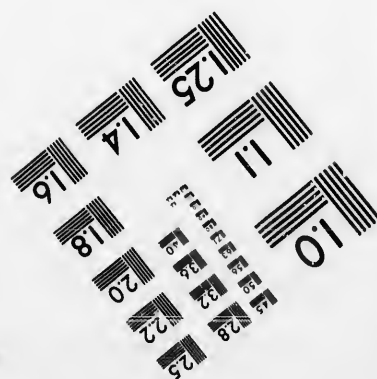
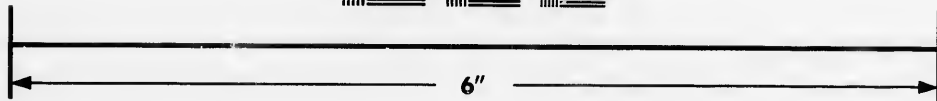
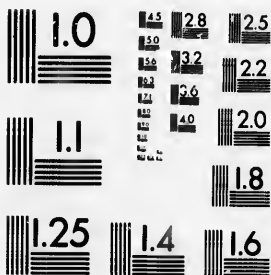


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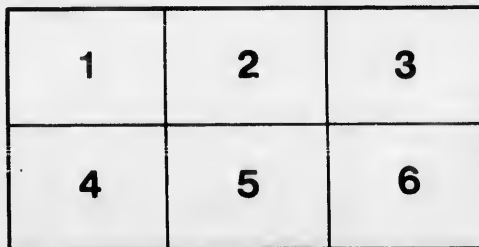
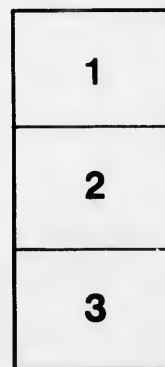
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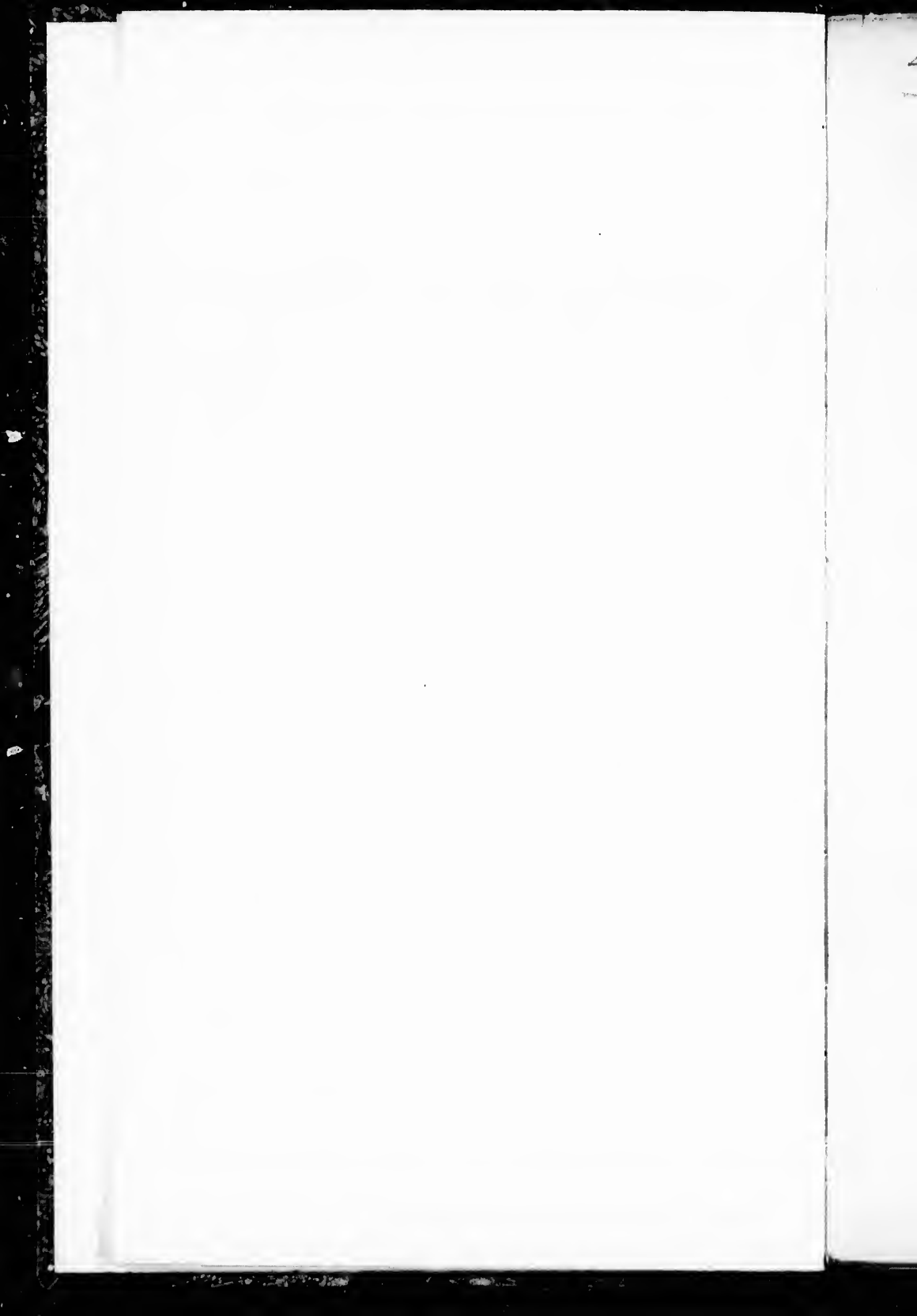
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London, Nov. 26, 1770.

My dear FRIEND,

**T**HE last time we spent an hour together, our conversation turned upon the Missions which the Church of the Brethren has established among the Heathen, and the success attending them. You then expressed a desire to see a brief account of these missions, where they are established, the fruits arisen from them, and how they are supported.

I will attempt to perform this task, in as brief a manner as possible. But I must first observe, that it is a fixed principle among us, that “the Kingdom of God is not in word, but in power:” consequently the endeavours of the missionaries are not merely to teach the Heathen the chief doctrines of the gospel, with the view, that they may be able to repeat them by rote, and to give proper answers to certain questions; but their chief aim is, that the power of the

gospel may reach their hearts. As we are firmly of the Apostle's mind, that "it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," the Missionaries cannot look upon the conversion of a Heathen as real, unless he has felt the want of a Saviour, and his heart is truly directed to Him who has died, that He might save sinners from present and eternal damnation. And forty years experience has evinced, that the only effectual method to gain the attention of the Heathen, to awaken them to a sense of their blindness and sin, and to raise in them comfortable and assured hopes of a happy immortality, and of course to make them useful and moral fellow-citizens, is to follow the Apostle in his determination touching the subject of his preaching to the Corinthians, "not to know any thing among them, save Christ, and Him crucified." Therefore it is now our invariable method, "to set forth Jesus Christ before their eyes, as crucified among them," until their hearts are touched and affected with the amazing truth, that HE, "by whom all things were made, and without whom was not any thing made that was made, was made flesh and dwelt among us," and as a Man lived, suffered, was wounded, bled and died, to deliver sinful men from their sins and eternal destruction.

If in preaching to and instructing the Heathen at the beginning, an attempt is made to imprint other truths upon their minds, before they have received this great truth, that God was manifested in the flesh, and that He suffered and died for us men and for our salvation,  
they

they are either intirely indifferent and inattentive, or they begin to exercise their speculation upon what they have heard, but their hearts remain empty, and without any real impression of such truths. On the other hand, the word of the cross is the power of God unto salvation to every one that believeth; it seizes upon and operates in the heart, and is productive of the true conversion of it. For this reason it is a rule with our Brethren, that they never enter into an extensive discussion of the doctrines of God's being an infinite Spirit, of the Holy Trinity, &c. nor do they seek to open the understanding of the Heathen in these points, until they believe in Him, "in whom are hid all the treasures of wisdom and knowledge." As divine Grace alone can produce a true and living faith in them, the Missionaries proceed not to Baptism, until they discover in the hearts of the candidates a real work of the Holy Ghost, and a desire to become obedient to the Gospel. This caution makes it that the progress seems rather slow. But experience shews, that those Heathen who have been brought to the knowledge of Christ by the ministry of the Brethren, if they remain faithful to the grace they have received, prove an honour to the Gospel of our Lord Jesus Christ, and the fruits of the Spirit, mentioned in the holy Scriptures, appear in them. Then they become by their lives and conversation living witnesses that Christ saves from sin, they are of course good subjects, and in general shew forth, after their Baptism, that they have been made partakers of the true grace of God.

Notwith-

Notwithstanding the truth of what is here asserted and proved by numberless instances, we must confess, that the labour of our Missionaries among the Heathen is no easy employ, but requires much patience, and must be pursued with prayers and tears. The power of darkness among them, and the dominion of Satan, whose opposition is soon perceived by the Missionaries, the natural blindness and pride of the Savages, their heathenish prejudices against the truths of the Gospel, their sinful practices, the bad examples of so many who are called Christians, the seductions laid in their way by others, and the unfaithfulness of some of those who had been touched by the Grace of our Lord, are certainly such lets and hindrances, that no abiding fruit could spring from the Brethren's labour, if a higher power than their own strength, did not support and render their labour successful. These and numberless other difficulties the Brethren struggle with in their undertaking, and nothing but an unconquerable desire to bring souls to Jesus could have carried them through all the difficulties and hardships that they have had to encounter. Indeed we have reason to praise and adore the Grace of our Lord, which has formed a people in the Church of the Brethren, who, knowing all difficulties, and having no prospect before them, but to endure extreme heat or cold, with few or no conveniencies of life, and no hopes of gain, have offered themselves unto the Lord for his service among the Heathen.

