chinsurah and Bellary, into Teloogoo, examined the Canara version of the Old Testament, and distributed numerous copies of the Teloogoo New Testament.

In the following year, the success of his labors was apparent. He says,—“In my last communication I stated my intention to baptize two or three adults; but since then the Lord has so disposed the hearts of the people (who, it would appear, were for a long season ‘halting between two opinions’), as to cause households to forsake their lying vanities, by turning from darkness to light, and from the kingdom of Satan to the kingdom of his dear Son, as will appear from the list of baptisms I have the pleasure to transmit. The number baptized by me is seventy-four men, twenty-five women, forty boys and twenty-one girls; and, with those baptized previously to my coming here, make a total of one hundred and nineteen adults and sixty-seven children.” All of these had nominally embraced Christianity, while a regular church had been formed of ten members, in which three pious natives were appointed deacons.

Mr. Howell made a tour of about one hundred miles, preached to great multitudes, and distributed tracts very extensively. Although his health suffered much from excessive heat, his labors, twice suspended through the two succeeding years, were resumed, and that with the most happy results. In 1826, the schools, previously increased, had been reduced to four, and the time thus gained was devoted to important purposes. The native church, augmented to twenty-

one members, had diminished, in consequence of removals, to nine; and a prayer-meeting was held every Friday morning. A Hindoo, about twenty-five years of age, of the Sanessi sect (or caste), who came to Cuddapah in the month of October, 1825, unattired, with long clotted hair, and his body besmeared with ashes, had embraced Christianity, had been baptized, and prayed, when called upon in the social meeting, with much propriety. A chapel had been completed and opened on the 11th of October, the expense of which was defrayed by subscriptions on the spot. By the aid of respectable European residents, a workshop was established for native Christians who had not the means of supporting themselves. A selection of psalms and hymns in Teloogoo had been revised, and the book of Psalms and the history of Joseph had been translated into the same language. About one thousand two hundred Teloogoo tracts had been circulated, principally at Hindoo festivals. Copies of portions of the Scriptures in the same language had been distributed among respectable natives and children in the schools; and English tracts had been occasionally given to travellers and to individuals in the cantonment.

The latest accounts, in January, 1832, represent this mission as making gradual progress. The schools are evidently gaining ground, and afford pleasing promise of a fruitful harvest. Veerpah, a Bramin convert, makes encouraging progress in divine things, and conducts family worship with great propriety.

The schools are seven in number; church members nineteen; and the candidates for baptism are nearly fifty.

### CHITTOOR.

[Eighty-two miles west by north from Madras.]

The population of Chittoor is variously estimated; probably it is not far from 13,000.

The importance of Chittoor as a station arises from the vicinity of three towns, viz. Vellore, with 30,000, Arcot and Wallajapettah, with at least 60,000 inhabitants. The Rev. Robert Jennings and his lady arrived at this place, August 4, 1827, and were cordially received. Mr. Jennings found many European Christian friends, and a church of about seventy members regularly organized.

The deputation reported Chittoor as a most important post for future and extensive operations. Till the arrival of the missionary, Messrs. Crisp and Taylor had visited Chittoor alternately, spending four months

at a time. Mr. Crisp commenced his visits early in 1826, and, in compliance with their request, he formed the converts from paganism and Mahometanism into a Christian church.

Mr. Jennings applied himself to all his duties with the greatest cheerfulness and assiduity, and hopes were cherished that he would, for years to come, prove a blessing to the church of God, and be the honored instrument of gathering together the dispersed sheep whom Christ intends to bring into his fold; but these hopes have been painfully blighted by the early removal of this excellent and holy servant of God. He was called to his eternal reward on the 1st June, 1831. The compiler of these pages was intimately acquainted with Mr. Jennings, and knows that, from the period of his conversion, his heart was melted with tender compassion for the heathen world.

### BELGAUM.

[Two hundred miles north-west from Bellary.]

This is a military post between Bombay and Bellary. The language chiefly used is the Canarese.

The mission was commenced in 1820, by the Rev. Mr. Taylor and the native teacher, Ryndass, who came over from Bellary. They were kindly received by general Pritzler and other respectable characters. The general opened his mansion for morning service on the sabbath, which was well attended by the military.

In 1821, two native schools were established, and the number of boys was one hundred and twenty. At Shawpore, a convenient school-house was provided, and Christian instruction introduced.

The children not only committed to memory large portions of the Scriptures, catechisms, &c., but endeavored to understand what they learned. Mr. Taylor devoted two evenings in each week to conversations with the heathen. These meetings, which were held in the school-house at Shawpore, and conducted in the Canara language, were occasionally well attended. On the sabbath, Mr. Taylor conducted three public services in English, two of them in the camp, and one at the commanding officer's quarters. A temporary building, capable of holding from two hundred and fifty to three hundred persons, had been erected in the camp, where divine worship was regularly performed; and on the Sunday morning, all the soldiers then off duty were marched down. The rest, together with *volunteers*, attended the camp service in the evening. The service at the commanding officer's quarters, was attended by a the staff officers, and

others residing in the fort, and also by the soldiers of the royal artillery. On Wednesday evenings, Mr. Taylor held a service in the camp; and on Friday evenings, at his own house, in the fort. All the soldiers who assembled for worship on these occasions, attended voluntarily. Mr. Taylor was encouraged to hope that the above-mentioned services which he described, particularly those in the fort, as truly animating, had not been in vain. Some of his hearers acknowledged the benefit derived from his public ministry, and confirmed this acknowledgment, while they adorned their profession by a holy conversation and consistent life.

Through succeeding years, the mission was blessed with prosperity; and, in November, 1825, two Bramins and a Rajpoot, the first fruits of the mission at Belgaum, were baptized at Bombay, after a satisfactory avowal of their faith in Christianity, in the presence of about three hundred natives. Various reasons induced Mr. Taylor to fix on Bombay as the place where the rite should be administered. Rev. Mr. and Mrs. Lillie arrived safe at Belgaum, on the 9th of November, 1826.

The climate of India not agreeing with Mr. Lillie, and the physicians assuring him that his life could not be prolonged by a residence in the East, he returned home in 1827.

The years 1828—9 were cheering ones to Mr. Taylor. The Bramins who were baptized proved faithful, and others were full of anxious inquiry. Tracts and portions of the Scriptures were widely circulated. In 1828, Mr. Beynon removed to Belgaum, where his health is better than in Bellary.

The latest accounts of this place mention that the missionaries have three able native assistants. There are between thirty and forty communicants. Of Dhondapah, one of the assistants, Mr. Beynon writes, "He is the most spiritually-minded native Christian I have ever conversed with. I have never heard him speak upon any subject but which was, more or less, connected with the salvation of his own soul or the cause of Christ in general. His trials and sufferings have been many and severe, and the sacrifices he has made are of the most painful nature; and, amidst all, he has been supported and has sustained a most consistent character. He has literally, for the sake of Christ, forsaken wife and children, and brethren and lands. In a conversation I had with him, when passing through Darwar, on adverting to his sufferings, he modestly observed, 'Yes, I have been called to endure a few trials, and my friends frequently tell me of *my losses*; but it is not always they ask me what I have *gained by them*.' As the general result of missionary labor at Belgaum, the brethren find Bra-

mins and Gooroos shrinking from argument, ceasing to defend their systems, *acknowledging* that the Hindoo is not adapted to become a universal religion, and that it cannot show by what means sin may be pardoned. The mass of the population are beginning to inquire, and compare systems, and are not insensible to the doctrines and duties, effects and advantages, of the gospel of Christ."

#### BELLARY.

In the spring of 1810, the Rev. John Hands arrived in India, with the hope of commencing a mission in the city of Seringapatam; but as no access could then be had to that place, he was induced by the brethren at Madras to direct his attention to Bellary, situated in the most northern part of the province of Mysore, and surrounded by numerous populous towns and villages. He accordingly set out on the 26th of April, and on his arrival was treated with great respect by the European residents, among whom he soon began to celebrate divine service. He had, at first, some great difficulties to contend with, in acquiring the language of the natives, called the Canara, which is spoken from the borders of the Mahratta nearly to the bottom of the Mysore. He applied himself, however, so patiently and perseveringly to this study, that he not only soon collected several thousands of words, which he formed into a vocabulary, but also began preparing a grammar, with the assistance of his moonshee, who appeared to be a very learned man.

The Bramins in this place are said to be comparatively few in number. Some of these, however, visited our missionary in a friendly manner; and a considerable number of country poor, or "half-caste" persons, attended his ministry; and, in some instances, his labors appear to have been blessed among them. One man, in particular, informed him that he had been constrained to commence family worship, both morning and evening.

In a letter, dated January 15, 1811, Mr. Hands observes, "I now preach thrice every Lord's day, to my countrymen and the Portuguese half-caste—in the morning, at the Kutcheree, to the soldiers and inhabitants; in the afternoon, at the hospital; and in the evening, at my own house. A considerable stir begins to appear among the soldiers, and eight or ten of the young Portuguese seem very serious and promising. Much good is also done by distributing tracts and lending books, which are read with great avidity. Previous to my arrival, a religious book was seldom

seen, the poor soldiers being entirely destitute, and the respectable inhabitants little better. I have given a Bible and Baxter's Call, for the use of the convalescents in the hospital, and their appearance demonstrates that they are in common use.

"God has been pleased to give me favor in the eyes of the principal people here. One officer, high in the civil department, condescends to visit me and attend divine service, and has invited me to take a short journey, to the great feast held by the natives, near Bisnagur, the ancient capital of the Hindoo empire. Another gentleman has given me a useful little horse,—a very welcome present in a hot country, which will not admit of much walking; and several of the natives, on certain festival days, have sent me presents of fruit sufficient for a fruiterer's shop. My residence was formerly a pagoda; but part of it will be now devoted to the public worship of the ever blessed God. O that many of Satan's temples may be thus consecrated! Several huge gods of stone are lying about the premises, like Dagon before the ark. I purpose digging large holes near them and rolling them in, as they are too unwieldy to be dragged away."

In the spring of 1812, with the assistance of a young friend from Madras, Mr. Hands opened a native school, which was soon attended by about fifty children. Speaking of this institution, he says, "As the school is yet in its infancy, and many of the parents of the children are rather suspicious, I have hitherto done little more among them than occasionally talk to them in a familiar manner about the works of God, their obligations to him, and the sin and folly of giving worship to stones, &c. If I take a walk in the evening, when the school is over, I am almost sure of being found by some of the children, who always seem pleased to accompany me; and some of them occasionally put in a word to help me. I hope soon to be able to introduce Christian instruction more openly; but it requires much prudence, and, in the beginning, the work must be gradual."

At this time, our missionary preached every sabbath evening, and once in the week in the school-room, which was fitted up with lamps and other conveniences by an unsolicited subscription among the hearers, who also kindly agreed to defray the expenses of lighting, &c. Many of these, indeed, appear to have known and loved the truth; and of the soldiers belonging to one regiment, upwards of twenty professed to have been made acquainted with the things pertaining to their eternal salvation, since they attended the ministry of Mr. Hands. These, with a few others, were formed into a society, which met weekly for Christian conference; and the accounts which most of them

gave, on their admission, relative to a work of grace upon their hearts, were highly pleasing and satisfactory. Several of them, also, were able to engage in prayer at the public prayer-meetings, and one individual appeared to possess a considerable talent for exhortation.

In 1816, Mr. Hands was joined by the Rev. William Reeve, who preached his first sermon on the 29th of September, to a very crowded and attentive congregation, from Romans i. 14, 15, "I am a debtor both to the Greeks and to the Barbarians, &c." Several schools had, by this time, been established; and this missionary states that he felt great pleasure in seeing the children come and sit on the floor in the virandas, to repeat various catechisms which they had previously committed to memory. He also observes that he was much impressed and profited whilst listening to the experience of a number of soldiers, who were admitted into church fellowship shortly after his arrival, and of whom several appeared to have been brought to the knowledge of the truth, under the ministry of a pious and faithful clergyman at Trichinopoly. "The interesting scene," says Mr. Reeve, "was closed by my being chosen co-pastor with my dear brother Hands, who has long been a solitary but not unsuccessful missionary."

In the month of March, 1817, Messrs. Hands and Reeve took a journey to visit the spot once occupied by the famous city of Bisnagur. From the top of a pagoda on a high mountain, and with the aid of a good telescope, they had a fine view of the extensive scene of desolation, comprising the ruins of palaces, pagodas and other public buildings, the architecture of which appeared to have been of a very superior kind. This city, when in its glory, must have been extremely large; as it is said, that if all the buildings which now remain were placed close together, they would occupy a greater extent of ground than that on which London now stands.

"Here," says Mr. Reeve, "we met with many people who had visited the mission-house at Bellary, for the purpose of receiving religious instruction; and we were much pleased with one man, who told us that he had been with some of our books into the Mysore country; that he had written twenty copies of them, and distributed them among his friends, who appeared much interested in their contents; and that our Saviour's sermon on the mount had been turned into poetry, part of which he repeated to us with much animation."

The same evening, they paid a visit to the aged rajah of Anagoody, who seemed to be about ninety years of age, and was undergoing a severe course of penance, to propitiate his deity, whom he conceived

to be angry with him. "We found him," says Mr. Reeve, "at a short distance from the city, performing his devotions in one of his pagodas, surrounded by servants, musicians and Bramins in abundance. He had already fasted nine days, besides undergoing other mortifications; and, from what we saw and heard, we considered him as a complete devotee. Brother Hands spoke to him for a considerable time on the inefficiency of his penances to obtain the favor of Heaven; but he seemed to hear with reluctance what was advanced against his infatuating idolatry."

At Bisnagur, on the last day of the annual festival, our missionaries beheld a grand religious procession, in which two ponderous ears of the idols were dragged along by the multitude. "I counted nearly a thousand people," says Mr. Reeve, "who were drawing one of them; and on measuring one of the wheels, I found it to be fourteen feet in diameter. The height of the ear, including its trappings and ornaments, was, I suppose, not less than two hundred feet; so that it was very fatiguing work to make it move at all. Indeed, I believe, that if the peons and soldiers had not come with their swords and spears, the poor god would have been forsaken, and left in the road."

After their return to Bellary, the brethren had the satisfaction of adding to their little church ten candidates, who had been previously proposed and examined; and they were particularly gratified with the experience of one individual, who stated that he was the son of an aged Moravian missionary, still laboring in the West Indies. It seems he had run away from a boarding-school, and enlisted for a soldier, by which means he had been brought to India; and under a sermon at Bellary, he was led to discover his own vileness and helplessness as a sinner, and the suitability and preciousness of Jesus as a Saviour.

In the course of the summer, Mr. Hands was induced, by the unfavorable state of his health, to take a journey to Madras; and after an absence of some weeks, he found himself considerably benefited by his excursion. He accordingly set out on his return in the commencement of September; and whilst proceeding homewards, he embraced every opportunity of attempting to enlighten the minds of the heathen population through which he passed, by distributing among them religious tracts and portions of the Holy Scriptures, and by occasionally reading and speaking to the people respecting the way of salvation. He also embraced every opportunity of preaching to the soldiers, among whom his labors appear to have been peculiarly acceptable.

One evening, after addressing a considerable number of the troops at Bangalore, a West Indian, named Roger, said, with a flood of tears, "O, sir, when I was at Bellary, you do much good for my soul. Now, sir,

what can I do for you? Is there any thing I can get for you?" On Mr. Hands replying in the negative, he earnestly asked, "Is there *nothing* I can do for you?" "Nothing, Roger, but to pray for me." "O, sir, I never forget to do that; but I must give you *something*." The poor fellow then ran off, and soon returned with a large cake, which he had purchased as provision for our missionary by the way. His heart, indeed, appeared to overflow with gratitude for the mercies he had received under the sound of the gospel, and he expressed an ardent desire, in the course of conversation, to love the Redeemer more, and to serve him better.

At a place called Hossa-pettah, the attention of Mr. Hands was excited by a circumstance, which, occurring shortly after this interview with the pious West Indian, seemed to place in a striking contrast the effects produced by an acquaintance with Jesus, and those resulting from obedience to the will of Satan.—"Observing a great crowd before one of the houses," says this gentleman, "I was informed that the owner had just stabbed himself, after murdering a wretched woman with whom he had cohabited. On going into the house, I found the principal men of the house assembled, and several native surgeons sewing up a large and deep wound, which the unhappy man had inflicted upon himself. I was then shown into the place where the murder had been committed. It was a little close room, in the interior of the house, into which a ray of light could scarcely enter; and here lay the mangled body of the woman, covered with blood, her throat being cut almost from ear to ear. So shocking a sight I never before beheld, and shall not soon forget. Before I left the house, I addressed the dying murderer, who appeared to be in great agony, and asked him how he came to commit such an atrocious deed. He just opened his eyes, and looking at me, put his finger upon his forehead, to intimate that it was his *destiny*; as the Hindoos imagine that all which befalls them is written by the hand of Fate upon their forehead. I endeavored to impress his mind with the dreadful nature of the crime he had committed, and the danger to which it exposed him; and then spoke of that Redeemer whose blood cleanseth from all sin, and can wash away the foulest stains; but the poor wretch was in too great pain to pay much attention to my discourse. I then approached the door, where a great crowd of people had assembled, and addressed them for some time, endeavoring to improve the awful circumstance which had just occurred. After I had concluded my address, I distributed among the people several copies of our Lord's sermon on the mount, and other tracts, which were eagerly and thankfully received."

On the 4th of October, just before our missionary

entered the island of Seringapatam, his attention was directed to a spot where, about fourteen months before, the wife of a native officer had burned herself with part of the body of her deceased husband. When her determination was made known, a British magistrate resolved, if possible, to prevent it; and as he conceived he had not sufficient authority positively to prohibit it, he endeavored to gain his purpose by delay, hoping that time would assuage the woman's grief, and reconcile her to life. Unfortunately, however, her intention had been communicated to the Bramins, who would by no means suffer her to break her engagement. They, therefore, preserved one of her husband's fingers; and with this she was, some months afterward, burned, on a spot of ground to which the magistrate's authority did not extend. A hole, five or six feet deep, was dug on this occasion, and a large fire kept burning from the morning until the evening, when the hole was nearly filled with embers. The widow, after walking round it a certain number of times, and performing other prescribed ceremonies, threw herself into it; and immediately a quantity of combustible matter, which instantly flamed up, was thrown in upon her. For a short time, she was seen to struggle in the flames, but was soon consumed. "I saw several gentlemen," says Mr. Hands, "who witnessed this horrid sacrifice, and who described the shock which their feelings received from such a spectacle. It seems that the poor creature was not in readiness quite so soon as the Bramins desired, in consequence of which they hurried her; and one of them actually, with a harsh voice, bade her be quick, or the European gentlemen would be obliged to return home in the dark! Such are these *humane* and *harmless beings*, who, while they consider it a heinous sin to destroy an ant or a fly, can thus inhumanly trifle with the lives of their fellow-creatures!"

The day after he quitted Seringapatam, Mr. Hands arrived on the banks of a broad and very rapid river, which had been much swollen by the rains; and, for some time, he almost despaired of getting across. At length, however, several of the villagers offered to swim across with his palanquin on their heads, and then paddle him over in a large *chattee*, or earthen pan, which they had brought with them. "As they told me," says our missionary, "that they had conveyed over others in the same way, and no accident had ever occurred, I committed myself into the hands of him who was able to preserve me, and determined to venture. After fastening a number of dried gourds about their bodies, ten or twelve of them descended into the river, and the empty palanquin being put upon their heads, they launched, and, for a time, proceeded favorably; but when they arrived in the middle of the stream, they were carried down with such rapidity as to be

almost overpowered, and I feared that the palanquin, at least, would be lost. However, at last, though a great distance down the river, they gained the opposite side. The poor fellows, having rested themselves, now returned to convey me over. After fastening several short bamboos and a few gourds round the *chattee*, they lifted me into it, and, four of them swimming alongside, safely conveyed me over, and afterwards transported my palanquin bearers across, in the same manner. I deeply felt my obligations to these poor men, who, when they understood that I was a goroo or teacher, and heard me speak in their own language, were ready to do or venture any thing for me. As, in paddling me across, they frequently invoked several of their helpless deities, I embraced that opportunity of telling them of the true God, who alone could assist them, and to whom I was myself looking and praying for help, whilst crossing the river."

About a week after this occurrence, Mr. Hands arrived at a village called Holgoor, where he took up his abode in the temple of the monkey Hanamunta, whose gigantic figure, six or seven feet high, carved on a stone, was standing in a little *sacred* place within the temple. "Soon after I arrived," says Mr. Hands, "a Bramin came up with holy water, paint and flowers, to wash and decorate his god. During the ceremony, which took up half an hour, he continued repeating his *muntras*, or prayers, with a rapidity that scarcely allowed him time to breathe, until, at last, he appeared completely exhausted. When the ceremony was finished, and he had locked up this uncouth monster in his den, I asked him what advantage could arise from worshipping such a lifeless block of stone as that, and said I was surprised that a sensible man, as he appeared to be, could be capable of such folly. He confessed that he knew it was no god, and that no spiritual advantage could be derived from the worship of it; but as he was the officiating Bramin of the temple, he did it for the support of himself and his family. I then warned him of the misery he was bringing upon himself by deluding the poor villagers, and teaching them to believe that to be a god, which he knew to be nothing but a senseless block. I afterwards spoke to him, and to several others who had assembled round us, of the true God, and of his Son Jesus Christ; apprizing them of the awful consequences of persevering in idolatry, and beseeching them to seek after God, and to worship him in spirit and in truth."

On the 23d of October, our missionary returned to Bellary with his health happily recruited; but, on his arrival, he found that of his beloved wife on the decline. During the whole period of his absence, she had suffered severely from bilious obstructions, and about four months after his return, these produced the yellow

jaundice. The medicines that were deemed necessary to remove this complaint reduced her to a state of extreme debility; but, in the month of May, she was so far restored as to be able to accompany her husband to a celebrated Hindoo festival, which was held at a place about forty miles distant from Bellary. From this journey she derived so much benefit, that the reëstablishment of her health was now anticipated. Scarcely, however, had that pleasing hope been indulged, when the fatigue and anxiety occasioned by the illness of her youngest child, together with the excessive heat of the weather, occasioned a relapse; and, in the month of July, she was confined entirely to her bed. From this time she continued gradually to decline, until the 1st of August, 1818, when her disembodied spirit entered into "the house not made with hands, eternal in the heavens." She was one of the oldest missionaries connected with the London society in India; having been employed in the work twelve years, first as the wife of the excellent Des Granges, and afterwards as the beloved partner of Mr. Hands. Her remains were interred in the burial-ground belonging to the garrison at Bellary; and the high estimation in which she was held by all who knew her in life was particularly manifested at her funeral.

In the month of January, 1819, a juvenile Bible society was formed at Bellary, principally through the zeal of the master of the charity school, and the activity of one of the scholars, who was formerly notorious for his wickedness and audacity. About the same time, the missionaries prevailed on a native merchant to sell them a house situated at the confluence of several streets, and likely to collect pretty large congregations, to whom it was intended, on the evenings of the week-days, to read and expound various portions of Scripture, in connection with the catechisms and religious tracts. In the same month, also, the attendance at the mission chapel became so numerous, that an enlargement was considered indispensable. The expense of this, together with additional seats and lamps, was computed at fifty pounds; but the pious soldiers and other friends, who were in the habit of attending on the means of grace, felt so deeply interested in the object, that they collected nearly the whole sum in the course of twenty-four hours.

On the 2d of March, the missionaries received a visit from the rajah of Harponully, who had arrived at Bellary, on the preceding evening, seated upon a very large elephant, and followed by three others, amidst an immense concourse of people. "He came to us," says Mr. Reeve, "with all the pomp and parade of the oriental princes, and our garden was almost filled with his splendid retinue. He requested to see the different parts of the mission-house, but

showed no disposition to enter into any particular conversation. As he entered one of the studies, he was much struck with the number and bindings of the books, and expressed great admiration at their external appearance; but this was all. He took his leave in a very condescending manner, and expressed himself highly gratified with the attention which had been shown to him."

About four months after the rajah's visit, a person of very plausible character called upon the missionaries, stating that his parents had renounced heathenism, and were employed in the mission at Tanjore, and that he himself had been baptized in his infancy. He also said that he had been appointed to assist in the establishment of a school at Poonah, where some persons were in connection with the mission at Tanjore, and that, on setting out for the scene of his intended labors, he had been well furnished with clothes, books and testimonials; but whilst sleeping in a lodging on the road, some persons had stripped him of every thing, and he was now in the greatest distress, not having tasted food for several days. He requested the brethren to let him have some large books in the Tamul language, such as the Old and New Testament, and also solicited a few pence, to purchase a little rice; but as his story did not appear credible, he obtained only a few tracts, and was dismissed. "He afterwards," says Mr. Reeve, "paid us another visit; but it was at midnight, when we were all asleep. He entered the house, proceeded up stairs, broke into the upper hall, and took away a very large English Bible, two large New Testaments, and two copies of the Telinga Gospels; but just as he was slinking away with his booty, our watchful dog raised an alarm. This led to the detection of the thief; who, the instant he perceived that he was observed, threw away the books among the bushes in the garden, and said that he had merely come there to gather a few flowers. He was kept in close confinement till the morning, when he appeared before us again, not a little chagrined and ashamed. After breakfast, on our pointing out to him his awful character and wretched condition, he wept much, and, in a variety of particulars, contradicted his former statements. Indeed, he appeared an affecting compound of hypocrisy and wickedness. We did all we could, however, in the way of faithful admonition, and the impostor was sent about his business."

At the close of 1819, Mr. Reeve observes, "During the progress of this year, the gospel has been carried several hundred miles through the dark villages, and several thousands of tracts have been distributed. The translation and revision of the Scriptures in Canara have, also, been proceeding. A new edition of Dr. Watts's First Catechism, in that language, with

numerous improvements and corrections, has been prepared for the press. A copy of the same has also been prepared in the Tamul. The progress of the native schools has been favorable, and several hundreds of the pupils know perfectly the First Catechism, and the greater part of our Lord's sermon on the mount."

Towards the latter end of the following year, Mr. Hands determined to commence a missionary tour through the Balaghaut ceded districts and Mysore to Seringapatam, and to return by the way of Sera and Chitteldroog. He accordingly set out on the 15th of November, well furnished with religious tracts and small portions of the Scriptures in the Telinga and Canara languages; and in upwards of twenty large towns, in most of which a missionary had never been previously seen, he and a native assistant proclaimed the glad tidings of salvation, and distributed the books with which they were provided. "In almost every place," says he, "we were heard with great attention, and our tracts, &c. were received with the greatest eagerness. It was highly gratifying to see the poor people coming to us with the books in their hands, requesting explanations of some things they could not understand, and sometimes entreating us to stay longer, that they might hear more of the new and important things which we brought to their notice."

On his return from Bombay, where he had entered a second time into the marriage state, Mr. Hands determined on spending a few days at Goa, where he saw much that surprised and much that distressed him. "The magnitude and splendor of the churches," says he, "very far surpassed all that I had anticipated; and those who have seen the spacious and glittering temples of Goa, the gaudy vestments of its priests, and the pomp and parade of its worship, cannot feel surprised that such numbers of the poor Hindoos, who are so fond of noise and show, should have been brought over so quickly from paganism to popery. But, alas! they seem to have gained little by the change, as few pagans are more ignorant or more superstitious than the greater part of the native Christians at Goa.

"The ancient city, containing most of the churches and monasteries, with the late prison of the Inquisition, is now almost deserted, except by the ecclesiastics; and we were obliged to reside, during our stay, at the new town, which is built near the entrance of the river, about three miles from the old one, and contains a very large population. We spent the greater part of one day, however, in the old city; and, on observing one of the out-houses of the Inquisition open, where some workmen were employed, I obtained an entrance, and, with considerable difficulty, found my way from

one apartment to another, and through several courts, till I reached the interior of the prison, and discovered a staircase leading down to the dungeons. Here I had a serious difficulty to encounter, the staircase being broken, evidently to deter persons who visited the place from seeing the cells. By a little contrivance, however, I managed to lower myself down, and proceeded to explore those dreary cells where hundreds have probably groaned out a miserable life. They consist of two stories, built one upon the other, and are all about nine feet square. The upper cells have a small opening in the roof, which admits a little light and air; and the lower ones have an opening over the door in front. I suppose I looked into about forty or fifty cells, all of which were open, except one, where the instruments of torture were probably locked up. In the lower part of the prison, I observed a dark, narrow staircase, which I had not courage sufficient to explore, and near it I observed a larger cell, which probably was the usual place of torture. I was afterwards told that this secret passage led up to the chamber of the resident inquisitor, and that when the torture was inflicted on the wretched victims, he came down to listen to their confessions. In the passages of the prison I observed several very deep walls, and could not help thinking that some of these were the receptacles of those who had died in this place of confinement. Whilst traversing these gloomy passages, exploring the dungeons, and recollecting the cruelties and murders which had been there committed, my feelings may be much better conceived than described. I had no small difficulty in finding my way back again, and getting up the broken staircase already mentioned; and I left the prison with a heart full of gratitude to God, for effecting the destruction of the inquisition at Goa."

On the 14th of March, 1822, our missionary and his wife, accompanied by their relative, Mrs. Skinner, left Bombay for Bellary. On their journey, Mrs. Hands became seriously indisposed, and after her arrival at her husband's residence, she grew much worse, and gradually declined till the 25th of May, when she bade an everlasting farewell to the partner of her affections, to the mission, and to the world. Mr. Hands, while suffering under this afflicting bereavement, wrote to the directors as follows:—

"I had just entered anew into the marriage state, and was fondly anticipating much comfort to myself, and great advantage to my dear family, and the mission in general, from the society and aid of my beloved partner, and her sister, Mrs. Skinner; but alas! how uncertain are all earthly comforts! What a painful reverse have I experienced! He who is infinite in wisdom and goodness has seen it necessary, in this respect, to disappoint all my expectations.

VOL. I.—Nos. 41 & 42.

"This mysterious dispensation has been to me a most severe trial; but blessed be God, he has not forsaken me; while in the furnace he has stood by me; and, while with one hand he has corrected, with the other he has graciously comforted and upheld me. May this correction be greatly sanctified, so as to render me more meet for my Master's service, and more like him who was made perfect through sufferings."

The precarious state of Mrs. Skinner's health requiring the benefit of the sea air, she proceeded, shortly after the death of her sister, to Vizagapatam. Her brother-in-law, Mr. Hands, accompanied her part of the way; and, in order to improve this journey to missionary purposes, he took with him a catechist and two men well supplied with tracts, &c. for distribution by the way. At one place they met with a Bramin, who stated that he had renounced the Hindoo religion about fifteen years before, and that, having recently perused a New Testament in the Telinga language, he was desirous of becoming a follower of Christ. This person accompanied the travellers a considerable part of the way, and attended, with much apparent devotion, on their Canarese services, as if really desirous of receiving further instruction. Mr. Hands, in allusion to this journey, says, "I have lately experienced much delight among the poor Hindoos. Indeed, I know not that on any previous occasion I ever felt such enlargement and affection in praying for them, or so great liberty and comfort in speaking to them; while the attention with which, in many places, they heeded the word, and their eagerness to obtain books, exceeded any thing I had ever before seen."

In the annual report of the directors, communicated to the society in 1824, it is stated, that the services, both in the Tamul and Canara languages, are continued at Bellary with a prospect of success; and that the enmity formerly manifested against the converts from heathenism, at this station, by their relations and friends, has, in a great degree, subsided. It is also said, in regard to the English services at the fort, that instances of conversion occur from time to time, and that those who are united in Christian communion afford pleasing evidence that they are advancing both in knowledge and grace. The schools are said to be fifteen in number, and to comprise about five hundred scholars; and the tracts issued from the Bellary Auxiliary Tract Society, from its establishment in 1817, to the month of September, 1823, are said to have exceeded twenty-seven thousand six hundred. It likewise appears that these little messengers of mercy were not only circulated with zeal, but received with pleasure, and perused with avidity, both by Europeans and the heathen. "We know several officers," says Mr. Reeve, "who have been brought to the saving knowl-

edge of the truth, by means of the books we have put into their hands; and we have been much gratified by receiving very pleasing accounts of the eager and diligent manner in which the natives, in the neighboring towns and villages, are studying the tracts and the Sacred Scriptures. A gentleman, passing through a large town, saw the natives sitting in groups, and reading to one another. And some of them are known, after the toils of the day are ended, and the shadows of the evening have closed in upon them, to light up their lamps, and consume the midnight oil in studying the glorious gospel of the blessed God."

"Beside the ordinary opportunities," say the directors, "which occur for putting into circulation religious tracts and portions of the Holy Scriptures, the brethren avail themselves of those which periodically offer at Bellary, when the *ryots* or landholders assemble from various and distant parts of the country to pay their rents to the government collector; and, on the last occasion of this kind, they not only engaged in the distribution of books, but were enabled to preach to the strangers the word of eternal life."

On the 29th of January, 1824, Mr. Reeve left Bellary, for Madras, to make arrangements for the printing of his *Canarese and English Dictionary*. While at that presidency, he received letters from the directors, authorizing him to visit England, where he arrived in January, 1825.

During 1825, the native schools increased to seventeen, and the average attendance of boys was reported as six hundred and eighty-five. In Mr. Reeve's absence, the Canarese services were conducted by Mr. Hands, assisted by Mr. Walton. At this time, the number of Hindoos who had cordially embraced Christianity was estimated at six; and hope was entertained that others, who have not made an open profession of the Christian faith, are convinced of the sin and folly of idolatry, and abstain from its rites and ceremonies. The missionary writes,—"The aged Goorapah continues steadfast in the faith, and displays great solicitude to bring others under the sound of the gospel. The wife of Goorapah, having, for several months, afforded what appeared to the brethren unequivocal evidence of decided piety, was admitted to baptism on the 1st of September. The baptized received the name of Mary."

A new chapel for English worship was opened in October, 1824. The total cost of this building, which was more than seven thousand rupees, was sustained by the liberality of friends in India. In 1825, Mr. Hands was gladdened by receiving, as fellow-laborers, Mr. and Mrs. Beynon, who were sent out by the directors to take the place of Mr. Reeve, who was prevented by his wife's health from returning to India.

In the report made by Mr. Hands to the directors in

1827, he says, "As it regards *public preaching*, our former services in the Canarese and Tamul languages are continued, and three additional places have been recently opened for the same purpose, so that we have, in some part or other, a native service every evening in the week, except on the sabbath. These services, too, we are happy to state, have been better attended than formerly. During the past year, a few have joined us, mostly from the Romish church. Among these is one who, for many years, has been a leading man among the Roman Catholics. He ascribes the change wrought in his views to a careful reading of the Holy Scriptures. When he was received among our people, he publicly renounced the errors of popery. Our Bible, tract and missionary societies continue to receive very liberal support. Great numbers of tracts and the Scriptures in Canarese, Teloogoo, &c. have been circulated, and we trust not in vain."

In 1829, the rapidly declining health of Mr. Hands rendered a voyage indispensably necessary, and on the 18th of April he arrived in England.

The report of the society for 1829 mentions that, "during the last year, there have been prepared in *Canarese*, the 'Warning Voice,' revised and very considerably enlarged; a 'Dialogue between a Shastree and a Christian Missionary,' in which all the great doctrines of the gospel are explained and enforced, principally by quotations from Scripture; an 'Explanation of the Ten Commandments;' the 'Excellence of Truth;' the 'True Wisdom;' 'On Idolatry,' containing the third chapter of Daniel, with some remarks, prefatory and concluding, and on idolatry in general; on the 'Spirituality of God,' and on the 'Eternity of God;' and in *Canarese and Teloogoo*, 'First Lessons for Children,' containing easy sentences on the first principles of religion and morality; 'Second Lessons,' ditto, ditto."

The interesting prospects of this station led the society to strengthen their interests at Bellary by sending out, in 1830, Mr. and Mrs. Reid, who arrived on the 1st of March. In 1831, the mission consisted of Mr. and Mrs. Beynon, Mr. and Mrs. Reid, missionaries; Messrs. Walton and Flavel, assistants; and Mr. and Mrs. Paine, engaged in printing and the schools. Besides these, are many valuable native assistants. The church consists of sixteen members: there are also nineteen candidates for fellowship, twelve of whom have received baptism.

The following works have issued from the mission press during the past year, viz.

	Copies.
Of 1st and 2d Books of Samuel. . . . .	2,000
1st and 2d ditto of Kings. . . . .	2,000
1st and 2d ditto of Chronicles. . . . .	2,000

	Copies.
Of Epistle to the Romans . . . . .	1,000
1st and 2d to the Corinthians . . . . .	1,000
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	8,000
26 different Tracts in Canarese	28,000
2 Tracts, 2d edition . . . . .	2,000
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	30,000
Teloogoo Hymn-book . . . . .	100
Introductory Discourse at Mr. Smith's recognition as Pastor of the Church at Black-Town, Madras . . . . .	} 300
Miller's Catechism on the Nature of a Christian Church . . . . .	} 300

BANGALORE.

[Seventy miles north-east of Seringapatam.]

This is a strongly-fortified town. Its situation is elevated, and its climate temperate. In this climate the cypress and vine, the apple and peach, mingle their varied foliage; and most of the fruits of Europe may be raised in perfection, as its elevation is three thousand feet above the level of the sea.

The inhabitants are far less attached to their religious system than in most other parts of India. The Rev. Messrs. Forbes and Laidler commenced the mission in 1820. For some months they were wholly engaged in acquiring the language, and in other preliminaries. By the zeal and generosity of major Macleworth, a chapel was built on land given by the commanding officer.

Mr. Laidler brought with him from Madras, in the capacity of servant, a native who had received Christian instruction under the Danish missiondries at Tranquebar, who understands the Canara as well as the Tamul. Twice a week, he visited a neighboring village, to read the Scriptures, and to give an exhortation. When, on his first embracing Christianity, he was baptized by the Rev. Mr. Spring, he received the name of *Samuel*; and, on account of his piety, his disinterestedness, the mildness of his disposition, and his being an attentive observer of the providence of God, Mr. Laidler subsequently added that of *Flavel*. Some translations and schools were commenced. Congregations for English worship on the sabbath evenings nearly filled the chapel. A Christian church was formed in April, 1821, when thirty-one members, chiefly soldiers, were admitted to communion, some of whom had previously renounced popery; and a small society was instituted among the soldiers, for the joint support of the missionary, Bible and tract

societies. In the course of the next year, a friend of the mission opened a house in the bazaar, both as a chapel and a depository for the sale of the Scriptures, religious books, tracts, &c. in the vernacular languages. Here the natives call, read, inquire and converse on the subjects of the books on sale; from which much good is anticipated. In 1823, the missionaries were joined by Mr. and Mrs. Chambers; and in addition to pursuing the works already commenced, a seminary was opened for preparing native youths, of pious character and promising talents, for preaching the gospel to their countrymen. Six students were at that time going through a course of theological study, under the direction of Mr. Laidler. They were named Isaac, Joshua, Peter, Shadrach, Jacob and Moses. Isaac and Joshua had been for some considerable time engaged in addressing their countrymen. Peter read English well, and was learning Greek and Latin. Shadrach had made good proficiency in Tamul. Jacob and Moses, the junior pupils, had made comparatively little progress.

On the 27th of June, 1824, Mr. and Mrs. Campbell joined those who had been thus successfully laboring. Of the first native service at which he was present, Mr. Campbell gives the following account:—"I went to see the native service conducted by Samuel Flavel. It is no small matter to hear a converted heathen address his countrymen with so much fluency and earnestness as was then done. It is a great matter to see the heathen listening with attention to the word of life, and to witness two from among them receiving the ordinance of baptism, as followers of Christ, as was then done. But it is a greater matter still, to sit down to the table of the Lord, and commemorate his death with twenty who were once idolaters, now no longer heirs of wrath, but children of the living God, and see them give evidence of their conversion to Christ, as I then did. Long shall I remember the feelings I then experienced, and wish that those who pray for the cause, and support its interests at home, could witness such a scene. Nor does Samuel labor alone; two other youths, endued, I trust, with fervent piety, labor assiduously, as far as their ability extends; and should the Lord God of Israel give success to our plans, there will, I hope, soon go forth a host of warriors to fight the battles of the Lord, and to warn their countrymen of the danger and destruction to which they are exposed."

Mr. Chambers, unable to bear the climate, even at this comparatively salubrious station, was recommended to return to Europe. He, however, died at sea, on the 7th of January, 1826, the day after his embarkation; but Mrs. Chambers and her two children arrived safely in this country.

In 1827, Mr. Campbell made a tour of one hundred miles, in which he engaged in public discussions with the Bramins and others, on Hindooism and Christianity. This mission receives great encouragement from several pious officers and their ladies. The native seminary appears to be producing the happiest results; and in 1829, we find six of these students laboring with success in other stations.

The directors, in their latest report of this mission, give the following pleasing statement:—"On sabbath morning, there is a native service in the mission chapel, at which from forty to sixty persons usually attend; and in the afternoon another alternately in the Choola and at the barracks of the native artillery. Through the week, there is preaching once or twice every day excepting Saturday. The members of the native church are eighteen. The English church has thirty-three communicants. The Canarese school has eleven lads, who are represented as promising, and who are regarded as likely to become students in the native seminary. There are at present eighty-nine boys in Bangalore receiving instruction, five girls and six women. Thirty thousand copies of Mr. Campbell's tracts on "*the doctrines of the gospel*," in the native tongue, are now in circulation; and it is to be hoped that the truth of the gospel will soon be the power of God to the salvation of multitudes in this city.

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#### SALEM.

Mr. and Mrs. Henry Crisp arrived at this *new* station in October, 1827. This town is said to contain 60,000 inhabitants, who are remarkably free from Braminical influence. Schools were immediately opened, and but little opposition was offered. The missionary career of Mrs. Crisp was short, but marked by eminent piety and diligence. Mr. Crisp, in 1831, was assisted by Isaac David, a native convert, who prosecutes his labors with prudence and devotedness. There are eight schools, containing two hundred and sixty-one pupils. Three Tamul services are performed every sabbath, at the mission premises. The afternoon congregation consists of two hundred poor persons, who come to receive alms.

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#### COMBACONUM.

[Twenty miles from Tanjore.]

Early in the 12th century, the Danish missionaries labored here with success. The circumstance

which led the London Society to establish a station here, was a visit which was made by Mr. Mead, who, in 1825, came hither for his health. He gathered an English congregation, preached in many of the villages, and put into circulation several thousand tracts.

It will be seen under the head of *Travancore*, that this town was formerly an *out-station*; but, in 1830, the directors annexed it to the *Madras* district, it having become the residence of the Rev. Edmund Crisp, from Madras, who is assisted by four native readers. The population of this place is 42,000. Several villages are connected with this station. In addition to eleven schools, containing three hundred and seventy-seven boys, Mr. Crisp has a class of twelve Bramin youths, who attend him every Saturday to read the Scriptures in Tamul. The number of native Christians under the wing of this mission is eighty, viz. thirty-four males and forty-six females, of whom a large number are converts from popery.

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#### TRAVANCORE.

Travancore is the name of a populous region on the south-west coast of Hindoostan, separated from the southern Carnatic by the Ghaut mountains, and extending from cape Comorin about one hundred and fifty miles to Cochin. The country is divided into thirty districts, in only two of which the Tamul language is known. The Malayim is generally spoken. The population is nearly a million.

Christianity was early introduced into Travancore, and its doctrines are still professed by about 90,000 native Christians. The profession, in too many instances, however, is but nominal.

The Rev. W. Ringeltaube sailed for India, in 1804, in company with the Rev. Messrs. Cran and Des Granges; but as, subsequently, he did not approve of that part of the country which they chose as the scene of their labors, he resolved to direct his attention to the southern part of the peninsula, whilst they were attempting to erect the standard of the Redeemer's cross in the Northern Circars. For some time he remained undecided with respect to the particular spot where he should commence his missionary work; but he was at length induced to fix on the *Tinevelly* country, in consequence of the affecting accounts which he received of the persecutions recently endured by the Christian converts in that part of India. "This district, called *Tinevelly*," says Mr. Ringeltaube, in a letter to the directors, "is about ten days' journey in circumference; and is supposed to contain nearly five thousand Christians, under the care of catechists. *All*

these, it may easily be conceived, are not what we would wish them to be; but sincerity is said to be a leading feature among them. Most of them live in immense woods, unacquainted with the corruptions of the world, except what they feel from their oppressors. They meet on a Sunday afternoon for instruction and worship, and conclude with a contribution for the poor among them; not in money, for this they do not possess, but in sugar, eatables, and other trifling articles."

Alluding to the persecutions of these people, Mr. Ringeltaube observes, in another part of his letter, "By the black underlings of the collectors they are frequently driven from their houses, put in the stocks, and exposed for a fortnight together to the heat of the rising sun and the chilling dews of the night; merely because there is no European missionary to lay their complaints before the government. In some instances, Christians have been severely flogged till they consented to hold the torch to an idol and to sweep a heathen temple; and, one day, at a place called Hickadoe, a heathen moh surrounded the village, and not only plundered the houses of the Christians, but ill treated their families, by kicking, flogging, and other cruel usage. Even the catechist, who, partly through illness, and partly from timidity, had shut himself up in his house, was stripped, robbed and miserably beaten; and from his account it seems that the manikar (a black peace-officer of the place) had contrived the whole affair, with a view to vex the Christians."

Notwithstanding the strong desire which our missionary felt to hasten to the district of Tinevelly, a variety of circumstances precluded the possibility of going thither till the month of February, 1806; and he was then equally grieved and disappointed to find that the persons, on whose behalf such a lively interest had been excited in his bosom, were merely Christians in name, being evidently unacquainted with the nature of personal religion, and incapable of answering the most simple questions on the great subject of their eternal salvation. Considerable numbers were anxious to be baptized; but when Mr. Ringeltaube inquired why they preferred such a request, the best instructed among them could only reply, "For the good of my soul." At one place an applicant said, "My two brothers, while coming down from a palmyra-tree, received a mortal blow on their chests, from the devil; and I wish to be baptized, in order to escape a similar fate." And on another occasion, a person ingenuously acknowledged that his object in embracing Christianity was to obtain relief from a trifling tax which he paid to the government.

One day, a Mahometan weaver in the neighborhood of Palamcotta applied to Mr. Ringeltaube to be admit-

ted into the church by baptism. "I liked his honest, thoughtful face," says our missionary, "and hoped for a true convert; but on further inquiry, he acknowledged that his aim was to get a trifling sum of money in his present distress. I advised him to desist from his intention, as his desire could not be gratified; but, at the same time, I preached to him Christ crucified, the stumbling block of the Mahometans as well as of the Jews."

After some time, Mr. Ringeltaube was permitted to extend his labors into Travancore, and that kingdom now became the principal seat of the mission. Here several congregations were formed, and great numbers of the inhabitants were baptized; but too many of them, like those in the Tinevelly country, seem to have been actuated by an expectation of some immunities or worldly advantage. Many persons, indeed, of high caste, both Hindoos and Mahometans, intimated their readiness to embrace Christianity, provided their debts were to be paid, as a remuneration for the change of their religion. "For two hundred rupees," says Mr. Ringeltaube, "I could have bought them all; but as I declined to pay their debts, they never called on me again."

After laboring faithfully and assiduously at this station for several years, Mr. Ringeltaube was compelled, by ill health, to relinquish it, in 1816, and from that time till the close of the following year, the London Society had no missionary in Travancore. In December, 1817, however, Mr. Charles Mead arrived at this station, and found no fewer than ten congregations of professed Christians, with as many schools for the instruction of the children. And in September, 1818, he was joined by Mr. Richard Knill, whose health required that he should quit Madras for a more temperate climate.

The former of these brethren, in a letter dated October 26, 1818, says, "My time has been occupied, during the present year, in acquiring the language, travelling to the churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamul enables me; and, also, in the administration of justice among all classes of the natives, to which office I have been nominated by the rajah's government. The natives are so fully sensible of the advantages now enjoyed by them, in the impartial administration of justice, that Bramins and sooders, high caste and low, come forward, exclaiming, 'You are our father,—our saviour,—our only protection!' They sometimes bring their children and throw them at our feet, saying, 'These are no longer our children, but yours.' These expressions of obligation certainly far exceed their weight, being couched in the impassioned language of the East; yet they are calculated

to show how this people would admire the gospel merely for the temporal blessings which it brings with it, were they but acquainted with its nature, influence and tendency."

About the same time, there seem to have been some pleasing evidences that the gospel of Christ had not been preached, in this part of India, altogether in vain. "When conversing with the people," says Mr. Knill, "on the importance of being prepared to die, one man said, 'My father was prepared.' By what means? 'Through the merits of my Saviour.' Did he live a good life? 'Yes, after he knew the good way.' Who made him good? 'It was God.' Did your father say much when he was dying? 'One sentence I remember!' What? 'He said, O Jesus, receive my spirit!'

"Another evening, when conversing with the people, a man said, 'I frequently used to beat my idol, when matters did not go well with me; but it was very foolish, as the idol could neither do me good nor harm.' 'No,' said I, 'that is true; but what have you done with your idol?' 'O,' said he, 'I have beaten it to pieces, and God shall bruise Satan under our feet shortly.' These sayings," Mr. Knill observes, "did me more good than thousands of gold and silver would have done; and it is only from such things that missionaries must look for comfort and delight."

During the years 1818 and 1819, nearly three thousand of the natives of Travancore placed themselves under religious instruction, in addition to about nine hundred formerly connected with the mission, when under the superintendence of Mr. Ringeltaube; and though, in respect to many of these, it cannot be said that they were, at this time, the genuine disciples of Christ, it seems evident from their conduct, that none of them had renounced their ancient superstitions from selfish considerations.

In the annual report of the directors, for 1824, it is stated, on a general survey of the Travancore mission, that the native congregations, though not so large, are more select than formerly, and that these contain persons, though their number be not great, whose attendance on the means of grace is regular, and who appear to be growing in the knowledge of the gospel, and in the fear of God. It is also stated, that, in consequence of the establishment of a printing-office, and the formation of a Travancore religious tract society, the schools are much better supplied with books than formerly, and the tracts are generally perused with attention by such persons in the congregations as are capable of reading. Besides the two principal stations of Nagercoil and Quilon, there are, at present, no less than *twenty-eight* out-stations, in most of which schools are established, for the instruc-

tion of the rising generation; and public readers of the Scriptures dispense, either stately or occasionally, the word of life.

In the same interesting document it is stated that an English and Tamul spelling-book has been compiled, for the use of those schools in which the English language is taught; that several useful theological treatises are in a state of forwardness; and that the brethren devote two hours daily to a careful examination of the new Tamul version of the Holy Scriptures.

The progress of truth was steady and encouraging through the years 1825, 6 and 7. The attention of the missionaries was directed to the native schools; and the Bramins appeared not only friendly, but they subscribed to the schools. In no part of India has the circulation of tracts been attended with greater success. By the perusal of these silent preachers, several natives were induced to cast away their idols, and to inquire after a more excellent way. In 1825, several very valuable presents were received of paper and books from the tract and Sunday school societies in London.

In 1828, the annual report states,—“To no part of the great field of labor, do the directors turn with greater satisfaction and interest than to Travancore, where a wide door and effectual has been opened, which, they trust, no one shall be able to shut.” The following is the report of the deputation respecting the Travancore mission, and which influenced the directors in their determination to divide this field into two parts:—

“The residence of the missionaries is pretty central, with the Eastern Division on the one side, lying eastward and southward of the settlement, stretching down to cape Comorin, which is distant fourteen miles; and the Western lying on the opposite side, stretching to the westward and northward towards Trevanderam. The present residence of the missionaries at Nagercoil is very suitable to the Eastern Division. But having ourselves traversed the whole district, and both divisions of the mission, we are convinced, that the *Western* labors under great disadvantages, in consequence of being so remote from both the missionaries. Convinced that both the objects of the mission would be greatly promoted by one of the brethren residing in a place more in the centre of this part of the district, we proposed to have a separation, and to form the two divisions into two distinct missions; that Mr. Mault should remain in charge of the Eastern at Nagercoil, with the seminary, all the congregations and schools, and the native teachers belonging to that part—now to be regarded as a distinct mission; and that Mr. Mead should remove, and take up his residence in some central spot in the Western Division, about ten

or twelve miles from Nagercoil, with the printing establishment, and to take under his charge all the congregations, the schools, and native teachers belonging to that branch of the mission, which should also be considered as a distinct mission. We proposed, also, that the seminary should be supported still from the proceeds of the landed property which belongs to this mission, as it has been, both the missions deriving equal advantages from it; and that the surplus of income should be equally divided, and be at the sole disposal of each missionary for the support of schools, and the promotion of the general cause; each giving an account of the manner in which it has been expended. The two missions are nearly equal as to the number of schools, chapels and congregations, native teachers, &c.

"Anxious to bring this arrangement to a conclusion before we left, being very deeply convinced of its importance, and as it met with the entire and cordial approbation of both the brethren, they accompanied us with a view to the selecting of a suitable situation and spot of ground on which to build a house for the accommodation of Mr. Mead. The ancient town of Travancore (from which the kingdom takes its name), about eleven miles from Nagercoil, near the main road which leads to Trevanderam, was deemed the most suitable; and a spot of ground near that place, and in the heart of an immense population, was fixed upon as being suitable. Mr. Mead supposed that one hundred pounds would enable him to build a house here of sufficient size; and something more being necessary for the erecting of a printing-office, we gave him a check on the agents for 1,400 rupees. This house will be completed by the beginning of the next year, when Mr. and Mrs. Mead and family will immediately remove thither.

"By this arrangement, while we doubt not that the cause will be greatly benefited, all the advantages of mutual counsel between the missionaries will be allowed, and each be more at liberty to exert his own talents in the cultivation of his own field of labor. As great objects are gained by this new arrangement, and but a trifling expense incurred, we cannot but hope that it will meet with the cordial approbation of our friends in the direction. If so, you will in future consider this mission at Nagercoil as two; and each missionary will send in his own report distinct from the other, to the directors annually. The *Eastern* mission will go by the denomination of the *Nagercoil mission*; and the *Western*, by that of the *town of Travancore mission*. Thus a chain of missionary stations is formed, running through the kingdom of Travancore, commencing at Nagercoil; eleven miles to the north and west, the town of Travancore; twenty-nine miles farther

northward, Trevanderam; and forty miles beyond that, Quilon;—every station most highly important, and every mission, we doubt not, in a short time, will be highly efficient. By one day's journey all the brethren can meet at Trevanderam, whenever the necessities of the whole Travancore mission may render it needful.

"Though we spent but a little more than a fortnight at this most interesting station, we visited nearly every school, and had the people assembled at almost every chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate; one of us was accompanied through the Eastern Division by Mr. Mault, the other through the Western by Mr. Mead. In the former are fourteen chapels, ten of which are good and comfortable buildings, and one more is to be immediately erected by the funds from St. Petersburg. Here are also thirty-six schools, containing one thousand three hundred and four children, some of which are girls, besides the girls' school at Nagercoil, under the care of Mrs. Mault, in which are forty fine girls, twelve of whom learn to make lace,—making in all one thousand three hundred and forty-four children; one school-master to each school. In this division are one thousand four hundred and ten professing Christians, men, women and children; four hundred and forty of whom have been baptized. To this Eastern Division belong seventeen native teachers and catechists. The seminary contains thirty-one boys and youths, who belong to the same division. These are to be added to the former amount, making a total of one thousand three hundred and seventy-five children and youths under constant religious instruction. The central chapel at Nagercoil, not finished, belongs to the eastern mission.

"In the Western Division are twenty-one schools, containing five hundred and forty-one children, some of whom are girls; one school-master to each school. To this division sixteen native teachers are attached. Here are one thousand four hundred and forty-one native Christians, ninety-five of whom have been baptized. Here are also twelve chapels, ten of which are good buildings; the other two are under improvements and enlargement. One more chapel is to be erected at the town of Travancore, near Mr. Mead's house, by the money sent from Russia.

The Eastern and Western Divisions contain together,

26 chapels.

59 schools, including seminary and girls' school.

95 school-masters, and Mr. Cumberland, who is over the seminary, with some monitors.

1,891 children under Christian instruction.

34 native teachers.

2,850 native Christians, five hundred and thirty-five of whom have been baptized; about one hundred of whom appear to be truly pious characters.

"So soon as Mr. Mead removes into his new house, and the two missions are formed, it is the intention of the brethren to form two churches of native converts who belong to each mission.

"We had several opportunities of seeing all the native teachers, as they assemble once a week at Nagercoil to report to the brethren their labors, to receive instruction, and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men and efficient laborers, possessed of good common sense and a competent knowledge of theology. They appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labors. They are essential auxiliaries to this vast and extended mission. With them is the superintendence of the schools, which they visit several times every week, and this they are enabled to do, as they all reside in the villages at which they labor, and where the schools are. They likewise assemble the people in the chapels on Lord's days, and other occasions, and read and explain to them the word of God, and go from house to house, catechizing men, women and children; a goodly number having turned from their dumb idols to serve the living God. This is indeed, generally speaking, but in profession, yet a considerable number, it is hoped, with the whole heart. We were delighted, on several occasions, to see congregations of five hundred persons assembled in some of the chapels, decently clad, and conducting themselves in the house of God with the greatest decorum and propriety. The schools we found, in general, in good condition, the children making rapid progress, as well the children of the heathen as those of Christian parents. On the average, five or six in each school read the Scriptures in the Tamul language, about fifteen or twenty repeat catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture, and the general principles of Christianity. The girls' school, under the care of Mrs. Mault (of whom we cannot speak too highly), is in an excellent state, and does her exertions much credit. Twelve of these girls learn to make lace, some of which is exceedingly well done. The children in this school and that called the seminary, both on the premises, are entirely supported, clothed, fed and educated from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains (as men-

tioned above) thirty-one boys, mostly small, a few approaching manhood. These latter may soon be useful to the mission, as readers or school-masters. Two or three know English pretty well. This institution is in a good state. The printing establishment appears to be conducted with efficiency. Some native youths are employed in it.

"We are most highly gratified with the state of the general aspect of this mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God. There is nothing, as far as we have seen, equal to it, in all India, and we were strongly reminded of what we had so often witnessed in the South sea."

From the time of the deputation's visit to Nagercoil, the mission continued to prosper. In 1829, the aggregate number of congregations in the *Eastern Division* (NAGERCOIL) was thirty-four. Out of twenty-seven of these societies, one thousand nine hundred and sixty-seven professed Christianity. The native schools amounted to twenty-nine, containing one thousand and eighty-four pupils. The mission also engaged the services of eighteen readers and five assistant readers. In the *Western Division*, the number of congregations was twenty-eight, and in twenty of these the members amounted to one thousand three hundred and forty. The schools at this time were twenty-three, and twenty readers are employed at various stations. At *QUILON*, Mr. Thompson labored with much promise of success, and distributed many parts of the Scriptures in Tamul, Syriac, Arabic, Portuguese and English. Pleasing accounts were also received from the out-station of *Combaconum*.

The most recent accounts from the Travancore mission are contained in the report of 1831, which describes the stations as follows:—

*Eastern Division.*

NAGERCOIL.—Charles Mault, W. B. Addis.

*Western Division.*

NEGOOR.—Charles Mead, William Miller, Mr. Ashton, assistant.

QUILON.—J. C. Thompson, W. Harris, Mr. Cumberland, assistant.

There is a seminary at Nagercoil, which supplies the mission with readers, assistants and native preachers. The schools throughout Travancore produce very desirable results. Not only have the children manifested an advance in attainments and good conduct, but the people generally begin to appreciate the education of the rising generation. Application for schools are more frequent and urgent than at any

former period, and the schools now contain pupils of all the several castes. This latter circumstance invests the schools with deep importance. Christianity forms a prominent part of the instruction given to the children; and, as the parents now take interest in the progress of their offspring, it is to be hoped that the perpetration of idolatry will soon come to an end.

Before we pass from this interesting field of Christian labor, it ought to be mentioned that the readers are employed at the following *out-stations*:—Tamara-

cocolum, Covacoolum, Agatesurum, Mylaudy, Putalum, Covilvilly, Auticaudu, Anandanadan-Kudy-Irappu, Viragoody-Irappu, Etambally, Amaudavilly, Cotnavilly, Colache, Mathavelley, Aleanparry, Natatary, Etavilly, Paliardy, Killyoor, Ammassee, Pattenum, Taveyodu, Manalekaudu, Mattiodu, Valeatturrey, Kananantury, Coolyturry, Trevanderum, Tittevelly, Tinnevilley, Vadakan-Kollum, Pichakudy-Irappu, Kananakullum and Kudankullum.

#### IV. ULTRA GANGES.

##### Stations.

CHINA.—Canton.  
SINGAPORE (island).—Singapore.  
JAVA (island). Batavia.  
SIAM.

MALACCA (peninsula).—Malacca.  
PINANG (peninsula).—George Town.  
AMBOYNA.

##### CHINA.

THIS country is the south-east portion of the Asiatic continent. It derives its name from the dynasty of *Tsin*. The most ancient name for this empire is *Tien-sha*, which signifies *under heaven*, and implies that it is only inferior to heaven. The extent from north to south is about one thousand four hundred and fifty miles, and from east to west, one thousand two hundred and sixty. Sir George Staunton states, upon what he conceived to be good authority, that the population, within the great wall, amounted to 333,000,000. The Rev. Dr. Morrison, whose long residence in Canton entitles him to an opinion, asserts from what ought

to be a complete authority, "A statistical Account of the empire," &c., that it does not exceed 150,000,000. For the purposes of government, the empire is divided into eighteen provinces. Respecting the history, manners and religion of this singular country, little can be ascertained which will prove satisfactory. Volumes of conjecture and ill-founded conclusions have been written; yet very few writers agree upon these points. Very respectable authors assert that "religion has scarcely any external form in China;" and others declare, that they have "gods many and lords many."\*

\* The following interesting view of the Chinese nation is extracted from Williams's Missionary Gazetteer, London edition, 1838:—

"The language is not only one of the most ancient in the world, but is, perhaps, the only one, of the early ages, which is still spoken by the living. It is supposed to be used by about one third part of the inhabitants of the globe. It possesses much ancient literature, which has been for many centuries the constant study of the literati of China, who have polished it to a high degree of what they deem an elegant conciseness and richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, that any knowledge of it was limited, among Europeans, to the curiosity of a few learned men, and to the imperious necessities of commercial intercourse, has been conquered by Christian missionaries; and is now rendered tributary to the diffusion of gospel light among this immense portion of mankind, notwithstanding the violent opposition that is made to Christianity.

"The government is patriarchal. The emperor is absolute; but examples of tyranny are very rare, as he is taught to regard the

people as his children, and not as slaves. The first principle instilled into the people is, to respect their prince with so high a veneration as almost to adore him. All places of honor or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers, or mandarins, there are nine classes, from the judge of the village to the prime minister.

"The national pride, and exclusive claim to preminence, of the Chinese derive most powerful support from the vain idea that their government is formed on the model of nature, and is a transcript of the noblest of its visible parts, viz. the heavens. The form of their cities—the regulation of the palace—the order of their standards—the make of their chariots—the ascent and descent—the arrangements of their foasts—and even the very shape and fashion of their garments, &c. &c.—were all anciently, and still are, in a good degree, supposed to bear a resemblance to something in the visible heavens—to some star or constellation—to some motions supposed or real—to some grand terrestrial objects, or to some recondite physical principle. They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from

## CANTON.

This is the principal seaport in China, and the only one to which Europeans are permitted to trade. The wall that surrounds the city is five miles in circuit. The factories of the different nations who carry on a trade here, are situated on the banks of the river. The population of this city is variously estimated at from 800,000 to 1,500,000.

The attentive regards of the London Missionary Society were early directed to China, and as soon as a suitable agent could be obtained, the directors determined to make an effort for the salvation of the millions who occupy this wide region of spiritual death, and around whom Satan has reared a barrier more impregnable to human assault, than the massy wall that defends their frontier.

The person deemed most adapted to this station was the Rev. Robert Morrison, whose studies at Gosport

the appearances in the heavens. Of old, they sent forth their armies—they overturned thrones—they punished oppressors—they seized on territory; all in obedience, as they supposed, to the aspects of celestial phenomena. If to these erroneous conceptions be joined their antiquity, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and especially the depravity of the human heart, which they have in common with others,—we can hardly wonder at the high and exclusive tone which they assume, or at their extravagant claims to superiority over the nations of the earth.

"The religion of China is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial, peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion, previous to the time of Confucius, is fabulous and uncertain. This most celebrated ancient philosopher of China was born about four hundred and fifty years before the Christian era, and seemed designed to reform, in some measure, the corruptions which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle,—eternal, infinite, indestructible, omnipotent and omnipresent. He considered the sun, moon, &c. the immediate agents of Deity, inseparably connected with him, and, as such, objects of worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent. By his sage counsels, his moral doctrine, and exemplary conduct, he obtained an immortal name, as the reformer of his country; and, from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarins.

"Soon after his death, a species of Lamanism was introduced into China from Thibet; and about the year 65, the sect of Fo was introduced from India. The name was derived from the idol Fo, supposed to be the Budhu of Hindoostan. About the fifteenth century, many of the literati embraced a new system, nearly allied to atheism; but this is confined to a few. The Chinese, in general, are so far from being atheists, that they go into the opposite extremes of polytheism. In China, no religion is preferred or encouraged by government. At the present time, its gods are, to use an expression of the sect of *Fuh*, *Haangho-sha-soo*, i. e. "In number like the sands of Hang river." Most of the forms of mythology, which make any figure in the page of history, now exist in China, except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Cansan, of Egypt, of Greece, of Rome,

had been peculiarly directed to a preparation for such an important undertaking, and who was subsequently assisted in London, by a native of China, in learning the language, and in transcribing a Harmony of the Gospels, and other parts of the New Testament, from a manuscript in the British Museum. His attention was also directed, under a qualified professor, to mathematics and astronomy, and he attended the lectures at the Royal Institution.

In the month of January, 1807, Mr. Morrison sailed from England, and under the gracious protection of that Being who holds the winds in his hand, and restrains the waves within their prescribed limits, he arrived in safety at Canton, where he applied himself with unwearied assiduity to the study of the language; though, in doing this, he was obliged to observe the greatest secrecy, and the persons who assisted him intimated that they trembled for their own safety, under the anticipation of being discovered.

Besides reading the Scriptures with his inmates, and

of Chaldea, and of India, are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune and her Pluto, as well as the western pagans had. She has gods celestial, terrestrial and subterraneous; gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain and the fire; over the grain, over births and deaths, and over the small-pox. She worships "the host of heaven—the sun, the moon and the stars." She also worships the genii of the mountains, rivers, lakes and seas, together with birds, beasts and fishes. She addresses prayers, and offers sacrifices, to the spirits of departed kings, sages, heroes and parents, whether good or bad. Her idols are silver and gold, wood, and stone, and clay, carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees. She has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy and necromancy every where prevail. Spells and charms every one possesses: they are hung about the neck, or stitched up in their clothes, or tied to the bed-posts, or written on the doors; and few men think their persons, children, shops, boats or goods safe without them. The emperors of China, her statesmen, her merchants, her people and her philosophers, also, are all idolaters.

"With regard to future retributions, those of the sect of Confucius profess to know no life to come, but that which their children and posterity shall enjoy on earth: hence their views rise no higher; in this their fears and hopes seem to terminate.

"The Elysium of the West, which the followers of *Fuh* look for, is such as the deluded imagination of an Asiatic would naturally paint: fortified palaces—groves of trees producing gems—pools of fragrant water, yielding the lotus flower as large as the wheel of a cart—showers of sweet odors, falling on a land the dust of which is yellow gold—myriads of birds, of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but, in conformity with the comparative contempt in which the female character is held throughout the East, they exclude all women, as such, from a participation therein. Those females who have acted well on earth, are first transformed into men, and then admitted into that palace of delights.

"The sufferings of the Tartarus, which their terrified imaginations have figured, are represented in pictures, as the punishments in

engaging with some of them in prayer, Mr. Morrison endeavored, under the pretence of explaining the words *law, promise, threatening, resurrection, &c.*, to communicate the important truths connected with these; as the law of God contained in the decalogue; the promise of life; the threatening of death; man's violation of the divine law, and the consequent introduction of human wo; the promise of forgiveness; the resurrection and eternal life through Jesus Christ. "I was, at first, perplexed," says he, "what words to make use of, to express, to the Chinese with whom I conversed, the Supreme Being; whether to adopt the *Tien-chu* of the Romish missionaries, or to make use of words which are commonly understood by the heathen to denote spiritual and superior beings. I, at length, resolved to use both modes of expression, generally giving the preference, however, to their own *vir xin*, which is the most generally understood. When I make use of other names, they imagine that I bring to them a new deity—the god of my own country;

purgatory and Tartarus were exhibited in the Eleusinian and other heathen mysteries: with this difference, however, that these are exposed to public view; those were seen by the initiated only. Lakes of blood, into which women who die in child-bed are plunged; red hot iron pillars, which the wicked are caused to embrace; devouring lions, tigers, snakes, &c.; mountains stuck all over with knives, on the points of which the condemned are cast down, and seen waltering in gore; cutting out the tongue—strangling—sawing asunder between flaming iron posts; the condemned creeping into the skins of those animals in the form of which they are destined to appear again on earth; boiling of the wicked in caldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons, with swords, spears, hatchets and hooks; wretched mortals, alternately shivering with indescribable cold, and burnt to coals with devouring fire;—these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures; the real existence of which the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render those deluded heathens inconceivably wretched even in this life.

"Their system of *morals*, as explained by the sect of the learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people who know not the true God. But to those who can compare it with the system of Christian ethics contained in the New Testament, it must, in all particulars, appear defective, and in many exceedingly erroneous; especially if the motives and ends of human actions, and the spirit in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as to render them not only irksome, but oppressive.

"Female infanticide, which still prevails in China, if it had not originally sprung from their doctrine of YIN and YANG, which sets every thing masculine in so exalted, and every thing feminine in so inferior, a light, was doubtless greatly increased thereby.

"Their general belief in the metempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence.

"Their cold-hearted philosophy, indeed, teaches and applauds the practice of *alms-deeds*. Charity falls clear as the dew-drop from the lips and pens of their sages, but often freezes ere it reach the ground. Even the natural desire which all men, as human beings,

and from this notion, which is perfectly in unison with all heathen ideas of gods, I keep as far distant as possible. I do not bring to them *another* god, but endeavor to convince them that their ideas of *xin* are erroneous; as there are not many but *one*, and he is the same to every nation under heaven. I even let them retain the word *tien*, or heaven, but attempt to engraft upon it proper ideas, as we do in our own language. It is of small importance to give to the heathen new words without correct ideas of things. The Roman missionaries have made much noise about forcing the Chinese to receive the term *Tien-chu*, the Lord of heaven, which is certainly a good expression; but then they have presented to them, at the same time, numerous objects of worship (saints and martyrs) perfectly in consonance with their old heathen ideas of the semi-deified spirits of departed good men. I was looking, the other day, into the prayer-books of the missionaries, translated into Chinese, and was grieved to find that they had been at so much labor

feel to assist their fellow creatures in distress, is greatly weakened in China—often entirely counteracted—by fear of opposing the will of the gods, who send men back to endure poverty and misery in this world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of fate are not only fruitless, but wrong; or by a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both.

"It is true, indeed, that some of the more rational condemn these evils, and have written against them, especially against female infanticide; but of how little avail can all such well-meant efforts to correct the horrid crime be, while the principles which gave it birth are held in honor! They are inconsistent with themselves. In one part of their writings, they deplore the bitter consequences, and warn men against them; while, in the other, they inadvertently magnify the causes from which they rise, as the only source of excellence and perfection in the universe. They deprecate the mortal stream, and yet feed the poisoned fountain; they strive to lop the branches, and yet manure the root!

"Though vice, in all its diversified forms, exists in China, still, perhaps, its external features do not at first sight appear so gross as in some other countries. But it is not to be concluded from hence, that the degree of it is less than in other parts of the heathen world. For the opinions and customs of all ranks of society not only furnish sufficient excuse for the commission of many sins against the law of God, but have even raised them to a certain degree of respectability and honor; and hence it becomes very difficult to convince them of the moral turpitude of those evils in which their parents, and their best and wisest men, have, from age to age, indulged. Chinese manners and customs are thrown into so regular and digested a form, as that a stranger, but superficially acquainted with the language and real spirit of the Chinese people, seems to see much to praise, and, comparatively, little to blame; while, at the same time, the nation groans under oppression and violence; their courts are filled with bribery and injustice; their markets with cozening and deceit; their houses with concubines; their monasteries with ignorant, filthy and indolent ascetics, 'who,' to use the words of a Chinese writer, 'are not worth the down of a feather to society;' their schools and colleges with high-minded, self-sufficient literati, to whose proud and sophisticated minds the humbling doctrines of the gospel will be no less obnoxious than they were to the sarcastic pride of a Celsus."

to render all the unscriptural jargon which is addressed to the mother of our Lord, together with prayers to holy men and holy women, and for the souls in purgatory."

Toward the latter end of January, 1808, Mr. Morrison paid a visit to the temple of Pak-ti-pu-saat, or the great northern deity. Here he found a large concourse of worshippers, who brought, in small baskets, fowls, pork, fish and vegetables, which, after the prostrations were over, they took away with them. Their offerings of candles, paper and fragrant matches, however, were all consumed, and part of the wine with which they were provided, was either poured into a trough before the altar, or thrown on the ground. When the worshippers threw their flaming paper on the metal altar, one of the attendants began beating a large drum and striking a bell, as if to draw the attention of the god to the presentation of the offering. This ceremony, however, was omitted when one poor woman came, with an offering of pork and green peas, but without either fowl or fish. Several of the worshippers muttered a prayer on their knees, and afterwards took up a crooked piece of wood, like a cow's horn divided lengthwise, which they threw down again and again, till it fell in a posture which they considered to be ominous of good.

When inquiring their fate in the temples, the Chinese, among other methods, have in a box a few slips of wood numbered. On their knees they shake the box in their hands, till one of the slips fall out, and after ascertaining the number, they receive, in the temple, a paper with a corresponding mark, and in this their future fortune is written. Mr. Morrison remarked that here, as in all other idolatrous countries, there appeared to be favorite deities, as well as particular times for the worship of one in preference to another. "Hence," says he, "many of the temples were now quite deserted, while that of Pak-ti-pu-saat was crowded with worshippers, and smothered with the smoke of their offerings, till the god was almost burnt out of his dwelling."

The next morning, about two o'clock, the noise of fire-works announced the commencement of the new year. The Chinese had dressed themselves for the occasion, on the preceding evening, and waited for its approach; and between two and three o'clock, the suburbs were thronged by persons carrying various offerings, and repairing to the temples.

In the course of the same month, our missionary had an opportunity of witnessing the Chinese mode of attesting the truth of an assertion, by cutting off the head of a fowl. This they consider as a very solemn ceremony, and do not like to do it but on special occasions. There is nothing similar to an oath exacted

by the magistrates when they take evidence. Appeals to the gods are only made among private individuals, when they question each other's veracity; and this is done not only in the manner already stated, but also by dashing an earthen vessel to pieces, and wishing that, if they speak falsely, they may be destroyed in a similar manner; or by blowing out a candle, and wishing that their life may also be extinguished. On some occasions, they go to the temple and utter imprecations before their idols. But Mr. Morrison observes, there is nothing here among the heathen that is a thousandth part so bad as the constant and irrational profanation of the names of the divine Being, and of sacred things, so common in Europe. "They do not," says he, "whether in good or bad humor, in jest or earnest, call upon Heaven to render them miserable in time and eternity, as wicked men, informed, but not influenced, by the gospel, do, in countries which are called Christian."

In a conversation which Mr. Morrison held, one evening, with his assistants, relative to the nature of the soul, it appeared that the Chinese scarcely distinguish it from the body till the period of death, when they suppose that a kind of manes passes into another state, and is united either to good men or beasts, as the deceased person has acted virtuously or viciously whilst on earth. They also observed, with respect to the paper, with gold and silver leaf on it, which is burnt on the altars of their deities, that the paper is designed to represent raiment, and the gold and silver leaf, money; and that all these, when sent up in flames, are caught by the surrounding spirits. On Mr. Morrison asking if they imagined the spirits had need of clothes, or were gratified by such offerings, they replied, with a laugh, that they could not tell; but they observed it was the prevailing custom, and that not only the magistrates, but the emperor himself, attended to it. With respect to the contempt of the Chinese toward foreigners, and their aversion to inform themselves respecting them, they stated that it was altogether useless to desire information beyond the boundaries of their own country. "The celestial and central empire," said they, "contains every thing within itself that it is desirable either to possess or to know. The most learned persons never acquire the whole of the literature of China. Why, then, should they concern themselves about that which is exotic? And as to religion and morality, the depths of knowledge contained in the books of Kung-fu-tsi have never been fathomed; and, until that be done, it is folly to attend to any other."

In consequence of a temporary misunderstanding between the European residents at Canton and the

Chinese government, the latter prohibited all intercourse with foreigners, and the commencement of hostilities was seriously anticipated. Mr. Morrison, therefore, retired, in the beginning of November, to Macao, where he applied himself unremittingly to the study of the language. Matters, however, were soon amicably arranged, and our missionary returned to Canton, where, in 1809, he was appointed Chinese translator to the English factory. Alluding to this circumstance in a letter to the directors, he says, "My reasons for accepting this situation were, briefly,—that it secured my residence;—that its duties contributed to my improvement in the language;—and that the salary attached to it would enable me to make my labor in the gospel less chargeable to the churches of Great Britain. The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life in that which does not refer to my first object. Whilst I am translating official papers, I could be compiling my dictionary, which I hope will be of essential service to future missionaries."

In the same letter which contains these remarks, Mr. Morrison says there has been, during the whole of this summer, a fleet of Chinese pirates on the coast, sometimes ten, twenty or forty miles from Canton, committing the most cruel depredations; and, when they land, if the villagers refuse to comply with their demands, the pirates proceed to murder them. Several thousands have been put to death on different occasions, and, in one instance, their firing could be heard from the viceroys's palace in the city. In autumn they went on shore, and cut down the ripe grain. They have about seven hundred vessels, and whenever they see a hope of plunder, they invariably make an attack. This year they succeeded in taking a small American vessel and a Portuguese brig; and the boat of the honorable company's ship *Ely*, with an officer and eight seamen, unfortunately fell into their hands. These pirates are not properly insurgents, disaffected to the government, but a banditti of wicked and cruel men, who threaten the destruction of commerce, and every thing beside.

"All pirates taken prisoners are beheaded, and, in some instances, instead of being hand-cuffed, their hands are nailed together. In return for these severities, they generally put to death those whom they take, particularly the officers, whom they cut to pieces."

In the course of his reading with his assistants, our missionary embraced every opportunity of speaking of the Lord Jesus, and salvation through him, as well as of the existence of the one only living and true God. "On this latter subject," says he, "their ideas

are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent and perfect Being, the Creator and Governor of the world. They have, however, lords many and gods many, before whose images they worship, and to whom they offer sacrifice. The word *heaven*, in their language, is exceedingly vague, and it seems impossible to determine its precise signification, as they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins; and of the pardon of great sins they have no hope."

In September, 1810, Mr. Morrison sent the Acts of the Apostles, carefully revised with the Greek text, corrected and pointed, to a Chinese printer; and, after seeing a specimen of his workmanship, agreed to pay him five hundred and twenty-one dollars for a thousand copies, including the cutting of thirty thousand characters, the wood on which they were to be cut, the paper, printing, binding, &c. This charge subsequently appeared to have been very enormous; but our missionary knew that, in consequence of his being a foreigner, the risk, both to himself and the workman whom he employed, was extremely great, and he had, therefore, no alternative.

It was a pleasing circumstance, when this little work was completed, that three ambassadors from the *Le ki-yo* islands, who had come with tribute to China, arrived just in time to be presented with some copies. The vernacular tongue of these islands is a dialect of the Chinese language, which is read by all their literati; and our missionary observes, "I could communicate with the ambassadors by writing Chinese, though I could not understand their spoken language. The population of the islands I could not ascertain, as they merely said that it consisted of a few times ten thousand. Their women are employed in weaving, and their present king is about twenty-five years of age. On my asking if he allowed foreigners to trade, the ambassadors wrote in reply, 'Our territory is small, and our produce poor; we cannot trade.' They have *Kung-fu-tsi*, and all the gods of China; but I could not obtain a sight of any of their books, as the ambassadors had none with them."

In a letter addressed to the directors, and dated April 2, 1812, Mr. Morrison says, "By the last fleet, which sailed about a month ago, I wrote and enclosed you a copy of my translation of the Gospel by *Luke*, and a Chinese tract on the Way of Salvation, which I hope would reach you in safety. I now enclose you a translation of a Chinese edict, by which you will see that to print books on the Christian religion in Chinese, is rendered a capital crime. I must, however, go forward, trusting in the Lord, though I will be careful

not to invite the notice of government. Indeed, notwithstanding my consciousness of my own weakness, I am not discouraged, but am thankful that my most sanguine hopes have been more than realized; as the practicability of acquiring the language in no great length of time,—of translating the Scriptures,—and of having them printed in China, has been demonstrated. I am grateful to the divine Being for having employed me in this good work, and should I die soon, it will afford me pleasure in my last moments."

The Chinese edict against Christianity, to which the undismayed and laborious missionary alludes, will, no doubt, be perused with interest, and is to the following effect:—

"The Criminal Tribunal, by order of the emperor, conformably to a representation made by Han, the imperial secretary (in which he desired that the promulgation of the Christian religion might be obviated), decrees as follows:—

"The Europeans worship God, because in their own country they are used to do so; and it is quite unnecessary to inquire into the motive. But why do they disturb the common people of the interior, unauthorizedly appointing priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law? The common people, deceived by them, succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to a rebellion; for as the said religion neither holds spirits in veneration, nor ancestors in reverence, this is evidently to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If some punishment be not decreed, how shall the evil be eradicated? and how shall the human heart be rectified?

"From this time forward, such European as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution;—and those who shall content themselves with following such religion, without wishing to reform themselves, shall be exiled. As for Tartars, they shall be deprived of their pay.

"With respect to Europeans at present in Peking, if they are mathematicians, without having other office or occupation, this suffices to their being kept in

their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the mandarins, in charge of the Europeans, inquire and act. Excepting the mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the viceroy of Canton, to wait there, that when ships arrive from their respective countries, they may be sent back. The Europeans in actual service at the capital are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Peking, where there are no more Europeans than those employed in mathematics, they will not be able clandestinely to spread false religion. The viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice; in order, by such means, to exterminate both root and trunk.—You shall conform to this decision of the Criminal Tribunal."

In laying this edict before the religious public, the directors of the London Missionary Society express their satisfaction with the firmness and intrepidity evinced by their missionary. "He is resolved," say they, "to go on in the strength of the Lord, to whose omnipotent care we cheerfully commit him; assured that the set time to favor China is approaching, when this edict (which will act, at present, as a most extensive proclamation of the publication of the Scriptures, and thereby excite the curiosity of the millions of China to peruse them) shall be not only revoked, but followed by another in favor of Christianity; and it is pleasing to perceive that, while the translator is proceeding in his important labors, the conquest of Java has opened a wide door for the circulation of the Scriptures among thousands of native Chinese, who are thus, in the arrangements of Divine Providence, and, perhaps, principally for this purpose, brought under British dominion."

In the summer of 1814, Mr. Morrison travelled in the suite of the British embassy, through six provinces of China, and some of the circumstances which occurred in the course of that journey we shall take the liberty of transcribing, for the information of our readers.

"On the 9th of July, I embarked, with several other English gentlemen, at Macao, and the next day his majesty's ship the *Alceste*, having on board his excellency the right honorable lord Amherst, ambassador from the prince regent to the emperor of China, arrived off the Loeward islands. There I left the honorable company's cruise, *Discovery*, in which I had embarked, and went on board the frigate.

"We had a very favorable passage to the gulf of Chih-le, by which latter term the Chinese denominate that province in which Peking is situated. On the 28th, the five vessels of which the squadron was composed, were safely anchored off the mouth of the river called Pei-ho, or the North river, on which, at the distance of two days' journey by water, the famous town called Teen-tsin, or 'the heavenly confluence of streams,' is situated. The village which stands at the mouth of the river is called Takoo. The land all around is a perfect plain, and so low as to be scarcely distinguishable from the anchorage, which, owing to the shallowness of the water, is eight or ten miles from the shore.

"On the 1st of August, I went on shore, at the request of the ambassador, to see an imperial commissioner, appointed to receive the embassy. And in a temple dedicated to Fuh-too, which is the Chinese pronunciation of Buddah, I found a European print of the head of our Saviour. He was crowned with thorns, and held a reed in his hand. This print was pasted on a large scroll of paper, which was hung up in one of the rooms of the priests, and incense vessels were placed before it. Observing some Chinese writing on the scroll, I was anxious to read it; but the priest said the picture was there dedicated, and he could not take it down. He showed me a book containing the service, which he said was used when they worshipped this picture; but it was in such a mystical style, that I could not make out the scope of it. This picture, and the name Teen-choo-Keou, by which the Romish religion is known, were the only vestiges of Christianity that occurred to me during the whole of our journey."

After mentioning a banquet, given by two imperial commissioners, at Teen-tsin, on the 13th of August, Mr. Morrison observes, "The general principles of our religion give a tone of elevation and dignity to the human mind which is not felt here. Associating at stated periods for worship, and to receive religious instruction, when the infinite greatness of the Deity is held up to the view of princes, nobles and people, and the idea is often suggested that all earthly distinctions must soon terminate,—naturally moderates a tendency to domination among the higher classes, and, at the same time, raises to a manly feeling the hearts of the poorest and most abject. In China the people never meet under similar circumstances, nor do they associate under something approaching to equality for the worship of their gods. The priests occasionally inculcate the practice of morality, and piety to the gods, by means of the press; but they never preach or teach orally. I am now writing in a temple, containing upwards of a hundred priests and as many

idols. About fifty priests worship images of Buddah, with morning and evening prayers, which occupy nearly forty minutes. There are three images placed in a line; and, before these, the priests burn tapers, offer incense, and recite prayers; sometimes kneeling, and repeating over and over again the same invocation; and sometimes putting their foreheads on the ground, in token of adoration, submission and supplication. Day after day, and year after year, this is gone through; but they never associate the people of any rank or age, to deliver instructions to them. Indeed, they are not qualified, being generally illiterate and uninstructed themselves. They are the mere performers of ceremonies, and should never be denominated by the same name that is applied to the ministers of the Christian religion. The multitudes of people in this country are truly, in a moral and religious point of view, 'as sheep without a shepherd.'

"Without referring to the peculiar and important doctrines of Christianity, but speaking merely of its general aspect in Protestant countries, with the qualifications and duties of its ministers, how vastly superior is it to the system of paganism which prevails here! The contrast struck me very forcibly during divine service in this very temple, as performed by the chaplain of the embassy. We have heard much here about sitting or not sitting in the presence of great men. The Chinese carry their objections to a ridiculous height in respect to persons sitting, who are of a rank a certain degree inferior to themselves; and on no occasion, religious or ceremonial, do superiors dispense with this usage. Hence, when looking round the congregation, during sermon, and seeing English noblemen, gentlemen of inferior titles, officers in his majesty's service, merchants, mechanics, soldiers and servants, all sitting in the same room, and listening to the same instruction, the idea which I have already mentioned of the general administration of the Christian religion being so very far superior, occurred with the greater force."

The real cause of the failure of the embassy, and of the abrupt dismissal of Lord Amherst and his suite from Peking, is stated by Mr. Morrison to have been as follows:—

"Having arrived at Tung-chow, which is one day's journey from the capital, we remained there eight days, discussing with a person of the rank of a duke (to whom I shall give that name) a question considered of vital importance by both parties, though it all turned on a ceremony. High officers of state in China, and dependent Tartar kings and princes, all submit to the *great emperor* a ceremony, which is the strongest external expression of devotedness and submission which this people, who abound in external forms of submis-

sion, have been able to invent. To kneel on the ground,—to place the hands on the floor, whilst bowing forwards,—and to strike the forehead against the earth once,—seems an abundantly apparent mark of veneration, devotion or submission. They, however, require the person to strike his head against the earth thrice; and they increase this as Europeans do their three cheers, by three times three; the worshipper rising and standing erect between each three, and then kneeling down again. This ceremony is called by a name which signifies 'three kneelings, and nine knocks;' and, by tributary princes and foreign ambassadors, it is performed to the emperor as an expression of homage. This, which by way of eminence is called *the ceremony*, was what the Tartar negotiators required from the British ambassador. That he should hesitate, few persons will wonder.

"The duke, at last, pretended to give way, and on the afternoon of the 29th of August we set off to the palace of Yuen-ming-yuen, and, after travelling all night, arrived at day-break the next morning. The Tartars rise very early, and the hour appointed by the emperor for giving audience to the ambassador had already elapsed. We were, therefore, hurried, after travelling the whole of the night, unwashed and undressed, to the door of the palace. A British nobleman representing his sovereign, and who had come many thousand miles to the court of China, demurred, as was natural, to enter thus into the imperial presence, and pleaded with the duke, who came out to urge him into the hall of audience, that the fatigue of the night had made him unwell; at the same time intimating a hope that his majesty would graciously defer seeing him that morning. The duke immediately went in, and said the ambassador was so ill, that he could not stir a step. This produced a gracious order that lord Amherst should retire to the house provided for him, with an intimation that his majesty's physician would attend upon him. He did attend accordingly, but what report he made is not known; though he certainly could not say, with truth, that the ambassador was dangerously ill. The emperor, however, thought he was imposed upon, and called a special meeting of his cabinet; and as no one apprized him of the fact of our travelling all night, till two or three days afterward, when it was too late, his imperial majesty, in the heat of his displeasure, decreed that the ambassador should be required to depart immediately. This decree was carried into effect the same day. At four o'clock in the afternoon, we left Yuen-ming-yuen, and, after travelling all night a second time, arrived at Tung-chow on the 30th, by break of day.

"The emperor afterwards discovered the real state

of the case; and, though the duke is brother to the empress, he removed him from some high situations of trust which he had previously held. Three other persons of the first rank were also removed from their offices; and an edict was published, chiding the courtiers for their indifference to the public welfare, and lamenting that selfishness should be carried to such a degree, as could hardly have been supposed possible. The duke's most intimate friends (as his majesty stated it himself), who, in ordinary cases, professed the utmost attachment and cordiality, smiling and fawning upon him, when they saw him perplexed and embarrassed by the questions put to him, would not, though it was fully in their power, set him right, or state the truth for him; every one observing, 'It is not *my* business.' 'Alas!' said the emperor in his edict, 'on what a dangerous rocky eminence does a statesman tread!' And, in the next line, he asks, 'If you had no regard to the duke, had you none for your country?'

"Notwithstanding all this, the emperor's notions of dignity would not allow him to give an explanation to the British ambassador. He ordered his officers, however, to treat him with politeness whilst passing through the country; and, the night after our departure, he sent three articles as a *donation* to the king of England, and took from our presents three articles under the name of *tribute*."

On the 6th of October, the missionary and his companions crossed the Yellow river, which, however, at that time, did not present so magnificent a spectacle as had been anticipated. Its width was not so great, nor its current so rapid, as most of the party had supposed, nor were its waters so yellow. Still it had a fine appearance; and the recollection of the great length of its course, and the frequent ravages made at certain seasons, by its impetuous waters overflowing or washing away its soft alluvial banks, gave considerable dignity and importance to the prospect.

At a place called Kwa-chow, Mr. Morrison entered into conversation with a Mahometan gentleman, who was lodging for a day or two in one of the temples of Buddha; those sacred places being often used, in China, as temporary inns for travellers. From this person our missionary learned, that there are considerable numbers of Mussulmen in different parts of China, and that they are not only tolerated in the exercise of their religion, but are, also, admitted into the service of the government. In Keang-nan, they have thirty-six mosques, which, in the Chinese language, they call "temples of worship;" all of them, however, are generally locked up, except on Friday, which is the Mahometan sabbath. They have a teacher, who recites their service in Arabic; but it is said that

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neither their doctrines nor devotions are translated into Chinese.

By the same person, who proved to be an officer of government, Mr. Morrison was informed, that at Kao-fung-foo, in the province of Ho-nan, there were a few families designated as "the sect which plucks out the sinews" from all the meat which they eat, and said to observe the eighth day as a sabbath. "This statement," says our missionary, "corresponds with what is related in Grosier, respecting the persons considered Jews; and I think the account here given strengthens the probability that they are so.

"A copy of a Hebrew letter, sent out by some Jewish gentlemen in London, was, last season, forwarded by a native to Ho-nan, with a promise, that if he could find any person capable of reading the letter, and answering it in the same language, he should be remunerated for his trouble. He, accordingly, went to Kao-fung-foo, and, as he stated, found a person who said he understood the letter, and undertook to procure an answer in a few days; but the times were so troublesome, in consequence of various rumors of rebellion, that the messenger became apprehensive, and left the place, before the person who had taken the Hebrew letter brought him any answer."

In Shau-tung, Mr. Morrison passed near the birth-place of Confucius; and, in a most romantic spot on the Po-yang lake, he had an opportunity of seeing a college, at which Choo-foo-tsze, a highly esteemed commentator among the Chinese, taught about six hundred years ago. "This college," says Mr. Morrison, "is situated at the top of a glen, through which a clear stream winds its way over a rocky bottom. Near the stream are cultivated spots, and up the sides of the hill a variety of timber grows. At the top of the glen, the 'Mountain of Retreat' lifts its dark rocky summit, and defends the 'College of the White Stag Valley' from the northerly blast. Here Choo-foo-tsze taught. They show the rock on which he sat to angle; and a tree, yet bearing flowers, which he planted with his own hand."

On the 1st of January, 1817, the embassy arrived at Canton; and on this occasion Mr. Morrison observes, "Nearly six months had elapsed from the time that I embarked at Macao. In the course of my journey, I visited a great many temples; but they were generally in bad repair, and some were in ruins. These religious structures, which Europeans call pagodas, were, in many places, falling down; having been chiefly built during the last dynasty. Priests do not reside in them, but idols are placed in the different stories; and from an inscription which I saw on one, I am inclined to suppose that an idea of placing the idols as near to heaven as possible, was part of the mo-

Vol. I.—Nos. 43 & 44.

tive for building them so high. The loftiest consist of nine stories, and they are often built on the tops of mountains, where the labor and expense of erecting them must have been immensely great."

Two months after the missionary's return to Canton, twenty-four persons were beheaded, in one day, at the usual place of execution, and eighteen more suffered, in a similar manner, within four days afterward. Such spectacles, indeed, occur so frequently, that the attention which they excite is comparatively trifling. The government does not even give publicity to the crimes of the delinquents, but the daily paper merely notices the fact of their decapitation. No account of their conduct on the verge of eternity is presented to their fellow subjects, nor do any of the ministers of religion attend them, even in their last moments, to excite them to repentance.

The posture of execution is very singular. The criminal is obliged to kneel, with his face toward the imperial residence, and bending forward, in the attitude of submission and thanksgiving, his head is severed from the body, by a skilful blow with a sword.

The prison in which malefactors are usually confined, is such a loathsome and horrible place, that it is called *te-yah*, or hell; and from their sufferings during the period of their incarceration, or from excess of fear, it sometimes happens that the culprits cannot support themselves in the position required. Others, however, evince a dauntless effrontery, and go out of the world threatening vengeance against their persecutors in the life to come; that is, when having undergone their destined transmigrations, they shall live as before in this world.

"It has been generally thought," says the editor of the Anglo-Chinese Gleaner, "that, considering the vast population of China, few criminal executions take place. This, however, is a great mistake; as more than one thousand criminals suffer death annually, in the province of Canton alone! A learned Chinese asserts that, on an average, one hundred are put to death in this province every month!" Justly indeed has it been remarked, that "paganism is not adapted to cherish the nobler feelings of the human heart."

In the following month (April), an alarming earthquake happened at a place called Chang-kuh, on the western frontier of China, where a persecution of the Christians had occurred about two years before. On this lamentable occasion, about eleven hundred houses fell, and crushed to death beneath their ruins upwards of two thousand eight hundred persons, including Chinese and foreigners, old and young, men and women, and a number of the ianna priests. In an edict relating to this sad event, his imperial majesty expressed the most lively feelings of commiseration for the sufferers,

and granted a sum of money, in addition to that already given by the viceroy of the province, to be distributed among the houseless survivors; peremptorily enjoining that it might be applied to the relief of the people, instead of being embezzled to a certain extent, as had sometimes been the case. About three months afterward, the river Pih-Keang, in the neighborhood of Canton, overflowed its banks in the night, and inundated the land, to the west and the southward, so completely, that about nine hundred persons were unfortunately drowned, and a considerable number of houses were destroyed.

In a letter from our excellent missionary (now Dr. Morrison), dated September 4, 1817, he says, "I have translated the Morning and Evening Prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a *help* to social worship, and as affording excellent and suitable *expressions* for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no *authority* but their own general excellence, and are not binding on the practice or conscience of any; and as they are not *exclusive*, I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be fully adequate. The heathen, at first, require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese, as they were, was better than for me to new model them. The church of Scotland supplied us with a catechism; the congregational churches afforded us a form for a Christian assembly; and the church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of *no party*. We recognize but two divisions of our fellow creatures,—the righteous and the wicked—those who love our Lord Jesus Christ, and those who do not."

On the 13th of May, 1818, a storm suddenly arose at Peking, which almost darkened the heavens, and filled the air with clouds of sand and dust. The emperor, conceiving this occurrence to be an indication of divine displeasure, was naturally much alarmed, and convened his ministers of state, to endeavor to discover, if possible, the cause and real meaning of so terrific a phenomenon.

In a public document, published on the occasion, his imperial majesty reprimanded his astronomers for

not having previously informed him when the hurricane was to take place; and for having stated to him, but three days before, that the most benignant stars were shedding their felicitous influence around his person, and indicating the enjoyment of long life and uninterrupted prosperity. "All this, however," the emperor judiciously observes, "was evidently the language of flattery; as they either could not or would not tell him what evils were about to happen."

In the course of the preceding year, his imperial majesty had displaced and degraded Sung Ta-jin, his prime minister, for having presumed to advise him not to visit certain tombs of his ancestors. Three of the astronomers, who were now consulted, gave their opinion that the cause of the hurricane was the dismissal of the late premier, and suggested the expediency of recalling him; but this suggestion was by no means agreeable to the emperor, who reproved his advisers for their presumption in daring to interfere with the exercise of his royal prerogative.

Another opinion was presented by the Mathematical Board, who intimated, that if this kind of hurricane, accompanied by a descent of dust, continue a whole day, it indicates perverse behavior, and discordant counsels between the sovereign and his ministers, together with great drought and scarcity of grain. If the wind blow up the sand, move the stones, and be accompanied by a noise, inundations may be expected. If the descent of dust continue but an hour, pestilence may be anticipated in the south-west regions; and in the south-east, half the population will be diseased.

The Gazette published on this occasion expresses the emperor's painful anxiety on account of the long drought which had been experienced, and states that he had appointed his sons to fast, to pray, and to offer sacrifices to heaven, to earth, and to the god of the wind.

The 20th of May was to be observed as a solemn fast; and on the day of sacrifice, the princes, nobles and ministers of state were to appear in a peculiar cap and upper garment, indicating deep contrition.

From these facts it is obvious that the minds of the highest classes of the community in China are exercised on the important subjects of *sin*, and *Providence*, and *punishment*; and, as the light of unassisted reason is too feeble to conduct them into the paths of truth, how desirable is it that the truths of the gospel should be introduced into their country, which are alone capable of rendering the inhabitants "wise unto salvation!"

In a letter dated March 18, 1819, Dr. Morrison observes, that he had recently written a small book called a "Voyage round the World," with the design of enlarging the minds of the Chinese poor, in respect

to mankind generally, and to introduce the essential truths of Christianity. "To this," says he, "I added a map of the world, which so greatly delighted the Chinese printer, that he made some copies for himself; but in copying that part in which I mentioned *Judea*, where Jesus, the Saviour of the world, was born, he obliterated the name of Jesus, I believe, through fear."

To prove that Dr. Morrison's idea was well founded, and that the printer had *cause* of apprehension, it may be proper to glance at the persecutions which were experienced by the Roman Catholic converts, in the course of the same year.

"Every European priest whom they discover," says one of the Catholic missionaries, "is arrested and put to death on the spot; and a similar fate is reserved for the Chinese Christian priests. The other Christians, when they will not apostatize, suffer the most dreadful torments, and are afterwards banished to Tartary. In this year (1819) there are in the prisons in the province of Sutchuen alone, two hundred persons, who wait the moment of exile. A Chinese priest has been strangled, and two others are to die in the same manner. In the whole empire there are but ten missionaries, five of whom are at Pekin, where they can have no correspondence with the inhabitants but in secret. The emperor has declared that he will have no more printers, watch-makers, nor even mathematicians. The bishop of Pekin has in vain attempted to introduce himself into his diocese, under that title. The only means of penetrating into the country, of which the missionaries can avail themselves, is to join the couriers, who go from Pekin to Macao; but if this be discovered, both the missionary and the courier are put to death on the spot."

On the 25th of November in the same year, the translation of the Holy Scriptures into the Chinese language was happily brought to a complete termination. And on this interesting occasion Dr. Morrison wrote to the directors as follows:—"To have Moses, David and the prophets,—Jesus Christ and his apostles,—using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of pagan skepticism will be dispelled by the day-spring from on high; and that the gilded idols of Boddah, and the numberless images which fill this land, will one day assuredly fall to the ground, before the power of God's word, as the idol Dagon fell before the ark.

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book

which contains his name or his doctrines, is felt and cherished. This, however, does not induce me to despair. I remember *Britain*,—what she was, and what she now is, in respect of religion. Three hundred years have not yet elapsed since national authority said, that 'the Bible should *not* be read openly in any church, by the people, nor privately by the poor;—that only noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their houses.'—I remember *this*, and cherish hope for China.

"Tyndal, whilst being fastened to the stake, exclaimed with a fervent and loud voice, in reference to Henry VIII., 'Lord, open the eyes of the king of England!' and his prayer seems to have been heard and answered. Let *us* be as fervent in a similar petition, in reference to the sovereign of this empire."

During the summer of 1820, Dr. Morrison opened, at Macao, a dispensary for the Chinese sick poor, and continued it till what is called the close of the Macao season. It became very popular; but after the return of his family from Europe, our missionary found his time inadequate to its continuance.

"We have had many deaths around us," says this faithful laborer, "which have shocked the minds of those who reside on the spot. A Chinese magistrate in Macao, who had attacked the press, died miserably in August; and in the northern part of this province and the adjoining one, an epidemic is prevalent, which has carried off some thousands of the Chinese. In the spring of the year, the Yellow river overflowed its banks, and deluged the country; and on the 4th of August, an earthquake took place in the province of Ho-nan, which threw down twenty thousand houses and cottages, and crushed a great number of persons to death. The government Gazette reckons them at about four hundred; but they always underrate these calamities. Upwards of five hundred were also bruised or otherwise injured."

The 2d of September was marked by the death of the emperor Kea King, who expired suddenly, in the sixty-first year of his age. This event was succeeded by a contest between two of his sons for the imperial diadem, and several of the provinces were, for some time, in a state of revolt, in consequence of the dispute relative to the succession. At length, however, the emperor's second son (the eldest living) ascended the vacant throne, under the title of Taoukwang, or "Reason's glory," by which he designed to intimate that his reign would be a glorious age of reason in China.

Among many other instances of human depravity which have induced our missionary in China to remark, in some of his communications to the directors, that

"iniquity abounds" in that extensive but benighted empire, the following are particularly calculated to excite every pious reader to importunate prayer and unremitting exertion, on behalf of a people, whom nothing but the gospel of Christ can render amiable in this life, and completely blessed in that which is to come.

At Canton, in the spring of 1822, two cases occurred of children murdering their parents. When seized by the officers of government, both the wretched criminals refused all sustenance, with the design of starving themselves to death. Being at a considerable distance from the residence of the governor, (where, according to law, they should have suffered a slow and ignominious death, by being bound to a cross and cut to pieces,) they would certainly have died of want, before they could have reached the place. The local magistrates, therefore, ordered them to be bastinadoed till they expired.

In the course of the same year, a young woman at Peking murdered the father of her husband; but it appears that the victim of her fury had for some time cohabited with his son's wife, and had at length murdered his son, to facilitate this adulterous intercourse. The incestuous widow, to avenge this action, then killed her own paramour, the parent and assassin of her unfortunate husband!

In the annual report communicated to the general meeting of the London Missionary Society, in 1823, the directors observe:—"The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of his time during a period of fifteen years,) as well as that of the Chinese version of the Holy Scriptures, forms a kind of epoch in the history of the mission, and seems to present a suitable occasion for taking a brief retrospect of what has been accomplished in this interesting section of the society's operations.

"The important part taken by Dr. Morrison in the Chinese version of the Scriptures, had he been able to accomplish nothing more in furtherance of the society's designs in the East, would have amply compensated for whatever expenditure of labor, time, or money has taken place in this department. And although we cannot but place a high value on his philological labors, it is unquestionably on his services as a *translator* of the sacred records, that we are compelled to rest his strongest claims to the esteem of the Christian world and the gratitude of future ages.

"It is, however, due to Dr. Morrison to observe, that by means of his Chinese and English dictionary, in conjunction with the Chinese grammar, compiled by him, and published about twelve years ago, he has

furnished, for the use of English students of Chinese, highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time, he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy. But his labors in this department are chiefly important, as they supply the Christian missionary with the means of attaining with accuracy, and, as far as possible, with ease, the language of a people who compose about a fourth part of the entire population of the globe.

"It may further be observed, in reference to the philological labors of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention on the part of the more inquisitive Chinese at least, to the doctrines and evidences of Christianity.

"Ever since the year 1813, the gospel has been more or less regularly preached, both in English and Chinese, either at Macao or Canton. Nor has this small portion of the Christian ministry, thus insulated as it were, and conducted almost to the extremities of the eastern world, been wholly destitute of effect. Besides the advantages derived from these religious services, by European and American residents, 'there are some Chinese,' to use the language of Dr. Morrison, 'on whose consciences divine truth has made an impression.'"

On the 9th of December, 1823, Dr. Morrison embarked in the *Waterloo*, captain Alsager, for England, where he arrived in safety, on the 20th of March, in the ensuing year. Previous to his departure from China, however, he dedicated, by prayer and imposition of hands, a native convert to the work of an evangelist among his own countrymen; securing to him a small annual stipend, for the duties to be performed in discharge of his sacred obligations; and, at the same time, permitting him to pursue his secular calling, as the principal means of his support.

Shortly after our excellent missionary's arrival in England, he had the honor to be introduced at court, by sir George Staunton, bart., as the first Protestant missionary to China; and was presented to the king by the president of the Board of Control, the right honorable Charles Wynn. Dr. Morrison was permitted

to lay before his majesty a copy of the Chinese version of the Holy Scriptures, made by himself and the late Dr. Milne; and also, to present to the king an account of the Anglo-Chinese college and Singapore institution, to which the attention of our readers will hereafter be directed.

In an official communication to sir George Staunton, dated April 12, 1824, Mr. Peel, the secretary for the home department, stated that, in laying the Chinese Bible before the king, he had mentioned the very singular and meritorious exertions made by Dr. Morrison, for the promotion of religion and literature in the East; and that he had it in command to communicate his majesty's mark of approbation of that gentleman's distinguished and useful labors.

Another letter was subsequently addressed to Dr. Morrison himself, by his majesty's librarian; in which the writer observes, "I have received his majesty's commands to convey to you his acknowledgment, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible. And his majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

After rendering many invaluable services to the cause of missions, and to that of China in particular, Dr. Morrison left England in 1826, with his family, and arrived at Macao on the 19th of September.

The first sabbath after his arrival, he resumed the religious services he had been accustomed to perform previously to his visit to Europe. During his absence from China, Leang-a-fā composed, among other works, a small volume in Chinese, containing explanatory notes on the Epistle to the Hebrews. Of this work, considering the few advantages Afā possessed, Dr. Morrison speaks favorably. Afā had also written a small essay in favor of the Christian religion, entitled, "The True Principles of the World's Salvation;" in which he points out the necessity of a Saviour, and shows that Jesus Christ has made an atonement for sin. He directs the attention of his countrymen to the Bible, which, he informs them, European Christians have, at a great expense, caused to be translated into Chinese, printed, and given to the people. He had likewise drawn up a short account of several interesting conversations, held at different times, with certain of his countrymen, who had casually taken up the Bible when he was himself present. Since Dr. Morrison's return, Afā has drawn up a brief statement of the religious progress of his own mind while under the tuition of the late Dr. Milne at Malacca, which, at length, issued in his determination fully to embrace Christianity.

The above accounts relative to Leang-a-fā, however, in themselves pleasing, derive additional interest from the almost universal rejection of the gospel by the inhabitants of China, with which they stand contrasted. An empire is here presented to our view, containing one hundred and fifty millions of souls, involved in gross spiritual darkness; while, standing, as it were, on its utmost verge, we behold a single individual of that empire defending the existence and perfections of the true God, the necessity and efficacy of our Lord's atonement for the sin of the world, and inviting his countrymen to read the Scriptures, which have been translated for their use, as containing words by which they may be saved. May this light—small, indeed, and comparatively dim—increase more and more, until it shall at length break forth in all the brightness of meridian day!

So fully persuaded is Dr. Morrison of the importance and utility of comments on the Scriptures, in reference to converted and inquiring heathens, that, while the present obstacles to preaching the gospel in China continue, he conceives he cannot more profitably employ his time than in composing explanatory notes on the Chinese Bible.

It is gratifying to learn that Afā's labors have been successful. Two young men, who had listened attentively to his instructions, were converted to the truth; and one of them, of the learned profession, received the rite of baptism. In 1829, Afā composed some Christian essays explanatory of the gospel of Christ, and addressed them to his countrymen; also "Arguments against Idolatry." In the early part of 1830, Dr. Morrison, at Macao, baptized a Chinese of the name of Kew-ha-gang, who, it was intended, should assist Afā in the distribution of tracts. Dr. Morrison describes Leang-a-fā, his first convert, as dead to the world, and living to Christ. Afā, accompanied by Agong, itinerated about two hundred and fifty miles in the interior of China, to instruct their countrymen, and distribute tracts. On the 25th of February, 1830, Dr. Morrison had the pleasure of welcoming two young American missionaries, Messrs. Bridgman and Abeel. His heart was cheered by their arrival, and to them he surrendered the services which he had so long performed for the Americans upon the sabbath, and devoted himself exclusively to the best interests of the Chinese.

In a letter under date of January 10th, 1831, Dr. Morrison writes, in reference to the circulation of parts of God's word, "I have a confidence and a hope in the pure text of Holy Scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leang-a-fā wrote out, for a sheet-tract, that inimitable exhibition of the

vanity of idols contained in Isaiah, chap. xl. which happened to be the lesson of the day, and was read by us in our little native congregation. Afā (as we abbreviate his name) explained the Scriptures in the morning to his aged pagan father, and mentioned with grateful hope, that the old man's heart was somewhat softened. He listened to the word, and knelt down to join in prayer to the living and true God, through Jesus Christ."

Thus stationed at the only point on which a nation, unequalled for the rigor and exclusiveness of its policy, allows Christendom to come in contact with China, and at the avenue through which Europe and America for their commerce penetrate the empire, the devoted Morrison pursues his unostentatious yet important work, presenting, as opportunity admits, the pearl of great price—the gospel of salvation. And though his spirit be stirred within him, on beholding the whole nation given to idolatry, and his soul at times depressed by the obstructions which ignorance and atheism, the fear of man, the love of the present world, and prejudice, arising from the natives confounding the religion of the New Testament, with that system of corrupted Christianity which popery has presented, he is nevertheless cheered by the success that has attended his labors. He is also encouraged to persevere by the assurance, drawn from no uncertain sources, that China, in common with the rest of the world, shall ultimately be given to Christ for his inheritance, and her millions be subdued in the day of his power.

#### MALACCA.

This peninsula stretches from the southern part of the Siamese territories to within about two degrees of the equator. Malacca was the Golden Chersonese of the ancients. It was discovered by the Portuguese, very early in the sixteenth century. Heat and moisture are the characteristics of the climate, which is fatal to the European constitution. Malacca is the capital of the country, and is situated on the western coast, opposite the strait of that name. The religion of the country has been taken from the Arabian impostor. The city has been under British authority since 1825.

In the autumn of 1812, the Rev. William Milne sailed from England, with the design of assisting Dr. Morrison in his missionary labors in China. On his arrival, however, at Macao, which belongs to the Portuguese, the Roman Catholic priests exerted their influence with the governor, to effect his removal; and

he was ordered to quit the island within eight days. He accordingly retired for the present to Canton, whilst the European vessels were taking in their cargoes; and he afterwards visited Java, with the design of circulating the New Testament, and different religious tracts, among the Chinese emigrants residing there and in the adjacent islands. After distributing great numbers of books in Batavia and the vicinity, he made an extensive tour through the eastern parts of Java and the island of Madura, to which he alludes in the following extract of a letter, dated July 1, 1814:—

"During this journey, I have travelled about fourteen hundred miles over land, without injury;—have visited Beneoolen, the seat of the sultan of Madura, and slept a night in the palace;—also Solo, the metropolis of the emperor of Java, to whom I was introduced. I have, also, visited all the towns and villages of importance where there are Chinese, from Batavia, near the west end of Java, to Sumanap, on the farther extremity of the island of Madura. At all these places I have distributed Chinese New Testaments, catechisms, tracts, &c. to a considerable amount, and have made arrangements for sending some to the Chinese residents in the island of Borneo."

After his return to China, Mr. Milne determined, with the concurrence of his excellent colleague, to settle at Malacca, as the seat of a branch of the Chinese mission. Accordingly, on the 15th of April, 1815, he and Mrs. Milne embarked in the Lady Barlow, and on the 22d of May they arrived safely at their place of destination; where they were received with every mark of kindness and attention by major Farquhar, the resident and commandant, who, having previously heard of their intended visit, ordered a house to be prepared for their accommodation. He, also, expressed his entire approbation of the objects of the proposed mission, and generously allotted eighty dollars per month to Mr. Milne, for such services as his missionary engagements might permit him to perform in the Dutch church, which happened, at that time to be destitute of a minister.

Shortly after his arrival, the missionary intimated to the resident that he felt anxious to establish a charity school for poor Chinese boys; and, having obtained the approbation of that gentleman, he fitted up an apartment in his own garden for the purpose of a school-room. A notice of his design having been circulated among the Chinese in their own language, fifteen boys were induced to give in their names, most of whom had never read a word before. These were instructed in the elementary books common in China, together with writing and arithmetic, according to the Chinese method.

Speaking of his different avocations, at this time, Mr. Milne observes—"My daily engagements exhibit but little variety; being chiefly confined to learning the language,—composing,—and translating passages of the Old Testament, hymns, anecdotes and miscellaneous pieces. Part of every day is spent in reading the Scriptures and prayer, with the Chinese domestics. This exercise is now held in the school, and a few practical remarks are made on the chapter or paragraph read. Few days occur in which some Chinese do not call, either to ask for tracts, or to converse; and this affords frequent opportunities of speaking to them respecting the things of God. Convinced of the importance of frequent intercourse with them, I have had a little room fitted up, in the Chinese style, with seats, small tables, rolls of characters hung up, &c. Here those that come sit down, and we converse together; and this apartment answers, also, as a chapel. In this way, one day is spent after another, except that now and then a visit is paid to the Chinese in their own houses."

In describing his mode of spending the sabbath, Mr. Milne says, "At ten o'clock, I preach a short discourse, in English, in the church, to a congregation of from thirty to fifty people.—At one, I pray with my Chinese domestics, read a portion of the Scriptures, and give a short discourse on the passage read.—At half-past three, I examine the boys in the Chinese school, and hear the older pupils repeat Mr. Morrison's catechism.—In the course of the afternoon, I generally go into the town, and talk with any China-men whom I happen to meet; sometimes sitting down in their shops, and conversing with eight or ten at one place, and then going on to another. Sometimes I give them a tract to read, and endeavor to explain it; and with those with whose dialect I am but imperfectly acquainted, I converse by writing, and, in this way, introduce to their notice some of the most important doctrines of Christianity.—In the evening, about eight o'clock, we read a chapter in Mr. Morrison's translation of Genesis, upon which a few remarks are made; and then my teacher and printer bring forward a few verses of a hymn, which they have composed during the day, on some passage of the New Testament, pointed out by me for that purpose. Their poetical performances are often very imperfect; but I hope good will result from their attention being thus directed to the words of eternal life."

In January, 1816, Mr. Milne paid a visit to Pinang, or Prince of Wales's Island, where he was received with equal kindness and urbanity by several gentlemen connected with the government. And he embraced every opportunity, during his stay, of distributing tracts, Testaments, &c. among the Chinese, and of

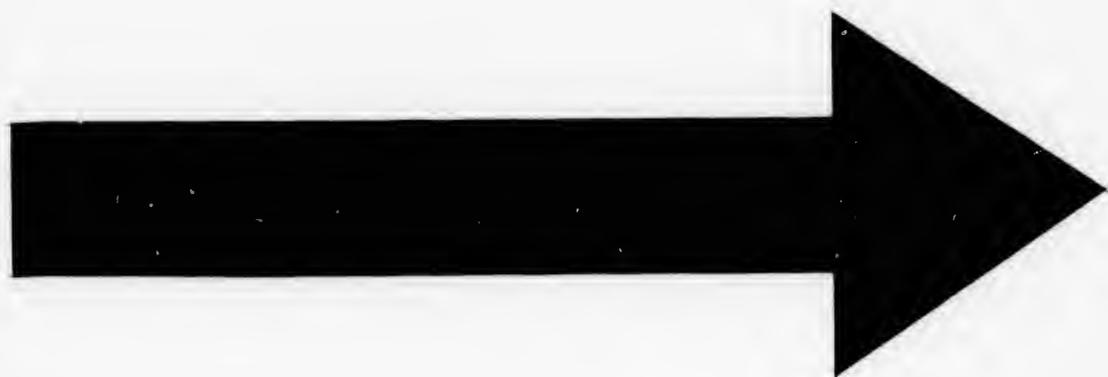
explaining their contents to all who were inclined to give him their attention.

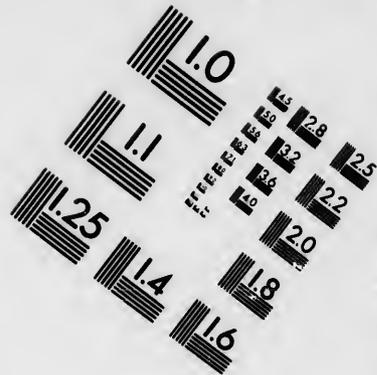
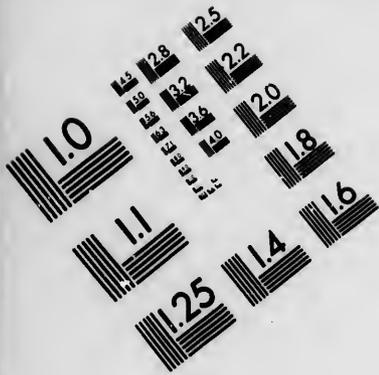
"One day," says he, "I met with Sabat, the Arabian, formerly a convert to Christianity, under the labors of the Rev. Henry Martyn, and subsequently employed by the Bible Society in Bengal. His aspect appeared interesting in the highest degree, and his conversation discovered a very acute intellect. I had previously heard of his conversion and labors; but knew nothing of his apostasy, till he himself mentioned it. The causes which led to this unhallowed step he endeavored to explain; but I could not clearly comprehend him. The fact of his apostasy, and of his having written a book professedly in favor of Mahometanism, he did not attempt to conceal; but appeared to be deeply affected with the sin and folly of his conduct. On my putting some pointed questions to him, he replied, 'I am unhappy! I have a mountain of burning sand on my head! And when I go about, I know not what I am doing!' He then added, 'What I did in renouncing Christianity and writing my book, (which I call *my evil work*), was done in that heat of passion which is so natural to an Arab; and my chief wish now is, that God may spare me to refute that book, page by page. I know it contains all that can be said in favor of Mahometanism, and should I live to refute it, I shall render a greater service to the gospel than if it had not been written.'

"He spoke with rapture of the Rev. H. Martyn, and said that if every hair on his body were a tongue, he could not fully describe the worth of that excellent man. He also alluded to the Rev. Messrs. Cran and Des Granges as amiable and lovely characters; and observed that the Baptists at Serampore were very worthy men.

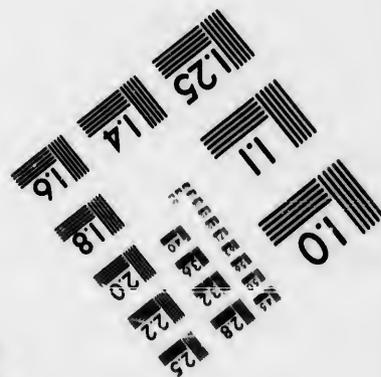
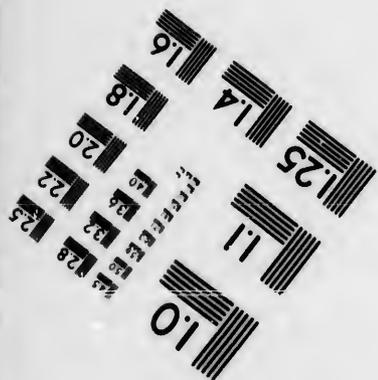
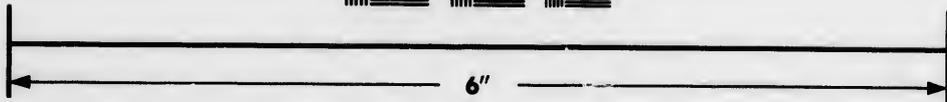
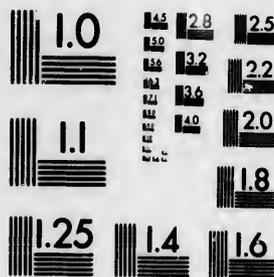
"The case of this poor man," says Mr. Milne, "deeply affected me and captain M'Innes, who was also present. We afterwards visited and conversed with him, and, as he understood English, I wrote a letter to him, previously to my leaving Pinang, exhorting him to a speedy repentance and turning to the Lord.

"After a little time, he went over to Acheen, with the ex-king; but for what purpose I know not. On his way back to Pinang, he unfortunately fell into the hands of the usurper, who seized all his property, and put him in irons. A few days ago, I received a letter from him, from which it appears that he is confined day and night in the gun-room of a piratical brig belonging to the usurper, and that, during the night, he is always put in irons. He says, 'When I was first brought before the usurper, he examined me, and found no fault; but he afterwards asked, 'What is thy religion?'—I replied, 'My parents were





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Mahometans.—“But what is thy religion?” To this I merely answered, “God knows.”—“Then,” said the usurper, “thy parents were Mahometans; but thou art a *Serence* (a Christian), and must be put to death.” Since that time he has been in confinement; nor does it appear that he denied his being still a Christian. I immediately despatched the letter to captain M’Innes, entreating him to endeavor to procure Sabat’s release, and earnestly prayed the Lord to grant that in his captivity his backslidings might be healed.”

On his return to Malacca, in the month of February, this devoted missionary opened two new schools, containing about forty boys, and, in a short time, the number increased to eighty. On removing, however, to the mission-house, without the western gate of the town, the pupils began to decrease; partly in consequence of the augmented distance, and partly from the prevalence of the measles in the neighborhood. The method of writing in sand was now first introduced among the lower classes, and a number of painted boards were prepared, instead of slates, for those boys who were further advanced. It was with considerable difficulty that the Chinese teachers, accustomed so long to their own mode, could be brought to adopt this new plan. They were gradually convinced, however, of its utility, and when the scholars were brought on so far that one whole school, consisting of nearly sixty boys, could all write the same characters at once, they seemed completely overwhelmed with astonishment.

In the beginning of April, Mr. Milne had a favorable opportunity of distributing some tracts and New Testaments on board some junks from Siam and Cochin-China, the crews of which were almost entirely Chinese. He had, indeed, considerable difficulty in making himself understood, in consequence of the difference of their dialect; but when he wrote, they easily comprehended his meaning. Some of them never having heard of such a thing as the gratuitous distribution of books to strangers, at first could scarcely believe that the tracts, &c. were really designed for their acceptance; and when convinced of the fact, they received them with evident symptoms of astonishment. It afterwards appeared that some of these men, in compliance with our missionary’s request, had circulated some copies of the New Testament in Cochin-China; and, though a Romish priest had earnestly endeavored to dissuade the people from receiving them, the curiosity of many had been excited to know what the prohibited contents were, and an anxious inquiry after the books had taken place.

On the first sabbath in November, a Chinese, named Leang-kung-fah, was baptized in the name of the adorable Trinity. The service was performed privately, in

a room in the mission-house; all possible care having been previously taken, by conversation and instruction, to prepare him for this sacred ordinance.

“He belongs,” says Mr. Milne, “to the province of Canton; is a single man, about thirty years of age; and has no relations living, except a father and a brother. He can read a plain book with ease, but has received only a common education. He is of a steady character and frugal habits; but his temper is less sociable and engaging than that of many of his countrymen. He was formerly very obstinate, and occasionally troublesome; but, of late, there has been scarcely any thing of this kind to complain of. He told me, some days since, that he was employed in perusing my *Treatise on the Life of Christ*; but whether he had been seriously impressed with the contents of that book, I am not able to say.

“With respect to his former life, he observed, ‘I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin, yet I have been occasionally guilty of drunkenness and other vices. Before I came hither, I knew not God; but now I desire to serve him.’ He wished to be baptized exactly at twelve o’clock, ‘when,’ to use his own words, ‘the shadow inclines neither the one way nor the other.’ What his view was in fixing on that precise time I cannot tell; but I suppose it arose from the remains of that superstitious regard to ‘times,’ which prevails so generally among the Chinese. I told him that God had not distinguished one hour from another, and that he, as a disciple of Christ, must, in future, regard every hour and day alike, except the sabbath, which is to be specially devoted to the service of God. Aware, however, that some superstitious attachments may, for a considerable time, hang about the first converts from paganism, and that it is in the church and under the ordinances thereof, that these attachments are to be entirely destroyed, I did not think it advisable to delay administering the initiatory ordinance.”

In the course of the same month, our missionary opened a Thursday evening lecture in the temple of Ta-peh-kung, to which he gained admission through the influence of two of his most regular hearers. “Being a public place,” says he, “though small, it seemed better adapted to my purpose than a private house, though larger; because quarrels and contentions, which often prevent neighbors who do not agree from going to a private house, do not prevent them from visiting the temple. The place is sometimes full. I sit down before the altar, preach the gospel of the Son of God, and often condemn idolatry in the presence of the idol and its votaries. On great days, I am obliged

to sit before pots of smoking incense, cups of tea, and burning candles of an immense size, placed on the altar, in honor of the deity whose worship it is my aim to overthrow. I will not presume to say a single word, which may lead to a supposition that great things are doing; but I think it would not be a little gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out and opened in this idol's temple by the heathen; in order to search for the text, or to look over the passage explained. The people bring their books from their houses, and carry them back when the service is over. How great a blessing will the Bible Society, which furnishes this precious volume, prove to the world, and how important is its assistance to Christian missionaries!"

On the 11th of November, 1818, major Ferquhar, late English resident and commandant of Malacca, laid the foundation-stone of an institution called the Anglo-Chinese College, in the presence of the Hon. J. S. Thyssus, governor of the colony, since its restoration to the king of the Netherlands. Several medical gentlemen belonging to the honorable East India Company's establishments in Bengal, Pinang, and Bombay, also attended on this occasion, together with the commandant of the Dutch troops, the members of the college of Justice, and the principal Dutch inhabitants of Malacca.

This institution, the chief objects of which are the cultivation of Chinese and English literature, and the diffusion of Christianity in the countries and islands which lie to the eastward of Pinang, owes its origin to the Rev. Dr. Morrison, who generously devoted the sum of one thousand pounds sterling to the erection of the building, and promised an additional sum of one hundred pounds annually, for the first five years, commencing from the opening of the college.

In reference to this establishment, Dr. Morrison thus writes to the directors of the London Missionary Society:—

"It is my anxious wish to see the Ultra Ganges mission well arranged and consolidated, or that there may be a succession of co-operation in the same line, and directed to the same point. The desirable thing is so to arrange matters, that there shall be present co-operation and continued effort. The work is too great for much to be done in a single life-time. May our blessed Saviour direct to such plans as he will eventually own and bless. The Anglo-Chinese college appears to be a very important mean; as I am persuaded that the more we can bring Chistendom and China in contact with each other, the more probable is the diffusion of divine revelation in this quarter of the world. Let me beseech you, therefore, by the tender mercies of God our Saviour, to continue your  
Vol. I.—Nos. 43 & 44.

67

paternal care of these missions, and particularly to deal kindly with this infant seminary. It is the offspring of the Missionary Society; and its ultimate end, and the ultimate end of all connected with it, is the reign of Christ upon earth. Literature is the means, not the end. Its principle is borrowed from that of the Missionary Society, as it is devoted to the cause of one common Christianity, and not to the interest of a party. God grant that it may prosper; that it may be an honor to my country, and a blessing to China; and that it may thus unite, in its name and in its benefits, the West and the East; and finally blend in peaceful intercourse the extremities of the world, the islands of Britain and Japan.\*"

In the month of March, 1819, Mr. Milne was bereaved of his pious and affectionate wife, in whom he

\* The importance of this Institution, in a literary, moral and geographical point of view, will appear by a reference to the third and fourth articles of the plan of the college:—

"III. The college will be furnished,  
"1. With an extensive Chinese library, and a collection of all such books as bear upon its objects, viz. books of general literature and science, with such as treat of the language, history, manners, &c. of the nations above specified.

"2. European professors of the Chinese language, capable also of communicating European learning: and native Chinese tutors. The European professors will be Protestants.

"3. Accommodations in the college for a limited number of students, at rates to be hereafter mentioned. The students who maintain themselves may, if they please, lodge in the town, as is the case in Europe.

"4. A fund will be formed for the maintenance of poor students.  
"5. To European students, the Chinese language will be taught for such purposes as the students choose to apply it,—to religion, to literature or to commerce.

"6. To native students, the English language will be taught—geography, arithmetic, history, and such other branches of learning as time may afford, together with moral philosophy, Christian theology and their own classics.

"7. There is at the station an English and Chinese press, which literary students may avail themselves of; and it is intended to form, on the grounds of the college, a botanical garden, to collect under one view, the tropical plants of the eastern Archipelago."†

"IV. Persons of any nation of Europe, or of the continent of America, belonging to any Christian communion, or bringing with them proper recommendations as to their moral habits, and the objects they have in view, will be admitted.—Persons from European universities, having travelling fellowships, Christian missionaries, and persons belonging to commercial companies, or attached to national consuls, will be admitted.—Native youths of any of the above-mentioned countries, who either support themselves, or who may be maintained by Christian societies, or by private gentlemen who wish to serve native youths, by giving them an English education. These native youths shall not be required to profess the Christian religion; they will, however, be invited to do so, and the good order of the institution will require their attendance on all lectures given publicly."

† A remarkable instance of tropical vegetation is now to be seen in the college garden. There is a tree, called the *pride of India*, which bears a delicate blue blossom. The specimen here is thirty feet high, with many graceful boughs; yet the seed from which it sprang was planted only two years ago, and the stem has been once cut down to the root.—*Tyerman and Bennett's Journal*, London edition, 1831, page 273, vol. 2.

had found a "help meet," in the strictest sense of that expression. About two years before this trying event, she had been visited by a very serious illness, during which her life was despaired of. At that time she made a solemn surrender of herself, her husband, and her beloved children, to God her Saviour, and her enjoyment of the consolations of the gospel was so great, that she afterwards said, in reference to her recovery, "Your intimation that my complaint had taken a favorable turn filled me with sorrow, and I felt an unspeakable disappointment in being sent back again, as it were, from the gates of heaven, to spend a little more time in this sinful and dreary state."

A voyage to China, and the kind attentions of friends in that country, were, under the divine blessing, the means of restoring her to such a measure of health as enabled her to resume the duties of her family. She did not, however, recover her former strength; but though her life was spared, she had a presentiment that it would only be for a short period.

She was present at the commemoration of her Redeemer's death, on the first sabbath of January, 1819; and it proved to be a season of peculiar interest and edification, not only to herself, but to all with whom she united on that occasion. She afterwards observed with tears, to some of her female friends, that "she thought it was very likely to be the last time she should partake of the fruit of the vine with them at the table of the Lord;" and this remark proved prophetic, as some circumstances prevented the public celebration of that ordinance again, whilst she was yet in the body.

On the sixth of February, she gave birth to a son, and, for nearly a fortnight, she seemed to be going on so well, that she began to anticipate the pleasure of soon carrying her little one to the house of God. An alarming relapse, however, having occurred, she requested that her child might be baptized in her chamber. When she had thus devoted him to the Lord, she expressed her satisfaction with the performance of a duty which she considered as imperative on a Christian parent. As her weakness now rapidly increased, and the hour of her dissolution evidently drew near, she employed every interval of exemption from pain in commending herself and her family to God. She did not now experience any of those rapturous and joyful emotions which she had felt in her former illness; but her hope of salvation was steady and immovable, being fixed upon the eternal Rock of ages.

On the 17th of March, she removed to the country-house of a gentleman of Malacca; and in this peaceful retreat she could enjoy the attentions and prayers of her husband, without those interruptions which were unavoidable in the town. She repeatedly called her

children to her bedside, that she might see and bless them; and two days after her removal, she took an affectionate leave of several friends, and gave them her parting benediction. The next morning, when a friend engaged in prayer, she manifested evident symptoms of pleasure, but was able to say little; and afterwards, when her children were introduced for the last time, she was no longer able to speak. It was now obvious that the time of her departure was at hand; and, about nine o'clock in the morning, she exchanged the sorrows and infirmities of life for the joys and glories of the upper and better world. This event occurred in the thirty-sixth year of her age; and her remains were interred in the Dutch burial-ground at Malacca.

In the autumn of 1820, the building of the Anglo-Chinese College was finished, and the important work of tuition commenced. Seven persons were now admitted for the purpose of studying the Chinese language, but only five were considered as regular students. Of these, one was a missionary belonging to the society, and two others were designed to act as native teachers or school-masters, in subserviency to the great object of the mission.

In the beginning of 1822, the mission at Malacca and the London Missionary Society sustained a severe loss in the death of Dr. Milne, of which the following account is given in the report for 1823:—

"Dr. Milne had for several years suffered much from occasional indisposition; and the directors had, in consequence, given him permission to visit the Cape of Good Hope, or his native country, with a view to his restoration; but a temporary improvement in his health, and his earnest desire to promote the interests of the mission, and particularly to complete his portion of the Chinese version of the Holy Scriptures, induced him, from time to time, to decline the proposal.

"In the beginning, however, of last year, the symptoms of his disorder returned with so much violence as to render it advisable that he should immediately take the benefit of a sea-voyage. He therefore proceeded about the end of February, to Singapore, in the Margaret, captain Allan, who kindly gave him a free passage, and who, as well as the passengers on board, not only manifested towards him the most friendly disposition, but made the greatest possible sacrifices in order to promote his accommodation and comfort. At Singapore he enjoyed, at the house of his friend colonel Farquhar, the resident of the Hon. East India Company, every advantage that could tend to promote his recovery; and it appears that, during this visit, he found himself, in some respects, better than he was on his arrival at the island.

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"After remaining a few weeks at Singapore, Dr. Milne proceeded to Pinang, in the ship *Jemima*, commanded by Lieut. Watt, R. N., who also kindly gave him a free passage. He arrived at Pinang on the 11th of April, but without having experienced any sensible benefit from the voyage. After residing about a fortnight with the brethren at George Town, he was invited to the country-house of David Brown, Esq., where he received the most kind and hospitable attentions. Finding, however, that he did not get better, but rather grew worse, he signified his wish to return to Malacca, with the intention, after arranging the affairs of the mission there, to proceed on a voyage to the Cape of Good Hope, in conformity to the recommendation of Dr. Alexander, of Pinang.

"As no immediate conveyance offered, Mr. Brown applied to his excellency governor Phillips, who, with the greatest kindness and promptitude, gave orders that the *Nautilus*, government cruiser, should proceed with Dr. Milne to Malacca, and that Mr. Beighton, one of the society's missionaries at Pinang, should be permitted to accompany his friend and fellow-laborer thither.

"Every possible attention was paid to Dr. Milne during the passage by Mr. Boyd, the surgeon of the *Nautilus*, as well as by Mr. Beighton; but it was apprehended that he would not be able to survive the voyage. Happily, however, he was spared for a few days. He was landed at Malacca, on the 24th of May, in a state of extreme weakness; and early on the morning of the 2d of June, he calmly resigned his happy spirit into the hands of his Redeemer."

The following additional particulars are extracted from a letter written by Mr. Beighton, and dated June 10, 1822:—"On the sabbath we spent at sea, Dr. Milne appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion, his petition was, 'O God, prepare me for life or death;' adding, with peculiar emphasis, 'but death—death! that is the thing!' Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived on the 24th.

"Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Mr. Boyd. The hiccough came on, and continued several days. Dr. Milne did not appear to experience those raptures with which some are favored on the near approach of death; but his confidence in Christ was thus expressed:

'If I am found in Jesus' hands,  
My soul can ne'er be lost.'

"About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, 'My God, my God, help me!' He was afterwards somewhat more easy, but became gradually weaker; at half-past two o'clock on Sunday morning (June 2), our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious sabbath in the paradise of God.

"Thus has the society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

"Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year, on the 27th of April last."