South-America, and the Caribbee Islands, have proved so particularly fatal, that the effects of those climates

climates have been enough to deter those who loved their Lives, from going thither. Many of our dear Brethren and Sisters have laid down their lives there, and some very soon after their arrival.

I cannot ascertain the number of those who within these forty years have been taken off in those countries, yet I can say with certainty, that a number far exceeding one hundred have thus fallen in the attempt of gaining some Negroes and Indians as the reward of the travail of Christ's soul. Yet others have always been found who have not only readily accepted a call, but have voluntarily and earnestly offered themselves to supply the places of those who were taken off in this service.

I must here observe, that when a member of the Church of the Brethren has a particular impulse in his heart to serve the Lord among the Heathen, he makes known his desire (having first weighed it well before the Lord) to those who are appointed to direct the affairs appertaining to the Missions among the Heathen. Then, when there is a vacancy or a new Mission is begun, the desire of those who have offered themselves, is taken into consideration, and after examining into the motives of their desire and their qualifications for this important employ, such as are wanted, are nominated. We hope that as long as this principle ruleth in the hearts of the Brethren, "Christ died that we should live unto Him in the world," there will always be found such willing servants of the Lord, "who love not their lives unto the death," but devote themselves

themselves entirely unto the service of their fellow-creatures for Christ's sake.

There are at present no less than one hundred and sixty members of the Church of the Brethren engaged in the service of the Heathen, either as Missionaries, or Catechists, or Assistants to the Missionaries.

As to the question, where have the Brethren their chief Missions at present? I will here briefly recite the places.

In Greenland or Davis's Streights, where the Mission was begun so early as in the year 1733, the Brethren have at present two considerable settlements formed out of the converted Heathen, viz. at New Herrnhuth and Lichtenfels, as may be seen in Crantz's History of Greenland, which was published in England in the year 1767. The number of the Greenlanders living with the Brethren at the end of the year 1769, amounted at New-Herrnhuth to 540, and at Lichtenfels to 290.

In the back part of our American Colonies, particularly behind the provinces of Pensylvania, New-York, &c. the Brethren have laboured among the Indians ever since the year 1740, and the word of their testimony has been blessed by the Lord.

They began to publish the Gospel in some villages of the Indians, which were called at that time Chekomekah, Wechquatnach and Scattikok, and the first converted

converted Indians were baptized in the year 1742. In the following year, the blessing attending their ministry manifested itself particularly among the Mahikander and Delaware Indians; and since that time many hundreds of these and of other nations have been embodied into the Church of Christ by holy Baptism. It would exceed the bounds of this letter, to relate here the oppressing difficulties which our Brethren and the converted Indians underwent from the very beginning of this Mission. After a great variety of vicissitudes a village was built by the baptized Indians on the Mahony in the back parts of Pennsylvania, and called Gnadenhutzen \*, where they dwelt with their Missionaries and their assistants several years in peace and quietness, as a christian congregation. But in the last Indian war this settlement was destroyed. The hostile Indians being irritated, because the converted Indians would not join in the war against the English, attacked in the night of the 24th of November, 1754, the houses of our European brethren, set them on fire; and those who attempted to escape the fire, were shot at. Thus eleven of our Brethren and Sisters were either consumed by the fire or shot, and only five escaped.

The Indians who had dwelt at Gnadenhutzen fled different ways, and were scattered, and shortly after their houses were burnt by the hostile Indians. Most of the Indians, who thus fled, came afterwards, by degrees, to the other Settlements of the Brethren, and were received in Love. Ground was given to them

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\* Tent of grace.



near Bethlehem, our chief settlement in Pennsylvania. Here they built in the year 1757, a place called Nain, where they lived, for some time, in peace. But in the year 1763, the cruel Indian war, which broke out afresh, proved an occasion of new sufferings. Some of the white people were so violently exasperated against the Indians, that they determined to cut off every one of them they could meet with, and actually murdered some poor Indians, not belonging to the Brethren, who were under the protection of the Government in and near the town of Lancaster: Then they took the resolution to cut off all these converted and truly peaceable Indians at Nain. The Governor and Council of Pennsylvania humanely took them under their protection, and as there was no security for them in the country, they were escorted to Philadelphia. At first they were lodged on an island in the river Delaware, contiguous to the city, and afterwards in the barracks, where they remained under the protection of, and were maintained by, the Government till the end of the war. The Missionaries lived there with them, and performed the functions of their ministry, so that the Indians had divine worship the whole time of their stay there. Here the small pox got among them, and, in a short time, by means of this and of other disorders upwards of fifty departed this life in Philadelphia. Their patience and behaviour during all these circumstances was the most convincing proof to all who beheld them, that they were Christians indeed. When the peace with the Indians was concluded, and the rage of the white people abated, they obtained the approbation of the Governor of Pennsylvania, and of the Council of the

Six Nations in Onandago, to form a Settlement far back in the Country, at a place called Wihilufing. To this their Settlement they gave the name Friedenshutzen \*. Here they have built a pretty Indian town, where they live at present with the Missionaries, and enjoy peace. Many Indians from different parts come to them, and the blessed Gospel is preached with success; and some of them who were scattered, as above related, returned to them. The inhabitants of a neighbouring Indian town on the Susquehannah, called, Ithechshequanik, about thirty miles from Friedenshutzen, having been visited by the Brethren, and heard the Gospel with an impresson thereof upon their hearts, requested that a Missionary might be sent to them, which has been complied with, after the said Indians had sought for and obtained the approbation of the Council of the Six Nations thereunto. In this village the Word of Atonement is preached with blessing, and several of the said Indians are already baptized.

As several of the Indians dwelling on the Ohio came also to Friedenshutzen, and were convinced of the truth of the Gospel, they brought the report thereof to the rest; and by this means a whole tribe of the Indians on the Ohio sent a message, praying the Brethren to send a Minister to dwell among, and preach the Gospel unto them. In consequence thereof, Brother Zeisberger, with some believing Indians, went in the year 1767 to Goshgoshung on the Ohio, to preach the Gospel. They were at first received with much

\* Tents of peace.

seeming heartiness; but a Heathen who had set up as a teacher and preacher, and pretended to particular Intercourses with God, stirred up others against Brother Zeisberger. Thus he was in danger of his life, and sundry attempts were made against it. Nevertheless he, and the Indians who came with him, continued preaching the Gospel daily, and speaking with those who were willing to hear of the great salvation wrought out for, and now offered unto them. The only Chief at Goshgoshung, an aged venerable blind Indian, being convinced in his heart of the Truth, adhered to the believing Indians. Some Chiefs of the western Indians invited Brother Zeisberger, and his congregation, to come and live in any part of their Country he should chuse. Thus the storm raised against Brother Zeisberger was allayed; and though the enmity did not cease, they did not show it in so open and violent a manner. Brother Zeisberger, his Indians and some who desired to hear the Word, moved their Huts first to Lawunakhannek, a place about three miles from the Indian town Goshgoshung up the Ohio; and they soon reaped some fruit of their labour and danger by the Baptism of the venerable old Chief Allernewi, whom they called Solomon, and of some others. Being again invited by the western Indians into their Country, Brother David Zeisberger and all the Indians who dwelt in Lawunakhannek, together with some from Goshgoshung, removed into that country. They travelled by water on the Ohio in Canoes to Pittsburg; and twenty miles below this place they left the Ohio, and went up the Beaver Creek, and after a journey of sixteen days up that river, they settled at a place, which

which they called Languntoutenunk, that is, the city of peace. Several Indians, who desire to hear the Gospel, have obtained leave to live there with them, and others are flocking to them. By the last accounts from thence, we find that some were baptized, and there is a hopeful prospect that the Harvest will be great among the more western Tribes of Indians, who seem at present desirous that the Gospel may be preached unto them.

Besides the aforesaid three places and their inhabitants, there are still many Indians in that district, who have heard the Gospel preached by the Brethren, and are convinced in their hearts of the truth thereof. The various and very difficult circumstances which the Indian congregations have laboured under, proved an occasion, that many also who had been baptized, were scattered; and thus they came into such parts of this vast country, as had never been visited by the Brethren. These poor scattered Indians have made known the doctrines of the Gospel to those among whom they went, although many of them sustained damage in their own souls, suffering themselves, by degrees, to be seduced, and relapsing into the sins usual among the Indians. Several of these have however returned to the good Shepherd Jesus Christ, and have implored with tears, and obtained, forgiveness from him. All these scattered Indians are sought after by the Brethren, and all possible care is taken of them, that they may be restored to grace.

Before

Before I leave the continent of America, I must mention our Mission in Surinam and Berbice in South America. The Mission in Surinam was begun in the year 1736, and that in Berbice in 1739, and some years after they were united at Pilgerhuth in the back parts of Berbice. At this place an Indian congregation was collected, chiefly out of the Arawak nation, which congregation was in a flourishing and fruitful state for some years, and some hundred Indians were baptized there. But grievous and difficult circumstances were also not wanting here. The departure of several faithful and particularly blessed Missionaries out of this life gave us and the Indians great pain. At length in the year 1763, during the well known rebellion of the Negroes, this whole settlement was destroyed, the Missionaries were obliged to retire, and the Indians were scattered. Before this painful event, in the year 1757, another settlement was established on the river Sarameca in the province of Surinam, as a gathering-place for the Indians, and it was called Sharon. But in the year 1761, the Missionaries and the Indians who dwelt there, were attacked by the free Negroes, who burnt their houses, killed some of the Indians, took some prisoners, carried them away with them, and dispersed the rest. However this place has been since rebuilt; the scattered Indians have assembled there; and now a little Indian congregation dwells there with the Missionaries.

On the river Corentyn, on the borders of Berbice, is the second Mission settlement, where, at a place called  
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Hope, not only the Missionaries, and a number of converted Indians are collected, and live, but the Indians who were formerly baptized at Pilgerhuth, and who now dwell not far from Hope in the Savannah, adhere to them and hear the Gospel.