"By the death of Dr. Milne," say the directors, "the society sustains no ordinary loss. The firmness and decision of his character; his intellectual energy; his enlarged views; his habits of application; his devotion to the cause of the heathen, and his enlightened and fervent piety, constituted him a most valuable and efficient missionary. If we are compelled to lament that his course of service was short, we would, at the same time, remember with gratitude that his labors were abundant, and that his life was spared until the plans for giving effect to the important mission at Malacca, were in a great measure consolidated, and carried out into vigorous and extensive operation."

In consequence of the decease of Dr. Milne, the Chinese services at Malacca were, for a short time, necessarily suspended; as neither Mr. Humphreys nor Mr. Collie, who had been sent out as missionaries to that station, were then sufficiently familiar with the language to qualify them for delivering public addresses. On the arrival of Dr. Morrison, however, who came over from Canton in the beginning of February, 1823, for the purpose of erecting a monument to the memory of his beloved colleague, and of rendering various services to the mission, the Chinese congregation were privileged with the dispensation of the gospel as formerly; and, after that gentleman's departure, Mr. Collie was enabled to deliver a short discourse to them every sabbath.

Numerous copies of the Chinese scriptures and religious tracts were, about the same time, put into circulation; and at the celebration of a Chinese festival, the brethren were invited into the principal temple, by the most respectable residents of that nation at Malacca, and permitted to give their Chinese books to every one in the assembly who could read. The priests alone refused to accept of them.

Speaking of the youths admitted on the foundation of the Anglo-Chinese College, amounting to fifteen, who had professedly embraced Christianity, and entered with cheerfulness upon their religious exercises, Mr. Collie observes, "We are reading regularly through the Old and New Testaments, and I am happy to say that the students sometimes appear much interested in the truths of this blessed book. The knowledge of the great fundamental truths of Christianity, which they manifest in conversation, and in their essays, often astonishes and delights us; and, although we cannot say that any of them have as yet manifested decisive evidence of conversion to God, yet there is much heavenly truth lodged in their minds, and they are so far cast into the Christian mould, as entirely to have given up idol worship, and have externally become the daily worshippers of the living and true God. We have not, for a considerable period, observed one of them join in the religious ceremonies of their nation; and though we have heard, that, in consequence of the circulation of some sheet-tracts in Malacca, some of the Chinese have attempted to hold up our religion to ridicule; yet our students, to a man, most cheerfully assist us in the distribution of tracts, sometimes travelling for hours together, under a burning sun, in order to put the bread of life into the hands of their countrymen. Almost every week, also, some of them ask for tracts, to give to their parents and relations."

The records of the printing establishment furnish the following statement, under date of 20th May, 1823:—"This day was finished the printing of the whole Chinese version of the Scriptures. Afi, Dr. Morrison's convert, had the honor to commence and complete this work, having arrived from China expressly for the undertaking."

In 1824, Mr. and Mrs. Kidd arrived at Malacca, and commenced the study of the Fokeën dialect. In 1826, Mr. John Smith, A. M. of the university of Glasgow, and Mr. Jacob Tomlin, B. A., fellow of St. John's college, Cambridge, were appointed to this mission. Mr. Collie, the principal of the college, who devotes his time wholly to the institution, has generously declined any remuneration for his services. In June, 1827, twenty-four Chinese students were on the foundation. The senior class had read the book of Daniel, the Gospel by John, and the Epistles of James and Peter, beside other portions of Scripture. The mission and college sustained a heavy loss in the death of the Rev. David Collie, who, in the most laborious and efficient manner, had devoted himself to the cause of the gospel in the Ultra Ganges mission for nearly six years. By this mournful event, Mr. Kidd was left to labor alone in the Chinese department of the mission.

In 1830, Mr. Humphreys and Mr. and Mrs. Smith returned to England, and Mr. Humphreys dissolved his connection with the society. In this weakened state of the mission, the directors immediately despatched the Rev. Josiah Hughes, whose labors were to be given to the Malays. On the 5th of April, Mr. Kidd baptized a Chinese youth, named *Tze-Hea*, who was educated in the college, and who exhibits great desire to engage in the mission.

Among other works which have appeared from the Chinese press at Malacca, are the following:—a translation of Joyce's Scientific Dialogues; an abridged edition of Stockius's Hebrew Lexicon; a complete version of the Old and New Testaments; Dr. Milne's exposition of the Epistle to the Ephesians; Dr. Milne's Essay on the Soul, a work which is intended to remove the philosophical as well as religious errors of the Chinese on that subject. A weekly paper in Chinese is also published, to give a wider circulation to Christian instruction, and excite general attention to the claims of the gospel.

#### SINGAPORE.

This island is situated at the southern extremity of the Malayan peninsula, and is between eighty and ninety miles in circumference. There are several villages on the island, inhabited by Malays; but the principal town is Singapore, facing which is a good road-stead for shipping.

In the month of October, 1819, the Rev. Samuel Milton removed from Malacca to Singapore, the town and principality of which were originally founded by some adventurers from the island of Sumatra; but which had been recently ceded to the English, and had increased so rapidly in respect to its population, that, in the course of a few months, its inhabitants amounted to nearly five thousand, of whom about two thousand five hundred were Chinese, and the remainder chiefly Malays, Bugis, &c.

In this new and promising settlement, Mr. Milton resolved to attempt establishing a Christian mission; and his design was cordially approved and kindly patronized, both by his excellency sir Stamford Raffles, (then lieutenant-governor of Bencoolen,) and the resident, W. Farquhar, Esq. who granted a piece of land for the object. A temporary building was, accordingly, erected, which served as a residence, a school-house and a chapel; and Mr. Milton immediately commenced the work of religious instruction, delivering two discourses every sabbath to such of the Chinese inhabitants as thought proper to attend; one in the Mandarin,

and the other in the Fo-keen dialect, besides preaching every Lord's day in the morning, in English, for the benefit of the European residents. He also established two schools for the children of the Chinese and Malays; and though the number of scholars, at first, was small, the diligence with which they applied themselves to their studies was highly encouraging; and, in a comparatively short time, some of the boys belonging to the Malay school were able to read in the New Testament.

In the summer of 1822, Mr. Claudius Thomsen removed to this station, in order to take charge of the Malay department of the mission; and a place of worship for regular services, both in the Chinese and Malay languages, was commenced. Meetings for morning and evening prayer were, also, regularly held with the natives, of whom, including boys instructed in the schools, about thirty were generally in the habit of attending.

About the same time, a line of buildings, ninety feet by eighteen, was erected for the accommodation of the school-masters, teachers, &c. connected with the Chinese department of the mission; Mr. Milton himself having generously engaged to defray the whole expense of the building.

Towards the latter end of January, 1823, Dr. Morrison paid a visit to this station, in his way to Malacca, and was favored with several interviews with sir Stamford Raffles; who expressed an earnest desire that the Anglo-Chinese college should be removed to Singapore, and united with a Malayan college to be founded in that settlement; adding that he must look for persons to fill up the several offices of the institution, chiefly among Christian missionaries.

On this occasion, nothing appears to have been definitively settled; but on the return of Dr. Morrison from Malacca, the subject was renewed, and it was finally arranged with sir Stamford Raffles, colonel Ferquhar, and the other principal gentlemen of the settlement, that the Anglo-Chinese college should be removed to Singapore, and associated with the proposed Malayan college. Accordingly, on the first of April, a meeting of the principal inhabitants of the settlement was held at the residency-house; and, after sir Stamford Raffles, who presided on this occasion, had submitted his ideas on the advantages of a Malayan college, together with the suggestions of Dr. Morrison for uniting the two colleges in one general institution, it was resolved that the proposed *Singapore institution* should consist of the following departments: First, a scientific department for the common advantage of the several colleges that may be established. Secondly, a literary and moral department for the Chinese, which the Anglo-Chinese college affords.

And, thirdly, a literary and moral department for the Siamese, Malay, &c. to be provided for by the Malayan college.

The ultimate object of both the colleges was stated to be the same, viz. the propagation of the Christian religion, and it was satisfactorily shown, that the principles on which the Anglo-Chinese college was originally founded, would remain unaltered, whilst its usefulness and efficiency might be reasonably expected to be increased by the benefits of reciprocal communication.

In the course of the same year (1823) Mr. Milton went to Calcutta, in order to purchase presses and other articles for a printing-office recently established in connection with the mission, and under the sanction of the local government. On his return, he was accompanied by a compositor, and the printing of a Siamese version of the book of Genesis was immediately commenced. Five Malay youths, attached to the mission, were now employed in the office; and in consequence of a liberal donation for that purpose from Dr. Morrison, arrangements were made for building a bookseller's shop, with a school-room adjoining; where the Chinese version of the Holy Scriptures and religious tracts might be exhibited for sale. About the same time, the government ordered two hundred acres of land to be enclosed, for settling and employing such persons as might be desirous of receiving Christian instruction, and also directed that converts to Christianity should be admitted to burial in the European cemetery.

The deputation visited the station in 1826, and though they regarded it as an important field of labor, they gave a discouraging report of its existing condition.

In 1829, the missionary reports three baptized Malays, two of whom afford increasing evidence of their sincerity. While it is to be lamented that so little success has yet attended the endeavors to make the Malays acquainted with the gospel, there are some causes which partly account for it. The Mahometans of Singapore are of the most violent class called *Sonnites*, or traditionalists. They are followers of Iman Shafei, who is said to have raised to life again all the sayings of their prophet, after they had been lost one hundred and fifty years. One of their notions is, that to reason whether their system be true or false, is mental apostasy. This naturally leads them to resist all inquiry. In 1829—30, there was an encouraging demand for tracts and portions of the Scriptures.

The latest accounts from Singapore relate the entire failure of the Malay school, in consequence of the wretched dependence of the lower classes upon the chiefs. But the distribution of Malay books is suc-

cessfully pursued, and there is reason to hope that this will be among the means of rousing the attention of the natives to a sense of the importance and advantage of Christianity. Books are given away at the door of the school and chapel; they are accepted thankfully by the people, and even by pilgrims and *Hajees* (devotees) to Mecca.

#### PULO PINANG, OR PRINCE OF WALES'S ISLAND.

This island lies near the entrance of the straits of Malacca, off the west coast of the Malay peninsula, from which it is separated by a channel two miles wide, which forms the outer harbor, and affords good anchorage for large ships. It is a place of growing mercantile importance, and its population has increased with astonishing rapidity since its transfer to the British East India Company, in 1786.

In the month of January, 1819, Mr. Medhurst, who had previously assisted Dr. Milne, at Malacca, embarked for Pinang, with the design of commencing a Chinese and Malay mission in that island. Having explained his object to the governor in council, he was kindly encouraged to commence his operations, and was informed that he might expect from government an allowance of twenty dollars monthly, towards the expense of the Chinese schools, and half that sum towards the support of a Malay seminary. The Chinese residents, also, cheerfully granted the gratuitous use of one of their temples as a school-room; and a considerable number of religious tracts were accepted by them with readiness, and perused with attention.

Mr. Medhurst having thus, as the directors express it, broken the ground, returned to Malacca; and, in the beginning of April, was succeeded by Mr. Thomas Beighton, who had, for several months, been prosecuting the study of the Malay language at that station. This missionary and his wife had a free passage granted them by captain Snowball of the *Britannia*; and, on their arrival, they were hospitably received into the house of W. J. Cracroft, Esq. assistant secretary to the government. They also experienced the kindest treatment from the governor, colonel Bannerman, who promised to do all that lay in his power to promote the objects of the mission. Mr. Beighton now erected, among the dwellings of the Malay inhabitants, a shed, as a school for their children; and though the parents were evidently apprehensive that the ultimate design of this was to induce them to change their religion, they were much pleased with

the idea of persons voluntarily seeking their welfare, and instructing their offspring free of expense. Another Malay school was subsequently commenced in a Mahometan mosque; and in each of these places Mr. Beighton intended to introduce the reading of the Holy Scriptures, in conjunction with other books in the Malay language.

Mr. John Ince, the associate of Mr. Beighton in this mission, remained at Malacca a few months after the departure of the latter, in order to prosecute the study of the Chinese language, under the peculiar advantages enjoyed at that station. Towards the latter end of July, however, he embarked for Pinang; and, on his arrival, undertook the charge of the Chinese schools commenced by Mr. Medhurst, into which the national system of education was now introduced on a limited scale.

Shortly after the arrival of Mr. and Mrs. Ince, the mission was deprived of the valuable patronage of the highly respected governor, colonel Bannerman. Ten days before this event, he had attended the funeral of a European gentleman, who died after a very short illness. Upon his return from the funeral, he complained of a pain in his chest, and though all was done that the skill of his medical attendants could devise, his indisposition increased, till, at length, on the 9th of August, death put a period to his mortal existence. He was attended to the grave by an immense multitude of pensive followers, deeply regretted by all, and by none more than the missionaries whom he had so kindly patronized.

The first time Mr. Ince went out, at Pinang, for the purpose of distributing religious tracts, the Chinese, to whom he introduced himself, expressed much surprise on hearing him address them in the mandarin dialect. "Their usual salutation," says he, "was, 'From what place have you come, sir?—from Macao?' They then received the books with apparent pleasure, returned me thanks, and requested that I would sit down with them, to drink tea and partake of their betel nut. May the silent messengers thus sent forth, be the means of leading many to inquire concerning the truths which they contain, and, finally, may they be brought to know the Saviour, and to renounce their false systems of religion!"

On the 4th of September, this missionary went to witness the great idolatrous festival of Shaou and Tseou, which is considered as a feast of pure benevolence; being celebrated on the behalf of those poor bereaved spirits who have no relations to mourn for them,—to supply them with clothes, money and other necessaries,—to rescue them from Tartarus,—and to exalt them to higher and more felicitous regions. On Mr. Ince's arrival at the temple, he found it sur-

rounded by a vast concourse of people, whose general appearance reminded him of the crowds which usually attend a fair in England. On one side of the temple was a large paper idol of a most uncouth form, and about fourteen feet in height, with uncommonly large glass eyes, and painted with various colors. Immediately before this hideous deity, was a long table, set out with all kinds of provisions, interspersed with small paper idols. At one end of the table were a number of carpets spread on the ground, on which sat half a dozen priests, worshipping their god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals of the same material; and the whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper, many of which were covered with gold leaf. These papers were burned by the idolaters, under a firm persuasion that they are transformed into money in the world of spirits.

After remarking to some of the persons around him that there was but one true God, and that such things as these were displeasing in his sight, Mr. Ince inquired what their god was made of. Without hesitation, they replied, "paper." He, of course, expressed his astonishment at the folly of worshipping a piece of painted paper; adding, that the deity they were worshipping had eyes, but could not see,—ears, but could not hear,—hands, but could not handle,—and feet, but could not walk. The truth of these remarks they candidly acknowledged, and as ingenuously confessed, that when the feast was over, their idol would be committed to the flames. Yet so completely were they blinded by the power of Satan, that they were unable to discover the absurdity of idolatrous worship, and incapable of asking, "Is there not a lie in our right hand?" On a second visit to the same festival, Mr. Ince observes, "Thousands of people were assembled, and the noises made by the beating of drums, gongs, &c. were of such a horrid description, that it appeared as if the gates of the lower regions had been thrown open, and all the infernals had issued forth at once, to terrify mankind. These people spare no pains nor cost in the worship of their idols; but if they are so zealous in the cause of error, what ought Christians to be, in the glorious cause of truth?"

About this time, the *cholera morbus* made its appearance in the island, and many of the boys were in consequence detained from the schools; as their parents, considering this disease as resulting from the resentment of devils, were fearful they would be afflicted for reading in the Scriptures.

One morning, after catechising such of the pupils

as were permitted to attend, Mr. Ince made some inquiries respecting a man who had died, the preceding day, in a jungle behind the temple; and requested the teacher to point out the spot where the poor creature had expired. It was amidst the ruins of a house which formerly stood in the jungle, and surrounded by trees, which had grown to a considerable thickness. In answer to some questions relative to this sad event, the teacher stated, with the greatest unconcern, that the man had been sick, and the persons with whom he had lived, had turned him out of their house, lest they should catch the disease;—that being unprotected, he had retired to this spot, where, during the day, he cut a little fire-wood for his subsistence, and slept as well as he could at night; but that being, at length, seized with the *cholera*, he had died, no one knowing of the circumstance, till his corpse was discovered in the jungle.

"While I was talking with the teacher," says Mr. Ince, "some of the boys belonging to the school came up, and pointed to another poor creature, who lay only about ten yards distant from the place where we stood, but whom the jungle had prevented us from seeing. I immediately went to the spot, when an object presented itself which chilled my blood; the body of the man being completely covered with sores. I asked him whence he came, why he remained in that place, and why he did not go to the general hospital? He said he felt himself cold, and therefore had come thither, that he might lie and warm himself in the sun. I offered to send him to the hospital; but he said he had a home, and had only come out for fresh air. What a miserable wretch was here!—a man with his body eaten up by disease,—only a step between him and death,—and no hope beyond the grave! I was obliged to leave him lying on a broken pillar of the ruined fabric, and returned home affected to illness with the sight."

On the 27th of December, 1820, Mr. Medhurst, who was then at Pinang, went to the house of an old man, who had recently died, with the design of improving the solemn event, by addressing the surviving relations. None of these, however, could find leisure to attend to him; and his mind was deeply affected by the shocking carelessness which they evinced respecting the things of eternity, notwithstanding the forced and mechanical kind of sorrow and weeping in which, at times, they appeared to indulge. The body, when laid in the coffin, was dressed in a complete suit of new clothes, though the relatives were very poor, and an abundance of gilt paper was kept continually burning near the corpse. After the coffin was nailed down, an incense pot, with eatables, was placed before it; and the relations, beginning with the

eldest son, bowed down nine times, with their faces toward the earth, before the deceased. The mat and pillows belonging to the late occupier of the house were then taken out, to be thrown away; and all the friends, who had assisted in the ceremonies, washed their hands in oil, in order, as they said, to prevent any noxious influence from adhering to them.

Early in the ensuing month (January, 1821,) Mr. Medhurst paid a visit to a dilapidated temple, where he found the altar neglected and the idol removed. On inquiring why this sacred place had been deserted, he was told that the god had selected another spot for his residence; and when he urged the impossibility of a log of wood exercising any choice, or expressing his desire to others, his informant stated, that there was no difficulty in the case; for when they were carrying the deity round the village, in his chair of state, which was usually borne by four persons only, it suddenly became so heavy, that twenty men could not have removed it from the spot which the idol had evidently selected as the place of his future residence! The person who made this assertion did not pretend to have witnessed the fact, but he evidently believed what he related, notwithstanding its monstrous absurdity.

A few days after this conversation, a person applied to our missionary for some medicine; and, on being asked whether he ever thought upon the family which he had left in China, he replied in the affirmative, and added, that he intended, in the course of the ensuing year, to return and visit them; as he had three sons, and one daughter who was married. "I had another daughter," he observed; "but I did not bring her up." "Not bring her up!" exclaimed Mr. Medhurst; "what then did you do with her?" "I smothered her," he replied; "and on hearing, by letter, that another daughter was born, I sent word to have that smothered also; but the mother has preserved it alive." "I was shocked at this speech," says Mr. Medhurst, "and still more at the horrid indifference with which he uttered it. 'What,' said I, 'murder your own children! Do not you shudder at such an act?' 'O no!' he replied, 'it is a very common thing in China. We put the female children out of the way, to save the trouble of bringing them up:—some people smother five or six daughters.' My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case when they are related without fear of detection, as the common occurrences of life. I felt that I had a murderer by my side, who, without repentance, must inevitably perish; and I told him plainly, that he had committed a most dreadful sin, and was in danger of

eternal wrath. But though I said this with the greatest seriousness and earnestness, he, at first only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected." What an awful view does this present of the *celestial empire*, loaded with crime, deluged with blood, and ripe for destruction! O that God would translate them from darkness to light, and from the power of sin and Satan unto himself!

During the year 1823, the brethren at Pinang issued proposals for erecting a chapel by subscription, to be used indiscriminately for Chinese, Malay, and English worship. The expense was estimated at six thousand Spanish dollars, and, in consequence of this application, nearly half that sum was soon raised on the spot, including a donation of four hundred dollars from his excellency, governor Phillips. The directors, also, voted two hundred pounds in aid of this object, on condition that the building should be regularly vested in the society. The foundation-stone was accordingly laid on the 11th of June, and in the course of the ensuing summer the chapel was opened, and attended by large and respectable congregations.

On the 24th April, 1825, after a tedious illness, Mr. Ince was called to the rewards which await the faithful. Mr. Ince was a valuable and devoted missionary. He was held in high esteem by all classes in Pinang. The increased weight of missionary labor, which devolved upon Mr. Beighton, after the decease of his late colleague, was greater than his strength could bear. Serious indisposition was the result, and he was compelled to take a voyage to Singapore, committing the schools to David, a native assistant, whose services in the Malay department are invaluable. In 1826, with improved health, we find Mr. Beighton at his post. A church was formed on the 11th July, 1826, and a lady and gentleman, residents in Pinang, united with it, after a renunciation of popery. "This year the state of religion," the directors say, "among the European residents, when compared with what it was seven years ago, exhibits gratifying improvement."

Mr. and Mrs. Dyer arrived at Pinang in 1827; and Mr. Beighton, in consequence of this aid, devoted his labors to the Malay department. The report of the directors for 1830 affords the following view of the mission:

*Chinese Branch.*—The habits and prejudices of the Chinese, as well as the apathy which men naturally feel as to spiritual things, prove most formidable obstacles to the introduction of stated preaching among them.

"Mr. Dyer, however, indefatigably labors, by all the means in his power, (such as conversing almost daily in the bazaars, and other places of public resort, and

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the distribution among such as desire to read and examine for themselves, of Christian tracts and copies of the Scriptures), to disseminate the gospel among that people; and we trust that the seed thus sown will, through the divine blessing, at length spring up and yield an abundant harvest.

*Chinese Schools.*—The boys' school, established on the British system, affords Mr. Dyer increasing satisfaction. The girls' school, under the care of Mrs. Dyer, was in a flourishing state in the early part of last year, but had been unavoidably suspended. It was Mrs. Dyer's intention to resume it as soon as possible. The school-room in which this school is held, erected by some friends at Pinang, at the expense of four hundred dollars, has been presented by them to the society.

From a set of wooden blocks, prepared at Pinang, under the direction of Mr. Dyer, a small fount of Chinese movable metal types has been cast in London, by Mr. Watts.

*Malay Branch.*—Mr. Beighton, notwithstanding a feeble state of health, continues with his usual zeal and devotedness, to labor among the Malays, and preaches to them, as formerly, in the mission chapel. During the past year, he visited several places in the island, for the purpose of distributing the Scriptures and religious tracts among the Malays, whom, however, he found in general so extremely ignorant, and incapable of reading, that to have distributed books among them would have been useless. He, therefore, left copies with such persons as were able to read, requesting them to collect their neighbors once every day, and read the books to them. In some places, the people desired him to send them teachers, and to establish schools in their villages. The Chinese with whom he met, eagerly received some books in their language, with which he had been previously furnished by Mr. Dyer.

In the month of June, Mr. Beighton, accompanied by Mr. Dyer, performed a missionary tour on the western coast of the Malayan peninsula, where an artap house has been erected for their accommodation, whenever they visit that country. During their tour, they distributed four hundred and eighty-four Bibles and Testaments, and three hundred and eighty-five tracts. Our brethren were much surprised and gratified at the eager demand for books by the Malays, and to find that so many of them were able to read. The total number of copies of the Scriptures distributed by Mr. Beighton, in 1829, was eight hundred and fifty, and of tracts, one thousand and eighty-five.

The number of Malay schools has been reduced to five, in consequence of a general reduction in the government establishment of Pinang, which has been extended to the allowances made in support of native

schools in that island. It is, however, gratifying to know, that education is beginning to be viewed as important by the people themselves; in proof of which it may be mentioned, that Mr. Beighton has lately had four applications for Malay schools, and he feels persuaded that a considerable number of such schools might be established, were adequate funds provided for the purpose.

Mrs. Beighton has succeeded in gaining the confidence of a number of Malay females, who are under her immediate and constant instruction. She teaches them to read the Scriptures and other Christian books. Some of her pupils can read well, and most of them have made progress in needle-work. As, however, they cannot be persuaded to leave their own compounds, Mrs. Beighton is obliged to go to them, or the good work would not be performed.

*English Services.*—The lecture on sabbath evenings is not so well attended, as formerly, in consequence of the government chaplain having commenced a service in the church on that evening. The Wednesday evening prayer-meeting is well attended.

The latest accounts from this field of labor are contained in a letter from Mr. Dyer, under date of August 7, 1830:—

Concerning the Chinese mission at Pinang, I write with more pleasure, as things have with me taken a more interesting turn. The small house, or bungalow, in the bazaar, has been opened for some time, and I make it my daily practice, if possible, to go, and sit there some hours. I generally go in the morning: immediately on my arrival, I am surrounded by a group of patients, whom I supply with medicines. These medicines were granted by the government on my application. I perceive that this has already had some influence upon the minds of the people, as many of them now believe I have no sinister end in view.—“After distributing medicines for a limited time in the morning, I remain to converse with the Chinese, and for this purpose I go again in the evening. Some of these seasons have refreshed me much, and my mind has been comforted and encouraged in this interesting work.”

JAVA.

This island is separated from the south-eastern extremity of Sumatra by the strait of Sunda. Its length is six hundred and sixty English miles; its breadth varies from sixty to a hundred and forty. The population was estimated by governor Raffles at about 4,000,000. Batavia is the metropolis of this most fertile island. I was built by the Dutch, in 1619, upon

the plan of the towns in Holland. But the canals were ill adapted to salubrity in such a climate. The population of Batavia has dwindled from nearly 175,000 to about 50,000, and other towns have arisen into importance. Surabaya, Samarang, Solo and Djajajaeta, are all as populous as Batavia.

In the year 1812, the directors of the London Missionary Society felt a strong desire to communicate the blessings of the gospel to the inhabitants of the great and populous island of Java; especially as there were said to be not less than a hundred thousand Chinese residing there, among whom it seemed probable that the Holy Scriptures, translated into their language by Dr. Morrison, might be freely circulated. And for the accomplishment of this pious desire, suitable instruments were soon and providentially furnished. Joseph Kam, a native of Holland, John Christopher Supper, and Gotlob Bruckner,\* natives of Germany, had been educated as Christian missionaries at Berlin and at Rotterdam, and were intended to have been sent out by the Netherland Missionary Society to India; but obstacles, occasioned by the war, prevented this design from being carried into execution. They came over to England, therefore, and were gladly received by the directors of the London society; and, after spending some time very advantageously in the seminary at Gosport, it was determined that they should proceed to Batavia, the principal city of Java; where they might be usefully employed in preaching to the Dutch residents, while preparing to evangelize the native heathen. They were, accordingly, ordained at the Dutch church in London, by the Rev. Dr. Werninck, on the 14th of November, 1813, and embarked for Java, on the 31st of the ensuing month.

It is particularly worthy of notice, that whilst the directors were employed in preparing this mission, two gentlemen of fortune, who were on a visit, for their health, to the Cape of Good Hope, called on the Rev. Mr. Thom, at that place, and expressed an earnest desire that some missionaries might be sent out to Batavia. One of these gentlemen even offered six thousand six dollars for this purpose, and a bill to that amount was actually transmitted, by Mr. Thom, to the directors. Thus the Lord of missions, was graciously pleased both to raise up laborers for the intended station, and a handsome donation towards the expense which would be necessarily incurred.

By the good providence of their God, the brethren were favored with a safe voyage across the great deep; and, on reaching their place of destination, they were

\* This last-mentioned missionary afterwards became convinced of the propriety of the peculiar views which distinguish the Baptists, and was immersed. His connection with this society was dissolved, and he was received under the patronage of the English Baptist mission.

received in the kindest manner, by the Rev. Dr. Ross, the only surviving minister of the Dutch in Batavia. This pious man evinced the utmost joy at their arrival, and immediately made arrangements for placing them in such situations as he considered would be most useful, and most congenial with the views of the directors.

It was, accordingly, determined that Mr. Kam should go to Amboyna, to take charge of the Dutch church there; and to apply himself to the study of the Malay language;—that Mr. Bruckner should officiate at Samarang, the minister of that place being incapacitated for labor by age;—and that Mr. Supper should remain at Batavia, as the colleague of Dr. Ross. All these appointments were authorized by his excellency, governor Raffles, by whom the missionaries were treated with every mark of urbanity and kindness.

In a letter dated November, 1814, Mr. Supper speaks of an increase in his congregation, and states that several persons had appeared to be convinced of their sins under the ministry of the word; but they had encountered much opposition from their gay connections, and many others were offended with the faithfulness of the discourses which had been delivered in the church. In the same communication he observes, that the books which Dr. Milne had distributed among the Chinese in this island, seemed to have produced a good effect. "I now and then take a morning ride," says he, "on purpose to inquire whether the Chinese read their Testaments and tracts, and I find that they not only do so, but are pleased with what they read. They are desirous, however, of having a living interpreter; and indeed I earnestly wish that some faithful missionaries might come hither, and attend solely to the Chinese language; as, in that case, they would soon be able to preach to the people. It is true that this would prove exceedingly expensive to the society; yet, without this, I think that much cannot be done."

In another letter, dated August 12, 1816, and addressed to the Rev. Dr. Steinkopff, Mr. Supper says, "The German, French, Dutch and English Bibles and Testaments, as well as the Portuguese New Testaments, which, through your goodness, I carried out with me, or received from you afterwards, have almost all been expended, and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Mr. Milne, distributed among the Chinese, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances: A member of my Portuguese congregation came to me last week, and said, 'I am acquainted with some Chinese who generally come to me twice a week, when the word of God is the theme

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of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence than that of any other book they have ever read; but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend. I then give them such illustrations on the subject as I have remembered from your discourses.

"This Portuguese is one of my pupils, and thanks be to God, I may truly say, that he is my crown and the first fruit of my labors among the nominal Christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.

"Another of my Portuguese pupils, a man of fifty-eight, came to me a few days ago, and told me that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and expressed a wish for a few more books in the Chinese language. He likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.

"I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said,— 'I have read Mr. Morrison's New Testament with pleasure. It is very fine, and it would be well if every one led such a life as Jesus Christ has taught people to lead.' I cannot describe to you what effect these words, spoken by the mouth of a Chinese, had upon me. I commenced a discourse with him about his idols, and said,— 'You believe, according to the doctrines of Confucius, that there is but one God, who made heaven, the earth, man and every living creature?' 'Yes,' he replied; 'but God is so far above us, that we dare not address ourselves to him, without the intervention of the demi-gods.' I then said, 'As God is the Creator of mankind, should we not call him our common Father?' 'Yes, certainly,' was his reply. 'Well, if this he admitted, are not children obliged to place confidence in their father?' 'Most assuredly.' 'In what consists this confidence and trust?' 'No answer. 'Are not you the father of five sons?' 'Yes.' 'Now, what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve them upon wood; and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?' 'No, I would certainly chastise them, and place them in a mad-house, as laboring under a fit of insanity.' 'But if they stated, by way

of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you, but through the intercession of images which they themselves had made, what would you say then?' 'I should answer, I have chastised you for your want of confidence in me, and on account of your conduct in preparing images, and paying them the respect which is alone due to me, they being unable to hear, move, or help themselves, I pronounce you to be out of your senses.' 'But,' said I, 'do you act more wisely, on this supposition, than your children would have acted, when you worship the idols in your temples, and pay every honor to them in your houses, which is only due to your heavenly Father?' 'Ah!' replied the Chinese, 'we have never directed our view so far; but I am convinced, that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

"The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples, and contents himself with reading the New Testament, and other religious writings, with which I supply him from time to time. Is it unlikely that this Chinese is far from the kingdom of God? Is not the grace of God and the power of the Holy Spirit able to convert even the Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labor as an unnecessary waste of time; but their seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such unbelievers by the evidence of facts, that the labors of his servants among the Chinese will not be 'in vain in the Lord.'

"You will rejoice with me when I tell you, that the Lord has signally blessed the labors of my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our community; as their conduct is a sure testimony of the true Christian life they lead, and they continue to give proofs, that they act under the influence of the Holy Spirit and the gospel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the Holy Scriptures with some Mahometans three times a week, converses with them upon what they have read, and they join in prayer in his house afterwards. One of the upper servants of a Mahometan mosque told him the other day, 'I have served many years in our temples, but have never yet heard so many agreeable truths from the priests, as are contained in your Chris-

tian koran. I look upon the Christian worship as the best and most intelligible; and since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have offered up my morning and evening prayers, such as I never experienced before. Some of the priests have applied to me, through this my beloved pupil, for an Arabic Bible, which, after repeated requests, I shall send them. I do not, in general, give the Bible, particularly to people of that class, on their first application, nor on the second, or even third; and I hope that my plan of proceeding will be approved of by those, who have been attentive to the way in which God deals with his children. God does not give us in an instant what we desire or pray for, but wisely exercises us in the duty of patient waiting, until the time arrives when we are prepared to set the proper value upon the gifts he in his mercy bestows upon us. I consider it my duty, in imitation of the example which the Lord has set before me, to act in this manner; particularly when I reflect, that I have been thought worthy of being his steward and the dispenser of the Bible Society's most precious gifts; which are of infinitely greater value than all earthly kingdoms, for the Bible is the key to the kingdom of eternal felicity."

The faithful and excellent servant of Christ, by whom this interesting communication was penned, was, in the course of the same year, summoned from the scene of his labors to the mansions of eternal rest. And from the period of his decease, the London society had no missionary in Java until the summer of 1819, when Mr. John Slater, who had been for a considerable time occupied in the study of the Chinese language at Canton and Malacca, arrived there. On his landing, he was much indebted to the friendly attentions of the Rev. Mr. Robinson, the Baptist missionary, who kindly received him into his house. He also received much kindness from the Dutch clergy in Batavia, and his reception among the people was more favorable than he had anticipated. They listened to him with attention, though, perhaps, rather from motives of curiosity than a desire for religious improvement. The following extracts of a letter from this missionary, dated 29th of July, containing some account of his voyage, cannot fail to be gratifying to the Christian reader:—

"We left Malacca on the 27th of April, with the instructions, prayers and tears of our brethren. Our principal baggage consisted of Chinese tracts, New Testaments, and such parts of the Old Testament as were printed, to the amount of 11,999 books. Our brother Thomsen furnished me with Malay tracts in the Roman character, and Malay tracts, catechisms and spelling-books in the Arabic character, printed by

himself, which increased my stock to about 15,000 books. These, I hope, it will be my happiness to distribute among the heathen, and that they will afford me many opportunities of preaching the gospel amongst them. Perhaps an account of my voyage may not be uninteresting, as we touched at several places on the way. The first was Singapore, an English settlement newly formed, and at present in a very prosperous state. Here I spent a day on shore with Major Farquhar, the late English governor of Malacca, who has always been our patron and friend; and had thus an opportunity of distributing a box of Chinese tracts among the new settlers. Major Farquhar received me with his usual kindness, and expressed a hope that he should soon see a Malay and Chinese missionary settled there, and assured me that he felt much interested in the Ultra Ganges mission. We next touched at Rhio, a Dutch settlement, where I went on shore to inquire into the number and state of the Chinese, taking with me several hundred tracts and Testaments. These I soon found an opportunity of putting into the hands of the people, who were all assembled at the Pasar; and within an hour their attention seemed to be drawn from their merchandise to my tracts. As I returned, I felt unspeakable pleasure in seeing every one reading the word of God, either in a tract, or in its pure state. I suppose the number of Chinese here to be about the same as at Malacca. We came next to Lingen, an independent settlement near the straits of Banca. Here also I went on shore, and spent two days in distributing tracts and conversing with the people. As I supposed no Christian missionary had ever been here before, I endeavored, as far as possible, to furnish every family with a New Testament, and such parts of the Old as I had with me. I likewise went on board three Chinese junks, lying in the harbor, and gave the seamen a few tracts and several Testaments for each vessel. I also sent by each vessel three New Testaments, and tracts in proportion, for their friends in China, with a promise on their part that they would deliver them. It is in this way that the Sacred Scriptures must enter China; and I hope the numerous copies that we have already sent will be like leaven hid in meal, gradually leavening the whole mass. Leaving Lingen, we sailed for the island of Borneo, and touched at Pontiana. Here I found much difficulty in getting on shore, as we were lying at anchor sixteen miles off. At length, however, I succeeded; and taking with me two hundred New Testaments, three hundred catechisms, which contain the substance of the Christian religion, and a number of tracts, I committed myself and cargo to a native boat, which, after pulling nearly twelve hours, brought me safe to land. I felt very anxious to visit the people at Sam-

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bass; but I found it impracticable, and I could only spend two days on shore among the people at Pontiana. I followed my usual plan of giving the Scriptures to those who have families, that every house might possess the word of God. During my stay here, I was entertained at the house of a respectable Chinaman, who had, by some means, obtained a Chinese New Testament; and, from the many questions he asked respecting it, I inferred that he must have read it with some attention. He inquired particularly concerning Adam's sin, and all men being sinners in consequence of it; also, whether all the nations of the west worship Jesus. He was much pleased with the objects of the society, and assured me, if the directors would send one of those good men, as he expressed it, to Pontiana, he would give him a house to live in. My host also took me with him to visit the sultan, with whom he is very intimate, who also made many inquiries respecting the Christian religion, and approved much of the proposal the other had made to obtain a missionary, to be settled among them. I inquired of them concerning the people of Sambass, who work in the gold mines, and others who dwell among the mountains of the interior, and who are employed in obtaining diamonds, and was informed by them, that at the former place, which lies near them, there were at least fifty thousand Chinese; the others, they said, were very numerous, but they could not exactly say how many; they might, however, amount to twenty thousand. I regretted much that I could not visit them. I, however, sent them some tracts and catechisms. Thus, during my voyage to Batavia, I distributed several thousand tracts and Testaments; and I hope the seed sown will be 'as bread cast upon the waters, to be seen after many days.'

Shortly after his arrival in Java, Mr. Slater took under his instruction four Chinese children, as the commencement of a school designed to be conducted, as far as circumstances would permit, on the Lancasterian plan. He, also, employed himself sedulously in circulating copies of the New Testament and religious tracts among the heathen; and, with the assistance of a native teacher, devoted a considerable portion of his time to the study of the Chinese language. A few months only had elapsed, however, when his labors were suspended by a calamity at once alarming and destructive. On the 2d of October, 1819, his house was burnt down, when his Chinese books, with various articles of furniture, were consumed. This calamity, however, was considerably alleviated by the kindness of several friends, and particularly by that of one family with whom Mr. and Mrs. Slater found a hospitable asylum for several weeks.

After this accident, a piece of ground was purchased,

on account of the society, for a mission-house and garden; and by the liberal subscriptions of such of the inhabitants as appeared to take an interest in his object, Mr. Slater was enabled to build a convenient habitation, capable of accommodating two or three missionaries besides his own family. On the adjoining premises a school was afterwards erected, and opened with twenty-six pupils. The situation appears to have been judiciously chosen, being about half way between Batavia and the village Cornelis, and nearly in the centre of three other villages, one of which contains a very numerous population.

In the course of his endeavors to diffuse the light of divine truth, our missionary paid a visit, one day in the month of December, to one of the Chinese temples, and, taking his stand as near to the idol as possible, commenced reading a tract, in Chinese, on the subject of idolatry. Some of his auditors appeared willing to acknowledge the truth of what they heard, but seemed to think that the custom of their country was an all-sufficient reason for continuing their observance of ceremonies, which, in reality, they know to be unavailing.

Of the various idolatrous ceremonies which were performed in this place, at the time of his visit, Mr. Slater has given the following description:—

"Within the temple yard, which prevents the idol from being seen from without, is an elevated stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this, the attention is excited by the gaudy appearance of golden ornaments, and various colored paper cut in shreds; but principally by the quantity of painted candles burning in front of the idols, the smoke of which, together with the incense, is intolerable at first entering. The candles are about a hundred in number, and of various sizes, from one foot to three feet in height, and measuring from two to six inches in circumference. These are kept burning during the whole time of worship; but, as every worshipper brings two candles, they are constantly changing them, so that I suppose the entire number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without interruption. The candles which are removed are for the benefit of the temple, and they must amount to a considerable sum, as the smallest of them cost about two dollars a piece.

"On entering the temple, every worshipper presents his lights, and receives six sprigs of incense. Three of them, after bowing to the imaginary deity, as an intimation that he is about to worship, he places close to the image, and the other at a short distance: then

retiring to a cushion in front of the idol, he pays his homage, which consists in kneeling down, and bowing the head thrice to the ground, and this is repeated three times. He then goes to a large table on the left side of the idol, where there are persons to enrol his name and receive his contribution; and here the devotees appear anxious to exceed each other in the sums which they give toward the support of this abominable worship.

"During all this time, one's ears are stunned by a large drum, and a gong, used to rouse the idol; and these are beaten with increased vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats. These, I am informed, were the wives of the rich Chinese, who were glad to embrace such an opportunity of appearing abroad; as probably they had not seen any man, nor been seen by any but their own husbands, since they visited this temple, on a similar occasion, in the preceding year.

"Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner, and I had many pressing invitations to sit down and dine with the worshippers, many of whom appeared astonished at my refusal; as, on other occasions, whilst distributing tracts from house to house, I readily ate and drank with them, for the sake of an opportunity to discourse with them respecting Christ and his gospel. In the temple yard there were as many gaming tables as could be conveniently placed."

On the 7th of January, 1822, Mr. Medhurst and his family arrived at Batavia, where they were received with great cordiality by Mr. and Mrs. Slater; and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous land belonging to the society was, also, brought from the wildness of nature to resemble the cultivated grounds in the neighborhood.

Mr. Medhurst now commenced preaching in Chinese four times a week; on the sabbath morning, at seven o'clock, in the mission-chapel; on Tuesday evening, at a dwelling-house in Batavia; and on the evenings of Thursday and Friday, at two other places. It seldom happened, however, that either of the congregations exceeded thirty persons, and the only apparent effect produced, at this time, by the public dispensation of the truth, consisted in the temporary conviction of gainsayers, and in the extended concessions of the heathen to the veracity, consistency and consequent obligations of what was advanced on moral and religious subjects. Still the brethren were not discouraged, but resolved to go on in their important work, leaving the result to the great Head of the church: and, in addition to their other labors, they established

a Malay service, in which they preached alternately every sabbath evening. A few Mahometans attended on these occasions, and our missionaries were consequently led to pray that these deluded followers of the Arabian impostor might be speedily and savingly led to him who unites in his own person the important characters of Prophet, Priest and King.

Towards the autumn of this year (1822), the health of Mr. Slater was so much impaired as to render it necessary that he should take a voyage for his recovery. This he accordingly did, with the desired effect; but as he afterwards thought proper to dissolve his connection with the society, the entire weight of the mission at Batavia was thrown upon Mr. Medhurst. That valuable missionary, however, continued to labor with unremitting assiduity and unabated zeal in the cause of his Divine Master; and, during the year 1823, he established a printing-office, which will, no doubt, prove of essential benefit to the mission at this station. The necessary supply of paper and printing materials was obtained from Canton, through the kind intervention of Dr. Morrison; and type-cutters were procured from Singapore.

The report of 1825 speaks favorably of two Chinese schools, one at Batavia and one at Tanabang; and also of a third school in the town, not entirely under the direction of the mission. Worship in Chinese and Malay was also stately performed. In the Malayan service, Mr. Medhurst received the friendly assistance of Mr. Diering. Each person in the congregation had a copy of the Scriptures before him, to refer to during the sermon. A bungalow chapel had been built by a European gentleman at Batavia, in one of the native Kampongs, chiefly inhabited by natives of the island of Bali, originally heathens, but recent converts to Mahometanism. The people had attended more than twelve months, and the congregation was increasing. Mr. Medhurst stately visited two villages inhabited by Malays professing the Christian religion: one of them, called Depok, situated about twenty miles to the south; the other, named Tugot, situated about twelve miles east of Batavia. Attendance on an average, thirty; sometimes from fifty to sixty. No small encouragement attended the English preaching. Mr. Medhurst speaks of the regular attendance of the congregation, the marked seriousness of a considerable part of it, and of clearer and more enlarged views which many had acquired of divine truth. A dispensary had been opened for the purpose of gratuitously supplying medicines, and communicating religious instruction to the Chinese. Several works had been prepared and printed. Up to January 1, 1825, the number of books and tracts printed exceeded 60,000. In distributing tracts, Mr. Medhurst had also been active.

In October, 1826, Mr. Medhurst performed a missionary tour along the eastern coast of Java, during which he visited Sourabaya, Taggal, and Samarang. Sourabaya he considers as in many respects eligible for a missionary station. The Chinese there are a more respectable and more intelligent class of men than at many other places, and have more leisure, as well as more inclination, for religious inquiry. One family of considerable influence has, for six generations, abstained from the worship of images, and has renounced, generally, the grosser parts of Buddhism. There is also here a small body of Christians belonging to the Dutch church, who manifest a truly missionary spirit, and are disposed to further, to the utmost of their power, missionary objects in this quarter. They have employed a person to translate the New Testament, from the Dutch version, into the low, or vernacular, Malay. Mr. Medhurst has engaged to interest himself in furthering this design, and has accordingly written to the missionaries, at different stations, who have made proficiency in Malay, to lend their aid for its accomplishment.

While in this part of Java, Mr. Medhurst visited the aborigines in the mountains of Tengger, who prefer the original religion of Java; and have never been induced, either by fear or persuasion, to embrace Mahometanism.\*

In 1827, 10,000 copies of religious tracts were printed, and 10,000 copies of tracts and parts of the Scriptures were furnished from the press of Malacca; and with these Mr. Medhurst felt furnished for successful tours in Siam and Borneo, but was for a while prevented by the sickness of his family. The annals of missionary enterprise furnish few instances of more patient self-denying labor than is to be found in the persevering endeavors of Mr. Medhurst. In 1829, the directors, in their annual report, say:—

“Mr. Medhurst deeply laments the want of success in the conversion of the heathen. He states that his labors among the Chinese, which were formerly despised, are now systematically opposed by their priests, their rulers, and the wealthy class among them. There is difficulty in gaining access to the rich, and the poor are prevented by them from listening to the gospel. Persons would not be able to borrow money, or keep what they have borrowed, if they had not an idol set up in their house, and did not openly profess idolatry. The Mahometans oppose him still more steadily and systematically than the Chinese. His movements are perpetually watched by their priests, and his labors

\* This race of mountaineers is mentioned in the late sir Stamford Raffles's History of Java; and the district in which they reside has been recommended by the late governor-general, the baron Van der Capellen, as the most eligible field for missionary labor in the island of Java.

counteracted by every means in their power. The books he has given to the people, have been taken from them by the priests. He has not, however, relaxed his exertions: his chief object being to convince them of sin, and direct them to the Saviour, he dwells less upon their idolatrous errors, than upon their reigning vices, and on the gracious doctrines of the cross. These doctrines must finally prevail in spite of all opposition.”

The latest accounts of this station are very encouraging. In 1831, the directors, in their annual report, mention,—

“It has pleased the Lord to smile upon the efforts of Mr. Medhurst and Mr. Young. One of the prisoners, or convicts, has died professing his faith in the Lord Jesus. This man was originally a Mahometan. An Amboynese, also, who has long attended the preaching, has manifested great desire for salvation, and has given evidence of sincerity.

“The Lord appears about to bless this mission. The Malay congregation, meeting for worship on sabbath noon, has greatly increased, and two individuals from among them have come forward to declare what the Lord has done for their souls, while another has suddenly been translated to glory. One of the former is a man who possesses an excellent gift in prayer, an extensive and accurate acquaintance with the Scriptures, with a zeal for the diffusion of divine truth rarely witnessed in those countries. He visits the Malays at their houses in town and in the villages, distributing books among them, and teaching and preaching the Lord Jesus. The Malays converse more freely with him than with a European. The other is an elderly woman, who has been instrumental in the conversion of another of her own sex.

“Two afternoons every week are devoted to the preparation of candidates for the Lord's supper; and once a day, when illness does not prevent, the missionary visits the Chinese and Malays. There are three schools, containing fifty children, whose progress is encouraging and satisfactory. During the first half of 1830, they were superintended by Mr. Young. Mrs. Medhurst, whose health is good, catechises the women and children on sabbath mornings, and has undertaken to educate two native children, one a Malay, and the other a Chinese.

“English Service, &c.—This is held at nine o'clock on sabbath morning. Instead of the old hamboe chapel, a new one of brick, commodious and neat, has been built on the society's ground. This has been accomplished by the liberality of the Dutch government and the inhabitants of Batavia, who, for the object, subscribed with great cheerfulness nearly six thousand rupees; besides some building materials granted from the government stores. The Rev. Mr. Lenting had

greatly promoted this undertaking, which, it is hoped, will be the means of reviving the interests of religion in Batavia.

"The directors gratefully acknowledge the kindness of his excellency, the present governor-general, Van den Bosch, who has shown himself particularly favorable to the mission, and has rendered it a degree of assistance beyond what it has enjoyed at any former period.

"*Translations, Printing, &c.*—Mr. Medhurst's translation of Mr. Lloyd's Scripture Catechism is finished, but remains unprinted.

"A Japanese and English Vocabulary, composed by Mr. Medhurst, has been issued from the lithographic press, and copies for sale have been received in this country.

"At the request of his brethren of the Ultra Ganges mission, Mr. Medhurst has undertaken to revise and enlarge his Fokeën Vocabulary. He has also consented to revise the translation of the New Testament in low Malay, at the request and for the benefit of the people at Sourabaya. This translation will be printed at the government press."

#### AMBOYNA.

It has been already stated, that the Rev. Joseph Kam, who accompanied two other missionaries to Java, was induced, in the year 1814, to fix upon the island of Amboyna as the scene of his ministerial labors. And, in this station, after a short time, his pious exertions were crowned with considerable success. Early in 1816, indeed, his congregation in the Dutch church, on the Lord's-day, amounted, in general, to eight hundred or a thousand persons; and when he preached in the Malay language, he had usually from five to six hundred hearers.

Speaking of the inhabitants of Amboyna, this missionary says, "The great body of Christians residing here are not Europeans, or half castes, but persons whose ancestors have resided here from generation to generation. Among them I will venture to say there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences."

In respect to the slaves, he says, "Many of their masters did not, formerly, approve of their coming to receive instruction, and some came to me without having previously obtained permission; but now, several of the masters request me to teach their slaves, having found by

experience, that those who are religiously instructed are more faithful and diligent than others."

In the same communication Mr. Kam states, that he had paid a visit to the island of Banda, upwards of a hundred and twenty miles distant from Amboyna; and here he continued about a month, preaching twice every sabbath, and every other day in the week. He also held a regular prayer meeting, and frequently catechised the people, who had among them some places of Christian worship, but who, for a considerable time past, had been sadly neglected, in respect to religious instruction.

In the month of September, in the same year, (1816,) Mr. Kam visited the island of *Harucko*, where he found the people very desirous of hearing the gospel; and the word of God was so abundantly blessed to them, that a considerable number made a solemn profession of the faith of Christ by baptism, and were admitted as communicants at the table of the Lord.

Our missionary next went to the island of *Seram*, where he found many of the inhabitants literally hungering and thirsting after righteousness; and it is probable that the seriousness with which his message was heard by others, was considerably augmented by an alarming earthquake occurring a few minutes after he reached one of the *negeries*, or villages. Previous to his quitting this island, a person came to him from *Nalaliwu*, a place to the north of *Karuko*, containing about four hundred inhabitants, earnestly entreating him to go thither, and preach the gospel among them. It seems that these people had, in former times, been professedly Christian; but, having been long since conquered by their Mahometan neighbors, who had burnt their church and destroyed their Bibles, they had subsequently lived in a wretched state of ignorance and idolatry. With this request Mr. Kam readily complied, and, on his arrival, he was received with the greatest demonstrations of joy. Such an effect was produced, also, by his preaching during the three days which he spent among them, that they brought out and destroyed their idols with one consent, and burnt down the houses which, in the time of their blind infatuation, they had erected for the worship of the devil.

"From this place," says our missionary, "I went to the island of *Saparua*, where I found a great number of people collected on the shore, and singing psalms, to express their gratitude to God for my visit. In this island, many of the poor heathen have received Christ by faith; and some of them were introduced to me by their masters, to signify their willingness that they might be baptized. There is a great want of Bibles, however, and other books suited for religious instruction. I have, therefore, sent a useful catechism in the Malay language to be printed at Batavia, and have ordered ten thousand copies of it, as the popula-

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tion, including Christians, and Mahometans who have recently embraced Christianity, is very great."

In October, Mr. Kam visited the island of Nusalout, where he found the inhabitants of seven negeries very anxious to hear the gospel; and, on his going to the negery of Aboro, in Karuko, he says, "The joy of the people was as great as if an angel had come down to them from heaven with the glorious news of salvation."

On his return to Amboyna, the word of the Lord continued to be abundantly owned and blessed, especially among the heathen, who, like those to whom we have already adverted, destroyed the houses formerly erected for the worship of devils, and put away from them every vestige of idolatry. Such, indeed, was their zeal in the cause of divine truth, that when Mr. Kam intimated his intention of erecting a new church for the separate use of the slaves, they cheerfully volunteered their services in cutting timber in the forests for erecting the proposed structure, and thus precluded the necessity of our missionary's applying to the directors for pecuniary assistance.

In the spring of 1817, in consequence of the Dutch government attempting to take some troops from the Molucca islands for Java, the natives of the island of Lupperwaro, near Amboyna, rose in insurrection, and murdered the Dutch resident and his family, together with the garrison, and a great number of the Christian inhabitants who refused to join the revolt.

In writing to the directors on this subject, Mr. Kam observes, "Every means have been employed to keep down the spirit of revolt, by offering remission of punishment, &c.; but we are yet in great danger. My faith is often at such a low ebb, that I am constrained to cry out, 'O! my God, my soul is cast down within me.' Neither my body nor my soul, however, has been injured, though I have experienced many dangers both by land and by sea; and therefore I have confidence that there will again appear a glorious light, perhaps greater than before. Surely the mercy of the Lord has accompanied my poor labors from the time of my arrival in Asia:—surely the time of salvation is at hand, and will be accomplished in favor of the poor heathen, who are so numerous in this colony."

About the time of this revolt, Mr. Kam had designed to make a voyage to the islands of Celebes and Sangir, two of the Moluccas, in compliance with a desire expressed by some of the inhabitants of those islands that he would pay them a visit. At the request of the government of Amboyna, which required his assistance in writing and translating letters in the Malay language, he, at that period, laid aside his intention. In the autumn of the same year, however, he was enabled to carry it into execution; and the principal incidents which

Vol. I.—Nos. 45 & 46.

occurred during his absence from Amboyna are communicated in the following interesting narration:—

"On the 22d of August, 1817, I left Amboyna, in the Swallow, captain Wilson, for the purpose of visiting the island of Ternate, the north-west coast of Celebes and Sangir island, the latter of which lies about six degrees north of Amboyna.

On my arrival, I was kindly received by the native Christians, and also by the resident of the island. I found there a large Dutch church, at which I was informed a good minister formerly officiated. During my stay, I preached in it twice every day to crowds of people who seemed eager to hear the joyful sound of the gospel of Jesus Christ. I could not, however, remain with them long, captain Wilson being anxious to expedite his departure for Manado, the principal town of Celebes. Therefore, after I had baptized the children, and some adults, on confession of their sins and declaration of their faith in the Redeemer, I took leave of the congregation, and again embarked on board the Swallow.

"In Celebes I found a great number of nominal Christians among the Dutch people, especially at Manado, whose conduct was not according to the purity of the gospel of Christ. I preached to them twice a-day during the short time I continued there. I proceeded from thence, by land, to Kema, where I found the people more disposed to listen to the word of life. Upon my return to Manado, I conducted public worship in the house of the resident, the church being much out of repair. One of the chiefs of the Alvoor people, who is called major Nalle, came to me and requested me to send a school-master for his negery, to instruct him and his people in the Christian religion. His domain is considerable, and he has not less than a thousand persons under his command. I asked him why he wished to be a Christian. He replied, 'Because I know *that* religion is the best of all.' Rejoicing to hear such witness from the mouth of an Alvoor chief, I promised to send him a school-master immediately on my return to Amboyna. The major was present to-day during divine worship at the resident's, and appeared much interested, especially when he observed a great number of children, and also grown persons, coming to be baptized, together with three Chinese, who had been brought to the knowledge of the true God and to faith in Christ.

"The trade in gold at Manado has occasioned many of the Chinese to settle there. These are more disposed to receive the gospel than the people of Amboyna, and seem only to want a faithful minister of Christ to instruct them. The same may be said respecting the Alvoors. Indeed here is a large field of labor. More than one hundred thousand of this peo-

ple dwell on the north-west coast of Celebes, under the Dutch government, which is able to protect any persons who might settle among them in order to preach the gospel and to instruct them.

"I travelled during several days among these people, and was much encouraged by what I observed in them. One night I stopped at the house of one of their chiefs, whose title is Hockom Klabat, which signifies 'judge of the people who live at the mount Klabat.' They are tall and powerful men, of a copper color, and without clothing. I felt myself as safe among them, however, as though I had been surrounded by my friends in England. They appeared much pleased that I took my supper with them that night. The house of the chief was crowded with the natives, who were desirous to see me, as they understood I was a minister of the white people, as they call the Christians. After supper, which consisted of a piece of boiled pork and rice, with some fish, I spoke to them of the great love of God towards us, which is visible every day in his bountiful provision for our natural wants, as well as for the wants of so many millions of other creatures. When I had finished, they all assented, apparently from their hearts, to what I had advanced on that subject. I then told them of the infinitely greater love of God towards mankind, which appeared in the redemption he had accomplished for sinners, by the gift of his dear son Jesus Christ, even for every one who believeth the witness of God. After I had discoursed upon this subject some time, one of the company, who sat next to me, said, 'I have often heard of these things from the Christians who live at Manado and Kema; we only want instructors amongst us, and I am sure great numbers of our nation would embrace the Christian religion.'

"From Celebes I directed my course for Sangir island, which lies about two degrees farther north. This proved a very dangerous passage, by reason of the strong currents that run half the year from the west to the east, and the other half in the opposite direction; but the Lord was my protector. The boat's crew consisted of fifty-two of the Alvoor people, and two soldiers; and we had with us four guns of three pounds each, on account of the great number of pirates who continually infest this part of the Moluccas. Besides the peril to which we were exposed from the sea and from the robbers, we were in danger, also, from the unsoundness of our boat, a circumstance too common in these seas.

"The first island at which we arrived, after quitting Celebes, was Togolanda; but we were prevented from getting on shore by a strong land breeze, so were obliged to cast anchor close under mount Duwan, a fiercely burning volcano, the smoke of which affected my breath very much all night. The next morning, however, by means of a sea breeze, we were extricated from our unpleasant situation, and went on shore. The

king of the island received me with much kindness, and informed me how severely some of his people had suffered in consequence of an eruption of the burning mountain, by which a whole negery had been destroyed, together with the church. 'But,' said he, 'we have erected a new church farther inland, and I rejoice that you are come to instruct my people.' He invited me to take my breakfast with him, and in the mean time informed his people that there would be divine service that morning. In a few hours a very numerous congregation was collected; the king also attended with the whole of his family; and I preached from John xii. 32. '*I, if I be lifted up from the earth, will draw all men unto me.*' I thought this text was calculated to move a heart of stone, as it exhibits the infinite love of God towards poor sinners, displayed on Calvary, as the means of drawing every soul to Christ, his dear Son; and I was much gratified by observing, that this large congregation of black people was very attentive to the things that were spoken.

"After I had sojourned here some days, I perceived that for want of teachers and the word of God in the Malay language, the people had very little knowledge of divine things. They all, however, believed the powerful declaration of St. Paul to Timothy, '*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*' I continued amongst them eight days, and after examining the boys and girls belonging to the school, I was obliged to give them some leaves out of my New Testament, for want of useful school-books.

"From hence I proceeded to the island of Chiauw, or Ziauw. I arrived there on the 24th of September, and was pleased to find the king of the island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his Bible, which, he said, yielded him great comfort. He was also able to read the Dutch Bible, and had some acquaintance with the Arabic; but what was of infinitely greater importance, the love of God, which passeth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the Holy Scriptures. Whatever I said, that he was not previously acquainted with, he put down in a book with which he had provided himself for this express purpose.

"The king requested that I would baptize a considerable number of the slaves, both men and women, who had been instructed in the doctrines of Christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied, rejoicing in the work which God is carrying on in this part of the world.

"The 29th of October was set apart for this great

solemnity. The king and his queen were both present, and assumed the office of sponsors, in behalf of their slaves; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sung the 87th Psalm. A great number of people attended on this occasion, and also at a service in the evening.

"During the solemnity of baptizing his slaves, the king seemed much affected, and, on his return to his house, out of the fulness of his heart, he himself addressed these new members of the church, in a manner which I shall never forget. 'You have now placed yourselves,' said he, 'under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren; to abstain from all heathen pleasures, as well as from all their superstitions—because *this is the way to enter into the kingdom of God.*'

"There is on this island, also, a volcanic mountain, and not far from this negery. I asked the king, if he were not afraid of so bad a neighbor. 'Why should I,' asked he, in return, 'when the Lord our God, who made this mountain, is more powerful than all the fire within it?' I fully assented to this declaration, and said, 'Yes, my dear sire, that which you have said is very true, and sufficient to comfort our hearts in the most imminent dangers.'

"Before I arrived at Chiau, I was acquainted with the excellent character of this good man; but I little expected to be the instrument of introducing into the church of Christ so large a number of his servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people frequently, and to read to them some sermons, of which I promised to send him copies on my return to Amboyna. School-books and religious tracts are, also, very much wanted in these islands. In the course of the present journey, I have met with not less than twelve thousand people, who profess Christianity, but who have been, in past times, very much neglected. Thanks, however, be unto God, that I am become acquainted with their wants, and hope, in a short time, to make an attempt to supply them to the utmost of my power.

"From Chiau, I proceeded to the island of Sangir, which is governed by four native kings; viz. the king of Maganito, the king of Taroon, the king of Candar, and the king of Tabookang. The latter is a brother of the pious king of Chiau. Here I found the people in a still more deplorable state than those in the other islands I had visited. Even their school-masters had not a complete Bible in their possession; they had only some loose leaves of it, and this was the case also with their catechisms.

"After I had passed through the rest of the island,

I visited the king of Tabookang, by whom I was also very graciously received. He was dressed in uniform, like an English officer. On the day of my arrival, he invited me to dine with him. He told me that he was desirous to be married in the church, and wished me to continue with him a few days, that the necessary preparations might be made; which, as he appeared to me to be desirous of acting in every other respect as a real Christian, I consented to do. And I had reason to rejoice in this determination, for the example of the king was immediately followed by a great number of his people, who had before been ignorant of the solemnity of Christian marriage."

On returning to Chiau, in his way back to Celebes, Mr. Kam felt an attack of bilious fever, with which his attendants had been previously seized; and, on his arrival at Kema, on the eastern coast of Celebes, he became so seriously indisposed that he was confined to his bed for a month, and all his friends anticipated his dissolution. By the blessing of God, however, on the prescriptions of a European physician, his health was gradually restored, and on Christmas-day, he was enabled to perform divine service at Manado. From this time he continued instructing the people in the things of God till the beginning of February, 1818, when he embarked on board a whaler bound for Amboyna, and soon afterwards returned in safety to his beloved flock, by whom he was received with every demonstration of joy and affection. From a letter written to the directors after his return, it appears that this zealous and laborious missionary had baptized in the several islands upwards of five thousand children, and nearly five hundred adults; and that in Amboyna he had baptized, chiefly of those who had been Mahometans, one hundred and twenty-eight adults, besides children.

Shortly after his return to Amboyna, Mr. Kam visited several more of the Molucca islands, particularly Haurunca, Saparoua, Nusalout, and Ceram; the inhabitants of which amount, collectively, to upwards of fifteen thousand souls. In most of the negeries, or villages, he was received with joy, both by the chiefs and people, some of whom had suffered considerably in the late rebellion; their houses and even their churches having been laid in ashes. Many of the natives, who had long been destitute of the gospel, rejoiced greatly in an opportunity of hearing it from the lips of our missionary, who also administered the Lord's supper to the members of the churches, and baptized their children.

In January, 1821, an auxiliary missionary society was formed at Amboyna, for the purpose of contributing to the maintenance and support of several missionaries recently sent out by the Netherland society,

and also with a view to assist in the printing of school-books and religious tracts; a second printing-press having arrived from the directors in London, in the course of the preceding year.

About this time, a place was erected immediately contiguous to Mr. Kam's dwelling-house, for the initiatory instruction of such converts from paganism as might be desirous of receiving baptism; and, during the year, that solemn rite was administered to thirty persons, who had abjured heathenism and embraced the truths of Christianity. Towards the close of December, in the same year, Mr. Kam had the satisfaction of receiving into his church about a hundred new members, of whom several had formerly been idolaters, and one a Mahometan.

In the following year, (1822,) our missionary performed a voyage among the islands of the Malayan Archipelago, to settle the missionaries sent out by the Netherland society, to survey the moral state of the islands, and to communicate, by means of preaching and the distribution of the Scriptures and tracts, Christian instruction to the islanders.

On his return, he touched at the island of Harooka, where, a few years since, idolatry was, to a considerable extent, abolished. He was kindly invited to sojourn at the house of the resident, whose lady is a person of eminent piety. While here, the resident received a memorial from the school-master of Abouro, transmitted by the chiefs of that district, containing the following interesting account of the destruction of the remaining idolatry in that island:—

"On the 18th of the present month (January), 1822, I collected together all the people of the negery Abouro, who agreed to abolish the idols which, until the present time, they and their forefathers had been accustomed to worship, in secluded places.

"The first place is named *Amarya*, where they worshipped five stones, which served them for idols. The second place is called *Tupawary*. Here was a tree named *Humulian*, and a bamboo, with a hole perforated therein, which was called the *Enchanter*. Besides these, the people placed lighted candles, and offered meat and drink-offerings, burning incense and showing reverence as to the other idols. The name of the third place is *Sanie*, where was a single stone, to which the people were accustomed to offer similar sacrifices. The name of the fifth place is *Oko*, where they worshipped idols of the same description, with similar adoration.

"On the 23d of January, we burned in the fire a gong and a bassoon, formerly used on the festivals, together with some barrels, which were used in bringing the meat and drink-offerings to the idols, which, with the consent of the chief and people of this negery,

as well as according to the wish of the members of our church, have been abolished.

"We have also visited the forest of *Eroetay*, where we have burned down a wooden pillar, to which divine honors were formerly offered. It stood in the midst of water, used for purifying the idol. The pillar and the fountain of water have been destroyed.

"The remaining portions of the idols, even the very ashes, we have cast into the sea."

In the spring of 1823, Mr. Kam visited the islands of Banda, Leti, and Kiffer. At the island of Leti, which he describes as beautiful in scenery, and rich in all the means of subsistence, he left a Christian school-master, who had accompanied him from Amboyna, in compliance with the importunity of the natives. At Kiffer, he was received with great kindness by the rajahs, and found the people ripe for Christian instruction. Mr. Labryn, the Netherland missionary at Timor-East, met Mr. Kam at Leti, and accompanied him to Kiffer. Here both of them continued several days, preaching to the people. They particularly explained to them the nature and obligations of the Christian religion; and, on a profession of faith in the Lord Jesus Christ, baptized about fifteen hundred persons. One of the rajahs requested Mr. Kam to take his two sons under instruction, and the youths, of the ages of eighteen and fourteen, willingly accompanied him to Amboyna.

In the annual report communicated to the members of the London Missionary Society, in 1825, the directors observe, "The more stated labors of Mr. Kam, at Amboyna, continue to be very useful. Two new places for Christian worship have been erected; and he has the pleasure, from time to time, of receiving many from among the heathen into the pale of the Christian church, by baptism, and is greatly encouraged in his work. To use his own language, 'Every one now appears ready to assist him, both in Europe and in the eastern seas.'

"In August, Mr. Kam printed four thousand copies of the larger Malayan catechism, which contains, in a condensed form, a system of evangelical truth well adapted to the islanders. He expects soon to be able to print the first volume of the Rev. George Burder's Village Sermons, in Malay. His translation of the second volume is nearly finished. He also intends to translate, from time to time, the more interesting portions of missionary intelligence, published in Europe, into Malay, and afterwards to print and circulate them.

"Missionaries from the Netherland society have been settled in the islands of Banda, Ternate, Timor-East, Bourou, and on the south-west coast of Ceram."

In the report for 1826, the society reported that

Mr. Kam had eighteen young men under his care for preparatory instruction, with reference to the office of native assistants. In 1824, four villages, with a population of two thousand five hundred persons, embraced Christianity; and Mr. Kam, with a missionary from the Netherlands society, partook of the Lord's supper with a number whom they regarded as his genuine disciples, native converts, belonging to these villages. Mr. Burder's sermons were out of the press, and in a course of circulation.

The last information which can be given of this very interesting mission, is an extract from the directors' report for 1828, in which they say,—

“At Amboyna, Mr. Kam still continues his useful labors, and remains in correspondence with this society, under whose auspices he originally proceeded, as a missionary, to that island. As, however, he has not, for a considerable time, derived any pecuniary assistance from it, and is now in more strict correspondence with the Netherlands society, the directors, while they will continue to take a deep interest in his exertions, and be glad to retain him as a correspondent, think they can no longer, with propriety, place him on the list of their missionaries, lest they should be charged with appropriating what does not belong to them.”

SIAM.

This country takes its present name from the Portuguese. The natives call themselves *Tai* (freemen), and their country *Meuang Tai* (the kingdom of freemen). It is situated on the south of the Burman empire, and properly includes only the northern isthmus of Malacca. Many able geographers regard Siam as the *Sinae* of Ptolemy. The capital takes its name from the country. There is but a trifling difference between the religion of Siam and that of Burmah. It is Buddhism; and the belief in the transmigration of souls is a strong connecting link with Hindooism.

Baukok is the capital, with a population of nearly half a million. This appears to give promise of being one of the most successful points of evangelical labor in reference to China. Mr. Tomlin and Mr. Abeel have made visits of mercy to this city and other places, and are so deeply impressed with the importance of the station, that they have commenced energetic preparatory operations, in the distribution of tracts in Siamese and Chinese. Mr. Tomlin urges the society for two or three missionaries to be sent out immediately, and help is to be expected from the American churches.

CHAPTER VI.

MISSIONS IN SOUTH AMERICA.

DEMERARA. BERBICE.

In the month of December, 1807, Mr. Wray, a student from the Mission college at Gosport, was sent out by the directors of the London society, in compliance with the solicitation of Mr. Post, a pious Dutch planter on the east coast of the colony of Demerara. After a passage of seven weeks, Mr. Wray arrived at the plantation *Le Resouvenir*, belonging to Mr. Post, and comprising five hundred slaves. Here he was received in the most friendly manner, and immediately commenced his ministerial labors, which soon excited so much attention, that, exclusive of the negroes belonging to the estate, numbers flocked from different planta-

tions, and some came from a distance of eight miles, so that it soon became necessary to erect a chapel for their accommodation. In a letter dated May 19, 1808, Mr. Wray observes, “I trust that the work of the Lord will prosper in this place; and I certainly have the greatest encouragement to persevere. Seldom a day passes without three or four of the slaves visiting me to ascertain what they must do to be saved. Others ask me important questions respecting the doctrines of the gospel, and many are blessing God that ever he brought me here. ‘Before you came,’ say they, ‘we were poor ignorant creatures,—knew not good

from bad,—no one teach us; but now we are taught the way to true happiness.' Some, who were formerly intoxicated two or three times a week, are become sober, and constantly attend the means of grace; and those whom the whip could not subdue for years, the gospel has subdued in a few months. Astonishing change! almost too great to be credited by those who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory."

In another communication, dated November 21, Mr. Wray says, "The work of the Lord still prospers, and the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes; more than twenty of whom, I have reason to believe, are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he hath obtained for sinners. You will be astonished to hear that upwards of *two hundred* slaves have learnt Dr. Watts's First Catechism, and that several have committed to memory some short prayers, the ten commandments, and various passages of Scripture. Indeed, if my time and strength would permit, I could teach as many more, as they never appear to be tired of learning. They evince a great reverence for the word of God, and their minds are evidently filled with a sense of his greatness, goodness and holiness, though of these things, a few months since, they knew nothing.

"I have baptized four adults and several children, belonging to Mr. Post's estate; and I am very desirous of baptizing several other adults, but I do not know whether their masters will permit it, though I have some hope that they will. I baptize none but those who appear to possess 'repentance toward God and faith in our Lord Jesus Christ,' and who have, for a considerable time, demonstrated their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of Christianity."

The success which attended the preaching of the gospel in Demerara, during the year 1808, continued to increase and abound; so that, early in the ensuing spring, the number of slaves admitted into the church by baptism, amounted to twenty-four, and not less than a hundred and fifty appeared to be earnestly seeking the salvation of their immortal souls. Nor were these negroes merely desirous of obtaining eternal felicity for themselves, but they were literally saying to many of their countrymen, "Come with us, and we will do you good." The truths which they had learned, they were anxious to communicate to others. "I am informed," says Mr. Wray, "that some, at the distance of twenty miles, who have never seen our chapel,

have learned Dr. Watts's First Catechism; and ten of our people, who best understand it, have taken eight each under their care, to instruct them, to watch over their conduct, and to settle disputes among them. The manager of these slaves, who attends our place of worship, says he is astonished at the change wrought among them. Before they heard the gospel, they were indolent, noisy and rebellious; but now they are industrious, quiet and obedient. Formerly it was almost impossible to make them work without the application of the whip; but as a proof that no coercion is now needed, the following fact may be stated:—A few days ago, three negroes perceived that the manager was very anxious to have the cotton picked and carried home; on which account, the invalids and old people, who for a long time had not been asked to do any thing, went of their own accord into the field and worked. Even the sick nurse and two free women, who reside on the estate, determined to render their assistance; and on the next day they were so anxious to get the cotton home, that they would scarcely allow themselves time either to eat or drink."

Whilst Mr. Wray was rejoicing in the blessing which thus evidently rested upon his faithful labors, he was called to endure a severe trial, in the removal of his friend and patron, Mr. Post, who had, for some time, suffered severely from gout and asthma, and who appears to have been thoroughly convinced that the time of his departure was at hand; as about a month before his removal to the world of spirits, he sent for his head carpenter, and gave him orders to make his coffin; giving, at the same time, particular directions concerning his funeral. On the 8th of April, 1809, he was deprived of the use of his hands and feet, and during the residue of his illness he endured severe pain, both day and night. His mind, however, was evidently occupied with the things of God; and on several occasions, he sent for the children brought up in his house, for his manager, and for some of his domestics, in order to converse with them; when he appeared to enjoy very comfortable prospects of eternity. One day, after affectionately commending the children to the care and instruction of Mr. Wray, he said to one of his oldest negroes, named Mars, who had come to see him, "Mars, how are you?" The old man, mistaking the nature of the question, and thinking it related to what the slaves had been doing, replied, "Picking cotton, massa." "I do not ask you," said Mr. Post, "what you have been doing. Picking cotton is nothing to me now: I have done with that." He then called the old negro to his bedside, and taking him by the hand, bade him farewell, exhorting him to attend the means of grace, and to meet him at the right hand of God; adding that he must shortly die, and that the distinction

between master and servant would then be done away for ever.

On the 29th of April, this excellent man fell asleep in Jesus; and the greater part of the night was spent by the slaves in weeping for him. "A more affecting scene," says Mr. Wray, "was, perhaps, never presented; as I suppose there were more than five hundred negroes of his own, and from other estates, lamenting their loss. The manager and another person went among the negro houses, to request them to be still; but in vain. The poor creatures continued to weep aloud, exclaiming, 'My massa! my massa!' I was much affected with the language of one poor woman, who said she had been twenty years on the estate, without having been able to do any work; but her good massa had given her every thing to make her comfortable."

In the afternoon of April 30, which happened to be the sabbath, the remains of Mr. Post were interred under a large mango-tree on his own estate, as he declined being buried in the chapel, lest an appearance of pride might be considered as attaching to the funeral, or lest some one might suppose that he had erected the building with a view to his own place of sepulture. Eight of his own negroes, whom he had selected for the purpose, carried him to the grave, and with many others made great lamentation over him. And, for several succeeding days, the estate appeared as if it were in mourning for its late owner.

Desirous that the surrounding population should continue to enjoy the privileges of religious instruction after his decease, Mr. Post secured to the use of the mission the chapel and the dwelling-house of the minister, and generously assigned the sum of one hundred pounds sterling, as an annual contribution toward the minister's support, so long as the London society shall continue to provide a missionary for the station, who shall preach the doctrines of the reformed church.

The directors, referring to Mr. Post's decease, in their annual report for 1810, thus record the character and usefulness of that excellent and benevolent disciple of Jesus:—

"It is impossible to express the obligations under which the cause of religion in the colony was laid by his influence, contributions and exertions. But in the midst of his usefulness, and when his example was likely to prove of the greatest advantage, it pleased the Sovereign Disposer of life to take to himself that excellent man. He now rests from his labors, his works will follow him, and the society will long cherish the memory of their generous benefactor; while they indulge a hope that the recollection of his pious zeal will stir up others, both at home and abroad, to emulate so worthy an example."

After the death of Mr. Post, several other kind friends were raised up, to encourage and promote the great work of evangelization in Demerara, some of whom were proprietors of estates, and others respectable managers. Some of those planters, indeed, who had formerly opposed the mission, were now so thoroughly convinced of its beneficial effects, that they applied to Mr. Wray, soliciting him to undertake the instruction of their slaves, and observing that his ministry had proved of such advantage to the negroes and to all concerned, that they expected they should not much longer have any need for drivers.

In the early part of 1811, Mr. Wray was introduced, through the medium of a friend, to Mahaica, a village upon the coast, about twenty-five miles from town, and in the vicinity of several estates, from which a considerable number of people seemed willing to attend the preaching. The gentlemen residing here not only expressed a desire that a missionary might labor among them, but actually subscribed a thousand pounds towards the erection of a place of worship. "This opening for the preaching of the gospel," says Mr. Wray, "is likely to be a great blessing to the missionary cause in the country, as it will be supported by some of the first people in the colony. The chapel will be built principally for the European ladies and gentlemen, and the free people of color; but I trust it will open a way to the instruction of all the negroes on the surrounding estates, and on other parts of the coast."

In the same communication, he observes, with respect to the mission at Resouvenir, "I trust that God is daily revealing his arm among the poor negroes, and causing many of them to believe the glorious report of his gospel. The number of hearers increases, and many are inquiring what they must do to be saved. I administer the Lord's supper every first sabbath in the month, in the afternoon, instead of preaching; and often feel much affected and filled with joy, when sitting round the sacramental table with these poor black people, seeing tears of joy flow from their eyes, and hearing them mourn on account of their sins. One woman, of the name of Asia, being sick the week before this ordinance was administered, wept a whole day, because she thought she should not be able to come to the table. What a blessing that these poor people are so desirous to hear the gospel, and that the Lord has opened the hearts of so many of them to attend to his blessed word; and what an encouragement for the Missionary Society to go on in the great and glorious work in which they are engaged, of sending the gospel to the heathen!"

In another letter, our missionary remarks, "Several

of the negroes have learned to read; and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that one hundred and thirteen had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About two hundred attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people; and many begin to pray in our social meetings with great fluency, and very often in scriptural language."

Scarcely had Mr. Wray communicated this pleasing intelligence to the directors, and expressed his lively gratitude to God for the gradual diffusion of that divine light which had emanated from the Christian sanctuary, when his prospects were suddenly obscured by a dark cloud, and he was reminded, by circumstances equally unforeseen and unexpected, that faith must be sometimes tried, in order that patience may have its perfect work.

On the 25th of May, the colonial government issued a proclamation, prohibiting the slaves, under severe penalties, from assembling together before the hour of sunrise, or after that of sun-setting. This regulation, though professedly designed merely to prevent meetings for purposes of mutiny or rebellion, was soon found to operate almost to the total suppression of the religious assemblies of the negroes; as the principal opportunities for that end were from seven till nine in the evening, after they had done their work; that part of the sabbath in which they were not engaged at market being totally insufficient for the instruction of those poor ignorant creatures, who literally required "line upon line, and precept upon precept," and whose chief advantage was derived from learning the catechism; which, as few of them could read, required to be read and explained to them again and again.

The missionary was deeply affected by a circumstance which seemed to place an insurmountable barrier in the way of his future usefulness. Instead of wasting his time, however, in unavailing repinings, he determined to pay a visit to England, in order that a respectful representation of this grievance might be made, by the directors, to the government at home. This was accordingly done; and his majesty's secretary of state for the colonial department not only attentively perused the memorial presented to him, but was pleased to confer with the secretaries of the society, and with Mr. Wray, on the subject. An official letter was afterwards transmitted to the governor of Demerara, signifying the determination of his majesty's government that the slaves should be allowed to meet

every Sunday for worship and instruction, from five in the morning till nine in the evening, and on other days from seven till nine in the evening, provided they had the permission of their respective masters.

Mr. Wray now returned to resume his labors at Demerara; and, shortly after his arrival, a proclamation was issued by his excellency major-general Carmichael, recalling that of May, 1811; and stating, among other things, that instructions had been received from the prince regent, to give every aid to missionaries in the communication of religious instruction. This public measure was accompanied with the most friendly assurances, on the part of the governor, of his support of the missionaries; as he considered their exertions highly beneficial to the community. His excellency, also, desired them to undertake the instruction of the children belonging to the soldiers, for which a small salary was to be allowed; and was pleased to make a handsome present towards the support of the mission.

The effect of this magisterial encouragement soon became apparent in the attendance of the slaves, six or seven hundred of whom frequently assembled under the dispensation of the gospel, and some of these were known to come from a considerable distance. From thirty to fifty negroes, also, attended thrice a week, to learn to read, and several, after suitable preparation, were admitted into the church by the rite of baptism.

About this time, a disturbance happened among the slaves, occasioned by a dispute with their masters respecting their food. The manager of the estate where this happened talked seriously with them on the subject; and, instead of inflicting corporeal punishment, prohibited them from attending at the chapel. This measure produced the desired effect. Mr. Wray went and expostulated with them on the wickedness and ingratitude of their conduct; and they soon made due submission, and were, in consequence, restored to their former privileges. "Thus," said the manager, "by making religion a reward of good conduct, beneficial effects may be expected, and more severe punishments avoided."

Shortly after this occurrence, Mr. Davies (who had been sent out to Demerara previously to the death of Mr. Post) finished and opened a large and commodious chapel at George Town; towards the erection of which the inhabitants contributed upwards of six hundred pounds, and about sixty pounds were subscribed by the poor negroes, each of whom gave half a penny, or two-pence-halfpenny. In writing to the directors on this subject, Mr. Davies says, "Had you been here yesterday, you would have rejoiced to see the vast numbers that filled not only the chapel, but the whole plot of ground on which the school-house

stands. At the same time, your hearts would have ached to see such multitudes, among whom were many women with children at the breast, and old people on crutches, obliged to stand out of doors, in the burning sun, at noon, until the congregation within were dismissed." About the same time, an auxiliary missionary society, including people of color, and slaves, was formed at George Town, and the subscriptions raised in the first instance amounted to eighty pounds. Mr. Davies, in speaking of this circumstance, says, "I proposed a bit, (five-pence,) or upwards, to constitute a member of the new society; but all who could afford it, subscribed a greater sum. Half a bit, which is our smallest coin, constitutes a member of the juvenile branch; but the generality of the children, except some who are very poor, consider half a bit too little to bestow on the poor heathen. It is very affecting to see these dear children, whose parents were, for the most part, heathens, before the word of God came to this town, reaching out their hands with their money, to send the gospel to others." Shortly after the formation of this auxiliary at George Town, Mr. Wray was taken ill at Le Resouvenir, and was confined to his house for a period of five weeks. "The poor negroes," says he, "visited me in my affliction, every night, and manifested great affection, and I have no doubt offered in secret many earnest prayers for my recovery. One of them told me they were hungering after the preaching. At Christmas I preached and catechised three days together, which was too much for my strength. I rejoiced, however, to see the chapel filled with slaves. What a pleasing change! Instead of singing their African songs, they sing the praises of God, and devote themselves to him.

"I lately baptized six adults and several children; the chapel was crowded, and many of them dressed in white, which is a pleasing sight. The service was extremely solemn, and all appeared to be affected. We sang several times in the intervals of the people coming forward, and as the parents brought their children. A negro, of the name of Davy, was baptized. He had been a very wicked man, especially a great thief; but he now appears to be a real penitent, and to weep over his sins. I was afraid to baptize him, lest he should dishonor the cause of Christ. I went to inquire of the manager how he behaved himself; he spoke well of him, and said, he had no fault to find since he had attended me, and that it had given him much pleasure to see him attend so diligently. A few nights ago, when I told him I wished him to stay a little longer, he appeared very sorrowful and much concerned, and said he wished to give himself entirely to God, and to be devoted with his whole

heart to Jesus Christ. He has but one leg; but, notwithstanding this, he has for a long time come almost every night from a distance of about three miles, to be instructed, and even when the weather has been very bad. Three of his children were baptized with him. The last three or four weeks I have had many inquirers. There appears to be quite a revival among the people. Our school-room is filled every night with those who inquire the way to Zion."

Mr. Wray, with the consent of the directors, afterwards removed to the neighboring colony of Berbice, and the affectionate regard of the negroes at Le Resouvenir was evinced by the grief which they felt on the occasion of his departure. "On the Lord's-day previous to our leaving," says he, "I administered the sacrament to our people, and the scene was truly solemn and affecting. They wept aloud, till my voice was drowned in their sobs and cries, and I could not go on, but was obliged to sit down. Mrs. Wray was much affected. And when we took our leave, some of the women, who remained in the house to the last, literally hung about her neck, and wept profusely. I cannot describe our feelings at parting.

"Having an opportunity, not long after, of visiting them again, I sent word, about dusk, that I was come, and a great many soon assembled. I read, or tried to read, the first chapter of the epistle to the Ephesians; which was suitable both to them and to me. I found myself, however, unable to proceed, as I could not refrain from weeping, and the people were so much affected that they wept aloud. At length I gave out a verse of a hymn, and was then enabled to explain the chapter. I think this was the most solemn time I ever experienced in the pulpit."

In the month of December, Mr. Elliot, who had labored for some years, as a missionary, at Tohago, paid a visit to Demerara, and was highly gratified with perceiving that the ministrations of Messrs. Wray and Davies had not been in vain. "It filled my heart with joy," says he, "to see old men and women, as well as young ones, with books or catechisms in their hands or pockets. I am informed that some of them, on meeting a person who can read, will step up to him, and say, 'Massa, I beg you to teach me a little.' And the progress which many of them have made, is, in my opinion, a proof that this information is correct. Some *thousands* know that Christ is the Son of God, and the Saviour of sinners; and I doubt not that some *hundreds* believe in him, to the saving of their souls."

In the same communication, this missionary observes, "I preached for brother Davies on Lord's day twice; in the forenoon, to nearly fourteen hundred hearers; the chapel being completely full, and a great many persons at every door and window. In the

afternoon, I preached to about five hundred, mostly slaves; and married five couple, who stated that they were desirous of keeping God's law. 'Once,' said they, 'we no love him; but now we love him, and wish to do every thing for please him.' On Tuesday evening I preached at Le Resouvenir to about four hundred and fifty very attentive hearers: but it would have grieved you to have heard and seen the poor negroes, when they understood that no missionary was on his passage from England to them. They lifted up their hands and wept, earnestly begging that I would come among them. Some even followed me for miles with their entreaties and tears: and when I assured them of my willingness to comply with their request, if circumstances should permit, their sorrow was turned into joy."

During an interval of nearly two years, the directors were unable to obtain a resident successor to Mr. Wray at Le Resouvenir; though, during that time, the chapel was supplied by Mr. Davies, of George Town, and other missionaries of the society, who had an opportunity of visiting Demerara. Mr. Elliot, also, appears to have labored with equal zeal and success, in the first instance, at George Town, and afterwards on the west coast; where his services were so abundantly blessed, that a striking improvement was visible in the morals of great numbers of the negroes, and scarcely a sabbath elapsed without some of them offering themselves as candidates for baptism.

In January, 1817, Mr. John Smith, who had been for some time under the tuition of the late Rev. Mr. Newton, of Witham, in Essex, was sent out, by the directors, to supply the vacant station; and in the course of the following month, he and Mrs. Smith arrived safely at Demerara. The congregation at Le Resouvenir, which had experienced a material diminution, from the want of a stated minister, began to increase, immediately after the arrival of this missionary; and, in a short time, the chapel was found insufficient to accommodate all the people who flocked together to hear the word of salvation. Some of the planters would not suffer their slaves to attend, but threatened them with a hundred lashes, if they presumed to go near the chapel. Others, however, found it most conducive to their own interest to encourage these poor creatures to attend on the means of grace; a striking instance of which appears in the following anecdote:—

A certain slave, named Gingo, who was in the habit of setting the tunes in Bethel chapel, was frequently employed by his master in what is called *task work*; and on these occasions he was usually told, "Now, Gingo, when you have completed this, you may go and pray." One day the planter said, "Gingo, I find the best way to get any thing done expeditiously, is to tell

the negroes that they shall go and pray." The poor fellow immediately replied, "*Me glad massa know dat pray do all ting.*" This simple-hearted and pious negro was, soon afterwards, summoned into the invisible world; and it was very remarkable that his wife, a young woman living on another plantation, died at the same hour.

In one of his letters to the directors, Mr. Smith says, "The number of hearers at Le Resouvenir has been augmenting latterly every week, and is still increasing; so that more people attend than can possibly gain admittance. It would be equally affecting and gratifying to the friends of the missionary cause, could they but see the poor blacks sitting round the outside of the chapel, under the cabbage-trees; but it is painful to see them excluded for want of room, after coming, as many do, from a distance of five or ten miles.

"The white people attend much better than they have hitherto done; and express themselves much pleased with the decent behavior and clean appearance of the negroes, who are generally dressed in white. With respect to the religion of these poor people, I believe it does not consist in outward appearances so much as in the honesty and simplicity of their conduct. Their masters speak well of them in general; nor have I heard (though constantly inquiring) more than one complaint made by any planter or manager, in consequence of religion." The exception, to which Mr. Smith here alludes, is well worthy of notice. One of the planters said that the man, concerning whom our missionary's inquiries were made, was *too religious*; and that, not satisfied with being religious himself, he was in the habit of sitting up at night, to preach to others. "In every other respect, however," said the master, "he is a good servant; so much so, that I would not sell him for six thousand guilders, which, according to the present exchange, would be about four hundred and sixty pounds sterling."

In another communication, dated June, 1819, Mr. Smith observes, in reference to the plantation Le Resouvenir, "It may be truly said of this place, that while the truths of the blessed Gospel are hidden from the wise and prudent, they are revealed unto babes. The church is growing in numbers, and, we trust, in knowledge. Eight persons have been lately received into Christian fellowship; and two of them, in relating what God had done for their souls, stated that they were first induced to attend the chapel out of curiosity, shortly after my arrival; and that they were so powerfully convinced of their sinfulness, as to be constrained to pray importunately for mercy. The other six were wrought upon principally by catechising. The church members, at present, amount to one hundred and seven; but the number of baptized persons who usually

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attend, is not easily ascertained. I have baptized two hundred and forty-nine, of whom about one hundred and eighty are adults.

"As it has been found impracticable to build a new chapel, we have repaired the old one, and altered it, by taking down the side gallery. When this was determined on, and the negroes had contributed a sufficient sum for the purpose, they agreed to form themselves into an auxiliary missionary society, which was accordingly established about three months ago; a free young man of color having consented to act as secretary.

"The attention which the young people pay to religion is particularly gratifying. Great numbers of them regularly attend the chapel, and seem to take a pleasure in being catechized. On Easter Monday, when I preached my annual sermon to them, the chapel was more than half filled with young people under seventeen years of age; and one instance of their attention I will relate. Speaking of old age incapacitating people for the enjoyment of earthly pleasures, I quoted Barzillai's reply to David's kind invitation, 2 Sam. xix. 33—36; calling it a conversation between an old man and a king. After the service, a youth came into the house, with his Bible in his hand, to request me to point him to the passage where he might find the discourse which the old man had with David; observing that he was sure old people *could not* enjoy the pleasures of this life, or a man would never refuse to go to live with a king, and be so kindly treated.

"I have shown the negroes the pictures of the idols in the Missionary Sketches; and their opinion is, that they must have been made in secret; for, they say, if the people had seen the workmen make them, they could never have been so stupid as to pay them religious honors. They express the greatest compassion for those who are living in heathen darkness, and are evidently willing to do all in their power to assist in sending them the gospel."

Among various instances which might be adduced, in order to demonstrate the influence of the gospel upon many of the negroes who sat under Mr. Smith's ministry, we must notice their cheerful abandonment of a custom, which they had not only long considered innocent in itself, but as an important source of profit to their families. The plantation slaves, comprising nearly seven-eighths of the whole negro population of Demerara, are usually allowed a piece of ground, which they are expected to cultivate, for the purpose of furnishing themselves with such necessaries as their means do not provide for them; but the only time they have for carrying their produce to market is the sabbath, that being market-day. "Although," says Mr. Smith, "this practice is a shameful violation of

the Lord's day, and extremely fatiguing to the negroes, who are often compelled to carry their saleable articles, such as yams, Indian corn, bananas, &c., to a distance of six, eight, or even twelve miles, yet the trifling profit they derive from their labor, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure, however, I see many of our baptized negroes abandon this practice,—a practice so specious in its appearance to them, and so deeply rooted by custom, that nothing but the power of religion could cause them *voluntarily* to relinquish it. Many, very many, now neither go to market, nor cultivate their grounds on the sabbath; and yet these are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious. They are diligent in raising live stock, fowls, ducks, turkeys, &c., which they dispose of to persons who go about the country to purchase them;—by not going to market, they have less inducement to spend their money in buying useless or pernicious articles;—and by a little economy, such as the Bible teaches, they make their money go further than others."

In the autumn of 1820, as many of the negroes resided at a considerable distance from Mr. Smith's place of worship, it was proposed to build a chapel at Clonbrook, about fifteen miles from Le Resouvenir; and that Mr. Mercer, another missionary of the London society, then in the colony, should instruct the negroes in that quarter. And, with a view to interest the gentlemen of Clonbrook in this object, the following certificate was given by Messrs. Van Cooten and Hamilton, the attorney and manager of plantation Le Resouvenir:—

"We, the undersigned inhabitants of the east coast, having witnessed the good effects of religious instructions in the neighborhood of the chapel at Le Resouvenir, where the missionaries belonging to the missionary society have preached for nearly thirteen years, and understanding that the Rev. Mr. Mercer, a missionary belonging to the same society, wishes to erect a chapel in the vicinity of Clonbrook, cordially recommend his object to the attention of the gentlemen in that neighborhood."

In February, 1823, after laboring six years in this mission, Mr. Smith communicated to the directors the following gratifying particulars:

After stating that the number of adult negroes baptized during the preceding year was three hundred and twenty; that the number admitted to the Lord's table, during the same period, was sixty-one; that the total number of members of the church was two hundred and three, and that of marriages one hundred and fourteen,—he observes,—

"We have now many candidates both for baptism and the Lord's supper. Our average congregation is eight hundred persons. We have certainly much cause to be thankful to the great Head of the church, for the success that attends our labors. We behold every sabbath an overflowing congregation, behaving with praiseworthy decorum; and we see them zealous for the spread of Christianity. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not as *one in fifty*) have hitherto been violated. A great proportion of them are furnished with Bibles, Testaments, Dr. Watts's First or Second Catechism, and a hymn-book; and these, being their whole library, they usually bring to chapel on the sabbath. All our congregation, young and old, bond and free, are catechized every Sunday; first individually, in classes, and afterwards collectively. This department is managed principally by Mrs. Smith. The children occupy and fill the new gallery of the chapel, which contains one hundred and eighty, besides a few persons to keep them in order during the service." Mr. Smith, at the same time, added, that the Mission Register contained the names of about two thousand persons who had professedly embraced the gospel, at Le Resouvenir and the adjoining plantations.

The subsequent labors of Mr. Smith, and those of his excellent wife, who took an active part in the instruction of the female negroes, were attended with the most gratifying results. But instead of their laudable efforts to promote the religious instruction and moral improvement of the slave-population meeting with that sanction and countenance from the civil authorities and other leading individuals, which such endeavors merited, they had, in many instances, to contend with increasing opposition and reproach. This, however, was not universally the case. Some of the white inhabitants candidly acknowledged the advantages resulting to the negroes from the labors of our missionary, while several respectable gentlemen, in the neighborhood of Le Resouvenir, became subscribers to the Demerara Auxiliary Society, and gave their testimony to the improved character and good behavior of the negroes who had received the benefit of religious instruction.

"Little could it have been imagined," says the editor of the Quarterly Chronicle, "that within six months from the date of these gratifying communications, every plan for the moral and religious improvement of the slaves at Le Resouvenir would be suspended; that the missionary himself would be no longer found in his place, enlightening their tutored minds, and proclaiming the tidings of salvation; that,

in short, the mission itself would be, as it were, entirely laid waste; still less could so melancholy an issue have been apprehended after the propositions of Mr. Canning, on Mr. Buxton's motion of the 15th of May, 1823, were adopted by the British parliament; an event which appeared as the dawn of a brighter day for the labors of Christian missionaries in the slave colonies; for it is well known, that those propositions, and the instructions of government founded thereon, not only required a more lenient treatment of the negroes, but regarded their moral and religious instruction as indispensable to the improvement of their social condition.

"Various causes of dissatisfaction had, for a considerable time, existed among the slaves on the east coast, tending to sour their minds, and to render them discontented with their lot. These grievances chiefly consisted in the exaction of immoderate labor; unjustifiable severity, and impediments thrown in the way of their attendance on public worship.

"The number of the negroes who had embraced Christianity at Le Resouvenir and in its vicinity, was very considerable; and with a very large proportion of them, it was no nominal profession. To the gospel which they had cordially received they were firmly attached. Attendance on public worship they felt to be a duty, and enjoyed it as a privilege. The sabbath was their delight, and its services afforded them their highest gratification. Such, indeed, is the case with all real Christians; but it is reasonable to suppose, that to Christian negroes, in a state of slavery, the sabbath and its sacred services have a charm, which persons differently circumstanced cannot possibly realize. Unhappily, instead of greater facilities being afforded for their attendance on divine ordinances, as their attachment to them increased, additional obstacles were, on the contrary, thrown in their way, which could not fail to produce great dissatisfaction.

"In May, 1823, his excellency lieutenant-governor Murray issued a proclamation, ostensibly founded on lord Liverpool's despatch of 1811. The effect of the latter was to relieve the slaves from restraints affecting their religious instruction; but the proclamation of governor Murray unhappily had a directly contrary effect. It proposed to the planters *not to refuse passes to their slaves* to attend divine worship on a Sunday, and thus indirectly instructed them to *permit no negro to attend without a pass*. Considering the relative situation of planter and slave, a moment's reflection will suffice to show the vexatious tendency of such a regulation. Was it reasonable to expect that the domestic convenience, religious prejudices, and personal antipathies of the owner or manager should at once give way at the request of a negro slave? The event

soon proved, what ordinary foresight might have discovered, that they would not. The slaves were either refused passes, or they were not able to obtain them in due time, or they were bantered and reproached, on account of their religion, when they applied; destitute meanwhile of all legal means of redress. The consequence was, that many of them determined to attend divine worship without a pass, and by this means exposed themselves to punishment, which, there is reason to believe, was in numerous instances inflicted, and in some with considerable severity. These grievances were further aggravated by some of the planters and managers interfering, under the supposed authority of the proclamation, with the religious exercises performed by the slaves in their own houses; by taking away and destroying their religious books; and by appointing an overseer to accompany their negroes to chapel, in conformity with a suggestion contained in governor Murray's proclamation, which overseer was 'to judge of the doctrine held forth to the negroes!' By these proceedings, a suspicion was excited among the slaves, that the Europeans wished to deprive them of their religion, which they declared they valued more than life.

"While the minds of the negroes were in this state of alarm and excitement, the despatches of earl Bathurst arrived in the colony, containing instructions as to a more lenient treatment of the negroes, in conformity with the propositions adopted by the British parliament. These instructions required that the disgraceful practice of flogging the female slaves should be abolished, and that the whip should be entirely taken away from the field, as an instrument of coercion in the hand of the driver. On the arrival of similar despatches in the neighboring colony of Berbice, lieutenant-governor Beard requested Mr. Wray, the society's missionary in that colony, to explain to the slaves the true purport and extent of the instructions, in order to prevent misapprehension and mistake. Happy might it have been, had a similar measure of precaution been adopted in Demerara. On the contrary, however, the nature of the instructions was, in that colony, purposely concealed from the public at large, during a period of several weeks; though in the mean time they were made a subject of discussion in the court of policy, and of conversation among the whites, and at the governor's own table, even in the presence of his domestics. It was not long before it became known to the slaves themselves, that some benefit had come out for them from England; which, however, being undefined, was magnified by their hopes far beyond the reality. A negro belonging to plantation Success (an estate on the east coast), was expressly told by one of the governor's servants, 'that

the report about their freedom was really true.' Thus the gross mistake already prevalent among the slaves, as to the extent of the benefit, was corroborated by the testimony of the governor's own servant! This intelligence was speedily communicated to the negroes on the east coast, who now began to suspect that it was the design of the whites to withhold the intended boon from them. Smarting under the grievances already mentioned, their minds were, of course, thrown into a state of increased irritation; and, at this critical and feverish moment, by a strange spirit of infatuation, many of the negroes belonging to estates in the neighborhood of Le Resouvenir, instead of experiencing an abatement of their sufferings, were, on the contrary, treated with greater severity. Thus were the irritation and discontent of the slaves on the east coast inflamed to a still higher pitch, till, at length, a considerable body of them resolved to abandon their work, and obtain, if possible, the *rights*, meaning thereby the *freedom*, which they supposed the government at home had sent out for them."

On Sunday, August 17, after the celebration of divine service, two or three of the negroes who had been at Bethel chapel, went into Mr. Smith's house, as they had been accustomed to do, to bid him "good bye." Two of them, named Quamina and Seaton, were talking together in a low tone of voice; but Mr. Smith heard the words *managers* and *new law*, and rebuked them for conversing about such matters. Quamina then remarked, laughing, "O! it is nothing particular, sir: we were only saying it would be good to send our managers to town, to fetch up the new law." Mr. Smith immediately replied that such conversation was highly improper, and that they would act most absurdly in saying any thing to the managers about it, as they were not the law makers. He added that if there were any thing good for them, they (the negroes) would soon hear of it; but if they behaved insolently to their managers, they would forfeit their religious character, and provoke the government, both in the colony and at home. Quamina replied, "Very well, sir: we will say nothing about it, for we should be very sorry to vex the king and the people of England."

About six o'clock the following evening, just as Mr. and Mrs. Smith were going out for a walk, a negro brought a letter to the former, from a slave named Jackey. The contents of this note brought to our missionary's recollection what had transpired on the preceding day, and induced him to fear that some mischief was intended. He, therefore, took out his pencil, and hastily wrote the following answer:—

"I am ignorant of the affair you allude to, and it is now too late for me to make any inquiry. I learned

yesterday that some scheme was in agitation; and, without asking any questions on the subject, I begged them to be quiet. I trust they will; as hasty, violent or concerted measures are quite contrary to the religion we profess, and I hope you will have nothing to do with them."

Having despatched the bearer with this note, Mr. Smith and his wife quitted their house, with a view of taking an evening walk; but they had not proceeded far, when they heard a tumultuous noise; and, upon inquiry, found that the negroes had attacked the house of Mr. Hamilton, the manager, at Le Resouvenir, demanding fire-arms. Our missionary immediately went up to them, entreating them to desist, and depart peaceably; but they appeared to be furious and determined, and rudely desired him to return to his own house, at the same time brandishing their cutlasses, and making various threatening gesticulations. Before his departure, however, he prevailed upon them to refrain from injuring Mr. Hamilton, whom they were about to put into the stocks. Indeed, it is worthy of observation, that in the acts of violence which were subsequently perpetrated, less sanguinary measures were adopted than had previously been known on similar occasions. And to the pacific doctrines of the gospel which our missionary had promulgated, this moderation must indisputably be ascribed; for the negroes declared that as they could not *give* life, they would not take it away, but in self-defence; as their religion forbade them to do it. "And thus," it has been justly observed, "were the lives of these very men preserved, who were so eager, under the color of law, to destroy the life of Mr. Smith."

In the mean time, information had been received by the governor that a general insurrection of the slaves might be expected on the 18th, or the following night. Few persons, however, were prepared to believe the report, nor did his excellency himself attach any credit to it. Nevertheless, accompanied by the fiscal, he proceeded immediately to the east coast, to ascertain the truth of the rumor, and met with about forty armed negroes. According to the statement of his excellency, they avowed their object to be "unconditional emancipation,"—which accords with the declaration of his own servant, "that the report of their freedom was really true." So they understood the benefit intended them. The governor now expostulated with them on the improper nature of their conduct, for nearly half an hour, informing them of the benevolent views of his majesty, and that the practice of flogging females, and the carrying the whip to the field, were to be abolished, as the first steps to the proposed measures. He further explained to them how such conduct would put it out of his power to carry the

benevolent intentions of his majesty into effect. The negroes are said to have answered, that "God had made them of the same flesh and blood as the whites; that they were tired of being slaves; that their good king had sent orders that they should be free, and that they would work no longer."

The number of the insurgents having increased to between two and three hundred, his excellency, apprehensive that his retreat might be cut off, thought proper to return to George Town, where an alarm was given during the night. The drums beat to arms, and a force, consisting of the militia and regulars, was forthwith despatched to the east coast. On the following morning, they came up with a considerable body of negroes. The commanding officer rode through the midst of the insurgents, under the protection of a slave named Telemachus, and interrogated them as to the cause of their thus rising against their masters. The negroes are said to have replied, "Massa treat us too bad; keep us work on Sundays; no let us go to chapel; no give us time to work our garden; and beat us too much; and we hear for good, that great buckra (the king) at home give us our liberty for good." They then asked for certain days for themselves; on which the commanding officer ordered them immediately to lay down their arms, and return to their work. This they peremptorily refused, unless their requests were granted; and after an hour had been allowed them for consideration, they still remained obstinate. The soldiers were, in consequence, desired to fire, and a conflict ensued, in which about two hundred of the negroes were killed on the spot. Several other skirmishes took place on this and the two following days, much to the disadvantage of the insurgents, a considerable number of whom became the victims of their own rashness; but on the side of the troops very few lives were lost.

Mr. Smith remained in quiet at his own habitation till the afternoon of Thursday, when he was arrested by a party of the militia in a most brutal and ferocious manner, as will appear from the following extract of a letter addressed by our missionary to the principal fiscal of the colony, and dated August 22, 1823:—

"Yesterday, about three o'clock, Mr. Nurse, at the head of a company of infantry, came to our house, desiring to speak to me. He inquired whether I had seen the governor's proclamation, which placed the colony under martial law? I answered in the affirmative. 'Have you a copy of it?' said he. Yes. 'Will you show it to me?' I immediately produced it. Taking it in his hand, he proceeded to read it, marking, with peculiar emphasis, the clause which requires every person, without distinction, capable of wearing arms, to enrol himself in a militia; and demanded whether I had complied with that order? I told him

I had not. He rejoined, 'Then I have it in command from captain M'Turk, to require your attendance at his house, to enrol and accoutre yourself as a militiaman.' I replied that I could not comply with that command, as my profession entitled me to a legal exemption.

"Mr. Nurse then said, he had another command to execute, namely, to seal up all my papers. I inquired what authority he had for such proceedings. He said, the order of captain M'Turk was his authority; and asked if I intended to offer him any resistance. I told him, No; and showing where the papers were, saw him seal them up, part in a desk, and the remainder in a drawer. Mr. Nurse and his company then went away.

"In about three quarters of an hour afterwards, our house was again beset with soldiers, consisting of a troop of cavalry, under the command of Mr. Simpson, and the company of infantry under the command of Mr. Nurse. Mr. Simpson, in the foulest language and the fiercest manner, demanded why I had dared to disobey captain M'Turk's orders. I told him, I was entitled to an exemption from military service. With a profane oath he replied, 'If you give me any of your logic, I'll sabre you in a minute; if you don't know what martial law is, I'll show you;' at the same time, brandishing his sabre in my face, in a menacing manner, and swearing that I was the cause of all this disturbance. He then called for a file of men to seize me, while others ordered my chaise to be got ready; and Mr. Nurse; or some one by his order, went up stairs, and took away all my papers; some sealed up in a desk, and others loose in the drawer, which had been sealed. As they insisted on Mrs. Smith's leaving the house, I requested captain M'Turk to allow us five minutes to pack up some linen, and lock up the place. But, in less than three minutes, I apprehend, a file of soldiers came to the bottom of the stairs, and said to me, 'If you don't fetch Mrs. Smith, by G—, sir, we will.' In this manner we were hurried away from our house and property, without being allowed time to bring away a change of clothes, or to lock up our doors. After keeping us in the road about three quarters of an hour, they escorted us to town under a military guard."

The place in which our missionary and the faithful partner of his afflictions were now confined, was a very small room, or garret, near the roof of the Colony-house, exposed to the burning rays of the sun, and rendered still more distressing by the want of clean linen; which the unfortunate prisoners were neither allowed time to take with them, nor permitted to send for, subsequently to their arrival. Even the use of pen and ink, or liberty to correspond with the direc-

tors, was inhumanly refused to Mr. Smith, for a period of about seven weeks; when he was brought to trial before a court-martial, consisting of lieutenant-colonel Goodman, the president, thirteen other officers of the army, and the president of the chief civil court of the colony, bearing the rank of a lieutenant-colonel on the militia staff.

Of the charges preferred against Mr. Smith, the following is a correct copy; but the reader is requested to observe, that the clauses in italics, between the brackets, are the parts *not found* by the sentence of the court.

"Charges preferred by order of his excellency sir John Murray, lieutenant-governor and commander-in-chief of the united colony of Demerara and Essequibo, &c. against John Smith, missionary:—

"1st. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion, which broke out in this colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the negro slaves towards their lawful masters, managers and overseers [*he, the said John Smith, thereby intending to excite the said negroes to break out in such open revolt and rebellion against the authority of their lawful masters, managers and overseers*], contrary to his allegiance, and against the peace of our sovereign lord the king, his crown and dignity.

"2. For that he, the said John Smith, having, about the 17th day of August last, and [*at divers other days and times*] one day theretofore preceding, advised, consulted and corresponded with a certain negro, named Quamina, touching and concerning a certain revolt and rebellion of the negro slaves within these colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced, and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion, by advising, consulting and corresponding touching the same, with the said negro, Quamina; to wit, on the [*19th and*] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said negro, Quamina, to be an insurgent engaged therein.

"3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceding, having come to the knowledge of a certain revolt and rebellion intended to take place within the colony, did not make known the same to the proper authorities; which revolt and rebellion did subsequently take place—to wit, on or about the 18th of August last past.

"4. For that he, the said John Smith, after such

revolt and rebellion had taken place, and during the existence thereof—to wit, on or about [Tuesday and] Wednesday, the [19th and] 20th of August, now last past, was at plantation Le Resouvenir, in presence of, and held communication with, Quamina, a negro of plantation Success; he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost endeavor to suppress the same [by securing or detaining the said insurgent Quamina as a prisoner, or] by giving information to the proper authorities, or otherwise; but, on the contrary, permitting the said insurgent Quamina to go at large and depart [without attempting to seize him, and] without giving any information respecting him to the proper authorities, against the peace of our sovereign lord the king, his crown and dignity, and against the laws in force in this colony, and in defiance of the proclamation of martial law, issued by his excellency the lieutenant-governor."

It is not necessary to go into the particulars of the evidence brought against Mr. Smith; the futility of which was well exposed by his own cross-examination of the several witnesses, and triumphantly demonstrated by the admirable speeches of Mr. Brougham, sir J. Mackintosh, Mr. Williams, and Dr. Lushington, in the House of Commons. Suffice it, therefore, to state, that the court-martial by whom he was tried, acquitted him of the principal part of the first charge, namely, *an intention to promote revolt*; and as to the other part of it, 'promoting discontent,' Mr. Smith affirmed that he cautiously avoided that evil, and refrained from even reading portions of Scripture, or using hymns which might, through ignorance or misapprehension, have caused dissatisfaction.

With regard to the second and third charges, Mr. Smith maintained that he did *not* know of an intended revolt. He knew, and all the colony knew full well, that great uneasiness did prevail among the negroes, and he had merely heard some foolish talk, which he severely reprov'd, about obliging the managers to go to George Town and procure the *new law* of freedom, which they falsely imagined, for want of that information which their superiors *ought* to have given them, had come from England; but he never dreamed of an insurrection till it actually took place; and this some of the dying negroes also affirmed with their last breath, at the place of execution.

With respect to the last charge, Mr. Smith did, indeed, see Quamina two days after the revolt, he having incautiously been sent for, without Mr. Smith's knowledge, by his wife; but there was not a tittle of evidence that he then knew him to be a rebel, or

a reputed rebel, nor that he gave him the least encouragement to proceed in the revolt; but there is satisfactory evidence on the contrary; for Mrs. Smith took a solemn oath before the governor, that Mr. Smith said to Quamina that *he was sorry and grieved that the people had been so foolish and wicked, and mad, as to be guilty of revolting, and hoped that Quamina had not been concerned in it*; to which that unhappy man, misled probably by his son Jack (who, with one other, seems to have plotted the revolt), made no reply, but retired, abashed and confounded, and soon after fled to the woods, whither he was pursued and shot, but without any arms in his hand. And as to Mr. Smith's securing him, his not doing which formed a part of the charge, he truly said on his trial, pointing to his emaciated body, "Look at me, gentlemen, and say whether it was possible for me to secure the person of such a man."

The trial continued twenty-eight days, including various adjournments, and was concluded on the 24th of November, when Mr. Smith was condemned to be hanged, at such time and place as the governor should think fit to direct. But this cruel and most unjust sentence was such as, we have reason to think, the court did not dare to execute, and, therefore, added to the sentence of death the following qualification: "*But the court, under all the circumstances of the case, begs humbly to recommend the prisoner to mercy.*" The sentence and recommendation of mercy were immediately transmitted to his majesty.

Mr. Smith was now removed from the Colony-house to the common jail, and placed in a room situated over stagnant water, the pernicious fumes of which, passing through the joints of the boards, some of which were a quarter of an inch separate from each other, could not but be injurious to him, especially in his weak and disordered state, and were therefore loudly complained of, together with the bad state of the windows, by his medical friend. Here he was confined for about seven weeks, till it was evident that death was not far distant. He was then removed to an upper room, in a more eligible part of the jail, where Mrs. Elliot, with much difficulty, obtained leave to join Mrs. Smith, in kind attention to the patient sufferer. And it is but justice to Mr. Padmore, the keeper of the prison, to state, that he treated our missionary with the greatest humanity and tenderness. The attention also of Dr. Chapman to Mr. Smith deserves to be recorded with gratitude; for no means were spared which might contribute to the alleviation of his sufferings."

On the 12th of January, 1824, Mr. Smith addressed the following letter to the directors; which, as it proved to be his last, will, no doubt, be perused with more than ordinary interest:—

*Colony Jail, Demerara, Jan. 19, 1824.*

"Dear and honored sirs,—I have just received your kind and sympathizing letter, of the 19th November, and will endeavor to answer it by this packet, if my emaciated frame will enable me to bear the fatigue of so doing.

"It will be the less necessary at this period for me to enter into particulars respecting the causes of the revolt, and my alleged concern in it, as you will be made fully acquainted with the latter by the documents that have been long since forwarded to the society by Mrs. Smith, and by those which Mr. Elliot took with him.

"The real causes and objects of the commotion among the negroes (concerning which you wish me to procure and send you authentic copies of all documents which can offer the useful information) are not, I think, very difficult to ascertain. Mrs. Smith has already sent every document which came within our reach. There are very few written documents that I know of, on the subject. It is the opinion of the only *two real friends* I have in the colony at present, that a deputation sent out by government to investigate the causes of the revolt, would discover wonders, and I have no doubt of the correctness of their views.

"You seem to be aware, in some measure, of the unceasing animosity which the colonists in general, and the planters in particular, have to the instruction of the slaves, and to faithful missionaries on that account; but you can have no just idea of the rancor and fury they display against a missionary, when any report is raised against him, which is not unfrequent, and has always turned out to be false, as far as my knowledge has extended. The following extract from the Guiana Chronicle, of the 11th of February, 1822, may give an idea of their malicious disposition towards the missionaries:—

"We have had occasion repeatedly to express our opinion of the sectarian Propagandists, who send forth their missionaries out of a pretended zeal for the salvation of souls. They (the missionaries), to be sure, are too wise and cunning to make direct attacks from the pulpit on public men and measures; but, in respect of their wild jargon, their capricious interpretations of the Bible, and the doctrines they inculcate, although in themselves they are to be despised and slighted, yet, in point of the pernicious tendency they may have upon the minds of their hearers, we do think no caution can be too great, no vigilance too strict. Instances are not wanting of their impostures in this part of the world; their manner of raising revenues in support of their church, is not unknown; neither is the way in which the contributions are sacrilegiously squandered. That fact alone ought to weigh against all their solemn professions of being actuated solely by a pure love of godliness

VOL. I.—Nos. 45 & 46.

71

and apostolic zeal in the cause of Christianity. The influence they possess in the minds of the negroes is more widely ramified than is imagined, or would be readily believed. It is no longer proper to say they are insignificant. In the common acceptation of the word, they are truly so; but from their calling and canting, they have acquired a degree of importance in this colony, not attainable otherwise. Let them be looked after now more strictly than ever, and we pledge ourselves to do for them in proper colors, whenever we may be furnished with the authentic particulars of any immoral or illegal wanderings from the path of their duty."

"This extract is not selected for its singularity (for such attacks are not unfrequent in this colony), but to show how the missionaries are regarded.

"You say, 'you hope I have not been left to struggle unbeset with the power of my enemies.' Thanks be to God, I have not been left altogether without a friend. The Rev. Mr. Elliot has stood by me, and exerted himself much in my behalf; and a kind Providence raised up, unexpectedly, a most warm and zealous friend in the Rev. Mr. Austin. Nor must I omit the name of Dr. Chapman, who has taken a warm interest in my cause (but the pious and independent principles of these gentlemen prevent them from having much influence in these matters); and Mr. Arrindell, whose friendship I must not forget to name.

"Under my persecutions and afflictions, it affords me no small consolation, that the directors cherish the assurance of my entire innocence. That I *am* innocent of the crimes which have been laid to my charge, I have not only the testimony of my own conscience in my favor, but the attestation of all my friends, who have made strict inquiries into my conduct relative to this affair. *The instructions I received from the society*, I always endeavored to act upon; and in order to vindicate the society from the vile aspersions made against it by its enemies, as to its having a concealed object in view, viz. the ultimate liberation of the slaves—I laid over the instructions as a part of the proceedings of the court-martial on my trial, that publicity might be given to the real object of the society.

"It appears as if the directors have some apprehensions of its having been possible, that I have diverted my mind, in some measure, from the real object of my mission, and entered into a correspondence and connection with some of those societies which are formed for the gradual abolition of slavery. I can assure the directors this is not the case; no letter or correspondence of the kind ever having occurred between me and any society. All my papers were seized without a moment's warning, and underwent a most rigid examination by a committee of gentlemen who were by no

means my friends, and yet nothing of the kind was ever pretended to be discovered. For every other information, I beg leave to refer the directors to the documents already forwarded, and to Mr. Elliot.

"I suppose, by this time, you are at no loss to know whether I am pursuing my labors at Le Resouvenir. Indeed, had not the revolt occurred, I must have relinquished them, at least for a considerable time, in order to seek the restoration of my declining health in a more salubrious climate; but my close imprisonment, with its innumerable privations, has prevented me from taking that step, and has brought me to the borders of the grave.

"It grieves me, dear sirs, that I am now a useless burden upon the society. I have endeavored, from the beginning, to discharge my duties faithfully. In doing so, I have met with the most unceasing opposition and reproach, until at length the adversary found occasion to triumph over me. But so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that if I were at liberty, and my health restored, I would again proclaim, during the residue of my days, the glad tidings of salvation amidst similar opposition; but of this I see no prospect. The Lord's hand is heavy upon me; still, I can praise his name, that, though outward afflictions abound towards me, yet the consolations of the gospel abound also, and I believe he will do all things well.

"I am, dear sirs, in much affliction,

"Your useless but devoted servant,

"JOHN SMITH."

It has been justly remarked that this pious and excellent servant of Jesus had much to encounter during the period of his imprisonment. The defence which he had to form under many disadvantages, must have been extremely laborious, and the false accusations brought forward, not only by his avowed enemies, but even by some of his hearers, whose anxiety to screen themselves from punishment induced them to hear false witness against their innocent and persecuted minister, must have been truly afflicting. His feelings, also, must have been acute indeed, when, being in a room above that in which the court sat, he heard the shoutings of joy, as he had reason to believe, on the agreement to pronounce him guilty. Yet, amidst all these sufferings, "in patience he possessed his soul." And, at length, when flesh and heart began to fail, the frame of his mind was such as corresponded with his life of piety and labor; as will appear from the following extract of a letter written by his widow on the 12th of February, and addressed to the directors:—

"The information I have to impart is no other than

the death of my dear husband. His severe sufferings terminated about half past one o'clock, on the morning of February 6, in the most happy manner. He was perfectly sensible to the last moment, and manifested the same resignation to the will of his Divine Master, the same unshaken confidence of his acceptance with God, through the merits of a crucified Saviour, and the same ardent love for reading and prayer, for which he has ever been distinguished since I had the happiness of knowing him. I feel that, in being bereft of him, I have not only lost an affectionate husband, but one peculiarly qualified to be a help-meet, in the highest sense. But I trust that God, who has seen fit to take him from me, and who, I think, I may say, in a wonderful manner supported me under the distressing circumstances in which I have, for some months past, been placed, will still be my friend, and lead me in that narrow path, no matter whether through floods of tribulation or not, until I have the happiness of finding myself landed on that peaceful shore, where sorrow and sighing shall for ever cease, and where death shall not again part us from those we love."

Mr. Padmore, the keeper of the jail, was no sooner informed of our missionary's decease, than he came to view the body, and then went to inform the governor, agreeably to the orders he had previously received. He returned about eight or nine o'clock, and informed Mrs. Smith, and her friend Mrs. Elliot, that the government secretary (a son of the governor's) would be with them shortly; but he not arriving so soon as was expected, and they hearing nothing from him, gave orders to a Mr. Adams to make the coffin. After which, about one or two o'clock, a person came, who said he was sent by Mr. Murray, the government secretary, for the same purpose; but he was informed that orders had been previously given, and that the coffin was expected at three o'clock; and it was brought accordingly.

The following particulars were appended to the report of the directors, communicated to the society in May, 1824:—"About five in the afternoon, his honor the first fiscal came, and desired Mrs. Smith and Mrs. Elliot to retire into the adjoining room, and informed Mrs. Smith that she would be required to give her evidence respecting the cause of her husband's death. Mrs. Elliot replied that it would be impossible for Mrs. Smith to do that on so short a notice. His honor asked, what time would be required. Mrs. Elliot answered, until to-morrow. He rejoined, 'It must be given to-day.' Mrs. Smith then requested, that she might be allowed to remain in the room where the corpse lay. 'If you can command your feelings, madam, you may,' was his reply, which was uttered in a harsh and forbidding manner. Mrs. Smith said she would endeavor to command her feelings, and was permitted to stay.

"His honor was soon followed by two members of the court of policy, two members of the court of justice, the two colonial secretaries, five medical gentlemen, and several other persons.

"They proceeded to recognise the person of Mr. Smith; and then proposed questions to the medical gentlemen who attended him in prison, Drs. Chapman and Webster, respecting the nature of his disease, and the causes of his death. They agreed that it was pulmonary.

"Dr. Chapman, after stating the nature of Mr. Smith's disease, and the state in which he found him when first called to give his attendance, added, that the lowness of the room in which he was confined during the first seven weeks of his imprisonment, and its dampness, occasioned by the heavy rains, the water standing under it, and the openness of the boards, some of which were a quarter of an inch apart, had contributed to the rapid progress of the disease; and Dr. Webster confirmed this opinion. But when the deposition of Dr. Chapman was read over to him, it was found to be so different from the statement he had made, that he repeatedly refused to sign it: and, at length, it was determined that what he had stated respecting the room should be omitted. It should here be remarked, that Dr. Chapman had declared, on his visits to Mr. Smith, that unless the floor and the windows were altered, the prisoner's indisposition would certainly increase.

"The fiscal then addressed himself to Mrs. Smith, and asked her what she considered to have been the causes of her husband's death. She replied, that he had been for some time past in a very delicate state of health; but that the false accusations which had been brought against him, the cruel persecutions he had endured, and his long imprisonment, had no doubt hastened his death. The words 'false accusations and cruel persecutions' were rejected with vehemence; and one of the members of the court of policy said, it was not Mrs. Smith's opinion they wanted, but the cause of his death.

"The fiscal then asked Mrs. Smith, by whom he had been dieted and nursed for the last month; she answered, 'By me and Mrs. Elliot.' She was then asked, how Mr. Padmore, the jailer, had behaved to Mr. Smith; she replied, 'He has treated Mr. Smith and myself with the greatest kindness.'

"The fiscal then said to Mrs. Elliot, 'I suppose you found no difficulty in obtaining leave to visit Mr. Smith?' Mrs. Elliot answered, 'I applied for a fortnight together, and went seven times to the secretary's office, before permission was granted.'

"Mrs. Elliot was then asked by the fiscal, what she had to say respecting Mr. Smith's death; she replied, 'Nothing.' The fiscal added, 'Madam, you are required by this meeting, and you must give your evi-

dence.' Mrs. Elliot replied, 'I do not consider this a legal meeting, and do not feel bound to answer any questions.' The fiscal said, 'Do not you know that I have the arm of power, and can oblige you to speak? But I should be sorry to be put to the painful necessity of so doing.' Mrs. Elliot then said, 'I should be sorry to oblige you, sir, to do any thing repugnant to your feelings; but if you did, I should still resist.'

"What are your reasons,' be asked, 'for not answering my questions?' 'If I give evidence,' she replied, 'it will be the same as Mrs. Smith's, which was not admitted; therefore, it will be useless to repeat it.' 'Will you substantiate the statement given by Mrs. Smith, respecting the dieting and nursing of Mr. Smith, and the conduct of Mr. Padmore?' Mrs. Elliot answered, she had no objection to corroborate what Mrs. Smith had said on those points.

"The several depositions being sworn to, the meeting then broke up.

"Between eight and nine o'clock in the evening, Mr. Thompson, the second head-constable, came to the prison, and told Mrs. Smith and her friend, that he was ordered to inform them, that he should come at four o'clock the next morning, to demand the body of Mr. Smith for interment. Mrs. Elliot inquired, why they were not permitted to bury the corpse at ten o'clock, as they intended. She asked, also, whether any persons would be allowed to follow as mourners. He answered, No. Mrs. Elliot asked, whether Mrs. Smith and herself were included in that prohibition. He replied, Yes. Mrs. Elliot asked, from whom he received his orders. He answered, From his excellency. Mrs. Elliot then said, 'Is it possible, that general Murray can wish to prevent a poor widow from following her husband to the grave? Surely, they do not mean to pursue their persecutions to the grave, as they have done to death!' And she added, 'If Mrs. Smith will go, I will go with her; we are not prisoners; we may go where we please.' He replied, 'It is probable there will be soldiers there, and something unpleasant may occur; and, therefore, I advise you not to go.' Mrs. Smith then exclaimed, in a loud and frantic voice, 'General Murray shall not prevent my following my husband to the grave, and I will go, in spite of all he can do.'

"Mr. Thompson, finding they were so determined, said, 'I must go to his excellency again.' He accordingly left them, and shortly after returned, and (as they were informed) told a gentleman in the prison yard, that if they attempted to follow the corpse, he had orders to confine them; and begged he would inform them, as he would gladly avoid any violence. The gentleman referred to did make this communication; and they determined, as there was no order to prevent their leaving the prison, to meet the corpse at the grave.

"They, therefore, left the jail at half-past three o'clock in the morning, dark as it was, accompanied only by a free black man, with a lantern; and proceeded to the burial-place, where they beheld the mournful spectacle—a beloved husband; and a dear friend, committed to the silent grave. The funeral service was read by the Rev. Mr. Austin, the chaplain of the colony.

The following lines, written by one of the directors, and published in the Evangelical Magazine for September, 1824, are highly descriptive of this tragic scene:—

"Come down, in thy profoundest gloom,  
Without one vagrant fire-fly's light,  
Beneath thine ebon arch entomb  
Earth, from the gaze of heaven, O night!  
A deed of darkness must be done;  
Put out the moon! hold back the sun!

"Are these the criminals that flee,  
Like deeper shadows through the shade?  
A flickering lamp from tree to tree,  
Betrays their path along the glade;  
Led by a negro:—now they stand,  
Two trembling women hand in hand.

"A grave, an open grave appears!  
O'er this in agony they bend;  
Wet the fresh earth with bitter tears;  
Sighs following sighs their bosoms rend:  
These are not murderers:—they have known  
Grief more bereaving than their own.

"Oft through the gloom their streaming eyes  
Look forth for that they fear to meet:  
It comes,—they catch a glimpse,—it flies:—  
Quick glancing lights,—now trampling feet,—  
Among the cane-crops, seen, heard, gone!  
Return, and, in dead march, move on.

"A stern procession! gleaming arms  
And spectral countenances dart,  
By the red torchlight, wild alarms,  
And withering pangs through either heart;  
A corpse amidst the group is borne—  
A prisoner's corpse, who died last morn.

"Not by the slave-lord's justice slain,  
That doomed him to a traitor's death;  
While royal mercy sped in vain  
O'er land and sea to spare his breath:  
But the frail life, that warmed his clay,  
Man could not give, nor take away.

"His vengeance and his grace, alike,  
Were impotent to save or kill;  
He may not lift his sword to strike,  
Nor turn its edge aside at will:  
Here, by one sovereign act and deed,  
God cancelled all that man decreed.

"Ashes to ashes!—dust to dust!—

That corpse is to the grave consigned!

The scene departs—this buried trust

The Judge of quick and dead shall find,

When things that time and death have sealed,

Shall be in flaming fire revealed.

"The fire shall try thee then like gold,

Prisoner of hope! I wait the test;

And, O! when truth alone is told,

Be thy clear innocence confessed!

The fire shall try thy foes,—may they

Find mercy in that dreadful day!"

The conduct of the directors of the London Missionary Society, on this deeply affecting occasion, was marked by decided prudence, immovable self-possession, and dignified firmness.

From the first arrival in England of the news of the revolt, the directors had held communications with the colonial department of his majesty's government, and had laid before the secretary of state, at the head of it, a copy of the instructions given by them to Mr. Smith, previously to his embarkation for Demerara. The following are the wise and judicious counsels which Mr. Smith received from the Society:—

*Instructions of the Directors to Mr. John Smith, on his going out as Missionary to Demerara.*

"Dear Brother,

"Missionary Rooms, London,  
Dec. 9, 1816.

"HAVING devoted yourself to the service of Christ among the heathen, you are now going, under the direction and patronage of the Missionary Society, to the colony of Demerara, in which place (at Le Resouvenir) our missionaries, with some intervals of late, have labored about nine years. It was at the earnest request of the late Mr. Post that a missionary was first sent, and Mr. Wray was, for a long time, greatly blessed in his ministry, and many of the poor negroes were hopefully converted to God. Mr. Wray thought it his duty to remove to the neighboring colony of Berbice, since which the mission has suffered very severely. It is not necessary to detail the particulars, nor to inquire who were the instruments of this failure, and we would advise you, on your arrival at the station, not to enter upon the disagreeable subject.

"You are now going, dear brother, as a minister of Christ, to declare his gospel to the negroes. Ever remember that *they* are the first and chief object of your ministerial attention; to their conversion and edification must the energies of your mind be directed. You will, doubtless, have opportunities of preaching the word to the white people also, and we wish you to do this with faithfulness, prudence and affection. Many of them greatly need instruction, and we trust

that you will be made the minister of God to them for much good. Yet remember that, as th's society is formed for the purpose of "spreading the gospel among heathen and other unenlightened nations," your first, your chief, your constant business is with the poor negroes.

"You need not be informed that they are deplorably ignorant. You will probably find them mere babes in understanding and knowledge, and that you must teach them as you would teach children. Such discourses as might be well understood in a country congregation in England would, perhaps, be unintelligible to them. You must study to exhibit the great things of the gospel in the plainest manner, and with simple, easy language. By conversing with them in private, you will find out what ideas and words are best understood by them; and in every public sermon let the method and order be as clear and distinct as possible, that their memories may better retain what they have heard; and perhaps it will be very useful to repeat, towards the end of your sermon, in a few words, the substance of what you have delivered, and then conclude with a close but affectionate appeal to their consciences.

"Similitudes, well chosen, may be very useful. Let them be familiar-allusions to what they well understand; but while they are familiar, let them never be so low and vulgar as to degrade the divine truths they are designed to illustrate. The parables of our Lord will be your best method, and an acquaintance with the notions and customs of the people will afford you much direction in the proper use of similitudes.

"In those friendly conversations which you may hold with Mr. Wray or Mr. Davis, who have long been preachers to the negroes, you will, doubtless, receive much information which may greatly facilitate your labors. With both of them you will, we hope, maintain a brotherly intercourse, but without taking any part in the unhappy contentions of past times.

"The directors have long been of opinion that the negroes are likely to derive far greater advantages from catechisms, accompanied with a familiar conversation, than from formal sermons, though they would by no means undervalue them; and, doubtless, many may hear sermons, to whom you cannot have access in private. Still, however, labor daily and diligently, visiting them from hut to hut, and receiving them, at stated seasons, especially in the evenings, when they have done work, at your own habitation (a certain class, perhaps, at a time), and repeat, again and again, every important truth of the gospel, asking them questions, and trying whether they understand you, and when you see them the next time, inquiring if they remember what they heard before. A few leading

truths, both as to doctrine and practice, well learned, in this manner, will be of more real use than hearing a hundred discourses.

"You must not take it for granted, as we are apt to do in England (perhaps too much), that the people know common truths already. Every thing must be taught, and inculcated over and over again, and perhaps placed in a variety of views, and expressed in a variety of ways, till it be understood.

"The Moravians, in their extensive practice, have found that dwelling much on the love and sufferings of Christ has proved the most effectual means of doing good. You will do well to read their accounts of their proceedings and success, that, as far as they maintained the truth, you may imitate them.

"In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies, or colonies where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least, they are jealous lest, by any mismanagement on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil. Not a word must escape you, in public or private, which might render the slaves displeas'd with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being "subject not only for wrath, but for conscience sake," Rom. xiii. 5.; 1 Pet. ii. 19. The holy gospel you preach will render the slaves who receive it the most diligent, faithful, patient and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself, and your ministry, even to those gentlemen who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honored instrument of producing many more.

"The directors hope that Mrs. Smith will consider herself not merely the wife of a missionary, but a female missionary also. Mrs. Wray has set her an excellent example, which the negroes will doubtless expect Mrs. Smith to follow, and we trust she will be equally useful. To the female slaves and children she may have better access than yourself; and on some topics can more properly insist. It is of great importance that the negro mothers be taught how to bring up their children in the fear of God, and that the

girls be warned against the temptations so prevalent in the colony.

"That you may conduct yourself, dear brother, so as both "to save yourself and them that hear you," how necessary is it to attend, in the first place, to personal religion! "Take heed to yourself," said Paul to Timothy; though probably he was not exposed to such dangers as yourself. Your work is arduous. O seek help from God, by daily fervent prayer. You will be deprived, in a great measure, of those religious advantages which you have enjoyed in England. You will not be able to associate, as you have done, with judicious and lively Christians, and probably may feel no small disadvantage from the loss. You will have, then, the more need to improve the privileges that remain; and of these, access to the throne of grace is the chief. The grace of Christ is sufficient for you, and he will give his Holy Spirit to them that ask him. Pray, then, and study your Bible daily, especially the New Testament, and then go to the instruction of the poor negroes, and, out of the abundance of your heart, declare the whole counsel of God.

"Thus will you be the means of repairing the breaches which have happened at Le Resouvenir, of restoring the station to its former prosperity; yea, we trust, of widely extending the blessed cause of truth and holiness in that place, and in the regions round about.

"The directors hope that the same advantages towards your support, as were granted by our invaluable friend, Mr. Post, to Mr. Wray, will be continued to you by Mrs. Vanderhaas, or the present occupier or manager of the estate, if she is absent. The directors will be ready to make up the unavoidable deficiencies, but which, we hope and trust, will be kept within the strictest bounds of economy. You will not fail to write, as soon as possible, what support you can obtain from Demerara, and what further supplies, if any, will be needful from home. We shall also expect, every quarter, or half year at most, an abstract from the journal which we wish you to keep of your proceedings, and all memorable occurrences.

"As various inconveniences have, in some cases, arisen from missionaries leaving their appointed situations, the directors expect that you will not desert your post, or exchange it for another, without imperious necessity, nor take any step which may incur additional expense, without the consent of the directors first obtained in writing. It is also necessary to add, that they will not be responsible for any debt contracted on the score of building either chapels or houses, without their consent in writing as before mentioned.

"These things are mentioned, not on account of any suspicion entertained by the directors that you will act contrary to their wishes, but in the same caution-

ary manner as they mean to address every new missionary.

"And now, dear brother, we most sincerely and affectionately commend you to God, whose you are, and whom you serve, praying that he may ever preserve you from all evil, supply you with all spiritual blessings, and crown your missionary labors with great success.

"By order of the directors,

(Signed) GEO. BURDEN, Secretary.

"Mr. John Smith, Missionary to Demerara."