A few years ago the Free-Negroes, who form a kind of a Republic behind the European Settlements, and who attacked our Settlement at Sharon, have invited our Brethren to come and preach the Gospel to them. Some live now among them; our Lord blesteth their labour; and a Captain of these free Negroes is brought, through Grace, to a sense of his sins and misery, and of the want of a Saviour.

Some Brethren live also at Paramaribo, the chief town in the Country, to assist towards the support of the aforesaid three Settlements, and to facilitate the correspondence with them.

I will now turn to the Caribbee Islands.

The first Mission of the renewed Brethren's Church was to the Island of St. Thomas, occasioned by a Negroe, who visited Herrnhuth, and told the Brethren, that his poor Mother, a Negroe in St. Thomas, would be glad to hear of the Saviour. This stirred up a desire in some to go thither, and our late Brother Leonard Dober, afterwards a Bishop of our Church, resolved, for the sake of these poor Heathen, even to become a slave himself, if he could find no other means of preaching the Gospel to the Negroes. He went to

St.

St. Thomas in the year 1732, and began to declare to them the Word of reconciliation. He was followed by others, and the testimony of the death of the Lord of Life and Glory for the Sins of the World began to operate upon the hearts of the poor Negroes. The first of them were baptized in the year 1736. An opposition then arose. The white people, from false political principles, dreaded the conversion of the Negroes to Christianity. The Missionaries and those Negroes who came to them to hear the Gospel, were obliged to endure and suffer much. The late Count Zinzendorf, whose Zeal for the happiness of his fellow-Creatures, and particularly of the Heathen, could not be restrained by any difficulties, arrived in St. Thomas in the year 1739. He found some of the Missionaries in prison; but upon his request, the Governor set them at liberty. From that time the Gospel has been preached here uninterruptedly, although the Negroes have, even since then, undergone many hardships and borne many afflictions for the sake of the Gospel.

The Ministry of the Brethren in St. Thomas, and in the two adjoining Islands St. Cruz and St. Jan, has been crowned with great success, so that many thousand poor benighted Negroes have been enlightened and have believed in the Name of Jesus, and been brought to the enjoyment of the Blessings purchased for sinners by his Blood. These Negroes are also a proof that a genuine reformation in principles and practice is always inseparable from true conversion, and the Proprietors of the estates acknowledge this to be the Fruit of the Gospel, that their

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slaves, since they have believed in Jesus, are become faithful, obedient, and diligent\*; yea, the Magistrates themselves have more than once declared, that the baptized Negroes are a greater security to them than their forts. The Brethren have built Chapels for the Negroes for divine worship in each of the three Danish Islands, and the number of Negroes who are now under the Brethren's care, amounts to about 6000; very, very many have departed this life joyfully in reliance upon the merits of our only Lord and Saviour Jesus Christ.

In the year 1754 some Gentlemen of considerable possessions in Jamaica, being much concerned for the salvation of the Souls of their poor Negroes, desired that a Mission might be established in that Island, which was agreed to, and they, with a Zeal that is uncommon in our day, made the beginning of this Mission easy to those who have the care of the Missions, and have hitherto liberally contributed to its support. This Mission has been the only one begun by us with such encouragement in the beginning. It was soon seen that the Holy Ghost had prepared the hearts of many of the Negroes to receive the Gospel, and some fruits appeared quickly. But though the difficulties from without were not of such a nature as to obstruct the labour of the Brethren, as was apparently the case in other places, yet in a few years the seed which had sprung

\* This Account is confirmed, in the clearest manner, by the Right Reverend Bishop and Chancellor Pontoppidan in Copenhagen, in his Preface to Lewis Ferdinand Roemer's Account of the Coast of Guinea, 1762. See the Preface to Crantz's History of Greenland, page 20.



sprung up, seemed to wither and die away. But within these last years, there has been a most blessed revival, and the word has been preached at several places in the Island, with such success, that there are now several Congregations of baptized Negroes, who adorn the doctrine of God our Saviour.

In the Island of Antigua a Mission has also been established since the year 1756. Though the progress of the Gospel has not been so rapid, nor the effects so striking here as in Jamaica; yet many Negroes have received the Word of Atonement with joy, and are become partakers of the redemption in the Blood of Christ. The Brethren have a house and chapel at St. John's, where, according to our latest accounts, many Negroes attend the preaching constantly. The Brethren preach also to the Negroes on several Plantations.

The last Mission sent to the Caribbee Islands was to Barbadoes. The Negroes on this Island were often the subject of the thoughts and prayers of many of the Brethren; but when the way and manner of establishing a Mission there was taken into consideration, we saw difficulties which seemed insurmountable. After making an attempt which did not answer, in the year 1765, a Brother in England resolved to go thither, trusting in the Lord that he would give success to his attempt to bring the Negroes to the knowledge of the truth. He was joined soon by another Brother from America. These Missionaries found favour in the eyes of some of the Gentlemen of the Island, and many  
Negroes

Negroes shewed a desire to hear the glad tidings of redemption from sin by the Blood of Christ. The work of the Holy Ghost was soon apparent. The Missionaries were enabled to purchase a spot of ground, to fit up a dwelling for themselves, and a hall in which the Negroes could meet. Many fruits already appear, and some Negroes have been baptized.

Besides these Islands on which Missions are established, the Brethren have visited several others: and as the Negroes, who have received the faith, are often either sold or transported to estates of their masters on other Islands, they have brought the glad tidings of great joy to the Negroes there; and we have reason to believe that they prove a good salt, even where there are no established Missions.

We will now turn our eyes to Asia, though I cannot give you so joyful an account from that Quarter of the globe, as you have above from America.

In the year 1759, with the concurrence of the Court of Denmark and the Asiatic Company at Copenhagen, a Colony of Brethren went to Tranquebar, in the neighbourhood of which they formed a Settlement, with a view to a Mission among the Indians on the coast of Coromandel, and particularly to establish a Settlement on the Nicobar Islands. At length, in the year 1768, they accomplished what they had almost given up, as impracticable, viz. the establishment of a small Colony in the Nicobar Islands. The Indians received them kindly, gave them land to live on, and

by the last accounts we have reason to believe, that as our Brethren learn the language, those poor Indians will reap the blessings of the Gospel. Of the six who went the first time to these Islands, two departed this life very soon.

Some Brethren have also gone to Ceylon at two different times, to try, if possible, to bring the Gospel among the Cyngalese; but they could not obtain their aim, though their abode there was not entirely without fruit.

In the year 1747 two Brethren went to Persia, with the view of finding the followers of the ancient Magi or Gauri; but they could not obtain their aim, on account of the troubles of the war, which raged there at that time.

The Empress of Russia having granted the Brethren some land in the Kingdom of Astracan, on the banks of the Wolga, a Colony is now established there, and we are not without good hopes, that God will bless and enable them to bring the Gospel among the Heathen who are on the borders of that country, and who already shew a particular affection for them.

Thus in Asia a beginning is made, and we cannot but hope, that our Lord, who has opened the door, will grant us to see the same happy effects as are evident in so many other places.

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## Touching Africa.

The fruits of the travail of Christ's Soul upon the natives of this Quarter of the Globe, are seen in the greatest numbers among the Negroes in the American Islands. who came from the Coast of Guinea, and other parts of Africa. Even as early as in the year 1737, two Brethren went to Guinea, to preach the Gospel to the Negroes there; but one of them departing this life soon after their arrival, no farther attempt was made to establish a Mission. on the Coast of Guinea till the year 1767, when at the desire of the African Company at Copenhagen, and after an agreement had been made by the said Company, and confirmed by his Danish Majesty, five Brethren went thither in one of the Company's ships. But very soon after their arrival three of them, among the rest the chief Missionary, were taken off by a malignant fever. The remaining two spent some time in a sickly state at the Danish fort; but last year three Brethren more went to them, attended by another to assist them in settling in their proper habitation. One, of the three who went last, departed this life soon after their arrival.

The Danish Governor presented the Brethren to the King of Achem, who received them into his friendship, and gave them leave to settle in any part of his territories wherever they might chuse. Thereupon they sought out a proper place, where, by the last accounts, they

they were employed in building a house, in order to enter upon the work of the Mission.

An attempt has also been made to bring the Gospel among the Hottentots at the Cape of good Hope. Our Brethren lived five years among them, begun a school with the children, and baptized also seven adult Hottentots. But certain circumstances interfering, this Mission could not be continued.

I could also give you an account of some other attempts of the Brethren towards the furtherance of the Kingdom of Jesus in Africa, but as they do not properly belong to the class of Missions among the Heathen, I will only name two to you.

One of these Attempts has the Copts in Egypt and Abyssinia for its special object; and three Brethren are now resident at Cairo in Egypt, for that purpose.

The aim of the other was directed to the salvation of the poor Christian slaves in Algiers. Our Brother Richter went thither in the year 1740, where he, while preaching to the slaves sick of the plague, got the same disorder, which proved the means of his dissolution. Another Brother stayed there from the year 1744 to 1748, serving, and preaching to the slaves.

I will not take up more of your time in relating many other important and striking incidents attending  
our

our Missions. But I cannot conclude this part of my letter without mentioning our present attempts to form a Mission on the Coast of Labrador among the savage Esquimaux.

In the year 1752, some merehants in London fitted out a ship for that Coast, and they had the good Intention of assisting the Brethren to form a Mission among the Indians there. Accordingly four Missionaries went with this ship, and took the frame of, and materials for a house with them, intending to stay in that Country, and to dwell among the Indians. They arrived safely upon the Coast, and the Missionaries erected their house on a convenient spot. The ship sailing farther northwards, with a view to trade, some Esquimaux came on board, and appeared very kind and loving; but at length enticed the mate, who was a Brother, and some others away from the ship, under the pretence of trade, and then murdered them. After those on board had waited some days in vain for the return of their companions, they sailed back to the place where the four Brethren had built their house, and from thence to Europe. The four Missionaries were obliged to return with the ship, to help to work her; though some of them left Labrador with great reluctance, notwithstanding the imminent danger to which they would be exposed by their staying alone among the cruel Savages. The same vessel sailed thither again next year, and the bodies of those who had been murdered were found; but that was all they obtained by this voyage.

Still

Still the Esquimaux were objects of our special attention; and in the year 1764, a Brother, who had been in Greenland, and had learned the Greenlandish language, being continually impelled in his own mind to go among the Esquimaux, went with the blessing of the Congregation to Newfoundland, and from thence to Terra Labrador, where he, after surmounting many difficulties, got a sight of the Esquimaux. It was a great joy to him, and no less a surprize to them, that they could understand each other. By this means it was discovered, that the supposition of our Brethren in Greenland, that the Esquimaux and Greenlanders were originally the same nation, was matter of fact; and thus a friendly intercourse commenced between the Brethren and the Esquimanx.

In the year 1765, the same Brother, with three others, went again to Newfoundland and to the Coast of Labrador, being encouraged thereto by the worthy Governor of Newfoundland, Commodore Palliser, by the Board of Trade and Plantations, and by the Lords of the Admiralty. Two of them went from Newfoundland in a small vessel, to reconnoitre the Coast, but to little purpose. But the chief consequence of this voyage was, that at length the Esquimaux came down to Chateau Bay, and our Brethren had frequent Opportunities to speak with them of their Creator and Redeemer. There was also a peace and treaty concluded between the Esquimaux and the English, and the former promised that they would be obedient to His Majesty King George, &c. By this interview the  
Brethren

Brethren and the Esquimaux became better acquainted, and the latter invited the former to come and live among them.

As it was the wish of the Brethren to be a Blessing to this nation, and to reside among them, so we could not but desire to have it in our power to form a Settlement among those Heathen, and to have such a parcel of land, that the Esquimaux who sought their Salvation, might dwell there together unmolested. Application being made to Government for a grant of land, we met with all the encouragement we could wish: but the execution of the Grant was delayed till the year 1769. In the mean time, a company of Esquimaux coming in the year 1768 to Chateau Bay, began again their old practices of murdering and stealing. These were attacked by a party of English, and several were killed on the spot, and some taken prisoners and brought to Newfoundland. But a Woman, and her Son about six years old, and a Boy of about thirteen or fourteen years old, were brought to England. This boy was given by Governor Palliser to the Brethren's Society for the furtherance of the Gospel. The Woman and her Son were treated with great kindness, and Her Royal Highness the Princess Dowager of Wales, the Duke of Gloucester, and sundry persons of distinction took notice of her, and loaded her with presents. She was sent back with her son in the year 1769, by the officer with whom she came to England. The above mentioned Boy, whose name was Karpik, lived some time with us in Chelsea, and was



a real pleasure to all those who saw him. He was lively, docile, and of quick natural parts; and though he had sometimes fits of sullenness and obstinacy, yet in general he was very good natured. He was in June 1769 sent to our Settlement at Fulneck in Yorkshire, under the care of one of the four Brethren who had made the voyage to Labrador in 1765, and who could speak Greenlandish. Karpik was taught here to read and write, and made a good proficiency. His kind Guardian spoke much with him of the miserable state of an unreconciled sinner, and of the love of his Creator. His heart was touched and often affected, and he would at last begin to ask questions upon these heads himself. At length he was taken ill with the small pox. The Missionary, finding that he really was a proper subject, baptized him on his sick bed, in the presence of as many as the room where he lay could conveniently hold; and the baptism was transacted in the Esquimaux language: Soon after he, as the first fruit of this savage nation, departed with joy, calling upon the name of the Lord. We felt pain on account of this loss; for we loved the Youth, and hoped, that he would in time prove of real service to his nation.

Every thing touching the intended settlement being agreed upon, some Brethren in London resolved to form a Company, and fit out a ship to carry the Missionaries to the Coast of Labrador in order to visit the Esquimaux, to fix upon the land on which  
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a future settlement should be made, and to prepare every thing in the best manner they could for that purpose. Accordingly a ship was bought, and fitted out, and sailed in May 1770. Three Brethren went as Missionaries, and several accompanied them as assistants. Our Lord's providence procured us a Captain fit for the purpose. This voyage has been crowned with success; they have been preserved from great danger, and have been favourably received by the Esquimaux. The Missionaries have preached the Gospel often to them in large and small companies, and they have reason to hope, not without effect. Thus far the Lord has graciously helped.

Now we are preparing to form a Settlement among them, and as the Esquimaux are noted for their thieving, treacherous and cruel disposition, we trust in the Lord, that he will protect our Brethren, when they live among them, and help us also with regard to the considerable expences this expedition will be attended with.

Having already greatly exceeded the bounds of this letter, I will not dwell upon other attempts of the Brethren which are now in hand, but proceed to the question :

By what means are the Brethren enabled to support such very large undertakings?

Our Missions among the Heathen have been furthered and supported with great zeal and concern of

heart by the late Count Zinzendorf, from their very beginning, to his entering into the joy of his Lord. At first the Missions were but few, and the expences required for their support did not amount to very considerable sums. But as the Missions became more numerous from time to time, some members of the Congregation, and other friends, found themselves moved to take share in, and promote, by voluntary contributions, the furtherance of the Gospel; and this they did either by assisting the Brethren's Missions in general, or one or another Mission in particular. As these Missions continually grew more and more numerous and considerable, God has caused this kind assistance also to encrease. Yet now and then, particularly when new Establishments were formed, the Brethren who are appointed to provide for the Missions, have been obliged to borrow money for the purchase of as much land as was needful, for the building of dwellings for the Missionaries, &c. till they were enabled to pay it off again, as it came in. But that every thing relating to the Missions might be transacted in a suitable and orderly manner, sensible and faithful men are chosen from time to time, at the Synods of the Unity, who are appointed Deputies to manage the Diaconate of the Missions. They have the general care of the external affairs of the Missions in all parts of the world; they receive the voluntary contributions from the Brethren's Congregations and from other friends; for the Missions have no other funds than those Contributions; they do their utmost to defray the necessary expences by this means,

means, and they keep regular accounts of the receipts and disbursements. The Diaconate of the Missions have not only the care of providing for the Missionaries on their voyages and journeys by land and sea; of supporting them, as far as lies in their power, when they are among the Heathen; but also of providing for their children in the schools appointed for the education of our children in Europe or America, and also for the widows of such who depart this life in the labour among the Heathen.

The Brethren who at present are employed in providing for the Missions in general, have an arduous task; they serve joyfully the work of God among the Heathen without any salary, and their only recompence is, that they are employed in such an important cause of our Lord, and that they assist in the propagation of the Gospel.

It would be impossible for these Brethren to provide all that is required for the support of the Missions, if on the one hand the Lord had not enkindled a Zeal in our Congregations, and in the hearts of the members thereof, and of those friends out of our circle, who wish to see the Kingdom of God come, and who have been informed of the circumstances of our Missions, to take share in, and to send real assistance to this work of God, so that the poorest are willing to throw in their mites: and if, on the other hand, our Missionaries and their Assistants among the Heathen, did not make it their concern to be as frugal as possible. The Missionaries,

tionaries, as much as their occupation in preaching the Gospel, and taking care of the Souls of the poor Heathen will permit, do their utmost to earn their own bread by the work of their hands, and thus to make the care of those employed in providing what is necessary for the Missions as easy as possible to them. This is more particularly the case in some places, as in St. Thomas, where our Brethren have been able, through the regulations they have made, to provide for their maintenance almost entirely; so that now commonly nothing falls upon the Diaconate of the Missions, except the journeys and voyages thither and back again, and such extraordinary expences, as building of chapels, &c.

In the year 1742 some Brethren, who live in London, formed themselves into a society, by the name of the Brethren's Society for the furtherance of the Gospel, with a view to assist in this blessed work, to which they were the more encouraged, as a great part of the Missionaries, who pass and repass, naturally go by the way of London. This little Society in the beginning did more than they themselves, at first, could have expected. It was however for several years in a declining state. But, about two years ago, the old members of the Society formed themselves anew into a body, to which they added several others. Since then they have continued in a state of blessed activity, and been enabled by their own voluntary contributions, by gifts from friends out of our circle, and by two small legacies, to lend real assistance to the Missionaries who  
have

have passed through London, and among the rest they have defrayed the whole of the passage of the Missionaries who went this year to the Coast of Labrador; and they hope, by the blessing of the Lord, to lend considerable assistance to the establishment of the Mission-Settlement on that Coast next spring.

Thus they afford a great assistance to the general Diaconate of the Missions. You have a more full account of this Society for the furtherance of the Gospel, in a letter from J. H. to a friend, published in the year 1768.

I cannot conclude without observing, that as there is no fixed salary settled upon any Missionary, nor any prospect of their ever gaining the least pecuniary advantage by their entering into this service, nothing but the Love of Christ can constrain them to engage in this work; and their only reward is, when they see the Heathen, overcome by divine Grace, bowing their knees unto, and joining already here below in praising “the Lamb that was slain, who has loved us and “washed us from our sins in his own blood.”

Notwithstanding all the regulations made, as above related, we are often in pain that it is not in our power to give more effectual assistance to those who in the service of our Lord, among the Heathen, venture their lives and carry their souls in their hands, and to render their arduous work more easy to them.

Thus,

Thus, my dear Friend, I have given you a brief, though a much longer account, than I intended.

He who has bought the souls of Men with his own blood, and who "shall have the Heathen for his Inheritance, and the uttermost parts of the earth for his possession," be praised for what he has done by means of the Brethren; and I am persuaded that all those who love the Lord Jesus Christ, and wish for the happiness of their fellow-creatures, will join in prayer, that the Lord of the harvest may continue to bless and prosper this important work, until "the Knowledge of the Lord covereth the earth, even as the waters cover the sea."