On receiving the painful news of their missionary having been brought to trial before a court-martial, the directors deemed it proper to make to government a more formal application, in which they avowed their confidence in the innocence of Mr. Smith, but expressed their apprehensions of the danger to which they conceived him to be exposed, from the highly inflamed state of public feeling in Demerara—from his having been brought to trial before a *military tribunal*, and from the uncertainty which existed as to whether he had been able to avail himself of the requisite legal aid for his defence. For these reasons, they requested, on the supposition of a sentence being passed, that no punishment might be executed, until the result of a full investigation of the alleged causes of the insurrection should be made known.

Shortly after this communication had been transmitted to Earl Bathurst, a letter arrived from Demerara, apprizing the directors of the very precarious state of Mr. Smith's health. A further communication was made to government, in which they requested instructions might be forthwith sent out to his excellency the governor of that colony, directing that, in case any sentence should be passed on Mr. Smith, he might be immediately sent to England; the treasurer entering into the requisite securities for his appearance and submission to any measures which government might eventually deem it proper to adopt concerning him. With this request his majesty's ministers were pleased to comply.

Shortly after this application, an official despatch was received from Demerara; and the directors were informed by government that Mr. Smith had been found guilty, by a sentence of a general court-martial, which had been confirmed by the governor; but that the sentence having been accompanied with a recommendation of mercy from the court, the governor had withheld the execution of the sentence until his majesty's pleasure thereon should be received.

On the receipt of this intelligence, the directors appointed a deputation from their body to hold a conference with government, in which the views enter-

tained by the directors, as to the presumed illegality of the proceedings against Mr. Smith, were distinctly stated, and the justice of an entire rescindment of the sentence urged on this ground. The sentiments entertained by his majesty's government, as to the nature of the proceedings, were, however, found to be by no means in unison with those expressed by the deputation, and the tenor of the communications of the right honorable secretary of state for the colonial department were such as constrained them to intimate the disappointment their expectations had met with, and their opinion that the directors would feel it their duty to take such further measures for obtaining the revocation of the whole sentence as they might be advised.

On the 19th of February, at a meeting of the directors, specially convened for that purpose, the deputation appointed to communicate with his majesty's government, reported that the right honorable secretary of state for the colonial department had communicated to them the decision of his majesty's government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the colony of Demerara and Essequibo, and enter into recognizance, in the penalty of two thousand pounds, not to reside within the said united colony, or within his majesty's colony of Berbice, or within any colony or settlement in the possession of his majesty in the West Indies. The deputation further reported, that this communication was accompanied by an expression of the *approbation of government* of the "instructions" given by the directors to their said missionary.

Several resolutions were now proposed and unanimously adopted; in which, after expressing their grateful sense of the favors previously granted to their society by his majesty's government, and stating the various causes which had excited their disappointment and regret at the decision of ministers on the present occasion, the directors distinctly state that they see no cause to impugn the innocence of Mr. Smith, or to withdraw from him their confidence and esteem; but, on the contrary, they express a determination of adopting "such measures for obtaining, in this country, the reversal of the sentence passed by the court-martial in Demerara, against the said John Smith, as they shall be advised."

In the *Missionary Chronicle* for March, 1824, the directors published a statement of their proceedings in the case of Mr. Smith. In that paper they expressed a firm conviction of his legal and moral innocence, and objected to his having been brought to trial before a court-martial, to which he was not legally amenable. They also objected to the proceedings on the trial itself, particularly to the improper and unprecedented

use made in court of Mr. Smith's *private journal*—to the attempt to fix, by a constructive process, criminality on the manner in which he had discharged his ministerial duties—to the admission of *negro evidence*, on a charge of life and death, which would have been rejected in a civil court, in an action for property of the value of forty shillings; and to the receiving *hearsay evidence against* the prisoner, while it was refused in a critical part of his defence, when about to be produced in *his favor*. They also objected to the length of time occupied by the trial, extending from October 13 to November 24, during which, they justly observe, "the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation."

After alluding to their unremitting endeavors to meet the varying aspect of Mr. Smith's case, as fresh intelligence arrived, and, particularly, to their correspondence and interviews with his majesty's government; and after stating that they had sent out instructions to the counsel of Mr. Smith to take steps for appealing from the sentence of the court-martial, should such appeal be considered advisable, the directors assign the following cogent and satisfactory reasons for the silence which they had maintained amidst the calumnies cast upon their society, through the public press, by the enemies of evangelic missions:—

"If this shall appear to any to have been a culpable silence, the directors have to say that it has not arisen from inattention, indifference or timidity; but from their own judgment of what the honor of the society and the dignity of its cause required at their hands. Conscious of their own integrity, and confident in the innocence of their missionaries, they felt that they could calmly wait till the hour for effective vindication should arrive. To attempt to follow the torrent of slander, in its ten thousand channels, was impracticable, and they were contented to oppose to it a firm confidence in the good opinion of their friends, and the discriminating impartiality of the British public. The false statements which were continually transmitted from the colony, they were long kept from all means of refuting, by the conduct of the local authorities, of which they have just cause to complain. All communication from the missionaries with the society (their proper protectors) was, contrary to every principle of British justice, cut off; so that, till December, the directors had no advice whatever from themselves, of their own situation, or the facts of their case. A letter addressed to the treasurer was taken from the person of Mr. Elliot, and, though entirely inoffensive in its tenor, was arbitrarily kept back: and it was

not till a copy of that letter was forwarded, after his liberation from confinement, by circuitous means, that the directors had any information of their actual circumstances. Mr. Smith was not allowed to write to them; and although Mr. Elliot entreated leave for an interview with him, after his trial, even that was refused!

In the Missionary Chronicle for April, 1824, the mournful circumstances of Mr. Smith's decease were communicated to the religious public, accompanied with the following appropriate and interesting observations:—  
 "Thus has been brought to its present close the tragical scene of persecution which has been for years preparing, in Demerara, against the faithful servants of Christ; and which has, at length, found its victim in one amongst them, who, for fidelity and diligence, stood in the foremost rank. The finger of truth, guided by the unanimous voice of the Christian church, will inscribe on its records the name of JOHN SMITH, as one of its martyrs in the cause of spreading the gospel of their common Lord among the enslaved sons of Africa. But the hand of death, in putting a close to the tribulation and sufferings of this martyr, has fixed an immovable seal on the guilt of the act by which that issue has been produced. The chains of the prisoner have been broken, not by the act of mercy from his gracious earthly sovereign (though it was extended as soon as the need of it was known), but by the mandate of the King of kings, which has separated the accusers and the accused, till the day when both shall stand before his throne of judgment, to hear the irreversible decision of that supreme court, to which the groanings of the oppressed have carried the appeal.

"The directors feel that the issue, now so deeply deplored by them, does not relax the duty of seeking redress for the injury done, by the proceedings in Demerara, to their deceased missionary, to the cause of missions, and to the violated laws of their country; nor of endeavoring to obtain future protection for the lives and liberty of other individuals engaged in the same disinterested and benevolent labors. The object is now somewhat changed; but that justice which cannot be done to the *person*, must be sought for to the *character* of the martyred missionary."

According to this intimation, and in consonance with the recommendation of their professional advisers, the directors resolved to present a petition to the House of Commons founded on the whole of the circumstances of Mr. Smith's case; at the same time, however, assuring his majesty's government, that, in adopting this important measure, "they had not been actuated by any diminution of respect or gratitude, but purely by

their conviction of what was due from them to the memory of Mr. Smith,—to the society which they represent,—to the cause of Christian missions, wherever carried on,—and to the expectations of the innumerable friends to that cause, throughout the British empire." A petition, described as that of the treasurer, secretary and directors of the London Missionary Society, was accordingly drawn up, and introduced to the notice of parliament, on the 13th of April, by sir James Mackintosh, "with a feeling," it has been justly observed, "which did honor to himself, and entitles him to the esteem and gratitude of the society." In this petition, which was received by the House, and ordered to be printed, the directors complained of the whole treatment of their missionary, from the time of his arrest to the period of his dissolution,—of his having been brought to trial before a military tribunal,—of the constitution of the court itself,—the irregularity of its proceedings,—and the injustice and inconsistency of the sentence pronounced by it;—and they, accordingly, prayed for that sentence to be rescinded, and for future protection to be secured to Protestant missionaries in general.

On the 3d of May, Mr. Brougham gave notice that he would submit a proposition to the House, respecting the proceedings at Demerara, on the 27th of the same month; and during the week preceding the day to which that notice referred, nearly two hundred petitions from various parts of the kingdom, and from persons of different religious denominations, were presented to the House, praying for inquiry into the case of Mr. Smith, for the rescindment of the sentence passed on him, and for the adoption of such measures as might appear to the wisdom of parliament necessary for the protection of Protestant missionaries in the different colonies of the British empire.

Mr. Brougham's motion, though fixed for the 27th of May, did not come on till the 1st of June; when the honorable member concluded a most able and eloquent speech of nearly three hours by the following proposition:—

"That an humble address be presented to his majesty, representing that this House, having taken into its most serious consideration the papers laid before them, relating to the trial and condemnation of the Rev. John Smith, a missionary in the colony of Demerara, deem it their duty now to declare, that they contemplate, with serious alarm and deep sorrow, the violation of law and justice which is manifested in those unexampled proceedings; and most earnestly pray that his majesty will be graciously pleased to adopt such measures as in his royal wisdom may seem meet, for such a just and humane administration of law in that colony, as may protect the voluntary

instructors of the negroes, as well as the rest of his majesty's subjects, from oppression."

"This temperate and respectful proposition," says the editor of the Quarterly Chronicle, "was met, on the part of government, by the honorable under secretary for the colonial department with a direct negative. On the adjourned debate, however, which took place on the 11th, the right honorable secretary for the foreign department, Mr. Canning, perceived the necessity for pursuing a very different course, and moved the *previous question*, by which means the defence of the proceedings, in Demerara, against Mr. Smith was virtually abandoned. The decision, therefore, to which the House at length came, is to be considered, on the one hand, as not imputing the least moral or legal guilt to Mr. Smith,—and, on the other, as not affording the slightest sanction to the proceedings of the governor and the court-martial. It is, also, of importance to remark, that the illegality of the proceeding by court-martial was expressly admitted, even by those members of the House who were unwilling to pass a censure on the persons composing it; while the entire illegality and gross injustice of the proceedings at large, were most satisfactorily demonstrated by Mr. Brougham, sir James Mackintosh, and other speakers, who supported the motion."

Taking, therefore, the whole of the circumstances, and their peculiar nature, into view, it appears to the directors, that the case of Mr. Smith has obtained a signal, though indirect, triumph over its opponents; while it may be justly hoped, from the opinions expressed by the leading members of government, that the cause of Christian missions will derive important and lasting benefits from the agitation of the question.

The missionary cause received a heavy loss in the  
Vol. I.—Nos. 47 & 48.

death of Mr. Davis, who occupied the George Town station. At his death, which took place in 1826, the congregation consisted of about six hundred persons. The number in church fellowship was about one hundred and fifty. Mr. Wray, from Berbice, visited the congregation at Providence chapel as often as possible, and in his report to the society in 1828, writes, "There seems to be an increased desire to enjoy the preaching of the gospel. On sabbath, 3d February, the chapel was well attended. A great number of slaves brought notes from their managers, desiring that their slaves should be baptized. Baptism was administered to twenty adults, and ten or eleven children. Nine couples were married, and five new members admitted to the Lord's table." In December, 1828, Mr. and Mrs. Joseph Ketley arrived at Demerara, and were received by the people with demonstrations of affection. The chapel on the west coast, which the government had seized in 1824, was now restored to the Missionary Society, and formally delivered over to Mr. Ketley on the 23d April, 1829. To supply this station, Mr. Michael Lewis and his lady (sister to Mr. Ketley) sailed from Gravesend early in 1830. Mr. and Mrs. Scott also joined the mission, December, 1831.

The state of Mr. Wray's health rendered it advisable that he should visit England: and, with the concurrence of the directors, he arrived in London, from Berbice, in 1831. He reports the mission to be in a prosperous state, the public services well attended, and the catechumens increasing every sabbath. In 1830—31, eighteen persons were admitted to the Lord's table, all of whom, with one exception, were slaves. The present number of church members is one hundred and seven, besides a few occasional communicants.

## CHAPTER VI.

## OTHER STATIONS, EDUCATION OF MISSIONARIES, FUNDS, &amp;c.

## ST. PETERSBURGH.

In this city the Rev. Richard Knill has indefatigably exerted himself in promoting the interests of true religion, amidst the errors of a perverted Christianity. The divine blessing has evidently rested on the circulation of the Scriptures and religious tracts.

## SIBERIA.

## Stations.

SELINGINSK and KHODON.

It is amidst many painful discouragements that the brethren are laboring to disseminate in this dark region the knowledge of the true God and Jesus Christ the Saviour. This mission is interesting, chiefly on account of the self-sacrificing spirit and heavenly-mindedness of the brethren who are engaged in its conduct.

## MEDITERRANEAN.

## Stations.

CORFU. MALTA.

The blessing of the great Head of the church attends the use of means. The report of the directors for 1832 states, that "Christian books are thankfully received by the inhabitants. Education is extended, and the schools are prospering. In Malta, the press has been actively and advantageously engaged. Eleven thousand and nine hundred books have been printed at the mission press for the society, the religious tract society, and for private individuals.

Twenty-seven thousand eight hundred and sixty-nine books have been distributed during the past year."

EDUCATION OF THE MISSIONARIES  
EMPLOYED BY THE LONDON MISSIONARY SOCIETY.\*

In the year 1789, the Rev. Dr. Bogue, of Gosport, opened an academy for the instruction of young men who were looking forwards to the Christian ministry in the ranks of dissent. The design of the seminary was not to make elegant scholars, but useful and acceptable preachers of the gospel. Latin was regarded but as the key to Greek and Hebrew, and to those valuable theological works which are inaccessible without the aid of the Roman tongue. Nor was the elegant and copious language of Greece valued except for the sake of the New Testament, which should be read in the original by every minister whom Providence has furnished with the means. Hebrew was made the study of the senior year. But *theology* was the Alpha and Omega at the seminary at Gosport. For this purpose the tutor had composed, with great labor and judgment, one hundred and twenty lectures, which he delivered in a manner peculiarly adapted to secure the grand end of instruction, which is, *not to think for the pupil*, but to make him *think for himself*. Each lecture, after being taken down from the tutor's lips, was read a second time. After the students had read the authors to which they had been referred, and had revolved the subject in their own minds, they were expected to fill up the syllabus. On these occasions, the tutor displayed great judgment and liberality; never imposing his own opinion, but giving free scope for the remarks of the pupils. Remarkable simplicity was conspicuous in the theological chair. When the authority of great names was adduced, or specious rea-

\* See Bennet's Memoirs of Dr. Bogue.

sonings were employed to determine a point, Dr. Bogue replied,—“What say the Scriptures?” For the inspired Scriptures Dr. Bogue entertained a deference the most profound. By a simple reference to these divine oracles, he blew away many a finely-spun theory, in which some pretty fluttering insects have been entangled to their ruin. While others have been ambitious of studying under philosophers and metaphysicians, *prophets and apostles* were wise enough for him. He saw in the Bible the *ne plus ultra* of theology, and never forgot how vain were all attempts to overleap its bounds. He never fell into the error of some powerful but unmanageable minds, which project schemes of instruction *suiusd to the teacher* rather than the scholar. He had no courses for students of three years, which would take seven to accomplish. In theology, his students rarely failed. Those who have labored in the churches of Christ, and who were trained by the venerable Bogue, have not been famed for favorite theories, metaphysical discussions and technical terms; but they have entered with instructive accuracy, and with a depth sufficient to ensure every valuable purpose, into all the great doctrines of divine revelation, resting their evidence upon their true basis, and directing them to their proper end. The great occupation of the students were Latin, Greek, Hebrew, theology, ecclesiastical history, the belles lettres, the eloquence of the pulpit, and pastoral care.

To this institution candidates for missionary labor were sent by the society, and the benefits of the sound instruction which they here received have appeared in the successes which have been achieved on foreign shores and in pagan lands. Hero Milne and Morrison, Townly and Fyvie, Dawson, May, Ellis, and a host of other heralds of mercy, were trained up for the enlargement of the bounds of Christendom.

Since the death of Dr. Bogue, the students have been placed in various institutions; and from the latest accounts it appears, that about twenty are pursuing their classical, mathematical and theological studies in the colleges at Homerton and Highbury, and with private tutors in other places.

FUNDS. (MAY, 1832.)

The contributions for the ordinary purposes of the society, during the past year, have been £34,568. 3s. 8d.; for special objects, £517. 3s. 2d, making a total of £35,085. 6s. 10d., being £6,504. 16s. 8d. less than the receipts of the preceding year. The expenditure during the past year has been £39,240. 10s. 7d., being £4,155. 3s. 9d. more than the receipts during the same period.

LIST OF THE SOCIETY'S STATIONS, MISSIONARIES, &c. (MAY, 1832.)

SOUTH SEAS.

GEORGIAN or Windward ISLANDS.

- TAHITI (or Otahello) . . . . . *Waugh Town*—Charles Wilson.  
*Hankey City*—Henry Nott.  
*Wilks's Harbor*—George Pritchard.  
*Burder's Point*—David Darling.  
*Hawaii Town*—John Davies.  
*Bogus Town*—J. M. Ormond.  
*Roby's Place*—(Vacant.)  
 Eimeo . . . . . *Bleat Town*—Alexander Simpson.—Ellish Armitage, *Missionary Artisan*.  
*Griffin Town*—William Henry.—Thomas Blossom, *Missionary Artisan*.  
 MAIAOVI . . . . . (Out-Station)—Three Native Teachers.

SOCIETY or Leeward ISLANDS.

- HUAHINE . . . . . *Fard Harbor*—Charles Barff.  
 HAIATEA . . . . . *Utuaoro*—John Williams.  
 TAHAA . . . . . *Vaitoore*—James Smith.  
 BONABORA . . . . . *Beulah*—George Platt.  
 MAUPITI . . . . . (Out-Station)—Native Teachers.

PAUMOTU ISLANDS.

- TAAROA, CHAIN ISLAND, and MATEA . . . . . } (Out-Station)—Five Native Teachers

AUSTRAL ISLANDS.

- RAIVAVAI, TUBUAI, RIMATAA, RURUTU, & RAPA . . . . . } (Out-Station)—Nine Native Teachers

HERVEY ISLANDS.

- BAROTOONA . . . . . *Anatangia*—Charles Pitman.  
*Ararua*—Aaron Buscott.  
*Araragni*—One Native Teacher.  
 AITUTAKE, MITIARO, ATIU, MAUTII, and MANGEEA . . . . . } (Out-Station)—Nine Native Teachers

NAVIGATORS' ISLANDS.

- SAMOA . . . . . Eight Native Teachers.

MARQUESSAR.

- LA MAGDALENA, and SANTA CHRISTINA . . . . . } Five Native Teachers.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY OF THE CAPE.

- CAPE TOWN . . . . . John Philip, D. D., *Superintendent of the Society's Missions in South Africa*.  
 PAABE . . . . . William Elliott.  
 TULBAGH . . . . . Arlo Vos.  
 BOSCHESFELD . . . . . Cornelius Kramer.  
 CALEDON INSTITUTION . . . . . Henry Helme.  
 FACALTSDORF . . . . . William Anderson—Thomas Edwards, *School-master*.  
 HANKEY . . . . . J. Kitchingman—J. Melvill.

BETHLESDORF ..... A. Robson.  
 FORT ELIZABETH ..... (*Vacant*).  
 Uitenhage ..... J. G. Messer.  
 GRAHAM'S TOWN ..... John Mouro.  
 GRAAF REINET ..... A. Van der Lingen.  
 THEOPOLIS ..... George Barker—Christopher Bass.  
 ZAK RIVER ..... James Read.

## STATIONS WITHOUT THE COLONY.

CAFFRARIA ..... *Buffalo River*—John Brownlee, and G. F. Kayser—Jan Trantsoe, *Native Assistant*.  
 GRIQUA TOWN ..... Peter Wright—Isaac Hughes, *Artisan*.  
 CAMPBELL ..... A. Catechist.  
 PHILIPPOLIS ..... G. A. Kolbe.  
 MISSION TO THE BUSHMEN ..... James Clark.  
 LATTAKOO ..... Robert Moffat, and John Baillie—Robert Hamilton, and Rogers Edwards, *Artisans*.  
 NAMAQUALAND, KOMAG-  
 OAS, &c. .... } John Henry Schmelen and a *Catechist*.

## AFRICAN ISLANDS.

MAURITIUS ..... *Port Louis*—John Le Brun—V. Forgette, *Assistant*.  
 MADAGASCAR ..... *Tananarive*—David Jones,\* David Griffiths, David Johns, J. J. Freeman, John Canham, and T. Atkinson—George Chick and James Cameron, *Artisans*—Edward Baker, *Printer*.

## EAST INDIES.

NORTHERN INDIA ..... (*CALCUTTA DISTRICT*)  
*Calcutta*—James Hill—George Gogerly—George Christie; James Patterson, *on his passage*.  
*Kidderpore, &c.*—Charles Piffard—Edward Ray,\* and A. F. Lacroix.  
*Chinsurah*—George Mundy,\* and Thomas Kilpin Higgs.  
*Berkampore*—Micajah Hill; Orlando Thomas Dobbin, *on his passage*.  
*Benares*—James Robertson—William Bayers.  
*Surat*—William and Alexander Fyvie—Thomas Salmon.  
 PENINSULAR INDIA ..... (*MADRAS DISTRICT*)  
*Madras*—Wm. Taylor—John Smith—John Bilderbeck.  
*Vizagapatam*—James Dawson.  
*Cuddapah*—William Howell.  
*Chittoor*—J. E. Nimmo, *pro. tem.*  
*Belgaum*—Joseph Taylor—William Beynon.  
*Bellary*—John Hands—John Reid—George Walton—B. H. Paine, *Printer*—Samuel Flavel, *Native Assistant*.  
*Bangalore*—William Reeve—William Campbell.  
*Salem*—† Isaac David, *Native Assistant*.  
*Combaconum*—Edmund Crip.

\* At present in England.

† Information of the temporary arrangements made by the *Madras District*

## SOUTH TRAFALGORE DISTRICT.

EASTERN DIVISION ..... *Nagerevod*—Charles Mault—William Miller—Mr. Roberts, *Teacher in the Seminary*.  
 WESTERN DIVISION ..... *Nyeyoor*—Charles Mead—Mr. Ashton, *Assistant*.  
*Quilon*—J. C. Thompson—William Harris—T. Cumberland, *Assistant*.  
*Coimbatore*—W. B. Addis.

## ULTRA-GANGES.

CHINA ..... *Canton*—Robert Morrison, D. D.—Leang-a-fa, and Kew-ha-gang, *Native Assistants*.  
 MALACCA (Peninsula) ..... *Town of Malacca*—Samuel Kidd—Josiah Hughes.  
 SINGAPORE (Island) ..... *Town of Singapore*—C. H. Thomsen—Jacob Tomina.  
 PINANG (Island) ..... *George Town*—Thomas Beighton—Samuel Dyer.  
 JAVA (Island) ..... *Batavia*—W. H. Medhurst—William Young, *Assistant*.

## SOUTH AMERICA.

DEMERARA ..... *George Town*—Joseph Katley.  
*West Coast Chapel*—James Scott.  
*Fort Island*—(Out-Station)—Mr. Peter, *Catechist*.  
 BERRICE ..... *Nova Amsterdam*—John Wray.

## RUSSIAN EMPIRE.

ST. PETERSBURGH ..... Richard Knill.  
 SIBERIA ..... *Solunginsk*—Edward Stallybrass—William Swan\*—Robert Yulle.

## MEDITERRANEAN ISLES.

CORFU ..... *Town of Corfu*—Isaac Lowndes.  
 MALTA ..... *La Valetta*—S. S. Wilson.

In the various parts of the world, where the London Missionary Society's operations are now carried on, there are

113 stations and out-stations.  
 92 missionaries.  
 19 European } assistants.  
 33 native }  
 54 churches.  
 4,771 communicants.  
 391 schools.  
 22,193 scholars.  
 13 printing establishments.

Committee, in consequence of the decease of the late Mr. Henry Crip, for the superintendence of the mission, has not been, as yet, received.

# HISTORY OF THE CHURCH MISSIONARY SOCIETY.

## CHAPTER I.

### INTRODUCTION.

It is due to the Church of England to state, that it has always numbered in its communion the advocates of missions, and that its Liturgy regards with peculiar interest the spread of truth among the nations of the earth.

Before we commence the narration of those interesting events which have occurred during the present century, it is proper to notice the agencies which were in operation for doing good in the English Church anterior to the formation of the Church Missionary Society.

In 1698, "THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE" was instituted. Bishop Burnet remarks, that it was formed after the example of the dissenters, whose evangelical labors in North America had been regarded by several pious clergymen with warm admiration. The original intention of the society was the circulation of the Bible and other religious books in the British colonies; but, marking the gratifying success of their labors in America and the West Indies, they resolved to send out missionaries; and measures were adopted to render the operations of the society permanent. In 1700, it was divided into two branches, one retaining its original title, to provide and furnish Bibles and religious publications; the other proposed to advance the religious instruction of the colonies. Very little energy, however, characterized the efforts of the society, until the light of heaven beamed like a beacon to the nations, tribes and tongues, as the British and Foreign Bible Society exclaimed, "Behold your God!" The formation of this benevolent and godlike association infused life and activity into similar instrumentalities of usefulness.

The efforts of the Society for promoting Christian Knowledge have astonishingly increased during late years, and the report for 1829 states that, during the year, it had issued 58,582 Bibles, 80,246 Testaments and Psalters, 153,421 Common Prayers, 106,552

other bound books, and 1,257,315 tracts, half bound books and papers. This society is making considerable exertions in India, where its interests are assiduously fostered by the bishop. An able writer has recently observed, that this is peculiarly *the Church of England Society*; and the great body of its supporters object to the British and Foreign Bible Society as unnecessary, declaring their conviction that this alone is sufficient. But the society issues the Bible in no more than *two foreign languages* besides the Welsh, and those two the French and Arabic; while the British and Foreign Bible Society circulates the Word of God in more than one hundred and fifty languages! Many of the publications of the society are excellent and useful; but others are complained of as objectionable and pernicious, especially on account of two serious errors. The first is baptismal regeneration, defended particularly by bishop Maut and others, but denounced as an unscriptural delusion by the most eminent evangelical divines of the Church of England, among whom are the Rev. Charles Simeon, Rev. T. T. Biddulph, Scott the commentator, and the excellent Daniel Wilson, now happily the bishop of Calcutta. The second error is that doctrine, first broached among Protestants by Dr. Bancroft, in 1588, of the divine right of Episcopacy. By this doctrine the ordination of the great body of Protestants in France, Switzerland, Holland, Prussia, the churches of Scotland and America, is presumptuously declared invalid; as one of their late publications says of every minister not episcopally ordained, "He is destitute of the necessary credentials of an ambassador of Christ. He has no title to the ministerial commission. His ministry can have no claim to that promise of the divine presence which was given by our Saviour." Some of the publications contain expressions still more uncharitable, and sentiments on these points directly contrary to those held by all the reformers, the

martyrs, and the founders of the Church of England; contrary, also, to those held by the most evangelical and useful of the clergy at the present time.

The receipts of the society for 1830 were £65,929. 2s. 2d.; and the grand total of books distributed in that year, 1,715,560. The members of the society were 14,316.

"THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS" arose, as has been stated in the preceding article. King William, the zealous friend of the Protestant cause, saw not only the excellence of the society, but the importance of the vast field thus opened, and became the patron of the good work. The incorporation of the society took place on the 16th June, 1701. Large contributions were raised by the bishops and clergy, who took up the business with great zeal. Among the early friends and founders of the society were those excellent ministers of Christ, Burnet, Beveridge and Tennison. In 1830, this society supported one hundred and forty missionaries (who, however, are mostly settled ministers among the English in Canada and the provinces), and one hundred and six schoolmasters, who have four thousand two hundred and ninety-four scholars under their instruction.

The latest accounts of this society state, that one hundred and sixty missionaries are in actual employment; that it supports the Codrington college at Barbadoes; a college in Hungary, for the benefit of the Vaudois population; King's college, at Windsor, Nova Scotia; and Bishop's college in Calcutta. The short but efficient services of the lamented Heber, in India, were greatly conducive to the welfare of this society.

The following is a brief account of the present state of the operations of the society:—

*Bishop's College, Calcutta.*—This institution was devised by bishop Middleton, in 1820, for the purpose of educating native and European Christians in the doctrines of the English Church, so as to fit them for the offices of schoolmasters, catechists and priests, for translating the Scriptures and Common Prayer, and for receiving missionaries sent from England before they were appointed to their respective stations. This society cordially entered into the views of the learned prelate, and the Society for promoting Christian Knowledge contributed £5000 to the building, and a similar donation was received from the Church Missionary Society, and more than £50,000 were collected in England in consequence of a royal letter authorizing a general contribution.\*

\* Bishop Middleton only lived to see the exterior of the college completed, but bishop Heber, on his arrival, took the management of every thing connected with the college, and gave to the institution the best powers of his fine mind, and the warmest affections

The officers in Bishop's college are the following:—W. H. Mill, D. D., principal; Frederick Holmes, G. Withers, professors; W. Morton, W. Tweddle, Matt. R. Di Mello, T. Dear Pettinger, missionaries; Koch, Acheson, Bowyer and Simpson, catechists; James Sykes, printer.

*Vepery, near Madras.*—This station was commenced in 1727. J. P. Rottler, D. D., J. L. Irion, John Heavyside; — Godfrey, catechist.

The congregations consist of two hundred and seventy native Christian families; forty-six Portuguese families; and fifty-seven families of native Christians, residing at St. Thomas's Mount.

The press is in active employ. The missionaries have issued from it a church history, a catechism on the errors of popery, and various other useful publications.

*Tanjore, two hundred and five miles south by west of Madras.*—Commenced in 1766. J. C. Kohlhoff. A new church was opened here on Christmas day, 1830. The tombs of Schwartz and his fellow laborers are enclosed within its eastern walls.

*Trichinopoly, thirty-seven miles west of Tanjore.*—Commenced in 1766. D. Schreyvogel. Communicants, eighty-three.

*Vellore.*—Peter M. Wessing. Native congregation eighty.

*Cuddalore.*—David Rosen. The native Christian families are thirty-one in number, and the communicants seventy-eight.

*Tinnevely.*—Here are three thousand six hundred and twenty-six individuals under the charge of one native priest. A European clergyman is expected at this station.

At most of these stations very interesting cases of conversion from the errors of popery have recently occurred.

The annual receipts of the society for 1830, were £34,693. 15s. 9d. Of this sum, £15,532 were granted by parliament, and £10,465 were expended on the Bishop's college.

of his heart. Under his superintendence, the building was carried on, the library enriched, professors appointed, and the duties of instruction commenced. "The college stands on the right bank of the Hoogly, about three miles from Calcutta, on the opposite side of the river, and immediately adjoining the company's botanical gardens. It faces the south, and forms a very beautiful object on sailing up the 'Garden Reach' of the river. The style in which it is built—the Gothic of queen Elizabeth's time—does not, indeed, suit the climate of India, which requires deep verandahs and Venetian blinds to make it tolerable, either of which would destroy the effect of its arched windows; nor does it possess, on the plain of Bengal, and surrounded with palms and plantains, the same charm of association and appropriate structure which belongs to it in England or Normandy. The expense, too, of the building has very far exceeded the original calculation, and has been perhaps more than double what a Grecian building of the same dimensions would have occasioned."

## CHAPTER II.

## MISSION IN WEST AFRICA.

In the year 1801, a body of pious clergymen, and other members of the established church, anxious for the salvation of the perishing heathen, and aware that an extensive field was still open for missionary labors, formed themselves into a society, to which they gave the appellation of the "CHURCH MISSIONARY SOCIETY, FOR AFRICA AND THE EAST;" not, however, considering the name thus chosen as binding them to exclude their attempts from any other unoccupied part of the globe, which might subsequently present a prospect of success to their labors. The purity of their views, in originating this institution, will appear from the following observations, extracted from the sermon delivered at their first anniversary, by the late reverend and excellent Mr. Scott, chaplain of the Lock hospital:—

"It is of vast importance that the several societies formed for this great purpose (the evangelization of the heathen), should consider one another as coadjutors, and not as competitors, and cultivate an amicable intercourse. In this case many societies will probably be found preferable to one, though proportionably larger. One may embrace this object, and another that; one may find the readiest access to this country, and the other to that country; external circumstances may give one an advantage for a particular kind of service, from which the other may be precluded: each may, as it were, bring into circulation the treasure of wisdom and piety, as well as influence, which is found in its particular circle; and they may all profit by the counsels, plans, observation, success, or failures of every one; and help one another in various ways, when that assistance becomes especially seasonable. Thus more methods may be tried, more talents brought into exercise, more information and wisdom acquired, and more exertion made by several societies, amicably striving together for the faith of the gospel, than by one. Thus a number of merchants, acting separately, yet in a manner friendly to each other, extend commerce much more advantageously than a large monopoly. And divers kind of soldiers form a better army than if all were exactly of the same description armed in the

same manner, and formed but into one vast phalanx; provided they have no other contest but a zealous competition, who shall best serve the common cause."

Notwithstanding the lively interest which this new society excited, and the holy ardor with which the committee entered upon their important labors, a considerable time elapsed before suitable persons could be obtained to carry the news of salvation to a dark and distant land. At length, however, two young men, named Melchior Renner and Peter Hartwig, the former about thirty, and the latter twenty-four years of age, were obtained from a missionary seminary at Berlin; and, after receiving ordination in the Lutheran church to which they belonged, they sailed from Portsmouth, on the 8th of March, 1804, with the design of establishing a mission among the Susoos, in the vicinity of Sierra Leone.

After an agreeable voyage of about seven weeks, the missionaries arrived in safety at Free Town, where they were advised, by the governor, to take up their residence for the present; and, as the colony had been for a long time destitute of a regular chaplain, they consented to undertake the charge of its spiritual concerns, during their continuance there, for the purpose of becoming inured to the climate, and of acquiring a knowledge of the language and manners of the natives.

During the rainy season, Mr. Renner continued in general health; and though the heats brought on several attacks of fever, these continued but a few days, and did not prevent him from performing divine service on the sabbath. Mr. and Mrs. Hartwig, however, suffered more severely, and were under the necessity of retiring for about a fortnight, to the Bullom shores, for a change of air. The following year they experienced a fresh attack, and Mrs. Hartwig was ultimately obliged to return to England for the restoration of her health.

In August, 1805, the Rev. Messrs. Nylander, Butscher and Prasse arrived from Germany, and were received as missionaries by the Church Society; and, after spending some time in study under the eye of

the committee, they embarked for Sierra Leone, on the 12th of February, 1806. Eleven days after their embarkation, however, they were stranded on a sand-bank off the Irish coast, at a distance of about nine miles from Wexford.

"About four o'clock in the morning," says the Rev. G. R. Nylander, "as we were all in profound sleep, we were suddenly roused with a cry upon deck of 'We are lost! We are lost! The ship is aground!' We went with as much haste as possible upon deck; but, on account of the darkness of the night, the captain could not tell where we were; and we all anxiously waited for the break of day. At first it was expected that the ship would clear herself; but at every blast of wind she stuck faster in the sand. 'The only means of saving ourselves,' said the captain, 'will be to put out the boats, and endeavor to escape with our lives.' Measures were accordingly taken for that purpose, but the people were so much terrified or dispirited that they had no heart to exert themselves. In the mean time, the vessel was driven nearer and nearer to the land. All the sails were now taken in, and we thought, at every motion, that the ship would go to pieces. Our fellow passengers now went about in the dark, shook hands, and took leave of one another for this life. In the mean time, however, it grew lighter, and we saw not far from us a great rock; the sight of which afforded a fresh proof of the mercies of God; for had our vessel struck upon it, scarcely one of us could have been saved.

"A boat was now let down, and one of the steersmen, together with some of the sailors and a passenger, went on shore to fetch pilots. Not far from the shore they came to an estate where a very hospitable and benevolent gentleman, captain Nunn, has his residence. He kindly sent us word that his house was at the service of all the passengers and their goods, and that we should be heartily welcome to take a lodging with him. In the mean time, our vessel rocked continually to and fro, till, at length, she lay down on one side, and so stuck fast. It was fortunate that we were near to the shore, where the water was so shallow as not to enter the ship. The second boat had now been let down, and the captain went with it on shore; and when he returned we went on shore also, and experienced a very favorable reception. I was occupied the whole day in conveying away articles that had been brought from the ship; and after we had dined with captain Nunn, some Christian friends came to us, and took us home with them. They entertained us, according to their circumstances, in a very hospitable manner; and, joining with us in prayer, thanked the Lord for having so graciously delivered us."

The directors of the society were no sooner apprized

of these events, than it was resolved that the missionaries should proceed to Bristol, and take their passage on board the Rover, which was bound direct for Sierra Leone, and was expected immediately to sail. This was accordingly done, and on the 22d of April, Messrs. Nylander, Butscher and Prasse embarked once more, with the hope of speedily reaching the place of their destination. Their faith and patience, however, were to be tried by a series of delays and disappointments. On the 25th, they arrived at Falmouth, where they were to place themselves under the protection of a convoy; but after waiting till the 5th of May, the crew was found insufficient for the voyage, and the opportunity of joining the convoy was consequently lost. On the 13th, another convoy (which had arrived two days before) having made a signal for sailing, the Rover weighed anchor unexpectedly, whilst the brethren, who had received no intimation of the probability of such an event, were on shore. On perceiving the vessel under sail, they immediately followed in an open boat; but, though they approached the Rover near enough to hail her, the captain refused to lie to for his passengers; who, after being tossed about several hours, in a violent gale, and at the risk of their lives, returned to Falmouth, with heavy hearts. Scarcely, however, had they entered the harbor, when, the wind having suddenly changed, the whole fleet put back, and came to anchor.

In the evening of the 15th, the missionaries sailed from Falmouth; and though they had the misfortune to lose their convoy in the night, and were subsequently led, from the appearance of a privateer, to anticipate all the horrors of a French prison, the angel of Jehovah's presence conducted them over the trackless deep in safety, and on the 2d of June, they arrived at Madcira. Here, however, new trials awaited them; as they found, on landing, that a dear friend, who had spent twelve months with them in the seminary at Berlin, had expired but a few days previous to their arrival, in the very chamber which they were now to occupy; and in less than three days the captain died of apoplexy, in consequence of which it became necessary to write home to the owners of the Rover, and the vessel was detained till the 17th of September; so that the brethren did not reach Free Town till the 22d of that month. Shortly after their arrival, the connection of Mr. Hartwig with the society was dissolved; as the friends at the colony had, for some time, been dissatisfied with his conduct.

On the 10th of January, 1807, the brethren Renner, Butscher and Prasse left the colony on a journey into the Mandingo country, where it was formerly thought that a missionary station might be advantageously formed; but some facts were now ascertained

which seemed to render the eligibility of that spot very doubtful. A young man named William Fantimani, who had been educated at Clapham, received the missionaries with great cordiality, and strongly pressed them to settle with him; but as his village had been recently destroyed by fire, and consisted, at that time, of but a few houses, and he himself was no longer considered as a head man, but was subject to the authority of another, it appeared very problematical whether the formation of a settlement, under such circumstances, would essentially promote the great objects of the society.

In a visit which they paid to the Benna Susoos, the missionaries were treated with the greatest respect, on account of their having been sent by the governor of Sierra Leone; the natives considering them, to use their own expression, as "white book-men." At a place called Bareira, several learned Mahometans called upon them, and entered into conversation about the comparative merits of the Bible and the Koran. On this subject, indeed, they had but little to say; but when they found themselves unable to resist the arguments of the Christians, they said, "Our book says so, and therefore we believe it." "Oh!" says one of the missionaries, "that all those who are born in a Christian country, or who are taught the letter of the word of God, would say in truth, 'Our Bible says so, and therefore we believe it!'" On the 14th of June, the brethren returned from their excursion, and had the satisfaction to find that, during their absence, Mr. Nylander had discharged the office of chaplain in the colony with general acceptance.

On the 2d of March, 1808, Messrs. Renner, Butscher and Prasse quitted Sierra Leone, and sailed for Bashia, on the Rio Pongas river; where a slave-trader, named Curtis, transferred to the society a factory belonging to him, on the condition that the missionaries should instruct his children. The house, which was about sixty feet by twenty, consisted of two stories, and was built chiefly of country brick. Four other houses, with an excellent shed, and buildings for the servants, were attached to it; and the gardens were extensive, and well stocked with lemon, plantain, pine, and other trees. The adjacent land was hilly, and the prospect very pleasant, particularly opposite the settlement, where hundreds of palm-trees exhibited their charming verdure. Another station was soon afterwards established at Fantimania, a spot which derived that appellation from the friendly chief to whom we have already alluded.

The missionaries now directed their attention particularly to the instruction of the children committed to their care; but they began to feel the want of some European female, who would enter cordially into the

design of the society, and undertake the charge of the domestic concerns of the settlement. Mr. Renner accordingly made proposals to a respectable young woman, who had formerly acted as their house-keeper at Free Town, and was married to her, by Mr. Nylander, on the 27th of October.

On the 23d of January, 1809, Mr. Prasse was unexpectedly summoned from his earthly labors to that "rest which remaineth for the people of God." During the temporary absence of Mr. Butscher, who had gone to Sierra Leone, for change of air, he had been left at Fantimania, getting forward with the missionary-house at that place. On the Saturday preceding his dissolution, as he did not come down to Bashia as usual, to spend the sabbath with the family, Mr. Renner went in search of him, and finding him much debilitated, he removed him to the settlement, where he was treated with the utmost tenderness and attention; but about midnight, on the following Tuesday, he bade an everlasting adieu to the things of time and sense. He was naturally vigorous and of a strong constitution, and the season was, at this time, so healthy, that little care seemed requisite for avoiding disease. In going to Fantimania, however, about a week before, it is supposed, he caught a violent cold, by wading through several tide-creeks, in order to avoid a circuitous route. This brought on the fever of the country, and as his stomach rejected the only medicine which promised to prove serviceable, his disorder soon brought him to the grave.

In the beginning of July, the Rev. Messrs. Wenzel and Barneth, with the wife of the former, sailed from England, and, after a pleasant voyage, arrived in safety, on the 5th of August, at Sierra Leone. In consequence of the indisposition of Mrs. Wenzel, they were detained at the colony till nearly the middle of October; but during that delay, the husband of the invalid was enabled to render an important assistance to Mr. Nylander, who had recently suffered much from sickness. On their arrival in the Rio Pongas, on the 25th of October, a consultation was held, on the affairs of the mission; and, after mature deliberation, it was determined that the brethren Wenzel and Barneth should reside at Fantimania, and Messrs. Renner and Butscher at Bashia; by which arrangement all the children intrusted to the latter brethren would be brought together in one place, under the care of those who had been accustomed to them; and the two missionaries, who had been particularly enjoined to cultivate the Susoo language, would be favorably situated for that purpose.

It was the anxious wish of the committee of the Church Missionary Society that the children committed to the care of their agents should be taught to read

their own language, with a view to their subsequent acquaintance with the oracles of divine truth. This object, however, was not, for the present, attainable; as the chiefs, traders, and others, who were induced to place their sons or daughters with the brethren, stipulated, in most instances, that they should learn nothing in Susoo; and in some cases, even prohibited their children from going home, lest their conversation with their mothers should retard their progress in "the white man's book," or European learning; to which they chiefly looked as the grand mean of rendering their offspring superior to those of their countrymen.

With regard to the *conditions* on which these African children were received under instruction, Mr. Butscher observes, in a letter dated November 16, 1809, "The children whom we receive from the traders must be supported, in respect to food and clothing, by their fathers, if they possess any property; but the children of the Susoos we must take just as they come, and that is usually quite naked; and, as their parents are, in general, scarcely able to support them in any way, we are under the necessity of maintaining them in food and clothing, which, of course, increases our expenses; but we find no other way of making a beginning in our grand work."

With a liberality which has immortalized their own names, and reflected the highest honor upon the excellent society by which they were sent out, Messrs. Renner and Butscher proposed to clothe and feed these poor little Africans out of their own moderate salaries; and though the augmentation of the numbers received into the school rendered this impossible, these devoted men of God still offered to live on half the amount of their annual allowance, in order to devote the other half to this work of mercy. This, however, was rendered unnecessary by the kindness of the committee; who, on learning the real state of the case, promptly and generously resolved to allow five pounds per annum for each child in the school destitute of parental support.

In the month of April, 1811, Mr. Butscher, who had, for some time, felt a desire to visit a chief named John Pearce, the father of one of his pupils, set out from Bashia for that purpose; and the following account of his journey, extracted from his own journal, will, no doubt, prove highly interesting to the reader:—

"After a voyage of four days, we entered Carcandy Bar, in the Rio Nunis; and, having suffered from scarcity of water and provisions, we called at the first Paga town, close to the Bar. The place at which we landed was very muddy; but some of the Pagoes, well rubbed over with grease, carried us through the mud to the shore, and took us to a palm-tree, which was tapped in sixteen different places; a vessel being

fixed to each hole, into which the palm-wine was running. After we had enjoyed the wine of this blessed tree, we were conducted to the town, which consists of one street, above a mile long. The houses, or huts, are almost all of a size, and at equal distances, and the roofs are nearly flat. The male inhabitants are clothed, but the females, whether young or old, single or married, wear nothing but a piece of cloth, about four inches broad, which is fastened to a string tied round the waist. Their language is harsh and noisy, and both males and females wear large rings in their noses.

"Having spent about two hours in the town, we took our leave, and went on board our craft; and the day following arrived at a factory called the Rawbocka, about a hundred miles up the river. The next day I visited John Pearce, who received me with great civility, and seemed extremely happy to hear that his sons were making good progress in our school. I visited the white and black traders on the river, who treated me with the greatest civility, although some of them suspected me to be a spy rather than a friend. The number of traders there is very small, and even those have but few goods to trade with. If there were no smuggling, the slave-trade would receive a final blow, and the traders would be diminished still more.

"The banks of the Rio Nunis are inhabited by three different tribes; the Pagoes, who occupy the sea-shore, and the Naloes and Lantamers, who possess the other part of the river. The Lantamers were formerly more powerful than the others, but were reduced by the Naloes. At present they agree with each other, and John Pearce is the principal chief among them. The Foulahs have great intercourse with the white and black traders, bringing down slaves, ivory, gold, cattle, &c.; and they sometimes assume authority over the Naloes and Lantamers, not hesitating to say, 'We consider you no more than our slaves; and we spare you only on account of the traders in your river, from whom we obtain those articles of which we stand in need.'

"Having waited nine days for the repair of the craft, in order to return by water to the Rio Pongas, and finding she was but badly repaired, I would not venture in her, but inquired for a path to return by land; and was told that there was one, but that it was very tedious for travellers, being a desert of about three days' journey; in consequence of which it is necessary to sleep in the bush. It was said, also, that above two hundred Foulahs were encamped to catch their runaway slaves, consisting of above one thousand, who fled into the Cabatches, a district near the sea-shore; and who, also, are well prepared for any equal attack; but as it sometimes happens that

some of these poor creatures go out into their rice plantations, not knowing that the Foulahs are lying in wait for them, they are caught and sold; the Foulahs sometimes sharing a similar fate.

"Having received this information, I went immediately for advice to John Pearce; who said, that if I would venture to go this difficult road, he would give me twelve of his trusty people, well armed, on account of wild beasts, which were dangerous in the night. As for the Foulahs, if they should meet me in the paths, and see his people, they would not disturb me in the least. Upon this I resolved to set out by land the next day; and went to the factory where I lodged, in order to prepare myself.

"Early the following day, a man rushed into my room, calling out, 'Mr. Butscher! here is war! here is war!' I rose up immediately, went to the front piazza, and saw a number of people surrounding the house, fighting with cutlasses, and tying some with ropes. On my asking the factor the cause of this, he said, 'There came down yesterday one hundred and fifty men from the Cabba country, to sell their produce to the traders. Some of them came to me with ivory, calabashes and stock; and I see that John Pearce's people are now catching them, but for what reason I do not know.' Soon after breakfast I went to Mr. Pearce's, where I saw above a hundred of these people already in irons; and his people were employed in catching them the whole day, till they were all brought in. When I asked for what reason he caught them, he said, 'These people come from the Cabba country, which is divided into two kingdoms; and one of these borders on the Lantamers, and maintains a friendly intercourse with them. The two kings had war with each other; and the northern Cabbas burned a town belonging to those who are on friendly terms with the Lantamers. Some Lantamer women and children having perished in the flames, their relations naturally became enraged, but could do nothing without my assistance. A few days ago, therefore, the head man of those Cabbas who are friendly with the Lantamers, sent me word that about a hundred and fifty of his enemy's subjects, who had burned the town, were going down to the Rio Nunis with produce; and in case they should arrive, he would beg me to catch and sell them all for powder and guns, which would enable him to carry on war with his enemies again. The chief of the Lantamers received a similar message; and on this account we caught them all.' I said they might not all be guilty of the crime for which they were caught; and he replied, 'That may be the case; however, if a slave vessel were here, they would be sold without mercy, guilty or not guilty; but as there is none, the matter will be considered, and perhaps

they may all return in safety.' This I afterwards learned they were permitted to do; so that, in this instance, the abolition of the slave-trade had a most happy effect on a hundred and fifty men, with their families and relations!

"On taking my leave of Mr. Pearce, after having walked about five miles through the bush, we reached a Lantamer town, where I lodged in the chief's house, and was treated in a very friendly manner, but passed a restless night, on account of the mosquitoes. In the morning, we left, about eight o'clock, and walked about fourteen miles. We then cooked our dinner, and rested till two o'clock in the afternoon. as it was extremely hot. After refreshing ourselves, we walked on till the approach of night, and then took up our lodging under a few small trees, or two of which my mat was suspended. The guide cut off a number of small branches, and erected a kind of shelter on the east side, in case a tornado should come on at midnight. At length a tremendous tornado arose, and I left my hanging mat, and went under the shelter; but as we were fifteen in number, the hut could not defend us from the violence of the rain, which continued about half an hour. Our fire was now extinguished, our provisions and clothes were soaked with wet, and we all felt anxious to see the dawning of the day.

"Before six o'clock, we proceeded, in order to dry and warm ourselves by walking; and after proceeding about fifteen miles through a barren and rocky tract of land, we rested at a fine brook, and took refreshment. About fifteen miles further we came to a little valley overgrown with bush, and intersected by a brook; and here I wished to have passed the night: but on seeing traces of leopards, elephants and hyænas, which had made a beaten path to the water, we proceeded a little farther, and there took up our lodging in the open air.

"The next morning, in walking rather hastily, I became much fatigued, and was frequently obliged to lie down on a rock, to rest and recover my breath. At last, a house appeared, where I was very hospitably treated by a woman who knew some of our school children. In the evening, we reached a factory called Quasinge; and here an opportunity was offered to me to return home by water. As I was much fatigued, I cheerfully accepted it, and arrived safely at Basha, where I found brother Renner, his wife, and all the children in perfect health."

Mr. Barneth having fallen a victim to disease, and the mission in West Africa requiring additional aid, the Rev. Messrs. Wilhelm and Klein, together with Mrs. Klein, sailed from England on the 20th of November, 1811, carrying with them a printing press, a fount of Roman types, and a quantity of printing paper; and, after a pleasant voyage, arrived safely at

Sierra Leone, on the 22d of December. On the 20th of the ensuing month, they reached the settlement at Bashia, where they were cordially received by their brethren; but they found Mr. Wenzel in afflictive circumstances, his wife having caught a cold in her confinement, which brought on fever, and, after the lapse of a few days, terminated in her dissolution.

On the 1st of December, 1812, the Rev. Leopold Butscher, who had been invited to England by the committee, for the purpose of communicating some needful information, sailed again for Africa, on board the brig Charles, with a pious and zealous young woman, whom he had recently married, and some other persons attached to the mission. After passing the island of Goree, in fine weather and with a favorable wind, they fully anticipated that they should reach the Rio Pongas in three or four days; but scarcely had they formed this pleasing expectation, when a calamity occurred, of which Mr. Butscher has given the following account:—

“On the 5th of January, 1813, about eleven o'clock, the evening being dark, and the wind blowing fresh, we struck upon a reef of the Tongui rocks, about five miles distant from the land, and about twenty miles south of the Gambia river. The sails were immediately shortened, yet the ship forged ahead, and beat over the first reef. The captain, then thinking she was clear, made sail; and having advanced about a cable's length farther, she struck again upon a very hard rock, but made no water. The boats were launched, and all the spars were made into a raft, to carry out our best bower anchor, in which we succeeded, and hove the vessel eight or ten fathoms ahead. The tide being then ebbing, the watch was sent to rest till flood tide. It blowing then fresh from north-north-east, the pindole of the rudder broke.

“It is almost impossible for a person who has never been in a similar situation to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened on deck, to escape death;—some half naked, others lightly dressed. It being then dark, and the ship beating violently upon the rocks, we expected every moment that she would go to pieces. I exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God; and taking my wife into my arms, I told her to look to Christ, as in a few minutes we might be before his throne. She replied, ‘The will of the Lord be done.’”

Our missionaries, however, were not so near death as they anticipated. With the dawn of day they discovered the land, and a party was sent on shore, in

the long-boat, to treat with the natives respecting lightening the vessel, that she might get afloat; but they claimed the brig as their lawful prize, and a conflict ensued, in which the captain and one of the passengers were unfortunately killed. The rest of the persons on board fled in a country craft to the island of Goree, whence they afterwards proceeded, in a Spanish vessel, to their place of destination.

In writing to one of the secretaries of the British and Foreign Bible Society, on the subject of his shipwreck, Mr. Butscher communicates an interesting fact, relative to the high estimation in which some of the Mahometans in Africa hold an Arabic translation of the Holy Scriptures. “Among the goods saved from the cargo of the wrecked vessel,” says he, “were some boxes of Bibles and Testaments, which were sold for the benefit of the underwriters. I, therefore, wrote immediately from Goree to a trader on the river Gambia, whom I had known for some years, and to whom I supposed many of the goods might have been carried by the natives for sale; requesting him to send me any thing which he might have bought from them, and especially the Arabic Bibles, which had been given to me for distribution among the Mahometans. A fortnight after, I received an answer; in which he stated that the natives had sold a great quantity of our goods to the traders residing on the Gambia; and that he was particularly searching for the Arabic Bibles and some other books I had mentioned; but that he could obtain but few of the latter; and as for the Bibles, the Mahometan natives would not part with them at all; though in one instance he had offered goods to the amount of eight pounds sterling for a single copy. Thus it appears that the word of God is more highly esteemed among these people than in many places where the gospel of Christ has been introduced.”

In consequence of the renewal of the slave-trade in the Rio Pongas, and the facility with which that inhuman and detestable traffic was carried on, the governor of Sierra Leone resolved to adopt prompt and energetic measures for its extirpation; and in the month of February, 1811, he sent three armed vessels up the river, for the purpose of removing the traders who remained in the vicinity, or of destroying their factories. This was accordingly done; and, in consequence, the missionaries were exposed to the most imminent perils; as the natives imagined that they had given information to the governor of the traffic carried on by smuggling vessels, and had thus induced him to resort to measures of severity. Threats of exemplary vengeance were, therefore, uttered against the brethren, and repeated attempts were made to destroy their settlements. In the evening of the 23d

of February, about nine o'clock, one of the houses at Basbia was reduced to ashes; and on the 11th of April, some evil-disposed persons set fire to the grass in a field near Canoffee. "The flames," says Mr. Wenzel, "destroyed this dry combustible very rapidly, and, toward evening, approached the settlement. I myself went not to bed, but I allowed the children to take a little rest during the time I was watching. About eleven o'clock, the fire had approached within two hundred yards. I therefore called the boys and one workman, who happened to be at home, to remove into the middle of the yard some grass which was prepared for thatching the church, and which lay near the fence. The dew having now fallen, and the fire not being so rapid as before, I sent the boys and man to extinguish it, that we might have nothing more to fear. This was soon accomplished, and all the boys retired to rest.

"About two o'clock, I rose, in order to examine whether any remaining sparks had kindled the grass again; but, on going through the yard, I found every thing safe, the flames being completely extinguished, the children asleep, and their bed-room dark. I therefore laid myself down again; but in about ten minutes afterwards I heard the boys in the yard crying, 'Master, master!' As I had not taken off my clothes, I immediately went out, and was told by the boys that their apartment was very light. On entering it, I saw the flames ascending to the roof, but had no means of quenching them, nor time to save any thing. I therefore hastened to the dwelling-house, and ordered the most valuable goods to be removed without delay. But on returning into the yard, and perceiving that the flames, which had now burst forth with great violence, arose almost in a straight line, I directed that nothing should be removed; as I feared the people would steal more than they would save. I then went with the boys, and removed every combustible that was near the fire, particularly the grass, of which I had more than six hundred bundles in the yard. In the mean time, the violence of the flames abated; and I saw the merciful hand of God in keeping them off from our dwelling, though the heat was so intense that we could scarcely pass between the fire and the house. My heart was deeply affected, also, when I saw how wonderfully our lives had been preserved. When the fire commenced, the children were all fast asleep; but a little of the burning grass falling from the roof upon a boy's face, he was awakened, and seeing the fire above him, he gave an alarm, and all escaped in safety. Monghe Backe and Monghe Dumba (two of the head men, or chiefs) have acknowledged that the house was set on fire by wicked men. They say, therefore, that they will call the country people

together, and talk earnestly with them, in order to prevent any mischief in future."

This alarming conflagration, and the preceding one at Basbia, were not the only calamities our missionaries were doomed to suffer; but persecution and destruction of property still awaited them. Indeed it was sufficiently obvious, from subsequent events, that the very head men, or chiefs, who assured them of their friendship and protection, were, in reality, their inveterate enemies, and that Monghe Backe had himself countenanced the incendiaries who destroyed the school-house at Canoffee. The destruction of the slave factories, and the emancipation of about three hundred unfortunate captives, were attributed to the correspondence of the brethren with the authorities at Sierra Leone; and a spirit of animosity was kindled against them, which threatened to be productive of the most tragical consequences.

In the morning of September 29, 1814, as Mr. Wenzel was commencing the business of his school, about twenty men from Monghe Backe, armed with cutlasses, assembled in his piazza, and told him he must cut no more sticks in the bush (woods) for making fence; though the head man had previously consented to his making a new enclosure round the settlement, and for the formation of a church-yard. They also demanded, why he had cultivated and planted so much ground; and then told him, without further ceremony, that they were come to destroy his produce. "When this word was pronounced," says Mr. Wenzel, "all the people, like furies, fell upon the trees, plants and fence, and cut them all to pieces. My wife and the children cried; and I stood exposed to their cruelties. They evidently wished me to oppose them, that they might have a pretext for beating me; but the Lord gave me grace and wisdom to act in resignation to his holy will, and I uttered not a single word. After these cruelties had been committed, they said my grumettas (servants) must clear a place to build a devil's house upon, and that I must give them two goats for sacrifices. This, of course, I refused, observing that a house had been erected for worshipping the true God, and a house for the devil should not be suffered. They declared, in reply, that they would come and build; but at length they went off with the fruits of the trees which they had destroyed, uttering fierce threats against me."

Mrs. Wenzel, in the mean time, to avoid the fury of these miscreants, had retired to the church, where the carpenter was at work; and, on entering into conversation with him, he observed, that this was the consequence of the destruction of the slave factories; and added, that a certain individual had sent him word to leave the settlement, as he had determined, on the

commencement of the dry season, to burn Canoffee and Bashia. The following mournful details, therefore, will not surprise, however deeply they may affect, the pious reader:—

On Saturday evening, the 21st of January, 1815, a cry of "Fire!" was heard in the yard of the missionary settlement at Bashia, and, though the aperture made by the flames was not, then, more than a yard in circumference, the devouring element spread with such rapidity as to preclude all hope of extinguishing it. Mr. Renner, therefore, ordered the female children out of the house, and sent off his wife, who had for some days been confined to her bed, into an adjacent field, to which the servants and the eldest boys carried her trunk, and the bedding.

"We had only one door," says Mr. Renner, "by which to enter into the second story; and, the fire soon reaching it, there was no longer a passage to carry the goods down, and we were under the necessity of throwing over the piazza whatever came to our hands. The first thing was a chest of drawers, which, on reaching the ground, fell to pieces, and the contents, being scattered about, were stolen by the natives. Another chest of drawers could not be moved, in consequence of our heavy book-shelf standing upon it. Trifling things were, at last, got out, and the more valuable ones were either forgotten or left a prey to the flames. The confusion of my mind, indeed, was such, that I had no power to judge, at the moment, what to do. My valuable trunk, partly filled up by the generosity of the society, and partly by my busy wife, was entirely forgotten. I recollect to have stood on it, to hand down some trifling things, but it came not into my mind to save it.

"At last the danger was so great, that every one forsook me, and there was a loud cry that the roof was falling. I, therefore, hastened down on a mango-beam, and left the perishable articles to their fate. I was not long in the yard before the house fell in, whilst the cries of the children, and my wife's lamentations, at a distance, sounded in my ears. Brother Wilhelm's house caught fire from the heat of mine, in consequence of its being so contiguous.

"The next day was the sabbath,—but there was no sabbath in Bashia! Our minds were so much confused, that we could not sing the Lord's song; and, in truth, not a single book on our premises was saved. The influx of strangers, also, was very troublesome; some of whom came to pity, others to laugh at us.

"On Monday morning, about four o'clock, the cry of 'Fire! fire!' was again heard. This I could hardly believe; but, jumping up, I saw the school-house on fire, notwithstanding twenty people had been

stationed, as a watch, in the yard. This was an evidence to me that my house had been wilfully set on fire; which, at first, I was unwilling to believe, thinking it might have happened through the carelessness of some of the children; but it now seemed to be the intention of some enemy that no roof should be left over our heads."

In the mean time, the Rev. J. C. Sperrhacken, with Mrs. Sperrhacken, Mrs. Hartwig, and four other persons, connected with the Church Missionary Society, sailed from Ireland with an investment of stores, to the amount of about three thousand pounds; and on the 13th of February, they arrived safely at Sierra Leone, where they were received with the most cordial affection by the resident missionaries, and by the Rev. Messrs. Renner and Wenzel, who, in consequence of their recent calamity, had come from the Rio Pongas, to ask advice of their friends in the colony. The settlers began eagerly to press Mrs. Hartwig to reopen a school for their female children; but the whole attention of that excellent woman was, for the present, occupied by her afflicted husband, who had just arrived in the colony extremely ill of dropsy, and requiring every possible assistance.

It has been already remarked, that, through the imprudence of Mr. Hartwig, his connection with the society, as a missionary, had been dissolved; and his wife, who had visited England for her health, had for some years been prevented from returning, by his irregular conduct. Of late, however, he had professed the most sincere contrition for his errors; and as, in his wanderings among the Suscos, he had obtained an intimate acquaintance with their language, he was once more employed by the society, not indeed in his former capacity, but to commence a translation of the New Testament, and to compile a few elementary books in Susoo, for the use of the schools. Under these circumstances, Mrs. Hartwig readily consented to return to Africa; but it will appear from the following extract of a letter written by her to the committee, and dated March 1, 1815, that she only arrived to close his eyes in death:—

"On the 22d of February, just after sunset, my husband was brought on shore, weak, and almost helpless. Yet I am thankful, and consider it a privilege, that I was allowed to receive him, even in that state, and to render his last days somewhat more comfortable. Our meeting seemed to revive his spirits; and he was very cheerful for the first two or three days, though so weak (his bones almost cutting through his skin, and his body greatly enlarged with dropsy) that it was as much as a man could do to lift him in and out of bed. He was enabled to converse with me a little, but said, as he could not talk much, he would

tell me all, when he got well. His appetite was pretty good, and he took nourishment from my hands with a pleasure which he could hardly express; often acknowledging the goodness and mercy of our Heavenly Father, in bringing me again to this land. Indeed, his situation was truly deplorable, when Mr. Renner found him, being destitute even of the common necessaries of life; so that he rejoiced in God, who had sent him a deliverer. At that time he was in the Mandingo country. He had caught a bad cold, last August, in the Gambia settlement, the house having a poor roof, and being exposed to wind and rain. From that time he began to be ill; and, having formerly derived benefit from a mineral water in the Mandingo country, he went thither, in hopes that he might again obtain relief: but, alas! he had hardly drank of the water before he became so ill, that he was obliged to remain there.

"On the 21st, a medical gentleman saw him, and said he was too weak to undergo an operation, as he might sink under it; he, therefore, gave us a prescription which he hoped might be of service to him. My husband was very anxious to live, and desirous, if spared, to redeem the time, and show to the world that he was heartily sorry for his past offences.

"On Sunday, the 26th, Mr. Butscher administered the sacrament to us, Mr. Renner and Mr. Wenzel being present, together with a pious old black woman, who frequently comes to see me. It was a solemn time; and when the service was over, Mr. Hartwig was much affected, and wept almost aloud. He spoke of his departure from the faith, yet acknowledged that the Lord had never given him up to a reprobate mind, but that the stings of conscience used to be like a hook in his heart. Notwithstanding his transgressions and backslidings, he could now address God as his reconciled Father in Christ; and on the 1st of March, I have reason to trust he fell asleep in Jesus."

After the decease of her husband, Mrs. Hartwig opened a school, and was once more made a blessing to the poor female children of the colonists; but, within less than two months, she was attacked with the yellow fever, and, after an illness of four days, was removed into the world of spirits. About this time, indeed, death seems to have made great havoc among the friends of the society. On the 19th of May, Mrs. Butscher, "a woman of acute understanding, tried piety, and considerable attainments," fell a victim to the same disorder; and her youngest son soon followed her to the tomb. In September, the wife of the Rev. Mr. Schultz, another missionary, who had recently arrived, was seized with the fever, and, after giving birth to a fine boy, bade an eternal adieu to this transitory world. The following day her infant died, and

was placed in the arms of his mother, to rest in the same sepulchral mansion; and, in less than a fortnight afterwards, Mr. Schultz himself, who, at the time of his afflicting bereavement, was too ill to follow the remains of his beloved wife and child to their long home, was conveyed to the same spot, there to await the resurrection of the just. In the course of the ensuing month, the labors of the Rev. Mr. Sperrhacken were terminated by a mortal disease, and his infant child followed him to the grave a few days afterwards. Mrs. Sperrhacken was, at the same time, dangerously ill; but she was subsequently restored to health.

In the month of January, 1816, the Rev. Edward Bickersteth, the pious and excellent secretary of the society (at that time acting in the capacity of assistant secretary), sailed from England, for the purpose of visiting the missionary settlements in West Africa, and of making such arrangements as existing circumstances might appear to render expedient. On his arrival at Bashia, he was much gratified with the state of the school, and was led to hope, from the answers given to his inquiries by some of the elder pupils, that neither the labor nor expense of the society bestowed on this station would ultimately prove to have been in vain. The place, however, presented an affecting spectacle to one so deeply interested in the cause of missions; the former dwelling-house being almost in ruins, and the church, which was set on fire toward the close of the preceding year, exhibiting nothing but bare walls. At length, after mature deliberation and humble prayer for the divine direction, "it was determined, on account of the repeated fires which had happened in Bashia, several of which were supposed to have originated from a person claiming the ground; and considering its present ruinous state, its confined situation, and its vicinity to a native town, which exposed the children to temptation, that it was expedient to give up this settlement, and remove the children to Canoffee."

Hitherto, from their comparative ignorance of the Susoo language,—a want of interpreters,—the presence of the slave-traders,—repeated attacks of sickness,—and other causes, the missionaries had confined their labors exclusively to the instruction of the rising generation; without making any attempt to proclaim among the adult natives the glad tidings of salvation. Mr. Bickersteth, however, in a spirit of Christian faithfulness, which has reflected the highest honor upon his profession and character, now reminded them, that even in such a situation as they occupied, and amidst all the difficulties to which they might be exposed, their *great work* was, as soon as practicable, to preach "Christ crucified," not only by the consistency and

holiness of their own lives, but by the actual and continual declaration of the gospel, through the medium of an interpreter, till it could be done without one, in such assemblies as could be collected, in private conversation, and in every other mode that could be adopted. This representation produced so good an effect, that all the missionaries settled in the country appeared determined, according to their ability, to commence the important work in the next dry season; and permission to do so was solicited and obtained at the general meetings of the respective chiefs or head men. Accordingly, in the month of December, the Rev. Messrs. Renner and Wilhelm commenced preaching in the neighboring villages; and, at first, their services appeared to be highly acceptable both to the chiefs and the people, by whom they were heard with great attention, and treated with the utmost civility. In one place, indeed, a 'pray-house,' or church, was erected by the inhabitants; and the residents in two other villages seemed disposed to erect similar places of worship. After some time, however, as the novelty of the services wore off, the natives became weary of listening to the gospel; and, notwithstanding the hopes which the brethren were led to form, in respect to their early excursions, the hostility which was subsequently manifested against them by the friends and abettors of that curse of Africa, the slave-trade, rendered it necessary, in 1818, to relinquish the mission among the Susoos, after a long and arduous conflict with difficulties of no common kind. The brethren, therefore, retired with the greater part of their pupils to the colony of Sierra Leone; regretting, indeed, that so little had been effected, yet cheering themselves with the reflection that their labors had not been altogether in vain, in the Lord.