As for you, my dear Friend, I know and have seen how zealously your soul wisheth for the time, when "the fulness of the Gentiles shall come in, and all Israel be saved," in which wish you are joined by

Your loving and faithful Friend,

Benjamin La Trobe.

F I N I S.

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**T**HE History of Greenland, containing a description of the Country and its Inhabitants; and particularly, a relation of the Mission carried on for above these thirty years by the Unitas Fratrum at New-Herrnhuth and Lichtenfels in that Country. By DAVID CRANTZ. And is still sold by J. Doddsley, in Pall-Mall; T. Becket and P. A. de Hondt; and T. Cadell, Successor to A. Millar, in the Strand; W. Sanday, in Fleet-street; S. Bladon, in Pater-noster-row; E. and C. Dilly, in the Poultry; and at all the Brethren's Chapels.

And in this year 1771, is published,

The Acts of the Days of the Son of Man, or the history of our Lord and Saviour Jesus Christ, comprehending all that the four Evangelists have recorded concerning Him: All their relations being brought together in one narration; so that no circumstance is omitted, but that inestimable History is continued in one series, in the very words of our English version. Sold at Mr. Huggins's, Goldsmith's-Court, New-street, Fetter-lane; E. and C. Dilly, in the Poultry; T. Becket, opposite the New Church in the Strand; and at all the Brethren's Chapels.





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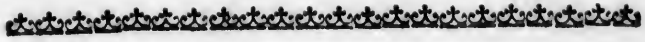
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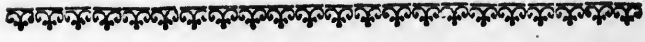
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Bills



A BRIEF  
A C C O U N T  
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M I S S I O N  
ESTABLISHED AMONG THE  
ESQUIMAUX INDIANS,  
ON THE  
COAST OF LABRADOR.



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L O N D O N :

Printed by M. LEWIS, No. 1. Pater-noster-Row, for the  
BRETHREN'S SOCIETY for the Furtherance of the  
Gospel: and sold by M. LEWIS, and at all the  
BRETHREN'S CHAPELS:

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**T**HE Esquimaux, who are the inhabitants of the coast of Labrador, from the 55th to the 60th degree Northern latitude, have been hitherto known under no other character than that of a thievish, treacherous, and murderous race of savages. But after the Brethren had made several voyages to that coast, with a view to get acquainted with this nation, and were thereby certified, that the Esquimaux had the same language with the Greenlanders, only somewhat differing in the dialect, as has been already related in the *Succinct View of the Missions established among the Heathen by the Church of the Brethren*, page 23—27; and it appearing that they were in all probability the same nation originally, it was resolved to establish a mission-settlement among them.

Many Brethren offered themselves to enter upon this arduous undertaking, though they were, in no wise, ignorant of the dangers attending it. Out of these, three married pairs, one widower, and sever-

single Brethren were fixed upon to begin this settlement. They were,

Jens Haven, who was the first brother that went in search of the Esquimaux. He felt, even before he went to Greenland, an impulse to carry to this savage nation the gospel of their redemption, and undismayed by the many difficulties and dangers which he had met with, and might still have to encounter, he went with his wife in this company.

Christian Laersen Drachart, an old Missionary, who is frequently mentioned in *Crantz's History of Greenland*, having served the Lord twelve years among the Greenlanders, waited, as a widower, many years with earnest desire, that the door might be opened to the Esquimaux, and that he might end his days in the ministry of the Gospel among them. He accordingly failed with the rest, the third time, to Labrador.

Christopher Braafen, a physician and surgeon, who was stirred up on his visit in Greenland to devote himself to the service of the Lord among these savages, went thither with his wife.

John Schneider, born in Moravia, who had been also several years an assistant in the Mission in Greenland, but afterwards waited a considerable time in America till the door should be opened to the Esquimaux. He at length obtained his wish to go with his wife to Labrador.

Joseph

Joseph Neuffer, who had also been several years an assistant in the Mission in Greenland, and

Stephen Jenfon, who was appointed to have the care of the externals in this Mission ;

And five other assistants, all Single Brethren, were chosen to enter upon this undertaking.

These came altogether from their different habitations hither, to Lindsey-house in Chelsea ; and their simplicity, deliberate zeal, and devotedness of heart, was an edification to all those who conversed with them.

At the request of the Deputation of the Missions\*, the Brethren's Society for the Furtherance of the Gospel among the Heathen§, undertook to fit out and establish this Mission with a zeal and heartiness which must render them truly respectable ; for although it was evident to themselves, that it would be beyond the ability of their little company (with that which the Deputation, who have so many Missions to provide for, could contribute towards the expences) to raise the sums necessary for such a great undertaking ; yet they trusted in the Lord, *to whom there is no restraint to execute his will by many or by few*, that he would stir up not only our brethren and sisters, but also the

\* Those Brethren chosen at the synod, to have the general care of the external affairs of all the missions, are called the Deputation of the Missions.

§ This society is established in London.



lovers of the kingdom of Jesus and the friends of mankind to assist them, and their hopes have not been put to shame.

As it was needful, that the Missionaries should be provided with all necessaries of every kind, therefore a house was framed here, that so it might be erected upon their arrival, and made habitable before the ship left the coast. Bricks, mortar, boards, shingles, cast iron stoves, and all necessary furniture, was procured for them, partly here, and partly in Newfoundland. And as they had but very little hopes of procuring their maintenance by hunting and fishing, therefore a quantity of suitable provisions for a year at least, and cloaths proper for that inhospitable climate, were sent with them. Though what was provided was but scanty, yet they received it with great thankfulness, and their joy in the hopes of being a blessing to the Esquimaux made them superior to all the difficulties and inconveniences.

Government shewed a kind attention to their safety, and Mr. Byron, who succeeded Sir Hugh Palliser, in the government of Newfoundland and Labrador, was so good as to issue a proclamation, forbidding every one to molest the Brethren in their settlement, or to male-treat the poor Esquimaux in any wise.

The owners, who had resolved to purchase a ship merely for the sake of this Mission, had, in the foregoing years, sustained a considerable loss, yet they determined

to

to purchase a larger ship for the carrying the Brethren to Labrador, they being paid by the Brethren's Society for the Furtherance of the Gospel, for the freight of the passengers and their goods.

Every thing being prepared for the voyage, they were, at a solemn meeting in the Brethren's Chapel in Fetter-lane, London, on the 5th of May, 1771, recommended, in a fervent and affecting prayer, to the gracious protection and keeping of our Father in heaven, to the grace and presence of our Lord Jesus Christ, and to the kind guidance of the Holy Ghost; and on the 8th of the same month they went on board the ship *Amity*, with confident and joyful hearts, and arrived, after a tedious and troublesome voyage, at St. John's in Newfoundland, on the first of July.

They met here with much kindness from some of the inhabitants; and having soon compleated their stores, sailed on the 7th for Labrador.

This last part of their voyage was still more difficult and dangerous. They were often obliged, on account of storms, to run into bays between numberless islands and sunken rocks, with which this coast abounds. They were often environed with great mountains of ice and ice-fields, which were terrible to the very mariners: but the Lord helped them out of all the dangers with which they were encompassed, and gave them the joy to see, meet and speak, at sundry times, with some of the Esquimaux. As soon as the Indians heard that they

they were Brethren who would dwell among them, and that Jens Ingoak (little Jens, so they called Brother Haven) was there, they expressed much joy, and were very ready to serve them, by giving them directions how to find the harbour which they had chosen the foregoing year. They cast anchor in the desired haven on the 9th of August. And their first business was to return thanks and praises to the Lord, whose help they had so often experienced.

They went on shore the next day, being the 10th of August, to take a nearer view of the ground, and to fix upon the spot on which they would erect their house. One of the texts † appointed for that day in all the Brethren's Congregations was particularly impressive and encouraging. It was,

“ Thou shalt bring them in, and plant them in the  
 “ mountain of thine inheritance, in the place, O  
 “ Lord, which thou hast made for thee to dwell in, in  
 “ the sanctuary which thine hands have established,”  
 Exod. xv. 16. To which was added the collect,

“ We surely are a work of thine own hand,  
 “ Thy souls, on whom thou'ft deign'd thy blood to  
 “ spend,  
 “ By thy holy Spirit to thee directed,  
 “ A cov'nant people, by free grace, elected  
 “ To endless bliss.”

† There are two texts appointed for each day throughout the year, which are used in all the Brethren's Congregations; and a short collect, being generally some lines of a hymn, is subjoined.

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They immediately set about erecting their house, inclosed it with palisades, and were so far ready, on the 22d of September, that they could enter into it and lodge in two rooms; and the worthy Captain, who had, with his crew, given them all possible assistance, could set sail for England on the 24th of September.

The place which the Brethren have chosen for their habitation upon the main land, is so situated, that both the *Nunenguak*\* Tribe, who dwell on the islands between them and the open sea, and the other Esquimaux, who usually go from the South to the North and back again, pass by it; and thus they have an opportunity to hear the Gospel there.

Brother Drachart began directly to preach the Gospel of reconciliation to the Savages, while the rest of the Brethren were employed in building: Their situation was critical, it was, as one of them writes, as if each *with one of his hands wrought in the work, and with the other held a weapon*; for it was necessary for them to use all precaution, and to be constantly upon their guard against the attempts of a nation, to whom stealing and murdering were become, through habit, a second nature. But, praised be God, who preserved them with such a powerful arm, and who turned the hearts of the Esquimaux to such friendship towards the Brethren, that there was no occasion to make use of any kind of weapons against them. The Brethren soon discovered a very considerable difference between the conduct of these savages now, and when they first saw them. For-

\* They are called *Nunenguaks*, because the district in which they live is called *Nunenguak*.

merly, they were bold and impudent, and looked upon the Europeans as upon dogs, giving them the appellation, *Kablunets*, that is, Barbarians, but called themselves *Innuits*, which signifies Men. Now, they expressed their desire to hear the good news, and shewed, of their own accord, that they had no secret murdering knives concealed in their sleeves, or under their jackets, nor bows and arrows, nor darts hid in their kajaks\*. They began to prove by facts, that their usual address to the Brethren, when they first met them, *Ikingutegekpogut*, (we are friends) was truth, and flowed from their hearts. The Brethren therefore conclude the journal which they sent to Europe with these words, " We have reason to thank our Lord for preserving us hitherto beyond all our expectation, and all our Brethren and Sisters and friends, who hear this, will praise the Lord with us."

The owners resolved to send the ship again in the Spring of 1772; but as their former loss was considerably increased by the last voyage, they determined to send her to fish upon the banks of Newfoundland, before she sailed to Labrador with the provisions sent for the Brethren's use this year.

The ship staid longer out than was expected, and did not return to London until December. This delay gave us much concern, and we were not without pain-

† A *Kajak* is a small boat, sharp at both ends, the ribs are made of wood; these are covered altogether with Seal skin, in the middle is a hole, into which the man thrusts his legs, and the lower part of his body, and sits with his legs extended. These boats hold but one man, who makes use of a paddle, and can get very speedily forward.

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ful apprehensions ; but our good brethren in Nain § had reason to have more frightful and anxious thoughts on account of the ship's remaining so long absent from them.

After the departure of the ship in the foregoing year, they had enough to do to finish their house, and to secure themselves against the cold, which is much more intense there than in Greenland, although their house is almost seven degrees more to the South than our settlement in that country ||. The ice does not thaw, so as to clear the harbour, till towards the end of June.

Though they did all in their power to obtain fresh provisions by hunting, fowling, and fishing, yet they got but a very small quantity, having shot but two Reindeers, and about an hundred Ruyppers, a bird a little bigger than a partridge. This was certainly but a small pittance for such a large family.

As the ship, after having concluded the fishing on the Banks, had a very slow passage to Labrador by reason of contrary winds and much ice, and did not reach Unity-Harbour until the end of October, the Brethren began to give up all hopes of her arrival, and of their getting any provisions this year. They had but two

§ They called their house Nain, and the harbour before the house, Unity-Harbour.

|| The reason of this is, that the N. W. wind, which is the severest, comes over an arm of the sea to our settlement in Greenland, by which means the cold is lessened ; whereas this severe wind, which blows the greatest part of the winter in Labrador, comes to Nain over an immense frozen continent.

pieces of flesh meat left, and very little of other provisions, and had the dismal prospect of starving for want of the necessaries of life. They therefore sought out and gathered all the red and black berries under the hills, dried them, and laid them carefully by. From the Esquimaux they could expect little or no assistance, notwithstanding the good will several of them testified; for these poor improvident savages suffer often themselves so great want, that some, almost every year, die through hunger †.

Thus situated, their distress was turned into the greater joy, when the ship at last, contrary to their expectations, appeared in Unity-Harbour on the 28th of October.\* In their letters they express themselves on this occasion thus :

“ Had you seen the joy that reigned among us,  
 “ when we heard that the ship was arrived, you would  
 “ certainly never forget it ; for we had given her up,  
 “ and had devoted ourselves to the most extreme degree  
 “ of poverty. I cannot say that a dejected spirit ruled  
 “ among us before ; but we were resolved to surren-  
 “ der ourselves up to all circumstances, hoping and  
 “ trusting that He who has sent us hither, who has  
 “ counted our hairs, and without whose permission  
 “ none of them could fall to the ground, would pre-  
 “ serve us.”—In another letter it is remarked :

‡ The savages had been in such want the foregoing winter, that they were obliged to dig up ice eight feet thick on the strand, to get muscles and sea weeds to stay their hunger and preserve life.

\* With the ship their number was increased by a brother who went to Labrador to dwell with them.

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“ The ship's staying away so long had two effects ;  
 “ first, It convinced us that nothing was impossible to  
 “ the Lord, and that he can command the seas that  
 “ they should remain open, that, though so late in the  
 “ year, the ship could come hither. Secondly, It made  
 “ us more thankful for the provision sent to us.”

Touching the main object of their settlement, one of  
 them writes as follows :

“ The word of the cross, and of the great atoning  
 “ Sacrifice, has been, at every opportunity, yea with-  
 “ out cessation, preached by us unto the Esquimaux.  
 “ Brother Drachart has particularly shewn great  
 “ faithfulness herein ; for he scarcely ever speaks with  
 “ them of any thing else. They hear it, and for the  
 “ greatest part wonder at it. Sometimes they will not  
 “ hear, go away from him, and begin to laugh ; but  
 “ he is still patient, and goes on in hope. We dis-  
 “ cover however joyful traces in some, that the word  
 “ of the cross, which can even melt rocks, does not  
 “ return without leaving some effects on one or ano-  
 “ ther of them. May our Saviour grant that it may  
 “ soon take deep root in their hearts !”

Notwithstanding the excessive cold in winter, some  
 of the missionaries ventured to go over the ice and snow  
 on a visit, and to preach the gospel to the Esquimaux  
 in their winter houses, which are built of pieces of  
 snow †. The missionaries were not only received and  
 lodged

§ The manner of forming these houses is this: they chuse a large drift  
 of snow, dig an oval hole in it as large as they want the house. They then  
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lodged in a very friendly manner by the Esquimaux, but they were constantly visited by numbers of them as soon as they could drive from their habitations on the islands, to the Brethren's dwelling, over the frozen sea, on sledges drawn by dogs †. And as soon as the ice was gone, the visits were still more numerous §.

The confidence of the savages to the Brethren, had increased in such a manner, that they asked their advice in all their circumstances. A particular instance of *their confidence* and attention to the Brethren had occurred this year. There arose such a quarrel between some of the Esquimaux of *Nunenguak* and *Arbartok*, that the latter threatened to murder the former. Those of *Nunenguak* therefore fled to the Brethren, and desired their protection. The Brethren would not

cut out pieces of snow of three feet long, two feet broad, and one foot thick; with these they arch over this hole. Instead of a window, they cut a hole in the arch, and fix in a slab of ice, which gives tolerable light. They dig a long crooked low entry through the snow to the dwelling, and use a slab of frozen snow for the door. They leave an elevation of about twenty inches high, in the middle of the house, on which they lay skins and sleep.

† These sledges are sometimes drawn by fourteen, by twenty, yea, they have seen twenty-eight dogs before such a sledge. They run all abreast. Their harness is all bound together to a thick thong, which, passing thro' a strong ring, is fastened to the sledge. The driver also binds all the reins together; his whip has a handle of about ten inches or a foot long, but the lash is from twenty to twenty-four feet in length, and he can govern his dogs tolerably expertly. These poor dogs are all half starved; they frequently eat their harness, and are then beaten most unmercifully.

§ The Esquimaux can go much more conveniently from place to place in their Kajaks and women's boats, when the water is open, than on their sledges over the ice, and are not so much exposed to the cold. This is the reason of the visits being more numerous in summer than in winter.

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disappoint their good confidence, but promised to protect them, upon condition that they would concur with them in endeavouring to make peace between them and their enemies. Not long after, one of their enemies, who was resolved upon murder, came also upon the Brethren's land. By the desire of these Esquimaux, who complained of this man, and who were ten in number, among whom was *Tugluina*, the husband of the well-known woman *Mikak*, and his brother *Seguliak*, a meeting was appointed between him and them, in the presence of the Brethren. The ten accusers, one after the other, delivered their testimonies against the accused, and he defended himself as well as he could; but they pushed him so hard, that at length he began to weep. Then Brother Drachart began to shew unto them, that God would, by this opportunity, convince them of their wretched condition, and bring them into another and happier way of thinking. He asked the accused, whether he was sorry for his wicked murdering thoughts and intentions? whether he would lay them aside, and would for the future love his countrymen as his brethren? and some more such questions. As he answered all these questions in the affirmative, and not without emotion, he then addressed the accusers, and asked them whether they would forgive him, and, forgetting all that had passed, make peace, and would also for the future love him as their countryman? Nine of them expressed their readiness to forgive him, but one would not give an answer. Brother Drachart took this man aside into his chamber, and asked him why he would not forgive? At first he replied, that he did not believe that the accused meant honestly

honestly what he spoke with his lips. Drachart represented unto him, that God could change the hearts ; that he himself had such a bad heart that God must change it, why then would he not forgive his countryman ? Through this conversation he became so tender, that he declared his willingness to lay aside all enmity. He went back into the assembly with Drachart, and publicly declared his readiness to forgive. Thus peace was not only established among them, but the Esquimaux resolved among themselves, that when any differences should for the future arise, or evil reports be spread of each other, they would go directly to the Brethren, beg to have such another meeting, and make up their differences amicably. Thus the Lord approved his servants to the savages as peace-makers, and thereby strengthened their faith, that he would, in his good time, open their hearts and ears that they may become obedient to the faith.

With this hope, and with an emboldened mind, they concluded the first year of their abode among these savages ; and by the accounts received of their preservation and chearful perseverance in the work of the Lord, the Congregations of the Brethren were filled with praise and thanksgiving\*.

But with a view to come more to the assistance of the mission by council and deed, both in their inter-

\* We cannot help mentioning, that Sister Haven was delivered of a son, who was baptized in the Esquimaux language, in the presence of the Esquimaux, and called John-Benjamin. The Esquimaux are exceeding fond of this child.—Another Sister was delivered, but the child was still-born.

nal and external affairs, the Brethren, to whom the synod has committed the general care of all the Brethren's missions, resolved to send one of their number upon a visitation to Labrador in the spring, 1773. The Rev. Paul Eugenius Layritz was chosen for this purpose; and notwithstanding, his age, being sixty-six years old, he declared with cheerfulness his readiness to undertake this difficult and dangerous voyage. His wife also determined to go with him, to be a comfort and pleasure to the three sisters in Nain.