The Rev. Mr. Nylander, in the mean time, had resigned his situation as chaplain at Sierra Leone, for the purpose of commencing a missionary station among the benighted and superstitious Bulloms; and had fixed his residence at a place called Yongroo Pomoh, which is described, by the Rev. C. Bickersteth, as "pleasantly situated at the mouth of the Sierra Leone river, nearly opposite to Free Town, and about seven miles from it." Here he opened a school, and by the suavity of his manners, and the consistency of his conduct, he so effectually conciliated the respect and esteem of the natives, that a considerable number of them were induced to place their children under his tuition. Even the king of Bulliom intrusted one of his sons to the care of this excellent missionary; but the young prince had not been long in the seminary before he was attacked with an illness which deprived him both of his speech and senses, and, in about three days, terminated his mortal existence. "After he was

dead," says Mr. Nylander, "the people were going to ask him, according to their custom, who had killed him; but I was very glad, that, after long reasoning in opposition to their opinions, they were satisfied that he had not fallen a victim to the arts of any witch or gregree; but that God, who gave him life at first, had now called him home, to be with him, in a good and happy place. And I assured his friends, that if they would begin to pray to God, they would once more meet him in that place, and rejoice with him forever. As I stated my belief that God had killed him, I was allowed to bury him 'in white man's fashion,' and the king gave me a burying-place separate from their own."

"It is lamentable," says the same writer, in another communication, "that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with each other, on account of their superstitious witchcraft; which, perhaps, was encouraged by the inhuman traffic in slaves. If any slave-ship had been permitted to appear in the Sierra Leone river, about fifteen or more witches would have been sold, and sent off for the coast, since I have been at Bullom." The following anecdotes will place these superstitions of the Bulloms in a truly affecting light, and will, no doubt, be perused with deep interest by the pious reader.

"A young man, named Jem Kambah," says Mr. Nylander, "was employed by me, and attended pretty regularly on our family and public worship. Going, one day, to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper; because these were two good spirits. 'Mother,' said he, 'these are stones: how can they take care of me? I hear the white man at Yongroo Pomoh telling us that God alone can help us, and that all our gregrees (charms) are good for nothing. These stones can do me no good. I will, therefore, look to God, and beg him to take care of me.' Thus saying, he threw the stones into the fire, as unworthy of notice.

"This was a heinous sacrilege; and on his mother acquainting her friends with it, they sharply reprov'd him, and told him that, by thus acting, he would make the devil angry, and would bring mischief upon the country. He assured them, however, that he would pay no more attention to any of their customs, but would listen to what he heard at Yongroo Pomoh.

"One sabbath, after divine service, Jem again went to see his mother; and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's day, and that they should not dance, but go to Yongroo Pomoh, to hear what the white man

had to say. 'And then,' he added, 'you will leave off all dancing and witch-palavers, which are nothing but the work of the devil.' This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; and the next morning he was summoned before the king, and accused of having made a witch-gun, and concealed it in his house, for the purpose of killing and injuring his inmate. Jem replied, 'I never saw a witch-gun, and do not know how to make one. He, therefore, who told you this did not speak the truth.' He was urged to acknowledge it, and then the whole palaver would have an end. 'No,' said he, 'I cannot tell a lie merely to please you.' He was then called on to prove his innocence, by rubbing his arm with a red-hot iron, or by drinking red-water: but he coolly replied, 'I am no fool, to burn myself with the hot iron; and as for the red-water palaver, I shall look in my head first;' meaning that he should take time to consider the matter. He afterwards came to me, and told me the charges which had been brought against him; and said, 'I will drink the red-water, to clear myself, and to bring my family out of the blame; and I hope God will help me.' I advised him to pray, and to consider well what he was going to do.

"A day before the trial, Jem was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing that he had done evil. At last the day came: he was carried to the place of execution, stripped of his clothes, and had some plantain leaves tied round his waist. About two tea-spoons full of white rice had been given him in the morning; and if this rice were thrown up with the red-water, it was to prove him innocent. Jem now ascended the scaffold, and drank eight calabashes (about four quarts) of red-water, which was administered to him as fast as he could swallow it. He threw all up again, with the rice which he had eaten in the morning; but as he fainted before he could get down from the scaffold, it was said that some witch-palaver must be left in his stomach, because the devil wrestled with him, and he was requested to drink the water again. This, however, he refused, observing that he had merely drank it in the first instance to please his accusers, and to show that he was no witch. A few days afterward he came to work again, and the business was dropped; but Jem did not appear so serious, nor did he so regularly attend on public worship as before."

The poor creature whose case is next narrated had not the courage of Kambah; but was terrified into the confession of an imaginary crime, in order to save herself from the further cruelty of her persecutors:—

"I was told," says Mr. Nylander, "that there was

Vol. I.—Nos. 47 & 48.

a woman very ill with the small-pox, and that another woman, who had just fallen ill of the same disease, had bewitched her. I visited the sick woman first, and found her dangerously ill: afterward I went to the place where the supposed witch, named Dumfurry, was lying in chains, under a tree, in a high fever, the small-pox just coming out. I begged the people to release her, and to let her lie down comfortably in a house; but they said they could not do it. I must speak to the head man of the town, the king not being at home. I applied to him, but he refused; alleging that she was a bad woman, who had been in the Sheerong (a sort of purgatory, where the evil spirits dwell, and whither the supposed witches resort), where she bought the small-pox, and by witchcraft brought the disease upon this woman.

"If she be so skilful," I said, "you can make money by her. Loose her, and let her go this night again to the Sheerong, and bring the small-pox, in order to witch them upon me; and if I catch the disease, I will pay you ten bars." One said that I had had them, and therefore she could not bring them on me. 'Why,' said I, 'if she be a witch, she can cause a stick to have the small-pox to-morrow; and if she knew any thing of witchcraft, she would not stand before you, to be flogged; but would blind you all, that you could not catch her. She knows nothing, however, about witch-palaver, and in your dealing so hardly with her, you do extremely wrong, and displease God.'

"As the poor creature could not be loosed without the consent of the sick woman's husband, I sent for him; and, after some time, he consented that she should be taken out of the stocks; and so I left them. But the relations of the person dangerously ill began to question the supposed witch, and gave her a severe whipping; and the woman, at length, confessed that she had bewitched her.

"The doctor was now called in, to examine the sick person; and he, in his turn, by pretended witchcraft, professed to take out of the woman's head, 1. A worm, called, in Sierra Leone, the forty foot. 2. A small bag, containing the instruments of a witch; such as a knife, a spoon, a basin, &c. 3. A snail. 4. A rope; and 5. The small-pox! The witch was then whipped a second time, and asked whether she had not put all these things into the head of the woman, who was now almost dead. She confessed it, and brought forward a man and two women, as having joined with her to kill this woman. The man said that he knew nothing of witchcraft, and consented to prove his innocence by drinking the red-water. The two females were whipped and sent to work; and the principal one was to be put to death, as soon as the sick

woman should die. Till then, Bumfurry, the supposed witch, was appointed to guard the sick person, and to drive the flies from her.

"I oppose these foolish witch accusations wherever I can; and numbers of the Bulloms, especially the younger ones, see plainly that it is the power of darkness and ignorance which works upon the minds of the old people; but they dare not say a word, in opposition to this evil practice, for fear of being themselves immediately accused of witchcraft."

Among these benighted people, Mr. Nylander continued to labor for a considerable time, with the most unwearied patience and unremitting zeal; and, in addition to the instruction of the children placed in his school, and the preaching of the everlasting gospel, he translated the four Gospels, the epistles of St. John, the morning and evening prayers of the Church of England, some hymns, and several elementary books, into the Bullom language. In 1818, however, the pernicious influence of the slave-trade rendered the prospect of success more dark and distant than ever, and the mission was consequently abandoned, Mr. Nylander retiring into the colony with the greater part of the pupils who at that time were under his instruction.

But we must now direct the attention of our readers to the exertions and successes of the Church Missionary Society in Sierra Leone, which will be found to exhibit a most important field of usefulness, and to present to the pious and contemplative mind abundant cause of gratitude to that omnipotent and wonder-working Redeemer, who hath been promised "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

After the abolition of the slave-trade by the British parliament, a considerable number of negroes, comprising some hundreds of children, were rescued from different smuggling vessels, and settled in various parts of the colony, where they were kindly fed and clothed at the expense of government, until they should be able to provide for their future subsistence.

In order to provide for such of the children as were orphans, and in a state of pitiable destitution, the committee of the Church Missionary Society determined on forming an extensive establishment in the vicinity of Free Town, where they might at once receive the benefits of education, and be trained to habits of industry. Accordingly, having obtained a grant of land at Leicester mountain, which forms part of the range of hills behind Free Town, their agent, the Rev. Mr. Butcher, proceeded to clear and plant the ground, and to erect the necessary buildings for what was intended to be called the Christian Institution. In these employments he derived some

assistance from the children, as it was one of the rules of the establishment that one half of the day should be devoted to instruction, and that the other should be occupied in useful labor; and in order to stimulate the pupils to exertion, each of the boys had a spot of ground allotted for his own cultivation. Such was the plan on which this institution was primarily conducted; but the committee were subsequently induced to change it into a sort of college, where a superior education might prepare some of the most promising youths to labor as missionaries among their own countrymen, or to fill stations of responsibility in the colony. And, some years afterward, the establishment was removed to Regent's Town.

As the instruction of the children of the recaptured slaves was the grand object which the missionaries in Sierra Leone had originally in view, they established schools in several of the towns, or villages, where the objects of their solicitude were settled; and it ought to be recorded to the honor of the British government, and of sir Charles MacCarthy, the governor of the colony, that this work of mercy was uniformly countenanced and assisted in the most prompt manner and with the greatest liberality. The preaching of the gospel was afterwards commenced among the adult negroes, and, notwithstanding the trials and difficulties which were occasionally encountered, the ministration of divine truth was, in many instances, crowned with the most pleasing success.

In respect to the interesting station called Regent's Town, it has been justly remarked, in one of the annual reports of the society, that "the history of the church has scarcely afforded so striking an instance of the power of Christianity, in civilizing and blessing savage men."

"When brought together at this place, in the year 1813," the committee observe, "the negroes were, as on the first settling of them in other towns, in the most deplorable condition. In 1816, the assistant secretary, then on a visit to the mission, found about eleven hundred liberated negroes assembled at this spot, and consisting of persons from almost all the tribes on that part of the continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by his excellency; and a church had been erected, in preparation for the regular administration of Christian ordinances among them."

In the month of June, 1816, Mr. Johnson, who had just arrived from England, was appointed to the care of Regent's Town; but, on contemplating the condition of the people intrusted to his care, he felt

greatly discouraged. "Natives of twenty-two different nations" (as stated in the report to which we have already alluded) "were here collected together; and a considerable number of them had been but recently liberated from the holds of slave-vessels. They were also greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away; nor was it found practicable to introduce it among them, till they were, at length, induced to adopt it, by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in a state of marriage, the blessings of the conjugal state and of female purity appearing to be quite unknown. In some huts, ten of them were crowded together; and in others even fifteen or twenty. Many of them were ghastly as skeletons; six or eight sometimes died in one day; and only six infants were born in the space of a year. Superstition, in various forms, tyrannized over their minds; many devil's houses sprang up; and all of them placed their security in wearing the charms called gregrees. Scarcely any desire of improvement was discernible. For a considerable time there were hardly five or six acres of land brought under cultivation; and some who wished to cultivate the soil were deterred from doing so, by the fear of being plundered of the produce. Some would live in the woods, apart from society; others subsisted by thieving and plunder; and not a few of them, particularly those of the Ebo nation, would prefer any kind of refuse meat to the rations which they received from government."

Of the feelings with which Mr. Johnson entered upon his labors in such a field of desolation, a tolerably accurate idea may be formed from his own observations, addressed to a special meeting of the society, previous to his return from a visit to England, in 1819:—

"When I first went among the negroes," says he, "after I had armed myself with the Bible, I told them why I came, viz. to inform them how they might be saved, and enjoy eternal happiness through the death of Jesus Christ. They gave little heed to me, though I visited them from day to day; and, to my great mortification, on the sabbath only nine hearers came, and these were almost naked! Though much discouraged, I went the next week, and tried to persuade them to come and hear God's word, and stated, that if they desired to learn to read the Bible, I would instruct them. The following Sunday more came than my cottage could hold, and afterwards we were obliged to leave the house for a shed. Many times, however, when I had warned the people to flee from

the wrath to come, and take refuge in a crucified Saviour, I had, after service, the great mortification of receiving visits from some of my hearers, either to be paid for attending, or to receive something on some other account. My labors also increased, as more negroes arrived from slave-vessels; so that I had now to provide for a thousand individuals, to whom I had to issue rations twice a week; and thus I was so much tried, that I was many times on the point of giving up all: but the prospect of bringing some souls to the knowledge of Christ, enabled me still to endure."

Notwithstanding these trials and discouragements, Mr. Johnson soon perceived that his labors were not in vain. The people began to improve materially, both in appearance and manners; and their natural indolence gave place to habits of industry. Such as had formerly lived in the woods, came and solicited a lot in the town, which was now regularly laid out in streets, and built upon with avidity. Those who had few clothes began to work hard to obtain them, that they might appear decent on the sabbath; the church, which originally contained five hundred persons, was twice enlarged, and still crowded; and in the space of about twelve months, a progress was made, which astonished those who visited the settlement.

These were great encouragements to Mr. Johnson; but he was not satisfied with the reformation of the manners of his people: he longed and prayed for indications of a change of heart, and the influence of a living principle; and in a short time his wishes were accomplished and his prayers graciously answered. "One evening," says he, "when I had been praying, and was much cast down, a young man followed me, and said, 'Massa, me want speak about my heart.' I asked him what he had to say. 'For some time, massa,' he replied, 'my heart bad too much. When I lie down, or get up, or eat, or drink, me think about sins committed in my own country, and since me come Regent's Town; and me don't know what to do.' I found what his wants were, and was enabled to point him to the Lamb of God, which taketh away the sin of the world.

"In the following week, several more came. One woman was much distressed, and said she had *two hearts*, which troubled her so much that she did not know what to do. One was the *new heart*, which told her that she must go to Jesus Christ, and tell him all her sins, as she had heard at church. Her old heart told her, 'Never mind. God no save black man, only white man. How know he died for black man?' But her new heart said, 'Go, cry to him, and ask.' 'Then,' said she, 'my old heart tell me do my work first;—fetch water, make fire, wash; and then go pray: but when work done, me forget to pray.

I don't know what to do.' I read to her the seventh chapter of St. Paul's epistle to the Romans, and showed her that the apostle felt the same things, and spoke of two principles in man. When I came to the verse, 'O wretched man that I am! who shall deliver me from the body of this death?' she cried, 'Ah massa, that *me*,—me no know what to do!' But on my adding the words of St. Paul, 'I thank God through Jesus Christ,' and explaining to her the love of Christ, in dying for sinners like her, she burst into tears; and has continued ever since, so far as I know, to follow her Saviour."

From this time a spirit of grace and supplication appeared to be poured out upon the people; young persons especially were frequently seen to retire into the woods for the purpose of pouring out their souls in fervent petitions before God, and little groups assembled by moonlight to chant the praises of their Redeemer. Indeed, both young and old evinced an anxious solicitude for instruction in the things pertaining to salvation; and the consistency of their deportment afforded the most satisfactory proof of the soundness of their profession. Polygamy, gregees, and the worship of the devil, were universally abandoned; the means of grace were diligently attended; and when Mr. Johnson sailed for England, in April, 1818, the number of persons regularly partaking of the Lord's supper, unless prevented by illness, amounted to two hundred and sixty-three. All the people, at this time, were likewise decently clothed, and most of the females had learned to make their own apparel. The heathenish customs of dancing and drumming for whole nights together were completely laid aside; and for the last twelve months before their teacher's embarkation, not an oath, to his knowledge, had been heard, nor a solitary instance of drunkenness witnessed in the settlement. The schools, which opened with ninety boys, fifty girls, and thirty-six adults, now contained upwards of five hundred scholars; and an equal number of worshippers regularly attended the church every day, at morning and evening prayers.

The town itself, at the period to which we are now adverting, was laid out with great regularity, and is thus described in the 20th report of the society:—"Nineteen streets are formed, and are made plain and level, with good roads round the town. A large stone church rises in the midst of the habitations; and a government-house, a parsonage-house, an hospital, school-houses, store-houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. Gardens, fenced in, are attached to every dwelling; all the land in the immediate neighborhood is under cultivation, and pieces of land to the distance of three miles.

Rice fields are numerous; and among the other vegetables raised for food are cassada, plantains, cocoa, yams, coffee, and Indian corn. Of fruits they have bananas, oranges, limes, pine-apples, ground-nuts, guavas and papaws. Of animals there are horses, cows, bullocks, sheep, goats, pigs, ducks and fowls. Beside cultivating the ground, many of the negroes have learned and exercise various trades; fifty of them being masons and bricklayers,—forty, carpenters,—thirty, sawyers,—thirty, shingle-makers,—twenty, tailors,—four, blacksmiths,—and two, butchers. In these, and various other ways, upwards of six hundred of the liberated slaves maintain themselves, and have been enabled, by the productive fruits of their own industry, to relieve from all expense, on their account, that government to which they pay the most grateful allegiance."

The separation between Mr. Johnson and his attached negroes, though merely temporary, was extremely painful on both sides. Hundreds of both sexes and of various ages accompanied him to Free Town, a distance of five miles of difficult road; and took leave of him on the beach, with many tears, regretting, in their ardent love for the faithful shepherd who had been the means of collecting them out of the wilderness, and bringing them into the fold of Christ, that they could not be the companions of his voyage, and dismissing him from their shores with fervent benedictions, and with the following simple but striking expression of their affection:—"Massa, suppose no water live here" (pointing to the sea), "we go with you all the way, till no feet move more!"

In addition to the removal of their beloved pastor, and the inconveniences resulting from an unavoidable change of teachers, the inhabitants of Regent's Town were deeply dejected, in consequence of a sickness which broke out in the settlement, and proved mortal to great numbers, including several of the devoted friends and agents of the society. The representation of their distress, on this account, as given by one of the native communicants, in a letter to Mr. Johnson, is truly affecting, and will, no doubt, be perused with emotions of tender sympathy:—

"That time Mr. Cates sick, and Mr. Morgan sick; and poor Mr. Cates die.—Then Mr. Collier get sick, and Mr. Morgan get sick again! One friend said, 'God soon leave this place;' but I said, 'I trust in the Lord Jesus Christ; he knows his people; and he never left them, neither forsake them.'—That Sunday, Mr. Collier die, about eleven o'clock.—Then Mr. Morgan sick—Mrs. Morgan sick—Mr. Bull sick.—O! that time all missionaries sick!—We went to Free Town, Monday, and bury Mr. Collier; and we came home again and keep service in the church. O! that

time, trouble too much in my heart!—Nobody to teach me, and I was so sorry for my poor country-people!—Mr. Cates died—Mr. Collier died—Mr. Morgan sick!—O! what must I do for my countrymen?—But I trust in the Lord Jesus Christ. He know what to do; and I went and pray, and I say, 'O Lord, take not all the teachers away from us!'"

The simple but appropriate prayer of this poor negro was heard and answered by the Lord of missions; and Mr. Wilhelm, being appointed, by the governor, to take charge of Regent's Town, till the return of Mr. Johnson, greatly conciliated the esteem of the people, by the kindness of his manners, and his unremitting attention to the important duties of his office. Still the negroes sighed over the absence of that beloved friend who had been made the first instrument of leading them to an acquaintance with the way of salvation; and when, at length, his return was announced, many of them exhibited transports of joy almost bordering on delirium.

It may be readily conceived, that in a settlement where civilization and Christianity had already made such rapid advances, the arrival of new negroes, recaptured in slave-vessels, would call forth the warmest sympathies of their sable brethren; and the following extract of a letter, written on one of these occasions, by the Rev. Mr. Johnson, will be found highly descriptive, and replete with interest.

"A few days since," says this valuable missionary, "I received a note from the chief superintendent of captured negroes, informing me that a slave-vessel had been brought in, with two hundred and forty-eight of our unfortunate fellow creatures; and requesting me to go down to Free Town, the next morning, with some confidential people, to receive them; as he and the acting governor had agreed to send them all to Regent's Town. Our people soon heard the news, and great joy was expressed every where, from the hope that some of their relatives might be among the liberated captives.

"I cannot describe the scene which occurred when we arrived at Regent's Town; for, though I had seen many negroes landed, I had never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of the houses toward the road, to meet us, with loud acclamations. When they beheld the new people, weak and faint, they caught hold of them, carried them on their backs, and conveyed them to my house. As they lay there exhausted on the ground, many of our people recognized their friends and relatives; and there was a general cry of, 'O massa!—My brother!—My countryman! He live in the same town!'"

"The poor creatures, who were very faint, having just come out of the hold of a slave-vessel, did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead, but whom they now saw clothed, clean, and, perhaps, with healthy children in their arms. The scene, in fact, was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in praise to that wonder-working God, whose ways are in the great deep."

Besides the settlement where these highly interesting occurrences transpired, the Church Missionary Society extended its patronage to several other villages of liberated negroes in Sierra Leone, comprising Bathurst, Charlotte, Gloucester, Kent, Leopold, Waterloo, Wilberforce and York. And in several of these, the most pleasing instances of success have occurred, both in respect to the civilization of the liberated slaves, and the illumination of their minds by "the glorious gospel of the blessed God." The editor deeply regrets that his prescribed limits preclude the possibility of giving some account of these stations, but he cannot refrain from laying before his readers the following testimony of major Gray to the progress of these establishments, as witnessed by himself, in company with his excellency sir Charles MaCarthy, attended by all the civil and military staff of the colony.

In a letter dated November, 1821, this gentleman observes, "I felt too much concern in the welfare of these truly interesting objects not to make one of the party; and therefore had an opportunity of witnessing the wonderful improvements that had taken place in all the towns, since I had before seen them; some, indeed, having all the appearance and regularity of the neatest village in England, with a church, a school, and a commodious residence for the missionaries and teachers; though in 1817 they had not been more than thought of!

"Descending some of the hills, I was surprised on perceiving neat and well laid-out villages, in places where, but four years previous, nothing was to be seen except almost impenetrable thickets: and on arriving in these villages, the interesting nature of such objects was much enhanced by the clean, orderly and respectable appearance of the cottages and their inhabitants, particularly the young people and children; who, at all the towns, assembled to welcome, with repeated cheers, 'their governor and daddy,' as they invariably styled his excellency. Large pieces of ground had been cleared and cultivated in the vicinity of all the towns; and every production of the climate had been raised within a short time, in sufficient

abundance to supply the inhabitants, and to furnish the market at Free Town.

"His excellency visited the schools in the different houses, and witnessed the improvement which all the students had made; but particularly those of the high school at Regent's Town, whose progress in arithmetic, geography and history evinced a capacity far superior to that which is generally attributed to the negro."

In the spring of 1822, Mrs. Johnson quitted Africa, in a state of health which rendered her early dissolution extremely probable. Contrary to expectation, however, she survived; and on the 26th of April, 1823, her excellent husband embarked for England, with the pleasing hope of again meeting with the partner of his affection. This anticipation, however, was sadly disappointed; as, notwithstanding his apparent health at the time of going on board, he was seized with a violent fever, three days after the vessel sailed; and, on the 3d of May, his disembodied spirit entered into the realms of eternal rest. This was a heavy stroke, indeed, to the poor negroes at Regent's Town, and to the directors at home. And, in addition to the removal of so distinguished and successful a laborer, many others connected with the society were swept away by an almost unexampled mortality, which occurred in Sierra Leone and its vicinity about the same period. Still, however, the faith and courage of the committee were graciously supported by him who "worketh all things after the pleasure of his own will;" as will appear from their excellent remarks, addressed to the annual meeting in London, on the 4th of May, 1824:—

"In reference to the West Africa mission, the committee scarcely know whether to speak in the language of grief or of joy, of sorrow or of triumph,—so mingled have been, of late, the divine dispensations. In no one year has it ever suffered a greater loss in its friends and laborers,—while in no one year has there been a more evident blessing on their labors. The alleviations of its heavy trials have been remarkable. They have given occasion for a special manifestation of divine grace. Those who have died, have died in the Lord; thanking God for calling them to this work, and glorying his holy name in the midst of their sufferings. Their surviving relatives, around them, have expressed entire resignation to the divine will, in the very midst of their trials, and that just before they themselves were called to their everlasting reward. The surviving missionaries seem to have had their faith elevated above the trying circumstances in which they have been placed, and to have become more entirely united, and devoted to their work."

No station of the society has been exposed to more

formidable difficulties, nor exercised the faith and patience of the committee in a greater degree, than that at Sierra Leone. The pestilential climate, the consequent difficulty of procuring laborers willing to encounter it, the shackles which a connection with government imposed on the missionaries, and several other minor causes, have contributed much to retard the progress of the gospel. At length, indeed, the gloom which has long darkened our hopes for the benefit of the negroes, seems gradually to disperse, and a bright day to be dawning on Western Africa. This colony having been made the depôt for those Africans who were rescued from slavery by his majesty's cruisers, great numbers of natives of different tribes and dialects have been brought hither, distributed among the villages, and humanely maintained and clothed by government, till able to support themselves. By the blessing of God on the exertions of the missionaries and schoolmasters, a decided and beneficial change in the habits and manners of these people has been gradually produced; and, as far as man can judge, very many have experienced the power of true religion on their hearts. It was the object of the society to provide an efficient minister for each of the fourteen parishes, into which the colony was divided; but sickness and death have rendered this impracticable, and, owing to the inadequacy of their numbers, the missionaries were compelled, in 1827, to relinquish one of the three districts, into which the colony had been recently divided, and to leave a population of eight thousand persons without a single spiritual instructor.

While the operations of the society were thus confined to a sphere narrower than the limits of the colony, the regions beyond those limits were left almost untouched; and though some considerable tracts of country had been placed under the authority of Great Britain by the chiefs and people (such as the land of the Sherbro Bulls and the Bacca Loco territories), and an advantageous opening thereby made for the introduction of the gospel among the neighboring tribes, the society has not been able to avail itself of these opportunities of extending its labors.

The difficulties with which the missionaries have had to contend have been further increased, by their having been charged for some years with the duties of the chaplaincy at Free Town. By an arrangement made with the government in 1824, the society pledged itself to prepare and maintain all the clergy requisite for the colony, whether at Free Town or in the country parishes. This arrangement, which, under happier circumstances, might have been the means of supplying the colony with duly-qualified and spiritual teachers, eventually proved burdensome to the missionaries; which charge, onerous and long-sustained as it was, has only been removed by the

appointment of the Rev. David Morgan to the chaplaincy, in November, 1829. This gentleman entered on his duties in the early part of 1830.

The Christian instruction of the children at the colony has not been neglected. Under the care of the missionaries, these children, when landed from the slave-ships, have been taught to pray, to keep holy the sabbath day, and to reverence the name and word of God. On these instructions a blessing, in numerous instances, has descended from on high. Many of the scholars have been truly converted to God, and still more have become reputable and well behaved members of society. The system originally adopted with respect to the schools, was pursued until January, 1827, when sir Neil Campbell, the governor, introduced a new plan, which virtually incapacitated the missionaries from efficiently superintending these establishments. They were, in consequence, given up; and others, solely under the direction of the society's agents, were commenced in 1828, at two of the stations in the mountain district, in addition to an infant school previously established. The missionaries continued the superintendence of the colonial schools in Free Town, after relinquishing the care of those in the country parishes. A school had been established also in 1822, beyond the limits of the colony, in the Plantain islands, but has since been given up.

Besides educating the children of the colony, the society, in 1815, established a Christian Institution, near Free Town, with the object of training up native missionaries. After dragging on a lingering existence for eleven years, this establishment was dissolved in 1826. Early in the following year, it was recommenced by the Rev. C. L. F. Haensel, and, in 1828, removed to Fourah Bay, near Free Town. It contained, according to the last reports, eleven youths. With a similar object in view, the committee caused three African youths to be carried to England for the purpose of education: they have since returned to their native country.

The following summary of the West African mission will, no doubt, afford interest to all who regard the influence of good institutions upon the present and future happiness of mankind. This summary is founded on reports from the various stations, down to February, 1832.

GIBRALTAR CHAPEL.

Average attendance on public worship—	
Morning, . . . . .	100
Evening, . . . . .	60—70
Communicants, . . . . .	26
Baptisms in the year, . . . . .	6
Sabbath school, . . . . .	133

COLONIAL BOYS' SCHOOL.

On the books, . . . . .	386
Average attendance, . . . . .	307

CHRISTIAN INSTITUTION.

Students, . . . . .	7
Probationers, . . . . .	5

KISSEY.

Communicants, . . . . .	104
Candidates, . . . . .	52
Day scholars, . . . . .	152
Sabbath school, . . . . .	93

WELLINGTON.

Sabbath morning, early, . . . . .	150
" noon, . . . . .	500
" evening, . . . . .	200
Daily early prayer meeting, . . . . .	50
Thursday evening prayer meeting, . . . . .	70
Communicants, . . . . .	202
Candidates, . . . . .	55
Baptisms, . . . . .	16
Day scholars, . . . . .	134
Evening scholars, . . . . .	155
Sabbath scholars, . . . . .	72

HASTINGS.

Communicants, . . . . .	57
Candidates, . . . . .	20
Baptisms, . . . . .	6
Day scholars, . . . . .	76
Sabbath scholars, . . . . .	60
Wednesday evening scholars, . . . . .	18

GLOUCESTER.

Morning service, . . . . .	50
Evening service, . . . . .	75
Communicants, . . . . .	66
Candidates, . . . . .	25
Baptisms, . . . . .	3

REGENT.

Communicants, . . . . .	201
Candidates, . . . . .	95
Baptisms, . . . . .	33
Day scholars, . . . . .	251
Average attendance, . . . . .	219
Evening scholars, . . . . .	54
Average attendance, . . . . .	20
Sabbath scholars, . . . . .	142
Average attendance, . . . . .	90

BATHURST.	
Morning service, . . . . .	500
Evening service, . . . . .	120
Communicants, . . . . .	21
Candidates, . . . . .	28
Baptisms, . . . . .	11
Day scholars, . . . . .	322
Average attendance, . . . . .	260
Evening scholars—average attendance, . . . . .	30
Sabbath scholars, . . . . .	184
Average attendance, . . . . .	150
CHARLOTTE.	
Average attendance on worship, . . . . .	100
Communicants, . . . . .	6
Candidates, . . . . .	19
Baptisms, . . . . .	2
GENERAL STATEMENT.	
Communicants, . . . . .	683
Candidates, . . . . .	294

Baptisms, . . . . .	77
Students and probationers, . . . . .	19
Day scholars, . . . . .	1,388
Sabbath scholars, . . . . .	684

The proficiency of the scholars is very satisfactory. There has been a large increase during the year. When the total amount of the population is considered, and the salutary adherence to ecclesiastical discipline is borne in mind, the state of religion will, it is apprehended, be found to equal that of some of the best regulated parishes in England. On this subject one of the missionaries writes: "Taking all things into consideration, the ignorant state of the people when they arrive, the habits to which they were for many years addicted, the frequent removals of those to whom they were accustomed as their spiritual pastors, either by death or by other providential circumstances—*much, very much* has already been done in the colony, by the instrumentality of those frail men that have been employed in the work."

### CHAPTER III.

#### AUSTRALASIA MISSION, INCLUDING NEW ZEALAND AND NEW SOUTH WALES.

NEW ZEALAND comprises two large, and several smaller islands, extending from thirty-four degrees to forty-seven degrees south latitude, and from one hundred and sixty-six to about one hundred and eighty degrees east longitude. It was discovered by Tasman, a Dutch navigator, in 1642. He anchored in a bay, to which, in consequence of an attack from the natives, he gave the name of *Murderers' bay*, and left the coast without landing. In 1770, New Zealand was visited and explored by captain Cook. The climate is salubrious, the thermometer ranging between forty and eighty degrees, availing the heat of the tropical climates, yet warmer than most of the temperate latitudes. The population of New Zealand is estimated at half a million. The inhabitants are a hardy, industrious race, not only capable of great physical exertion, but of high moral culture, and are by no means deficient in intellect. Their tattooing and carving display great taste.

They are, nevertheless, addicted to the greatest vices that stain the human character—treachery, cannibalism, infanticide and murder. Less superstitious than many of the natives of the Pacific, but perhaps as much addicted to war as any of them, if not more so—war appears to be their delight, and the events of their lives are little else than a series of acts of oppression, robbery and bloodshed.

The cannibalism of the inhabitants of New Zealand, and other islands of the Pacific, has been doubted by some, and denied by others; and every mind exercising the common sympathies of humanity must naturally resist the conviction of his species ever sinking to a degradation so abject, and a barbarity so horrible, until it be substantiated by the clearest evidence of indisputable facts. But, however ardently it may have been hoped that the accounts of their anthropophagism were only the result of inferences drawn from

their familiarity and apparent satisfaction in deeds of horrid murder, the accounts of the missionaries who have resided among them, no longer admit any doubt to be entertained of the revolting and humiliating fact.

In New Zealand there is no king over the whole, or even over one of the larger islands. The people are governed by a number of chieftains, each supreme among his own tribe or clan, and independent of every other. This leads to frequent and destructive wars, and must greatly circumscribe the influence of missionaries.\*

In the month of August, 1809, William Hall and John King (the former of whom had obtained a practical knowledge of ship-building and navigation,—and the latter, of the arts of flax-dressing, twine-spinning, and rope-making) sailed for Port Jackson, with the design of forming a settlement in New Zealand, and of introducing into that beautiful island the blessings of civilization and Christianity. The Rev. Samuel Marsden, chaplain of the colony of New South Wales, who had visited England for the purpose of procuring assistants in his arduous work, was now returning in the same vessel; and shortly after his embarkation, he found among the sailors a New Zealander, named Duaterra, from whom he obtained considerable information concerning the scene of the intended settlement, the first idea of which had originated with this excellent clergyman.

Duaterra, the son of one of the chiefs of New Zealand, had been induced to make a voyage to England as a common sailor, for the purpose of gratifying a wish which he had long entertained, viz. that of seeing king George; but, after enduring many hardships, he found, on his arrival in the river Thames, that his fondly cherished hopes would be disappointed. "When he made inquiries," says Mr. Marsden, "by what means he could get a sight of the king, he was sometimes told that he could not find the house, and at other times that nobody was permitted to see his majesty. This distressed him exceedingly, and he saw but little of London, being seldom permitted to go on shore. When the vessel had discharged her cargo, the captain told him that he should be put on board the *Ann*, which had been taken up by government, to carry convicts to New South Wales; but he refused to give him either wages or clothing, telling him that the owners at Port Jackson would remunerate his services with two muskets; which, however, he never received.

"When I embarked," Mr. Marsden continues, "Duaterra was confined below by sickness, so that I did not see him for some time. On my first observing him, he was on the fore-castle, wrapped up in an old

great coat; he seemed very weak, had a violent cough, and discharged considerable quantities of blood from his mouth. By the kindness of the surgeon and master, however, and by proper nourishment, he began to recover both his strength and spirits, and he got quite well before we arrived at Rio de Janeiro."

On the arrival of Mr. Marsden and his companions at Port Jackson, they found that the merchants of that place had resolved on forming a settlement at New Zealand, for the purpose of procuring hemp and other productions of that island. Indeed, every preparation was made for carrying this resolution into effect; but just as the settlers were about to sail, under the sanction of the colonial government, the alarming intelligence arrived, that a ship called the *Boyd*, which had recently sailed from Port Jackson, had been burned by the New Zealanders, and the whole crew murdered, with the exception of eight persons. This circumstance not only deterred the merchants from prosecuting their plan, but induced Mr. Marsden, who had been intrusted with the superintendance of the new mission, to detain the British settlers, for the present, in the colony. It subsequently appeared, however, that the tragical catastrophe which had occurred was the result of wanton cruelty on the part of the captain of the *Boyd*; and, notwithstanding the awful revenge taken by the New Zealanders, they did not appear inclined to carry their resentment any further; but, on the contrary, they received with kindness, and supplied with promptitude, the crews of other vessels, which, soon afterward, touched at their island.

In the month of March, 1814, Messrs. Hall and Kendall, the latter of whom had been sent out from England to assist in the projected mission, sailed from Port Jackson, with the design of investigating the state of New Zealand, and of making arrangements for their settlement among the natives. The reception which they met with was very encouraging; and Duaterra, who had some time since returned to his native country, appeared particularly rejoiced to see them; as they conveyed a message to him from his excellent friend, Mr. Marsden, accompanied with a steel mill, a sieve, and some other useful presents.

During his residence in New South Wales, this young man had applied himself sedulously to the acquisition of the art of husbandry, and being well aware of its advantages in a national point of view, he was extremely anxious that his country should reap the natural advantages which he knew it possessed, so far as related to the cultivation of the soil. On his sailing for New Zealand, therefore, he was kindly furnished with some seed-wheat and agricultural implements; and on his arrival, he immediately displayed his wheat to his friends, and the neighboring

\* See Ellis's *Polynesian Researches*, vol. i. p. 23—30. London ed. 1830.

chiefs; informing them of its value, and telling them that it was of this article the Europeans made the biscuit which they had seen and eaten on board the ships which touched at their island. "A portion of the wheat," says Mr. Marsden, "he gave to six chiefs, and also to some of his own common men, and directed them all how to sow it. The rest he reserved for himself and his uncle, Shunghee, a very great chief, whose domain extends from the east to the west side of New Zealand. The persons to whom Duaterra had given the seed, put it into the ground, and it grew well; but, before it was ripe, many of them became impatient for the produce; and as they expected to find the grain at the bottom of the stems, as with their potatoes, they examined the roots; and on finding there was no wheat under the ground, they pulled it all up, and burned it; ridiculing Duaterra about his wheat, and telling him that, though he had been a great traveller, he could not easily impose upon their credulity. The crops of Duaterra and Shunghee came, in due time, to perfection, and were reaped and threshed; but, though the natives were much astonished to find that the grain was produced at the top, and not at the bottom of the stem, yet they could not be persuaded that bread could be made of it. On receiving the steel mill, however, he soon set to work, and ground some wheat before his countrymen, who danced and shouted for joy when they saw the meal. He also made a cake, and, having baked it in a frying-pan, gave it to the people to eat; which fully satisfied them of the truth of what he had told them before,—that wheat would make bread." Messrs. Hall and Kendall, after remaining about six weeks in New Zealand, and obtaining considerable information concerning the state of the island, returned to Port Jackson, accompanied by Duaterra, Shunghee, and several other chiefs; who experienced the most friendly reception from Mr. Marsden, at Paramatta; and, during their residence in that town, they had an opportunity of witnessing so many things which, to them, were both novel and wonderful, that on one occasion they told their kind host, "On our return, we shall sit up whole nights, telling our people what we have seen; but they will stop their ears with their fingers, and exclaim, 'We have heard enough of your incredible accounts, and we will hear no more; for they cannot be true.'"

In November, 1814, the Rev. S. Marsden, whose heart appears to have been deeply engaged in the success of this mission, sailed from Port Jackson, with Messrs. Hall, Kendall and King,—their wives and children,—the New Zealand chiefs, and some other persons,—“in order,” as he expresses it, “to aid the settlers in their first establishment, and to give them

as much influence as possible among the natives.” On their approaching the north cape, a friendly intercourse was opened with the natives, who appeared inclined to show them every attention in their power; and, on their arrival at what are called the Cavalle isles, a most affecting interview took place between one of the chiefs and his relatives, which is thus described by Mr. Marsden:—

“While we were talking with Koro-koro and some of the natives, his aunt was seen coming towards us, with some women and children. She had a green bough twisted round her head, and another in her hand, and a young child on her back. When she came within a hundred yards, she began to make a very mournful lamentation, and hung down her head, as if oppressed with the heaviest grief. She advanced to Koro-koro with a slow pace. He appeared much agitated, and stood in deep silence, like a statue, leaning on the top of his musket. As his aunt advanced, she prayed very loud, and wept exceedingly. Tooi, Koro-koro's brother, seemed much affected; and as if he were ashamed of his aunt's conduct, he told us he would not cry—'I will act like an Englishman,' said he; 'I will not cry!' Koro-koro remained motionless, till his aunt came up to him, when they hid their heads together, the woman leaning on a staff, and he on his gun; and, in this situation, they wept aloud for a long time, and repeated short sentences alternately, which we understood were prayers; and continued weeping, the tears rolling down their sable countenances in torrents. It was impossible to see them without being deeply affected.

“At this time, also, the daughter of Koro-koro's aunt sat at her mother's feet, weeping, and all the women joined in their lamentations. We thought this an extraordinary custom among them of manifesting their joy; but we afterward found that it was general in New Zealand.

“Many of these poor women cut themselves, in their faces, arms and breasts, with sharp shells or flints, till the blood streamed down. When their tears and lamentations had subsided, I presented the women with a few gifts.

“Tooi had sat all this while, laboring to suppress his feelings, as he had declared he would not cry. In a short time we were joined by several fine young men. Among them was a youth, the son of a chief of the island. When Tooi saw him, he could contain his feelings no longer, but instantly ran to him, and they locked each other in their arms, and wept aloud.”

Duaterra and Shunghee, during their stay at Port Jackson, had often spoken of a sanguinary war which had been carried on between the people of Whangoroa and the Bay of Islands, from the time of the

destruction of the Boyd; and had frequently expressed an apprehension that, in their absence, the Bay of Islands would be attacked by the chiefs of Whangoroa. On their arrival at this place, however, their fears proved to have been unfounded; and Mr. Marsden determined to interpose his good offices for the restoration of peace. He accordingly visited the Whangoroa camp, in company with Shunghee and Koro-koro, and four European gentlemen; and, after satisfying himself relative to the loss of the Boyd, he introduced the subject of terminating all hostilities; and had the satisfaction to hear the principal chief observe, in reply, that they did not wish to fight any more, but were ready to make peace.

As the previous conversation had necessarily occupied a considerable time, Mr. Marsden resolved to pass the night in the camp; and, after taking some refreshment with Shunghee's people, at a place about a mile distant, he and a European gentleman, named Nicholas, returned and sat down among the chiefs and their people.

"As the evening advanced," says Mr. Marsden, "the people began to retire to rest, in different groups. About eleven o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. The chief directed me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, and the stars shone bright, and the sea in our front was smooth: around us were numerous spears, stuck upright in the ground; and groups of natives, lying in all directions, like a flock of sheep, upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings that I cannot express. Surrounded by cannibals, who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantages of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too seriously occupied by the present scene, and the new and strange ideas which it naturally excited.

"About three o'clock in the morning, I rose, and walked about the camp, surveying the different groups of natives. Some of them put out their heads from under the tops of their kakkahows, which are like a bee-hive, and spoke to me. When the morning light returned, we beheld men, women and children, asleep in all directions, like the beasts of the field. I had ordered the boat to come on shore for us at daylight; and, soon after, Duaterra arrived in the camp."

After inviting the chiefs to breakfast on board the Active,—presenting them with a variety of presents,—

and completing the work of reconciliation, Mr. Marsden and his companions proceeded to a cove opposite the town of Rangheehno, where Duaterra usually resided; and the next morning, having landed the horses, sheep and cattle which they had taken with them, they fixed on a spot for the present residence of the settlers, and began to prepare for erecting the houses for their reception upon a piece of ground pointed out by the chiefs of the place.

Of the observance of the first sabbath in New Zealand, the following interesting account is given by Mr. Marsden:—

"Duaterra passed the remaining part of the day (Saturday) in preparing for the sabbath. He enclosed about half an acre of land with a fence; erected a pulpit and reading-desk in the centre; and covered the whole, either with black native cloth, or some duck which he had brought with him from Port Jackson. He also procured some bottoms of ohl canoes, and fixed them up as seats, on each side the pulpit, for the Europeans to sit upon, intending to have divine service performed there the next day. These preparations he made of his own accord; and, in the evening, informed me every thing was ready for divine service. I was much pleased with this singular mark of his attention. The reading-desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading-desk, was part of a canoe. The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

"About ten o'clock, we prepared to go on shore, to publish, for the first time, the glad tidings of the gospel. I was under no apprehension for the safety of the vessel; and therefore ordered all on board to go on shore, to attend divine service, except the master and one man. When we landed, we found Koro-koro, Duaterra and Shunghee dressed in regimentals, which governor Macquarie had given them, with their men drawn up, ready to march into the enclosure, to attend divine service. They had their swords by their sides, and a switch in their hand. We entered the enclosure, and were placed on the seat on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive. I rose up, and began the service with singing the old hundredth psalm; and felt my soul melt within me, when I viewed my congregation, and

considered the state that they were in. After reading the service (during which the natives stood up and sat down at the signal given by the motion of Korokoro's switch, which was regulated by the movements of the Europeans), it being Christmas day, I preached from the second chapter of St. Luke's Gospel, and tenth verse—*Behold! I bring you glad tidings of great joy, &c.* The natives told Duaterra, that they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and by; and that he would explain my meaning, as well as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of divine worship in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration.

"When the service was over, we returned on board, much gratified with the reception we had met with; and we could not but feel the strongest persuasion, that the time was at hand, when the glory of the Lord would be revealed to these poor benighted heathens; and that those who were to remain on the island, had strong reason to believe that their labors would be crowned with success."

A short time before Mr. Marsden's return from New Zealand, Duaterra, who had been making arrangements with his people for an extensive cultivation of wheat, and had formed a plan for the erection of a new town, with regular streets, after the European mode, was seized with a bowel complaint, and a stoppage in his breast; and as these complaints, owing to the superstition of the natives, were treated in the most improper manner, they soon terminated fatally. He died on the 3d of March, 1815; and the following day, while his relations and friends were bewailing his loss, and cutting themselves, according to their custom, till their bodies were besmeared with blood, his principal wife put a period to her own existence, by hanging herself, at a short distance from the body of her deceased husband. "None of the natives," says Mr. Kendall, "appeared shocked or surprised at this incident. Her mother, it is true, wept, while she was composing the limbs of her daughter; but she, nevertheless, applauded her resolution, and the sacrifice which she had made for the man whom she tenderly loved! Her father looked at her corpse without any apparent concern. And two of her brothers smiled on the occasion, observing, 'that it was a good thing in New Zealand.' It appeared strange to me,

however, that the family could suppress the feelings of nature on such an occasion; as I had observed them very affectionate toward each other, and remarkable for their attention to the woman who was no more."

After the settlers had fixed their residence at Rangheehoo, on a tract of land purchased by the Rev. S. Marsden, for the consideration of twelve axes, and formally conveyed to the Church Missionary Society, by a regular grant, on the part of a chief named Ahoodee O Gunna, and ratified by his sign manual, consisting of an accurate copy of the lines tattooed on his face, they endeavored to instruct the natives in various useful arts; but, though the New Zealanders are naturally both active and ingenious, their improvement was materially retarded by their predilection for a roving life. Parties of them, indeed, as stated in the eighteenth annual report, were willing to make rough fences, to cultivate the ground, or to perform any work which required but little time to learn; but they had not patience to wait for future profit, immediate gratification being their permanent object. Hence it appears, that their predilection for iron sometimes induced them to cut a wheel-barrow to pieces, to cut up a boat, or even to pull down a house, for the sake of getting at the nails. Mr. Kendall also observes, in respect to his scholars, when he first gathered them out of the woods, "While one child is repeating his lesson, another will be playing with my feet,—another taking away my hat,—and another carrying off my books;—yet all this in the most friendly manner, so that I cannot be angry with them. During the first four months, indeed, my little wild pupils were all noise and play; and we could scarcely hear them read, for their incessant shouting, singing and dancing." After some time, however, the distribution of provisions and rewards among the children was productive of very beneficial effects; and many of the adult natives began to acquire a tolerable knowledge of some of the more necessary arts of life; as will appear from the following extract of a letter written by one of the settlers, toward the close of 1818:—

"The natives under my instructions work very well, and almost beyond my expectation. I have taught six pair of sawyers to saw timber, and have frequently four or five pair at work at once. We are making strong paling-fences round our houses, yards and gardens, all of sound timber; and I have set about four thousand feet of three-inch plank, twelve inches deep, to Port Jackson, to be disposed of by Mr. Marsden. We have built three smiths' shops in the settlement, and have two natives among us, who are taught the blacksmith's business to a certain degree.

I victual my working natives three times a day, with pork and potatoes, and Mrs. Hall cooks for them. I have, also, a quantity of land in cultivation, more than sufficient to support my family the year round with wheat; and I intend, therefore, to distribute grain among the natives, with suitable encouragement, and instructions how to cultivate it."

On the 27th of January, 1819, the Rev. John Butler, with Mrs. Butler and their two children, Mr. Hall, and Mr. and Mrs. Kemp, sailed from England; and soon after their arrival at Port Jackson, they were accompanied to New Zealand by Mr. Marsden; who, during his second visit to the island, purchased from Shunghee a tract of land consisting of thirteen thousand acres, and about twelve miles distant from Rangheehoo, for the purpose of a new settlement. The selection of this spot, however, gave considerable umbrage to Koro-koro, a chief commanding a large extent of the coast on the south side of the Bay of Islands; and some of the other chiefs evinced much disappointment that none of the settlers were inclined to take up their residence with them. "One of them, named Pomare," says Mr. Marsden, "told me he was very angry that I had not brought a blacksmith for him; and that when he heard there was none for him, he sat down and wept much, and also his wives. I assured him he should have one as soon as possible: but he replied it would be of no use to him to send a blacksmith when he was dead; and that he was at present in the greatest distress. His wooden spades, he stated, were all broken, and he had not an axe, to make any more;—his canoes were going to pieces, and he had not a nail to mend them with;—his potato-grounds were lying waste, as he had not a hoe, to break them up;—and for want of cultivation, he and his people would have nothing to eat. I endeavored to pacify him with promises; but he paid little attention to what I said, in respect to sending him a smith at a future period. I then promised him a few hoes, &c., which operated like a cordial on his wounded mind."

On the 2d of March, 1820, Mr. Kendall sailed from the Bay of Islands, in company with two of the native chiefs, Shunghee and Whykato; and, after a lingering passage by way of Cape Horn, arrived safely in the river Thames, on the 8th of August. Mr. Kendall having, from his long residence in New Zealand, collected copious materials for the compilation of a grammar and vocabulary of the language, together with some elementary books for the use of the schools, was induced to undertake this voyage, in order to avail himself of the promised assistance of professor Lee, of Cambridge. And the views and wishes with which the two native chiefs accompanied

him, were thus stated by themselves, and written down from their mouths, without any prompting:—

"They wish to see king George—the multitude of his people—what they are doing—and the goodness of the land. They wish for, at least, one hundred people to go back with them; as they are in want of a party to dig the ground, in search of iron—an additional number of blacksmiths and carpenters—and an additional number of preachers, who will try to speak in the New Zealand tongue, in order that they may understand them. They also wish for twenty soldiers to protect the settlers, and three officers, to keep the soldiers in order. The settlers are to take cattle over with them. There is plenty of spare land in New Zealand, which will be readily granted to the settlers. These are the words of Shunghee and Whykato."

During their stay in England, every attention was paid to the strangers by the directors of the society; and his majesty was graciously pleased to admit them to an interview, when he received them with the utmost benignity,—showed them the armory of the royal palace,—and made them some valuable presents singular, however, as it may appear, the visit of Shunghee to the metropolis of the British empire was productive of much evil. "His warlike passions," says the editor of the *Missionary Register*, "were inflamed by the possession of the arms and ammunition which this visit enabled him to accumulate; as he appears to have exchanged for muskets and powder, at Port Jackson, the presents received by him in this country." Hostilities of the most formidable nature were commenced against other tribes; and the missionaries at Kiddeekiddee (the new station) were called to witness the most distressing scenes of ferocity and blood; as will appear from the following extract of a letter written by the Rev. S. Leigh, one of the Wesleyan missionaries:—

"Soon after Shunghee arrived, he was informed that, in his absence, one of his relatives had been slain by some of his friends at Mercury Bay. This report was too true; and Shunghee immediately declared war against the people, although they were his relations. The chief who belonged to Mercury Bay earnestly desired a reconciliation, but in vain. Nothing but war could satisfy Shunghee. He soon collected three thousand fighting men, and commenced his march. The battle was dreadful, and many fell on both sides; but Shunghee proved victorious, and returned to the Bay of Islands in great triumph.

"After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and ate, before they

left the field of battle. Shunghee killed the chief above mentioned; after which he cut off his head, poured the blood into his hands, and drank it! This account I had from Shunghee and Whykato, who related it with the greatest satisfaction."

The missionaries at Kiddeekiddee, in the mean time, had been exposed to various insults and injuries, in consequence of the altered temper with which Shunghee had returned from England; and the subjoined particulars, extracted from the twenty-second report of the Church Missionary Society, will, no doubt, be perused with melancholy interest:—

"Hearing, on his arrival, that the barter in muskets and powder, on the part of the settlers, had been put an end to; and attributing his not being received in England with a full and ready gratification of all his wishes, to letters not having been written to the society in his favor; he kept at a distance for several days from the settlement. The native sawyers, who had before worked quietly and diligently, caught his spirit, and struck work; insisting on being paid either in the favorite articles of powder and fire-arms, or in money, with which they might procure them from the whalers. As this demand could not be complied with, all left work except two; and it became necessary to teach new hands.

"One of the settlers (alluding to this circumstance) observes, 'For many months previous to Shunghee's return, they did not request any such thing: but since that time, he having brought out a number of fire-arms with him, the natives, one and all, have treated us with contempt;—coming into our houses whenever they pleased—demanding food—and thieving whatever they could lay their hands on—also breaking down our garden-fences, and stripping the ship's boats that came up of every thing they could.' They seemed, indeed, ripe for any mischief, and I had my fears that they would have seized on the whole of our property; but the Lord, who is a very present help in trouble, heard our prayers. Had Mr. Marsden himself been among us, much as he deserves their esteem, for what he has done for them, I believe he would not have escaped without insult."

Early in 1822, Shunghee and his adherents recommenced the work of destruction; and the missionaries were frequently compelled to witness scenes of cruelty which cannot be reflected on, without deep emotion. "This morning," says one of the settlers, "Shunghee came to have his wounds dressed; having been tattooed afresh upon his thigh, which is much inflamed. His eldest daughter, the widow of Tettee, who fell in the expedition, shot herself through the fleshy part of the arm, with two balls. She evidently intended to destroy herself; but we suppose that, in the agitation

of pulling the trigger with her toe, the muzzle of the musket was removed from the fatal spot.

"Yesterday they shot a poor slave—a girl of about ten years old—and ate her. The brother of Tettee shot at her with a pistol; but, as he only wounded her, one of Shunghee's little children knocked her on the head! We had heard of the girl being killed; and when we went to dress the wounds of Tettee's widow, we inquired if it were so. They told us, laughingly, that they were hungry, and that they killed and ate her with some sweet potatoes: and this they stated with as little concern as they would have shown had they mentioned the killing of a fowl or a goat."

Mr. Francis Hall, in his journal for the same year, relates some melancholy instances of ferocity and cannibalism, of which the following extracts are mournful specimens:—

"On the 29th of July, a party arrived from the war, bringing with them the bodies of nine chiefs, who were drowned by the upsetting of a canoe in a heavy sea. The tribes have made great destruction, and have taken many prisoners, two of whom have been already killed and eaten. There is around us a most melancholy din. Wives are crying after their deceased husbands, and the prisoners are bemoaning their cruel bondage;—while others are rejoicing at the safe arrival of their relatives and friends. Shunghee is in high spirits, and says that at one place, on the banks of the Wyeecoto, his party succeeded in killing fifteen hundred individuals!

"In the morning of the 7th of August, the bones of Shunghee's son-in-law were removed, and many guns were fired to drive away the *attua*. It was our intention to witness this ceremony; but we were informed that Shunghee had shot two slaves, and was about to have them eaten. These ill-fated victims were sitting close together, without any suspicion of their approaching destiny, when Shunghee levelled his gun, intending to shoot them both at once; but the unhappy female, being only wounded, attempted to escape: she was soon caught, however, and had her brains immediately dashed out!"

Towards the latter end of July, 1823, the Rev. S. Marsden embarked at Port Jackson, for New Zealand, in company with the Rev. Henry Williams and his family, on board the *Brampton*, captain Moore; and on the 3d of August landed at Rangheehoo. On Saturday, the 6th of September, he re-embarked, with Mr. Kendall and his family, and four other friends, intending to sail on the following day. Towards evening, however, it began to blow fresh from the eastward, which is directly into the bay; and as it continued blowing fresh, the next morning, with every appearance of a gale, it was considered impossible

that the ship could move from her anchorage. The latter part of that day and Monday, it blew hard, with heavy rain; and on Tuesday morning, whilst Mr. Williams and his family were pouring out their supplications before the domestic altar, some of the natives ran in, exclaiming in great consternation, "The ship is broken!" "At first," says Mr. Williams, "I knew not but that all were lost, as must certainly have been the case, had they got out of the bay; but in a short time we found that Mr. Marsden and Mr. and Mrs. Leigh were safely landed at Kiddeekiddee. This was a catastrophe which we did not look for, nor had we then time to reflect upon it; but jumping into the boats, three of which happened to be there, we went down the river, to render what assistance we could to those on board, and to restrain the natives from any acts of violence.

"The ship had run between two reefs, and the breakers appeared all round her; and as it still blew strong, with a heavy sea, it was not prudent to run alongside; nor did it seem necessary, as she could not fall to pieces. Mr. Butler, with two boats, remained under the lee of an island. But I was obliged to pass the wreck, though a heavy sea was running; my own station being left without any responsible person at it. As soon as the weather abated, the boats were on board, and assistance was given as long as necessary. When canoes could approach the vessel, she was surrounded; but, several chiefs being on board, the plundering disposition of the natives was restrained; scarcely one was allowed by them to ascend the sides; and the captain and crew were enabled to clear the ship of all her stores, and to unrig the two remaining masts, as quietly as if she had been in any port of England."

In the twenty-fourth report of the society, delivered to the annual meeting in London, on the 6th of May, 1824, the following particulars are stated respecting the different stations in New Zealand.

Of Rangheehoo, Mr. Leigh, one of the Wesleyan missionaries, says, "It is near a large and populous native town, called Tapoonah. Within seven miles there are eight or ten villages; all of which a missionary may visit by a pleasant walk; and in every village a number of children and adults may be daily collected for instruction. The natives about this settlement have made considerable advances in civilization; and I consider this place to be a grand station for active and extensive missionary operations."

Of the second missionary station in New Zealand the same writer observes, "Kiddeekiddee resembles a neat little country village, with a good school-house erected in the centre. When standing on a contiguous eminence, we may see cattle, sheep, goats, pigs and

horses,—houses—fields covered with wheat, oats and barley—and gardens, richly filled with all kinds of vegetables, fruit-trees, and a variety of useful productions. In the yards may be seen geese, ducks and turkeys; and, in the evening, cows returning to the mission families, by which they are supplied with good milk and butter. Indeed, the settlement altogether forms a most pleasing object, especially as being in a heathen land.

"Within twenty miles of this station, there are several very populous native towns and villages, in which are hundreds and thousands of inhabitants, ready to receive useful instruction, and I hope even the word of life from the servants of God. Indeed it may be truly said, with respect to this place, and the Bay of Islands in general, that 'the fields are white already to the harvest.' Double the number of missionaries which the Church Society has hitherto sent to New Zealand, may be fully and usefully employed in the Bay alone; and I have no doubt but that the natives will, by and by, be brought to a knowledge of the living and true God."

The third settlement was formed on a spot chosen by Mr. Marsden at Pyhea, on the south side of the Bay of Islands, about sixteen miles to the south-east of Kiddeekiddee, and about ten miles across the bay southward from Rangheehoo. The situation is said to be beautiful and the land good; and the inhabitants, who are very numerous, are orderly and well behaved. Within a few miles of this station, there are ten or twelve large villages, the inhabitants of which are not only willing that the missionaries should visit them, but invariably receive them with evident marks of satisfaction.

"The servants of the Church Missionary Society," says Mr. Leigh, "have had many trials in the prosecution of their work; but they have not labored in vain. The society has had discouragement; but the cloud has, in a measure, disappeared, and no greater light begins to dawn. A number of native youths can repeat the creed, the ten commandments, the Lord's prayer, and several hymns in their own tongue, and can unite in singing the praises of the Lord. Any person visiting the stations may soon perceive that civilization has made considerable advances; and I have no doubt but these Christian settlements will stand for ages to come as a proof of the charity and liberality of the Church Missionary Society and of the British public. May the inhabitants of New Zealand never want a friend to plead their cause with the Christian world!"

Many and great have been the difficulties against which the soldiers of the cross have had to strive in planting their standard on the shores of New Zealand.

Not only have they struggled with enemies from without, but treason has been found in their own camp. The sins of some who have been engaged in the mission, and the infirmities of others, have much augmented the difficulties arising from the ferocity of the native character. Nevertheless, God has, even here, imparted his accustomed blessing to persevering diligence. A small and devoted band of "living martyrs" (to apply to them their own designation) were still lifting up holy hands among these savage tribes. The deaths of Mowhee and Mayree and others, who may be considered the first-fruits of New Zealand, animated the hopes and invigorated the prayers of those who sought the conversion of these islanders to God.

In the year 1824, the parent committee in London report, that, "after all its trials, this mission, at the present moment, gives better promise of an ultimate reward to patient labor, than at any time since its establishment." There were two missionaries, it appears,—the Rev. Messrs. Butler and Williams,—at New Zealand, at that period, whose exertions were of a nature consistent with the clerical character they bore, while eighteen or twenty pious artisans, laymen, seconded their efforts by introducing among the natives a knowledge of those mechanical arts, of which the value is soonest appreciated by savage tribes. The whole number of individuals employed in the mission, in 1823, appears to have been twenty-three, among whom, let it be mentioned, there were no fewer than eleven females. To the two stations at Ranghechoo and Kiddeekiddee, already occupied by the missionaries, a third at Pyhea, on the south side of the Bay of Islands, was added in 1823, and two schools for the instruction of native children, and one for adults, were opened. Useful, however, as establishments of this kind are found to be in forwarding the progress of the gospel in countries somewhat civilized, the blessings, of which they are the vehicles, can be little appreciated by mere savages. The advantages, therefore, of itinerating among the natives, were found by experience to be greater than those arising from the establishment of schools.

In another way, too, and not less effectually, was the gospel preached in these islands—in the lives of the Christian settlers. The justice, morality, temperance and mercy visible in the mission families, were brought into a strong and most favorable light, when contrasted with the rapacity, excess and cruel revenge of the native character. Actions are a language which all men understand. The evident superiority of a civilized life to their own was not without its influence in bringing the missionaries into the favorable regard of the natives.

In the year 1825, a faint gleam of light appeared

to dawn in the spiritual horizon of Australasia; an auxiliary church missionary society, of which the indefatigable Marsden was president, having for one of its primary objects the amelioration of the condition, temporal and spiritual, of the aborigines of New South Wales. To this infant association sir Thomas Brisbane made a grant of 10,000 acres of land for the establishment of a mission to the native population. The foul injustice done to these wretched tribes by the early English settlers rendered efforts for their benefit but acts of the most rigid justice.

In the same year (1825), a seminary was established near Paidmatta\* for the instruction of New Zealand youths, and the children of the members of the mission. Mr. Marsden thus speaks of his design:—"I purpose to have the New Zealand youths taught shoemaking, tailoring, weaving, flax-dressing and spinning, with gardening and farming. If the chiefs' sons are educated with the children of the missionaries, they will become attached one to another, and the work of the mission will be much promoted thereby. I have six New Zealanders with me now, all young men of chiefs' families: they rejoice to see the foundation of our institution laid."

In New Zealand, also, things wore a brighter aspect. The state of the schools was more promising, and, as the year advanced, an aged chief, named Ranghi, presented an instance of decided conversion to God. The day previous to his death, several of the brethren were with him, and the following conversation took place:—"Well, friend, how do you find yourself?" "I shall soon be dead." "What are your thoughts of heaven?" "O, my heart is very full of light." "What makes your heart so very full of light?" "Because of my belief in Jelovah and Jesus Christ." "And are you still firm in your belief in Jesus Christ?" "Have I not told you so, over and over again, that my belief is steadfast?" "Have you no fear of death before you?" "No, none; not in the least." "We are happy to find that all real believers rejoice in the prospect of death, knowing that their pains are all then ended." "Ay, I shall go and sit above the sky with Jesus Christ." "Have you forgotten what was told you some time since respecting the name which is given to all those who believe in Jesus Christ?" "I have forgotten the name, but not

\* This is a well-chosen place for such an institution, as the pupils will be brought into direct intercourse with the habits not only of civilization and Christianity, but of a settled order of society and established government. The population is more than three thousand. Here is the government palace, the factory for female convicts, and the orphan school. The government buildings are large; the streets are regularly laid out, crossing at right angles; a brick church, with two towers, stands in the centre of the town. Every house has a garden in which British vegetables are cultivated.

the circumstance about which you spoke; it is fast in my heart." "How should you like to be called by that name?" "I should like it very much indeed!" At the close of this interview, the brethren, who had watched him for months, and marked his behavior and growth in knowledge and piety, were of opinion that more satisfactory evidence could not be expected in the early state of things in such a land, and, viewing his steadfastness on the verge of the grave, and his long and firm resistance of all native superstitions, they were satisfied that he ought to be baptized. This they did; and he received the name of Christian Ranghi, and the next day departed this life in the faith of Christ.

In addition to this encouraging circumstance, the improved conduct of the natives generally, and their increased willingness to receive instruction, tended much to animate the exertions of the missionaries. A fourth station, in addition to those already occupied by the settlers, was fixed upon at Kaua-kaua, on the banks of a beautiful river falling into the Bay of Islands; subsequent experience, however, induced the missionaries to give it up.

In consequence of the destruction of the Wesleyan settlement at Whangarooma in 1826, great fears were entertained by the Church missionaries for their own safety. Determined, however, to remain at their post until compelled to retire, they sent their movable property to New South Wales, and committed themselves entirely to the protection of Almighty God. He preserved them amidst the danger; and their stay, at such a period, tended much to convince the natives of the benevolent intentions of the settlers. Thus was evil overruled for good. At this painful crisis, Mr. Richard Davis, who joined the mission in March, 1825, writes, "The mission is at this time in a dark state; we are surrounded by enemies. But the hand of the Lord is very visibly to be seen in the formation and protection of this mission. We may be obliged, for a time, to leave New Zealand; we may be even entombed in the bowels of these cannibals; but the cause of Christ it is beyond the reach of Satan's power to hinder. We may with propriety use the language of the apostle—*cast down, but not destroyed*. I am fully convinced that all which we can do in New Zealand, with respect to the civilization of the natives, will have no great effect on their minds: it is the preaching of the gospel of Christ which will benefit the New Zealanders." Still, amidst all discouragements, a gradual improvement was visible in the natives, in the neighborhood of the Bay of Islands. Thence, as from a nucleus, the rays of gospel light forced their way into the surrounding gloom, and some instances of individual conversion, amongst which was

that of Dudi-Dudi, an influential chief, animated the hopes of the missionaries.

The introduction of printed books was effected in New Zealand in 1827; some parts of the Scriptures, printed in New South Wales, having been brought into the island. These were followed by a printing-press, which was first worked in 1830.

The last accounts, previous to May, 1831, describe the state of the Christian settlement as peaceful, and calculated to encourage the best hopes of the society. The care and providence of the great Head of the church over its individual members, has been strikingly illustrated in the preservation of the laborers. For fourteen years have they been kept unhurt, amid the ceaseless contentions of hostile cannibals. Sometimes an influential chief has been used as an instrument of their preservation, as Shunghee; and at others the arm of God has protected his servants, without the intervention of second causes. Never was this more strongly illustrated than in the year 1828, when the missionaries, in the character of mediators between two hostile tribes, remained two nights and a day surrounded by savage warriors.

According to the last report, above mentioned, it appears that there are, in the schools, at the various stations, one hundred and fifty-eight men and boys, and thirty-seven females, who are trained up to habits of industry and good order. Many can read and write their own language with propriety, and are completely masters of the primary rules of arithmetic. Specimens of carpentry by New Zealand boys, and of needlework by girls, were exhibited at a recent examination of the schools. In addition to this, the missionaries state that conversions are more frequent than formerly. "We have before had *dying testimonies* for the truth; but now," says one of them, "we can bless God for *living witnesses* to it." Eight adults and five children have been baptized, and many more are in a promising state. The translation of the Scriptures into the language of New Zealand is steadily progressing.