They arrived in Lindsey-house, Chelsea, on the 5th of May last year, and were resolved to go with the ship to Newfoundland, and either to stay on board while she was fishing, or to wait in St. John's until the ship should return from the banks, and then to embark for Labrador. The Owners of the ship were again losers, and therefore under the necessity of making an addition of fifty pounds to every hundred of the original stock, to enable them to fit out the ship for the next voyage. However, they ventured to resolve upon the purchase of a small vessel in Newfoundland, which should carry Brother and Sister Layritz, and Brother John Ludwig Beck, to Labrador as soon as the ice would permit.

Brother Beck is the eldest son of John Beck the oldest Missionary in Greenland. He was born in Greenland, but was educated from his seventh year in Germany; and some years ago was sent back to be thoroughly instructed in the Greenland language by his father, and thus be qualified to be employed in the mission among the Esquimaux.

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They arrived safe and well in the harbour of St. John's on May the 5th, and much kindness was shewn to them by Mr. White, Judge of the Vice Admiralty Court, to whom the worthy Governor Schudam had recommended Mr. Layritz, as also by Justice Gill and Mr. Gadden.

After Capt. Mugford and Brother John Hill had purchased and fitted out a small sloop, Brother Layritz and his company embarked, on the 22d of May, on board this little sloop, from twenty-five to thirty tons burthen, called the George, commanded by Mr. Wilson, and sailed for Labrador: but after sailing three days, they were stop't by a field of ice, which extended beyond the bounds of their sight, and were obliged to run with contrary wind, and in a storm, into the bay Notre-Dame. Eight days after, they ventured, in company with another sloop from Fogo, to sail through the broken pieces of ice, but were under the necessity of returning to the bay, and got back to their former place with great danger. At length they set forward on their voyage, sailing slowly along the coast; and on the 24th of June they made the Southern coast of Labrador, and the next day got sight of the first Esquimaux in eight Kajaks. These, upon being called to, in the manner and words usual in Greenland, soon came on board, behaved friendly, and were very attentive while some Greenland verses were sung, concerning the redemption by our Saviour. They invited the Brethren to visit them on Camp Island, where they had pitched their tents. The sloop accordingly sailed thither; and although these Esquimaux, who dwell to the South,

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South, and are called Arbartoks, are of the worst kind, yet they received their visit in a very friendly manner, and about fifty old and young Indians heard the gospel, which Brother Layritz preached to them in their five tents, and Brother Beck interpreted; they listened with eager attention, and promised to visit the Brethren in Nain, and to hear more of these good words. Some days after, some of their countrymen, about two hundred in number, in six shallops, met the little sloop on the coast, surrounded her and behaved so peaceably, that they did not look like the former thieving and murdering Esquimaux. They all knew of the Brethren in Nain, and some related that they had slept there last winter, and that they had heard there, from Brother Drachart, the very same good words which Brother Layritz now told them.

At length they reached the latitude of Nain, after having escaped many dangers, and particularly one on the 15th of July, when they run upon a shoal, and were obliged to unload the vessel upon an island that lay near them, and thus, through the grace of God, they got off without damage. Here they were at a loss, not knowing how to steer safely through the islands and rocks which extend far into the sea before Unity-Harbour, but they got sight of an Esquimaux woman's boat\*; the owner of which offered to pilot

\* What they call a woman's boat, is a large boat, the ribs of which are made of wood, but the whole is covered with Seal skin. One of these boats will hold a whole family, with their utensils, and a great number of dogs. They are always rowed by the women, and therefore called women's boats.

them through Byron's road to Nain. Thus they arrived safe and well in Unity-Harbour on July 25th, and were received with the greater joy, which the Brethren and Sisters expressed by floods of tears, as their visit was quite unexpected, and particularly because a Sister was come to them. The very Esquimaux, who to the number of two hundred had pitched twenty-one tents on the strand, were full of joy. Eighteen Kajaks came to meet the sloop as she run into the harbour, and were hung to the sloop on the right and on the left, and the Esquimaux came on board to welcome the visitors. When they landed, they were surrounded by two hundred young and old, and escorted by them to the house of the Missionaries with every token of joy.

At the numerous visits of the Esquimaux, of whom thirty-six tents\* full had been there at once in the beginning of July, the Missionaries were used to visit them every morning in their tents, and to enquire, whether they had kept what they had heard in an honest and good heart? Towards evening they had always a meeting with the Esquimaux, to which they were called by the sound of a bell. In these meetings, first a verse out of the Greenland Hymn Book, was given out and sung, which many of them retain, both as to the words and tune, so that they can join very well in singing them. After this the gospel was preached to them in a concise manner. Sometimes they were

\* A tent is so spacious that it can contain a family of six, eight, ten, and sometimes more, with all their utensils.

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asked, whether they understood what they had heard ? and upon their desiring it, it was farther explained to them. The Esquimaux themselves often asked for a more particular explanation. In the first meeting, at which Brother Layritz was present, he delivered a short discourse which Brother Drachart interpreted : Then one of the most distinguished heads of a family\* stood up, and answered in the name of the rest, that they were not only very thankful to the Brethren that they came unto them, dwelt among them, and told them such good words, but he added, “ we will give our hearts to the Saviour,” whom they call Anaurfirfok §, “ we will believe in, and love him.”

They also declared the same, some days after, in the presence of Lieutenant Curtis, who had been sent by the Governor in a king's schooner, to see how the Brethren went on, and at the same time to survey the coast.

Upon this occasion, about thirty of the heads of families were assembled. Mr. Curtis desired Brother Drachart to inform them, that his Excellency the Governor had given orders to acquaint them, that they must leave off stealing and murdering ; for who-

\* There are no national chiefs or heads either among the Greenlanders or Esquimaux. They all are equals, though some Angelkoks, who are cunning, and have bodily strength, have some influence upon their countrymen, but not as chief or head. The head of a family has naturally an authority over his family.

§ This word signifies, He that saves or delivers from dreadful misfortunes.



soever should be found guilty of these crimes, for the future, must be punished with death. Further, they should go no more to the South under pretence of getting wood for their bows and arrows; but if they were under a necessity to go thither, they should not do it without taking with them a certificate from the Brethren. Hereupon they replied, It is right that a thief and murderer be punished with death, for he deserves it; but since they had heard the gospel of Jesus, they had no more stolen or murdered, and they would, for the future, do so no more. They had not been at the South these three years, since they (the Nunenguaks) had heard the Governor's proclamation; and if any of them should be obliged to go to the South, they would bring a letter from their Brethren. † Mr. Curtis assured them of the love of the King and of the Governor, and they expressed their thankfulness in a very hearty and friendly manner.

This testimony must, agreeable to the truth, be given to them, that they become from time to time more attached to, and more confident towards the Brethren. When they go from Nain to the islands or the sea, they commit the goods they most value to the Brethren to keep for them; yea, they often leave their wives and children under the inspection and care of the Brethren until they return. On this account the Brethren resolved to build a store house for them, in which they can lay up such provisions as they can procure and spare in summer, that so they may be able to dwell with the Missionaries in winter, and to hear the word of God daily and richly.

† By "their Brethren," they meant the missionaries.

It cannot be said as yet with certainty that they are converted, and therefore the Missionaries will not baptize any, till they find souls who are truly awakened by the Holy Ghost, and are indeed earnestly concerned and desirous to obtain grace through the redemption by the blood of Christ. It must however be owned, that the preaching of the gospel unto them has not been in vain. The greatest part of those who dwell around the Missionaries, are often much affected at what they hear of the Saviour of sinners, and have a respect and awe for the name of Jesus. But it is very hard to convince them of their sinfulness and corruption; for altho' they were formerly the most abject slaves of their brutal passions, and committed all manner of fleshly sins, theft and murder, yet they know how to excuse themselves with all kind of subterfuges as well as the Europeans: The liars comfort themselves and make use of the plea, that they are no thieves; the thieves that they are no murderers; and the murderers that they are not as bad as the Kablunet. And although they have some notion that there is a great Lord, who created heaven and earth, yet they have no kind of divine worship among them, or any way of paying devotion to this Creator. They seem to be also without any sense of condemnation, and are always very expert at stifling remorse of conscience. But since they have heard the gospel, they begin to see and acknowledge the heinousness of sin, also to confess that they are sinners, and many feel the necessity of having a Saviour. The divine efficacy of the gospel has approved itself unto them. The example of the Missionaries and their assistants, and their walk conformable to the gospel, is

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a confirmation of what is preached unto them, and attended with the pleasing effect, that the Esquimaux instead of being, as formerly, like a herd of wild boars of the forest, appear now, as Brother Drachart expresses it, "like a flock of sheep round about the Brethren."

Formerly, no European would have ventured himself alone with the Esquimaux, or to have spent a night with them, on any consideration: but now the Missionaries visit them in their winter habitations at a considerable distance from Nain, sleep among them many nights successively, preach there the gospel to them, reprove them on account of their heathenish customs, and even stop the mouths of their *Angekoks*, or pretended conjurers, ordering them to be silent in the midst of their incantations. Nothing can be said to all this, but, *This is the Lord's doing!* For the poor Esquimaux are so bewitched with the fable of *Torngarsuk*, the evil spirit, and their *Torngaks*, or familiar spirits, that they undertake nothing without consulting them, and are terribly afraid of them. They have among them even women, called *Illiseitjoks*, who pretend to have such a spirit that make a kind of rumbling noise in their bodies, which noise these women afterwards explain, and that is looked upon as a prediction. They are so attached to these old fables and deceits, that it is very difficult to turn them from them. They would gladly keep their *Torngaks*, and at the same time believe in our Saviour. The *Angekoks* observe, that, by the preaching of the gospel, their craft is in danger of being entirely ruined, and therefore use all

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all their cunning and influence that the poor Esquimaux may not become believers.