A considerable accession of laborers in the interesting field of Christian exertion affords hope of fresh triumphs of grace in this land of cruelty. A missionary, in a recent communication, states, in reference to the natives, "I am fully convinced that their own superstitions are losing ground in their estimation; whilst the principles of the gospel—though, like leaven, unseen—are making sure and certain progress. It is very encouraging to us to contrast the character and conduct of the natives now, with what it was two years ago." Another says, "Very much of the rubbish is clearing away; and the prospect of usefulness is every day more evident." The following is an interesting

description given by a New Zealander of the trouble he experienced on account of the obstinate hardness of his heart:—"I am bad with vexation for the exceeding fixedness of my bad heart."

For the religious instruction and social improvement of the aborigines of New Holland, little appears to have been done previous to the year 1830. Sir George Murray, the secretary of state for the colonies, offered, in the name of the British government, £500 per annum, to the Church Missionary Society, for the support of two individuals to be employed in a mission to the natives of that vast island. The proposal was acceded to, and the Rev. W. Watson, assisted by a lay catechist, will, in all probability, be the first individual to proclaim to these singularly debased tribes, the blessings of the gospel of Christ.

The Rev. Samuel Marsden, the venerable apostle of the Australasia mission, continues his devoted and disinterested exertions on behalf of the society. Mr. Ellis says, "The aborigines are but thinly spread over

that part of New Holland bordering upon the colony, and though the population has been estimated at three millions, I am disposed to think that, notwithstanding the geographical extent of the country, it does not contain so many inhabitants. Their appearance is generally repulsive, their faces looking more deformed from their wearing a skewer through the cartilage of the nose. They are represented as indolent, treacherous and cruel. They are a distinct people from the inhabitants of New Zealand and the South sea islands; altogether inferior to them, and apparently the lowest grade of human kind. Their habits are fugitive and migratory. Notwithstanding their present abject condition, and all the existing barriers to their improvement, it is most ardently to be hoped, and confidently to be anticipated, that the period will arrive when this degraded and wretched people will be raised to the enjoyment of all the blessings of intelligence, civilization and Christianity."

## CHAPTER IV.

### MISSION IN CALCUTTA AND NORTHERN INDIA.

THE mission in Calcutta and Northern India is in a languishing state. The number of missionaries, schools and scholars, in connection with the society, is smaller than it was nine years ago. In 1823, the number of European clergymen engaged was twelve; at present, there are only six. This falling off arises chiefly from the inability of the society to fill up vacancies occasioned by death, consistently with their duties to the other missions under their care.

At the conclusion of 1823, the following stations were in connection with the corresponding committee at Calcutta, viz. Burdwan, Buxar, Benares, Chunar, Gorruckpore, Meerut, Delhi and Agra. Some of these places, however, were very inadequately supplied with religious teachers: for although at Calcutta there were four European clergymen, and three at Burdwan, yet Benares, Chunar and Gorruckpore had but one each; and Buxar, Meerut, Delhi and Agra none; these four last-mentioned stations being counted such merely from being the residence of a native catechist, or from possessing schools in connection with the society.

On the arrival of bishop Heber at Calcutta, in October, 1828, that amiable prelate, who always took a warm interest in the cause of missions, lent his powerful sanction and aid, in placing the concerns of the society in Northern India in such a state of organization, and in such a relation to the episcopate, as gave the best promise of extensive and permanent usefulness. An Auxiliary Church Missionary Society has been formed in consequence, of which the bishop accepted the office of president.

The society's missionaries in Northern India, as ministers of the Episcopal Church of England, exercise their functions under the bishop's license, and bear a relation to their diocesan similar to that which exists between the parochial clergy and their respective dioceses in England.

Notwithstanding that sickness and death, among the laborers in this mission, have done much to interrupt the preaching of the gospel, yet God has not left himself here without many witnesses of his power and grace. At several of the stations where the way of salvation for mankind has been proclaimed, some have

been gathered out of the heathen population, whose character and conduct satisfactorily prove that the servants of God "have not run in vain, nor labored in vain." The number, indeed, of those reported as converts to Christianity would be much greater than it is, were it not, that from the extreme and praiseworthy scrupulosity of the missionaries, none are admitted to baptism who have not evinced the sincerity of their profession by a probation of considerable length, and, the circumstances of Hindoo society being considered, of some severity. The same remark will hold good with all the missions of the society.

The education of youth has not been neglected, though this department of labor, in common with others, has met with considerable impediments. In fifty-three schools maintained at the society's expense, there were, according to the latest accounts, two thousand boys and one hundred and sixty-three girls. The amount of good resulting from these establishments, estimated at the minimum, has been to convince the heathen youth, to a very general extent, of the folly of idolatry, and to furnish their intellects with the principles of Christianity. To make those principles influential on the heart and life is the work of a superior power. Nor are the evidences of this work unnoticeable. Many of the children educated at these schools have subsequently borne such characters as adorned the profession of Christianity.

The interesting work of native female education, with the object of raising the character of woman from its debased state in India, was begun in 1822, and has since met with much encouragement. A ladies' society has been formed for the furtherance of this object, and schools established in Calcutta under the superintendence of Mrs. Wilson, a lady of singular piety, energy and talent. About three hundred and fifty girls attend, who are taught to read and understand the Scriptures, needlework, domestic labor, cooking, &c. Female schools have also been established at Burdwan, Gorruckpore and Culna. At the two former, about one hundred and sixty children are instructed in the Christian religion.

The missionary press has not been idle, though it has had much to clog its activity. An idea of the extent of its operations may be formed from the fact that, between June, 1824, and February, 1826, there were printed 123,344 copies of fifty-two different works, containing about six millions of pages. Since this date, moreover, the activity of this department has been augmented. The printing-house, a chapel, a school-house, and the buildings appropriated for the residence of the missionaries, are situated on premises purchased by the society in 1821, at Mirzapore, in the midst of the native population.

One circumstance connected with the proceedings of the society in Northern India must not be omitted in this connection, although it has been noticed in former pages of this work. Bishop Middleton having recommended the establishment of a mission college at Calcutta, for the benefit of the native population of India; and the "Society for the Propagation of the Gospel in Foreign Parts," and that for "Promoting Christian Knowledge," having each contributed the sum of £5000 toward this important undertaking; the society, in 1820, granted a similar sum. This was followed by an annual grant of £1000 during the six following years; but the reduced state of the society's means, since 1826, has led to its discontinuance. The committee, wishing to perpetuate the memory of their respected bishop Heber, directed, in 1826, the appropriation of a sufficient sum for the foundation, in Bishop's college, of two theological scholarships, to bear the name of "Bishop Heber's Church Missionary Scholarships," the perpetual nomination to which is vested in the society's representatives at Calcutta.

A detail of all the proceedings at each of the eleven stations would produce too lengthened a narrative, nor would the interest of such an account compensate for its prolixity. To notice a few particulars will suffice.

An annual grant of £200 has been made, since 1824, to the "Ladies' Society for promoting Native Female Education in Calcutta and its Vicinity," in aid of its interesting object.

In the year 1827, the value of schools began to be justly appreciated by the natives, and applications for their establishment were made to the missionaries in greater number than it was possible to comply with.

Among all the faithful and laborious missionaries in Northern India, and there are many, none perhaps excels the Rev. W. Bowley of Chunar, in zeal, in patience, and, it may be added, in success. For nearly twenty years has this devoted man preached Christ among the heathen, and very many are the seals to his ministry. Surely if they who turn many to righteousness shall, in the world of glory, shine like the stars in heaven (Dan. xii. 3), the glorified spirit of Bowley will be invested with a radiance of no common effulgence.

In the last report, the committee, after having lamented the reduced state of the mission, and the deficiency of spiritual instructors, thus write:—"Under these manifest disadvantages, there is much reason to be grateful to the great Head of the church, that the supply of native teachers is evidently increasing, and that, notwithstanding the diminution of preachers, forty-eight individuals have been admitted by baptism, during the year, into the visible church of Christ."

When, in addition to this last encouraging fact, we recollect that, in the preceding year, twenty-five adults had made a similar profession of their faith, are we not constrained humbly to admire that divine wisdom which sometimes evolves the most successful results from means which are apparently the most inadequate to their production?

It would be wrong to close this brief sketch without making honorable mention of the labors of archdeacons Corrie and Robinson, and the devoted prelates who have succeeded the lamented Hober. And intimately associated with these ornaments of the church, and worthy to be known through Christendom as a true soldier of the cross, was **ABDOOL MESSEEH**, of whom the following account, it is believed, will prove interesting.

In the month of November, 1812, Abdool Messeeh, a converted native of Delhi, accompanied the Rev. Daniel Corrie to Agra, with the design of settling in that city, as a public reader and catechist, under the patronage of the Church Missionary Society. He was formerly a zealous Mahometan; but, under the preaching of the Rev. Henry Martyn, he began to discover the errors under which he had long labored, and, after the lapse of some months, he made a public profession of Christianity, and was baptized in the old church at Calcutta. After this period, he was particularly noticed by some persons belonging to the congregation of the Rev. Mr. Brown, and, as he appeared to possess the talent, as well as the desire, to communicate to his countrymen the glad tidings of salvation, he was encouraged to address a number of poor native Christians and others, who were in the habit of attending weekly at the house of one of his friends for instruction. His labors were productive of much good; and, notwithstanding the opposition which he met with, from the followers of the Arabian impostor, who sometimes offered him considerable sums of money to leave the place,—and at other times endeavored to terrify him, by dragging him before a magistrate, on the most frivolous pretences,—he persevered with calmness and fortitude, in communicating instruction to all who chose to give him their attention, till that removal took place to which we have adverted.

The meekness of Abdool's temper was invariably displayed in the time of persecution; and during his journey to Agra, an incident occurred, which afforded a fine display of the influence of divine grace on the heart of this pious and devoted character. On leaving a place called Danapore, the boat in which Mr. Corrie was pursuing his route, went on ahead, and the boatmen took the liberty of going into the market without permission. Abdool, desirous of keeping up with his

friend, said to some Christian children who were with him, "Come, let us take hold of the line, and draw the boat ourselves; which, when the boatmen hear of, they will be ashamed, and come to us." In this way they proceeded about a mile on the bank of the river, till at length they approached a spot where a Mahometan merchant was purchasing wood. On seeing Abdool, he asked one of the children who he was, and was answered, "A Christian." When the boat came up, the merchant said, "Pray, sir, wait for your boatmen, and do not take that trouble." "They have behaved very ill," replied Abdool, "and this is the only punishment I can inflict, by endeavoring to shame them." "But for a man of your appearance," rejoined the stranger, "to engage in such servile work is very degrading; and you, no doubt, must feel ashamed in the presence of so many people." "When I was of your religion," said Abdool, "I should indeed have felt ashamed; but I have embraced a religion, whose Author was meek and lowly, and now I rather take pleasure in an employment by which the pride of my heart is humbled." After demanding what faith he now professed, and being told it was the religion of Jesus, the Mussulman began to revile him in very coarse language; but Abdool, instead of evincing the slightest resentment, embraced with avidity an opportunity which occurred, of showing his calumniator some civility. Astonished at this conduct, and completely ignorant of the principle from which it resulted, the merchant exclaimed to some persons who had assembled around him, "See how this man has learned to disguise his feelings: I gave him abuse, and he returned civility!" But Abdool coolly replied, "This is not hypocrisy, but what I have been taught by my new religion. Had you used such language towards me when I was a Mussulman, I might probably have fought with you; but now," continued he, taking out his Testament, and referring to the fifth chapter of St. Matthew's Gospel, "I am taught to pray for my enemies." The merchant's cheek was now suffused with the blush of conscious shame; and, after a short conversation, he requested that a copy of the gospel might be placed in his hands.

On his arrival at Agra, Abdool commenced the work of religious instruction with great zeal and diligence; and as many hundreds of poor creatures had recently flocked to the neighborhood, in consequence of a scarcity in the Mahratta country, occasioned by a terrible drought, he embraced the opportunity of going among them, distributing piece or halfpence, and inviting them to hear the gospel, and to send their children to him, to learn to read. At first, they received him as an angel of light; but, a report having been spread among them, that he was an Arabian, who

wished to carry off their children, the poor natives, for several days, refused to receive the charity which he offered them, or to hear any thing from him. In the course of a week or two, however, they perceived that their suspicions had been unfounded, and his public services were attended by hundreds; many of whom, on hearing an exposition of the decalogue, cried out aloud, "These are true words; and the curse of God will fall upon us, if we obey them not." Indeed, the congregations who assembled to hear of "the new way," soon began to increase rapidly, and comprised many respectable persons, both Hindoos and Mahometans. A school was, also, opened, for the instruction of children; and our catechist was visited, every day, by persons who came to converse with him on the subject of religion, and, in some instances, appeared deeply affected by the truths which they heard. One evening, in particular, while the native Christian children and servants were at worship, a venerable old man, who stated that he was ninety years of age, came to Abdool's house. During the recitation of the liturgy, he knelt down with them;—as they proceeded in that beautiful service, the tears began to roll down his furrowed cheeks;—and toward the end he repeated *Amen* fervently, after each petition. When prayers were ended, he went up to Abdool and embraced him; and, on being asked if he knew that he was embracing a Christian, he replied in the affirmative, and added, "I have often seen the English at worship, but never understood their language; but your prayers are most excellent, and my soul has been greatly refreshed by them."

The 10th of June, 1813, is noticed in Abdool's journal, as "the day on which the doctrine of Christ witnessed a triumph. For three weeks past, a faqueer of the Jogi tribe has come frequently to our morning worship in the school. On Tuesday, the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child;—said he was a convert to Jesus, without reserve;—and began, of himself, to take off his faqueer's dress. He first took the beads from his neck;—broke the string to which the charm given him by his goroo was suspended;—and broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said he wished to be instructed in the gospel, and to get some employment. A rupee being given, to procure food for the family, his wife went and bought a spinning-wheel, saying she would spin, and earn a livelihood; and the whole family afterwards ate their dinner with us of their

own accord. These are wonders in the history of a Hindoo!"

Two days afterward, a Mussulman came to the house, and asked the Jogi if he had really become a Christian. He answered, "Yes, and have, just now, been eating beef with Abdool Messeeh." The Mahometan then turned to the Jogi's wife, and inquired if she had embraced the same faith; asking, at the same time, what could have induced her to renounce her former religion for Christianity. She replied, that by the grace of God she had become a Christian; and though she had not yet learned much of the gospel, and being but a rustic, could not dispute with a learned man, like him; yet what she had heard of the doctrine of Christ had brought rest and peace to her soul, and therefore she had embraced it.

In July, 1814, Abdool paid a visit to his relatives at Lucknow, where he was received in the most cordial manner, and readily permitted to speak to his fellow sinners of the only means of escaping the wrath to come. "My approach having been announced," says he, "thirty persons, friends and acquaintances, came out to meet me. Among them, my father, my brother Joseph, and two brothers-in-law, embraced me, and rejoiced greatly. After arriving at my father's house, I read the ninth chapter of the Acts, and explained it as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, all of whom heard with attention, and appeared pleased; and my mother and sisters expressed themselves thus,—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us?' And my father exclaimed, his eyes streaming with tears, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy. Through the gladness thou hast shown me, half my illness is removed; and I am now persuaded that thou wilt restore me to health, and deliver me from the hands of all my enemies.'

"The next morning, all my relations, male and female, having set their several households in order, collected for worship. I read the fourteenth chapter of St. John's Gospel, in which is recorded the glad promise of the Holy Spirit's coming. My servant and another person then sang a hymn, with which my parents were much delighted; and friends and neighbors collected in such numbers that there was no room left. After worship I went, with my brother, in quest of a larger house, which we met with within the precincts of the British resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame, came daily for charity. Those Mahometans who had formerly been my friends, came, also, for the purpose of disputing

with me, and these I answered as the Holy Spirit enabled me." On the 11th of August, Abdool returned to Agra, accompanied by his father, and five other members of his family, with several other persons; one of whom, an aged Molwee, appeared earnestly desirous to ascertain the way of salvation.

About a week after Abdool's return, the Rev. Mr. Corrie, in consequence of ill health, was under the necessity of quitting Agra, in order to visit England. On this occasion he observes, in his journal, "I committed the congregation to the care of Abdool Messeeh and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own; but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults, about half Mahometans, and the other half Hindoos. Of these, one has been expelled; six have apostatized; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations, as readers and catechists."

It was expected that, on the removal of Mr. Corrie, little more could be effected, during his absence, than the preservation of the infant church collected by Abdool's labors; and it seems that only a short time elapsed before the interest began visibly to decline. Mr. Bowley thought proper to remove to Chunar; and the teachers of the schools, in too many instances, evinced much indolence and inattention. Abdool, however, continued to bear a faithful testimony to the truth, and continued, notwithstanding all his discouragements, to watch with unremitting vigilance over the flock committed to his care. He also devoted a considerable share of his time and attention to the bodily diseases of the poor natives, for whom he prescribed, and to whom he distributed medicines gratuitously. These benevolent exertions, however, were by no means productive of the gratitude which they deserved; as will appear from the following extract of a letter written by an intelligent officer at Agra, and published in the *Missionary Register* for October, 1817:—

"In the course of the last two months, Abdool cured a hundred people, and many of them very difficult cases: yet not one of them returned to the kuttra (the place of worship) to give thanks to God. Nay, not even one of them thought of thanking the man who had thus been the instrument of divine goodness. When I tell you that I have reason to believe a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the begin-

ning of May, and still rages with unabated violence. Abdool told me, that in the course of one day, during the last month, he observed sixteen corpses carried along the narrow street that passes by the kuttra. 'I could not,' he observed, 'see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief!'

The health of Abdool having been, for a considerable time, in a very infirm state, he visited Calcutta in the year 1820, at the desire of the committee, and found great benefit by the change of air. In order to improve his residence there to the best advantage, he left the hospitable roof of his friend, Mr. Corrie (who had some time since returned to India), and took up his abode in the midst of the poor; but the place soon becoming too small, a more commodious house was hired, where from a hundred and fifty to two hundred of the most wretched of the population—comprising the aged, the disabled, and the diseased—poor Portuguese or country-born—belonging to no caste, and having previously found scarcely any one to care for their souls—attended him three times a week. It may be necessary to add, that in the month of October, in the same year, this excellent native Christian received Lutheran ordination.

Having left Calcutta in the beginning of November, Abdool, in working up the Ganges, arrived at a village called Jerret, where he had an interesting interview with one of the natives, who had attained the age of one hundred years. "He had built a mosque, and dug a pond in that village," says our author, "and had three sons, and grandsons having children. Supposing me to be a Mussulman guide, he approached me with great respect; but on my relating my history from beginning to end, he was much astonished; and his children, with many of the villagers, gathered round me. I asked if he could read; but he replied in the negative. I then said, 'O! sir, I grieve for your state. God has greatly lengthened your days, and has given you all kinds of earthly wealth, in riches and in children; but, alas! you have not yet obtained the knowledge of the true God. It would, perhaps, have been better for you had I not met with you; and yet, if I were not now to tell you the truth, your blood would be upon my head.' Having said thus much, I remained silent. He then said, 'Pray, sir, tell me what I must do. I have done every thing that I have been told by native teachers. I have dug a well, and built a mosque, and given much in charity. All these external services I have performed; but from your discourse, I find that these things are all for making a name in the world.' I answered, 'I tell you, in God's name, that now is your twelfth hour; and if you will believe in the Lord Jesus Christ, you

shall, without the merit of your own works, beyond all doubt obtain salvation.' I then read, and began to explain to him, the parable of the laborers, who, in the evening, received wages alike; and I endeavored to make known the divinity and glory of the Redeemer. He then turned to his eldest son, and said, 'What shall I do?' He, hearing this, rose, and, going into the house, told the family; when the younger son came out, and said very angrily to his father, 'Old man! are thy senses gone? Dost thou think of forsaking thy religion, and becoming an infidel, which will ruin us all?' On hearing these words, the aged Mussulman said to me, 'I tell you truly that I have heard what you have read, and understand it, and that I desire, in my heart, to become a Christian; but the love of my children will not allow me.' I asked, 'Will your children also save you from hell?' and, after shaking off the dust of my feet, I departed from them, and returned to the boat."

Abdool's approach to Agra was, of course, known, and, as it appears, anxiously expected by many. Three stages from the end of his journey, he found about fifteen Hindoos and Mahometans, who had come thus far to meet him, and fervently thanked God for his return; observing that, during his absence, they had suffered much from want of medicines. At Ferozabad, twenty other persons were waiting for him; and during the last stage, several more met him on the road; so that, by the time he reached the knuttra in Agra, he was attended by great numbers; and several English friends who had, for some time, taken a lively interest in the mission, were also waiting to offer him their unfeigned congratulations. "I praised God for his mercies," says Abdool, "and straightway celebrated public worship; the Hindoos and Mussulmen joining aloud in the Amen."

Of Abdool's resumption of his labors, Mr. Crowley, who, at that time, superintended the school at Agra, writes as follows:—

"His returning to this too long neglected station as an ordained minister of the gospel of Christ, will, I hope, be productive of the happiest and most beneficial effects. This, indeed, is already manifest; as many nominal Christians who, I have reason to believe, have never entered a place of worship for many years past, have, since his arrival, become regular attendants on sabbath days. Blessed be God for this mercy! The church here is now very decently attended, including many persons of the Armenian and Roman Catholic persuasions; and, occasionally, a few Hindoos and Mussulmen; the latter of whom, I firmly believe, are induced to attend only from a knowledge of Abdool's ordination."

In December, 1825, this venerable man was re-

ordained by bishop Heber, whose heart seems to have been set upon connecting this convert with the ministry of the English Episcopal church. The advantages which his lordship anticipated from this event were frustrated by the death of Abdool Messeeh in March, 1827.

The number of schools supported by the Church Society in India is very great, and the particulars detailed respecting some of them are highly interesting, but too diffuse to be comprised in the present work. The following information, however, relative to the introduction of Miss Cooke, by a lady of her acquaintance, to the female native schools at Calcutta, must not be passed over in silence.

The British and Foreign School Society, in concert with some members of the Calcutta School Society then in England, had solicited and obtained from the public, funds for sending out a suitable female teacher to India, who might devote herself exclusively to the education of the native females. Such a person was found in Miss Cooke; who, to a sincere love of her sex, and the most fervent piety towards her Redeemer, united a long and thorough acquaintance with the work of education. She accordingly sailed from England, in 1821, and, after arriving at the place of her destination, the committee of the society to which she was particularly recommended, kindly resigned their claim on her services, in favor of the corresponding committee of the Church Missionary Society, who were extremely desirous of promoting female education in that part of the world. An address was now drawn up by the Rev. D. Corrie, explaining the importance of the object to be accomplished, and announcing the arrival of Miss Cooke, and the intentions of the committee. This appeal was crowned with such success, that, in a few weeks, three thousand rupees were contributed, and, on the 25th of January, 1822, the first visit was paid to a native school, and is thus described by one of the visitors:—

"At nine o'clock in the morning, I accompanied Miss Cooke to the native girls' school; and found thirteen were assembled. As soon as the first salutations were over, I conversed familiarly with the children, in Bengalee; on which they all appeared delighted. I asked them if they would attend regularly for instruction from that lady (looking towards Miss Cooke), who was taking so much trouble as to learn the language, for the purpose of instructing them. They said that they would most gladly; and their little countenances were lightened up with joy. Two of them, whose names are Monachee and Ponchee, said they wished I also would come with Miss Cooke, and talk to them.

"The children then repeated their Bengalee alphabet to Miss Cooke; and after they had gone over

a few of the first letters several times, we moved to come away. Little Ponchee took hold of my clothes and said, 'Stop, my mother is coming.' I now found that some intelligence had been conveyed to the neighbors of our being there; and whilst Miss Cooke was speaking to a Mr. Jetter, who had a boys' school in the place, two or three of the mothers, neatly dressed in clean white clothes, approached to the lattice-work. I drew close to them, and said, 'I hope you will be pleased that your children should be instructed by us. That lady, Miss Cooke, has come over from England, solely for the purpose of instructing the children of the natives of this country.' Monachee's mother inquired if she could speak their language; I told them she had begun to learn it, on her way hither; that she could read and write it a little; and in a short time I hoped she would be able to converse with them familiarly. They inquired whether Miss Cooke were married, or if she were going to be; I answered, 'No; she is devoted to your children. She heard, in England, that the women of this country were kept in total ignorance, that they were not taught even to read or write, and that the men alone were allowed to attain to any degree of knowledge. It was also generally understood, that the chief objection arose from your

having no female who would undertake to teach. She, therefore, felt much sorrow and compassion for your state; and determined to leave her country, her parents, her friends, and every other advantage; and come here, for the sole purpose of educating your female children.' On hearing this, they cried out with one voice, smiting their bosoms with their right hands, 'O! what a pearl of a woman is this!' I added, 'She has given up great expectations to come here; and seeks not the riches of this world, but that she may promote your *best interests*.' 'Our children are yours—we give them to you!' rejoined two or three of the mothers at once. After asking why I had learned their language, they inquired if I were married. I said, 'I have been.' And on their asking after my husband, I replied, 'He is not.' They now whispered to each other, 'She has lost her husband: do not question her on that head;' and, for a few moments, they remained perfectly silent, with sad and sympathizing looks. They then respectfully inquired whether I had children, and on my stating that I had a daughter, and grandchildren, they entreated that I would soon return, and bring some of them with me. We then came away, with the shouts and *salams* both of children and parents."\*

## CHAPTER V.

### MISSION IN MADRAS AND SOUTHERN INDIA.

On the 21st of February, 1814, the Rev. Messrs. Schnarré and Rhenius sailed from Portsmouth for the East Indies; and on the 4th of July, they arrived safely at Madras, where they were received in the most cordial manner by the Rev. Marnaduke Thompson, chaplain of the East India Company. For a short time, they took up their residence in Tranquebar, which affords the best opportunities for an acquisition of the Tamul language; and by unremitting application, they were enabled, in less than a year, to converse with the natives on the great subjects of Christianity. On their return to Madras, the corresponding committee, which had recently been formed in that city, fixed them in convenient premises in Black Town, where they were surrounded by extensive fields of labor, and where they were inspired with the an-

imating hope that the Lord of missions would not permit them to labor in vain. "We are here," says Mr. Schnarré, "in the very midst of idolaters; and since the owner of our premises is a native, we have in the garden, close to our house, a place of heathen worship. This consists of a tree with extended branches; and its trunk surrounded by little black stones cut into figures, which are the gods of the natives, and before which they offer their adorations. Although the owner has strictly forbidden any one to continue his devotions

\* It is remarkable that many of the wealthier Hindoos have, of late, voluntarily come forward to support schools for the education of native children, in which the New Testament is read, and that the instruction of ~~these~~ children is rapidly extending in Bengal and other parts of India. See annual sermon before society, 1830, by the dean of Salisbury, p. 24.

here (since it appears to be a private place of worship), or to use the adjacent tank for washing, yet three men seem determined not to leave off; as they come regularly every day, and here perform their morning service. This, however, may enable us to cast forth the net of the kingdom of God."

The missionaries had remained but a short time in this situation, when they were visited by a considerable number of persons, including Hindoos, Mussulmen and Roman Catholics, many of whom listened with apparent seriousness to their instructions, and some even professed a desire to be baptized; but it frequently happened that such a proposal, or even the visit of the strangers, resulted from some sinister motive. The former class acknowledged, in general, the truth of what the brethren advanced, admitted the folly and inutility of their own idolatrous ceremonies, and made various confessions calculated to inspire a hope of their conversion; but it was found that little reliance could be placed on their sincerity.

On the 1st of May, 1815, the missionaries opened a free school in their garden, with thirty-two pupils; comprising twenty children of Dr. Rottle's congregation, and twelve heathen children, which the English school-master, Paschal, had previously taken under his tuition. In this seminary no distinction of castes was recognized; but high and low, Hindoos, Catholics and Protestants, all received instruction together; and though some of the native parents objected to this arrangement, the scruples raised against it were comparatively few. The number of scholars soon increased, but their attendance was very irregular; partly in consequence of the numerous festivals observed both by the Hindoos and the Catholics; and partly through the superstitious notion of some of the parents, that the attendance of their children at the garden was productive of bodily illness; an old tradition having stated that the devil has his habitation on that spot.

In the month of August, 1816, Mr. Schnarré, at the earnest request of Dr. Caemmerer, left his situation at Madras, for the purpose of undertaking the superintendence of the school-establishments, and of assisting in the administration of the word of life at Tranquebar. The separation of such a man from his worthy colleague was by no means desirable; but circumstances appear to have rendered it indispensable.

Notwithstanding the opposition which had occasionally been manifested against the missionary school, both among the Hindoos and Catholics, that seminary continued to be well attended, and four other schools were established in Black Town;—two for children of caste, one for Mahometan children, and one for pariers; comprising altogether about two hundred and twenty pupils.

VOL. I.—Nos. 49 & 50.

In August, 1817, Messrs. Bernard and Deocar Schmid arrived at Madras, after a favorable voyage of three months and seventeen days. They were joyfully received by Mr. Rhenius, and took up their abode at the mission-house, where, on the day after their landing, a very interesting prayer-meeting was held with a Tamul congregation.

"About fifty persons, men, women and children," says Mr. D. Schmid, "were present, sitting on the ground, according to the custom of the country; and the greatest part of them dressed in white garments. They began with singing a hymn: then Mr. Rhenius offered up a prayer, at the end of which they all joined in repeating the Lord's prayer. Mr. Rhenius then explained a portion of Scripture, and asked them several questions, which were promptly answered. After that, a few verses were sung, and the service was concluded by their pastor, with an appropriate prayer. You cannot think how much I was delighted in hearing a company of black Tamulians singing the praises of our God and Redeemer in German tunes; for the hymns which they use were translated, according to German measures, by the late Mr. Fabricius, who was a learned and active missionary of the Christian Knowledge Society. I must confess that I have not been edified so much by a public service for a very long time, as I have been by this, though I did not understand a word of the language, except the blessed name of Jesus Christ, and a few other proper names. Oh! how did I long for the time when I should be able to make known to benighted heathens, in their own tongue, the inestimable love of God, in the redemption of the world, by our Lord Jesus Christ!"

A short time before the arrival of the new missionaries, the Rev. Mr. Rhenius had an opportunity of witnessing a famous festival of the heathen at a place called Conjeveram. "Soon after breakfast," says he, "the morning procession was announced, and we met an immense concourse of people. The head Bramin, having put a garland of flowers round my neck, requested me to go before the idol, to the pagoda where it was to be deposited. I accordingly proceeded about half a mile, through a crowd of persons, among whom it was necessary to make way for me. Astonishing was the sight of the throng; the broad street being completely filled, and the house-tops on each side occupied by a great number of persons, all anxiously waiting for the procession, conducted by the 'holy Bramins,' two of whom were standing on the vehicle, with fly-drivers in their hands, waving them incessantly, to guard the idol, either against the insects, or the dust, or the hot wind.

"I was seated in the hall of the pagoda, when the procession approached at a slow pace. And O! what

zeal was manifested by the throng to obtain a sight of their god! Some were clapping their hands toward him—others lifting them up in silent adoration—some falling prostrate before this imaginary deity—others, with anxiety depicted on their faces, watching for the first and best opportunity of paying the tribute of their devotion! Surely their eyes are closed, that they cannot see, and their hearts, that they cannot understand! On these occasions, indeed, it seems as if the very air were infected with the effusions of the evil spirit, who doubtless takes a malignant delight in seeing men thus degrade themselves.

"At last the idol arrived—passed by me—and was placed in the inner part of the temple. The eyes of the populace followed it, accompanied by loud rejoicings. The Bramins then ascended the vehicle, in order to receive a touch of the golden crown which the idol wore; and which the chief Bramin, I believe, placed for a few seconds upon the head of each of his brethren. I then left the pagoda, and went home.

"When the evening procession was announced, after dinner, our attention was excited by two tall and stout figures, in the midst of the crowd, painted and in masks. These were representations of a man and woman made of paper, with awkward faces, arms and bodies, and carried by persons concealed within them. The figures, which were about ten feet high, danced, and made the most antic gestures. A boy also had on a mask resembling the head of a lion, and danced about among the dancing girls.

"Arriving at the pagoda, we seated ourselves in the hall, and awaited the procession, which soon arrived with the customary shoutings. The idol having been fixed in his place, a number of Bramins, seated in rows opposite to us, received some refreshment; and four or five of the dancing girls were selected to dance before us, which they did, with gestures which would have been considered shameful even in a theatre in Europe.

"Retiring home about midnight, I assembled our people, and concluded the day with supplications to the living God, for ourselves and all around us. I then retired to bed, rejoicing in the opportunity which I had enjoyed of making known the gospel to the heathen, and of mourning over their darkness and folly."

The following day, our missionary, in walking out, met with a person walking on spikes, and holding in his hand a thick iron staff, with which he occasionally beat himself on the back. On being addressed by Mr. Rheuius, he threw off his painful shoes, which were taken up by his wife; and, on being questioned as to the cause of his inflicting such torments upon himself, he candidly confessed that he did it merely to obtain a living. The same motive appeared to

influence a sort of juggler, of whom Mr. Rheuius gives the following account:—"As soon as he saw us, he began his antics, which were so disgusting that we would have left him immediately, but were desirous of seeing what the end would be. He distorted his body in such a shocking manner, and assumed such unnatural forms and voices, that words are inadequate to convey an accurate idea of his appearance; and all this was set off by the various colors with which he was besmeared. At last, to crown his folly, he took a rope made of rags and tied it round his body. He then dipped the end of it in the oil of a lamp which was before him, and, having kindled it, he held it near his face, and looked at it earnestly for some time, as if going to fight with it. Then, rubbing his tongue over with the burning oil, he tore the flaming torch with his teeth, and chewed the pieces!

"I, at first, stood motionless, silently meditating on the fallen condition of man; but, at length, being unable to bear the sight any longer, I stopped him, and asked, 'Who are you, and why do you act thus?' He lifted up his eyes and hands to heaven, and replied, 'It is the will of God!' 'No,' said I, 'not of God, but of the devil.' Then, turning to the Bramins who surrounded us, I asked how they could suffer such creatures in their company, and in their pagodas, if they pretended to any holiness; and whether this were a sign of virtue or depravity. They stood amazed; and the poor man himself said, 'I do it for the sake of a livelihood.'"

In order to illustrate the "miserable resources of the natives of India in seasons of extremity," the corresponding committee of Madras, in their report of the state of the mission in 1818, advert to two signal judgments with which that city and its environs had been recently visited:—

"That fatal disease (the cholera spasmodica), which commenced the preceding year in Calcutta, and, passing from thence into the upper province of Bengal, extended its desolating ravages through some of the fairest portions of Hindoostan, descending downwards through the Deccan, manifested itself, at length, in Madras. The calamity, for a short time, threatened the severest consequences to this place; but the humane vigilance of the government, and the exertion of the European inhabitants generally, favored by a merciful and gracious Providence, mitigated its effects; and it finally subsided, leaving fewer victims than might have been expected from the nature of the disease, the extent of its ravages elsewhere, and the crowded population of the Black Town of Madras and the adjacent villages.

"During the prevalence of this disorder, the idiotic ceremonies of the Hindoos, intended to propitiate

the deity presiding over this species of disease, were, as might be expected, universal and unceasing; and the most preposterous impositions were practised on the deluded multitudes. An idol, called Yagatha Umamah, which had been locked up, by public authority, for the last forty years, on account of some serious dissensions which had occurred at the celebration of one of her festivals, between the right and left hand castes, was, by mutual consent of the contending parties, liberated, on the public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were, also, exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed every where, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of application to heaven which the infatuated people could offer." It appears, indeed, from the statement of an individual then residing in Madras, that an *idiot boy* was actually sacrificed to one of the idols, on this truly distressing occasion.

"Very different," say the corresponding committee, "were the proceedings at the mission-house. There, too, the visitation (heightened as it was by the occurrence of a tremendous storm, which, in the course of a few hours, dispersed, wrecked or sunk every vessel in the roads, and rendered the settlement a scene of desolation, with the loss of many lives, both at sea and on shore) was deeply felt and religiously acknowledged. A solemn service of humiliation, to which all persons were invited freely, was established every Thursday, when prayers and supplications were offered for themselves and the people before the Lord of hosts. A small tract, entitled 'The Warning,' was composed for the occasion, and circulated as widely as possible. Of the heathen, very few were attracted to this interesting assembly; but the eye of the Lord, we may hope, was open to it; and the missionaries were much gratified by the general fervent spirit which pervaded the meetings, and the good impressions which seemed to survive them in the congregation. It is pleasing to add, that only one casualty happened within the mission from the epidemic, viz. the death of a catechist's wife.

"All the school-houses, both in and out of Madras, were blown down, or otherwise damaged; and, though most of them have since been rebuilt or repaired, the two events together have caused a considerable interruption in the attendance of the children in the schools."

Mr. Rheinis, in speaking of the epidemic which has already been mentioned, says that a Dragoon gave

him the following account of their views of the cause of that dreadful malady:—

"In ancient times, Mariamma, an evil goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired; and, on her soliciting for power to destroy men, he granted her request. From that time she has gone about inflicting death by means of the cholera morbus. Sometimes, indeed, she seems to repent of her cruelty, and, retiring to a mountain, remains there inactive for ten or twelve years; but she then breaks forth with new fury upon mankind."

The same person, in speaking of the means of securing themselves against the attacks of this sanguinary goddess, observed, "When the soul-gods perceived the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and asking, 'Why did you give such power to her?' Siva replied, 'She made so great a penance, that I was obliged to grant her request; but, in order that there may be a deliverance from, and a defence against her power, I give you here a mantra, or prayer, which will secure any person who repeats it!'"

Mr. Rheinis observes, that the leaves of a certain tree are supposed to be very agreeable to Mariamma, and powerful enough to prevent her attacks. The people, therefore, thread them on a string, which they tie across the street, particularly at the entrance of their houses, where they also place some oblations.

In the month of June, 1819, the missionaries had the pleasure of laying the foundation of a new mission church, within the limits of the premises recently purchased for them by the society, as being much pleasanter and more salubrious than those which they had previously occupied. On this interesting occasion, the Rev. Mr. Thompson thus expresses his feelings:—  
"The 30th of June was, indeed, a great and happy day to us. Several friends assembled with us at the mission-house, with major D'Havillaud and his family, the superintending engineer, who is, *ex officio*, the architect. From thence we proceeded to the long-desired spot. There we found our Tamil congregation, ranged opposite to the place where the missionaries and myself were to stand; with a considerable number of natives and others all around us, and spectators on the tops of the adjoining houses. The service began with the hundred and seventeenth psalm in Tamil; then followed a prayer, in English, by myself. Mr. Rheinis addressed the people, consisting chiefly of his own congregation, in Tamil, and then laid the stone. Having happily had it suggested to him, by a gentleman present, to explain this part of the cere-

mony, to prevent any erroneous notion among the heathen spectators of any such thing in it as their own superstitious practices, he again addressed them. A doxology was then sung in Tamul, in which *Hallelujah* sounded out, very distinctly and affectingly; and, after Mr. Rhenius had offered up a prayer in Tamul, we concluded with the apostolic benediction, in English and Tamul alternately; Mr. Rhenius following me sentence by sentence, so as to end both together; the effect of which was very solemn and impressive. The people were all very attentive, and their expressions of satisfaction, as they were dispersing, were highly gratifying. It was, on the whole, I suppose, one of the most interesting ceremonies of the kind ever witnessed in Madras."

The same gentleman to whom we are indebted for this account, has communicated the following affecting particulars relative to the burning of widows in India:—

"On this subject I would remark, in opposition to what has been so often affirmed, of the practice being confined to the more wealthy class, and to those who are voluntary victims, that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the mere recital of which must make any sober man shudder. It was the burning of a widow in deep poverty:—so poor, indeed, were the relations, that they could not afford a sufficient quantity of fuel to cover the body! I saw her and the corpse of her deceased husband, partly covered with fuel, and partly exposed; and in this dreadful state she was slowly consumed! The next instance which I saw was in direct opposition to the other assertion, that the victims are all perfectly voluntary. This was the sacrifice of a poor woman, who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer. She was then taken in the arms of two men, to be carried round the pile the appointed number of times; but when, from her fainting, and the resistance which she made at intervals, they could not succeed in this, she was laid on the pile in a state of insensibility; but coming to herself for a few moments, she struggled so violently as nearly to throw down the pile. A Bramin, perceiving this, immediately ran to a little child, about four years of age, the eldest son of the widow,—took the child in his arms,—put a torch in his hands,—ran with him to the pile,—held out his little arm, and made him set it on fire;—and in a few moments the struggling mother was enveloped in flames!"

About the middle of 1820, Messrs. Rhenius and Schmid were removed from Madras, for the purpose

of strengthening the mission in Tinnevely; but their places were immediately supplied by the Rev. Messrs. Bärenbrück and Ridsdalo, the former of whom had been for some time at Madras, and the latter was sent out by the directors of the society, for the purpose of filling up the vacancy in the Madras mission. Both of these clergymen appear to have been deeply imbued with the love of immortal souls, and both of them entered upon their labors with a spirit of holy zeal and self-devotedness. Their communications, addressed to the committee, are illustrative of this fact; and from these we shall take the liberty of selecting a few extracts, for the gratification of our readers.

"To the Christian mind," says Mr. Ridsdalo, "the general state of things around us is truly distressing; for here Satan reigns, either by popish error and superstition, or by heathenish darkness and idolatry, with an extended sway that is truly awful. But, blessed be God, the eye of faith looks upon these lands of darkness as devoted territory: only send us troops, that we may go up, and take possession. Our cry in every epistle must be, 'The harvest truly is great, but the laborers are few! O, fail not to send laborers into this harvest.'"

The following communication from Mr. Bärenbrück affords a striking representation of the secret but powerful working of the heaven of the gospel:—"We make," says he, "no rapid progress, and cannot boast much of converts from among the heathen; yet, thanks be to God, the light is shining among them, and works its way in secret, where an attentive observer, who has felt the blessed influence of that light on his own heart, will watch its progress with delight; though frequently he will see it covered with the outward appearance of a heathen, who trembles lest it should be discovered that he knows and believes so much, and appears surprised at himself that he has advanced so far.

"In this view, inquirers after truth are numerous; but few there are who come to a decision to follow the truth, and make an open profession of it. One of these fearful heathens, however, who has hesitated and been captivated by fear now upwards of two years, has, at last, stepped forward, and desired baptism. He says, 'I am an unhappy man! If I die a heathen, I am lost, and shall be under greater condemnation for having known so much of the word of God. If I live as a heathen, I am without peace or rest for my mind, and know so much as to make me unhappy in my heathenish profession while I have a Christian faith. There remains only one thing for me—not to be ashamed of Christ, but to make an open confession of him before men. If I overcome this, I will lay

myself out for the service of Christ. He was accordingly received under instruction for baptism."

The circumstances under which one of the heathen converts was baptized, in the year 1822, were peculiarly interesting, and have been thus narrated by Mr. Bärenbrück:—

"Vengedasalam, a candidate for baptism, was severely tried. His wife had, some time before, removed into the country, to her relations; and on hearing that her husband was preparing for baptism, she refused to return. Several of his relatives who lived with him, now withdrew from his abode, and others threatened him; but some advised him to go and fetch his wife first, and then to be baptized. When he informed me of his affliction, I directed him to commit himself to Christ, and exhorted him to be much in prayer, looking upward for strength and support. As he was now sufficiently instructed to give an account of his faith, and make an open confession of the doctrine which he believed, I proposed to receive him, the next Sunday, into the church of Christ, if it were agreeable to his wishes. He complied with this, chose his name, and acquainted me with his sponsors.

"The next morning, poor Vengedasalam came to my room in great anxiety. He could not bear the thought of separating from his wife; nor did he think that he should be able to endure the reproach of his relations for Christ. He said that he would go and fetch his wife and child; and then, on his return, receive baptism. I foresaw that if he went, he would assuredly be prevented by his relatives from returning, and that they would succeed in their mischievous plans. After praying with him, I told him to be on his guard, and not to go a step without the Lord. I encouraged him to look to Christ for strength, because he says plainly, 'Whosoever loveth father, or mother, or wife, or children, more than me, is not worthy of me.' 'Consider this,' I said, 'and enter not into temptation. I know that your trial is severe, and I feel for you; but remember there is a God, who will take you up, when your friends and relatives forsake you. He will not leave nor forsake you; no, not even in death, nor in the day of judgment. He is able, if it be good for you, and you can put your trust in him, to restore to you your wife, even though she were kept under the most suspicious eye of your enemies. Remember, that whosoever giveth his life for the Lord, shall preserve it; but he who doth not intrust the Lord with it, shall lose it;—so, consider, it will be with your wife. The case is such that it must be left to you only—you must come to a determination; but do not determine without prayer.' He took leave of me, to go and fetch his wife to town, promising to return after three weeks: and I looked

to the Lord, the only help in time of anxiety, and sought his grace to support him, and inspire him with perfect resignation.

"In the afternoon, Vengedasalam came to my apartment, quite composed, and with joy in his countenance. 'The Lord,' said he, 'has given me grace, so that I cannot transgress against those words which you mentioned. I must love Christ more than my wife and friends. I will commend all things to God, and trust in him, believing that he will take care of me. I sincerely wish, in the name of the Lord, to be baptized to-morrow.'

"The next morning was the sabbath, and many heathens were present at the Tamil sermon. Vengedasalam was received into the church of Christ by baptism, and took the name of Cornelius, which he chose from the subject of my first Tamil sermon. After divine service, he came to my room, thankful, as he expressed himself, for the mercies of God.

"The same evening, Cornelius was summoned before the head-man of his caste, who had formerly treated him with great kindness. When he went with the catechist, he was asked why he had acted so foolishly as to embrace the Christian religion? He replied, 'I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ.' 'That,' said the head-man, 'is your misled mind, which makes you think thus. By what can you know that it is the word of the true God?' 'Permit me to say,' rejoined Cornelius, 'that honey is sweet; but its sweetness is known by him only who has tasted it. A man having no taste, cannot, by any description, form a conception of the sweetness of honey. Read but our true vedam; and if you seek earnestly the salvation of your soul, you will then know that it is the word of the true God.'"

On the 1st of January, 1823, a Bramin was publicly baptized by the name of John, after making a suitable address to the congregation, and breaking the sacred Braminical cord, with which, it has been justly observed, Satan binds these deluded priests to his service. And, about three weeks afterwards, six heathen women were admitted into the church by the same solemn rite. Of one of these, an aged female, Mr. Risdale observes, "I had, one day, a most interesting conversation with her. I asked what had induced her to think of changing her religion. She replied, 'Before, I worshipped plenty of idols, but what good? I went to the church to receive alms, and heard the catechist preach; then, after he had done, Padre Hough asked us questions, and, among others, if we knew that we were all sinners. I went home, and thought, What this? Then the light began to

come into my mind, and I feel myself a *great* sinner. Then I tell my son and daughter that I like to be a Christian. They laugh at me, but I not mind. I feel very great love to Jesus Christ, and I think upon him always.' On my asking why she wished to be baptized, she replied, 'That I may come to Christ, and get pardon and salvation.' Fearing that she might entertain erroneous views of the ordinance, I asked her if she thought that the baptismal water could pardon and save her. But she answered, with great energy and expressive oriental gesture, 'O no! water can do nothing. Only Christ can save me.' I asked her whither she expected to go after death. She replied, 'To God.' 'But,' said I, 'when you die, they will put your body into the ground: how, then, can you go to God?' She said, 'My soul will go to God.' And, on my asking how she knew she had a soul, she observed, 'I see, and think, and do many things, which my body could not do of itself: if my soul was gone, then my body would be quiet.'

"The case of this poor Hindoo woman (who is about seventy years of age, and her hair as white as wool) is, I trust, a practical comment on that beautiful passage of Holy Writ, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?'"

In addition to the public ministrations of the Rev. Messrs. Bärenbruek and Ridsdale, great attention appears to have been paid to the great work of translating and publishing a variety of useful books in the Tamul language; and the following anecdote, as connected with this department of the mission, is too interesting to be withheld:—

"A little while ago," says Mr. Ridsdale, "an old chariot belonging to a pagoda near our premises was sold, and from a part of one of the wheels we made the platten of a new printing-press. This suggested to me the idea of turning Satan's weapons against himself; and, accordingly, with this piece of wood, which had been for years employed in his service, we struck off a thousand copies of that beautiful portion of Holy Scripture, the fortieth chapter of Isaiab's prophecy, in the form of a tract. May these little messengers of heavenly wisdom contribute to sap the foundations of idolatry, and to dissipate the shades of heathen superstition!"

In the month of February, Mr. Bärenbruek left Madras, and removed to Tranquebar; as, from his competent knowledge of the Tamul language, and his familiarity with the character of the natives, it was considered expedient that he should undertake the superintendence of the society's missions in that part of the country. The vacancy occasioned by his re-

moval was filled up by the Rev. William Sawyer, who sailed from England in the preceding spring, in company with the Rev. Messrs. Maisch and Reichardt, and the Rev. Isaac Wilson, destined to strengthen the mission at Calcutta.

In the year 1823, the Church Missionary Society had missionaries or religious teachers in no fewer than seven stations in the southern part of Hindoostan, besides Madras: these were Poonamallee, Tranquebar, Tinnevely, Cottayam, Cochin, Allepie and Telli-cherry. It is not, however, to be supposed that the missionary records of all these stations are equally interesting or important. In these respects, Madras, Tinnevely and Cottayam unquestionably bear the palm; the first, as being the metropolis, and the centre of missionary energy in Southern India; the second, as having been, from 1823, the chosen spot for the descent of a peculiar blessing; and the third, from its being in the district of an interesting people, the Syrian Christians. At these three places, then, the proceedings of the Church Missionary Society will be detailed as fully as the confined limits of this department of the present work will allow; while the five other stations will not be passed over without a share of notice, proportionate to their relative interest.

The mission at Madras and its more immediate neighborhood, under the direction of the Rev. J. Ridsdale and Rev. W. Sawyer, is described in the society's 24th report, as "becoming more systematic in all its parts, and as proceeding steadily under those trials of faith, with which so many of the servants of Christ are exercised, in waiting for the more abundant blessing of the Holy Spirit on their labors." The different "parts" above alluded to may be comprised under the heads of preaching and public instruction, the translating of the Scriptures and religious works, the printing department, and the education of youth. In public preaching, much could not be done, or indeed expected, owing to the recent arrival of the missionary to whose share of duty it fell, and his consequent slight knowledge of the Tamul. A native catechist was in the habit of preaching under Mr. Sawyer's superintendence, and out of a regular attendance in the church of eighty or ninety persons, the missionary could point to several living witnesses of the truth and efficacy of the gospel. The translation of the New Testament into Tamul by the Rev. T. Rheinius had nearly been completed, and several works on religion, history, science and grammar were in progress. So active was the press during the year 1823, that upwards of 35,500 copies of different works on the above-mentioned subjects issued from it. Literature is properly the handmaid of religion.

The schools contained at this period about five

hundred and eighty children, besides which the seminary for the purpose of qualifying native youths for the office of religious instructors to their countrymen, gave promise of future utility. In connection with Madras may be mentioned the schools at Tranquebar, which, originally founded by Dr. John, a Danish clergyman, and, in 1816, transferred by him to the Church Missionary Society, were, in 1823, placed under the care of the Rev. G. I. Bärenbrück. In them, Christian instruction was imparted to about one thousand seven hundred and fifty native children; and in 1827, their superintendence was resumed by the Danish authorities, to whom they owed their origin. The society's mission in that quarter was then transferred to Mayavram, about ten miles west from Tranquebar, where, at the date of the last reports, there were thirty schools, containing fifteen hundred scholars, in connection with the ministry and under the superintendence of Mr. Bärenbrück and John Dewasagayam, assisted by two catechists and thirty native schoolmasters.

## TINNEVELLY.

This is, perhaps, without exception, the most interesting of all the stations of the Church Missionary Society, on account of the singular blessing which has attended the labors of their missionaries here. This is the scene of the greatest triumph of our society over heathenism, as the islands of the Pacific are that of the London Missionary Society; and in both cases, sudden and unexpected success has been vouchsafed to long-continued, and at last almost despairing labor.

The origin and present state of this work of God may be thus briefly sketched:—

In the year 1820, the Rev. Messrs. Rhenius and Schmid, with their wives, assisted by Mr. R. Lyon, David, a converted native, and fifteen Tamul schoolmasters, commenced a mission at Palamcotta, and established a seminary there for the education of native teachers and catechists. Previous to this period, however, nine schools had been formed by the Christian Knowledge Society, and liberally supported by the congregation of the Rev. I. Hough, chaplain at the station. In these, two hundred and eighty-three children were under instruction; and, in 1819, there were thirty-four converts from heathenism, and one hundred and seventy-four communicants. For three years from the time of the arrival of the missionaries, no apparent success attended their labors. "People began to scoff at them," says archdeacon Robinson, "and they almost began to despair." But they fainted not, and in due season were to reap the

fruit of their patient toil. In 1823, eight men and three women were baptized at a village named Tiroo-poolangoody, the first fruits of an abundant harvest. From this period the number of converts rapidly increased, and under circumstances calculated to evince their sincerity—constant and cruel persecution. In May, 1824, there were Christian congregations in five villages, a number which, by the same month in the following year, had increased to twenty-five; the same relentless persecution, which, in two instances at least, amounted to murder, still continuing. In 1826, the number of candidates for baptism suffered a temporary decrease, partly owing, as the missionaries supposed, to a shrinking of the yet unestablished believers from the storm of heathen vengeance. The gradual increase of the congregations will be evident from the following summary, communicated to the parent society towards the close of 1829:—

	Families.	Persons.
In June, 1827, in 106 villages,	756	2557
" July, 1828, " 146 "	954	3505
" June, 1829, " 205 "	1855	6243

The schools also increased nearly in an equal ratio, so that, in June, 1829, their number amounted to forty-six, containing about nine hundred and seventy scholars, male and female. "Various providential circumstances aided the spread of knowledge, or rather the increase of desire to know the truth; such as the cholera; deaths by it, notwithstanding the people's sacrifices to their idols; the flood in 1827; difficulties attending the processions of the idol cars at their feasts; temples being robbed of their idols by the heathens themselves; tracts published on those occasions; success attending our labors in the town of Tinnevely itself, by the rise of a congregation, and the building of a church in the midst of it; the steadfastness of those congregations which had been most persecuted; the daily more apparent impotency of the idol-gods to do any thing in their defence:—these and similar circumstances operated most favorably on all classes, and the congregations began again to increase."

From the last report, it appears that, on the 3d of May, 1830, there were upwards of two thousand families, consisting of more than seven thousand five hundred individuals, under the instruction of the missionaries. There were one thousand three hundred children, including one hundred and twelve girls, in the native schools. In the two hundred and forty-four villages through which these families are dispersed, there are one hundred and fifty churches or prayer houses, in which divine service is conducted by sixty-four catechists, the whole being superintended by the Rev. Messrs. Schmid and Rhenius. But what are

they among so many? The native catechists, who have been the chief instruments in the work of conversion, are mostly young, imperfectly instructed, and as yet with little experience. The call for native teachers has been loud and importunate; the missionaries have answered it, not as they wished, but as they could; and God has owned the effort, and blessed it exceedingly, notwithstanding the imperfection of the means.

A marked improvement has taken place in the character of the people. An interesting fact, which occurred in a congregation of weavers, will illustrate this assertion. After these weavers became Christians, they said they could no longer consent to connive at the tricks of the native revenue officers, and to share their plunder, in falsely numbering their looms, and so defrauding the government. The collector, at their request, numbered the looms afresh; and *one thousand rupees* were thus saved to the government.

The following animated description of one of the most active instruments in the glorious work going on here, is furnished by archdeacon Robinson, who visited this district in 1830:—"I had an opportunity of witnessing Mr. Rhenius's method of addressing the heathen. We were walking round the splendid cloisters of the great pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The Bramins crowded around him with eagerness; and as we stopped occasionally at an angle of the building, a question led to a remonstrance on the folly of this stupendous idolatry, thus convicted and exposed by their own replies, till his remarks assumed gradually the form of a more general discourse, addressed to the multitudes around; while the pillars, the sides of the tank, and the pavement of the cloister, were covered with eager listeners, who were hushed into breathless silence. He is bold, vivid, impressive; cheerful in his whole appearance; happy in his illustrations; and a master, not only of their language, but of their feelings and views."

#### TRAVANCORE.

The employment of the laborers stationed at Cottayam in Travancore, is of a nature not strictly missionary. Their ministry is not exercised for the benefit of the heathen, but of Christians, *in name*, at least. It is not to plant a new church, but to revive the spirituality and reform the practice of the Syrian churches on the Malabar coast, who have sunk into a state of declension nearly approximating that of the

Roman Catholic church. This mission was established in 1817. Ulteriorly, indeed, the benefit of the heathen is aimed at; for the Syrian churches, when resuscitated, may reasonably be expected to supply active and useful native missionaries to their ignorant fellow countrymen. In the mean time, great caution and much Christian wisdom were requisite in the conduct of the English clergymen to their brethren of the Syrian church. So to carry on the work of reformation as to stir up ill-will or jealousy against themselves, would at once defeat their object: to conciliate the good-will, and even the respect, of the native clergy, was absolutely necessary; and while the milder graces of the Christian character were required for the accomplishment of these objects, sterling faithfulness, and no small share of moral courage, were equally indispensable. Among the means contemplated by the missionaries for the benefit of this interesting people, was to make the church, as much as possible, the instrument of its own improvement; "the translation of the Scriptures and Liturgy into Malayalim, the vernacular language of the country; the formation of a college for the education of the priests; and the establishment of schools at each of the churches in the district for the instruction of the children at large. These important measures were generally approved by the Syrian clergy, and received their support; and they, without delay, took steps toward a translation of the Scriptures."

The Syrian college at Cotym (now usually spelt *Cottayam*) was projected by colonel Munro, the British resident at Travancore, and, at his instance, her highness the *rannee* endowed it with very liberal benefactions, and a considerable tract of land. It is a large and handsome structure, pleasantly situated on the bank of a fine river; and must be regarded as an institution of the first importance.

In 1823, the Syrian college for the education of the catanars or young priests, under the care of the Rev. J. Fenn, contained forty-five students. In connection with this establishment, and forming a nursery to it, was the grammar school, in which forty-three boys were being educated, besides fifty-one parochial schools, where instruction was communicated to one thousand four hundred and twenty-one children. Two other missionaries, in conjunction with Mr. Fenn,—the Rev. Messrs. Bailey and Baker,—were engaged at Cottayam, the former of whom superintended the press, and the translation of the Scriptures and Liturgy, while the latter had charge of the grammar and other schools.

Nothing occurred to interrupt the entire confidence reposed by the body of the Syrian clergy in their professed reformers, nor the even tenor of the gradual improvement of both priests and people, until the year

1826; when the violent proceedings of Mar Athanasius impeded the latter, though they did not injure the former. This dignity, having received his appointment to the episcopate of the Syrian churches from the patriarch of Antioch, considered his own claims of superior validity to those of Mar Philoxenes, who was at that time filling the office of metropolitan; and such was the tumult occasioned by the contention, that the number of students in the college decreased, the schools fell off, and the general interests of the mission were not a little affected. The storm, though violent, was, however, of short duration, and ended in the forcible removal of Athanasius from the territory of Travancore, by colonel Newall, the British resident.

We may infer the progress of education from the following increased returns, communicated by the missionaries in 1830:—"Besides one hundred students in the college, and forty-eight in the grammar school, there were one thousand three hundred and eighty-four boys in sixty-three parochial schools. At the same time, the average attendance at a female school established in 1827, by Mr. Fenn, amounted to sixty-five girls. Four printing-presses have, for some time past, been constantly employed in printing portions of Scripture, and religious treatises adapted to the wants of the people. In the distribution of the word of

God, the metropolitan himself assists, and to meet the general desire of the Syrians for Biblical information, four Scripture readers have been for some time beneficially employed."

The testimony of archdeacon Robinson, an unbiassed spectator, as to the state of the mission in 1830, is valuable. He thus writes:—"It was highly gratifying to witness the great progress, both of sound learning and religious feeling, among the Syrian youth, who are destined for holy orders; the great desire for education which has spread throughout the country; and the confidence and affection with which the brethren at Cottayam are regarded generally, both by the clergy and laity. The improvement thus produced, especially among the candidates for the priesthood, gives us the best ground of hope for the future reformation of this church."

In addition to the stations in South India already mentioned, there are others in connection with the Church Missionary Society at Pulical, Allepie and Cochin, supplied by *clergymen*, assisted by native catechists and teachers. At Tellicherry, also, and at Bellary, the society has a catechist, but has not yet been able to supply a missionary for these two places. The schools at these five last-mentioned stations contain one thousand two hundred and seventy children.

## BOMBAY AND WESTERN INDIA.

LITTLE of missionary enterprise has been engaged in at Bombay; less, perhaps, than at any other single station of the Church Missionary Society. The only laborer there, in 1823, was the Rev. R. Kenney, who had been appointed to this post two years before. He had one hundred and fifty boys under religious instruction; and about twenty were in the habit of attending at his house to learn Mahratta and English, and thus afforded him an opportunity of conveying to them a knowledge of gospel truth. The letters of some of these boys are interesting, and afford grounds for hope that a saving change has been effected in the hearts of individuals of their number.

In July, 1826, the Rev. Messrs. Mitchell and Steward, with their wives, arrived at Bombay, Mr. Kenney having been obliged, by the illness of his family, to return to England. In a few months, two schools were established, at which about thirty-five native girls attended. These institutions, however, soon experienced a great loss, in the removal by death of Mrs. Steward. The missionaries, in teaching some native youths, were gratified to observe the deep attention

with which instruction of a decidedly religious nature was received by their pupils. Mr. Mitchell having been left, by the removal of Mr. Steward, the only missionary on the station, took up his residence first at Bassèen, about forty miles north of Bombay, and subsequently at Tannah, where he was chiefly occupied in the superintendence of schools. The attendance at these amounted, in 1828, to two hundred and fifty-six boys and thirty girls.

The mission was strengthened, in 1829, by the arrival of Messrs. Dixon and Farrer, the former of whom has resided since that time chiefly at Bassèen, and has edited the Gospel of St. Luke and the Acts of the Apostles in the Persian language. Mr. Farrer was stationed at Bandora, and, since the return home of Mr. Mitchell, these two are the only laborers in connection with the Church Missionary Society at this station. At the date of the last reports, three hundred and eighty-eight boys and twenty-six girls were receiving Christian instruction. Much success has not hitherto attended the preaching of the gospel to the natives.

## CHAPTER VI.

## MISSION IN THE ISLAND OF CEYLON.

THE directors of the Church Missionary Society having determined on sending four clergymen to Ceylon, the Rev. Messrs. Lambrick, Mayor, Ward and Knight were appointed to that mission; and in the month of June, 1818, they arrived safely at Colombo, where they were received with the utmost cordiality by all classes of persons. His excellency the governor was absent at the time of their arrival, in consequence of an insurrection in the Kandian provinces; and they were, therefore, detained for some time from proceeding to their respective stations; but this delay was attended with the advantage of their obtaining much information respecting the state of the island, and of the particular places to which their attention had been directed. As the result of these inquiries, Mr. Lambrick was fixed at Kandy, instead of Colombo, which had been originally intended, and Mr. Ward at Calpernym, instead of Trincomalee; Mr. Mayor proceeding, as originally destined, to Galle, and Mr. Knight to Jaffnapatam.

In a letter dated Kandy, October 27, 1818, Mr. Lambrick says, "I have had full employment for the exercise of my ministry among the numbers of our countrymen here, both civil and military, and especially in the crowded hospitals; but hitherto I have been precluded from any public missionary exertions. The town, indeed, has been almost deserted by the native inhabitants, ever since the rebellion broke out; but we have the greatest encouragement to hope that God is about to restore the blessings of peace; and with it the people will return. I cannot, at present, be permitted to preach to the natives; but I have obtained authority to open schools, and have engaged two of the priests to be the masters of them; as they have promised to conform to my directions.

"A few days ago, the governor, in the prospect of the rebellion being speedily terminated, proposed returning to Colombo, and desired that I might be asked whether I would remain here after he had left. And, on my signifying my assent, his excellency conferred upon me the appointment of assistant chaplain to the forces in Kandy; which, as long as I retain it, will save the society my personal expenses.

"I am applying myself as closely as possible to the acquirement of the language; and though my progress is not equal to my wishes, I hope to surmount its difficulties, at least so far as to deliver a written sermon in it intelligibly, in less than a twelvemonth; and I hope, long before that time, to be permitted to preach to the natives, through an interpreter. I have had several very interesting conversations with some of the priests, two of whom have taken the New Testament, with a promise to read it attentively."

At Calpentym, Mr. Ward found the people, generally speaking, in the depth of poverty and ignorance. Heathen, Mahometans and Roman Catholics were all bigots in their respective systems; and the greater part of the Protestants were perfectly indifferent about the religion which they professed. The sabbath was also wofully disregarded, and profaned by cock-fighting, gaming and drunkenness; so that few persons seemed inclined to attend on the ministration of the word. Some of these, however, appeared to listen with attention; and it is hoped that, in a few instances, the serious conversation which our missionary introduced, when visiting the natives, was productive of beneficial effects. The school, established by Mr. Ward, appears, for some time, to have been tolerably well attended; but, in the spring of 1819, the pupils were so materially diminished, in consequence of that severe visitation, the *cholera morbus*, that a temporary abandonment of it became necessary.

The first person who died of the epidemic, at Calpentym, was the wife of a poor native Christian; and as Mr. Ward understood that there was another woman afflicted with the same disease, he went with Mr. Knight, who was then with him, to the house; but, besides the female to whom we have alluded, they found two men and a youth, all laboring under the same affliction. The scene was deeply affecting, as the sufferers (all of whom were of one family) were perfectly helpless, and their relatives had abandoned them to their fate, under the idea that it would be in vain to attempt their restoration. Medicines and suitable nourishment were promptly furnished by the

kindness of Mr. Ward and his friend, and under the blessing of God, the men began to exhibit favorable symptoms; but the woman and the youth, being superstitiously prejudiced against the medicine, expired in the course of the evening.

The next day, on the survivors being revisited by the missionaries, a number of heathens came from an adjacent temple, with consecrated ashes, which the invalids were to rub on their foreheads, as the badge of their religious profession. These, however, the poor creatures appeared to receive very reluctantly, as they had just before told their kind benefactors that they had resolved to embrace Christianity. The Catholics, in the mean time, were pretending to perform miracles, by giving the people their holy water; and the Gentoos were anxious to make it appear, that some sick persons had been restored to health, by prostrating themselves in their temple.

Of *Galle*, the scene of Mr. Mayor's exertions, that gentleman observes, "We have free access to the natives, and their prejudices against Christianity are not deeply rooted. The children possess an intellect capable of the highest cultivation, and their parents are willing to have them taught to read. The Europeans and head-men are also favorable to our missionary labors; so that we have encouragements to persevere; though the ignorance and indifference of the people would, of themselves, greatly diminish our expectation of success. There are upwards of three thousand Mahometans in *Galle*, who speak Malabar; but hitherto no attempt has been made to lead them into the way of truth. They are persons of very quick understanding, but so completely engrossed in trade, that missionaries have been discouraged from using any means to instruct them. Several of them, however, have called on me, desiring me to educate their sons in English; and a considerable number attend daily at my house, together with several Cingalese, and a Buddhist priest."

Towards the latter end of October, Mr. Mayor made an excursion up the river *Gindra*, and explored the villages on its banks, to a distance of about thirty miles from *Galle*, which led to the establishment of various schools among them. At a short distance from the first village at which he stopped, he found the remains of one of the heathen ceremonies called "a devil's dance." "At these meetings," says he, "which always take place in the night, the devil's priest attends, dressed in a red cloak, and accompanied by several tom-tom beaters. Whilst these men are beating the tom-tom (a sort of drum), the priest dances before the people, repeats certain incantations, and receives the offerings of money or provisions made by the surrounding throng. The money he is supposed

to carry to a certain spot in the Kandian country, where the devil is said to reside. Persons who are sick attend these meetings, in hopes of being cured; or, if their illness be so severe that they cannot be carried from home, the dance is celebrated at the sick man's house."

At another village, about six miles farther, an elderly man applied to our missionary, requesting him to baptize his child; but, on being seriously questioned respecting his knowledge of the Saviour, and the state of his own heart, he appeared to be lamentably ignorant. "The Dutch," says Mr. Mayor, "have done much injury to the cause of Christianity in this island; by disqualifying all persons from inheriting property who have not been baptized. In consequence of this law, every one, whether he worship Budhu or the devil, is anxious to be admitted into the Christian church by baptism. And you will be shocked when I tell you that there is scarcely one of the devil's priests who has not been baptized;—scarcely one of those who offer sacrifices to the prince of darkness, or prostrate themselves before the image of Budhu, who has not his name enrolled among the disciples of Christ!"

In another communication, Mr. Mayor gives the following account of the Buddhist priests, who, it seems, are supported entirely by the people:—"They wear a long yellow robe, which covers the whole body, from the neck to the feet; and in their mode of living they are remarkably abstemious, never taking any food after noon. For the most part, they are very unlearned; though some of them appear to be as subtle objectors against the truths of revelation as infidels in England. It is contrary to their religion to marry. In their temples they have several large figures of Budhu, before which they and their people prostrate themselves, and offer gifts. They deny that the heavens and the earth were created by a superior Being, and assert that all things exist by chance. They regard Budhu as a sort of god, who, by chance, has obtained the preëminence; and they believe that he has appeared in the world about three hundred times, in different forms of birds and beasts. They hold the doctrine of transmigration, and suppose that all bodily diseases are the consequences of sin committed in a former state of existence."

The Rev. Joseph Knight, in the mean time, had removed to *Nellore*, a parish very near to *Jaffna*, which afforded him the advantage of sitting down in the midst of the natives, and, at the same time, enabled him to perform the duties of chaplain at the Fort church in *Jaffna*. Of the heathen in his neighborhood, he observes, "This is one of the strong-holds of idolatry; as one of the largest temples in the whole district (in which there are said to be not less than a

thousand) is at Nellore. There are annual exhibitions, such as are described by Dr. Buchanan in his Researches; and I have myself witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are, at present, deeply rooted in favor of their ancient customs and superstitions; and the Bramins, in addition to their prejudices of caste, and regard for reputation, have all their temporal-interests at stake; for if once they renounced idolatry, they would have no means of support.

"With respect to the Roman Catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals, they are said to effect wonders with the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings; by which their funds and their influence are rapidly increased. Indeed, the Catholics and Gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Soon after his removal to this station, Mr. Knight opened his house for preaching, and was occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honorable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them—in their temples, at their houses, or by the way-side. And, in addition to these exertions, he opened a school for the purpose of instructing boys in reading the Holy Scriptures, and had, in a short time, the pleasure of collecting twenty-four pupils, who evinced an excellent capacity, and made a pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which, his labors were necessarily suspended, the school was broken up, and the state of the natives, under this afflictive visitation, became truly distressing. "The people," says Mr. Knight, "no longer ventured to walk about; the Bramins persuading them that the devils, which they said were parading the streets, would afflict them with the sickness. The markets and places of public resort were consequently deserted. Numbers of temples were erected in every direction;—expensive sacrifices of sheep, fowls, rice and flowers, were offered;—and numberless ceremonies and superstitions were resorted to, in order to conciliate the favor of the devil, whom they worship with much dread; or to appease some angry goddess, who they said was displeased with them. Idols were paraded

about the streets in grand procession; and piping and drumming were continued at the temples whole nights, for weeks successively; while the crafty Bramins took advantage of the fears and credulity of the people, to promote their own interests."

One evening, in returning from Jaffna, our missionary saw, at a distance, a splendid procession of the idols from the principal temple, attended with canopies, torches, music, &c. The inhabitants of those parts through which the procession was to pass, had been employed all day in cleaning and ornamenting their streets; and many scores of valuable plantain-trees had been destroyed, to prepare for this idolatrous ceremony. These were stuck up, and formed into booths or arbors, at the entrance of every door or gate, and particularly at the corner of the roads. Under each booth was placed an earthen pot, containing water, or cocoa-nuts, herbs, and flowers, as an offering to the idols; and the roads, from which every stick and leaf had been carefully swept, were sprinkled, to lay the dust. Before the procession passed, the arbors, &c. were well lighted with lamps, and a considerable number of persons attended the ceremony; but, in a few minutes afterwards, the lights were extinguished, and no individual ventured to remain in the streets, from the apprehension of meeting the devil.

In the course of the same month, a person who had done some work for Mr. Knight came to ask for his money, saying that he wanted it to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavor to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled with much superstitious veneration in an earthen dish, used only for this purpose, and then broken, or laid aside till that day twelvemonth. They profess to discover their destiny by the manner in which the rice first begins to boil. If it boil up freely, they suppose the devil is pleased, and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated."

Mr. Mayor, in the meantime, had resolved, with the approbation of his brethren, to remove from Galle some miles into the interior, where he might devote himself entirely to the natives. Accordingly, he took up his station at the village of Badagamme, containing about a thousand inhabitants; and, having obtained a tract of land from the government, erected a comfortable house on an eminence, which commanded a delightful prospect of a winding river, a fertile valley, well-cultivated fields, and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about a hundred children, besides adults;

and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingenuously confessed that the doctrines of Christianity were more reasonable, and better adapted to the wants of man, than the religion of Budhu. The priests, however, were so well convinced that it was their own interest to uphold the ancient system of delusion, that they were almost invariably found, upon all occasions, to resist every argument adduced in support of the truth. This branch of the mission was afterwards strengthened by the labors of Mr. Ward, who removed thither from Nellore, as the climate at the latter place was found unsuitable to his constitution.

On the 4th of August, 1820, some grand ceremonies were performed at a temple in the vicinity of Neillore, where the Rev. Mr. Knight was now laboring without assistance. Three idols, intended to represent a being called Conderswamy and his two wives, were placed on figures larger than life, representing a cow with a human head and breast, a horse, and a ram. These figures were gaudily painted, elevated on poles above the people, and carried round the temple on men's shoulders. Dancing girls, richly decorated, drummers and pipers, and rows of torches, preceded the idols; and immediately before them were four or five figures of the trident, with a flaming light issuing from each prong; and above each image was a white canopy or umbrella. On each side of the road, forming a lane for the procession, were many canopies, flags, peacocks' feathers, and various decorations; all together presenting a very splendid, and, to the ignorant natives, an imposing appearance.

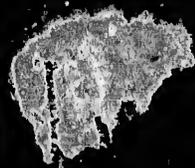
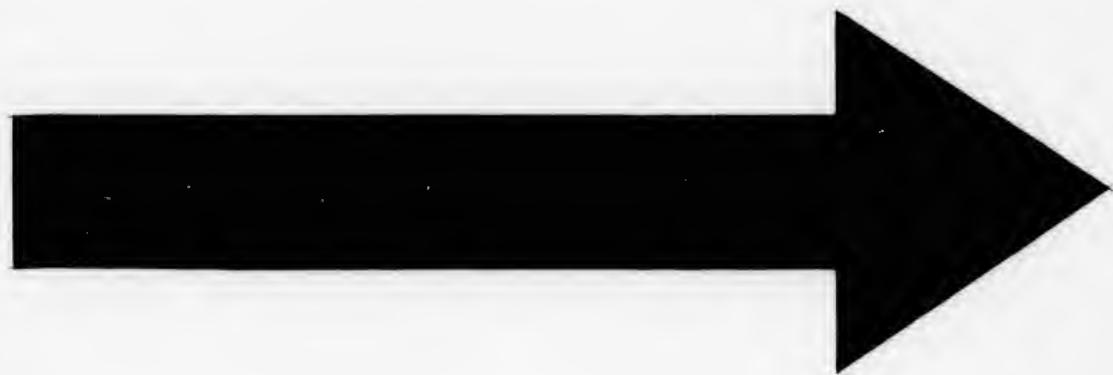
Before the procession began to move, a sacrifice, consisting of some of the fruits of the country, was offered to the idols. A cocoa-nut was then dashed and broken against a stone; the water which it contained was spilled, and the pieces of the broken shell were eagerly seized by those who stood around. A cloth was suspended, to hide from the multitude the ceremony of sacrificing, and only one instrument (a kind of trumpet) was sounded; but as soon as the cloth was removed, and the splendor of the ornaments appeared, a dinning clangor arose, and the hands of the whole multitude were clasped and elevated above their heads, in token of homage to their imaginary gods. Behind the images, about fifteen persons rolled in the dust, all the way they went; probably as an atonement for sin, or in fulfilment of some vow, made by the deluded worshippers in a period of sickness or distress. At the close of the procession, before the images were taken into the temple, sacrifice was again offered; the dancing girls and musicians parading in a large circle round the idols, while the stunning

sound of tom-toms, cymbals, and harsh instruments of various kinds, reverberated on all sides. "Such is the scene," says Mr. Knight, "which, from time to time, attracts thousands of spectators, all of whom believe that what is done is verily pleasing to God."

In the month of September, the Rev. Thomas Browning and his wife arrived at Ceylon; and, by permission of the lieutenant-governor, proceeded to join Mr. Lambrick at Kandy. Here they found a large and attentive congregation; and were not a little gratified with receiving under their protection a little Kandian orphan, of about two years of age, who was obtained from a Caffre soldier, by paying the expenses which the child had occasioned since the death of his mother. They had also the pleasure, on the second sabbath in November, of witnessing the baptism of an adult heathen,—a young African, belonging to one of the Ceylon regiments, who had, for a considerable time, been under a daily course of religious instruction, and had given the most satisfactory proofs of the commencement of a work of divine grace upon his heart. He had, for some time, been desirous of baptism, but had no sponsors; but when Mr. and Mrs. Browning saw him, and heard his unaffected statements, they cheerfully supplied this deficiency, and became his witnesses before the congregation.

On the 14th of February, 1821, the foundation stone of a church was laid at Badagamme, in the presence of a great concourse of the natives. Mr. Ward, in alluding to this circumstance, observes "The principal head-man in this part of the district attended. He had before sent a subscription of fifty six-dollars toward its erection, and a considerable number of the natives, who were present, came forward and subscribed according to their ability. Brother Mayor, Mr. Glenie, the head modelier, and myself, addressed the people; and rice, curry and fruits were provided for all who chose to partake of them. About three hundred and fifty children were present."

About four months after the founding of the church, Mr. Ward was requested, one sabbath day, to visit a young woman on her dying bed. It appears that she had been one of the first pupils in the female school established at Badagamme, and had afterward married and settled at Galle. Finding herself gradually sinking into the arms of death, she did not desire some heathenish ceremony to be performed, as she formerly would have done, but sent for one of the missionaries, and earnestly requested him to pray for her; observing, that she had heard of Jesus Christ at Badagamme, and that she trusted in him alone for the salvation of her soul. Mr. Ward saw her about a quarter of an hour before she bade an everlasting adieu to the things of time and sense; and her dying testimony to





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the truth was well calculated to cheer his spirits, and to encourage him in the prosecution of his important labors.

The consistent views and peaceful departure of this young woman form a striking contrast with the blindness and delusion of her unconverted countrymen; of which the following is an affecting instance:—

"A priest," says Mr. Mayor, "came to me, one day, from a temple in the Kandian territory, wishing to consult me about his health. He had in his hand a thick cane walking-stick, with a large ivory top. I had the curiosity to examine it, and found that the top unscrewed, and that within it there was contrived a little box, in which two small pills had been deposited. Upon inquiry, the priest informed me that these pills were kept in the box as a preservative against the attacks of elephants. I asked how they could possibly operate as a defence against so powerful an animal. Was there any thing peculiar in the smell of the drug, to prevent the elephant's approach? or did it any way hinder the elephant from seeing him on his journey? He replied, that it did not act in this way; but while he walked with this stick, he could pursue his journey through the jungle in safety, and no animal would molest him. In vain did I endeavor to point out the folly of trusting in such delusions, and to convince him that the Almighty Creator was the only secure defence on which man could rely. He went away to his temple—a long journey—in full confidence, that, though he had to pass through many jungles, no beast would rush out to destroy him, because of the magic of his much-prized wand."

From the beginning of 1822, the labors of the missionaries at Badagamme were considerably increased, in consequence of their having undertaken the superintendance of nearly forty government schools in the districts of Galle and Matura. The field of usefulness, however, which was thus thrown open, may be judged of by the statements of Mr. Ward, who observes, "These schools have been established by government for many years, but have always been inefficient, from want of regular superintendance. They extend over all this and the adjoining districts, and are situated in the most populous villages. Two masters are attached to each school, but many of these, at present, are very ignorant of the Christian religion; and we are, therefore, directing our first attention to them, in the hope that they will become the regular channels for conveying religious knowledge, not only to the rising generation, but to the people of their respective villages. These schools will give us access to many thousand natives; they will also increase our influence, and will afford us many more opportunities of preaching the gospel, and of distributing the Scrip-

tures and tracts, than we could have had without them. Were we, indeed, but competently qualified in the languages, and could but expose ourselves to the sun, we might spend our days, like the first great missionary, the Lord from heaven; in travelling from village to village, preaching the things which concern the kingdom of God."

At Kandy, about the same time, Mr. Lambrick was disengaged, by the arrival of another chaplain, from his pastoral relation with the Europeans of that place, and received the thanks of government for the exemplary manner in which he had performed his ministerial duties. He and his colleague, Mr. Browning, were now anxious to remove to a village at the distance of about nine miles, which they considered as a spot peculiarly eligible for the direct objects of the mission; but, as this place was out of the reach of military protection, the British resident at Kandy dissuaded them from the prosecution of a plan which he considered to be attended with serious danger. In February, Mr. Lambrick visited Colombo, for the purpose of laying before his excellency sir Edward Paget, the state and prospects of the mission, and afterwards proceeded to Badagamme, in order to confer with his brethren on the same interesting subject. On his return, Mr. and Mrs. Browning took the same route, for the relief of Mrs. Browning's mind, depressed by the recent loss of a beloved infant.

At Nellore, the mission was strengthened, in the month of March, by the arrival of the Rev. Mr. Bailey and his wife from England; and most of the schools which had been suspended in the preceding year, in consequence of the epidemic, were not only resumed, but some of the pupils afforded more satisfaction to their teachers than they ever had done previously to the suspension. The numbers who attended, however, were considerably less than formerly, many of the boys, as well as their parents, having been carried off by the cholera morbus.

On the return of Mr. and Mrs. Brown to Kandy, in the month of May, Mr. Lambrick removed to Cotta, a large village about six miles from Colombo, containing about four thousand five hundred inhabitants, where he purchased from government a piece of ground, of about five acres, and erected a dwelling-house and printing-office. After residing a short time at this new station, he observes, "Experience has proved it to be a most desirable place for a permanent missionary establishment. It is in the midst of a numerous population, among which schools might be established to an extent sufficient, together with preaching, to fill the hands of two or three missionaries in superintending them. It appears to be as healthy as any part of the island; and is very favor-

ably situated for maintaining a communication with Colombo, both by land and water, while, at the same time, it is sufficiently distant from it, to avoid the evils connected with a large town.

"I have found the people here nominal Christians; but they are grossly ignorant of the first truths of Christianity, and awfully indifferent about them. But a small proportion come to hear me: among these, however, I am pleased to see some women. On week days, I go out among them, and talk to as many as are disposed to listen. The cold assent which they give equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance, I would mention, that, one day, on asking a man of what religion he was, he replied, 'Budhu's.' 'So then,' I said, 'you are not a Christian?' 'O yes, to be sure,' he rejoined, 'I am a Christian; and of the Reformed Protestants too.' Now what this man, with unusual simplicity declared, is, I believe, a true description of the great mass of the people around us. They are Budbists in belief, but politically Christians."

In the beginning of October, the annual meeting of the laborers in the Ceylon mission was held at Badagamme; on which occasion, all were present except Mrs. Browning and Mrs. Bailey—Messrs. Lambrick and Browning attending from Kaudy, and Messrs. Knight and Bailey, with the sister of the former, from Nellore. Referring to this meeting, Mr. Knight thus speaks of the station in which he had the pleasure of meeting and conferring with his pious coadjutors:—On our arrival at Galle, we were highly delighted with the beautiful scenery of the place, but more especially with that of Badagamme;—the rich verdure which every where meets the eye; the fine fresh-water river, on which are frequently seen the Cingalese, with their little canoes, carrying their commodities to the market of Galle, or returning with supplies for their families; the extensive and commanding prospects; the distant mountains; and almost every other natural object,—calculated to gratify the sight and charm the imagination. After passing four years in the sultry plains of Jaffna, the contrast was so great, that I almost seemed to be transported into an earthly paradise. But to see the children of the schools and their parents training along the distant roads, and ascending the hill, on the sabbath day, to attend the worship of God, is calculated to impress the mind of a Christian with more sublime and delightful thoughts: and it may be confidently hoped that these highly favored people will, ere long, ascend to the house of God with hearts filled with love to that Saviour, of whom they have, indeed, heretofore sometimes heard, and into whose

holy faith most of them have been baptized, but of whom they have hitherto been, for the most part, altogether ignorant.

The church of Badagamme was, at this time, nearly completed, and its tower excited much notice; as an object of this kind had never previously been seen in the island. The church itself is a substantial structure, eighty-four feet by forty-three, and the interior is well adapted for the accommodation of a large congregation. In the erection of this edifice, the missionaries had to encounter difficulties which they could not have anticipated, but which they were happily enabled to surmount. In digging for the foundation, the workmen soon came to an extensive bed of rocks, which it was necessary, in some parts, to reduce ten feet in thickness; and as they consisted of the hardest granite, this could only be effected by gunpowder; the issue of which material from the public stores had been recently prohibited, in consequence of the aspect of affairs in the Kandian territories. The lieutenant-governor, however, kindly granted a license which obviated this difficulty; and though seven hundred pounds' weight of powder were required instead of fifty, which, in the first instance, were calculated, the explosion of the rocks furnished the best possible materials for the building. "This," says Mr. Mayor, "is the first church which has ever been erected in the interior of this island, for the sole benefit of the Cingalese; and it will remain, I doubt not, a monument to future ages of the day when the Sun of Righteousness first arose upon this benighted village; and of that compassion with which the Saviour has inspired British Christians toward the deluded natives of Ceylon."

"While we were engaged in laying the foundation of this earthly temple, it was our endeavor also to lay the foundation of a spiritual one; and we cannot but hope that the numerous laborers who received, for many months, daily instruction in the things belonging to the kingdom of God, have felt those convictions of the truth of our holy religion, which will be as permanent in their effects on the population around us, as the edifice which they have been employed to erect. We daily explained to them a portion of Scripture, and prayed with them, before they commenced their work; so that a general knowledge of the truths of the gospel has been diffused among them; and we do not hesitate to say, that their confidence in Buddhism, if not entirely destroyed, is much shaken."

In respect to the ministration of the gospel in the vicinity of Badagamme, the same excellent missionary communicates the following interesting particulars:—

"We go out among the people daily, and collect a

congregation in the following manner:—We send a messenger to the most respectable native residing near other inhabitants, and tell him that we intend to come and preach at his house in the afternoon, or on the morrow, as it may be; and request him to give notice to his neighbors, and collect them together. If it be not convenient for him to receive us at the time appointed, he will request us to come on another day. At the appointed time, we set out; and, on approaching within a reasonable distance, we begin to look round the fields, to see if there be any persons at labor, whom we may invite to come and hear us. Sometimes we meet with a group of women, weeding the paddy fields; and, after pleading some excuse, they generally yield to our importunities, and go forth to hear the preaching of the word. The men who are working with the hoe sometimes tell us, that listening to our discourses will not supply them with food; but it seldom happens that they ultimately refuse to accompany us. Formerly, they would run and hide themselves, when they saw us coming toward them, or, if they promised to come, they would remain behind; but they now seem less unwilling to hear than they were, and seldom turn back, when we have persuaded them to set out. They put their hoes across their shoulders; and, unconscious of the advantage which they may hereafter receive from their compliance, they proceed, from a feeling of respect and attachment to us, to hear the sound of the gospel. Besides gathering them thus from the fields and ways, we call at their houses, and persuade as many as are at home, and able to go out, to attend also.

“When we are arrived at the house, we find mats laid on the ground, beneath the shade of the trees, in a sort of court, where the people sit down, the women distinct from the men; and on these occasions we have sometimes a hundred, and seldom fewer than thirty hearers. They listen with much attention, and are very orderly in their conduct. Indeed, we know not that there is an individual near us, from the highest to the lowest, who would not receive us gladly, and allow of the people assembling about his house to hear the word of God:—not that they have renounced Buddhism, or the worship of devils;—their eyes are not yet open to discern the sin and folly of their former vain superstitions and idolatry; but they have a sort of respect for religious ceremonies, and, while they believe our religion to be a good one, they still regard their own as good also.”

The four stations of the Church Missionary Society were thus occupied in 1823. At Cotta were the Rev. Messrs. Lambrick and Bailey, the latter married, assisted by four native teachers. The Rev. Mr. and Mrs. Browning, with five native assistants, were at

Kandy. Badagamme was occupied by the Rev. Messrs. Mayor and Ward, both married, and five native assistants; and at Nellore were laboring the Rev. W. Adley, with Mrs. Adley, Rev. J. Knight, and ten native assistants. At this period, there were twenty-four schools at the different stations, in which seven hundred and twenty-four boys and one hundred and twenty-one girls daily received Christian instruction.

In the Annual Survey of Missionary Stations, published in February, 1825, the following particulars are communicated, relative to the operations and successes of the brethren in Ceylon:—

At Kandy, and in the neighborhood, Mr. Browning has, for some time, preached thrice on the sabbath, in Cingalese;—at one of the schools, at his own house, and at the prison. The Cingalese prisoners, sixty or seventy in number, generally appeared thankful for his services, and the average attendance at his own house was from thirty to two hundred persons. In four boys' schools there were one hundred and nineteen scholars, with an average attendance of eighty-three; and, in the girls' school, an average attendance of eight out of ten. Christian books were used in each of these seminaries, and a school-visitor had been engaged, to stir up the masters to zeal and diligence. Two other schools were about to be opened; and, as the sphere for missionary exertion was evidently enlarging in the surrounding villages, a new station had been proposed at Ratnapoorah, nearly in a direct line from Galle to Kandy, and almost equi-distant between them.

At Cotta there were, at the same time, a hundred and seven scholars, in four schools, with an average attendance of eighty-three; and a fifth seminary had been opened, with a greater attendance than either of the others; but the number of pupils was not given. It was also resolved to form a Christian institution; and, in his last communication on that subject, Mr. Lambrick observes, “A more eligible situation for the purpose could not, probably, be found in the whole island. We have been endeavoring to enlarge our ground by the purchase of some adjoining pieces from the natives, and are beginning to collect materials, which, in this country, requires a considerable time.”

At Badagamme, the new church was opened on the 11th of March, 1824, when the Hon. and Rev. Dr. Twissleton, archdeacon of Colombo, preached in English, and the Rev. S. Lambrick in Cingalese. In five boys' schools, containing one hundred and ninety-seven scholars, there was an average attendance of one hundred and fifteen; and in the girls' school, containing seventy-two pupils, there was an average attendance of fifty-nine.

Of the general state of the mission at Badagamme, Mr. Mayor says, "We never felt more happy in our work than we do at this time; nor had a fuller conviction that we shall yet have abundant cause to praise the Lord, for having called us to labor among those who had never before heard of his name. We have lately been stirred up to pray more earnestly and to labor more diligently, and our faith and hope have much increased; so that, though we cannot tell you of any who are yet truly brought out of darkness into the marvellous light of the knowledge of divine truth, we feel a full assurance that God will glorify his power in the salvation of this people."

At *Nellore*, divine service continued to be performed in Mr. Knight's house, but as there was not sufficient accommodation for all who were inclined to attend, he had determined on opening the new church which had been erected in that station, without waiting for its completion. He was also in the habit of preaching, once or twice every sabbath, at some of the schools where adults attended; but of these persons he remarks, "I cannot perceive that any yet come for the purpose of obtaining instruction. Curiosity—the desire of gain—the hope that I shall recommend them to some government office, or intercede for them when they have lawsuits pending in the courts of justice—or some other worldly inducement, often prompts one and another to come to hear me; and in some instances they will attend for so long a time as to excite our hopes respecting them, before we are able to discover their true motive. This state of things is exceedingly discouraging, but it must be borne with; and it should teach the missionary to look more steadfastly to the power and promise of God, where he is in no danger of being disappointed."

Ten schools were, at this time, established in *Nellore* and the vicinity; and an additional school had been recently opened for children, to be named and supported by benefactors. Mrs. Knight had also begun to assemble the girls of the different schools on sabbath afternoons, for the purpose of teaching them to read printed books; and her excellent husband, in alluding to this circumstance, observes, "We have much encouragement to proceed in our work; as the success which we have already met with affords the strongest reason to hope, that, by the divine blessing, our best wishes will, at length, be fully realized; and that the degraded females of the *Jaffna* district, who have been so long enslaved by ignorance and superstition, will yet see a brighter day."

Well did the lamented Heber say of *Ceylon*, that here "only man is vile;" and vile indeed he is. Other missionary stations present lamentable pictures of man in his fallen state, giving way to sin, and thus proving

himself to be virtually the servant of Satan; but it remains for this terrestrial paradise to show us our fellow creatures literally worshipping the devil, and in the service of this "horrid king" practising rites the most absurd, impure and degrading; altogether unholy, and therefore most unhappy in this life, and having no hope for another beyond a series of interminable transmigrations or utter annihilation.

In the three years following 1823, the missionaries labored incessantly to make an inroad on the kingdom of darkness, which has so firmly established itself in the minds of these benighted people. Their visible success, however, was not allowed to be commensurate with the energy of their exertions. In raising a temple to the living God, on the ruins of the fortresses of Satan, much work is to be done before the walls appear above ground; old and deep-laid foundations are to be removed, and their place occupied by others of a better kind; and all this toilsome labor, though the most important of the whole structure, is still beneath the surface, and invisible.

Thus it was with the work of the *Ceylon* missionaries: though the schools were gradually increasing in number, and more native children were constantly flocking to them, so that, in 1826, we find there were twenty-nine schools and upwards of one thousand scholars; though native assistants were multiplied in the same year to the number of thirty-eight, yet all this may be considered merely as foundation work, indispensable to the rearing of the spiritual edifice, but not the building itself.

At *Cotta*, in 1826, Mr. Lambrick had seen, as yet, little fruit of his labors, and mourned over the spiritual torpor of the people. From *Badagamme*, also, similar accounts were received. "We have witnessed," say the missionaries, in their report in October, "little to encourage us to hope, that our labors have been owned and blessed by the great Head of the church to the conversion and salvation of sinners. As it respects the people in general, we have still to take up the lamentation of the prophet, and inquire, 'Who hath believed our report? and to whom hath the arm of the Lord been revealed?' They seem as much as ever addicted to their idolatrous ceremonies, and still see no beauty in Christ, that they should desire him as their Saviour. The number of those who attend public worship on the sabbath day has not increased."

At *Nellore*, the appearances were brighter. The cholera, in the preceding year, had fearfully devastated the stations, and the schools, &c. were much fallen off in consequence; the state of the natives, under this afflictive scourge, was truly distressing. Mr. Adley, however, afterwards writes:—"The first month of this year (1826) has been a time of special mercy.

Four persons connected with the station are among those who have been awakened; they have continued to manifest such a knowledge of their need of Christ as the only Saviour, with such a deep concern for the salvation of their souls, that they have been admitted as candidates for baptism. Eight or ten of the elder boys, also, who evince anxiety respecting their eternal welfare, are assembled once a week for further instruction and prayer."

A school-house was opened with divine service, at Kandy, in January, 1826. Besides the sabbath services, Mr. Browning has an evening service in Cingalese on Wednesdays, and one in Portuguese on Thursdays. In the following year (1827), Mr. Browning had some encouragement among the soldiers at Kandy; Mr. Selkirk, also, at Cotta, felt cause to thank God, and to take courage in his work of itinerating among the natives from house to house.

At Badagamme, Mr. Trimmell gives the following view of the state of things:—"Our labors among the people, though not so abundantly blessed as we desire, are not without some evidence that the power and blessing of God have attended them. Of sudden or very decided conversions we have no instance; but we hope the divine light, like the rising sun, is gradually dispelling the darkness of ignorance from the minds of some who have heard from our lips the gospel of God. Prejudice is departing; divine knowledge is spreading; and when the Spirit from on high shall enlighten and change the heart, the kingdom of God will come; and we have great hope, that, with a few, this has been the case."

The printing department was this year conducted with an energy before unprecedented. Nearly eight thousand copies of different works, religious and school books, issued from the press during the course of it. While the cause of missions was thus slowly yet steadily advancing in the island; the number of children under Christian instruction augmenting; the press in active operation; and occasional individual conversions among the adults, causing thanksgivings to mingle with the supplications of the devoted missionaries,—the foundation stone of a Christian institution, for the education of native youths for the ministry, was laid by the governor, sir E. Barnes, 8th November, 1827, and ten boys were admitted on probation. The progress of Christianity at each of the stations, in 1828, appears to have been hopeful. The twilight of gospel day is of long duration, yet it is the sure harbinger of meridian glory. The report for 1829 shows that the important work of translating the Scriptures is in progress; and we learn from the last published accounts received from Ceylon, that a connected series of the

books of the New Testament, as far as the Epistle to the Romans, has been printed, under Mr. Lambrick's care, in the vernacular language of the people. Again, in 1829, the cause of missions was advancing at Nellore. Besides individual instances of conversion, decided proofs of decreasing attachment to idolatry were presented to the missionaries. And it is evident to a reflecting mind, that a certain portion of good must result, when six or seven hundred children, as at this station, are daily committing to memory portions of Holy Writ, and catechisms inculcating similar doctrines. The report from Kandy was favorable. At Badagamme, though the congregations at church increased, yet some discouragement was felt by the missionaries from the daring opposition of the Buddhist priests.

The last report, bringing the accounts of the missionaries down to the beginning of 1831, shows that, at the four stations, there were eight missionaries, with their wives, assisted by sixty-four natives, engaged in the work; there were fifty-four schools, in which one thousand eight hundred and sixty-one boys, two hundred and twenty-four girls, and fifty-seven adults were receiving Christian instruction. Though the ministry of the gospel has not hitherto been attended with a large and extensive blessing, yet at each of the stations, Mr. Lambrick writes, single instances of converting grace have occurred. The total number of these cases does not appear to have been specified; nor is this omission of much importance, for it is not from the number of individuals professing Christianity, that we are to estimate the amount of missionary success; rather are we to look at those marks which indicate a general loosening in the whole system of idolatrous worship, and which surely prognosticate its fall. These indications are discernible, though as yet with some indistinctness, in the aspect of Cingalese society. The missionaries write—"By the publications of the Tract Society, heathenism, during the year, has received a shock, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients. Some, by the exposures which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants; who, if they were known, would probably be severely treated: others, influenced by similar feelings, positively assert that the incantations we have received are not genuine, and that we have been imposed on; while a great number admit that they are genuine, but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them."

## CHAPTER VII.

## NORTH AMERICAN MISSION.

It was in the year 1820, that the attention of the committee was first drawn to the neglected state of the North American Indians. "The western parts of British America, lying between the high ridge called the Rocky mountains and the North Pacific ocean, and extending from about the forty-second to the fifty-seventh degree of north latitude, and the country on the eastern side of the same chain, between the Rocky mountains and Hudson's bay, and visited in recent times by the missionaries, presented an ample scope for Christian exertion." The Rev. J. West, chaplain to the Red river settlement, to the south of lake Winnipeg, territories of the Hudson's Bay Company, may justly be considered as the founder of the mission. Mr. West arrived at the settlement on Red river on the 14th of October. Here were an unfinished building, intended for a Catholic church, and an adjoining house, for the residence of the priest, but no Protestant church or school-house. Mr. West was, therefore, obliged to take up his abode at the colony fort, with a young man whom he had taken out from England in the capacity of a schoolmaster. Here he performed divine service every sabbath day, and his ministry was, in general, well attended by the settlers. On some occasions, indeed, a considerable impression was apparently made on the minds of the hearers, one of whom declared that he considered the first day of his attendance as the happiest of his life; not having been in a place of worship for a period of thirty years, since he left England. Several marriages were also solemnized, and some adults were baptized; but as these were principally *half breeds* (the children of European fathers and Indian mothers), and in the habit of speaking the Indian language, which has no word expressive of a Saviour, it was extremely difficult to convey to their minds any consistent ideas of the person, sufferings and atonement of Christ. Our pious chaplain used his utmost exertions, however, simply and faithfully to explain to them the true nature and object of the baptismal rite; and, after a short time, he got a log-house repaired for the schoolmaster, among the Protestant settlers, about three miles

below the fort, where the work of instruction was commenced with about twenty children.

On the 15th of January, 1821, Mr. West, at the request of the Hudson's Bay Company, set out, for the purpose of visiting their provision posts at Brandon House and Beaver Creek. On this occasion, he travelled in a carriage called a *cariole*, drawn by three wolf-dogs, with a driver, and followed by a sledge with his luggage, drawn by two dogs. The weather was so severely cold, that, in some parts of the journey, his nose and part of his face were completely frozen; but this inconvenience was removed by rubbing the parts affected with snow; and though, in his evening encampments, he had no other canopy than the heavens, he observes that he slept much better than he could have anticipated with a blanket doubled on the frozen snow, and a buffalo robe as a covering; whilst his attendants watched alternately, and kept up a good fire during the night.

Two days after his arrival at Brandon House, our traveller had an opportunity of seeing an Indian corpse *staged*, i. e. put upon a few cross sticks about ten feet from the ground. "In burying or staging their dead," says he, "the Indians generally put all the property of the deceased into the case; and whenever they visit the corpse, which they do for years afterward, they will encircle the stage or burying-place,—smoke their pipes,—weep bitterly,—and frequently cut themselves with knives, or pierce themselves with the points of sharp instruments. As I followed the corpse to the stage, a melancholy train of thought arose in my mind, from the dark and ignorant state of the poor Indians around me; and I earnestly wished that British benevolence might reach them in missionary exertions, to impart unto them, through divine grace, the blessings of that gospel which brings life and immortality to light."

On reaching Beaver Creek, Mr. West was particularly noticed by some Indians, who had come thither for the purpose of barter, and who, on hearing that he was a religious teacher, stroked him on the head, as a fond father would do to a favorite boy. Towards

evening, however, the effects of the liquor which they had obtained in exchange for their commodities became extremely annoying, and our traveller observes there was such a *bacchanalia* as he had never before witnessed.

The next day, being the sabbath, the company's servants assembled in the forenoon and evening for divine worship. About forty persons were also addressed on the subjects of baptism and marriage; and such an effect was produced upon an elderly man, who had for a considerable time lived without any regard to those sacred institutions, that he earnestly requested the preacher to marry him to the female with whom he resided, and to baptize his seven children.

On his return from this excursion, Mr. West removed from his former residence to a farm belonging to the late earl of Selkirk, about three miles from Fort Douglas, and six from the school. So much inconvenience, however, resulted from these distances, that he resolved, if possible, to erect, in a central situation, a substantial building, which should contain apartments for the schoolmaster—afford accommodation for the Indian children, of whom he had already taken three under his protection—be a day school for the children of the settlers—and also answer the purpose of a church, till a brighter prospect should arise in the colony, and its inhabitants be more congregated. "I became anxious," says he, "to see such a building arise, as a Protestant landmark of Christianity in a vast field of heathenism."

In 1822, this indefatigable man, whose success forms a pleasing proof of what one energetic and persevering mind can effect, wrote to the committee of the Church Missionary Society on behalf of the poor Indians, who were literally perishing for lack of knowledge; and, in consequence of his communications, a special meeting of the directors was held for the purpose of taking into consideration the subject of a North-west American mission. Two gentlemen belonging to the committee of the Hudson's Bay Company were present at this meeting, and from them such important information was obtained relative to the settlement at the Red river, and the prospects of usefulness among the natives in the vicinity, that it was unanimously resolved to attempt the introduction of divine truth into this extensive but long neglected region. The Rev. John West was, accordingly, appointed superintendent of the mission; Mr. George Harbidge, the schoolmaster, who had sailed with him from England, was taken into the service of the society; and it was resolved that such a number of Indian children should be maintained and educated as circumstances might permit. The sum of £100 was placed at his disposal, to enable Mr. West to make trial of his proposed plan.

On the proceedings of the committee being transmitted to Mr. West, he replied to the secretary on the 28th of August, 1822, in the following animated terms:—

"No one ever received news from a far country which more gladdened the heart than your letters did mine. I read them again and again with lively emotions of gratitude, and with joyful hope that, as the sinews of war were now afforded, the banner of the cross would be successfully unfurled among the British North American Indians. My ground of rejoicing is this—the expressed interest and coöperation of the Hudson's Bay Company, as affording facilities which otherwise *could not* be obtained, in seeking to extend the light and influence of the Christian religion among the natives of this vast territory. God be praised that commerce is now consecrated for this purpose! For centuries they have been left to wander through life, uncheered even by a single ray of divine truth; but this darkness, I trust, is now past, and 'a foundation is laid,' as one of the directors writes to me, 'for extending the blessings of religion, morals and education, wherever the representative of the company may set his foot.' All, all is encouraging to proceed; yet I will not conceal my fears, that expectations may be raised too high, as to the progress that may be made in that vast field of labor which presents itself 'There are a great many willows to cut down, and roots to remove,' as an Indian chief said to me, when he welcomed me to the country, 'before the path will be clear to walk in.' The axe, however, is laid to the root of the tree, in the establishment of schools, as the means of instruction, and of diffusing Christian knowledge in this moral wilderness; and we may triumph in the hope that numbers will arise to enjoy what they are capable of feeling—the endearments of social life, as well as of moral and religious elevation."

The letter from which we have extracted the preceding observations was written at York fort, to which Mr. West had made a visit from the Red river; and, during his stay at that place, he had the pleasure of meeting with captain Franklin and Dr. Richardson, who were returning from their enterprising journey to the shores of the polar sea. These gentlemen expressed much interest in behalf of the Esquimaux Indians, and stated that there appeared to be a favorable opening for establishing a school among them, about a hundred and fifty miles north of Churchill, in Hudson's bay; as one of the chiefs had expressed a strong desire to have a white man, for the purpose of instructing his tribe. Mr. West afterwards sent to England a specimen of writing by an Esquimaux Indian, who had accompanied the expedition as a guide,

and who had been taught, by the officers, to read and write.

On the return of Mr. West to Red river, where he arrived, to quote his own words, "after six weeks' buffeting against strong rapids and through stormy lakes," he married Mr. Harbidge, the society's schoolmaster, to a young woman named Elizabeth Bowden, who had recently arrived from England, after being duly qualified to undertake the education of female children. He also opened the new school-house, a building of sixty feet by twenty, as a temporary place of worship; and was much gratified to find that the committee of the Hudson's Bay Company had determined upon educating and providing for the numerous half-breed children, whose parents had died or deserted them; and had requested, in an official communication, that they might be placed under his care and superintendence. Of the Indian boys already under his charge, two had been recently baptized, as being competent to read the New Testament, and to repeat the church catechism and the leading truths of the Christian religion.

"In June, 1823," says Mr. West, "I had the happiness of seeing the accomplishment of the wish so feelingly expressed by the late Mr. Semple, who fell, mortally wounded, near the spot where our buildings are erected. In a letter dated in the year 1815, he observed, 'I have trodden the burned ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship, even upon the smallest scale. I blush to say, that over the whole extent of the Hudson's bay territories no such building exists. It is surely high time that this foul reproach should be done away from among men belonging to a Christian nation. I must confess that I am anxious to see the first little Christian church and steeple of wood slowly rising among the wilds, and to hear the sound of the first sabbath bell which has tolled here since the creation.'

"As I was returning, one evening, from visiting some of the settlers, about nine or ten miles below, the lengthened shadows of the setting sun cast upon our buildings, and the consideration that there was now a landmark of Christianity in this wild waste, and an asylum opened for the instruction and maintenance of Indian children, raised the most agreeable sensations in my mind, and led me into a train of thought which awakened a hope, that, in the divine compassion of the Saviour, it might be the means of raising a spiritual temple in this wilderness to the honor of his name. In the present state of the people, I consider it no small point gained to have formed a religious establishment. The outward walls, even, and the spire of the church, cannot fail of producing some

effect on the minds of a wandering people, and of the population of the settlement."

With respect to the usual attendance on the means of grace, it appears that, during winter, the severity of the weather sometimes precluded the settlers from assembling for the purpose of divine worship; but, from the beginning of March till about the middle of June, the congregation consisted, on an average, of from one hundred to a hundred and thirty persons. The sabbath afternoons were devoted to the gratuitous instruction of all who chose regularly to attend; and on these occasions there were generally forty or fifty scholars present, including some Indian women married to Europeans, besides the Indian children on the missionary establishment.

On the 10th of June, Mr. West preached a farewell sermon to a crowded congregation, and having administered the Lord's supper to those who fervently joined with him in praying for the divine blessing to rest upon the missionary who should officiate during his absence, he parted from his flock and the members of the missionary establishment with tears. "It had been," says he, "a long, and anxious, and arduous scene of labor to me; and my hope was, as about to embark for England, that I might return to the settlement, and be the means of effecting a better order of things."

The weather proved favorable on the morning of his departure, and the boat in which he embarked was soon borne down the river, by the current, towards lake Winnipeg. As the spire of the church receded from view, and our missionary passed several of the houses belonging to the settlers, the inmates came out to take leave of their respected pastor, fervently wishing him a safe voyage, and expressing a hope for the increasing prosperity of the colony.

"With light, favorable winds," says Mr. West, "we soon crossed the lake, and reached Norway House; and such is, generally, the quickness of the passage from this point to York factory, that, in the rapid stream of the rivers, a loaded boat will reach the dépôt in a few days, which will take two or three weeks to return, with excessive toil, from the strength of the opposing current. It appears dangerous to an inexperienced traveller to run the rapids in this passage; but it is seldom attended with any serious accident. The men who have charge of the boats are generally experienced steersmen; and it is highly interesting to see them take the rush of water with their boats, and, with cool intrepidity and skill, direct the sweep or steer-oar to their arrival in safety at the bottom of a rapid of almost a perpendicular fall of many feet, or through a torrent of water of a quarter of a mile, or more, in length. Sometimes, however, the boats strike, in the violence of their descent, so as to cause a fracture,

and hurry the crew to pull ashore, to save the cargo from damage. This accident befell us several times in our passage; but a kind Providence protected us, and we arrived in safety.

Almost immediately after reaching York factory, Mr. West made arrangements for visiting the Esquimaux Indians at fort Churchill, the most northern post belonging to the Hudson's Bay Company. Captain Franklin had suggested the expediency of walking from York fort to that factory, as the passage in a canoe might be long delayed by the immense quantities of ice floating in the bay. Our missionary, therefore, resolved, notwithstanding the distance, to adopt this plan; and, having engaged one of the company's servants, with an Indian hunter, they set out on the 11th of July, in company with two Indians, who happened to be returning to Churchill. "It was necessary," says Mr. West, "that we should embark in a boat to cross the North river; and in rowing round the point of Marsh, we perceived a brightness in the northern horizon, like that reflected from ice, usually called the *blink*, and which led us to suppose that vast fields of it were floating along the coast, in the direction that we were going. It happened to be low water when we crossed the mouth of the river; so that the boat could not approach nearer than about a mile from the shore; which obliged us to walk this distance through the mud and water, to the place where we fixed our encampment for the night, and where the mosquitoes inflicted their torments upon us. We were dreadfully annoyed by them, from the swampy country we had to traverse; and I was glad to start, with the dawn of the following morning, from a spot where they literally blackened our small canvass tent, and hovered around us in clouds, so as to render life itself burdensome. The day, however, afforded us very little relief, while walking nearly ankle deep in water, through the marshes; and such was their torture upon the poor animals, that we frequently saw the deer coming out of the woods, apparently almost blinded and distracted with their numbers, to rush into the water for relief. This gave our hunter an opportunity of killing two of them in the afternoon; so that we had plenty of venison, and a good supply of wild fowl, which he had shot for our evening repast."

The next morning, Mr. West and his companions resumed their journey at sunrise, but the former had obtained little refreshment during the night, in consequence of having been wrapped in a blanket almost to suffocation, in order to elude the stings of the mosquitoes. From these troublesome insects, however, he was happily delivered by a change of wind blowing from off the ice, which was now visible from the horizon to the shores of the bay.

After fording Stony river, they came upon the track of a polar bear, with which the Indian hunter appeared extremely anxious to fall in; but the ferocious animal seemed to have taken a survey of the party, and to have retired into the recesses of an adjacent wood. It seems that, at this season of the year, the bears come off the ice on the bay, on which they have passed several months, subsisting on the seals, which lie sleeping by the sides of the holes in the drift ice when it dissolves, or is driven far from shore. During the summer months, they seek their food among the sea-weed that is thrown up along the coast, or go into the woods in quest of berries. These animals, however, are less dreaded by the Indians than the grizzly bear, which is found toward the Rocky mountains, and is so ferocious that it is seldom attacked, except by very expert hunters, with impunity. "A gentleman," says our missionary, "who was travelling to a distance on the plains to the west of the Red river colony, told me of a narrow escape he once had with his servant boy, in meeting a grizzly bear. They were riding slowly along, near the close of the day, when they espied the animal coming from the verge of a wood in the direction towards them. They immediately quickened the pace of their horses; but being jaded with the day's journey, the bear was soon seen to gain upon them. In this emergency, he hit upon an expedient, which was probably the means of saving their lives. He took the boy, who was screaming with terror, behind him, and abandoned the horse that he rode. When the ferocious animal came up to it, the gentleman, who stopped at some distance, expected to see the bear rend it immediately with his claws; but, to his surprise, after having walked round and smelt at the horse, as it stood motionless with fear, the bear returned to the wood, and the horse was afterwards recovered without injury."

On the morning of the 16th, the travellers forded Broad river; and, at a short distance from its banks, perceived the smoke of an Indian tent, to which they directed their steps. The family, who were upon a hunting excursion from Churchill, were clothed in deer-skins, and the man, who appeared to be a half breed, stated, that though he was now leading an Indian life, his father had been formerly a master at one of the company's posts. He also expressed his willingness to accompany Mr. West to the factory; but as his two sons were gone out in pursuit of a deer, he said he must leave some directions for them on their return. Accordingly, having prepared a broad piece of wood, with his axe, he sketched out several figures, to denote the party with whom he had set out, and by a curve line appended to these, intimated that they were to follow. "We then proceeded,"

says Mr. West, "after the wife had put some kettles upon the back of a miserable looking dog, and had taken her accustomed burden, the tent, with some other articles, on her own shoulders. The little ones were, also, severally laden with a knapsack, and the whole had the appearance of a camp of gipsies moving through the country."

Before the tents were struck the next morning, the hieroglyphics which the old man had left upon the piece of wood brought his two sons, whom he had left hunting, and who had walked the greater part of the night, in order to overtake their family. It seems that the Indians are in the habit of painting symbolical figures, such as those to which we have alluded, on the dressed skins of buffaloes or other animals, and some of these are occasionally bartered at the company's stations. They thus represent the achievement of a victory in war, by sketching out a picture of the successful chief, with the distinguishing mark of his nation, and by rudely delineating the warriors who accompanied him; whilst a number of little figures denote how many prisoners were taken, and so many headless bodies denote the number of those who were slain.

On the 18th, the travellers, who had now no provisions but what they shot on their journey, came to a tent of Chipewyan Indians, where they experienced a very cordial reception; the women beginning to cook venison for them on their arrival, without even inquiring whether they were hungry; and the men proposing to accompany them to Churchill. "As soon as we had finished eating," says Mr. West, "the tent was struck, and the whole party proceeded, with the old man ahead, with a long staff in his hand, followed by his five sons and two daughters, and the rest of us in the train; which suggested to my mind the patriarchal mode of travelling."

On the arrival of the party at fort Churchill, which they reached on the morning of the 21st, an Esquimaux, named Augustus, who had accompanied captain Franklin to the shores of the Polar sea, came out to meet them; and expressed much delight on ascertaining that Mr. West had undertaken such a journey for the purpose of visiting his tribe, who were expected to arrive, within a few days, at the factory. He had not seen his countrymen since he had acted as one of the guides in the northern land expedition, but intended to return with them to his wife and family, laden with the presents and rewards which he had received for his faithful services. "On the 25th," says the excellent clergyman to whom we are indebted for these particulars, "the servants of the company, with the officers, assembled for divine service; and laborious as is the office of a missionary, I felt delight-

ed with its engagements; and thought it a high privilege even to visit the wild inhabitants of the rocks, with the simple design of extending the Redeemer's kingdom among them; and that in a remote quarter of the globe, where probably no Protestant minister had ever placed his foot before.

"The next day, a northern Indian leader came to the fort, with his family; and upon making known to him the object of my journey, he cheerfully promised to give up one of his boys, a lively, active little fellow, to be educated at the native school establishment at the Red river. He appeared very desirous of having his son taught more than the Indians know, and assisted me in obtaining an orphan boy from a widow woman, who was in a tent at a short distance, to accompany his son. I told him that they must go a long way (Churchill being about a thousand miles distant from the colony), but that they would be taken great care of. He made no objection; but said they should go, and that they might return when they had learned enough. This was a striking instance of the confidence of an Indian, and confirmed the opinion that they would part with their children to those in whom they thought they could confide, and to whose tuition they felt persuaded they could safely intrust them. The company's boats were now going to York factory, and would take them there; and as on my return thither, I expected to meet my successor, on his arrival from England, he would take them under his care, in continuing the voyage to the school."

For some days past, Augustus had been in the habit of visiting the ruins of the old factory, about five miles beyond the company's present establishment, in anxious expectation that his countrymen would arrive by the way of the coast, in their seal-skin canoes; and one morning he stated, on his return, that there was an Esquimaux family tented by the shore under one of the rocks. "The next day, therefore," says Mr. West, "I accompanied him to the spot, with an interpreter, under the idea that I might obtain some interesting information; and was much pleased at seeing the family living in the exercise of social affection. The Esquimaux treated his wife with kindness, and there was a constant smile upon her countenance—so opposite to that oppressed and dejected look of the Indian women in general. Through the medium of my interpreter, I obtained the following information:—

"Most of the Esquimaux have one wife, but good hunters have sometimes two. They never leave the sick, infirm or aged, like the northern Indians, to perish; but always drag them on sledges in winter, and take them in canoes in summer, till they die. They never burn their dead, but always bury them.

They do not know who made the sun, the heavens, the waters and the earth; nor whether the person who made these things be dead or alive. They know, however, that there is a bad spirit among them, who causes them to suffer; and they pray to him not to hurt them. They believe, when a wicked man dies, that the bad spirit takes him, and puts him into a hole under ground, where there is a perpetual fire; but when a good man dies, the moon takes him up to a happy place, where he lives as he did upon earth, only he has less to do.

"The Esquimaux was fond of saying that formerly they were as white men—like me. I encouraged him in this idea; but observed that white men *now* knew a great deal more than his tribe, and that many persons in my country wished them to be taught who made the world, &c. On my asking whether they would like to have a white man live among them, to clothe and teach their children, the Esquimaux and his wife appeared to be quite overjoyed at the question—laughed heartily—and said that they wished to know the Great Spirit; adding, that if I came to live among their people, they were sure they would treat me well; as they would be much pleased in having their children taught what white men knew; and would bring provisions, as there was plenty of musk-oxen, deer and salmon. We parted cordially, shaking hands; and, at the same time, I observed to him, that if white men came to live in his country, it would not be because white man's country was not better than his,—but because white man loved the Esquimaux, and wished to teach them how to live and die happy."

Of another party, who arrived a few days afterward, Mr. West observes, "As some of the Esquimaux were returning to Chesterfield inlet, I assembled them, and had the following '*talk*,' previously to my giving them a few presents:—

"Standing in the circle, I said, 'I speak true. I love Esquimaux; and many in my country love them, and wished me to visit them. As a proof that I love them, I came far across the sea, where the sun rises, to see them—not to make house, and trade with them; but to ask them (and they must speak true) if they should like white man to make house, and live in their country, that he might clothe their children, and teach them to read white man's book, to write, and to know the Great Spirit.'"

Mr. West had no sooner ceased speaking, than they all, with one consent, expressed their approbation of his proposal by laughing and shouting; adding, that they would supply plenty of provisions, and would never steal from white man in their own country, though they were conscious that this was sometimes done at the factories. Our missionary then gave to

each individual a clasp-knife, a little tobacco, and a few beads for their wives.

"The Esquimaux," says Mr. West, "who had accompanied captain Franklin, was very anxious that I should see his countrymen conjure; and immediately after I had given them the presents, he got a blanket and a large knife, and told me that one of them would put the knife through his body, and not die—or fire a ball through his breast, leaning upon a musket, without being injured. I objected to the deception; and told him that if his countrymen could really conjure, they should draw to their shores the whales, which were then appearing in the river opposite the fort. It was with some difficulty, however, that I prevented the exhibition."

About fifty miles north of fort Churchill, Mr. West visited another tribe of Esquimaux, who are in the habit of traversing the coast in the neighborhood of Knapp's bay. "We pitched our tent with them," says he, "for two days; and I never knew Indians behave so orderly as they did. They partook of their meals with great cordiality and cheerfulness; and never came into my tent without being asked. To seven of the oldest men among them, I repeated the questions which I had put to the others; and they all appeared overjoyed with the expectation of having a white man among them to make house, and teach their children; promising to furnish him with provisions, and not to steal. I gave to each of these, also, a knife, with a portion of tobacco, and some beads, to take to their wives.

"In parting with these Indians, to return to fort Churchill, I felt a lively interest for their eternal welfare; and shall greatly rejoice if any plan can be devised to accomplish the object of educating their children. They are an interesting race of people, and appear to me to present a fine field for missionary labor, with the hope of much success."

In returning from this excursion to the factory, Mr. West observes, that he had to proceed along a coast the most dangerous to navigate that can be conceived; from the water being studded with fragments of rocks, for miles from the shore, and which are only visible at the reflux of the tide. "The safest course to take," says he, "is to run out to sea, and sail along out of sight of land; but this is hazardous in an open boat, if the weather be stormy, or the water be much ruffled by the wind. The company lost a boat's crew last fall, as they were returning to Churchill, from one of the points of rock where they had been to collect geese, which the Indians had shot, and which were designed to be salted, as part of the winter supply of provisions at the establishment. At first, it was supposed that the boat had been driven out to sea, and

all had perished in the most painful manner; but, during our stay, an Indian came to the fort, to inform the officer that the empty boat was lying on the beach, about six or seven miles to the south of Churchill river. He immediately sent men to the spot, and to search along the coast, for some remains of the bodies of the crew; but not the least appearance of them could be discovered. The boat filled and went down, with the sail set and fastened to the mast, which was the state in which it was found; but whether she struck upon the point of a sunken rock, or swamped at the conflux of the waters off the mouth of the river, at the return of the tide, not a man survived to tell."

In returning to York factory, Mr. West came to a tent of Indians, who were encamped on the shore, for the purpose of killing bears; and in front of the little encampment, he observed the head of one of these animals, which had been recently shot, placed upon some pointed sticks, in expression of some superstitious notions. It seems that these people have a great dread of bears, and are in the habit of wearing necklaces formed of their claws, as amulets or charms to preserve them from their ferocious attacks. "A short time before I left the Red river colony," says our missionary, "an Indian came to my residence with a necklace strung with some large claws; and, being induced to part with it for some tobacco, he addressed it in a very grave speech, when he took it from his neck, and laid it for me on the table, in language to the following effect:—'My grandfather! you and I have been together some time; but we must now part.—Go to that chief; and, in leaving me, be not angry, but let me kill buffalo when I am hungry, and another bear when I meet with it; and then I will make another necklace of the claws.' I smiled at this address; when, looking at me very seriously, he said, 'If you offend the bear (meaning, I suppose, the spirit of the animal whose claws he had given me), the bears will be sure to eat you.'"

Two days after this occurrence, Mr. West arrived in safety at York factory, after having walked, on his return, the supposed distance of one hundred and eighty miles, through a trackless country, abounding in swamps and long grass, and dreadfully infested, in many parts, with mosquitoes. Here he had the pleasure of meeting with the Rev. David T. Jones, who had arrived from England three days before, in his way to the Red river settlement, and with whom a conference was now held on the concerns of the mission. After a few days, Mr. West sailed for his native country, and Mr. Jones proceeded with the two Indian boys, who had been placed under Mr. West's protection, to his place of destination, where

Vol. I.—Nos. 51 & 52.

he arrived on the 14th of October, after a tedious passage, occasioned by what is termed a head wind on the lake.

The Rev. D. T. Jones left England for the purpose of carrying the society's plans into effect; directing his attention, in the first instance, to the settlers and half-breeds, but considering the spiritual welfare of the native Indians as the ulterior object of his labors. A school-house and church having been erected, under the superintendance of Mr. West, it was soon found that they were inadequate to the accommodation of those who were desirous of instruction: in consequence, a second church and school were erected; and, in 1825, the Rev. W. Cockran sailed from England to share in Mr. Jones's labors. The progress of the mission, from the period of its formation to the date of the last report (1832), has been uniformly encouraging. Those vicissitudes, of various kinds, which have proved so trying to the faith and patience of missionaries at other stations, appear to have been, in great measure, unfelt here. The dawn of gospel light seems gradually to rise on the mountains and lakes of North America, slowly indeed, but regularly and in peace, and gives hopes of the speedy arrival of the perfect day.

Three churches have been erected in different parts of the settlement. The settlers and half-breeds, to the amount of eight hundred, were tolerably regular in their attendance on the means of grace. Many seals to a faithful ministry have been granted from each of the above classes; nor are there wanting some few of the native Indians, who worship God in spirit and in truth. To the education of children much attention is paid; and the Sunday schools are well attended. The advantages of *daily* instruction, however, do not seem to be much valued by the parents. The spiritual state of this interesting church in the wilderness is thus described by Mr. Cockran, in 1829:—

"I think that the pure gospel of Christ is still an interesting subject to those who have made a profession of religion in this settlement. They behold as much beauty, excellency, and true riches in it, and feel as much their need of it, as they did when the Lord first stretched out his arm, and drew them out of the horrible pit, and set their feet on Christ the Rock. With many, religion is viewed as the one thing needful; and other things are, in a great measure, kept in subordination to it, and regarded as good or evil, just as far as they will accelerate or retard the interest of Christ. I believe that our little visible church approaches as near to primitive simplicity and sincerity as any other to be found in any part of the world. The most of them are Bible Chris-



not succeed in the permanent establishment of schools in those islands.

Among other objects which engaged its attention, the society endeavored to promote the religious welfare of his majesty's settlement at Honduras, with especial reference to the slaves and disbanded soldiers of the fourth West India regiment in the colony, and to the native Indians in the interior and on the Mosquito shore; but circumstances prevented the accomplishment of its designs.

In 1825, two catechists and their wives were, on the invitation of the proprietor, sent out to Jamaica, to reside on his estates, for the purpose of imparting religious instruction to the negroes. Every facility has been afforded for the attainment of this object, by providing suitable buildings for the purposes of worship and instruction, and by the appropriation of a week-day to the slaves for obtaining their support, and thus leaving the Sunday at their disposal, not as a day of marketing or labor, but of rest and spiritual improvement. Similar measures, with the concurrence and cooperation of the proprietors, have been adopted on estates in Jamaica and Essequibo; and recently, other openings having presented themselves in Jamaica, the society has availed itself of them according to its means.

The last reports state, that Mr. Armstrong is stationed on the Mazanni river, a branch of the Essequibo, where he is zealously engaged in the instruction of a tribe of negroes located there.

So long as the negro is compelled to go to a distance to the Sunday market, or to toil on that day for his

subsistence, he cannot avail himself of the advantages held out to him by a missionary society, of Sunday instruction and Sunday worship; and it is absolutely necessary, that his right, in this respect, should be restored to him, before the labors of those who desire his spiritual welfare can be expected to succeed. On the establishment of Episcopacy in the West Indian colonies, the society's catechists were placed under the authority of the bishop in whose diocese they reside, and from whom they receive a license to prosecute their labors. A grant from the society's funds of £200 was made to the bishop of Jamaica, to be employed for the spiritual benefit of the negroes, according to his lordship's discretion.

The committee are gratified in learning, from the reports of the catechists, that, in several instances, individuals have given proof, by holy and consistent conduct, that they have embraced the truth of the gospel, not in profession merely, but in heartfelt sincerity. While they regret that such instances are not more common, they rejoice in them as proofs that the blessing of God rests upon their labors; and they feel thankful for the minor, but more general and extensive effect produced by the religious instruction of their catechists, in a greater attention to moral duties and the outward decencies of life. These effects, they trust, are the harbingers of better things.

*Summary of the Mission.*

Schoolmasters and Catechists . . . . .	9
Schools . . . . .	19
Scholars . . . . .	903

## CHAPTER IX.

### MISSION IN THE MEDITERRANEAN.

THE Mediterranean mission may be considered as yet in its infancy. Little has hitherto been done, compared with the amount of benefit which may be expected to ensue, as a blessing on the efforts of zealous missionaries, to the inhabitants of those wide regions, stretching from Atlas to the Euphrates, and from Constantinople to the straits of Bab-el-mandeb.

#### MALTA.

Fully aware of the advantageous position of the island of Malta, the committee have long made it the central point of all their missionary proceedings in the Mediterranean, and maintained there, for many years, as agent and representative of the society, the Rev.

W. Jowett, whose name deserves ever to be remembered with respect and admiration by all who love to see a man devoting his whole life, and exerting all his energies, in promoting religion, and consequently happiness, among his fellow creatures.

Malta itself affording no scope for the exercise of Mr. Jowett's public ministry, from the tenor of the treaty existing between France and England respecting this island, his occupations were not, strictly speaking, missionary, as far as that term signifies the public preaching of the gospel to collected numbers. Yet were the objects of his attention no less useful than directly addressing a congregation. These were the acquisition of information relative to the state of religion and society, with the best means of their melioration, the propagation of Christian knowledge by the press, by journeys, and by education. The fruit of his investigations on these subjects has been given to the world in two interesting volumes of Christian Researches. The immense number of tracts, of works on education, portions of the Scriptures, catechisms, &c. in Italian, modern Greek, Arabic, and Maltese, which have issued from the Malta press since 1815, under the superintendence of this indefatigable man, fully attest his activity and unwearied industry. These works have been freely circulated in Greece, the Archipelago, Asia Minor, Syria and Egypt; and, judging from the avidity with which they have been sought, in Greece particularly, no inconsiderable effect must have followed their perusal.

In company with the lamented Fisk (the American missionary), Mr Jowett, towards the close of 1823, made a journey through Palestine and Egypt, and obtained much important information on subjects connected with the cause of missions.

The Rev. J. Hartley, who had been appointed to the Mediterranean, arrived in Malta, November, 1824, and shortly afterwards proceeded to Corfu. At this island, he was much occupied in the distribution of tracts, and in preaching in the modern Greek language. Prevented by the disturbed state of continental Greece from going thither, he proceeded, in December, 1825, to Smyrna, and, making that city his headquarters, visited the remains of the other six Apocalyptic churches. The interesting details of these journeys, and of others subsequently made in the Peloponnesus and the isles of Greece, are published in the Missionary Register: but our limits prohibit making extracts. Much benefit resulted from Mr. Hartley's exertions, as appears from several accounts. He preached four times in the church of the Panagia, in Egina, established depôts for the sale of Bibles in many places in Greece, distributed tracts, and con-

versed with all classes on the grand truths of Christianity. Among the people he found the greatest readiness not only to promote the circulation of the Scriptures, but also to attend the preaching of the gospel.

During his residence at Smyrna, three Roman Catholics, several Greeks, and some Armenians, derived spiritual benefit from Mr. Hartley's ministry. Three Jews also were baptized by him at Constantinople, of whom two remained faithful under violent and protracted persecution from the Turks. By the instrumentality of Jean Baptiste Castro, one of these confessors, no fewer than eight others were converted to Christ. They were baptized by the Armenians, and banished by their enemies to Cesarea, where their number soon after increased to thirteen.

In the year 1828, Dr. Korck, another of the society's missionaries, took charge of a large school in the island of Syra, with a view of introducing a system of sound and scriptural education into the islands of the Archipelago. For a time, his prospects of success were bright, no fewer than six hundred and thirty children attending his schools; but in consequence of the determination of the Greek government to introduce image worship, and prayer to the Virgin, into the plan of education, he was obliged to resign his charge, and left the island.

Thus have these interesting but misguided Greeks rejected one of the greatest blessings any country can enjoy—a truly religious education for its youth.

Dr. Korck's brother missionaries, the Rev. Messrs. Hildner and Jetter, remained in Syra, hoping that circumstances might transpire which would render it practicable for them to prosecute the society's plans on scriptural principles.

During the Rev. F. Hildner's residence at Corfu, he much promoted the work of female and Sunday school education at that place.

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#### ABYSSINIA.

The way to the remote church of Abyssinia has been remarkably opened by Providence. In the year 1826, four German missionaries, in connection with the society,—the Rev. Messrs. Gohat, Kugler, Krusé and Lieder,—landed in Egypt, the two former of whom were designed for the Abyssinian mission. Whilst waiting at Cairo, devising plans for entering upon their work, they met with a young Abyssinian, named Girgis, who had been sent by his master, the ras of Tigré, to procure an *abouna* or *papas* (Anglicé, a

bishop) from the Armenian patriarch, the one sent by the Coptic patriarch having been expelled for Intemperance. The friendship which this young man, who was converted to Christianity by the missionaries, soon felt for his instructors, induced him to exert his influence, which was not inconsiderable, at the court of Gondar, to obtain for them the wished-for liberty of access to his country.

Another remarkable circumstance, which seems almost to reveal to our sight that mighty but unseen hand which guides all human events, pointing the way to Abyssinia, is that the British and Foreign Bible Society had already obtained a MSS. of the whole Bible in the vernacular language of the country.

After many delays and obstacles, which at one time were so serious as to excite an apprehension in the minds of the committee, that it might become requisite to abandon the enterprise, the Rev. Messrs. Kugler and Gobat left Cairo, in October, 1829, for Abyssinia, by way of Jidda, and Massowah, a small island in the Red sea; and, having been preceded by their friend and convert, were received, on their arrival at their

destination, by Sebagadis, chief of Tigré, with the greatest kindness. How long this cordiality, on the part of a chieftain, whose hands are stained with the blood of murder, may continue, is problematical. The missionaries propose fixing on Adowah as their place of residence.

The Rev. Messrs. Lieder and Krusé have remained in Egypt, and been actively engaged in preaching, establishing and maintaining schools, and distributing the Scriptures. The Greek patriarch has prohibited his people from receiving books from the missionaries; while, on the part of the Coptic patriarch, a friendly disposition is increasingly manifested.

The society have contemplated the formation of a mission on the north coast of Africa, some circumstances of rather a singular nature having occurred to direct their attention thither. It is not, however, in their power, in the present state of the funds, to decide upon any immediate steps in favor of this plan.

HAVING brought to a conclusion the narrative of the foreign transactions of the Church Missionary Society, a few words will suffice for the details connected with its proceedings at home.

The mode adopted for the preparation of the missionaries first claims our attention. Previously to the year 1825, the voluntary candidate for missionary employment was put under the immediate surveillance of some experienced minister, who superintended his studies in the necessary branches of literature, and formed an opinion of his talents and capabilities. For services of this kind, the society is much indebted to the Rev. E. Bickersteth, and to the late Rev. Thomas Scott, the well-known commentator on the Bible. Objections to this plan having arisen, the committee decided to build an institution, or college, for the preparation of the missionaries, a resolution which was soon carried into effect; and on the 31st of January, 1825, a large edifice, at Islington, near London, suited to the accommodation of forty students, was opened for their reception.

The average number of residents at the college is about twenty: they are under the superintendence of a principal and tutor. Until the year 1831, the students enjoyed the advantage of instruction in oriental languages and literature, by professor Lee,

of Cambridge, who visited the college at two periods of the year for the purpose. Lately, however, the attendance of the professor has ceased.

The studies of the candidate being completed, he is admitted to holy orders, if duly qualified by the bishop of London. He is then ready to proceed to his station.

The efficiency of this mode of education is proved by experience, and corroborated by a statement in the thirty-first report of the society, from which it appears, that "the attainments in theological knowledge of several of those who have been examined as candidates for holy orders, have, on more than one occasion, been commended by the bishop of London, as well as by his lordship's predecessor; and that the last three missionaries who have joined the North India mission, have been able publicly to read the service in Hindoostanee, within a short time after their arrival in Calcutta."

The committee can obtain an accurate acquaintance with the disposition, talents and acquirements of each student, and allot him his post of duty accordingly, through the principal of the institution, who is a member of their body. This is no small advantage.

On the internal laws and regulations of the society, its constitution and government, it is unnecessary to

dilate. They may be seen in any annual report, and the subject is uninteresting to the general reader.

The financial situation of the society, a short time ago, was such as to occasion serious solicitude in the minds of the committee, a feeling which led to the publication, in November, 1830, of a circular, entitled, "An Address to the Members of the Society on the Difficulties which now impede its Operations." Since the date of this document, it appears that the society is slowly emerging from its pecuniary difficulties.

The receipts for the year 1832, up to 1st April, were £40,751 16s. 7d. ; and the expenditures of the year amounted to £47,173 3s. 5d.

We shall conclude in the following words from the last report:—"On reviewing the society's operations in various parts of the world, and comparing them with those of former periods of its history, it will be seen that its encouragements were never more numer-

ous, nor its prospects brighter. In the regions hitherto inaccessible, which are opening to the footsteps of the missionary—in the difficulties which, in so many ways, are vanishing before him—in the readiness with which, in almost every quarter of the globe, his message is listened to—in the success which is attending the preparation of native teachers—in the seals which God has vouchsafed to the ministry of his servants—in the continuance of many congregations in the faith of Christ—and in the steadfastness of numberless individuals, who, recently emerged from heathenism, are adorning the doctrine of God their Saviour by a holy life,—there is much to show that the Lord is gone out before us, and much to awaken our gratitude for the honor he has put on our unworthy labors. Not unto us, O Lord, not unto us, but unto thy name, give the praise, for thy mercy, and for thy truth's sake."

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