All this makes the following example, which occurred in the foregoing year, the more remarkable :

A man, whose name was *Annauke*, departed this life, calling upon the name of the Lord Jesus. The Brethren saw him the first time, four years ago, at Chateau-Bay, when the peace was made by governor Palliser with the Esquimaux. He then had all the appearance of a thief and murderer ; but in the following years, heard the gospel frequently, and experienced the power thereof in a remarkable manner, so that his features were softened, and from a bear he became a lamb. He pitched his tent in Nain, stayed there, in the year 1772, till autumn, and in November removed to his winter-house, which was at a considerable distance from the Brethren. He came sometime after from thence, and that on foot\*, to Nain, merely to hear the gospel. Towards the end of the year and the beginning of January it is not possible, either for the Europeans or Esquimaux, to pass or repass, as there are then commonly the greatest falls of snow; the ice first sets in, but is not passable on the sea. Therefore the Brethren heard nothing more of *Annauke* till Brother John Schneider visited the Esquimaux in their winter-houses, and *Annauke's* wife came herself in February to the Brethren in Nain.

\* This is a strong evidence of his eagerness to hear the gospel, as the Esquimaux are not accustomed to travel on foot; in summer they go from island to island in their kajaks or boats, and in winter on their sledges.

Then the Brethren heard that *Annauke* fell sick in December; and it was soon evident that his end approached. The Esquimaux are so extremely afraid of death, that they are shocked and terrified to hear even the name of a dead person mentioned. But *Annauke* turned to our Saviour, and declared that he did not chuse to stay any longer in the world, but would go unto Him. His wife, *Niviarfina*, when she observed that his end approached, began, according to the custom of the Esquimaux, to howl and cry, and asked him, "O, my dear husband, wilt thou leave me and thy two children?" The dying *Annauke* answered, "Weep not, I go to the Saviour, who loves mankind so much." This was the more striking, as he had no christian at hand to instruct him, nor none near him whom he might be desirous to please, by speaking of Jesus, and expressing his reliance upon and love to him. And what was still a more clear proof that this was the effect of a real work of the Holy Ghost in his heart, was, that he (as the *Angekok*, who lived in the same place, related to Brother Drachart with displeasure) would not have an *Angekok* to come to him in his sickness, although the Esquimaux, as soon as they fall sick, send directly for the *Angekok*, who acts the Physician, making use of certain spells over the sick for their recovery. Yea, *Annauke*, since his death, is commonly described by the Esquimaux themselves, as the man whom the Saviour took to himself. The Missionaries, therefore, by all what they before had seen and heard of this man, and by the manner of his departure out of this

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this life, can justly look upon him as the firstling\* in that country, upon whom our Saviour certainly fulfilled his word, "Him that cometh to me, I will in no wise cast out."

The above instance gave the Brethren more courage to form a class of Catechumens of some in whose hearts there appeared evident traces of the work of the Holy Ghost. In this class they will be more particularly instructed in the ways of God.

The Brethren have also resolved to erect a proper church for the Esquimaux in which the gospel may be preached to some hundreds at once, as the room in which they have preached in their house is much too small.

Certain it is that the Missionaries and their Assistants lead a most difficult, inconvenient, and, to flesh and blood, uncomfortable life in this rough and inhospitable climate. The cold is, as has been already mentioned, and as the thermometer proves, much more intense than in Greenland. And although they burn in their large stoves of cast iron great quantities of wood, by day and night; yet the windows and walls are all

\* The boy Karpik, of whom mention is made, in the *Succinct View of the Missions established among the Heathen by the Church of the Brethren*, page 25 and 26, was certainly the firstling of this nation. *Annauke* is here mentioned as the firstling, being the first Esquimaux who departed happily, calling upon the name of the Lord Jesus in Labrador.

the winter covered with ice, and the bed cloaths freeze to the wall. Rum freezes in the air like water, and rectified spirits, in the coldest weather, soon become thick like oil. The thermometer is commonly from December to April seventy degrees below the freezing point. The sea freezes so far out, between the islands, that they cannot get a sight of open water from December to June. Some of the Brethren ventured to go in February to the Esquimaux about forty miles distant from Nain, but they endured the most extreme hardships from the cold. Though wrapped up in furs, yet their eye lids froze in such a manner together, that they were obliged continually to pull away the ice from them, and to keep their eyes open with their fingers. One of them returned with a pain in his side; another with his hand frozen and swelled like a bladder; and it was a mercy of the Lord, whom they serve, that they were cured. The Esquimaux, who live chiefly upon blubber, and who have probably fatter and more oily blood, can certainly endure the cold better than the Europeans; but there are however instances that the Esquimaux themselves are frozen to death in winter. The few summer months are, on the other hand, so much the hotter, the thermometer rising to the eighty-sixth degree: but then they are plagued with an amazing swarm of malignant musketoës, which sting so violently, that they often return home with swelled faces.

There can be no expectations of any thing like agriculture, so as to produce grain; this is evident from

from the trials already made. Some small gardens which the Brethren have laid out and cultivated, produce some fallad, turnips, hardy cabbages and radishes, but potatoes freeze when they have shot up no higher than about half a foot.

By hunting and fishing they have hitherto been able to procure but very little provision, because their situation upon the continent is not at all favourable thereto. Besides, the great number of Esquimaux dogs, that must seek their own maintenance, prevent the success they might have in catching fish, as these half-starved dogs, at low water, run into the nets, tear out and devour the fish, and moreover tear the nets to pieces.

Thus the Brethren must be supported chiefly by the provision sent to them annually from Europe, such as flour, salt meat, rice, peas and barley, and are heartily thankful, partly, that friends are always found who contribute thereunto, and partly that they can earn something by the work of their hands to lighten in some measure the expence of supporting them. They began last year to build boats for the Esquimaux, and to make sundry implements for their work, and utensils for their houses, and receive in payment whale-bone and blubber, which they send hither towards their expences.

By the building boats we have reason to hope that one great advantage will be obtained, namely, that the Esquimaux will be delivered from the temptation  
of



of going to the South to steal boats. And by the implements and utensils made for them by the Brethren, they will be from time to time more enabled to get and increase what is necessary for their own support.

Though, by these means, the outward situation of these poor savages may be greatly improved and rendered more human, yet it is certainly of incomparably greater importance, that they be brought to Jesus Christ by the preaching of the gospel; that they be sanctified by the true faith in Him; and thereby, with greater certainty, be civilized and made moral human creatures.

It is this consideration that enables the Missionaries and their assistants, notwithstanding their most difficult situation outwardly, to hold out with cheerfulness and full of faith, in that call which the Lord has given them, until the Esquimaux, in this remote part of the earth, shall see the salvation of God. Brother Layritz, on his safe arrival here with his wife on the 28th of October, assured us, as an eye witness, that this was the disposition of those Brethren and Sisters\*.

They had this last year, by means of the sloop, an opportunity of visiting six habitations of the Esquimaux which lie farther North; they were received every where in a friendly and confident manner, and most pressinglly entreated by the poor savages (many of whom had never seen an European before) to come and

\* We will just mention that another child had been born in this year, and departed this life during Brother Layritz's visit, and was the first corpse laid in the burying ground there.

dwell among them, and to bring them the good words of their Creator and Saviour.

Is the acquiring wealth and fortunes, which last not for ever, but pass away, allowed, every where, to be a sufficient motive for long voyages and the enduring great hardships? surely it is a more noble motive, yea, it is of infinitely greater use, if considered merely in a rational point of view, to endure hardships, even the greatest, if souls, who are however our fellow creatures, are thereby saved from death, brought into a state of peace and happiness, and obtain a well-grounded hope of a blessed immortality. The love of Christ, who, though he thought it no robbery to be equal with God, made himself of no reputation, took upon him the form of a servant, submitted to be despised and rejected, and became obedient unto death, yea, to the death of the shameful cross, to redeem us, must certainly impel the hearts of the Missionaries, stimulate their zeal, and make them willing to persevere with patience in the midst of all, even the greatest hardships.

Blessed be the name of the Lord, who has not permitted the labour and trouble of our Brethren among the heathen to be in vain. We have now had many years experience, that our gracious Lord has crowned the simple preaching of the gospel of his incarnation, sufferings and death, with blessing, has owned it in grace, that thereby the eyes of the  
 heathen

dwell

heathen have been opened, and they have been turned from darknes to light, and from the power of satan to the living God. What the most just and excellent moral precepts cannot effect, what all the power of philosophy cannot produce, what all the eloquence and arguments of man cannot accomplish, that is done by the word of reconciliation through the blood of Christ. Of this the heathen, who have received the faith, are a living and incontestable proof.

To profelyte men from one superstition to another, from one speculative system to another, or from one sect or outward form of worship to another, whether by arguments, or outward pomp, or by any other methods, is indeed no business, for the sake of which our Missionaries would give themselves so much trouble and undergo such difficulties. But to be instruments to direct and bring souls to Him, in whom the Gentiles shall trust, and to whom every knee shall bow, of things in heaven and things on earth, and things under the earth, it is well worth while to venture life and limb to effect this. For it is indubitable, that when men, though ever so wild and savage by nature, are brought to the knowledge of salvation in Christ Jesus, by the Holy Ghost, they will of course become good and useful subjects, and benevolent fellow citizens of the world.

We, therefore, recommend this mission among the Esquimaux to the prayers and intercession of all those who feel the petition in the Lord's prayer, "Thy kingdom

kingdom come ; thy will be done on earth as it is  
 “ in heaven.”

Our prayer unto the Lord is, that there may never  
 be wanting willing and faithful labourers among us,  
 who enjoying, in their own hearts, the redemption  
 through the blood of Jesus Christ, having their feet  
 shod, are ready to go forth, and to bear the gospel  
 unto the ends of the earth ; and that all those who  
 bear the name of Christ, and acknowledge that he  
 alone is their salvation, may depart from all iniquity,  
 and with contrite but gladdened hearts, bow their knees  
 and confess that Jesus is the Lord to the glory of  
 God the Father. Amen !

F I N I S.

